

CHAGATAY MANUAL

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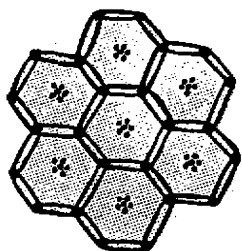
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Chagatay Manual

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INTRODUCTION

This manual of the Chagatay language has been prepared as a reference grammar with texts and glossary for students of Turkic studies who have a background in at least one modern Turkic language. It will primarily be of use for those who are interested in Turkic historical grammar or who wish to give a more solid basis to their knowledge in modern Central Asian Turkic languages, in the development of which the role of the Chagatay language can be compared with that of Latin in the development of modern Romance languages.

The Chagatay language belongs to the Central Asian group of the Turkic family of languages. It is a classical literary language which was in use from the beginning of the fifteenth to the beginning of the twentieth century. Among the modern Turkic languages Uzbek and New Uigur are the most closely related to it. The Chagatay language, which developed under the Timurids (1405-1506) as a continuation of the Karakhanid or Khakanian (eleventh-thirteenth centuries) and Khorazmian Turkic (fourteenth century) literary languages, took its classical shape especially in Navā'ī's (1441-1501) works. The prestige of the Chagatay language was very great for centuries: it served not only as the official language of the state, literature, and the diplomacy in the Turkic states of Central Asia and in Eastern Turkestan, but it was also used as a literary language by the non-Oghuz Moslem Turks of European Russia until the middle of the nineteenth century. The Turkic literary language which was used under the name 'Sart' in Turkestan

after the Russian occupation (occupation of Bukhara in 1868, Khiva in 1873, Kokand in 1876) is also essentially just a form of Chagatay more or less modified under the influence of the local Uzbek dialects. In Uzbekistan the Chagatay literary language was only in 1921 definitively replaced by the Uzbek literary language based mainly on the dialects of the towns.

The word 'Chagatay' (Čaġatāy) derives from the name of Chingiz Khan's second son, Chagatay. When Chingiz Khan, before his death (1227), divided up the Mongol Empire among his sons, Chagatay received Transoxania (except Khorazm), the Semirechye and Eastern Turkestan, to which later Dzungaria, the Uigur country and the Pamir area including Kabul and Ghazna were also annexed. Chagatay had his residence in the Ili Valley, and because he knew best the legal code established by his father, he was highly respected among the Mongols. He died at the turn of 1241-1242. The empire bearing his name — the 'Chagatay Ulus' — was founded under his grandson, Kara Hülegü (1242-1246), and reorganized under Duva Khan (c. 1274-1306), a descendant of Chagatay. After Kazan Khan's death (1347), the Chagatay Ulus became divided into two parts: Māwarā 'unnahr (Transoxania) and Moghulistan (the region east of the Talas River, i. e., Semirechye with Eastern Turkestan). It became, however, reunited by Tughluq Timur (1360). A few years after Tughluq Timur's death (1363) the Chagatay Ulus came under the rule of Tamerlane. ¹

The word 'Chagatay', as the official name of this empire, began to be used especially from the time of Duva Khan. Moreover, the Turkic and Turkicized nomads of Transoxania which formed the military force of the Chagatay khans were also called 'Chagatay', whereas the nomads living in the eastern part of the empire were named 'Moghul'. In the Bāburnāma it is stated that the suite of the khan was composed of

'Sipāhī, Ra'īya, Moghuls, and Chagatays'.² In the Chagatay translation of Šarafaddīn 'Alī Yazdī's Zafar-nāma Tamerlane's army is called 'Chagatay army' (Čaġatāy čerigi).³ In Byzantine sources of the thirteenth - fourteenth centuries the Turkic population of Western Turkestan is mentioned under the names Τζαχατάιδες Τζαχατάης Τζαχατάη Τζαχαταῖοι.⁴ Finally, the word 'Chagatay' occurs as an ethnicon in Ottoman sources, too.⁵

The nomadic Chagatays, who also conserved their name after the end of the reign of the Chagatay Dynasty, became mixed with the nomadic Uzbeks in the sixteenth century after the collapse of the Timurid Empire. Nevertheless, the name 'Chagatay' did not disappear. Henceforward, it continued to be used as a tribal name. According to H. Vámbéry, there were tribes called 'Chagatay' among the Kirghiz (i. e., Kazaks), Karakalpaks, and Uzbeks.⁶ His statement is confirmed by N. A. Aristov who says that at the end of the nineteenth century several tribes bearing the name 'Chagatay' lived among the Uzbeks of Khiva and the Zarafshan Valley.⁷

The terms Čaġatāy el(i), Čaġatāy ħaylī, and Čaġatāy ħalqī occurring in the fifteenth century Chagatay authors mean 'the Turkic people of the Timurid Empire' or 'Timurid Turk'. That this is so, is clear from two passages in Muḥammad Šālih's Šaybānīnāma. This poet, who went over from the Timurids into the service of the Uzbeks, describes the conversation of Shaybani Khan with the envoys from Samarkand besieged by the Uzbeks. He puts the following words into Shaybani's mouth:

Bil ki men barčaga mušfiq dur men,
Barča el birlā muvāfiq dur men.
Čaġatāy el meni Özbäk demäsün,
Bēhuda fikr qīlip ġam yemäsün.

' Know that I am affectionate toward everyone (and) get on well with the whole people. The Chagatay people shall not call me Uzbek, they shall not be uneasy and anxious in vain. '8 In another part of the same work the poet is accused of treason:

Dedilär: Sen Čaġatāy eli sen,
 Ušbu yerdä Čaġatāy ħayli sen.
 Ne dep Özbäk bilä yāvar bolduñg,
 Hānga bu yanġliġ čākar bolduñg?

' They said: You are from the Chagatay people, you are here from the Chagatay community. Why did you become intimate with the Uzbeks, why did you become such a servant of the Khan? '9 We find a similar meaning also in Navā'ī's Mizānu'l-Avzān. In order to distinguish the Timurid Turks from the whole of the Turkic peoples, Navā'ī uses the term Čaġatāy ħalqī: 'The poetic measures spread among the Turkic peoples (Türk ulusī), especially among the Chagatay people (Čaġatāy ħalqī). '10

The terms Čaġatāy tili (Chagatay language) and Čaġatāy türkīsi (Chagatay Turkic), which are supposed to have been used in the beginning for the language of the nomadic Turks and afterward for that of the whole Turkic population living in the Chagatay Empire, obtained at the time of the Timurids the meaning 'the Turkic literary language developed in the Timurid Empire'. Nevertheless, the word 'Chagatay' with this meaning was almost never used by the authors of the fifteenth and sixteenth centuries, who preferred the general expressions Türk tili, Türk alfāzī, türkī tili, türkī lafzī, türkčä til (Turkic language) or simply türkī, türkčä (Turkic). Only Navā'ī uses Čaġatāy lafzī (Chagatay language) as a denomination for the literary language of his time: 'All kinds of stylistic beauties, with which the Iranian poets and Persian writers of eloquence adorned the bride, the word, I

described in the Turkic language (Türk tili bilä), and all sorts of rhetorical tricks, with which they decorated the virgin, the meaning, I expressed in the Chagatay language (Čağatāy lafzi bilä) in such a manner as no poet and no writer succeeded in it since it (the Chagatay language) has been the basis of the literary language (til u lafz).¹¹ The famous seventeenth century historian, Abu'l-Gāzī Bahādur Khan, also means by 'Chagatay Turkic' the literary language of the Timurid period mixed with Arabic and Persian elements. He says in his work Šacara-i Türk: 'I wrote this history in the Turkic language (türki tili bilän), that it might be understood by everyone whether educated or uneducated. I used the Turkic language in such a way that a five-year-old child can understand. That it be clear, I added no word either from the Chagatay Turkic (Čağatāy türkīsindin) or from the Persian and Arabic languages.¹² Mīrzā Mahdī Khan, author of an important Chagatay-Persian dictionary entitled Sanglāḥ (ca. 1759),¹³ gives in the introduction, which bears the subtitle Mabānī'l-Luğat, the names 'Turkic language' (luğat-i Turk or luğat-i türki) and 'Chagatay language' (luğat-i Čağatāy) to the language described by him. It is interesting that Mīrzā Mahdī's main sources were the works of Luṭfī, Navā'ī, Husayn Bāyqarā, and Bābur, the most important authors of the Timurid era. To sum up, it can be ascertained that the statements of Navā'ī, Abu'l-Gāzī, Mīrzā Mahdī, and others go to show that in the East by 'Chagatay language' was meant primarily the language of Navā'ī and his contemporaries. Some authors of the sixteenth and seventeenth centuries also use the denomination 'Navā'ī's language' (luğat-i Navā'īya) for this tongue.¹⁴

The word 'Čağatay', used in the East as a term for a definite period of the Central Asian Islamic-Turkic literary language, gained a broader meaning in Europe in the nineteenth century. Especially H.

Vámbéry's famous book, Čagataische Sprachstudien (Leipzig, 1867), ensured a great success for the word 'Chagatay'. Vámbéry termed Chagatay not only the language of the Central Asian Islamic-Turkic literary monuments of the twelfth-nineteenth centuries but also the living Central Asian Turkic dialects of his time, primarily the Uzbek dialects. So did the Turkish lexicographer Şeyh Süleyman Efendi, who did not find anything objectionable in taking Uzbek words into his Chagatay dictionary, Lûgat-ı Čağatay ve Türkî-yi Osmanî (Istanbul, 1298/1882). On the other hand, the French Turkologists E. Marc Quatremère and A. Pavet de Courteille, and the German lexicographer J. Theodor Zenker had a preference for the term 'Eastern Turkic' (türk-oriental, osttürkisch).

Both Russian and foreign Turkologists teaching in Russia at the turn of the nineteenth and the twentieth centuries narrowed the meaning of the word 'Chagatay'. W. Radloff (V. V. Radlov)¹⁵ and F. E. Korš¹⁶ designate by it only the language of the post-Uiguric Central Asian literary remains, and use the term 'Eastern Turkic' in a broader meaning, that is: Radloff¹⁷ reserves 'Eastern Turkic' for the living dialects of Siberia; Korš¹⁸, however, specifies by it a group of dialects comprising on one hand the Turkic of Orkhon, the Uigur, Chagatay, and Koman dialects, and on the other hand the Karagas, Koybal, Sagay and Salar dialects. A Krĩmskiy, too, understands only the Central Asian Turkic literary language of the thirteenth-eighteenth centuries to be Chagatay.¹⁹

Among the Turkologists of more recent times, A. N. Samoylovič and Fuad Köprülü's views are especially important in respect to our subject. Samoylovič, taking the dialectal differences into consideration, uses the term 'Chagatay' only for the Central Asian Turkic literary language of the fifteenth-twentieth centuries. According to this Turkologist, the Islamic

Central Asian Turkic literary language may be divided into the following periods:

1. Karakhanid Turkic or Turkic of Kashgar (eleventh-twelfth centuries);
2. Kipchak-Oghuz Turkic (thirteenth-fourteenth centuries);
3. Chagatay (fifteenth-nineteenth centuries);
4. Uzbek (twentieth century).²⁰

On the other hand, Köprülü, who considers only the literary development, broadens the meaning of the word 'Chagatay' again. According to him, 'the Chagatay language is the Central Asian literary dialect which, having developed in the thirteenth-fourteenth centuries in the cultural centers of the Chagatay Empire and the Golden Horde, took its classical shape at the time of the Timurids, especially in the fifteenth century. A rich literature has been created in this dialect.'²¹

Köprülü divides the Chagatay language into the following periods:

1. Early Chagatay (thirteenth-fourteenth centuries);
2. Pre-Classical Chagatay (the first half of the fifteenth century);
3. Classical Chagatay (the second half of the fifteenth century);
4. Continuation of Classical Chagatay (sixteenth century);
5. Decline (seventeenth-nineteenth centuries).

Since World War II Soviet Turkologists have begun to use 'Old Uzbek' instead of 'Chagatay', extending this term also over the pre-Chagatay periods of the Islamic Central Asian Turkic literary language. E. É. Bertel's (1948) is still cautious in formulating his opinion and acknowledges that the Turkic tribes which were called by the ethnic term 'Uzbek' were not identical

with the Timurid Turks.²² Other Soviet Turkologists, however, have fewer scruples about this matter. M. A. Ščerbak (1953) starts the 'Old Uzbek' language from the tenth century and distinguishes the following periods of the 'Old Uzbek' literary language:

1. First Period (tenth-thirteenth centuries): Picking up of Western Turkic ('Kipchak') and Southern Turkic elements. The Mongol invasion put an end to this development.
2. Second Period (fourteenth-seventeenth centuries): Artificial Language. The term 'Chagatay' may be referred only to this period.
3. Third Period (seventeenth-eighteenth centuries): Penetration of local linguistic elements into the literary language.²³

V. V. Rešetov (1959) uses two terms, 'Ancient Uzbek' (drevneuzbekskiy) and 'Old Uzbek' (starouzbekskiy), but does not define them exactly. He only says that the 'Old Uzbek' literary language developed in the fourteenth-fifteenth centuries.²⁴ A. N. Baskakov (1960) includes all of the remains of the Islamic Central Asian Turkic literary language into the 'Old Uzbek' group and accepts the term 'Chagatay' only for the literary language of the Chagatay Ulus of the thirteenth-fourteenth centuries.²⁵

On the other hand, there are also Soviet Turkologists who do not accept the term 'Old Uzbek' without reservation and use such terms as 'Central Asian Turkic literary language of the Timurid era', 'Central Asian Turki', 'the so-called "Chagatay" language' or simply 'Chagatay' (in inverted commas).²⁶

The great variety of views concerning the Chagatay language and its place within the history of the Islamic Central Asian Turkic literary language may be a result of the fact that research on this latter language is still in its initial stage. In spite of the publication in recent

years of several important texts, many key works of the Islamic Central Asian Turkic literary language have not yet been published and the manuscript material preserved in libraries all over the world is not easily available. But apart from this, there are also other circumstances which make the evaluation of old texts difficult. The literary remains of the Islamic Central Asian Turkic language prior to the middle of the fourteenth century have come down to us in manuscripts which were usually copied much later than the date of their composition. This means that we always have to reckon, in the language of these manuscripts, with innovations due to the modernizations of later copyists, which we have to sunder from the basic linguistic stock of the manuscripts in question. Survival of archaisms, due to literary fashion or the predilection of Eastern Turkic poets for mingling Western Turkic elements into their poems for metrical convenience or other purposes, also adds considerably to the existing confusion of views. In my paper 'Zur Charakteristik der islamischen mittelasiatisch-türkischen Literatursprache' (1957) there is a list of the most striking phonetic and morphologic features, on the basis of which the Islamic Central Asian Turkic literary language may be divided up into the following periods:

1. Karakhanid or Khakanian Turkic (eleventh-thirteenth centuries);
2. Khorazmian Turkic (fourteenth century);
3. Chagatay (fifteenth century-beginning of the twentieth century).²⁷

In its turn the Chagatay language, too, underwent some changes during its five-century life. It falls into the following periods:

1. Pre-Classical Period (from the beginning of the fifteenth century to the composition of Navā'ī's

first divan in 1465). This is a transitional period characterized by the preservation of a series of archaisms. The principal representatives are Sakkākī, Luṭfī, Ata'ī, Ḥucandī, Sayyid Aḥmad Mīrzā, Ḥaydar Ḥōrazmī, Yūsuf Amīrī, Yaqīnī, Aḥmadī, and Gadā or Gadā'ī.

2. Classical Period (1465-1600) with the following main representatives: Ḥusayn Bāyqarā, Mīr 'Alī Šīr Navā'ī (about 30 works in verse and in prose), Ḥāmidī, Šībānī, 'Ubaydī, Muḥammad Šālīḥ, Mac-lisī, Bābur, Bayram Khan, etc.

3. Post-Classical Period (1600-1921), characterized on one hand by the careful imitation of Navā'ī's language, and on the other hand by the penetration of Uzbek elements. The main representatives are: Abu'l-Gāzī Bahādur Khan, Baba Raḥīm Mašrab, Šayqalī, Šūfī Allah Yār, Turdī, Huvaydā, Mu'nis Ḥōrazmī, Muḥammad Rizā Āgahī, 'Umar Khan, Nādīra, Maḥzūna, Uvaysī, Nādir, Gulḥanī, Maḥmūr, Muqīmī, Furqat, 'Ubaydullah Zavqī, 'Osmān Ḥōca Zārī, Šavqī of Namangan, etc.

This book deals with the language of the Pre-Classical and Classical Periods.

NOTES

1. On the history of the 'Chagatay Ulus' see René Grousset, L'Empire des steppes (4th ed; Paris, 1952, reimpression 1960), pp. 397-420.

2. The Bābar-Nāma, ed. Annette S. Beveridge ("E. J. W. Gibb Memorial" Series, Vol. I; London-Leyden, 1905), f. 202a 5; Baber-Nameh, ed. N. Il-minski (Kazan, 1857), p. 255: 4 below.

3. MS. Istanbul, Nuruosmaniye Library, No. 3268, f. 258b: 5-6.

4. Gyula Moravcsik, Byzantino-Turcica II (2d ed. rev.; Berlin, 1958), p. 310.

5. E. g., in the Tāvārīḡ-i āl-i 'Osmān, ed. Giese (1922), p. 43, cited by Gyula Németh, A honfoglalás magyarság kialakulása (Budapest, 1930), p. 64.
6. Herrmann Vámbéry, Čagataische Sprachstudien (Leipzig, 1867), p. 1, n. 2.
7. N. A. Aristov, 'Zametki ob etničeskom sostave tyurkskix plemen i narodnostey i svedeniya ob ix čislenosti,' Zivaya Starina, III-IV (Sanktpeterburg, 1897), p. 423, n. 1, p. 425, n. 1.
8. P. M. Melioranskiy, "Šeybaniname". Džagatayskiy tekst poëmi Muhammeda Saliha po rukopisi venskoy biblioteki (posthumous edition by A. N. Samoylovic; Sanktpeterburg, 1908), p. 75; Hermann Vámbéry, Saybaninama. Die Scheibaniade. Ein özbekisches Heldengedicht in 76 Gesängen von Prinz Mohammed Salih aus Charezm (Wien, 1885), p. 148.
9. ed. Melioranskiy, p. 211; ed. Vámbéry, p. 418.
10. Fitrāt, Özbek ädäbiyāti nāmūnäläri (Tashkent-Samarkand, 1928), p. 274; Köprülüzade M. Fuat, Türk Dili ve Edebiyatı Hakkında Araştırmalar (Istanbul, 1934), p. 206.
11. Navā'ī, Kulliyāt, MS. Istanbul, Süleymaniye Library, Fatih No. 4056, f. 647b: 5-7; Fitrāt, op. cit., pp. 273-4.
12. Baron Desmaisons, Histoire des Mogols et des Tatares par Aboul-Ghâzi Béhâdour Khan, tome I, Texte (Saint-Petersbourg, 1871), p. 37.
13. ed. Sir Gerard Clauson, Sanglax. A Persian Guide to the Turkish Language by Muhammed Mahdi Xān ("E. J. W. Gibb Memorial" Series. New Series, XX), London, 1960.
14. E. g., the Chagatay-Ottoman dictionary called 'Abušqa', ed. V. V. Velyaminov-Zernov (Sanktpeterburg, 1868), bears also the title al-Luġat an-Navā'īya va'l-istišhādāt al-čaġatā'īya.
15. V. V. Radlov, 'Yarliki Toktamışa i Temir-Kutluga,' ZVO [= Zapiski Vostočnogo otdeleniya Russkogo arxeologičeskogo obščestva], III (1888), p. 2.

16. F. E. Korš, 'Drevniy narodniy stix tureckix plemen,' ZVO, XIX (1909), p. 140.

17. W. Radloff, Phonetik der nördlichen Türksprachen (Leipzig, 1883), Vol. II, pp. 280ff.

18. F. E. Korš, 'Klassifikaciya tureckix plemen po yazıkam,' Étnografičeskoe obozrenie, 84-5 (Moscow, 1910), pp. 114ff.

19. A. Krımskiy, 'Tureckiya narečiya i literaturı,' Énciklopedičeskiy Slovař, ed. F. A. Brokgauz and I. A. Efron, XXXIV (Sanktpeterburg, 1902), p. 161.

20. A. N. Samoylovič, 'K istorii literaturnogo sredneaziatsko-tureckogo yazıka,' Mir-Ali-Šir. Sbornik k pyatisotletiyu so dnya roždeniya (Leningrad, 1928), p. 23.

21. Fuad Köprülü, 'Çagatay edebiyatı,' İslâm Ansiklopedisi, III (Istanbul, 1945), p. 270.

22. E. É. Bertel's, Navoi. Opıt tvorčeskoj biografii (Moscow-Leningrad, 1948), p. 54.

23. A. M. Ščerbak, 'K istorii uzbekskogo literaturnogo yazıka drevnego perioda,' Akademiku Vladimiru Aleksandroviču Gordlevskomu k ego semidesyatipyatiletiju. Sbornik statej (Moscow, 1953), pp. 317-323.

24. V. V. Rešetov, Uzbekskiy yazık, Part I (Tashkent, 1959), p. 16.

25. A. N. Baskakov, Tyurkskie yazıki (Moscow, 1960), pp. 178-9.

26. E. g., V. D. Artamošina, 'Usloviya formirovaniya i nekotorie osobennosti yazıka sredneaziatskix počtov — predšestvennikov A. Navoi,' Tyurko-mongol'skoe yazıkoznanie i fol'kloristika (Moscow, 1960), p. 8, uses the term 'Central Asian Turkic literary language of the Timurid era' or 'Central Asian Turki of the first half of the fifteenth century' for the designation of the language of Navā'ī's predecessors Ata'ī, Sakkāki, Luřfi and their contemporaries. G. F. Blagova, 'O karaktere tak nazıvaemogo "çagatayskogo" yazıka konca XV v.,' in the same volume, does not reject the term 'Old Uzbek', but prefers the denomination 'the so-called Chagatay language.' Similarly,

E. N. Nadžib, Xorezmi, Muhabbet-Name (Moscow, 1961), also seems to avoid the term 'Old Uzbek' and prefers 'Chagatay' (in inverted commas) or 'Central Asian Turki' (p. 9).

27. Studia Altaica, Festschrift für Nikolaus Poppe ('Ural-Altäische Bibliothek'; Wiesbaden, 1957), pp. 51-9.

GRAMMAR

ABBREVIATIONS

- Abušqa Vámbéry, Ármin. Abuska. Csagatajtörök szógyűjtemény [Abušqa. A Chagatay Turkic Glossary]. Pest, 1862.
- Ahm. Aḥmadī. A Contest of Stringed Instruments. MS. London, British Museum, Add. 7914, ff. 321b-328b. Charles Rieu, Catalogue of the Turkish Manuscripts in the British Museum (London, 1888), p. 291.
- 'Arūz Bābur. Muhtaşar fi'l-'Arūz. MS. Paris, Bibliothèque Nationale, Suppl. turc 1308. E. Blochet, Catalogue des manuscrits turcs, II (Paris, 1933), p. 229.
- Ateb. Arat, Reşid Rahmeti. Atebetü'l-Hakayık. Istanbul, 1951 (Glossary).
- Ata'ī Samoylovič, A. N. 'Čagatayskiy poët XV veka Atai,' Zapiski Kollegii Vostokovedov, II (1927), pp. 257-274.
- B Beveridge, Annette S. The Bābar-Nāma ("E. J. W. Gibb Memorial" Series, I). London-Leyden, 1905.
- B Ilm. Ilminski, N. Baber-Nameh. Kazan, 1857.

- B Ris. Köprülüzâde Mehmed Fu'âd. 'Risâle-i Vâlidîye Tercümesi,' MTM [= Millî Tettebbu'lar Mecmû'ası], I (1331) [= 1915 A. D.], pp. 111-124.
- B Sam. Samoylovič, A. N. Sobranie stixotvoreniy imperatora Babura. Petrograd, 1917.
- Bang Yûsuf Amîrî. Bang u Ćagîr Arasînda Munâzara. MS. British Museum, Add. 7914, ff. 329b-337b. Rieu, p. 291.
- Bâyq. Div. Ertaylan, Ismail Hikmet. Divan-i Sultan Hüseyin Mirza Baykara "Hüseyinî" (İstanbul Üniversitesi Yayınlarından, No. 309). İstanbul, 1946.
- Bâyq. Div. Ü Hüsayn Bâÿqarâ. Dîvân. MS. İstanbul, University (Üniversite) Library, T. Y. 1977, copied in 900/1494-95.
- Bâyq. R Ertaylan, İsmail Hikmet. Risâle-i Sultan Hüseyin Baykara (İstanbul Üniversitesi Yayınlarından). İstanbul, 1945.
- BL Borovkov, A. K. "Badâ'i' al-Luġat". Slovař' Tâli' İmânî geratskogo k soĉineniyam Ališera Navoi. Moscow, 1961.
- Brockelmann
OTG Brockelmann, C. Osttürkische Grammatik der islamischen Litteratursprachen Mittelasiens. Leiden, 1954.
- BŠ I, II Köprülüzâde Mehmed Fu'âd. 'Bâbur Šâh'in ši'irleri,' MTM, I, pp. 235-256, 464-480; II, pp. 307-336.

- BV Navā'ī. Badā'i'u'l-Vasaṭ. MS. Istanbul, Ayasofya Library, No. 3980, copied in 957/1550. Ağah Sırrı Levend, 'Türkiye Kitaplıklarındaki Nevai Yazmaları,' Türk Dili Araştırmaları Yılığı — Belleten (1958), pp. 171-172.
- Dahn. Yūsuf Amīrī. Dahnāma. MS. British Museum, Add. 7914, ff. 228b-272a. Rieu, p. 288.
- ETY Orkun, Hüseyin Namık. Eski Türk Yazıtları. Vol. IV. Istanbul, 1941 (Glossary).
- FK Navā'ī. Favā'idu'l-Kibar. MS. Istanbul, University Library, T. Y. 1565, copied in 947/1540-41. Levend, p. 173.
- G Div. Gadā. Dīvān. MS. Bibliothèque Nationale, Suppl. turc 981, ff. 96b-161b. Blochet, II, p. 117.
- G Örn. Eckmann, J. 'Çağatay Dili Örnekleri II. Gedai Divanından Parçalar,' TDED [= İstanbul Üniversitesi Edebiyat Fakültesi Türk Dili ve Edebiyatı Dergisi], X (1960), pp. 65-110.
- GN Luṭfī. Gul u Navrūz. MS. British Museum, Add. 7914, ff. 50b-114a. Rieu, p. 284.
- GN P The same work. MS. Bibliothèque Nationale, Suppl. turc 998, ff. 79b-112a. Blochet, II, p. 124.
- GS Nur. Navā'ī. Garā'ibu'ş-Şiğar. MS. Istanbul, Nuruosmaniye Library, No. 3881. Levend, p. 167.

- Ḥ Hāmidī. Yūsuf u Zalīhā. MS. Istanbul, Topkapı Sarayı Library, Revan 832, copied in 922/1516. See Halide Dolu, 'Sultan Hüseyin Baykara Adına Yazılmış Çağatayca bir Yusuf Hikâyesi,' TDED, V (1954), pp. 51-58; Fehmi Edhem Karatay, Topkapı Sarayı Müzesi Kütüphanesi Türkçe Yazmalar Kataloğu, Vol. II (Istanbul, 1961), pp. 107-108, No. 2302.
- Houtsma Houtsma, M. Th. Ein türkisch-arabisches Glossar. Leiden, 1894.
- Isk. Navā'ī. Sadd-i Iskandarī. MS. Aya-sofiya Library, No. 3854, ff. 195b-272a. Levend, pp. 191-192.
- Kāš. (= Kāšgarī) Brockelmann, C. Mitteltürkischer Wortschatz. Budapest, 1928.
- Khor. Khorazmian Turkic.
- Kull. R Navā'ī. Kulliyāt. MS. Topkapı Sarayı Library, Revan 808. Levend, pp. 130-142; Karatay, pp. 105-106, No. 2298.
- Kull. S The same work. MS. Istanbul, Süleymaniye Library, Fatih 4056. See H. Ritter, Oriens, 8 (1955), pp. 142-143; Levend, pp. 142-146.
- L Div. Ertaylan, İsmail Hikmet. Lûtfi Divanı (İstanbul Üniversitesi Edebiyat Fakültesi Yayınları, No. 863). Istanbul, 1960.
- L Div. P Luṭfī. Dīvān. MS. Bibliothèque Nationale, Suppl. turc 981, ff. 1b-95a. Blochet, II, p. 117.

- LM Navā'ī. Laylā u Macnūn. MS. Bibliothèque Nationale, Suppl. turc 1008. Blochet, II, p. 128.
- LN Hucandī. Laṭāfatnāma. MS. British Museum, Add. 7914, ff. 142b-157b. Rieu, p. 287.
- MA Poppe, N. 'Eine viersprachige Zamax-šarī-Handschrift,' ZDMG, CI (1951), pp. 301-332 (a grammatical sketch of the Chagatay material in Zamahšarī's Muqaddimat al-adab).
- Mab. Ross, E. Denison. The Mabāni'l-Lughat being a Grammar of the Turki Language in Persian by Mirzā Mehdi Khān (Bibliotheca Indica. New Series, No. 1225). Calcutta, 1910.
- Mac. Navā'ī. Macālisu'n-Nafā'is. MS. Istanbul, University Library, T. Y. 841, copied in 942/1535-36.
- Maḥb. [Aḥmed Vefiq Paša.] Maḥbūbu'l-Qulūb li-Emīr 'Alī Šir Nevā'ī. Istanbul, 1289/1872.
- Maḥb. Ü Navā'ī. Maḥbūbu'l-Qulūb. MS. Istanbul, University Library, T. Y. 4149, ff. 563b-635a. Levend, pp. 196-197.
- Maḥz. Ḥaydar Ḥōrazmī. Maḥzanu'l-Asrār. MS. British Museum, Add. 7914, ff. 115b-114b. Rieu, p. 286.
- ML Aḥmed Cevdet. Muḥākemetü'l-Luḡateyn, mü'ellifi Mīr 'Alī Šir Nevā'ī (Kütübḥāne-i Iqdām, No. 12). Istanbul, 1315/1899.

- N Div. Navā'ī. Dīvān. MS. British Museum, Or. 401. Rieu, pp. 294-295.
- N Div. Ank. Navā'ī. Dīvān. MS. Ankara, Public Library (T. C. Maarif Vekāleti Umumî Kütüphanesi), No. 59.
- N Div. M Dmitrieva, L. V. 'Alīšir Navā'ī. Dīvān. Moscow, 1964.
- N Örn. Eckmann, J. 'Çağatay Dili Örnekleri I. Nevai Divanlarından Parçalar,' TDED, IX (1959), pp. 33-64.
- N Quatr. Quatremère, M. Chrestomathie en turc oriental. Paris, 1841 (contains Navā'ī's Muhākamatu'l-Luğatayn and Tārīh-i Mulūk-i 'Acam).
- Orkh. Orkhon Turkic.
- OY Yaqīnī. Oğ Yaynıng Munāzarası. MS. British Museum, Add. 7914, ff. 314a-321a. Rieu, p. 290.
- PhTF Philologiae Turcicae Fundamenta. Vol. I, Wiesbaden, 1959.
- QH Necīb 'Aşım. 'Hadīs-i Erba'ın tercüme-leri,' MTM, II (1331) [= 1915 A. D.], pp. 149-155 contain Navā'ī's Qırq Hadīs (Forty Hadiths) translation.
- Sak. Div. Sakkākī. Dīvān. MS. British Museum, Or. 2079. Rieu, p. 284.
- Sak. Örn. Eckmann, J. 'Çağatay Dili Örnekleri III. Sekkākī Divanından Parçalar,' TDED, XII (1963), pp. 157-174.

- Sang. Clauson, Sir Gerard. Sanglax. A Persian Guide to the Turkish Language by Muhammad Mahdī Xān ("E. J. W. Gibb Memorial" Series. New Series, XX). London, 1960.
- SS Šamsiev, Pārsā. Ališer Navāiy, Ĥamsa. Sab'ai Sayyār. Tashkent, 1956.
- Šayb. Ber. [Anonymous] Šaybānīnāma, ed. I. Berezin (Biblioteka Vostočnīx Istorikov, I). Kazan, 1849.
- Šayb. Vāmb. Vāmbéry, Hermann. Šaybānīnāma. Die Scheibaniade. Ein özbekisches Helden-gedicht in 76 Gesängen von Prinz Mohammed Salih aus Charezm. Wien, 1885.
- Šīb. Baḥr. Šībānī. Baḥru'l-Hudā. MS. British Museum, Add. 7914, ff. 1-22. Rieu, pp. 284-285.
- Šīb. Div. Šībānī. Dīvān. MS. Istanbul, Topkapı Sarayı Library, Ahmed III, No. 2436. See İstanbul Kitaplıkları Türkçe Yazma Divanlar Kataloĝu, Vol. I (Istanbul, 1947), p. 85, No. 28; Karatay, II, p. 111, No. 2311.
- Ššül. Šeyḫ Süleymān Efendi-yi Buḫārī. Luĝat-i Čaĝatāy ve Türkī-yi 'Osmānī. Istanbul, 1298/1882.
- Tazk. The Chagatay translation of Farīdaddīn 'Aṭṭār's Tazkiratu'l-Avliyā. MS. Istanbul, Süleymaniye Library, Fatih 2848, ff. 13b-150a, copied in Kairo in 917/

1511. See İstanbul Kitaplıkları Tarih-Coğrafya Yazmaları Katalogları, I, 6 (Istanbul, 1946), p. 559, No. 367.

- TN Saydī Aḥmad Mīrzā. Ta'aşşuqnāma. MS. British Museum, Add. 7914, ff. 273b-289b. Rieu, p. 289.
- TŠ Tafsīr-i Šarīf (a commentary in Chagatay to the Koran). MS. Topkapı Sarayı Library, Ahmed III, No. 16, 2 volumes, copied in 950/1543-44. Karatay, I, pp. 6-7, Nos. 18-19.
- UAJb Ural-Altäische Jahrbücher
- 'Ub. T 'Ubaydullah Khan ('Ubaydī). Dīvān. MS. Topkapı Sarayı Library, Ahmed III, No. 2381, ff. 21a-41a. İstanbul Kitaplıkları Türkçe Yazma Divanlar Kataloğu, I, pp. 165-166, No. 69; Karatay, II, p. 110, No. 2308.
- 'Ub. Ü The same work. MS. Istanbul, University Library, T. Y. 1988, copied in 959/1552.
- Uig. Uiguric.
- von Gabain
ATG Gabain, A. von. Alttürkische Grammatik. Leipzig, 1950 (Glossary).
- Z The Chagatay translation of Šarafaddīn 'Alī Yazdī's Ẓafarnāma. MS. Nuruosmaniye Library, No. 3268. See İstanbul Kütüphaneleri Tarih-Coğrafya Yazmaları Katalogları, I, 2 (Istanbul, 1944), p. 170, No. 88.

PHONOLOGY

Alphabet and Transcription

1. The documents of the Chagatay language are usually written in the Arabic script. The Uiguric script was also in use at the Timurid court for writing official documents. In Samarkand, Herat, and Yazd as well, literary works were occasionally copied in the Uiguric script.¹ Neither the Arabic nor the Uiguric script (and this particularly true of the latter) is suitable for representing many of the Turkic sounds. Therefore, in many cases the correct pronunciation of Chagatay can not be established. As was pointed out in the Introduction, Chagatay was used in an immense territory for five centuries. The pronunciation of Chagatay presumably varied according to area and period. But such differences were not usually represented orthographically. The Latin transcription used in the present book is based rather on convention and suggests only the approximate equivalents for the pronunciation of Chagatay in Central Asia during the Pre-Classical and Classical Periods.

2. The transcription alphabet adopted in this Manual has the following letters (the sign [ˉ] above the letter indicates length):

Letter	Arabic equivalent	Sound as in
a	or zero	aha
ā		father

ä	ا	or zero	hat
b	ب		but
c	ج		just
č	چ		church
d	د		do
e	ی	ای	ebb
ē	ی		date
f	ف		fine
ġ	غ		a back velar spirant <u>g</u>
g	ك		get
h	ه	}	hot
ḥ	ح		
ḫ	خ		kh, German ach
ī	ی	ای	or zero a velar <u>i</u>
i	ی	ای	or zero <u>sin</u>
ī	ی	ای	<u>team</u>
k	ك		<u>kit</u>
l	ل		<u>land</u>
m	م		<u>man</u>
n	ن		<u>nine</u>
ng (=ŋ)	نگ		<u>sing</u>
o	و	او	<u>obey</u>
ō	و	او	<u>note</u>
ö	و	او	German <u>ö</u> , French
p	پ		<u>eu</u>
q	ق		<u>pet</u>
r	ر		a back velar <u>k</u>
s	س		<u>rat</u>
š	ش	}	<u>see</u>
s̄	ث		
š̄	ن		<u>ship</u>
t	ت	}	<u>talk</u>
ṭ	ط		
u	و	او	or zero <u>look</u>
ū	و	او	<u>boot</u>

ü	و, و' or zero	German <u>ü</u> , French <u>u</u>
v	و	<u>visit</u>
y	ی	<u>yet</u>
z	ز	} <u>zero</u>
ž	ض	
ẓ	ظ	
z̄	ز	} <u>azure</u>
z̄	ز̄	
'	ع	} glottal stop
'	ء	

Vowels

3. Classification of Vowels.

a. There are nine short vowels in Chagatay: a, ä, e, ī, i, o, ö, u, ü. Of the long vowels, ā, ī, ū occur in both Arabic and Persian, ē, ō only in Persian loan-words.

There are only falling diphthongs: ay, äy, ey, iy, oy, öy, uy, üy, av, äv, ev.

b. The vowels may be classified into several groups:

(a) Back and front vowels according to the point of articulation.

The back (velar or postpalatal) vowels are:

a, ī, o, u.

The front (palatal) vowels are: ä, e, i, ö, ü.

(b) Unrounded and rounded vowels, according to whether the lips are rounded or not in pronouncing them.

The unrounded (illabial, non-labial) vowels are: a, ä, e, ī, i.

The rounded (labial) vowels are: o, ö, u, ü.

(c) Open, half-open, and closed vowels according to the more or less open position of the

mouth in pronunciation.

The open vowels are: a, ä.

The half-open vowels are: e, o, ö.

The closed vowels are: ī, i, u, ü.

The following table represents the system of Chagatay vowels:

	Back vowels			Front vowels		
	Open	Half-open	Closed	Open	Half-open	Closed
Unrounded	a		ī	ä	e	i
Rounded		o	u		ö	ü

4. Occurrence of Vowels.

In genuine Chagatay words all of the above vowels may occur in word-initial position and within the first syllable. It is postulated that half-open vowels appear only in the first syllable, and occur neither in second nor successive syllables, e. g., ešik 'door', boldum 'I became', ölüm 'death', öltürgülük 'he who is to be killed.'

Since Chagatay does not allow adjacent vowels in true Turkic words, the hiatus between the verb-stem de- 'to say, tell' and the suffixes -il- or iš- is filled by y: deyil- 'to be said or told', deyiš- 'to tell to one another'. The hiatus in Arabic loan-words resulting from the failure to pronounce hamza is avoided by inserting y only in cases where one of the vowels is i or ī, e. g., Navāyī instead of Navā'ī, riyāsat 'government command' instead of ri'āsat. In other cases the succession of two vowels seems to have been tolerated, e. g., ta'assuf 'grief, regret'.

Vowel Harmony

5. Vowel harmony is a characteristic feature of Chagatay. There are two kinds of vowel harmony: (1) palatal harmony, and (2) labial harmony.

6. Palatal Harmony.

a. According to the rule of palatal (or palato-velar) harmony a word may either contain back vowels or front vowels. As in the Arabic alphabet there are no special letters for back and front vowels, our only criterion for distinguishing back- and front-vocalic words is whether they contain \dot{g}/\dot{q} or g/k . In genuine Chagatay words palatal harmony is on the whole well preserved, that is, back-vocalic stems take back-vocalic suffixes (i. e., suffixes containing \dot{g}/\dot{q}), and front-vocalic stems take front-vocalic suffixes (i. e., suffixes containing g/k). E. g.:

yol-ga 'to the way' H 27b: 1, artug-raq 'more' N Div. 36: 9, tap-maq 'to find' N Div. 14b: 10, bol-gay 'it will be' N Div. 3a: 1, az-gina 'a very little' Sang. 39a: 6, burna-gi 'first, former' Mab. 120: 11, sat-guči 'seller' Mahz. 125b: 5, muŋg-lug 'sad' L Div. 36: margin, aš-liq 'corn, cereals' H 52b: 12; Tengri-gä 'to God' TN 273b: 1, köp-räk 'more' N Div. 5a: 9, ber-mäk 'to give' N Div. 7a: 7, äylä-gäy 'he will do' FK 40a: 11, köngül-ginä 'a little heart' Mac. 78a: 10, yüzi-dä-ki 'that in his face' N Div. 5b: 12, ber-güči 'giver' Kull. R 370a: 27, pari yüz-lüg 'fairy-faced' L Div. 6: 8, ösrük-lük 'drunkenness' N Div. 12a: 2, tirig-lik 'life' L Div. 94: 8, etc.

Exceptions to the above rule are relatively rare in manuscripts copied in the classical period, and in most cases may be ascribed to a mistake on the part of the copyist, e. g., könglumdä-gi 'that in my heart' in a Navā'ī manuscript copied in 930/1523 (Istanbul, University Library T 5669, 11b); in N Div. the same

word is seen in its correct form könġlumdä-ki (21b: 12).

b. The use of back-vocalic or front-vocalic suffixes (or, more correctly, suffixes containing ġ/q or g/k) in Arabic and Persian loan-words differs from that in genuine Chagatay words. The general rule is that loan-words, even those containing i or ī, preferably take back-vocalic suffixes. E. g.:

ādam-ġa 'to the man' FK 26b: 6, 'adam-ġa 'to the annihilation' N Div. 21a: 13, ahl-iġa 'to his people' N Div. 5a: 12, āfat-liġ 'calamitous' FK 14a: 12, 'ālam-ġa 'to the world' LN 145b: 9, FK 26b: 6, amr-ġa 'to the matter' Kull. R 55b: 17, āšufta-liġ 'perturbation, confusion' Mac. 53a: 1, āvāra-liġ 'vagrancy, vagabondage' FK 2a: 12, bāda-ġa 'to the wine' FK 8a: 9, banda-ġa 'to the slave' H 1b: 1, banda-liġ 'servitude, ministry' FK 225a: 1, bašārat-ġa 'to the good news' H 73b: 5, bayt-ġa 'to the house' N Div. 7a: 12, bazm-iġa 'to his convivial meeting' FK 26b: 10, bēčāra-ġa 'to the miserable one' L Div. 33: 3, G Div. 96b: 7, bulbul-ġa 'to the nightingale' N Div. 8b: 8. L Div. 121 margin, cahannam-ġa 'to hell' Kull. S 727b: 18, cirāhat-liġ 'wounded' FK 24a: 13, čaman-ġa 'to the meadow' N Div. 25b: 7, dahr-ġa 'to the world/time' H 2a: 17, dard-ġa 'to the pain' N Örn. XII, 4, davlat-liġ 'fortunate, happy' L Div. 45: 3, dīda-ġa 'to the eye' FK 25a: 7, dēvāna-liġ 'insanity' N Div. 12a: 3, fitna-ġa 'to the malignity' L Div. 114: 1, gadā-ġa 'to the beggar' Maḥb. 183: 17, gard-iġa 'to his dust' FK 213b: 10, guhar-iġa 'to its gem' Kull. S 169b: 11, ġamza-ġa 'to an amorous glance' FK 54a: 12, hacr-ġa 'to the separation' FK 6b: 9, hāl-ġa 'to the situation' N Div. 3a: 11, bu hālat-qa 'to this state or condition' N Örn. 57: 22, haram-ġa 'to the harem' H 22b: 9, himmat-qa 'to the endeavor' Kull. S 180b: 24, hukm-iġa 'to his judgment' FK 43a: 1, hīdmat-iġa

'to his service' Maḥb. 8: 17, 'ināyat-īga 'to his favor' Z 21b: 9, kām-īga 'to his desire' FK 219b: 10, karam-īga 'to his generosity' Bāyq. R 3a: 11, kasb-īga 'to his gain' FK 220a: 13, lab-ğa 'to the lip' N Div. 17b: 9, la'l-īga 'to his ruby lip' N Div. 18b: 2, laṭāfat-qa 'to the grace, elegance' FK 215a: 1, mast-liq 'drunkenness' N Örn. VI, 6, may-ğa 'to the wine' FK 33b: 2, mu'tabar-raq 'more honored' B 21b: 7, nafas-qa 'to the breath' FK 42b: 11, nağma-ğa 'to the melody' Kull. S 187b: 16, ni'mat-qa 'to the beneficence' FK 229a: 7, niyāzmand-liq 'supplication' OY 316a: 4, parda-sīga 'to his curtain' Mac. 2b: 4, past-liği 'his lowness' FK 219b: 8, qāmat-liq '-statured' OY 319a: 9, sa'ādat-liq 'fortunate, happy' L Div. 155: margin, sacda-ğa 'to the prostration' Kull. S 189a: 5, šahar-ğa 'to the town' Mac. 49b: 7, šarmanda-liq 'shame' L Div. 59: 6, tan-ğa 'to the body' FK 223a: 8, ṭurfa-raq 'more surprising' N Div. 6b: 5, 'umr-ğa 'to the life' FK 11a: 1, vaḥdat-qa 'to the unity' Kull. S 164b: 6, zulmat-qa 'to the torment' FK 25a: 9.

Most words containing i or ī in the last syllable also take back-vocalic suffixes: adamī-liğdin 'from humanity' Mac. 53a: 5, āḥir-ğa değrū 'to the end' OY 316a: 3, asīr-liqqa 'to the captivity' B 11a: 2, cism-īmga 'to my body' N Div. 26b: 6, dīn-ğa 'to the religion' N Quatr. 56: 3, firīb-īga 'to his deception' Ub. Ū 35b: 10, ğālib-raq 'more powerful' FK 9b: 2, ğanī-larga 'to the rich' N Quatr. 42: 10, 'ilm-liğ 'learned, scholar' FK 30b: 13, ism-ğa 'to the name' B 4b: 1, kīn-ğa 'to the hatred' N Quatr. 57: 12, maclis-īga 'to his meeting' SS 192: 21, manzil-ğa 'to the stage (in traveling)' Kull. R 358a: 3, mu'abbir-ğa 'to the interpreter of dreams' SS 116: 170, mu'min-ğa 'to the believer' L Div. 120: 8, munaccim-ğa 'to the astrologer' L Div. 45: 8, muqtadī-liq 'the quality of an imitator or follower' BV 3b: 15, Navāyī-ğa 'to Navā'ī' N Örn. XVI,

7, pīr-īgā 'to his spiritual guide' FK 43a: 6, raqīb-īgā 'to his rival' FK 33b: 4, sāqī-ġā 'to the cupbearer' H 33b: 7, šāgird-ġā 'to the disciple' FK 54a: 2, ši'r-ġā 'to the verse' Mac. 9a: 7, ši'r-liqqa 'to the poetry' Mac. 33b: 10, ṭabīb-ġā 'to the physician' Maḥb. 28: 9, tācir-ġā 'to the merchant' H 19b: 12, tacallī-ġā 'to the manifestation' FK 40b: 2, takmīl-īgā 'to his completion' N Div. 5a: 7, umīd-īgā 'to his hope' FK 226b: 9, vāriṣ-larīgā 'to his heirs' Z 15b: 5.

Words with final k or g ordinarily take front-vocalic suffixes: āhāng-igā 'to its harmony' FK 212b: 14, bēbāk-lik 'fearlessness' FK 54a: 6, fālāk-kā 'to the sky or firmament' N Div. 3a: 4, L Div. 59: 5, halāk-igā 'to his perdition' SS 147: 103, buland idrāk-rāk 'of a higher intelligence' N Quatr. 5: 20, kilk-igā 'to his reed pen' Kull. S 188a: 25, mühlik-rāk 'more destructive' Bāyq. Div. 258: 4, mülk-igā 'to his dominion or kingdom' N Div. 16b: 4, nāvāk-irġgā 'to thy arrow' Bāyq. Div. Ü 5a: 3, nāzük-lük 'tenderness, delicacy' L Div. 7b: 5, nāzük-rāk 'thinner' L Div. 91: 1, pāk-lik 'purity, cleanness' Kull. S 747a: 1, pāk-rāk 'cleaner, purer' N Quatr. 5: 20, sālik-lārgā 'to the mystics' Mac. 84a: 5, tār-k-igā 'to his abandonment' Kull S. 181a: 11.

Front-vocalic suffixes are also often added to words which contain k or g in other than final position: bēkās-lik 'a friendless condition, solitude' FK 11a: 12, ġānc-igā 'to his treasure' SS 126: 3, ġāšt-kā 'to walking' OY 314b: 9, ġül-ġā 'to the rose' L Div. 3a: 11, FK 25a: 6, ġülšān-ġā 'to the rose garden' L Div. 162: 5, kām-rāk 'rather few' Mac. 12a: 12, kānīz-igā 'to his female slave' SS 183: 317, kišvār-ġā 'to the country' FK 52b: 7, kūzā-lik su 'a gugglet of water' Kull. S 747b: 6, kūlbā-mġā 'to my cell' FK 46b: 8, miskūn-ġā 'to the poor man' L Div. 115: 1, parīpāykār-ġā 'to the fairy-faced one' N Div. 24a: 9, rāngīn-lik 'colorfulness' Mac. 88b: 8, rub '-i maskūn-ġā 'to the

inhabited quarter of the world' Isk. 208a: 6, särgäštä-lik 'astonishment, bewilderment' L Div. 129: 8, N Örn. 58: 25, särkäš-lik 'obstinacy, mutiny' N Div. 10a: 8, särnigün-lük 'vileness, villainy' N Div. 18b: 11, šägird-lik 'the condition of a disciple' L Div. 35: 4, šikästä-lik 'grief, sadness, affliction' Mac. 51a: 8, šükr-gä 'to the thanks (to God)' FK 219b: 11, zihgir-gä 'to the thumb-stall' OY 320b: 3; also to words ending in -gär: cilvägär-lik 'conspicuity, splendor' N Div. 10a: 11, dädgär-lik 'administration of justice' Isk. 209b: 13, išvägär-lik 'ogling, coquetry' N Div. 10a: 14.

7. Labial Harmony.

According to the rule of labial harmony stems containing one of the rounded vowels o, ö, u, ü take, of the suffixes with ī/i/u/ü, those with u/ü. But labial harmony in Chagatay is incompletely developed; therefore not all of the suffix and connective vowels are affected by it in the same way. There are the following special cases:

A. Suffix and connective vowels subject to labial harmony:

(1) Possessive suffixes (the first vowel):

-im/-im/-um/-üm: baš-im 'my head', yüz-üm 'my face';

-iŋg/-iŋg/-uŋg/-üŋg: baš-iŋg 'your (sing.) head', yüz-üŋg 'your (sing.) face';

-imiz/-imiz/-umiz/-üimiz: baš-imiz 'our head', yüz-ümüz 'our face';

-iŋgiz/-iŋgiz/-uŋgiz (also -uŋguz)/-üŋgiz (also -üŋgüz): baš-iŋgiz 'your head', yüz-üŋgiz 'your face'.

(2) The imperative suffix of the second person plural (the first vowel):

-iŋg/-iŋg/-uŋg/-üŋg, -iŋgiz/-iŋgiz/-uŋgiz (also -uŋguz)/-üŋgiz (also -üŋgüz): qıl-iŋg 'do!', tut-uŋgiz 'hold!'.

(3) Preterit suffixes (the first vowel):

-dīm/-dīm/-dum/-düm: al-dīm 'I took',

kör-düm 'I saw';

-dīng/-dīng/-dung/-dūng: al-dīng 'you

(sing.) took', kör-dūng 'you (sing.) saw';

-dīngiz/-dīngiz/-dunguz/-dūngüz: al-dīng-

iz 'you took, kör-dūngüz 'you saw'.

(4) -ig/-ig/-ug/-üg (> -iq/-ik/-uq/-ük):

sat-ig 'sale', öl-üg 'dead'.

(5) -il/-il/-ul/-ül:- qil-il- 'to be done',

tök-ül- 'to be poured'.

(6) -im/-im/-um/-üm: bil-im 'know-

ledge', öl-üm 'death'.

(7) -imtul/-ümtül (the first vowel): ağ-

-imtul 'whitish', kök-ümtül 'bluish'.

(8) -in/-in/-un/-ün: yag-in 'rain', tüt-ün

'smoke'.

(9) -in/-in/-un/-ün:- sığ-in- 'to take

refuge', kör-ün- 'to be seen'.

(10) -inč/-inč/-unč/-ünč: qil-inč 'act,

deed' Radloff Wb., qorq-unč 'fear'.

(11) -inči/-inči/-unči/-ünči (the first vowel):

bir-inči 'first', on-unči 'tenth'.

(12) -ip/-ip/-up/-üp: al-ip 'taking or af-

ter taking', kör-üp 'seeing or after seeing'.

(13) -iq/-ik/-uq/-ük:- at-iq- 'to become

famous', yol-uq- 'to meet'.

(14) -iš/-iš/-uš/-üş: sanč-iš 'combat,

fighting', sor-uš 'question'.

(15) -iš/-iš/-uš/-üş:- ber-iš- 'to give

to one another', quč-uš- 'to embrace one another'.

(16) -iz/-iz/-uz/-üz:- aq-iz- 'to let

flow', öt-üz- 'to let pass away'.

(17) -lig/-lig/-lug/-lüg: uyat-lig 'bashful,

shy', qaygu-lug 'anxious, worried'.

(18) -liq/-lik/-luq/-lük: yahši-liq 'good-

ness', tirig-lik 'life'.

B. Suffix and connective vowels not subject to labial harmony:

a. Suffix and connective vowels which have only unrounded variants:

(1) -čĭ/-čĭ: qoy-čĭ 'shepherd'.

(2) -dĭ/-dĭ: oqu-dĭ 'he read', kör-di 'he saw'.

(3) -dĭn/-dĭn: töšük-dĭn 'out of the hole'.

(4) -gĭ/-qĭ/-ki: burun-gĭ 'first, former', tün-ki 'nightly, nocturnal'.

(5) -gĭl/-gĭl or -gĭn/-gĭn: oqu-gĭl 'read!', kör-gĭn 'see!'.

(6) -gĭna/-gĭnā: quš-gĭna 'a little bird', kök-gĭnā or kök-kinā 'bluish'.

(7) -(ĭ/u)nčĭ/- (ĭ/ü)nčĭ (the second vowel): toqquz-unčĭ 'ninth', üč-ünčĭ 'third'.

(8) -miš/-miš: oqu-miš ' (I gather that) he read', öl-miš ' (I gather that) he died'.

(9) -nĭ/-nĭ or -in/-in (accusative): quš-nĭ 'the bird', köz-in 'his eye'.

(10) -(s)ĭ/- (s)i: qol-ĭ 'his arm', küzgü-si 'his mirror'.

(11) -sĭ/-sĭ: qavur-sĭ 'singed wool or felt', tüt-si 'smoke'.

(12) -sĭz/-sĭz: su-sĭz 'without water, thirsty', küč-siz 'weak, powerless'

b. Suffix and connective vowels which have only rounded variants:

(1) -čĭq/-čĭk: tağar-čĭq 'a little bag'.

(2) -duq/-dük: al-duq 'we took', kel-dük 'we came'.

(3) -dur/-dür- or -tur/-tür-: al-dur- 'to let take', kes-tür- 'to let cut'.

(4) -gü/-gü: al-gü ber-gü 'buying and selling, trade'.

(5) -güč/-güč: čatla-güč 'mastic', yelpi-güč 'fan'.

- (6) -ğuča/-güčä or ğunča/-günčä: taŋg
at-qu(n)ča 'at or till daybreak', kel-günčä 'on coming'.
 (7) -ğun/-gün: čap-ğun 'raid'.
 (8) -ğur/-gür: toyma-ğur 'insatiable'.
 (9) -ğur/-gür-: yat-ğur- 'to lay down,
yet-kür- 'to cause to reach'.
 (10) -ğuz/-güz-: tir-güz- 'to resurrect,
 raise from the dead'.
 (11) -mtul: qara-mtul 'blackish'.
 (12) -mu/-mü: tapti-mu 'did he find?',
kelgäy-mü 'will he come?'.
 (13) -uq/-ük: ač-uq 'open', kes-ük 'cut,
 broken'.
 (14) -ur/-ür-: tat-ur- 'to cause to taste',
yit-ür- 'to lose'.

c. The following suffix and connective vowels occur sometimes as unrounded and sometimes as rounded (after a rounded stem vowel):

- (1) Possessive -unğiz/-ünğiz, sometimes
-unğuz/-ünğüz: yüz-ünğüz 'your face' L Div. 49: 9
 (usually yüz-ünğiz).
 (2) Genitive -niŋg/-niŋg, sometimes
-nuŋg/-nüŋg: oq-nuŋg 'of the arrow' TN 277b: 1, OY
 320a: 9, Z 11a: 12 (usually oq-niŋg).
 (3) Imperative -unğiz/-ünğiz, sometimes
-unğuz/-ünğüz: kör-ünğüz 'see!' (plur.) BŠ II 315:
 19 (usually kör-ünğiz).

Changes of Vowels

8. Change of ä to e in the first syllable.

The Karakhanid ä in the first syllable was generally well preserved also in Khorazmian Turkic until the middle of the fourteenth century, but afterwards it began to alternate with a sound which is represented by ç or, in vocalized texts, e. g., Nahcu'l-Farādīs (1360) by ç. It cannot be determined with certainty what exactly this representation means. Presumably

represents a sound differing from both ä and i, i. e., a half-open e. Karakhanid words such as ار är 'man', اشيك äšik 'door', كسماك käs- 'to cut', ككماك käl- 'to come, من män 'I', etc., are written in Chagatay as اير, ايشيك, كيسماك, كيلماك, مين, and were read in the first syllable either with i: ir, išik, kis-, kil-, min, which would correspond to the modern Kazan Turkic pronunciation, or with e: er, ešik, kes-, kel-, men, as in the modern Central Asian Turkic languages. In the present book the transcription with e is adopted.

9. Labialization of the stem vowel (regressive assimilation).

In some cases the unrounded vowel of the first syllable becomes rounded under the influence of the rounded vowel of the second syllable:

a. Under the influence of u a > o: ocun 'world' LN 145b: 3, Ḥ 4a: 11, 59a: 3 ~ acun (Uig. azun, ažun 'life, shape of existence') id. LN 146a: 4, oruq 'lean' Ḥ 34b: 9 ~ aruq id. Ḥ 33a: 12, osru 'very, much' L Div. 110: 2 ~ asru id. B 5a: 13, ošuq- 'to hurry, hasten' Abušqa, BL 21b and p. 100 ~ ašuq- id. BL 61, Sang. 41a: 29 (according to Mirzā Mahdī, ošuq- is erroneous; indeed, in the distich quoted from Navā'ī by the author of BL stands in Kull. R 466a: 15 ašuq- and not ošuq-; yet the latter form is probably also correct).

b. Under the influence of ü ä > ö: čöküč/š 'hammer' Sang. 214a: 26 ~ čeküč/š id. Sang. 208a: 10, öckü (Kāš. äčkü) 'goat' Mahb. 195: 11, öksü- (Kāš. äksü-) 'to grow less, decrease' B 129a: 14, öksük (Kāš. äksük) 'deficient, lacking, absent' Mac. 92b: 10, Bāyq. Div. 247: 2 ~ äksük id. Z 31a: 1, örük (Kāš. ärük) 'plum' B 129b: 2, ösrük (Kāš. äsrük) 'drunk, drunken, intoxicated' L Div. 110: 7, FK 10a: 7 ~ esrük id. Kull. S 747b: 20, ötük (Kāš. ätük) Mab. 20: 19, tölmür- 'to look round' SS 163: 11 ~ telmür- id. Sang. 200a: 1, töšük (Kāš. täšük) 'hole' B 290b: 11 ~ tešük id. Z 51b: 3 below.

c. Under the influence of ü i > ü: tülkü (Uig. Kāš. tilkü) 'fox' L Div. 26: 4, B Ilm. 87: 18.

10. Labialization of suffix and connective vowels (progressive assimilation).

This takes place under the influence of the stem-final labial consonant in the following cases:

a. After verb stems ending in v: qav-durġ instead of qav-dürġ 'you (sing.) persecuted' FK 45b: 9, qav-up 'on persecuting' LN 143a: 2, qav-uš- 'to come together, meet one another' L Div. 7: margin, sev-düm (instead of sev-dim) 'I loved' LN 154b: 7, sev-üp 'loving' GN 108a: 2, sev-ün- 'to be glad' H 75a: 17, ev-ünġ (instead of ev-ing) 'hurry up!' (plur.) Abušqa 20. No labialization takes place after m or p: tam-ġp 'on dropping', tam-ġz- 'to drip, pour in drops' Sang. 160b: 25, čap-ġp 'on galloping, riding fast' Z 51b: 8, čap-ġš- 'to run together' Sang. 204a: 15, tap-tim 'I found' Mab. 9: 3, tap-ġl- 'to be found' Sang. 157a: 9, tap-ġn- 'to worship' Sang. 157a: 7, tap-ġš- 'to find one another' Sang. 157a: 12, yap-ġl- 'to be covered' Sang. 325a: 16, yap-ġn- 'to dress oneself' Sang. 325a: 22, but yap-uš- 'to stick, adhere' Sang. 325b: 2.

Generally, after noun stems in v no labialization occurs: ev-im 'my house' OY 318b: 6, ev-imiz 'our house' Z 20b: 1 below, biräv-niġ 'of someone' Mac. 97a: 11, ikäv-niġ 'of both' FK 221a: 8, čav-ġġ 'famous' L Div. 114: 4, but ev-lük 'of ... families' Z 218b: 4, Šayb. Vámb. 98: 17 (an archaic or dialectal form).

b. After Arabic nouns ending in v or containing the diphthong av (ay): afv-uġ (or afü-ġġ) 'your (thy) pardon' SS 10: 45, sahv-um 'my inadvertency or mistake' SS 209: 119; likewise, Persian sarv-uġ 'your (thy) cypress' FK 16a: 10; cavr-uġ 'your (thy) tyranny' L Div. 61: margin, FK 15a: 5, cavr-nuġ 'of the tyranny' TN 285b: 8, davr-uġ 'your (thy) time or age' TN 276b: 6, Kull. S 749b: 19, davr-uġuz 'your age'

L Div. 122: 7, davr-nuŋg 'of the age' OY 320b: 10, ğavr-um 'my violent pain' SS 116: 183, ğavf-luq 'frightening, frightful' Z 14b: 18, lavh-ung 'your (thy) table (on which the fate of mankind has been written by God)' SS 8: 6, mavc-ung 'your (thy) wave' SS 160: 47, qavl-ung 'your (thy) word' BŠ I 475: 8, şavt-ung 'your (thy) voice' Kull. R 183a: 7, şavq-um 'my desire or eagerness' N Div. 22a: 8. No labialization in mavc-liq 'waved' B 3a: 9, yağşı tavr-liğ 'well-mannered' Mac. 77b: 2.

c. In Khorazmian Turkic labial assimilation occurred not only after y or av but also after other labial consonants (see PhTF, p. 118). Some traces of it are still found in the works of poets who flourished in the first half of the fifteenth century, e. g., aşhāb-um 'my masters' LN 144a: 6, lab-ung 'your (thy) lip' Sak. Div. 32b: 7, raqīb-nuŋg 'of the rival' Sak. Div. 20b: 8, ālam-nuŋg 'of the world' Sak. Div. 24b: 10, oram-ung 'your (thy) street' LN 154b: 10, G Div. 108b: 1, yarim-nuŋg 'of the half' Sak. Div. 32b: 7.

Euphony of Vowels

11. Syncope.

Syncope is the loss of an unstressed medial closed vowel: ilgārrāk (< ilgārīrāk) 'farther forward' B 112b: 10, taşqarraqdīn (< taşqarīraq) 'from farther outside' B 4b: 14, yoqarraq (< yoqarīraq) 'higher up' B Ilm. 280: 2 below. It manifests itself especially in the loss of the second vowel of certain nouns before suffixes beginning with a vowel: ağiz 'mouth' — ağz-ī 'his mouth' N Div. 14b: 5, bağir 'heart, bosom' — bağr-ī 'his heart' N Div. 21a: 7, boğuz 'throat' — boğz-īdīn 'from his throat' GN 110a: 2, boyun 'neck' — boyn-uma 'to my neck' N Div. 20b: 7, burun 'nose; before' — burn-a 'before' Mab. 47: 4, egin 'shoulder' — egn-igā 'over his shoulders' Sang. 109a: 13, elig/k 'hand' — elg-i 'his hand' N Div. 30b: 6 (also elig-ī id.

Mac. 78a: 2, elig-iŋg 'your hand' H 57b: 10), erin 'lip' — ern-iŋg 'your lip' Sak. Div. 20a: 6, keyin 'behind' — keyn-idä 'behind him' Z 15a: 3, köküs 'breast, chest, bosom' — köks-i 'his breast' cf. Sang. 24a: 10-13, könül 'heart' — könül-idä 'in his heart' N Div. 21a: 11, oġul 'son' — oġl-i 'his son' SS 205: 12, orun 'place' — orn-ida 'in his place' GN 92b: 1, oyun 'play' — oyn-a- 'to play' GN 100a: 3, qarın 'belly, stomach' — qarn-iŋg 'your belly' Sang. 24a: 14, qoyun 'bosom' — qoyun-ıŋg 'your bosom' Sang. 292b: 18, siŋgil 'younger sister' — siŋgil-i 'his younger sister' Sang. 258a: 20.

12. Elision

Elision is the omission of a vowel at the end of a word before a word beginning with a vowel. The following are affected by it:

ki 'that, for, because': sarafrāz etsä dahr, šād olma, k'āhiru'l-amr päymāl qilur 'if fortune exalts (you), be not glad, because in the end it tramples (you) down' B Sam. 15: 14, salṭanatı taptı anıŋg dek niṣām, k'allida aflāk edi nuh ḥiyām '(Joseph's) kingdom was in such beautiful order, that, compared with it, the spheres were (like) nine simple tents' H 40b: 14, k'ey 'that O!' H 34b: 12, Ḥazrat-i Yūsuf dedi k'Ibn Yamīn 'His Lordship Joseph said: O Benjamin!' H 8b: 12.

ne 'what?': its e is usually dropped before the verbs äylä- 'to do' and et- id., e. g., n'äylädük 'uššāq ara 'what shall we do among lovers?' FK 19a: 11, yārni sevgän n'etär aġyārni 'he who loves his mistress, what does he bother about rivals?' Maḥz. 13b: 6; n'iši bar 'what has he to do?' Maḥz. 13b: 5, n'iškä keräk 'what is it good for?' Sak. Div. 32b: 6,

vä 'and': v'ey nubuvvat samaniniŋ čamanı 'and O you jasmine-garden of prophecy!' Šayb. Vāmb. 14: 1.

Sometimes the final vowel of the gerund in -a/-ä is also dropped before the auxiliary verb al- 'to be able', e. g., bol'alur erdi 'it could be' Mac. 93b: 9, oltur' almay 'not being able to stay' B 110b: 12.

Another example: keldi Buḡār' üstigä 'he came against Bukhara' Šayb. Vāmb. 48: 43.

On the other hand, in kördisä (<kördi esä) LN 147b: 8, the vowel e of esä is elided.

Consonants

13. Classification of Consonants.

Consonants are either voiced (sonant) or voiceless (surd). Voiced consonants are pronounced with a vibration of the vocal cords, voiceless consonants lack this vibration.

They are further divided according to the place of articulation into labials (bilabials and labiodentals), dentals (including alveolars or postdentals), alveopalatals, gutturals (palatals and back velars) and laryngeals which are arranged, according to the manner of articulation, into stops (or occlusives, plosives), spirants (or fricatives), affricates (or semiplosives), liquids (tremulants or trills, and laterals), nasals, and semi-vowels.

The following table summarizes the consonant system of Chagatay:

	Stops		Spi- rants		Affri- cates		Liquids		Nasals	Semi- vowels
	vd.	vs.	vd.	vs.	vd.	vs.	tre.	lat.		
Bilabials	b	p							m	(y)
Labiodentals			v	f						
Dentals	d	t	z	s			r	l	n	
Alveopalatals			ž	š	c	č				y
Palatals	g	k								
Back velars		q	ġ	ḡ				ɫ	ŋ	
Laryngeals		'		h						

14. Occurrence of Consonants.

Of the above consonants c, ǰ and ', do not occur in genuine Chagatay words; ŋg does not occur in loan-words. All consonants (except ŋg) may occur in loan-words in all positions. On the other hand, true Chagatay words do not allow the following consonants initially: f, ǰ, g, h, l, ŋg, r, š, v, z (and c, ǰ, '). Initial n occurs only in ne 'what?'. The occurrence of initial p is dubious. There is no final b or d in words of Turkic origin.

No initial clusters are allowed. Two consonants may cluster both internally and finally, while clusters of three consonants are allowed only in intervocalic position.

Adjacent voiced and unvoiced consonants tend to be assimilated to each other.

Changes of Consonants15. Labials: b/p, v/f, m.

a. Word-initial b is usually maintained: bağır 'heart; bosom', bar 'there is', bar- 'to go', barmaq 'finger', ber- 'to give', biš-/biğ- 'to be cooked or baked', bol- 'to be, become', boynuz 'horn', boyun 'neck', etc.

Before a nasal (n, ŋg), initial b is changed to m in a few words: mamuq (cf. Houtsma Turkoman banbuq) 'cotton' N Div. 18b: 9, man- (cf. Turkish ban-) 'to dip into a fluid, soak' Sang. 318b: 19, men (Orkh. bän) 'I', meŋg (cf. Turkish ben) 'mole, beauty spot' Sak. Div. 24b: 14, meŋgiz (Orkh. bäŋiz) 'color of face' Sang. 321b: 8, meŋgzä- (< meŋgiz) 'to resemble' Sang. 321a: 24, min- (cf. Turkish bin-) 'to mount' FK 38a: 8, miŋg (Orkh. biŋ) 'thousand' L Div. 152: 5, möŋgü (Orkh. bäŋü) 'eternal' Sang. 320b: 29, munča (Orkh. bunča) 'so much, so many' B 4b: 14, munda (Orkh. bunda) 'here' H 54b: 11, muŋg (Orkh.

buğ) 'care, grief, affliction' Sang. 320b: 22. Sometimes initial b is represented by m in other words, too: molčar (cf. Mong. bolča- 'to appoint a time') 'gathering place; appointed time' B 242b: 11, Z 36b: 2, möčäk (cf. Turkish böcek) 'bug' Sang. 319a: 29, muz (cf. Houtsma buz) 'ice' B 98a: 8.

b. Old Turkic intervocalic or stem-final b, represented by bilabial w (𐰆) in Karakhanid and Khorazmian Turkic, is changed to v in Chagatay: av (Old Turk. ab, Khor. aw) 'chase, hunting' Sang. 53a: 27, čav (Old Turk. čab, Khor. čaw) 'reputation, fame, repute' L Div. 8: 5, ev (Old Turk. äb, Khor. ew) 'house' N Div. 32b: 1, evür- (Khor. ewür-) 'to turn back or round' N Div. 32b: 5, qav- (Khor. qaw-/qav-) 'to persecute' Sang. 278a: 17, savči (Old Turk. sabči, Kāš. sawči 'prophet') 'mediator, negotiator, go-between' Š Sül., sev- (Old Turk. säb-, Khor. säw-) 'to love, like' Šīb. Div. 118b: 5, tavar (Old Turk. tabar, Khor. tawar) 'flocks of sheep or goats, beast of burden' Sang. 165b: 7, tavišqan (Old Turk. tabišğan ETY IV, Uig. tawišqañ, tawišğan, Kāš. tawišğan) 'hare' B 5a: 7, tevä (Old Turk. täbä, Khor. täwä) 'camel' Sang. 203a: 2, yavaš (Uig. yabaš/yawaš, Kāš. yawaš) 'slow, gentle' Sang. 34a: 18, yavuz (Old Turk. yabüz, Uig. yabüz/yawüz, Khor. yawuz) 'bad, vile' Sang. 340a: 27.

Internal b is preserved in yalbar- (Old Turk. yalbar-, Khor. yalbar-/yalwar-) 'to entreat, implore' L Div. 151: margin.

Final b disappeared in su (Old Turk. sub, Khor. suw) 'water' B 39b: 10, Sang. 248a: 28 (not suw, i. e., suv, as Clauson, Sang. p. 62, transcribes it, cf. suī 'its water' Kull. R 369: 11 instead of *suv-ī).

Uig. f/w is represented by b in telbä (Uig. tilfä/tilwä, Khor. tälwä) 'mad, insane, foolish' Sang. 200a: 23.

c. The sound group ev alternates with öy in the following words: ev, öy 'house' Dahn. 233b: 1, N. Div.

32b: 2, evür- ~ öyür- 'to turn aside' Ata'ī 64: 4, p. 270.

d. Intervocalic -p- is preserved: čapış- 'to run together' Sang. 204a: 15, ipäk- 'silk' Sang. 93a: 10 köpäläk 'butterfly' Sang. 302a: 28, öpül- 'to be kissed' Sang. 57b: 28, qopup 'getting up' B 110a: 7, süpür- 'to sweep' Sang. 238b: 2, tapar 'he finds' N Div. 21a: 1, yapuš- 'to stick, adhere' Sang. 325b: 2, etc. Voiced in the gerund suffix -(i)ban.

e. Internal p becomes f in the following words: ofra-/ofran- (Kāš. opra-) 'to grow old, become worn out' Sang. 77a: 7, ofraq (Kāš. Ateb. Khor. opraq) in the hendiadys ton ofraq 'dress, clothing' B Ilm. 310: 19, tofrāq/ġ (Kāš. Khor. topraq) 'soil, earth' N Div. 35a: 10, yafraq/ġ (Uig. yapirġaq, yalpırġaq, Kāš. yapurġaq, Khor. yapraq) 'leaf' Sang. 333b: 9. This change, which is characteristic of Chagatay, first appears in Navā'ī, while the poets who flourished before him, still use the forms with p, e. g., ton opraq GN 97a: 8, topraq Sak. Div. 4a: 2, L Div. 4: 4, G Div. 105a: 10, Dahn. 235b: 5.

Moreover, p alternates with f in köprüg/k 'bridge' Z 22b: 17 ~ köfrüg/k id. Z 22b: 11, 23a: 14, 16, 36b: 11, etc. (this alternation is only attested in Z) and topuġ 'heel, ankle' Sang. 180a: 3 ~ tofuġ id. Sang. 180a: 1.

16. Dentals: d/t, s.

a. Initial dental stop is usually voiceless: tag 'mountain', tal 'branch (of a tree)', tap- 'to find', tavuš 'noise', til 'tongue, language', tilä- 'to wish, desire', tiš 'tooth', toġ- 'to be born', tol- 'to fill, be filled', tök- 'to pour', tur- 'to stand, stay', tut- 'to hold, keep', tün 'night', tüş 'dream', tüş- 'to fall (down), descend', tüz 'flat', etc.

b. Initial t is changed to d in a few words: daġi (< taġi) 'and; also, too', dek/g 'like' (before Navā'ī often teg), dur/durur (less frequently tur/turur)

'is', degrü (< tägürü) 'till, until' B Sam. 14: 14, 'Ub. T 34b: 1 below ~ tegrü id. Maḥb. 76: 1, 'as far as' SS 173: 41, degin (Kāš. tāgin) 'till, until' G Div. 99a: 13, deginčä id. L Div. 37: 2, Kull. S 751b: 17, degün-čä 'as far as' N Quatr. 56: 14.

c. Intervocalic t usually remains unvoiced: ata- (at) 'to name, nominate' Sang. 28a: 19, atar (at-) 'he throws' B 13b: 14, ešitip (ešit-) 'hearing' Ḥ 22a: 8, etil- (et') 'to be done' Mac. 3b: 8, ketär- (ket-) 'to remove' 'Ub. T 22b: 9, ötä (öt-) 'passing by' Kull. S 749a: 18, ötük 'boot' Mab. 20: 19, qutul- 'to be saved, escape' N Örn. II, 7, qutuz it 'a mad dog' L Div. 83: 8, sata (sat-) 'selling' Ḥ 20a: 11, yeti 'seven', etc. But adaq 'island' Sang. 33a: 27, budaq/g 'twig, shoot' Sang. 131a: 27.

d. Old Turkic internal and final d, through Karakhanid and Khorazmian Turkic ḍ, is changed to y: ayaq (< adaq, aḍaq) 'foot, leg', ayır- (< aḍir-, aḍir-) 'to separate', äyä (< idi, iḍi) 'lord, master' Maḥz. 115b: 10 ~ eyä id. SS 91: 313, Z 41a: 19, beyik (< bäd-ük, bäḍük) 'big, large' N Örn. 60: 9, boy (< bod, boḍ) 'stature', eygülik (< ädgü, äḍgü) 'goodness' Dahn. 271b: 7, iy- (iḍ-, iḍ-) 'to send' GN 108a: 10, key- (< käd-, käḍ-) 'to wear, put on (clothes)', keyin (< kid-in, kiḍin/keḍin) 'after, afterward', küyäv (< küdägü, küḍägü) 'son-in-law', qaygu (< qadgu, qaḍgu) 'grief, affliction', qoy- (< qod-, qoḍ-) 'to put, lay', quyruq (< qudruq, quḍruq) 'tail', uy (< ud, uḍ) 'cow', uy- (< ud-, uḍ-) 'to follow', uyu- (< uḍi-, uḍi-) 'to sleep', yay- (< yad-, yaḍ-) 'to spread, expand', yayağ/q (< yad-ağın, yaḍağ) 'on foot', etc.

Old Turkic d is retained in iḍ (Old Turk. yid, yit, Kāš. yīḍ) 'fragrance, scent, (sweet) smell' Sang. 97a: 9 ~ yīdliq 'fragrant, sweet-smelling' Sak. Div. 30b: 11 (the form is 'fragrance, scent, perfume' TN 275b: 10, L Div. 81: 8, is borrowed from another Turkic dialect), quduq (Kāš. Khor. quḍuq) 'well (for water)'

Z 16a: 16, 44a: 17, Sang. 284a: 6 (cf. Mong. qudug id.). Moreover, some archaic words with d or δ are also occasionally encountered in poetry: adaq (Old Turk. adaq, Kāš. Khor. aḍaq) 'foot, leg' LN 146a: 8, Ata'ī p. 262, L Div. 55: 7, G Örn. XXIV, 4, aḍaq Sak. Div. 19a: 7, G Div. 119b: 1, Maḥz, 116b: 5, adīn (Old Turk. adīn, Kāš. Khor. aḍīn) 'other, another, apart, besides' Sak. Div. 24a: 13, LN 150b: 2; edgü (Old Turk. ädgü, Kāš. äḍgü, Khor. eḍgü) 'good' Ata'ī p. 262, Idi (Old Turk. idi, Kāš. iḍi) 'Lord, God' LN 143b: 10, Iḍi id. Sak. Div. 25a: 3, kedin (Old Turk. kidin, Kāš. kiḍin) 'after, afterward' H 61a: 11, 69a: 2.

But in a few front-vocalic words, y which arose from d/δ is represented by g: egä (Old Turk. idi, Kāš. iḍi) 'lord, master' B 136b: 6, egär (Kāš. äḍär) 'saddle' B 103a: 9, Z 29b: 18, egiz (Old Turk. idiz, yitiz, Kāš. äḍiz) 'high' B 275a: 5.

e. Initial s-, as a result of assimilation, became č in čüčüg 'sweat' N Div. 24b: 3 ~ süčüg id. G Div. 109a: 3.

17. Alveopalatals: š, č, y.

a. Before t, č sometimes becomes š: aštī (< ačti) 'she opened' GN 72a: 8, ištan (< ič ton) 'underwear, underclothes' Sang. 24b: 8, kešti (< kečti) GN 107b: 1, qušti (< qučti) 'he embraced' H 12b: 2.

b. Initial y is dropped or alternates with zero in the following words: idlan- 'to smell' L Div. 54: 6 ~ yidliq 'fragrant' (see 16 d), il (usually yil) 'year' LM 102b: 1, ilan 'snake' H 8a: 3 ~ yilan id. N Quatr. 45: 5, ildirīm (cf. Turkish yıldırım) 'lightning, thunderbolt' Kull. R 178a: 2, Sang. 112b: 23, ilqī (Old Turk. yilqī) 'stud, horse' B Ilm. 88: 3, ipar (Old Turk. yipar) 'ambergris' TŠ II 305b: 25, Sang. 93a: 8, incü 'pearl' LN 145a: 2 ~ yincü id. Sak. Div. 22a:

12, inčkä (Kāš. yinčkä) 'slender, thin' B 97b: 3, it- (Old Turk. yit-) 'to be lost' Bāyq. Div. 201: 10, itür- (Uig. yitür-) 'to lose' B 97b: 4, üz (usually yüz) 'a hundred' and 'face' Mab. 108: 19, üz- (Old Turk. yüz-) 'to swim' B Ilm. 310: 19.

18. Gutturals (palatals and back velars): g/k, ğ/q.

a. Initial k and q are preserved: keč- 'to pass, cross', kečä 'night', kel- 'to come', kemä 'boat, ship', keŋgäš 'counsel', keräk 'necessary, needed', kes- 'to cut', ket- 'to go', key- 'to put on (clothes)', keyin 'afterward', kez- 'to go about', kibi 'like', kičik 'little, small', kir- 'to go in, enter', kirpik/kirpük 'eyelash', kiši 'man, person', kizlä- 'to hide', köč- 'to migrate', kök 'blue; sky', köküs 'bosom', köŋgöl 'heart', köp 'much, many', kör- 'to see', kör-sät- 'to show', köy- 'to burn', köz 'eye', küč 'strength', kül- 'to laugh', kün 'day; sun', küyäv 'son-in-law', küzgü 'mirror'; qač- 'to run away, escape', qačan 'when?', qal- 'to remain', qan 'blood', qap- 'to snatch', qar 'snow', qara 'black', qarındaš (sometimes qardaš) 'brother or sister', qaš 'eyebrow', qat-ig/q 'strong', qav- 'to persecute', qayt- 'to return, come back', qil- 'to do', qış 'winter', qiz 'girl, daughter', qol 'hand, arm', qorq- 'to fear', qoy- 'to put', qul 'slave', qulaq 'ear', quruğ/q 'dry', quš 'bird', qutul- 'to be saved, escape', quyaš 'sun', etc.

b. Intervocalic q is normally preserved, but changed to ğ in: ağimtul 'whitish' Sang. 44a: 20 (but aqar- 'to become white or gray' L Div. 9: 11, FK 18b: 10), daği (Old Turk. Khor. taqi) 'and, also' G Örn. XLIV, 1, SS 84: 13, sağin- (Old Turk. Kāš. Khor. saqin-) 'to think, remember' H 4a: 17.

c. Sometimes q becomes h in the neighborhood of consonants: aššam (usually aqšam) 'evening' B Ilm. 86: 6, saħla- (Uig. saqla-n-, sağla-n-) 'to keep secret, preserve' H 56: 5, toħluq (usually toqluq)

'satiety' H 38b: 1, tohsan (usually toqsan) 'ninety' Kull. S 693a: 6, tohta- 'to stop' Sang. 169b: 20, and toqta- L Div. 13: margin, Sang. 180b: 13, uyqu (usually uyqu) 'sleep' L Div. 38: 8, uyuqla- 'to sleep' B 344b: 9 and uyuqla- B 344b: 6, yahtu 'bright, brilliant' Sak. Div. 3b: 3 and yaqtu Sang. 334b: 21. In a few words this change took place before the Chagatay period: ahtar- (< aqtar-) 'to search, try to find' N Örn. XXIV, 1, oħša- (Uig. oqša-, ogša-) 'to resemble, look like' FK 7b: 9, yaħši (< yaqši) 'good; pretty, beautiful' Kull. S 748a: 16.

d. Old Turk. Uig. Karakhanid Turk. q/g, through Khor. w, is changed to v in: qavun (Kāš. qagun) 'melon' B 2a: 7, qavuq (Uig. qagüq) 'bladder' Sang. 279b: 8, savüq (Uig. soġiq, Khor. sawuq) 'cold' Kull. S 89b: 14, tavüq (Old Turk. Uig. taqïġu, Kāš. taqaġu, Khor. tawuq) 'hen' Sang. 165b: 23, yavüq (Old Turk. Uig. Kāš. yaġuq, Khor. yawuq) 'near' B 150a: 8, yavurqan (Uig. yoġurqan) 'quilt' MA 318.

Likewise, the sound group -aġu/-äġü becomes -av/-äv: biläv (Kāš. biläġü) 'instrument for sharpening, whetstone' Sang. 149b: 9, buzav 'calf' TŠ I 7a: 25 and buzaġu Sang. 134a: 8, bütäv (< bütäġü) 'all, whole' Sang. 130b: 4, küyäv (Uig. küdäġü, Kāš. Khor. küďäġü) 'son-in-law' Z 38a: 17, oqlav/oqlaġu/oqlaq 'rolling pin' Sang. 77b: 27, qīrav (Kāš. qīraġu) 'hoarfrost' Sang. 295a: 16, yasav (< yašaġu) 'row, line, order' Sang. 332a: 4, and in the suffix of collective numerals: biräv (Khor. biräġü) 'someone', ekäv (Khor. ekäġü) 'both of them', üčäv (Khor. üčäġü) 'all three of them', altav (< altaġu) 'all six of them'. On the other hand, cav (< yaġi) 'enemy' Šayb. Vāmb. 94: 22, because of its initial c, is not a Chagatay word.

e. Syllable-initial ġ/g (> q/k) is still retained in several words: bul-ġan- (Old Turk. bulġa- 'to render turbid', Kāš. bulġan-) 'to become turbid' Sang. 140a: 27, em-ġäk (Old Turk. Kāš. ämġäk, Khor.

emgäk) 'pain, torment' N Div. 21a: 9, inč-kä (Old Turk. yinčgä, Uig. inčkä, yinčkä, Kāš. yinčkä) 'slender, thin' B 97b: 3, oy-ğan- 'to awake, wake up' Sang. 90b: 7, qarīnč-ğa (Khor. qarīnčqa) 'ant' Sang. 272b: 14, qob-ğa (Khor. qobqa) 'bucket' Sang. 282a: 18, qur-ğašun 'lead' Sang. 286a: 11, sar-ğar- (Kāš. sar-ğar-) 'to become yellow' N Örn. 1, 2, tavuš-qan (see 15 b) 'hare', tol-ğan- (Old Turk. tolğat 'to make to go round', Uig. tolğan-) 'to go round, to revolve, circulate, saunter about' SS 78: 17, yal-ğan (Uig. yalğan) 'lie, falsehood' FK 29a: 3, etc., but disappeared in čemān (Khor. čemgān) 'lawn, meadow' Sang. 209a: 21, taraq/ğ (Khor. tarğaq) 'comb' Sang. 154b: 20, yala- (Old Turk. Uig. Kāš. yalğa-) 'to lick' Kull. R 596a: 21.

On the other hand, in words like ešäk (< äš-käk) 'donkey, ass', keräk (< kärgäk) 'it is needed, it must', qulaq (< qulqaq, qulğaq) 'ear', tamaq (< tam-ğaq) 'palate', tofraq (< topurğaq) 'ground, earth', yafraq (< yapirğaq) 'leaf', etc., the syllable-initial guttural disappeared prior to the Chagatay period.

At the onset of active suffixes a guttural is maintained: yol-ğa 'to the way'; al-ğan 'he who takes', al-ğaç 'as soon as he takes', al-ğali 'in order to take', al-ğu 'a taking', al-ğuči 'taker', al-ğunča 'after taking', al-ğay 'he will take', etc.; cf. the chapter 'Formation of Words'.

f. Convergence of final ğ/g and final q/k resulted in the total confusion of these sounds; e. g., original -ğ: qatig/qatig 'hard, violent', quruğ/quruq 'dry', sariğ/sariq 'yellow', uluğ/uluq 'high', etc.; original -q: aq/ag 'white', artuq/artug 'more', ayaq/ayag 'foot, leg', bulaq/bulag 'spring, source', savug/savug 'cold', yafraq/yafraq 'leaf', etc. This circumstance also gave rise to the confusion of the substantive-forming suffix -liq/-luq (Turkic -lik/-luk) with the adjective-forming suffix -liğ/-luğ (Turkish -li/-lu),

e. g., açlıq/açlıġ (Turkish açlık) 'hunger' and sarv boyluġ/boyluq (Turkish selvi boylu) 'of cypress stature, cypress-statured'. Although not obvious from the Arabic script, the same must also be true of final g/k, namely ötük/ötüg 'boot', and ölüg/ölük 'dead'; yigitlik/yigitlig 'youth' and ay yüzlüg/yüzlük 'moon-faced'. This convergence of voiced and voiceless gutturals does not affect the final -q/k of the direct preterit suffix -duq/-dük and the conditional suffix -saq/-säk: al-duq 'we took', kel-dük 'we came', oqu-saq 'if we read', kör-säk 'if we see'. The verbal noun suffix -maq/-mäk, however, may change its -q/-k to -ġ/-g in sandhi and before suffixes with a vowel or voiced consonant at their onset: almaq üçün 'in order to take', almaq-ı 'his taking', almaq-ni 'the taking' (acc.), almaq-liq 'act of taking' and almaq üçün, almaq-ı, almaq-ni, almaq-liq. No confusion arises at the end of verb stems, because ġ/g on the one hand, and q/k on the other have a phonemic function: siġ- 'to go into', yaġ- 'to rain', yığ- 'to collect in a heap', but sığ- 'to press, squeeze', yaq- 'to burn, set on fire', yıq- 'to pull down, demolish'.

19. Laryngeals: h.

Prothetic h: har- (Kāš. ar-) 'to grow tired' SS 183: 306, Z 45a: 10, hürk- 'to be frightened' Sang. 68b: 28~ürk- id. Sang. 68b: 27.

20. Liquids: r.

Before consonants r is often dropped in bilä/birlä 'with' and e-/er- 'to be': emäs/ermäs 'it is not', edi/erdi 'it was', esä/ersä 'if it is', etc., but erür 'it is'.

21. Metathesis.

Metathesis is seen in örgän- (Kāš. ögrän-) 'to learn' Sang. 69a: 13, totqavul 'garrison' B 197b: 6~toqtavul (< Mong.) id. Sang. 181a: 2, yamgur (< yaġ-mur) 'rain' Sak. Div. 20a: 9, B 297a: 11.

22. Doubling of Consonants.

Doubling of consonants (gemination) occurs in the numerals ikki/iki 'two', yetti/yeti 'seven', sekiz/sekiz 'eight', toqquz/toquz 'nine', ottuz/otuz 'thirty', and in a few other words such as baqqa/baqa 'frog', qattiq/qatig 'hard, strong', saqqal/saqal 'beard', saqqiz/saqiz 'mastic', and takkä/täkä 'he-goat'. Cf. Mab. 107-108 and MA 320, 328.

Haplology

23. In addition to bar (< *barir) 'it is, there is' and dur/tur (< turur) id., haplology also occurs in baštın ayagiča (< ayagığača) 'from head to foot' H 42b: 8, başlarıdın atlarıniñg tuynağiča (< tuynağığača) 'from their head to the hoofs of their horses' Z 261a: 17.

NOTE

1. For further remarks on Eastern Middle Turkic texts in the Uiguric script see: R. Rahmeti Arat, Atebetü'l-Hakayık (Istanbul, 1951), pp. 28-29; idem, 'Bir yazı nümunesi münâsebeti ile,' Fuad Köprülü Armağanı (Istanbul, 1953), pp. 17-29; idem, 'Zu einer Schriftmusterhandschrift,' Ural-Altäische Jahrbücher, XXXIII (1961), pp. 205-217; C. Brockelmann, Osttürkische Grammatik der islamischen Litteratursprachen Mittelasiens (Leiden, 1954), p. 21; A. M. Ščerbak, Oguz-Nāme. Muḥabbat-Nāme (Moscow, 1959), pp. 115-123.

FORMATION OF WORDS

24. New words are formed from an existing word by the addition of one or more formative suffixes. In Chagatay suffixes are attached directly to the word stem, except for suffixes consisting of one consonant; in this case a closed vowel is inserted after consonant stems (e. g., aq-ĭ-z-, öl-ü-m). There are two kinds of stems: noun-stems and verb-stems. Sometimes a noun-stem is identical with the verb-stem: ač 'hungry' — ač- 'to be hungry', keč 'late' — keč- 'to pass away', köč 'migration' — köč- 'to move off', qarĭ 'old' — qarĭ- 'to grow old', unut 'oblivion' — unut- 'to forget', etc. A derivative may also serve as a stem and take further suffixes to form new words. In Chagatay, as in other languages, there are many derivatives which have no corresponding primitives (e. g., köz, qulaq toq). Such words are not treated as living formations.

On the basis of the quality of the stem and the meaning of the derivative, word-formation may be divided into the following groups:

Formation of Nouns

25. Nouns from Nouns.

(1) -ač/-äč: forms diminutives: qarlug-ač/qarluvač 'swallow' Sang. 272a: 18 (cf. Teleut qarĭliq id. Radl. II, 176), sandulač/sandalač 'little nightingale' Sang. 235b: 26 (cf. sandugač/sanduvač Radl. IV, 308, and Teleut sandĭq 'nightingale' Radl. IV, 307, see Hasan Eren: UAJb XXIV/3-4 [1952], p. 133). Sometimes without modifying the meaning: yalaŋgač 'naked, bare' Sang. 336b: 1 (yalaŋg id.).

(2) -aq/-äk: forms diminutives: bašaq 'arrow head' Sak. Div. 9b: 7 (baš 'head'), qıraq 'edge, brim, shore, frontier' H 67b: 10 (cf. New Uigur qir 'frontier, boundary, bound', Burhan Šähidi, Uyğurča-Hänsuča-Rusča Luğat [Peking, 1953], s. v.), sapağ (< sapaq) 'stalk of a leaf or flower' Sang. 228b: 18, BL 183 (sap 'stem, stalk'), solaq 'left-handed' Sang. 246a: 19 (sol 'left'), yargučaq 'hand mill' Sang. 329b: 1 (cf. Kazan Tatar yargič id. Radl. III, 138, see K. H. Menges, Das Čayatajische in der persischen Darstellung von Mirzā Mahdī Xān [Wiesbaden, 1956], p. 90).

(3) -ča/-čä (from Persian): forms diminutives: biläkčä 'handcuffs' Sang. 149v: 8 (biläk 'wrist'), qašabača 'small town' B 4a: 14 (Ar. qašaba 'town, large village'), šā'irča 'poetaster' B 215b: 2 (Ar. šā'ir 'poet').

(4) -čaq/-čäk: forms diminutives and nouns denoting instrument: bekčäk 'little lord' B 40a: 12 (beg 'lord, duke'), čuqurčaq 'small ditch, small cavity' B 127a: 14 (čuqur 'hollow, ditch, cavity'), alınčaq 'forehead ornament of a horse' Sang. 17b: 18 (alın 'forehead'), yančaq 'side armor of a horse' Sang. 339a: 4 (yan 'side').

(5) -čī/-či: forms agent nouns, i. e., nouns denoting the person concerned or occupied in anything: ařimči 'shooter, marksman' OY 314b: 8 (ařim 'shot, shooting'), ayaqči 'cupbearer' Isk. 272a: 3 (ayaq 'cup, goblet'), bašaqči 'gleaner' Maḥb. 52: 17 (bašaq 'ear of corn'), bitikči 'writer, clerk, copyist' Sang. 7a: 17 (bitig/k 'writing, letter'), čapğuncı 'marauder, pillager' Sang. 204b: 12 (čapğun 'raid, incursion'), čerikči 'soldier' Isk. 210b: 1 below (čerig/k 'army'), eşikči 'porter, guard' Sak. Div. 8b: 12 (eşik 'door'), etmākči 'baker' Maḥb. 53: 2 (etmāk 'bread'), kemäči 'boatman, sailor' Kull. R 61a: 18 (kemä 'boat, ship'), körümči 'astrologer' L Div. 54: 1 (*körüm, kör- 'to see'), oqči 'bowman, archer, bow maker' Sang. 7a: 15 (oq 'arrow'), oraqči 'reaper'

Maḥb. 52: 17 (oraq 'sickle'), örgämči 'spider' (*ör-mäkči, ör- 'to spin'), qaraqči 'robber, brigand, footpad' Maḥb. 10: 11 (qaraq 'eye'), qavğunči 'pursuer, persecutor' Sang. 279a: 22 (qavğun 'pursuit'), qoyči 'shepherd' Kull. R 715b: 5 (qoy 'sheep'), qulluqči 'servant' TN 284a: 10 (qulluq 'servitude, slavery'), qušči 'falconer, hawker' Maḥb. 58: 2 (quš 'bird'), saqči 'guard, guardian' Sak. Div. 7b: 2 (saq 'attentive') satığči 'seller' Sang. 229a: 23 (satığ 'sale'), tapuqči 'courtier' GN 72b: 11 (tapuğ/q 'court-service'); cafāči 'tortmentor, oppressor' L Div. 138: 3 (Ar. cafā 'treating cruelly, oppression, injustice'), du'āči 'one who prays for another' Sak. Div. 9a: 3 (Ar. du'ā 'prayer'), išvači 'coquettish, coquette' G Div. 98b: 2 (Ar. išva 'amorous playfulness, blandishment').

This suffix is often added to the verbal noun in -ğū/-gū and sometimes to that in -maq/-māk, see sections 75 a, 76 b.

(6) -čiliq/-čilik, see -liq/-lik/-luğ/-lük.

(7) -čuq/-čük: diminutive: tağarčuq 'little sack, bag' Sang. 157a: 23 (tağar 'sack'), yarimčuq 'semi-finished' N Quatr. 104: 5, Sang. 329b: 23 (yarim 'half').

(8) -daš/-dāš/-tāš: denotes a companion or mate: boydaš 'of equal stature' Bāyq. Div. 257: 9, Sang. 142b: 18 (boy 'stature, size'), kökäldāš B 26a: 1, 2, kökältāš 'foster brother' Sang. 308a: 9 (Mong. kökäl 'wet nurse', see Clauson, Sanglax, p. 4), qarindaš GN 78b: 6, H 72b: 4, Sang. 272b: 15 ~ qardaš 'brother or sister' GN 78b: 6, SS 174: 69, H 68a: 17, Šīb. Div. 116b: 7 (qarın 'belly, womb'), sirdaš 'intimate friend, confidant' (Ar. sirr 'secret'), yem-dāš 'table companion, convive' Sang. 352a: 27 (yem 'food'), yoldaš 'traveling companion, fellow-traveler' Bāyq. Div. 257: 8 (yol 'road, way, journey').

(9) -dīriq/-duruq/-turuq (from causative -dur- + verbal abstract -uq): denotes an instrument: ağizdīriq 'bit of a bridle' Sang. 44a: 18 (ağiz 'mouth'),

boyunduruq 'yoke' Sang. 143a: 3 (boyun 'neck'), qalganduruq 'shield holder' N Quatr. 16: 8 (qalqan 'shield'), saqalduruq 'beard-shaped necklace of pearls' Sang. 232b: 19 (saqal 'beard').

(10) -gi/-qi/-ki: forms adjectives with the sense of belonging to (especially of places and times): avvalgi 'first' SS 122: 350 (Ar. avval 'first'), bilturgi 'last year's, of last year' GN 67a: 9 (biltur 'last year') burnagi 'previous' Mab. 120: 11 (burna 'before, formerly'), dāyimgi dek 'as always' Kull. R 199b: 16 (Ar. dā'im 'permanent, perpetual'), ičrāki 'internal, inside' GN 60a: 11 (ičrā 'inside, in'), kečāki 'evening —' SS 122: 349 (kečā 'evening'), qoyigi 'lower, being below' B 98a: 4 (qoyi 'down'), 'Acam sarigi 'that which is towards Persia' N Quatr. 90: 8 (sari 'towards, in the direction of'), songgi 'last' N Quatr. 69: 16 (song 'end'), songragi 'later, subsequent' Mac. 72a: 13 (songra 'after, afterwards'), taŋglagi 'tomorrow's, of tomorrow' G Div. 110: 3 (taŋgla 'tomorrow'), tašqi 'external, outside' (taš 'exterior'), munča yilgi 'lasting so many years' BŠ II 324: 1 below, yoqqarigi 'upper' Mac. 107b: 3 (yoqqari 'up, upwards').

This suffix is often added to the genitive and locative endings: avliyāningki 'that of the saints, belonging to the saints' Kull. S 705a: 24 (avliyāning 'of the saints'), andagi 'that which is there' Z 24a: 6 (anda 'there'), cannatdagi 'that which is in paradise' L Div. 155: 7 (cannatda 'in paradise'), qadīmdāki 'former, ancient' Z 11a: 14 (qadīmdā 'anciently, in olden times').

(11) -gina/-qina/-ginā/-kinā: added to substantives and adjectives, forms diminutives: ābādān-gina cavāb 'a proper answer' Mac. 56a: 3 (Pers. ābādān 'fair, convenient'), azgina 'a very little' Sang. 39a: 6 (az 'little, few'), esrükkinā 'tipsy' Mab. 89: 20 (esrük 'drunken, intoxicated'), hucragina 'a little cell' Mac. 39b: 1 (Ar. hucra 'cell'), kentkinā 'a little village' B 102a: 13 (kent 'village'), kitābatqina

'the modest profession of a copyist or scribe' Mac. 63a: 3 (Ar. kitābat 'writing, the profession of a copyist or scribe'), könğülginä 'a little heart' Mac. 78a: 10 (könğ-ül 'heart'), kičikkinä 'somewhat smaller' B 332b: 13 (kičik 'small, little'), nākāsginä 'a rather low fellow' Mac. 54a: 11 (Pers. nākās 'unmanly, worthless'), nazmğina ayt- 'to occupy himself a little with poetry' Mac. 64b: 5 (Ar. nazm 'composing verses, poetry'), oğulğina 'little son, sonny' TŠ I 233b: 12 (oğul 'son'), qušğina 'a little bird' Sang. 288b: 4 (quš 'bird'), tarğina su 'a rather narrow water' B Ilm. 472: 17 (tar 'narrow'), yağşığina 'pretty fair, fairly well' B 4a: 14 (yağši 'pretty, good').

This suffix may be added to numerals and pronouns as well: birginä 'only one, one single' B 26a: 5, buğina mağal 'this little parable' Kull. S 669a: 23, ušmunčagına 'only so much' Šayb. Vámb. IV, 21, p. 22.

(12) -i/-i: (rare): qarī 'ell' SS 192: 46 (cf. Uig. qar 'arm').

(13) -lağ/-lāk (from denominal -la-/-lā- + q/k): denoting place: avlağ 'hunting ground' B 4a: 10 (av 'hunting, prey'), qışlağ 'winter quarter' Sang. 297b: 25 (qış 'winter'), qušlağ 'bird hunting place' B 4a: 6 (quš 'bird'), tuzlağ 'salt mine' Sang. 175b: 23 (tuz 'salt'), yaylağ 'summer pasture on high ground' Sang. 17a: 23 (yay 'summer').

(14) -liğ/-lig/-luğ/-lüg, often confused with -liq/-lik/-luq/-lük: forms adjectives signifying 'belonging or related to', 'provided with': adabliğ 'well-behaved, with good manners' Mac. 50a: 6 (Ar. adab 'breeding, manners, education'), atliğ 'famous' SS 203: 155 (at 'name'), bašliğ 'headed by' B 20b: 10 (baš 'head'), cānliğ 'living being, creature' Mağb. 58: 11 (Pers. cān 'soul'), hayātliq 'alive' N Quatr. 2: 16 (Ar. hayāt 'life'), i'timādliq 'reliable, trustworthy' B 52a: 12 (Ar. i'timād 'confidence, reliance'), qayğuluğ 'anxious, worried' G Örn. XL, 1 (qayğu 'anxiety,

grief'), uyatliġ 'bashful, shy' Sang. 92a: 28 (uyat 'shame, bashfulness'); Hōrazmliq 'Khorazmian' Mac. 98a: 4, Hurāsānliq 'Khorasanian' Mac. 98b: 2; qaydalıġ 'coming from what place' Kull. R 57b: 10 (qayda 'where?').

This suffix is often added to substantives provided with an attribute: arслан yüräkliq 'lion-hearted' LN 145b: 4 (arслан 'lion', yüräk 'heart'), buland boyluq 'tall of stature' B 18a: 13 (Pers. buland 'tall', boy 'stature'), qatıq sözlüg 'harsh-tongued' B 15a: 3 (qatıq/q 'hard', söz 'word'), qonġar saqallıq 'reddish-bearded' B 18a: 13 (qonġar 'reddish', saqal 'beard'), savuq yüzlüg 'gloomy-faced' B 15a: 3 (savuq 'cold', yüz 'face'), yaġşı šäkillig 'good looking, well-shaped, handsome' Mac. 25a: 2 (yaġşı 'good, nice', Ar. šäkl 'form, shape'), yaramas aıvārliq 'ill-mannered' B 15a: 2 (yaramas 'naughty, bad', Ar. aıvār 'manners').

(15) -liq/-lik/-luq/-lük, often confused with -liġ/-lig/-luġ/-lüġ, has several functions:

(a) Abstract nouns expressing quality.

Some of them are also used concretely: āsūdalıq 'quiet, repose, tranquillity' Isk. 211b: 2 (Pers. āsūda 'peaceable, quiet, at rest'), bašqoyılıq 'vileness, villainy, villainousness' SS 12: 20 (baš 'head', qoyı 'down, downstairs'), and sarnigünluq id. SS 12: 20 (Pers. sar 'head', Pers. nigün 'turned, inverted, upside down'), bēšabrliq 'impatience' Bāyq. Div. 250: 5 (Pers. bēšabr 'impatient'), čüčüglük 'sweetness' B 3a: 14, (čüčüg 'sweet'), egrilik 'crookedness' SS 9: 3 (egri 'crooked'), hamdastliq 'partnership, companionship' Maġb. 53: 16 (Pers. hamdast 'partner, companion), handānliq 'laughter' Kull. R 193a: 22 (Pers. handān 'laughing'), hudāliq 'deity' SS 8: 1 (Pers. Hudā 'God'), ma'mūrluq 'a flourishing condition' Maġb. 53: 8 (Ar. ma'mur 'cultivated, flourishing'), masrūrluq 'joy, gladness, gaiety' Maġb. 53: 8 (Ar. masrūr 'glad, joyful, cheerful'), mašġulluq 'occupation, a being busy' Isk. 209b: 3 below (Ar. mašġul 'occupied, busy'), qariliġ 'old age' Maġb. 181: 15 (qarī 'old'), quruġluq 'dry land' SS 150: 172, 'dryness' (quruġ 'dry'), tiriglik 'life' Maġb. 175: 11 (tirig 'alive'), toqluq 'satiety'

Maḥb. 53: 19 (toq 'satiated, not hungry'), tüzlük 'straightness, rectitude, honesty' Maḥb. 53: 10 (tüz 'straightforward, honest'), uyqusizliq 'sleeplessness, insomnia' SS 78: 18 (uyqusiz 'sleepless'), yahšiliq 'goodness' BŠ I 239: 15 (yahši 'good').

(b) Occupation, profession: bičaq-čiliq 'cutlery, business of a cutler' Kull. R 56b: 5 (bičaqči 'cutler'), dihqānliq 'tillage, husbandry' Maḥb. 53: 2 (Pers. dihqān 'husbandman, cultivator of the ground'), etmäkčilik 'baker's trade' Kull. R 56b: 6 (etmäkči 'baker'), qaşşābliq 'butcher's trade' Kull. R 56b: 7 (Ar. qaşşāb 'butcher'), temürčilik 'trade of a blacksmith' Kull. R 56b: 6 (temürči 'smith').

(c) The place where something is found in abundance: kögärčilik 'dovecote' Sang. 308a: 2 (kögärčin 'dove, pigeon'), qamišliq 'reed bed' Z 41: 13 (qamiš 'reed').

(d) The purpose for which something is suitable: ašliq 'corn, grain, cereals' B 2a: 7 (aš 'food'), yagliq 'handkerchief' BŠ II 312: 15 (yağ 'fat, grease').

(e) Length of time: bir damliq 'for one moment, lasting one minute' Kull. S 21a: 15 (Pers. dam 'moment'), bir illiq 'for one year, lasting one year' SS 187: 45 (il/yil 'year'), bu kün taŋlaliq 'umr' 'the brief span of life' Isk. 213a: 10 (bu kün 'today', taŋla 'tomorrow'). Sometimes -či/-či (< equative ending -ča/-čä) is inserted between stem and -liq without modifying the meaning: nečä künčilik su 'water for a few days' SS 62: 75 (kün 'day'), iki üç ayčiliq yol 'two or three months' journey' B 264b: 4 (ay 'month'), miŋg yilčiliq/yilliq 'lasting a thousand years' Kull. S 21a: 14.

(f) Pleonastic use of -liq: taŋqışliq/taŋqış 'diminishing, diminution' B 38a: 12.

This suffix is often added to the verb nouns in -gu/-gü (section 75 b), -maq/-mäk (section 76 c), and -mas/-mäš (section 78 c).

(16) -m, -im/-im/-um/-üm (rare): kü-
çum 'strong' B 30b: 3 (küç 'strength'), yolum 'wading
place; ferry' Sang. 5b: 3 (yol 'way').

(17) -mtul, -ımtul/-ımtül/-umtul/-ümtül:
diminutive used with adjectives of color: ağımtul 'whi-
tish' Sang. 44a: 20 (aq 'white') kökümtül 'bluish' Sang.
308a: 16 (kök 'blue'), qaramtul 'blackish' Sang. 271b:
12 (qara 'black'), qızımtul 'reddish' Sang. 296b: 23
(qızıl 'red'), sarımtul 'yellowish' Sang. 231a: 12 (sa-
rığ 'yellow'), yaşımtul 'greenish' Sang. 332b: 27 (ya-
şıl 'green').

(18) -sa/-sä: ölüksä 'corpse' Sang. 86b:
7 (ölüg 'dead').

(19) -sı/-si: ağırsı 'respect, honor, hos-
pitality' GN 76b: 4 (ağır 'heavy'), artuqsı 'superfluous,
more' Sang. 36b: 27 (artuq 'more, besides'), ayruqsı
'different, dissimilar' Sang. 57b: 4 (ayruq 'apart, se-
parated').

(20) -suq: tañgsuq 'wonderful, strange'
Mahz. 121a: 11 (tañg 'a surprising thing').

(21) -süz/-siz: privative: küçsüz 'weak,
without strength' OY 315a: 10 (küç 'strength'), mēva-
süz 'fruitless, without fruit' Maḥb. 131: 15 (Pers. mēva
'fruit'), rūhsüz 'lifeless, dead' Maḥb. 132: 7 (Ar. rūh
'soul'), sansüz 'innumerable' Z 211b: 15 (san 'num-
ber'), susüz 'thirsty' Şayb. Vāmb. 116: 85 (su 'water'),
uyatsüz 'shameless, impudent' OY 318a: 7 (uyat
'shame'), yağinsüz 'rainless' Maḥb. 131: 16 (yağın
'rain'), yüräksüz 'faint-hearted, timid' B 26: 8 (yü-
rāk 'heart'), yüzsüz 'brazen-faced, shameless' OY
315a: 11 (yüz 'face').

On -ğüsüz/-güsüz, see section 75 c.

26. Nouns from Verbs.

(1) -a/-ä, -ı/-i/-u/-ü: forms substantives
and adjectives with various meanings: qoşa 'doubled'
TN 276a: 2 (qoş- 'to add'), tola 'full' OY 320b: 9 (tol-
'to fill, become full'), yara 'wound' Sang. 329b: 16
(yar- 'to split, cleave'), yaraşa 'suitable' N Quatr.

51: 15 (yaraš- 'to suit, be suitable'); yīgi 'a weeping, crying' Kull. R 193a: 22 (cf. yīgla- 'to weep, cry'); busu 'ambush, lurking place' Sang. 134a: 10 (bus- 'to lie in ambush'), yumru 'round' Sang. 346b: 23 (yumur- 'to become round').

(2) -čaq/-čäk: mostly nouns denoting an object or instrument; also abstract nouns: avunčaq 'comfort, solace, consolation' GN 58b: 6 (avun- 'to have the attention distracted, cheer up'), bürünčäk 'headgear, veil' Maḥb. 61: 9 (bürün- 'to wrap oneself up'), emčäk 'breast, teat, nipple' H 72b: 9 (em- 'to suck'), silkinčäk 'amulet, charm, mascot' Sang. 256a: 4 (silkin- 'to shake oneself'), tayančaq 'resting place, sofa' Sang. 167a: 16 (tayan- 'to recline, lean on'), tüfürčäk 'spittle' Sang. 179b: 29 (tüfkür- 'to spit, expectorate'), yašančaq 'dandy, coxcomb' Maḥb. 191: 19, Sang. 332a: 3 (yašan- 'to prink oneself'), yastančaq 'resting place, sofa' Sang. 332a: 5 (yastan- 'to recline, lean on').

(3) -čī/-či: agent: tilänči 'beggar' Maḥb. 56: 12 (tilän- 'to beg for oneself').

(4) -ğ/-g, -ığ/-ig/-uğ/-üg (also with devoicing of ğ/g): forms (a) adjectives, and (b) abstract substantives denoting action or process, sometimes used also concretely.

(a) Adjectives: ačığ 'bitter' Sang. 32b: 5 (ači- 'to become bitter'), arığ 'clean' Sang. 37b: 14 (arı- 'to become clean'), ölüg 'dead' Sang. 86b: 5 (öl- 'to die'), quruğ 'dry' Maḥb. 46: 19 (quru- 'to dry, become dry'), sevüg 'beloved' GN 64a: 6 (sev- 'to love'), süčüg 'sweet' G Div. 109a: 3 and čüčüg id. N Div. 24b: 3 (Kāš. süči- 'to be sweet'), süzüg 'filtered, strained, clear' SS 128: 63 (süz- 'to filter, strain'), tiriğ 'alive, living' Sang. 193b: 1 (Uig. tir- 'to live'), yarag 'suitable, useful' GN 78b: 7 (yara- 'to be suitable, useful').

(b) Substantives: ağrığ 'pain, ache' Sang. 43b: 27 (ağrı- 'to ache'), aldağ 'deceit, fraud, trick' Sang. 50a: 13 (alda- 'to deceive, dupe, cheat'),

alig satig 'sale and purchase, trade, commerce' Sang. 5b: 8 (al- 'to buy', sat- 'to sell'), bilig 'knowledge' Sang. 150a: 5 (bil- 'to know'), bitig 'letter' H 56a: 13 (biti- 'to write'), boyag/q 'paint' Sang. 142b: 14 (boya- 'to paint'), köyüg 'a burning' GN 72a: 3 (köy- 'to burn'), qilig 'conduct, behavior' Šayb. Vámb. 46: 14, qiliq id. GN 95b: 10 (qil- 'to do, make'), soraq 'question' SS 129: 94 (sora- 'to ask a question'), soruq küni 'the day of reckoning' FK 4a: 10 (sor- 'to ask a question, '), sürüg 'herd, flock' N Örn. XXIII, 1 (sür- 'to drive in front'), tapuq 'service, presence (of a great man)' GN 61b: 3 (tap- 'to find; to serve').

(5) -ga/-qa/-gä: qisqa 'short' Sang. 297b: 8 (qis- 'to shorten'), yumurtqa 'egg' N Quatr. 103: 4 (*yumurt-, cf. Turkish yumur- 'to become swollen').

(6) -gaq/-qaq/-gäk/-käk: denotes proneness or disposition: aygaq 'talkative', aygag 'chatter' Maḥb. 170: 15 (ay-, ayt- 'to talk'), batqaq 'bog, marsh' Sang. 119b: 16 (bat- 'to sink'), qačqaq 'fugitive, run-away' H 12a: 2 (qač- 'to flee, run away, escape').

(7) -gič: talgič 'diver' Sang. 160b: 19 (tal- 'to plunge, dive').

(8) -gu/-qu/-gü/-kü:

(a) Verbal noun (see section 75): algu bergü 'sale and purchase, commerce' Maḥb. 19: 7 (al- 'to take, buy', ber- 'to give'), ičkü 'drink' Sang. 96b: 21 (ič- 'to drink'), uyqu 'sleep' Maḥb. 198: 15 (uyu- 'to sleep'), yargu 'trial, judgment' Sang. 329a: 25 (yar- 'to split, cut through').

(b) Instrument: küzgü 'mirror' GN 104a: 8 (cf. Uig. Kāš. közüngü id., from közün- 'to be seen, appear'), süpürgü 'broom, besom' Sang. 239a: 1 (süpür- 'to sweep, broom').

(9) -guč/-güč: names of instrument: čatlaguč 'mastic' Sang. 205a: 8 (čatla- 'to crack'), ör-guč 'comb for plaiting the mane of a horse' Sang. 71a:

25 (ör- 'to plait'), saraguč 'coif' Sang. 230b: 24 (sar- 'to wind or wrap around'), süzgüč 'filter, strainer' Sang. 243a: 19 (süz- 'to filter, strain'), titrägüč 'tuft, crest' Mab. 65: 4 (titrä- 'to shiver, tremble'), yarguč-aq 'handmill' (yar- 'to grind coarsely', cf. section 25. [2]), yelpigüč 'fan' Sang. 352a: 3 (yelpi- 'to fan').

(10) -gün/-qun/-gün/-kün: denotes agent or action: azgün 'losing the way, deviating' Sang. 39a: 9 (az- 'to lose the way, deviate'), čapgün 'raid, incursion' Sang. 204b: 9 (čap- 'to gallop; to make incursions'), qavgün 'pursuit' Sang. 279a: 19 (qav- 'to pursue'), ötgün 'passing by; arrow head' Sang. 62a: 16 (öt- 'to pass by, come through'), tašgün 'brimful, overflowing' Sang. 157a: 10 (taš- 'to overflow'), tutqun 'captive' SS 135: 271 (tut- 'to capture'), učgün 'spark' Sang. 65b: 1 (uč- 'to fly'), yutgün 'whirlpool' Sang. 341b: 10 (yut- 'to swallow'). Moreover keskin 'sharp' GN 77a: 3 (kes- 'to cut').

(11) -gur/-qur/-gür/-kür: primarily adjectives indicating proneness; also added to negative verb stems: čiqgur 'sallying, attacking' Sang. 219b: 8 (čiq- 'to go out, sally'), oyganmağur 'one who does not easily wake up' Mab. 19: 31 (oygan- 'to wake up, awake'), ötgür 'sharp' Sang. 62a: 15 (öt- 'to pass into'), taygur 'slippery' Sang. 167a: 20 (tay- 'to slip, slide'), tīngur 'one who easily relaxes, calms down' Mab. 31: 20, and tīnmağur 'restless, unable to rest; unable to stop' G Örn. XXXVI, 4, p. 97 (tīn- 'to relax, calm down, cease, stop'), toygur 'soon full, soon satiable' Sang. 188a: 17, and toymağur 'insatiable' L Div. 38: 4 (toy- 'to be satiated, eat one's fill'), yīqilgur 'ramshackle, tumble-down' Sang. 350b: 26 (yīqil- 'to collapse, tumble down').

(12) -l (as in Mongolian): qabal 'siege' Šayb. Vāmb. 102: 53 (qaba- 'to besiege'), soyurğal 'gift, donation; deed of concession' Sang. 249b: 2 (soyurğa- 'to grant, bestow, donate'), tūkäl 'all, whole'

GN 73b: 9 (tükä-n- 'to be used up, become exhausted'), yasal 'row, line' Maḥb. 20: 1 (yasa- 'to make, build, decorate').

(13) -m, -īm/-im/-um/-üm: denoting action or process in the abstract, result of an action, sometimes measure: aṭīm, as in bir oq aṭīmī 'a bow-shot' B 151a: 9 (aṭ- 'to throw, shoot an arrow'), bīšīm, as in bir sūt bīšīmīğa yavuq 'about as long as it takes milk to boil' B 151a: 10 (bīš- 'to be cooked, boil'), bilim 'knowledge' B 170a: 9 (bil- 'to know'), bolum 'firmness, stability' Sang. 141b: 18 (bol- 'to be, become'), egrim 'whirlpool' Mab. 106: 17 (egir- 'to turn over and over'), ölüm 'death' Maḥb. 15: 12 (öl- 'to die'), tutum 'manner, conduct, procedure' Sang. 169b: 17 (tut- 'to keep'), yarım 'half', in tün yarımī 'midnight' GN 82b: 8 (yar- 'to split'), yazım 'destiny, predestination, fate written on the forehead' Sang. 331a: 1 (yaz- 'to write').

(14) -ma/-mä: verbal abstracts, often used concretely: asma 'a hanging up' Mab. 45: 1, and 'earring' Mab. 40: 4 (as- 'to hang up'), basma 'printed embroidery' Mab. 40: 4 (bas- 'to print'), čekmä 'a pulling' Mab. 45: 2, and 'riding boots' Mab. 44: 22 (ček- 'to pull'), egmä 'crooked' Mab. 39: 2 (eg- 'to bend'), qavurma 'fried meat' Mab. 40: 4 (qavur- 'to fry'), süzmä 'filtered, strained' Sang. 243a: 21 (süz- 'to filter, strain'), tegmä 'every, all; whole' LN 144b: 7 (teg- 'to touch, reach'), učma or učma yer 'precipice, abyss' B 42a: 2 (uč- 'to fly').

(15) -mač/-mäč: names of food: bulamač 'a kind of flour soup' Sang. 141a: 19 (bula- 'to smear'), qavurmač 'fried meat' Kull. R 234a: 23 (qavur- 'to fry'), tutmač 'vermicelli' Sang. 169b: 12 (tut- 'to keep').

(16) -mur: only in yamğur (< yağmur) 'rain' SS 192: 44 (yağ- 'to rain').

(17) -n, -an/-än, -in/-in/-un/-ün: verbal abstracts, mostly used concretely: bütün 'whole, entire' Sang. 130b: 8 (büt- 'to come to an end, finish'), čaqın 'lightning, spark' Maḥb. 157: 2 (čaq- 'it is lightning'), ekin 'sowing, cultivation, crops' H 37a: 14 (ek- 'to sow'), kišän 'hobble, shackle, fetter' Sang. 315a: 13 (Kāš. kišä- 'to hobble'), qalın 'numerous, many, large' B 16a: 1 (qal- 'to remain'), qoşun 'troop, army' Z 28a: 14 (qoş- 'to add, assemble, put together'), qozğalan 'revolt uprising, riot, tumult' Maḥb. 40: 11 (qozğal- 'to move, agitate'), tikän 'thorn' Maḥb. 188: 6 (tik- 'to stick in'), tolun 'full' GN 100b: 10 (tol- 'to fill, become full'), tügün 'knot' Mab. 96: 8 (tüg- 'to knot'), tütün 'smoke' L Div. 47: 5 (tüt- 'to smoke, emit smoke'), yağın 'rain' SS 192: 38 (yağ- 'to rain'), yalın 'flame' FK 215b: 13 (Kāš. yal- 'to burn'), yığın 'heap, pile; a crowd' Maḥb. 19: 4 (yığ- 'to collect in a heap, pile up, accumulate, mass troops').

(18) -nč, -anč, -inč/-inč/-unč/-ünč or reflexive n + č: forms abstract nouns denoting mental or physical actions: ökünč 'repentance, regret' Sang. 80a: 11 (ökün- 'to repent, regret, cf. Uig. ök- 'to think'), qilinč 'conduct, behavior' Maḥb. 34: 15 (qil- 'to do, make'), qorqunč 'fear, dread' Z 31b: 4 (qorq- 'to fear, be afraid', Kāš. qorqun- 'to be seized by fear and try to conceal his fear'), sağınč 'thought, reflection, fancy' BL 187 (sağın- 'to think, reflect, fancy', Old Turk. saqi- 'to meditate, reflect'), sevünč 'joy, delight' Sang. 259a: 4 (sev- 'to love', sevün- 'to be glad, be pleased'), sökünč 'scold, reproach, reprimand' Ata'ī 267, No. 10: 4 (sök- 'to scold, reproach, reprimand'), tinč 'tranquil, quiet, undisturbed' Maḥb. 177: 15 (tin- 'to relax, calm down'), umanč 'hope' Sang. 86b: 24 (um- 'to hope'), ürkünč 'sudden fright, panic' Sang. 71a: 26 (cf. Turkish ürk- 'to be frightened').

(19) -q/-k, -aq/-äk, -uq/-ük (sometimes -q becomes -g):

(a) Substantives denoting the result or place of an action, sometimes an instrument: böläk 'part, troop, band' Sang. 141b: 11, and bölük id. Sang. 141b: 13 (böl- 'to divide'), buyruq/g 'command, order' Sang. 142b: 20 (buyur- 'to command, order'), emgak 'pain, affliction' FK 5b: 3 (emgā-n- 'to suffer pain or affliction'), kesäk 'a clod of earth, dried clay' Maḥb. 192: 6, Sang. 314b: 23, 'cut, broken' FK 60b: 11 (kes- 'to cut off'), kötäk 'stick, bastinado' Z 55a: 4 below (köt- 'to beat with a stick, to cudgel'), ölčäk 'measure, measuring instrument' Sang. 86a: 8 (ölčā- 'to measure'), qaraq 'eye' GN 63b: 10 (qara- 'to look'), sığnaq 'place of refuge, asylum' Sang. 254a: 1 (sigin- 'to seek refuge'), tutašturuq 'matchwood, kindling, touchwood' Sang. 169b: 3 (tutaštur- 'to light, kindle a fire'), tüfürük 'spittle' Sang. 179b: 28 (tüfkür- 'to spit, expectorate'), yalaq 'feeding trough' BL 258 (yala- 'to lick'), yataq/g 'couch, bed' Sang. 326b: 12 (yat- 'to lie').

(b) Verbal adjectives; those derived from transitive verbs have a passive meaning: açuq 'open' Maḥb. 11: 1 (aç- 'to open'), artuq 'left, remaining, more' Maḥb. 178: 1 (art- 'to remain over'), buzuq/g 'destroyed, ruined, desolate' Sang. 134a: 18, 'ruin' Kull. R 190a: 24 (buz- 'to ruin, destroy'), čürük 'rotten' Kull. R 217a: 13 (čürü- 'to mold, decay, rot'), kesük 'cut, broken' Sang. 314b: 29 (kes- 'to cut'), oygaq/g 'awake, vigilant' BL 104 (oygā-n- 'to awake, wake up'), ösrük 'drunk, drunken, intoxicated' Maḥb. 171: 9 (ösrü- 'to get drunk, become intoxicated'), sınuq 'broken' Maḥb. 10: 15 (sın- 'to break, be broken'), süzük 'filtered, strained, pure' BL 192 (süz- 'to filter, strain'), uśaq 'small, tiny' N Div. M 33b: 4 (uśa-l- 'to go to small pieces'), üzük 'cut off, broken (rope)' Kull. R 217a: 13 (üz- 'to cut off'), yapuq/g 'covered' Sang. 326a: 7 (yap- 'to cover'), yaruq 'bright, luminous' Maḥb. 205: 11 (yaru- 'to shine, glitter, gleam'), yıquq 'demolished, ruined' Maḥb. 10: 11 (yıq- 'to pull down, demolish, ruin'), yirtuq 'torn,

rent, ragged' Maḥb. 170: 4 (yirt- 'to tear, rend'), yol-uq 'plucked, hairless' Maḥb. 171: 15 (yol- 'to pluck, tear out').

(20) -sī/-si: qavursī 'singed wool or felt' Sang. 279b: 5 (qavur- 'to roast, scorch, singe'), tūtsi 'smoke' Sang. 169b: 9 (tüt- 'to smoke, emit smoke'), yatsī 'time of going to bed' Sang. 326b: 16 (yat- 'to lie down, go to bed').

(21) -š, -iš/-iš/-uš/-uš: forms nouns naming an action or the result of an action: baqiš 'look' BŠ II 309: 11 (baq- 'to look'), oquš '(act or manner of) reading' BŠ II 323: 22 (oqu- 'to read'), qargiš 'curse, imprecation' Isk. 210b: 3 (qarga- 'to curse'), qorquš 'fear, dread' SS 112: 50 (qorq- 'to fear, be afraid'), sagiš 'thought' Šayb. Vámb. 6: 53 (sagin- 'to think'), sančiš 'combat, fighting' Šayb. Vámb. 68: 14 (sanč- 'to thrust into, plant'), sorus 'question' SS 206: 30 (sor- 'to ask a question'), tarqaš 'a parting, separation; scattering' BŠ I 468: 17 (tarqa- 'to part, separate, scatter'), uruš 'battle' Mab. 18: 20 (ur- 'to hit'), ülüş 'portion, share' N Quatr. 104: 17 (Uig. Kāš. ülä- 'to share out, distribute'), yaraš 'acceptance, agreement' Z 33a: 16 (yara- 'to be suitable'), yürüş 'manner of walking' OY 314a: 7 (yürü- 'to walk'). Adjective: čirmaš 'complicated, intricate, mazy' BŠ I 468: 12 (čirma- 'to wind/wrap around'), oḥšaš 'resembling, similar' Sang. 66b: 9 (oḥša- 'to resemble').

(22) -t: various meanings: kečit 'place of passage, pass' Sang. 312b: 8 (keč- 'to pass over, cross'), ölät 'animal disease, animal death' Sang. 85b: 20 (öl- 'to die'), qurut 'cheese' Sang. 286a: 23 (guru- 'to dry'), unut 'oblivion' Sang. 89b: 14 (cf. unut- 'to forget'), uyat 'shame' SS 127: 38 (uya-1- 'to be ashamed'), yort 'way' OY 315z: 1 (cf. Uig. yor- 'to go').

(23) -tu: yaqtu 'light, luminous' Sang. 334b: 21, yahtu id. Sak. Div. 3b: 3 (yaq- 'to burn, set on fire, light').

(24) -v, -av/-äv (from -aġu/-ägü): biläv 'instrument for sharpening' Sang. 149b: 9 (bilä- 'to sharpen, whet'), bütäv 'all, whole' Sang. 130b: 4 (büt- 'to come to an end, finish'), saqlav 'guard, sentinel' Šayb. Vámb. 120: 6 (saqla- 'to preserve from danger'), yasav 'row, line; order, disposition' Sang. 332a: 4 (yasa- 'to make').

(25) -vul, -avul (from Mongolian): is some times added to Turkic words as well: čapavul 'raid, incursion' Sang. 204b: 2 (čap- 'to gallop, make incursions'), qaravul 'patrol, guard, sentry' Sang. 271b: 15 (qara- 'to look'), yortavul 'raider' Sang. 342b: 8 (yort- 'to trot, make a raid').

(26) -z: boġuz 'throat' Sang. 136b: 12 (boġ- 'to choke, strangle'), tüküz 'complete, whole' GN 74a: 4, H 32a: 4 (cf. tükä-l 'all, whole', tükä-n- 'to be used up, become exhausted').

Formation of Verbs

27. Verbs from Nouns.

(1) -a/-ä-, -i/-i-/-u/-ü-: forms transitive and intransitive verbs: aša- 'to eat' Sang. 41a: 14 (aš 'food'), ata- 'to call, name; appoint, nominate' Sang. 28a: 19 (at 'name'), boša- 'to (become) empty' Sang. 135a: 2 (boš 'empty'), menġzä- 'to resemble' Sang. 321a: 24 (menġiz 'color of face'), orna- 'to find a place, settle' Sang. 70a: 23 (orun 'place'), oyna- 'to play' GN 100a: 3 (oyun 'play, game'), örtä- 'to burn, inflame' N Div. M 31b: 3 (cf. Old Turk. ört 'flame'), qana- 'to bleed' Mac. 111a: 4 (qan 'blood'), tona- 'to undress, strip, denude' Šayb. Vámb. 38: 53, Sang. 185b: 7 (ton 'clothing, dress'); aġri- 'to ache' Sang. 42b: 9 (aġir 'heavy'), bayi- 'to become rich' Sang. 127b: 5 (bay 'rich'), berki- 'to become stronger, strengthen' Sang. 144b: 29 (berk 'strong'), qari- 'to grow old' Sang. 269b: 18 (qar 'snow', see Brockelmann, OTG sect. 157 a), taši- 'to carry, bear' Sang. 155b: 20 (taš 'outside, exterior'); ölü-t- 'to moisten,

wet' Sang. 84a: 12 (Kāš. öl 'moist, wet', öli- 'to become moist or wet').

(2) -ay-/-äy- (from Old Turk. -ad-/-äd-, Middle Turk. -aδ-/-äδ-): forms intransitive verbs denoting 'to become' that which is expressed by the noun: körkäy- 'to become beautiful' Sang. 305a: 2 (körk 'beauty'), muñgay- 'to grieve, be sad' Sang. 319b: 27 (muñg 'sadness, sorrow, grief'), ulgay- 'to become big or tall' Sang. 85a: 9 (ulug 'big, tall').

(3) -da-/-dä-: forms transitive verbs: alda- 'to deceive, dupe, cheat' N Örn. XXIV, 2 (Old Turk. al 'trick'), indä- 'to call' GN 55b: 4, ündä- Sang. 88a: 3 (ün 'sound'), qolda- 'to take by the arm' SS 10: 59 (qol 'arm'), yanda-š- 'to become adjacent, contiguous, to come alongside' G 100a: 12 (yan 'side').

(4) -ğa-: sayga- 'to spend (money)' Maḥb. 85: 8 (cf. Turkish say 'number').

(5) -gar-/-qar-: bašqar- 'to guide, lead' Maḥb. 185: 11 (baš 'head'), qutqar- 'to save, rescue' Sang. 282b: 28 (qut 'luck').

(6) -l-, -al-/-äl-, ul-/-ül-: has the same function as -ay-/-äy-: azal- 'to diminish, be reduced' Sang. 39a: 5 (az 'few, little'), onḡal- 'to recover from an illness' Sang. 88b: 1 (onḡ 'right'), qaršul- 'to go to meet' Z 13a: 17 (qaršu 'opposite to, facing'), saḡal- 'to be cured, be restored to health' Sang. 231a: 26 (saḡ 'sound in body').

(7) -la-/-lä-: may be added to all kinds of nouns to express an act indicated by the primary word: aḡirla- 'to treat with respect, to honor' GN 78b: 3 (aḡir 'heavy'), ārzūla- 'to wish, desire' L Div. 143: 1 (Pers. ārzū 'wish, desire'), avla- 'to hunt' Šayb. Vāmb. XVIII, 4, p. 44 (av 'chase, hunting; prey'), baḡla- 'to tie, bind, attach' Z 39a: 7 (baḡ 'bond, tie'), balala- 'to bring forth young' N Quatr. 103: 16 (bala 'child, young'), barla- 'to ascertain the existence of' Sang. 120b: 26 (bar 'existent, present'), boḡuzla- 'to cut the throat of, strangle' Sang. 136a: 7 (boḡuz 'throat'), burunla- 'to go ahead, advance' GN 95b: 6 (burun 'nose;

the forward part'), eliglä- 'to catch, capture' N Quatr. 45: 17 (elig 'hand'), enišlä- 'to descend' GN, see Sang. 70a: 13 (eniš 'descent'), eyälä- 'to appropriate' N Quatr. 111: 12 (eyä 'proprietor'), ikälä- 'to double' Mac. 29a: 13 (iki 'two'), örlä- 'to rise, ascend' Sang. 70a: 7, 13 (cf. Uig. öri 'high'), qušla- 'to hawk, hunt with hawks' Šayb. Vámb. XVIII, 4, p. 44 (quš 'bird'), sözlä- 'to speak' G Div. 100a: 1 (söz 'word'), tašla- 'to throw away' Sang. 156b: 7 (taš 'stone'), tayağla- 'to bastinado' Z 39a: 8 (tayağ 'bastinado'), toyla- 'to have a feast' GN 107a: 10 (toy 'feast'), tünlä- 'to pass the night' Sang. 186b: 9 (tün 'night'), yağşıla- 'to approve' Z 11b: 10 (yağşı 'good, nice'), yalangačla- 'to denude, strip' SS 136: 295 (yalangač 'naked, nude'), yaqala- 'to go along the shore' Z 268b: 2 (yaqa 'shore'), yayaqla-n- 'to dismount, alight from a horse' GN 96a: 11 (yayaq 'on foot; pedestrian'), yoqla- 'to miss, find wanting' H 53a: 8 (yoq 'non-existent, absent').

(8) -q-/-k-, -iq-/-ik-/-uq-/-ük-: forms intransitives: atiq- 'to become famous' Sang. 30a: 11 (at 'name'), birik- 'to unite, join, become one' Z 13b: 7 (bir 'one'), tariq- 'to be distressed' Sang. 153b: 11 (tar 'narrow'), yağiq- 'to become hostile' N Quatr. 100: 9 (yaği 'enemy'), yoluq- 'to meet' SS 79: 21 (yol 'way').

(9) -r-, -ar-/-är-: forms intransitives: aqar- 'to turn white, become gray' FK 18b: 10 (aq 'white'), belgür- 'to become conspicuous, appear' Sang. 148b: 25 (belgü 'sign, signal, mark, stamp'), eskir- 'to become old or antiquated' Sang. 103b: 5 (eski 'old'), kökär- 'to turn green, to green (grass)' Z 40a: 2 (kök 'blue; green'), qarar- 'to blacken, become black' FK 218b: 5 (qara 'black'), qayğur- 'to worry about, be worried' N Örn. XVI, 5 (qayğu 'worry, care, anxiety'), sargar- 'to turn yellow' FK 13a: 5 (sariğ 'yellow'), yašar- 'to become wet or tearful, to fill with tears' Sang. 332a: 19 (yaš 'wet'). Transitive: oňgar- 'to put in order' Sang. 88a: 15 (oňg 'right, good').

(10) -ra-/-rā-: forms intransitives: gandra- 'to stink, smell badly' Mab. 11: 20 (Pers. gand 'stink, stench, foul smell'), muṅgra- 'to be worried or sad' Sang. 320a: 7 (muṅg 'sadness, sorrow'), ögrä-n- 'to get used, learn' Bang 335a: 5, but usually örgan-, e. g., Maḥb. 177: 1 (cf. Uig. ög 'reason, sense, comprehension'), telbärä- 'to go mad; become insane' Kull. S 472b:17 (telbä 'mad, insane, crazy').

(11) -rgä-/-rgä, -irgä-/-irgä-/-urgä-/-ürgä-: forms verbs indicating a feeling, sensation or estimation: azirgä- 'to find something too little' B 349a: 1 (az 'little, few'), muṅurgä- 'to grieve, sorrow, be sorrowful' Sang. 320a: 8 (muṅg 'sadness, sorrow'), taṅgirgä- 'to wonder, be astonished' Sang. 163b: 8 (taṅg 'astonishing, amazing'), taširgä-n- 'to founder, suffer from founder (horse whose hoofs are rubbed away by stones)' Sang. 157a: 1 (taš 'stone').

The following verbs seem to be derived from verbs: ačirgä-n- 'to get angry' Maḥz. 124b: 10, 'to feel compassion' SS (cf. ači- 'to be sorry, feel pity'), bušurgä-n- 'to grieve, be sorrowful' GN 97b: 5 (cf. buš- 'to cause trouble, have unpleasant consequences' Sang. 134b: 13).

(12) -sa-/-sä-: only in susa- 'to get thirsty' Sang. 243a: 22 (su 'water').

(13) -ša-/-šä- (fossilized): oḥša- 'to resemble, look like' Sang. 66a: 7 (oq 'exactly like'), qaqša-l- 'to dry, become dry' Sang. 274a: 29 (qaq 'dry').

28. Verbs from Verbs.

(1) -ar-/-ār-, -ur-/-ür-: causative: čiqar- 'to take out, remove' Mac. 98b: 11 (čiq- 'to go out'), ketār- 'to remove' Sang. 311b: 15 (ket- 'to go'), qaytar- 'to return, to bring or give back' Isk. 211a: 3 (qayt- 'to return, come back'); ašur- 'to let pass over' FK 215b: 1 (aš- 'to pass over'), čömür- 'to submerge, sink' Maḥb. 107: 1 (čöm- 'to sink, go to the bottom'), ičür- 'to give to drink' FK 14b: 13 (ič- 'to drink'), öčür- 'to extinguish, put out' Maḥb. 194: 2 (öč- 'to be

extinguished, go out'), qačur- 'to let escape, kidnap' N Quatr. 94: 12 (qač- 'to flee, run away, escape'), tapšur- 'to hand over, deliver' N Quatr. 94: 15 (tap-
iš- 'to find something together with others'), tüşür- 'to cause to descend' H 50b: 10 (tüş- 'to descend'), yašur- 'to hide something' Maḥb. 49: 3 (cf. yašun- 'to hide'), yitür- 'to lose' Maḥb. 184: 18 (yit- 'to get lost, go astray').

(2) -dur-/-tur-/-dür-/-tür-: causative: ačtur- 'to cause to open' Sang. 31a: 18 (ač- 'to open'), aqtur- 'to cause to flow' SS 64: 42 (aq- 'to flow'), atlandur- 'to horse, set on horseback' Kull. R 180b: 2 (atlan- 'to mount a horse'), bildür- 'to let know' Sang. 148b: 10 (bil- 'to know'), keltür-/ketür- 'to bring' H 24b: 9, 25b: 6 (kel- 'to come'), köydür- 'to burn, set on fire' Maḥb. 15b: 18 (köy- 'to burn, be alight'), öldür-/öltür- 'to kill' H 25b: 2 (öl- 'to die'), sevündür- 'to delight, gladden' Maḥb. 9: 14 (sevün- 'to be pleased'), toldur- 'to fill' H 37a: 15 (tol- 'to fill, become full'), yudur- 'to let wash' Sang. 347b: 6 (yu- 'to wash').

(3) -ğar-/-qar-/-gär-/-kär-, and -ğur-/-qur-/-gür-/-kür-: causative: bütkär- 'to finish, bring to an end' B Ilm. 206: 4 (büt- 'to come to an end, terminate'), ötkär- 'to make pass' H 49a: 5 'to dissuade from' Maḥb. 204: 13 (öt- 'to pass'), toyğar- 'to satiate' Sang. 187b: 19 (toy- 'to be satiated'); azğur- 'to lead astray' Sang. 38b: 15 (az- 'to go astray'), yetkür- 'to cause to reach' Maḥb. 9: 12 (yet- 'to reach').

(4) -ğula-/-qula-/-gülä-: frequentative or intensive: atqula- 'to shoot many arrows' B 110a: 8 (at- 'to shoot'), čapqula- 'to fight bitterly' Šayb. Vāmb. 94: 26 (čap- 'to ride fast'), tartqula-š- 'to fight against one another, struggle' B 373b: 4 (tart- 'to pull').

(5) -ğuz-/-güz-: causative: körgüz- 'to show' Maḥb. 7: 9 (kör- 'to see'), olturguz- 'to seat'

Ḥ 57a: 15 (oltur- 'to sit'), tirgüz- 'to bring to life, resuscitate' Bāyq. Div. 210: 3 (Uig. tir- 'to live').

(6) -l-, -il-/ -il-/ -ul-/ -ül-: passive or middle: ačil- 'to be opened; to blossom' Maḥb. 188b: 7 (ač- 'to open'), bilil- 'to be known' Mac. 48b: 2 (bil- 'to know'), bitil- 'to be written' Maḥb. 184: 8 (biti- 'to write'), boyal- 'to be painted' Šib. Div. 16b: 10 (boya- 'to paint'), egil- 'to become bent' Maḥb. 182: 3 (eg- 'to bend'), evrül- 'to turn, revolve, go round' Maḥb. 190: 4 (evür- 'to cause to turn, revolve'), oqul- 'to be read' 'Arüz 36b: 9 (oqu- 'to read'), qilil- 'to be made' Mac. 49b: 5 (qil- 'to make'), qoşul- 'to be attached' Maḥb. 6: 17 (qoş- 'to attach, add'), salil- 'to be thrown' Kull. R 11a: 5 (sal- 'to throw'), uşal- 'to go to pieces' N Div. M 33a: 2 (uşa-t- 'to break/smash to pieces'), ükül- 'to gather in a crowd, assemble' Kull. R 190b: 1 (ük- 'to gather or crowd together, assemble'). In deyil- 'to be said or told' SS 202: 104 (de- 'to say, tell') a connective y is inserted.

Sometimes there is no difference in meaning between passive and primitive, e. g., eril-/eri- 'to melt, fuse' Sang. 97b: 1, uzal-/uza- 'to be prolonged' Sang. 72b: 16, 17.

(7) -n-, -in-/ -in-/ -un-/ -ün-: reflexive or middle; primitive often not used: agizlan- 'to mouth, take into one's mouth' B Sam. 4: 8 (cf. agiz 'mouth'), čalın- 'to roll on the ground in pain' G 77a: 9 (čal- 'to strike, hit'), körün- 'to seem, be seen' Maḥb. 178: 6 (kör- 'to see'), küçlän- 'to become strong or stronger' Z 23b: 17 (cf. küç 'strength'), örtän- 'to burn, be on fire' Bāyq. Div. 4b: 5, 'to catch fire, go up in flames' Sang. 68b: 22, örtün- id. GN 65b: 5 (örtä- 'to inflame'), sağın- 'to think' Sang. 231b: 16 (Uig. Kāš. saqī- 'to meditate, reflect'), sığin- 'to take shelter or refuge' Z 21b: 9 (sığ- 'to go into'), tilän- 'to beg for himself' Maḥb. 192: 6 (tilä- 'to beg, ask for'), yasan- 'to smarten, get oneself up' Maḥb. 169: 17 (yasa- 'to dress up, smarten up'),

yīraqlan- 'to retire to a distance, to draw away' B 43a: 7 (cf. yīraq 'far off, distant'), yūzlān- 'to go away, depart' Z 13a: 5, BŠ II 316: 17, 'to meet face to face' Maḥb. 184: 20 (cf. yūz 'face').

(8) -q-, -īq-: intensive: azīq- 'to roam losing one's way' SS 181: 264 (az- 'to lose one's way'), qačiq- 'to run for one's life' SS (qač- 'to flee, run away'), qizīq- 'to get quite red' SS 113: 99, 'to get red-hot' Sang. 296b: 29 (qizi- id. ibid.).

(9) -sa-/-sā- (rare): desiderative: kōrsā-t- 'to show' Sang. 304a: 16 (cf. Kāš. kōrsā- 'to wish to see'), qapsa- 'to encompass' Sang. 264a: 29 (qap- 'to snatch, seize').

(10) -š-, -iš-/-iš-/-uš-/-üş-: reciprocal or cooperative; action performed by more than one agent, either in cooperation or in opposition; primitive often not used: beriš- 'to give to one another' QH 153: 2 (ber- 'to give'), čapgulaš- 'to fight against one another' Šayb. Vāmb. 94: 22 (čapgula- 'to fight, battle bitterly'), deyiš- (with inserted y) 'to tell to one another' SS 190: 103 (de- 'to tell'), dōstlaš- 'to become friends/intimate with one another' QH 153: 2 (Pers. dōst 'friend' + -la-, not used), gardlaš- 'to become dusty' B 127a: 13 (Pers. gard 'dust' + -la-, not used), inaniš- 'to believe together' GN 100a: 6 (inan- 'to believe'), kōrüş- 'to see one another, have an interview' H 55a: 14 (kōr- 'to see'), qučuš- 'to embrace one another' H 59a: 2 (quč- 'to embrace'), sōzlaš- 'to agree together' Šayb. Vāmb. 94: 22, p. 94 (sōzla- 'to speak'), tarqaš- 'to part from one another, take leave of one another' GN 108b: 6 (tarqa- 'to part company, to separate'), uruš- 'to fight, battle' Z 263b: 8 (ur- 'to hit, beat'), yoluquš- 'to meet one another' Maḥb. 192: 20 (yoluq- 'to meet').

Not all verbs in š have a reciprocal meaning: uyuš- 'to congeal, clot, curdle' L Div. 54: 6 (uyu- 'to sleep, be asleep'). Sometimes there is no

difference of meaning with reciprocal and primitive: yaraš- 'to suit, be suitable/proper' Maḥb. 21: 6, Sang. 327b: 18/yara- id. Sang. 327b: 2, yaruš- 'to shine, glitter' Sang. 328a: 1/yaru- id. Sang. 327b: 29, yavuš- 'to approach, draw near' Maḥb. 192: 9, Sang. 339b: 8/yavu- id. Sang. 339b: 8, yetiš- 'to reach, attain' Maḥb. 178: 12, Sang. 348a: 17/yet- id. Maḥb. 179: 2, Sang. 348a: 1.

(11) -t- (added to stems ending in vowel or r): causative; primitive often not used: avut- 'to divert, distract by some pretence' Maḥb. 181: 13 (avun- 'to have the attention distracted, have the mind taken off'), čīrmat- 'to cause to wind/wrap round' Maḥb. 204: 6 (čīrma- 'to wind/wrap round'), meṅzāt- 'to compare, liken' OY 319b: 1 (meṅzā- 'to resemble, look like, be similar'), oḥšat- id. Maḥb. 157: 15 (oḥša- id.), oqut- 'to cause to read' Ḥ 66b: 6 (oqu- 'to read'), oygāt- 'to awaken' N Örn. XXIII, 2 (oyga-n- 'to wake up'), qorqut- 'to frighten' Maḥb. 181: 11 (qorq- 'to fear'), ušat- 'to break into small pieces' N Örn. XVIII, 5 (uša-l- 'to go to pieces'), yamat- 'to cause to patch' N Örn. XVIII, 6 (yama- 'to patch'), yarut- 'to light, illuminate' Maḥb. 206: 20 (yaru- 'to shine'), yürüt- 'to cause to walk, lead' Maḥb. 206: 16 (yürü- 'to walk'); belgürt- 'to make conspicuous' Sang. 149a: 22 (belgür- 'to become conspicuous'), yalbart- 'to cause to entreat/implore' Ḥ 11b: 2 (yalbar- 'to entreat, implore'), közin yašart- 'to reduce to tears' Ḥ 47a: 6 (yašar- 'to become wet'), yügürt- 'to cause to run' L Div. 43: 7 (yügür- 'to run'). Sometimes there is no difference of meaning between causative and primitive: qozgāt- 'to stir up' Maḥb. 192: 11, Sang. 286b: 17 and qozğa- id. Sang. 286b: 17.

(12) -z-, -iz-/-iz-/-uz-/-üz-: causative: aqiz- 'to let flow' FK 60b: 12 (aq- 'to flow'), emiz- 'to give suck, suckle' Sang. 113b: 5 (em- 'to suck, take a suck'), ötüz- 'to miss, let slip' Sang. 59b: 18

(öt- 'to pass'), tamiz- 'to pour out drop by drop' Sang. 160b: 25 (tam- 'to drip').

29. Compound Verbs.

In Chagatay, as well as in Persian, a great number of verbal conceptions are expressed by the juxtaposition of two elements, of which the one is ordinarily an Arabic or Persian, rarely a Turkic, noun (or any other part of speech used as a noun), while the other is always a Turkic auxiliary verb, usually qil- 'to make', less frequently and mostly in poetry, et- or äylä- id. (Persian kardan 'to make'). E. g.:

'afü qil- 'to forgive' B 41a: 1 (Ar. afw, Pers. afü 'pardon, forgiveness'), äsäyiš qil- 'to rest' Z 41b: 18 (Pers. äsäyiš 'rest, repose, quiet'), čāra qil- 'to repair, find a remedy' B 42a: 5 (Pers. čāra 'remedy'), fāyida qil- 'to be useful, of use' B 52b: 2 (Ar. fā'ida 'profit, utility'), gōš qil- 'to hear' GN 56a: 1 (Pers. gōš 'ear'), murāca'at qil- 'to return, go back' B 17b: 5 (Ar. murāca'at 'a returning'), raḥm qil- 'to pity, have compassion' FK 4a: 11 (Ar. ruḥm, Pers. raḥm 'pity, compassion'), tabassum qil- 'to smile' GN 65a: 5 (Ar. tabassum 'a smiling, smile'), yād qil- 'to remember' GN 100a: 8 (Pers. yād 'remembrance'); buzugluq qil- 'to destroy, devastate' B 17b: 8 (buzugluq 'destruction, ruin'), uruš qil- 'to fight, battle' Z 21b: 1 below (uruš 'fight, combat, battle'), yaraš qil- 'to agree, approve' Z 33a: 16 (yaraš 'consent, approval').

čāk et- 'to tear' Bāyq. Div. 233: 12 (Pers. čāk 'fissure, rupture'), ižhār et- 'to show' Z 40b: 14 (Ar. ižhār 'a revealing, discovering, manifestation'), parvāz äylä- 'to fly' Bāyq. Div. 232: 12 (Pers. parvāz 'flight'), pasand et- 'to approve' GN 62a: 2 (Pers. pasand 'approbation; approved'), qil u qāl äylä 'to converse, dispute, discuss' Isk. 209b: 14 (Ar. qil u qāl 'conversation'), šarḥ et- 'to explain' Bāyq. Div. 233: 10 (Ar. šarḥ 'explanation, commentary'); asig et- 'to

be of use, useful' L Div. 124b: 6 (asig 'profit, utility'), kenġas et- 'to discuss, confer, consult' Z 45b: 14 (kenġas 'discussion, conference, counsel').

In imitation of Persian, the following verbs are occasionally also used as auxiliaries in the formation of compound verbs: ček- or tart 'to pull' (Pers. kašīdan), tap- 'to find' (Pers. yāftan), ur- 'to hit, beat' (Pers. zadan), ye- 'to eat' (Pers. hordan), and yut- 'to swallow' (Pers. firo-hordan). E. g.:

nāla ček- 'to complain, lament' Kull. R 190a: 25 (Pers. nāla kašīdan), āh tart- 'to fetch a sigh' ibid. (Pers. āh kašīdan), cafā tart- 'to suffer, be tortured' FK 48b: 2 (Pers. cafā kašīdan), cānlar tart- 'to show courage' B 17b: 4 (Pers. cān 'soul, life').

ārām tap- 'to rest' Z 43b: 1 (Tajik ārām yāftan), nizām tap- 'to be put into order' H 40b: 14 (Pers. nizām yāftan), šihhat tap- 'to recover, regain one's health' Z 26a: 12 (Pers. šihhat yāftan), šikast tap- 'to be defeated, suffer a defeat' B 17a: 2 (Pers. šikast yāftan), takrār tap- 'to be repeated' SS 42: 35 (Pers. takrār yāftan).

āh ur- 'to sigh, heave a sigh' TN 278a: 2 (Pers. āh zadan), barham ur- 'to touse, muss up (hair)' 'Ub. Ū 49a: 11, 'to overthrow' N Örn. XVI, 1 (Pers. barham zadan), baš ur- 'to issue, originate' Mac. 70a: 10 (Pers. sar zadan), dam ur- 'to boast' Maḥb. 199: 1, 'to keep silence' Bāyq. Div. 197: 8 (Pers. dam zadan), elig ur- 'to clutch at, grasp at' Maḥb. 149: 5, 'to set/go about, get down (to work)' Kull. R 55b: 16, SS 99: 16 (Pers. dast zadan), gām ur- 'to pace, step, go' SS 51: 1 (Pers. gām zadan), gōy ur- 'to play ball' LM P 73b: 11 (Pers. gūy zadan), lāf ur- 'to praise, vaunt, boast' TN 280a: 1 (Pers. lāf zadan), mavc ur- 'to undulate, billow' Z 25b: 14 (Pers. mavc zadan), ot ur- 'to set on fire' Z 40a: 2 (Pers. ātaš zadan), qadam ur- 'to step, pace, travel' Kull. S 746b: 5 below (Pers. qadam zadan), šalā ur- 'to call, invite' Bāyq. Div. 198: 9

(Pers. ṣalā zadan), šabḥūn ur- 'to make a night assault'
Z 38b: 9 (Pers. šabḥūn zadan).

gam ye- 'to sorrow, be sorrowful' Bāyq. Div.
232: 9 (Pers. gam ḥordan), hasad ye- 'to envy' Kull. S
772b: 27 (Tajik hasad ḥūrdan), kōtāk ye- 'to be beaten'
Z 55a: 4 (kōtāk 'stick; bastinado'), ta'assuf ye- 'to grieve'
Maḥb. 171: 16 (Pers. ta'assuf ḥordan), zaḥm ye- 'to get/
be wounded' Kull. S 774b: 23 and yaralar ye- id. Kull. S
120b:19 (Pers. zaḥm ḥordan).

gussā yut- 'to sorrow, grieve' H 73b: 15 (Pers.
gussā firo-ḥordan):

INFLECTION AND RELATED SYNTAX

Inflection of the Noun

30. The inflection of the noun, or declension, deals with variations of number, possessive relation, and case. These variations are expressed by means of various endings or suffixes which are added to the stem. This latter is equal to the nominative singular. When taking an ending, it does not alter. An apparent exception to this rule is the word su 'water', derived from Old Turk. sub, Khor suw, which uses the stem suy- before the possessive suffixes: suy-ï 'its water'.

There are three kinds of suffixes: plural suffixes, possessive suffixes, and case suffixes.

Plural

31. The nominative plural ends in -lar/-lär: atalar 'fathers', quşlar 'birds', rafiqlar 'companions', könğ-üllär 'hearts', telbälär 'foolish people', yigitlär 'young men'.

a. Arabic words in broken plural sometimes also take the Turkic plural ending: anbiyālar (sing. nabī, plur. anbiyā) 'prophets' LN 143b: 6, avliyālar (sing. valī, plur. avliyā) 'saints' ibid., akābirlar (sing. kabīr, plur. akābir) 'grandees' H 49a: 12, havāslar (sing. ḥasat, plur. ḥavās) 'senses' Maḥb. 110: 8, mamāliklär (sing. mamlakat, plur. mamālik) 'countries' GN 67b: 4, marātiblar (sing. martaba, plur. marātib) 'degrees' Maḥb. 110: 8, maşāyihlar (sing. şayḥ, plur. maşāyih) 'sheiks' Z 6b: 19, mavālilar (sing. mavlā, plur. mavā-lī) 'lords, masters' Z 268a: 12, salāṭinlar (sing. sultān, plur. salāṭin) 'sultans' TN 284b: 2.

b. The word beg 'prince' takes the Arabic plural feminine ending -āt, to which the Turkic plural ending -lar may also be added. This plural construction, however, occurs only in the following expressions: beg begāt 'all of the princes' GN 80b: 10, or beglār vā begātlar id. B Ilm. 22: 2.

Possessive Relationship

32. Possessive relationship is expressed by the possessive suffixes which, attached to the name of the possessed thing or quality, indicate the person and number of the possessor. The plural suffix precedes the possessive suffix, and may follow it only on substantives denoting kinship to express respect: ağamlar 'my elder brothers' H 60a: 5, demä ağaŋlargä 'do not tell it to your (= thy) brothers' H 5b: 5.

The possessive suffixes are added directly to the stems ending in a vowel, or by means of a connective vowel (see section 7 A [1]) to stems with a final consonant. The connective sound in the third person singular suffix is s: ini-si 'his younger brother'.

The possessive suffixes are:

	After vowels	After consonants
Sg. 1.	<u>-m</u>	<u>-im/-im/-um/-üm</u>
2.	<u>-ŋg</u>	<u>-iŋg/-iŋg/-uŋg/-üŋg</u>
3.	<u>-si/-si</u>	<u>-i/-i</u>
Pl. 1.	<u>-miz/-miz</u>	<u>-imiz/-imiz/-umiz/-ümüz</u> , rarely <u>-umuz/-ümüz</u>
2.	<u>-ŋgiz/-ŋgiz</u>	<u>-iŋgiz/-iŋgiz/-uŋgiz/-üŋgiz</u> , sometimes <u>-uŋguz/-üŋgüz</u>
3.	as in sg. 3 or <u>-larī/-lāri</u> .	

Examples:

Sg. 1. ata-m 'my father', uygu-m 'my sleep', küzgü-m 'my mirror'; baş-ım 'my head', til-im 'my tongue', oq-um 'my arrow', köz-üm 'my eye(s)';

agz-ım 'my mouth' (from agiz 'mouth'), köngl-üm 'my heart' (from köngül 'heart'), oğl-um 'my son' (from oğul 'son'), cf. section 11; oğul-lar-ım 'my sons', kirpiklär-ım 'my eyelashes'. With periphrasis to express modesty: faqırnıng atı 'my name' Kull. R 664a: 20 (cf. section 59).

2. ata-ıng 'your (= thy) father', uyqu-ıng 'your sleep', küzgü-ıng 'your mirror'; baş-ıng 'your head', til-ıng 'your tongue', oq-ıng 'your arrow', yüz-ıng 'your face'; agz-ıng 'your mouth', köngl-ıng 'your heart', oğl-ıng 'your son'; oq-lar-ıng 'your arrows'.
3. ata-sı 'his/her father', ya-sı 'his bow', uyqu-sı 'his sleep', küzgü-sı 'his mirror'; baş-ı 'his head', oq-ı 'his arrow', köz-i 'his eye(s)'; köngl-i 'his heart', oğl-i 'his son'; sıngl-i-sı (with pleonastic use of the suffix) 'his younger sister' Z 17b: 3 (from sıngil 'younger sister').

- Pl. 1. ata-mız 'our father'; boy-umız 'our stature', köz-ümüz 'our eye(s)', köngl-ümüz 'our heart', but sonğ-ımız-ça 'after us' B 124b: 12.
2. ata-ıngız 'your father'; čerig-ıngız 'your army', husn-ıngız 'your beauty', zulf-ıngız 'your curling lock', söz-ıngız 'your word(s)', yüz-ıngız 'your face', but öz-ıngüz 'yourselves' FK 68b: 7, Z 27b: 1, söz-ıngüz LN 146b: 6, yüz-ıngüz L Div. 49: 9.
 3. alarnıng ata-sı 'their father' Kull. S 746b: 22, sāgar-larī 'their cups' Maḥb. 78: 17, bayt-ı 'its distichs' SS 208: 94.

a. The word su (Old Turk. sub, Khor. suw) 'water' uses the stem suy-: suy-ı 'its water' N Div. 31a: 12.

b. On the labialization of the connective vowel (qavl-um, etc.) see section 10 b. In some authors before Navā'i we sometimes meet forms — as in Old Ottoman Turkish — in which the rounded connective vowel also appears after unrounded vowels, e. g., cān-um 'my soul'

L Div. 11: 4, G Örn. XXI, 1, firāq-um 'my separation' G Örn. XII, 1, ağz-unġ 'your (= thy) mouth' G Div. 135b: 2, āh-umiz 'our sigh' LN 154b: 10, cān-umiz 'our soul' LN 155a: 4. Moreover, the same authors sometimes use rounded connective vowels after labial consonants: lab-unġ 'your lip(s)' Sak. Div. 31a: 15, oram-unġ 'your street' G Div. 108b: 1. This latter is characteristic of Khorazmian Turkic.

c. In possessive phrases the possessed noun regularly takes the possessive suffix of the third person: insānning hilqat-i 'the men's natural constitution' Bāyq. Ris. 2b: 3, hicrān qilič-i 'the sword of separation' N Örn. XXII, 2. In poetry, rarely, the possessive suffix is omitted: anda ki Yūsufning erdi rahguzār (for rahguzār-i) 'there where Joseph's passage was, i. e., there where Joseph passed by' H 42b: 9.

d. The genitive of a personal pronoun may be used for emphasis or for contrast: bu māning kōnglüm 'this my heart' G Örn. XLIV, 2, bir yıl sāning tenġringning ibādatin qilalāng 'let us worship your God for a year' TS II 306a: 10, ermās māning hām iħtiyārında, aning hām iħtiyārında 'it is neither in my power nor in his power' N Örn. XX, 8. The possessive suffix is sometimes omitted after bizing 'our, of us': bizing kiši (for kišimiz) az 'our men are few' Z 211b: 2, bizing payġambarġa (for payġambarimizġa) 'to our Prophet' N Quatr. 97: 20, bizing uruqning (for uruqumizning) čadīrları 'the tents of our tribe' B 183b: 10. The possessive suffix is also often omitted after ethnic names, e. g., türk lafzi 'the Turkic language' SS 201: 77, but türk ulus 'the Turkic people' SS 201: 77, fārsī lafz 'the Persian language' SS 200: 72, fārsī til id. SS 200: 74.

Cases

33. The case suffixes are attached to a noun to denote its relation to the other words in the sentence. The case suffix follows both the plural and the possessive suffixes.

In Chagatay there are nine cases: nominative, genitive, dative, accusative, locative, ablative, equative, instrumental, directive. The instrumental case is fossilized, and the directive case appears only in a few adverbs.

Nominative

34. The nominative has zero ending. Since this simple form is often used instead of other cases, it is sometimes called the indefinite case.

35. Uses of the Nominative.

a. The nominative is, first of all, the case of the subject in a sentence: zulm aning kōngligā margūb 'tyranny is desirable to his heart' Maḥb. 14: 4.

b. Predicate noun with or without verbs signifying 'to be, to become, to seem', etc.: 'ādil pādšāh kūz-gū . . . dur 'a just padishah is (like) a mirror' Maḥb.

14: 3, nāma-i Yūsuf körünür '(this script) seems to be Joseph's letter' Ḥ 66b: 9.

c. Predicate object: anī pādšāh qıldı 'he made him padishah' N Quatr. 52: 13.

d. Vocative, with or without ey, yā, etc., in addressing a person: begim, qulğa 'aṭā bolmasa bolmas 'my prince, it is impossible not to give a present to a slave' G Örn. XXIV, 1, ey Navāyī, sen kōngül bāgīn 'imārat qıl 'O Navā'ī, cultivate the garden of heart' N Örn. VII, 7.

e. In statements of time (temporal nominative): tüsti şubḥ vaşl umīdī ḥātīr-i nāšādīma 'in the morning the hope of meeting (him) descended in my sorrowful heart' Bāyq. Div. 148: 1, ol qış Qarşıda turdı 'he stayed in Karshi in that winter' Z 38a: 3, yıllar Ḥurāsān taḥ-tīda ḥukūmat qıldı 'he ruled on the throne of Khorasan for years' Mac. 104b: 11.

f. With tola 'full, filled' or tol- 'to fill, become full': cahān cāmī tola dur zahr-i qātil 'the cup of the world is filled with murderous poison' N Div. 212b: 6,

Yūsuf isī toldī mašāmīm 'my sense of smell became filled with Joseph's odor' Ḥ 74a: 17.

On further uses of the indefinite case see individual cases below.

Genitive

36. The genitive has the ending -nīng/-ning; after a rounded vowel sometimes also -nunḡ/-nūḡ: Tengri-nīng 'of God', su-nīng 'of the water'; Husrav-nīng 'Khusrau's', quyaš-nīng 'of the sun', quš-nīng 'of the bird', kōngül-nīng 'of the heart', šā'irlar-nīng 'of the poets'; atam-nīng 'of my father', közünḡ-nīng 'of your (= thy) eye(s)', atī-nīng 'of his horse', közümiz-nīng 'of your eye(s)', boyunḡiz-nīng 'of your stature'; kōng-ül-nūḡ TN 278a: 3, oq-nunḡ 'of the arrow' OY 320b: 9, Z 23a: 3, qul-nunḡ 'of the slave' TN 277b: 3, L Div. 16: 6, söz-nūḡ 'of the word' TN 278a: 5, OY 271a: 2, uruš-nunḡ 'of the battle' Z 23a: 1, yüzünḡ-nūḡ 'of your (= thy) face' L Div. 9: 8, B Sam. 17: 2.

a. Sometimes -nī/-ni appears in the genitive instead of nīng/-ning as in some Uzbek dialects of today, e. g., Afrāsiyāb-nī oḡli 'Afrāsiyāb's son' N Quatr. 53: 11, bir qirḡavul-nī iskānāsi 'the thigh(s) of a pheasant' B 2b: 1, yīḡlamaqīḡ-nī sababī 'the reason for your (= thy) weeping' Ḥ 57b: 5. Since the shortened genitive ending formally coincides with the accusative ending -nī/-ni, it also occurs that the accusative endings -nī/-ni and -n (this latter is used after the possessive suffix of the third person) sometimes appear in the function of the genitive suffix -nīng/-ning after the possessive suffix of the third person, i. e., -ī-n(i)/-i-n(i) = -ī-nīng/-i-nīng, e. g., yarar bu hasta kōngül dardīga oqī-n (for oqī-nīng) yarasī 'the wound inflicted by your arrow (= glance) does this sick heart good' B Sam. 3: 11, pād-šāhning kōngli-n (for kōngli-nīng) qušin šayd qıldilar 'they hunted the bird of the king's heart' Kull. S 748a: 15, 'izārī-n (for 'izārī-nīng) 'aksidin kūn ḡira bolur 'the

sun becomes dazzled by the reflection of his face' GN 60b: 11, Miṣr ulusī-n (for ulusī-niŋg) barī 'the whole people of Egypt' H 37b: 6, ağaları-n (for ağaları-niŋg) qatida 'beside his elder brothers' H 59a: 15, kişilāri-niŋg atī-nī (for atī-niŋg) tavuši 'the noise of the horses of his men' B 119a: 3, beglār vā bahādurlarŋiŋg barča-nī (sic!, for barčasī-niŋg) köŋgli bir erdi 'all of the princes and knights agreed' (literally: the hearts of all of the princes and knights were one) Z 41b: 9.

b. In Chagatay the genitive ending is less frequently used than in Modern Turkish; it is often omitted especially in poetry: atasī (for atasī-niŋg) atī Farruḥ 'the name of his father is Farrukh' GN 63b: 6, gāfil edi rāst bular (for bular-niŋg) mākridin 'he was completely unaware of their machination' H 5a: 15, turmadī tan čāk čāk öyidä köŋgöl 'the heart did not stay in the cracked house of the body' FK 63b: 2; also in prose: Alī Calāyir (for Calāyir-niŋg) oĝli dur 'he is 'Ali Calāyir's son' Mac. 93a: 1.

c. Of two successive genitives one or both may take the suffix: köŋglüm (for köŋglüm-niŋg) öyi-niŋg eṣiki 'the door of the house of my heart' Ata'ī 267: 17, čābüküm-niŋg raḥṣī-niŋg tuynaĝi 'the hoof(s) of my quick rider's horse' FK 72a: 6. Sometimes both genitives are unaffixed: Yūsuf (for Yūsufniŋg) anasī (for anasī-niŋg) qabrīdīn 'out of the tomb of Joseph's mother' H 12b: 10.

d. The genitive as head-word normally precedes the possessed noun, this latter taking the possessive suffixes of the third person (see section 32): Husayn 'Alī Begniŋg ini-si 'Husayn 'Alī Beg's younger brother' Mac. 93a: 2. It is sometimes separated from the possessed noun by other words: tüšnünĝ alar bilmādi ta'bīrini 'they did not find the interpretation of this dream' H 33b: 9.

37. The genitive may denote:

a. Ownership, possession, belonging, or other close relation (possessive genitive): qoyčiniŋg iti 'the shepherd's dog' Kull. S 727b: 15, köŋglümniŋg quši 'the

bird of my heart' L Div. 71: 7, türk tilining ölgän casa-dığa rüh kivürdi 'he put new life into the dead body of the Turkic language' Bāyq. R 6a: 1, qardaşining oğli 'the son of his brother' N Quatr. 43: 2, Sayyid Şarīf-niṅ şāgirdi erdi 'he was Sayyid Şarīf's disciple' Kull. R 664a: 11, anıṅ mülkiniṅ buzurgzādaları 'the grandees of his kingdom' Kull. S 727b: 12, salṭanatiniṅ zamāni 'the time of his reign' N Quatr. 43: 16, öziniṅ maşnavīlaridin 'from his mathnawis' Bāyq. R 6a: 7, adliniṅ āvāzası 'the fame of his justice' H 50a: 4.

b. The subject of an action or condition (subjective genitive): atiniṅ yürüşigä baqtım 'I looked at the gait of his horse' OY 314a: 7, kāmil murşidniṅ irşādi 'the direction of a perfect spiritual guide' Maḥb. 184: 21, qamuq şā'irlarniṅ mamdūhi ol dur 'he is praised by all of the poets' LN 145a: 9, oq yayniṅ munāzarasi 'the contest of the arrow and the bow' OY 321a: 10, suyiniṅ azı 'the scarcity of its water' B 325b: 11. The following is also a subjective genitive: gamzasiniṅ zaḥ-mi 'the wound inflicted by his glance' L Div. 71: margin.

c. The object of an action (objective genitive): sāniṅ tengriṅniṅ 'ibādatin qılaliniṅ 'let us worship your God' TŞ II 306a: 10, alarniṅ qatlī fikridä bolmiş 'he considered killing them' Kull. S 727b: 13, Kalāmu-'llāhniṅ takrāri 'the repetition of the word of God' Kull. R 153a: 25, tüşnüṅ ta'biri 'the interpretation of (this) dream' H 33b: 9, anıṅ ḥidmatidin biz malül 'we are tired of serving him' H 11b: 9.

d. The whole, with words denoting a part (partitive genitive): elning uluḡ kičigi 'big and little of the people' Z 49b: 3, Hindistān eliniṅ köpräki 'the majority of the population of India' B 290a: 12, ādaminiṅ yaḥ-şiragi 'the best (among the) men' Maḥb. 189: 2.

e. The genitive may also appear in predicate use (predicative genitive): bu maṭla' ḥōcaniṅ dur 'the following initiatory distich is by the Master' Mac. 9a: 9.

Dative

38. The suffixes are: after vowels -ğa/-gä; after voiced consonants usually -ğa/-gä, but after b and d sometimes also -qa/-kă; after voiceless consonants mostly -qa/-kă, less frequently also -ğa/-gä: sāqī-ğa 'to the cupbearer', su-ğa 'into the water', kişi-ğä 'to the man'; 'arab-ğa 'to the Arab', Afrāsiyāb-qa 'to Afrāsiyāb', dard-ğa 'to the pain', maqşad-qa 'to the intention', yol-ğa 'to the way', 'ālam-ğa 'to the world', Şirīn-gä 'to Shirin', tañg-ğa-ča 'till daybreak', şahar-ğa 'to the town', körär-ğä 'to seeing', ay-ğa 'to the moon', agiz-ğa 'to the mouth', köz-gä 'to the eye'; čāh-qa 'into the well', şah-ğa 'to the shah', dōzah-qa 'into hell', kök-kă 'to the sky', qulaq-qa 'to the ear', 'işq-ğa 'to the love', ulus-qa 'to the people', quyaş-qa/-ğä 'to the sun', tüş-kă 'to the dream', ot-qa/-ğä 'to the fire'.

After possessive suffixes: -ğa/-gä, in poetry also -a/-ä, in the third person -na/-nä: başim-ğa 'to my head', boyuñg-ğa 'to your (= thy) stature', ayağı-ğä 'to his foot', 'arab tili-gä 'to the Arabic language', qulumiz-ğa 'to our slave', husnuñgiz-ğä 'to your beauty'; başim-a, kirpikläriñg-ä 'to your (= thy) eyelashes', ayağı-na, sözümüz-ä 'to your word(s)', qavlunğiz-a 'to your speech'.

39. Uses of the Dative.

a. Many verbs and nouns govern the dative to indicate the recipient or destination (dative of the indirect object): ol kentni Hācī Begniñg vārişlarığa berdi 'he gave that town to Hācī Beg's heirs' Z 15b: 5, eyä-sigä qaytardim aşyāsini 'I returned the effects to their owners' Isk. 211a: 3, Hāzrat-i Şāhib Qirānga habar boldi 'it came to the knowledge of his Majesty the Lord of the happy conjunction (= Tamerlane)' Z 38b: 9.

The dative as indirect object is found especially with verbs and nouns denoting inclination, trusting, approaching, resembling, and the like: Şirīngä 'aşiq boldi

'he fell in love with Širīn' N Quatr. 100: 13, kānizigā šāh gāzab etti 'the shah became furious with his female slave' SS 183: 317, bu sözgä büt 'believe these words to be true' FK 24a: 13, Tengrigä saġin 'think of God' H 12b: 16, bizing tengrilärimizgä tapingil 'worship our gods' TŠ II 306a: 10, cahān firibiga baqma 'don't bother about the treachery of the world' 'Ub. Ü 35b: 10, hayrāt ahliġa özümni qattim 'I joined charitable people' Maġb. 7: 17, učramadim yaġši közigä 'I did not meet his beautiful eyes' L Div. 8: 2, qil anī nātuvānliqqa 'attribute it to weakness' SS 187: 36, šäkling taġi ešäk tezäkigä oġ-šar 'as to your shape, it looks like donkey dung' Bang. 335a: 9, toy tartibiga mašgül boldi 'he occupied himself with the preparation of the feast' Z 12b: 19, ġamīnga örgändim 'I got used to grieving for you' FK 15b: 3, bu munāzara tašnifina šurū qıldim 'I set myself to describe this contest' OY 314b: 5.

b. The word keräk takes the dative of a person with the nominative of a thing to express 'to need, to have need of': tabibga öz fannida ħazāqat keräk 'the physician has need of skill in his science' Maġb. 29: 8.

c. The dative used with verbs of motion denotes the place to which motion is directed (dative of place, lative): Balġqa bardī 'he went to Balkh' Z 29b: 6, Ĥārīgä keldi 'he came to Herat' Mac. 11a: 9, öz vilāyatiga murāca'at qıldı 'he returned to his own province' B 17b: 5.

With verbs of motion the indefinite case is sometimes used instead of the dative: Samarqand bardī 'he went to Samarkand' B 38b: 2, andin Širāz keldi 'he came from there to Shiraz' B 10a: 7.

d. The dative is often used with bar, yoq, dur, erür and similar words to denote the possessor (possessive dative): Sīstān dārūgasiga ol miqdār cur'at yoq er-di 'the prefect of Sīstān had not so much courage' Z 19a: 17, 'išqqa marātiblar turur 'love has degrees' Maġb. 110: 8, Ĥān Abu'l Ĥayrga farzand erür 'he is Abu'l-Ĥayr Khan's son' Šayb. Vāmb. 36: 20, ol daġi aṅga qarındaš

erdi 'and he was his brother' Šayb. Vámb. 46: 9, husn elinā šāh 'the king of the country of beauty' G Örn. XII, 7. In the following example the possessed noun has taken the possessive suffix: Hazrat-i Ya'qūbga avlādi biz 'we are Jacob's children' H 52b: 7.

e. The dative is sometimes used to denote the agent of a passive action (dative of the agent): ol hām atasīniᅅg qātiliᅅga maqtūl boldi 'he, too, was killed by the murderer of his father' Kull. S 66a: 21, fālāk dēvgā qildī anī qatīl 'heaven had him killed by demons' N Quatr. 42: 7, šu'arāga mamdūᅅ bolup tur 'he is praised by the poets' Kull. S 666b: 4.

The dative of the agent is common with causative verbs to denote the subject of the simple verb: barčasīga vaᅅl šarābīn ičūr 'give all of them the wine of meeting to drink' H 72b: 15.

f. The dative may denote the person or thing for whose benefit or to whose prejudice anything is or is done (dative of advantage or disadvantage): aᅅalarīᅅg yazuᅅini maᅅga baᅅiᅅla 'forgive thy brothers' sin for my sake!' H 71b: 5, maᅅga yazīᅅg du'ā 'write a talisman for me!' N Örn. XIV, 4, özgāᅅa saᅅinma ziyān, özūᅅgā sūd 'do not mean harm to others and good to yourself!' Maᅅz. 125b: 3, yaᅅᅅi libās taᅅga ārayiᅅᅅ, yaᅅᅅi qoldaᅅ cāᅅga āsāyiᅅᅅ 'a beautiful dress is an ornament to the body, a good companion is tranquility to the soul' Maᅅb. 191: 11-12, kōᅅᅅül iᅅingā bal erniᅅg davā dur 'your honey lips are medicine for the illness of the heart' LN 153a: 3, Navāyi cāniᅅga vāy 'woe to Navā'i's heart!' Maᅅb. 14: 17.

g. The dative may denote the standpoint of a person: ᅅukm qīlurda āᅅnā u bēᅅāna aᅅga 'alā's-saviya 'when acting as judge, known and unknown are the same to him' Maᅅb. 25: 12, kōyiᅅdīn ketmāk vā ölmāk maᅅga teᅅᅅ bolsa ne taᅅᅅ 'what wonder that leaving his street and dying are the same to me' FK 15b: 13.

h. The dative is sometimes used to denote that with reference to which a quality exists (dative of respect or specification): kōrkkā bay 'rich in beauty' G

Div. 98a: 9, TN 275b: 5, qiličqa mardānī kiši erdi 'he was a brave swordman' (literally: brave in respect to sword) B 192b: 3, Čağatay ulusiniŋ 'ālī-miqdār beğläri olča yaşqa vā yolğa alardın uluğ erdilär 'the high-ranking begs of the Chagatay people were much higher in age and rank than those' Kull. S 748a: 11, Şayh Abū Bakr-i Habbāz etmäkçilikkä maşhūr dur 'Sheik Abū Bakr the Baker is famous for his mastership in bakery' Kull. R 56b: 6, başar cinsi bu şifatğa macbül 'the human race is formed by nature according to these qualities' Maḥb. 118: 12.

Here belongs also the dative used with adjectives meaning 'worthy, suitable, appropriate': sa'ādat birlä davlatqa sazāvar 'worthy of happiness and fortune' GN 63b: 3, hällariğa yaraşa tarbiyat 'patronage appropriate to their position' B 51a: 1.

i. The dative may express the result of an action (dative of result): munča yilgi ğam u alam rāhat bilä 'işratqa mubaddal oldi 'grief and distress of so many years changed to relief and pleasure' BŞ II 324: 22, but-parastliqqa muncar boldi 'it (= the veneration for family pictures) led to idolatry' N Quatr. 42: 17, biz bu kitābnī fārsidin türkčä tilgä evürdük 'we have translated this book from Persian into the Turkic language' Tażk. 13b: 6.

j. The dative is used to denote the purpose (dative of purpose): cunūn daf'iğa qıldim yüzdä qan yaşdin ta'viż 'I made an amulet from bloody tears on my face to drive off madness' N Örn. XIV, 1, čerig yigilmaqqa farmānladi 'he ordered the assembling of the army' Z 54a: 6, Haq 'ibādatiğa nidā qil- 'to call to God's worship' Maḥb. 38: 3, ečilikkä kel- 'to come on mission' Mac. 101a: 3, Ḥusayn Begniŋ mādädigä yüridi 'he went to the aid of Ḥusayn Beg' Z 13a: 17, qal'āğa uruşurlar 'they are fighting for the fortress' Z 41b: 10.

k. The dative, especially with verbs of emotion, expresses the occasion (external cause) or the motive (internal cause) of something (dative of cause): yaşurun

dardīma dur āšk ' (my) tears are (caused) by my secret pain' N Őrn. XIII, 4, sargārīp qaldīm havādiṣ kāčīga ' I turned pale at the blow of calamities' N Őrn. I, 5, kū-lār erdim burun Farhād-i miskīn dāstāniġa ' at first I was laughing at the history of poor Farhād' BŠ I 237: 8, ol fathġa šŭkr qīlīp ' thanking for this victory' Z 38b: 19, yigitlikinġa maġrūr bolup ' being overconfident in your youth' OY 315a: 10.

1. The dative is used with verbs signifying ' to buy, sell, give, being worth', etc. The price or value for which one gives or does anything stands in the dative (dative of price and value): dīnini dunyāġa satar ' he sells his faith (religion) for the world' Maḥb. 27: 14, cān be-rūr kōnglüm libās-i alinġa bēiḥtiyār ' my heart gives its soul for your red garment without selfpossession' 'Ub. Ū 32a: 3, bir tāngāġa arzīr ' it is worth one (piece of) gold' Mac. 83b: 2 below.

m. The dative sometimes occurs in expressions of time (dative of time): iki haftaġa tartmay ' not lasting two weeks, sooner/earlier than two weeks' Z 273b: 1, kündin künġa aštī ḥayratīm ' my astonishment increased from day to day' N Őrn. 57: 17.

n. The verb sal- ' to throw' used with the dative means ' to simulate, feign, sham': özini telbāliqqa saldi ' he shammed madness' Z 32b: 5.

o. With words implying superiority the dative is used to denote the person or thing to which something is compared (dative of comparison): ölümni ḥayātqa tarcī qilġan ma'nā ' the thought of preferring death to life' Mac. 1113a: 5, Türk Sārtqa fāyīq kelip tur ' the Turks are superior to the Sarts' ML 74: 19. But apart from these and similar examples, the regular case of comparison is the ablative.

Accusative

40. The suffixes are: -nī/-ni: after the possessive suffix of the third person often -n: baš-nī ' the head', it-ni ' the dog', su-nī ' the water', boġzum-nī ' my throat'

könglünġ-ni 'your (= thy) heart' inisi-ni 'his younger brother' oġi-n 'his arrow', suyi-ni/suyi-n 'its water'.

41. Uses of the Accusative.

a. The accusative is the case of the nearer or direct object as opposed to the remoter or indirect object denoted by the dative. All transitive verbs may take the accusative: on yeti aġa inisini daġi öltürdi 'he also killed his seventeen brothers' N Quatr. 106: 11, Iştahrni binā qıldı 'he built Istakhr' N Quatr. 41: 2, buzdı könglüm kişvārin hicrān ġamī 'the grief of separation devastated the country of my heart' FK 176: 10, atası tahtını bildi 'he occupied his father's throne' N Quatr. 67: 19, oynaġunġ dur başni 'you will risk your head' G Örn. XLII, 1, sorma ħālīmni 'don't ask after my situation' B Sam. 10: 5, şahzāda atın qoydı Farhād 'he gave the prince the name of Farhād' Kull. S 211a: 4, uyquçı bahtım qara saçını dāyim tüş körār 'my sleeping fortune always dreams of his black hair' L Div. 11: margin, qırq tört yaşida 'ālam-i fānini vadā 'he said good-bye to this transitory world at the age of forty-four' B 18a: 9. In poetry, the suffix of accusative is often omitted after the possessive suffixes of the first and second persons: nigārā, aldī könglüm yüzünġ alī 'O beauty, the red color of your face captured my heart' TN 277a: 2, demā kişigā bu tüşünġ 'don't tell anyone this, your dream' H 5b: 5.

b. The objective accusative, when used indefinitely, takes no suffix: bir köprüġ daġi yasunġ 'build one more bridge!' N Quatr. 80: 14, ikkisi yādī bilā bir qoş tut 'give a cup in remembrance of both!' Kull. S 217a: 8, atqa egār o yasadī 'it was he who made saddles for horses' N Quatr. 41: 16, bir ġazal başla 'begin a ġazal!' Kull. S 217a: 11.

c. In Chagatay, it is common to find an accusative with the third person of a passive verb form when this latter is used as an expression of literary modesty for the first person of an active verb form: bu muhtaşar-ni alarnıġ şarīf ismi bilā ibtidā qılıldi (for qıldım) 'I have commenced this compendium with their noble names'

Kull. R 660a: 10, yetti sekkiz kişini ilgäri habar algalı yibärildi (for yibärdim) 'I sent seven or eight men ahead to get news' B 224b: 1, Andicānda Dōst Tağaynī vā Ahsīda Uzun Ḥasannī qoyulup edi (for qoyup edim) 'I had left Dōst Tağay in Andijan, and Uzun Ḥasan in Akhsi' B 52b: 7, anī üč qism qilildi (for qildim) 'I divided it into three parts' Maḥb. 9: 6, 'Alī Buhārīga iṣārat boldi, kim türki tili bilä Zafarnāmani evrülgäy' 'Alī Buhārī has been ordered to translate the Zafarnāma into the Turkish language' Z 2b: 2, atin Naẓmu'l-Cavāhir qoyuldi (for qoydum) 'I gave the title of Naẓmu'l-Cavāhir to it' Kull. R 11b: 24.

Locative

42. The suffixes are: -da/-dä; after voiceless consonants (č, f, h, h, k, p, q, s, š, t) also -ta/-tä; in poetry after the possessive suffix of the third person often -nda/-ndä (with the so-called pronominal n): su-da 'in the water', kečä-dä 'in the night', 'ālam-da 'in the world', baš-ta 'in the head', ḥalvat-da 'in solitude', altı yaşım-da 'at my age of six', könglüm-dä 'in my heart', suyi-da 'in its water', yoli-da or yoli-nda 'on his way'.

43. Uses of the Locative.

a. The locative is primarily used to express the place where (also figuratively): gabrī gōyā ki Astarābād vilāyatida dur 'his tomb is probably in the province of Astarābād' Mac. 39a: 4, tanīda cānī yoq tur 'he has no soul in his body' LN 144b: 6, 'išq yolida ḥaṭarlar öküş turur' 'on the way of love the dangers are numerous' L Div. 114: 5, ol ḥazratnıñ šahar içidäki madrasasida mudarris dur 'he is a teacher at the college of this saint in the town' Mac. 86a: 12, ol toyda Farangdin kelgän elçi ḥazir erdi 'the envoy of the Franks was present in this feast' Z 281b: 6, mendä erür bir ḥaṭṭ-i 'ibrī zabān 'there is a paper in the Hebrew language with me' Ḥ 69a: 13, Ḥazrat-i Şāhib-Qirānda iki yüz kişidin artuq kişi yoq erdi 'His Majesty the Lord of the happy conjunction (= Tam-erlane) had no more than two hundred men' Z 38b: 15,

Ṭabarīda anīng qatli Buyūrāstqa mansūb dur 'in Ṭabarī his murder is attributed to Buyūrāst N Quatr. 44: 2, bu faqīr arūz fannīda Mavlānānīng šāgirdi men 'I am Mavlānā's disciple in the science of prosody' Mac. 10a: 7, türkčädä ol ma'nāda bu maṭla' bar 'in Turkish there is the following initiatory distich in this meaning' ML 78: 1, üç yüz və toquz yıl uyquda qaldılar 'they were asleep for three hundred and nine years' TŠ I 296b: 14, tafakurda turur erdim 'I was immersed in meditation' LN 144b: 3.

b. With verbs of motion the locative may also denote the end of motion (also figuratively): Kābildä kel-di 'he came to Kabul' B 126b: 8, Gül ḥazratında bardī Sūsan 'Sūsan went to Gül' GN 63b: 8, Balḥ čalgäsida kirdilər 'they entered the plain of Balkh' Z 21a: 7, qoydī ḡar aḡzida bir aḡir taš 'he put a heavy stone at the opening of the cave' SS 122: 346, sonḡra anī čāh içidä saldılar 'then they threw him into the well' H 8a: 8, yettilär ol yerdä 'they got to that place' H 39a: 14, āḡirida Ḥazrat-i Šāḡib-Qirān oq yay eligidä aldı 'finally, His Majesty the Lord of the happy conjunction (= Tamerlane) took arrow and bow in his hand' Z 17a: 14, 'ālamda anīng āvāzasi toldi 'his fame spread all over the world' Z 49b: 18, könḡlidä tüšti 'he made up his mind' Z 45a: 2. The verbs of motion may also govern the dative (section 39 c).

c. The locative is used in many statements of time (locative of time): kečädä 'at night' Z 33b: 5, yarim kečädä 'at midnight' B 118a: 1, här qaranggu tündä 'in every dark night' L Div. 18: margin, saharda 'at early dawn' LN 144a: 3, sahar vaqtında 'at the time of daybreak' LN 144a: 8, az vaqıtta 'in a short time' GS Nur. 2b: 11, qavun maḡallida 'at the time when watermelon ripens' B 2a: 7, šurb maḡallarida 'at drinking drinks' B 18b: 14, ušbu yılning küzidä 'in the fall of the same year' Z 50a: 9, ušol qışta 'in the same winter' Z 30a: 16, uluq kündä 'at Day of Judgment' LN 144a: 3, atası tirigidä 'in his father's lifetime' Z 9a: 19, sen barıngda 'while you live' 'Ub. Ü 7a, kiçikliktä öldi 'he died

when a child' B 12b: 5, kičik yašida favt bolup tur id.
 Mac. 43a: 8, on iki yašta pādšāh boldum 'I became padi-
 shah at the age of twelve' B 1b: 3, taħmīnan altı yašimda
bolğay erdim 'I may have been about in my sixth year'
 Mac. 19a: 12, yaši on altida erdi 'his age was sixteen
 years' Z 47a: 8.

d. The locative denotes the subject about which a thought centers (locative of topic): törtünči maclis. 'aşr fužalāsī zikridä 'chapter four: on the learned men of our time' Mac. 70a: 8, Laylāniᅇ ḡastaliᅇida bu bayt hām a-niᅇ dur 'the following distich on Laylā's illness is also by him' Mac. 49a: 12.

e. The locative is sometimes used to express internal cause (locative of cause): ḡalq alar ḡālīda ḡay-rān edi 'people were astonished at their situation' Ḥ 77b: 4, ölä dur men firāqiᅇida 'I die from being separated from you' LN 152a: 3, 'işq otida Luᅇfi yiᅇlama köp 'Lutfi, don't weep so much because of the fire of love' L Div. 118: 5, köz nečä kün ḡamīda yapmadılar 'for a few days they did not close their eyes because of the grief for him' SS 135: 278.

f. Sometimes the locative marks the manner of an action (locative of manner): hēč yoᅇ yerdä 'quite in vain, for nothing' SS 67: 41, kalāmlarīn bu uslūbda marbūᅇ ay-tiᅇ turlar 'they speak (their words) in an elegant style' Maḡb. 31: 20.

g. The locative may denote the particular point of view from which a statement is made (locative of respect): ḡusn-i ḡulqda naᅇiri yoᅇ tur 'he has not his equal in beautiful qualities' Mac. 83b: 3, barča yamanliᅇ ičidä taᅇ erür 'he is without equal in every kind of wickedness' Ḥ 11b: 7, dilrubālīᅇta siziᅇ ḡek şōᅇ-i ra'nā körmädük 'we saw no capricious beauty like you in heart-ravishing' Ata'ī 271, No. 109: 13.

Ablative

44. The suffixes are: -dīn/-dīn, -tīn/-tīn (cf. Locative); in poetry after the possessive suffix of the third

person often -ndin/-ndin: mayhānadin 'out of the tavern', Hārī-din 'from Herat', yār-din 'from the friend', at-din 'from the horse', ot-tin 'from the fire', susalīq-tin 'from thirst', yūzi-din or yūzi-ndin 'from his face'.

In Šībānī's Divan, apart from the regular ablative ending -din/-din, we often meet the ending -dan/-dān (written ان): qudratī-ndan 'from his omnipotence' 3a: 9. The ending ان is characteristic of Mamluk Kipchak.

45. Uses of the Ablative.

a. With verbs of motion the function of the ablative is to denote the place from which (ablative of place): kemādin čiqtilar 'they disembarked from the ship' SS 139: 385, keldi cannat ravzasindin āb-i Kavsar sari hūr 'a houri came from the garden of paradise toward the Kauthar river' Ata'ī 270: 11, tevādin özini ravān tašladi 'he threw himself from the camel quickly' H 12b: 1, šabistānga kirdi tušup tahtidīn 'he descended from his throne and entered the bed chamber' Isk. 209b: 4, atdin tušup yaman hasta boldi 'he fell from the horse and became seriously ill' Z 41b: 7.

Idiomatic uses: 'ālamdin ot- 'to depart this life, decease' Mac. 13b: 5, 'aqlindin ket- 'to lose one's reason, go mad' L Div. P 99a: 14, ayaqtin tuš- 'to collapse' (person), qolidin bar- 'to lose' SS 134: 243.

The word denoting the way by which the motion takes place is put in the ablative: baħr yolidīn ħacğa bardī 'he went on the pilgrimage by sea' Kull. S 161a: 10, Ĥucand suyidīn kečip Taškanda tuštilār 'after crossing the Khojand River they stayed in Tashkent' Z 26a: 9, e-šiktin kir- 'to go in by the door' LN 144b: 3, Dicla qiragidīn ötār erdim 'I made my way along the bank of the Tigris' Kull. S 137b: 19, quš uça almas carlaridīn 'no bird can fly over its abysses' Šayb. Vāmb. 86: 11, yalguz bāğ yolidīn yuridi vā nečā kišini yoqari yoldin yibār-dī 'he went alone by the garden way and sent a few men by the upper way' Z 38b: 10.

Starting point: Ĥucandtin Samarqand yigirmā beš yığaç yol dur 'Samarkand is a road of twenty-five yığaç from Khojand' B 4a: 3, Kešdin Cayhūngača 'from Kesh to the Amu Darya' Z 12a: 10, mendin ibtidā qilīngiz 'make

a beginning with me!' N Örn. XII, 5. Also in statements of time: bu vilāyatlar qadīmdin türkkā ta'alluḡ bola kelgān dur 'from of old these provinces have belonged to the Turks' B 224a: 12, taḡdīn aqšamḡača 'from morning till evening' Maḡb. 49: 16.

b. Verbs signifying separation govern the ablative (ablative of separation): dōsttīn ayirdī bu čarḡ-i cafaḡār 'this cruel fate separated (me) from (my) friend' G Div. 97b: 4, elīndīn āvāra bolḡan 'one who wanders away from his home' LN 144b: 4, yoldīn azdī miskīn kōḡḡul 'the poor heart lost its way' L Div. 101: margin, badnām-līḡdīn ḡalās boldī 'he became saved from a bad name' B 20b: 5, darahṡnī tūbidīn qoḡḡarmaḡ 'to tear up the tree by the roots' Kull. R 60a: 25, āb-i ḡayvān dek labīdīn üz umīd 'give up hope of his lips, which are similar to the water of life' FK 42a: 11, bulut ičrā yašunur ay yū-zūḡdīn 'the moon hides in the clouds from your face' LN 145b: 11.

Verbs of renouncing, abstaining, refusing, etc., take the ablative of separation: hēč nemāsīn bulardīn ayamas erdī 'he refused them nothing of that which belonged to him' Mac. 24b: 8, elig yudum cāndīn 'I despaired of life' SS 116: 177, ol taklīfdīn kečti 'he receded from the proposal' N Quatr. 56: 5, mumkīn ermās hār kišīḡā ötmāk öz mu'tādīdīn 'it is not possible for everyone to give up his custom' Bāyḡ. Div. 255: 6, sözūḡdīn tana sen 'you deny your words' G Div. 107b: 5.

Verbs of protecting, beware: ḡazāndīn asraḡīl ol tāza ḡulnī 'protect this fresh rose from the fall' GN 61a: 2, muḡtariz bol šu'la-i āḡīmdīn 'beware of the flame of my sigh!' FK 59a: 4.

Adjectives meaning free, exempt, deprived, incapable, ignorant (including many adjectives formed by the privative suffixes -sīz, bē-, nā-): tīl anīḡ vašfidīn erūr 'āciz 'the tongue is unable to praise it' SS 200: 57, balāḡat hilyasīdīn 'ārī 'free from the flourish of rhetoric' ML 74: 2, yollar qaraqčīdīn ḡālī 'the roads are free from brigands' Maḡb. 10: 14, ermās men afgāndīn yīraq 'I am not free from lamentation' L Div. 96: margin, bu

hallardin habarsiz 'unaware of these circumstances' Maḥb. 8: 8, 'ayşdin begana boldum 'I became one who does not know pleasure' G Div. 101b: 1, bolma anıñg raḥmatidin näumid 'don't lose your hope of His (God's) mercy' H 71b: 6.

c. The ablative denotes the source or origin from which anything is derived (ablative of source or origin): andin togar farzand 'the child who will be born from him' N Quatr. 58: 9, Mavlana Ḥayāli Buhāradin dur 'Mavlānā Ḥayālī is from Bukhara' Mac. 9a: 12, bu bayt andin dur 'the following distich is by him' Mac. 35a: 4, 'ādil pād-şāh Ḥaqdin ḥalāyigga raḥmat dur 'a just ruler is a mercy from God to people' Maḥb. 10: 4.

With verbs of learning, hearing, asking, etc.: öz tārihidin bilā alur 'he may learn it from his history' Mac. 24a: 13, andin kişi ne kim eşitür yā ki örganür, bolgay Ḥudāy sözi 'what one hears or learns from him is the word "God"' Maḥb. 39: 4-5, körmadim bir kün vafā ol navbaharimdin 'not even for a day did I see faithfulness from my spring' G Örn. XXVII, 2, ol parivaşdin vafā köz tutnağil 'don't expect faithfulness from that fairy-faced one' FK 75a: 7, sorar erdi meni här kişidin 'he inquired of everybody after me' G Örn. XXI, 7, tilär men sendin 'I ask (it) of you' LN 144b: 10.

d. The ablative is used to denote the material of which anything is made (ablative of material): özgälärgä yigaçdin dur taht 'the throne of others is of wood' SS 99: 20, biri ottin yaratidi vä biri tofragdin 'one of them was created of fire and the other of earth' Maḥb. 193: 20, Tengri ka'inatni 'adamdin vucüdga keltürdi 'God created the universe out of nothing' Bāyq. R 16: 12.

e. The ablative is often used to express cause (ablative of cause): yazi qipqizil boldi qan cüşidin 'the plain became very red from the torrents of blood' Z 25v: 13, zarüratdin anı pādşāh qildilar 'they made him padi-shah under compulsion' N Quatr. 106: 18, bu miskin kel-mäk u barmaqdin ardi 'I, poor me, got tired of comings and goings' TN 284b: 9, anıñg tilidin qorqup 'fearing his tongue' Mac. 14b: 10, labirgdin uftanur la'l-i Badaḥşan

'the ruby of Badakhshan feels ashamed of your lips' LN 147a: 3, Bahrāmdīn šikāyat qīla bašladī 'he began to complain of Bahrām' Z 22b: 2, barčadīn šāh olup edi mamnūn 'the shah was satisfied with everyone' SS 133: 212.

f. Ablative of agent: gam hazānī yelidin savruldī šabrīm hīrmanī 'the harvest of my patience was scattered by the fall wind of grief' Kull. S 690a: 4.

g. With adjectives or adverbs in comparative degree or words implying a comparative sense the ablative denotes that with which anything is compared (ablative of comparison): süčügrāk dur sözüñg šahd u šäkārdin 'your words are sweeter than honey and sugar' Šīb. Div. 121a: 2, bu faqīr Türk vā Sart arasīda andīn tamāmraq kiši körmāy dur 'I did not see a more perfect man than him among Turks and Sarts' Mac. 46b: 11. The comparative suffix may be omitted: hamrdīn yahši yoq cahānda na'im 'there is no greater delight in the world than wine' G Örn. XLIX, 5.

After comparatives a word expressing number or measure takes no suffix: mendīn ikki yaš kičik edi 'he was two years younger than I' B 8b: 6, sāyir atlardīn tört qarīš beyīkrāk erdi 'it was four spans taller than the other horses' N Quatr. 103: 10.

With özgā: Hurāsāndīn özgā mamālik fužalā u šu'arāsī 'the learned men and poets of countries other than Khorasan' Mac. 94b: 1.

With verbs signifying 'to surpass': Nūh tūfānīndīn ašti közlārimnīñg saylī 'the torrent of my eyes (= tears) surpassed Noah's flood' G Div. 101b: 4.

h. With words denoting a part, the ablative is used to denote the whole to which the part belongs (partitive ablative): yüz diramdīn beš dirām 'five dirhems of one hundred dirhems' Kull. R 57a: 7, yüz sözümdin birigā bermās cavāb 'he does not answer even one of my hundred words' N Div. 33a: 5, ol raqam bolgan yarmaqdīn üç minḡ altun eksük boldī 'three thousand gold pieces of the above-mentioned money were lacking' Z 30b: 19, cāndīn ramaqī qaldī Gadānīñg badanında 'a last breath

of soul is left in Gadā's body' G Örn. L, 9, ol ikkidin namūna bu yağlıg dur 'a sample of both is this handkerchief' BS II 325: 6, husrav erdi, šāhlardīn taq 'there was a ruler, unrivalled among the shahs' SS 126: 2.

The word denoting the part may be omitted: anī Nūḥ avlādīdīn dep durlar 'he is said to be one of Noah's children' N Quatr. 7, vafā cāmī mayīdīn hām tat 'try some wine from the cup of faithfulness, too' Ata'ī 271: 6, bu tarcamadīn öksüttüm 'I omitted something from the translation' Kull. R 56a: 3.

Verbs or adjectives of sharing take the partitive ablative: sāqī vā muṭrib bazm vā samā'idīn bahra aldīm 'I took part in the convivial meeting of the cupbearer and in the musical performance of the musician' Maḥb. 7: 13, mufīd muṣannafātī bar, kim 'ulamā andīn bahramand durlar 'he has some useful works of which scholars take advantage' Mac. 88b: 7.

The partitive ablative denotes the part which has been touched: elgimdin qoldap 'leading me by the hand' B 108b: 9, öpti yüzīdīn 'he kissed him on the face' Şayb. Vāmb. 58: 55.

i. The ablative is sometimes used to denote the means or instrument of an action (ablative of means or instrument): bir šāgirdīdīn vişāqīmğa yibārip erdi 'he had sent it to my home by a disciple of his' Kull. R 664a: 20, yarattī qudratīdīn şahd u 'asal 'He created the honeycomb and honey by His power' LN 142b: 9, 'ālamnī camālīdīn yaruq qıldı 'he made the world bright by his beauty' Z 21b: 7, Sūsan tilīdīn 'uzr qoldī 'he begged pardon by (the tongue of) Sūsan' GN 65a: 7.

With verbs and adjectives of filling, abounding, etc.: bağrīm qanīdīn köz toldī 'my eyes filled with the blood of my heart' TN 285b: 5 (tol- often takes the indefinite case), sandal yığaçīdīn tola yük 'a load full of sandalwood' SS 167: 238, yüz tūmān fāyīdaldīn mamlū 'full of innumerable advantages' FK 214a: 9, hān-i ḥayāt-dīn toq sen 'you have eaten your fill at the table of life' SS 183: 332.

With verbs of drinking, throwing, etc. the name of the vessel, etc., stands in the ablative: tilār men sendin ki maḥabbat cāmīdīn ičsāng šarābī 'I want you to drink some wine out of the cup of love' LN 144b: 11, közidin tökti yaš 'he shed tears from his eyes' H 31a: 9, gamzang qačan ki qaš yasīdīn nāvākī atar 'when your glance shoots an arrow out of the bow of the eyebrow' G Div. 110a: 10, yaš ornīda qan sačtī qaraqdīn 'he shed blood instead of tears from his eyes' GN 63b: 10.

The ablative of means is found with words signifying intention, purpose: barī āfarīnišdin maqšūd insān erdi 'the purpose of the whole creation was the man' Bāyq. R 2a: 1, alfāz u 'ibāratdīn murād ma'nā dur 'by words and expressions sense is to be meant' N Quatr. 3: 10, elgā luṭf etmäkdin är cānīm almaq dur ğaraz 'if by being kind to people (your) intention is to take my soul' Bāyq. Div. 210: 10.

j. Sometimes the ablative defines the manner of action (ablative of manner): yaŋgī baštīn yana šarṭ äylädilār 'again they took other measures' Sayb. Vāmb. 131, XXXVII, 2, köysä ḥāšāk yalīndīn, ne 'acab 'what wonder if chips (and leaves) burn in flames' FK 15a: 12.

k. With verbs of speaking, relating, and the like, the ablative is used to denote the subject or topic in question (ablative of subject): ayttīng munča dāstān mendīn 'you told so many stories about me' SS 201: 79, ölümdin emdī demāngiz söz 'don't speak about death now' Ub. Ü 36b: 5, andīn ḥabar berür 'he gives news of him' Maḥb. 10: 2, alarnī bu ḥālatdīn āgāh qılmaq vācib köründi 'it seemed necessary to enlighten them concerning these circumstances' Maḥb. 8: 16, sorsāng Atā'ī ḥālīdīn 'if you ask about Ata'īs state' Ata'ī 269: 13, Ḥaq sözlārīndīn yād qıl 'remember the words of God' Šīb. Div. 2b: 3.

Equative

46. Suffixes: -ča/-čä; in poetry after the possessive suffix of the third person also -nča/-nčä: tofrağ-ča 'like earth', it-čä 'like a dog', barī-nča 'as long as there is'.

47. Uses of the Equative.

a. The equative is not a frequent case in Chagatay. It denotes equality both in quality and quantity, manner, time, etc.: qılça beling 'your waist as thin as hair' L Div. 74: 6, här biri bir çupçuq yumurtqasıça 'each of them is like a sparrow egg' N Quatr. 103: 4, eşikingdä itcă häm bolmadı bizgä i'tibār 'at your door we had not so much respect as a dog had' L Div. 79: 8, rub'-i maskūnda Samarqandča lafif šahar kamraq dur 'there are very few such lovely cities as Samarqand in the world' B 44b: 4, özgä šahlarning atıca anğa pıl 'he has as many elephants as other rulers have horses' SS 126: 4, salātin rasmıça 'with royal ceremony' GN 96a: 3, imkāni bariča 'as far as possible' B 60a: 3, du'āci men tanim barinča sizgä 'I will pray for you all my life' LN 155b: 10, cān barinča 'all his life' L Div. 104: 1, cānimiz barinča 'all our life' Šayb. Vāmb. 106: 12, bu dahr bariča 'to the world's end' BŠ II 327: 10, keyniča yet- 'to go after, follow' Kull. R 204a: 3, özgäčä 'differently, in another manner'; different': bolsa hālīm özgäčä, 'ayb etmāngiz' 'don't blame me if my condition is changed' Bāyq. Div. 141: 8. Fossilized in barča 'all, whole'.

b. The equative suffix added to numerals denotes an approximative number: iki mingčä nökāri bar edi 'he had about two thousand soldiers' Šayb. Vāmb. 176: 19. The suffix may also be attached to the substantive preceded by a numeral: on künčä 'in about ten days' GN 89b: 7, tört kündäčä 'in about four days' B 13a: 9.

c. The equative suffix is often added to the dative to designate the end or goal toward which an action tends (terminative): yarım kungäčä 'until noon' Isk. 209b: 19, otuz yaşqa yaqingäča nazm etmäy dur erdi 'he wrote no poem until about the age of thirty' Mac. 60b: 3, qiyāmatgäča 'to the world's end' Mac. 36: 2, yol yürüp kečä şubh çagığäča yettilär šaharning qırağığäča 'they traveled at night and arrived at the limits of the town in the morning' SS 139: 387.

Instrumental

48. Suffixes:

a. -n, -in/-in/-un/-ün (fossilized): barčalarin qačti 'all of them ran away' H 64b: 3, boldi bu sözdin barisin šādmān 'all of them were glad of these words' H 78b: 6, birin birin, birin ikin (section 57 c), ikāvlān (section 56 c), kōnglüm tilārin haqqin adā qilgay sen 'fulfill the wish of my heart properly' BS II 318: 17, tōbān qara yergā kirdi '(the arrow) plunged head-first into the black earth' OY 320b: 10, baš tōbān 'head-first' Kull. S 180b: 5, Čin sipāhīni yalguzun buzdum 'I alone defeated the Chinese cavalry' SS 68: 65, alding kōnglümni baqip oğrin 'you captured my heart by casting a furtive look (at me)' L Div. 107: 3. Added to the equative: kōnglākčān qopup 'jumping with nothing but a shirt on him' B 110a: 7. Added to the privative suffix: qulsizin sulṭān hōš ermās 'it is not good for a sultan to be without a slave' TN 283a: 3, susizin öl- 'to die of thirst' L Div. 50b: 8, šāksizin 'without doubt' G Div. 107a: 11, hēc šāksizin id. SS III: 41.

b. -la/-lā (fossilized, rare): bu kün taṅla 'today or tomorrow' Bāyq. Div. 115: 6, miṅ qurla 'a thousand times' Sak. Div. 6a: 9.

Directive

49. Suffixes: -ra/-rā, -g/qarī/-gāri (fossilized, rare): songra 'after', ilgāri 'forward, ahead', tašra 'outside', yoqqarī/yoqarī 'upwards'.

Persian Declensional Elements

50. The Persian declensional elements yā-i vaḥdat (the yā of unity), and yā-i išārat (the demonstrative yā) are sometimes added to Turkic words: tutti Hudāy oğli 'God took himself a son' TŠ I 296a: 16, bir quyāši dur Hu saynī 'išqī 'Ḥusaynī's love is a sun(-like beauty)' Bāyq. Div. 197: 121, hār quši 'Anqā degül dur' each bird is

not an Anka' G Örn. XX, 3, här oqī, kim alar sarī attī 'each arrow that he shot at them' SS 146: 52.

51. The izāfat is rarely added to a Turkic word: yarlıg-i 'išqīng bilā sultān-i 'ālam men 'I am the ruler of the world by the decree of my love toward you' G Örn. XLVIII, 8. On the other hand, izāfat constructions with a Turkic word as a second element are common: kişvār-i kōrk 'the country of beauty' G Div. 99a: 11, āvāra-i yazı 'the vagabond of the lea' BŠ II 325: 19.

Adjective

52. Declension.

Adjectives are only declined when used as substantives: az vā kōpning tafāvutī 'the difference between few and much' Kull. S 746b: 7, vaḡṡat vā muḡālafat ačiqinī sulḡnūng ṡarbatī bilā čučüg qıldılar 'they sweetened the bitterness of wildness and hostility with the sherbet of peace' Z 22a: 15, yolnīng yıraq yavuginī bilmāy 'without knowing whether the way is far or near' B 150a: 8.

53. Comparison

a. The comparison is formed by adding -raq/ -rağ/-rāk to the adjective: az-raq 'less, fewer', kōp-rāk 'more', kičig-rāk 'smaller', savug-raq 'colder'. The comparative suffix may also be added to Arabic and Persian comparatives: afzūn-raq or fuzūn-raq 'more, greater' (Pers. afzūn, fuzūn id.), aṡah-raq 'truer, more accurate' (Ar. aṡah id.), battar-raq 'worse, more villainous' (Pers. badtar id.), bih-rāk 'better' (Pers. bih id.).

With comparatives the thing to which anything is compared is put in the ablative: aqraq gardīn 'more white than snow' TŠ II 305b: 25, ḡōṡbōyraq ipardīn 'more fragrant than musk' ibid., mūṡūkdin uluqraq 'bigger than a cat' B 135a: 8, Šāh Qāsimdin kōp vaḡṡıraq dur 'he is much better than Shah Qāsim' Mac. 78b: 4. The comparative suffix may be omitted: 'āṡıqlarğa viṡāldin vaḡṡı hic-rān 'separation is better for lovers than union' LN 149a:6.

Sometimes the adverb preceding the adjective takes the comparative suffix: köpräk muhtāclar 'the more indigent ones' N Quatr. 91: 19.

The comparative sometimes means 'rather' or 'very': ḥayāsī kamraq edi 'his bashfulness was very little' B 26a: 9. The suffix -ča/-čā may also be added: azraqča tohtadilar 'they stopped for a little while' B 105a: 4.

Begräk, as in Uigur (bägräk, von Gabain, ATG, p. 302), means 'Lord': Begräk istäsä 'if God wills' Bāyq. Div. 274: 4.

b. The superlative is expressed by periphrasis: enḡ maḥbūbuḡḡa nazāra qil 'look at what you like best' Kull. S 55b: 1 below, ādaminīḡ yaḥširaḡi 'the best man' Maḥb. 189: 12, barī oḡlanlarīdīn uluḡi 'his eldest son' B 18a: 11, barīdīn kičik qiz 'the youngest daughter' B 20a: 9.

c. Reduplication for emphasis: ap-ačuq 'wide open' N Quatr. 18: 18, ap-aq 'snow-white' N Quatr. 18: 17, bom-boz 'quite grey' N Quatr. 18: 19, čup-čuqur 'very deep' N Quatr. 18: 18, köm-kök 'quite blue' N Quatr. 18: 19, qap-qara 'jet black' Mab. 83: 4, qip-qirmizi 'bright red' *ibid.*, qip-qizil 'blood-red' Z 25b: 13, sap-saḡ 'thoroughly sound, sound as a bell' Mab. 83: 8, sap-sariḡ 'bright yellow' N Quatr. 18: 17, sap-savuq 'ice-cold' GN 32a: 8, tip-tik 'bolt upright' M 83: 7, top-toḡri 'dead straight' B 107b: 7, top-tola 'chockfull' Šīb. Baḥr. 3a: 5, Šayb. Vāmb. 80: 16, tüp-tüz 'absolutely flat' B 106b: 5, Z 48b: 14, yap-yassī 'quite flat' N Quatr. 18: 18, yap-yašil 'very green' Mab. 83: 5, yup-yumalaq 'quite round' N Quatr. 18: 18, yus-yumri 'absolutely round' Sang. 343a: 21.

Numerals

54. Cardinals.

a. The main cardinal numerals from 1 to 90 are as follows:

1 <u>bir</u>	10 <u>on</u>
2 <u>iki</u> , <u>ikki</u>	20 <u>yigirmi</u> , <u>yigirmä</u>
3 <u>üç</u>	30 <u>otuz</u> , <u>ottuz</u>
4 <u>tört</u>	40 <u>qırq</u>
5 <u>beş</u>	50 <u>ellig/k</u>
6 <u>altı</u>	60 <u>altmıš</u> , <u>altımış</u>
7 <u>yeti</u> , <u>yetti</u>	70 <u>yetmiš</u> , <u>yetimiš</u>
8 <u>sekiz</u> , <u>sekkiz</u>	80 <u>seksän</u>
9 <u>toquz</u> , <u>toqquz</u>	90 <u>toqsan</u>

The hundreds and thousands are: 100 yüz, rarely üz (cf. Mab. 108: 19), 300 üç yüz, rarely üç üz (cf. Mab. 108: 21), 1000 miñg, in poetry also hazār (< Pers.), 10,000 on miñg or tümän (< Pers.), 18,000 on sekiz miñg, 100,000 yüz miñg, on tümän, in poetry also şad hazār (< Pers.), 300,000 üçüz miñg H 37a: 2, 1,000,000 yüz tümän, on lāk, 1,000,000,000 yüz miñg tümän. The numbers yüz miñg, yüz tümän, yüz miñg tümän are often used in poetry meaning 'endless, innumerable': yüz miñg ğam u andüh 'endless grief and anxiety', yüz tümän miñnat 'endless affliction', yüz miñg tümän alam 'endless pain', etc.

Compound numbers begin with the largest constituent, each of the smaller ones in descending order being simply added: on iki '12', miñg beş yüz seksän tört '1,584' B 47a: 1, yigirmi ikki miñg tört yüz seksän beş '22,485' Mac. 97a: 12. Units are sometimes connected by vä 'and': üç yüz vä toquz '309' TŠ I 296b: 14, qırq vä yeti '47' N Quatr. 68: 16.

b. Cardinals, when used as substantives, take possessive and case suffixes: čerigniñ şavkat vä cur'atları biri miñg boldi 'the power and boldness of the army became thousandfold' (literally: one of ... became

thousand) Z 23b: 18, bayti beš miŋgä tartti 'adadın 'its distichs amounted to five thousand' SS 208: 94.

c. The numeral precedes the noun enumerated, which is usually in the singular: yetti semiz uy dedi bar yetti yıl 'seven fat cows — he said — are (mean) seven years' H 34b: 8, üç yüz Özbäkniyyibardı sultān 'the sultan sent three hundred Uzbeks' Sayb. Vámb. 56: 23.

The plural after numerals is used when plurality is emphasized: iki ağalarındın anı köpräk sevär edi 'he (the father) loved him (one of his sons) more than his (of the son) two brothers' N Quatr. 46: 11.

d. Approximate figures are expressed:

(1) by simply juxtaposing two numbers: bir ikki kün 'one or two days' N Div. 26b: 8, üç tört yıl mundañ burunraq 'three or four years ago' B 17a: 2, tūlī taḥmīnan on tört on beš qarī bolğay 'its length is about fourteen or fifteen ells' B 47a: 11, tört beš miŋ kiši birlä Bāqī keldi 'Bāqī came with four or five thousand men' Sayb. Vámb. 56: 22; sometimes yā 'or' is used as in English: tört yā beš yaşlarıda 'at his age of four or five' Kull. R 759a: 21;

(2) by adding the suffix -ča/-čä to the numeral: ikki yüzčä ābdān yigitlār 'about two hundred handsome youths' B 110: 4, or by -ča/-čä čağlıq: yüzčä čağlıq kiši 'about one hundred men' B 106b: 14;

(3) by yavuq or yavuqča 'near' added to the dative of the numeral: üç yüz miŋgä yavuq 'near upon three hundred thousand' B 12a: 12, ikki yılğa yavuqča pādšāhliq qıldı 'he ruled for approximately two years' B 50b: 4, miŋgä yavuqča kiši 'approximately one thousand men' B 52a: 3;

(4) by bir nemä 'something': Šāpūrniŋ saltanatı beš yıl vā bir nemä erdi 'Shapur's dominion lasted for five years or so' N Quatr. 85: 4;

(5) by nečä 'a few': nečä miŋ čerig qačti 'a few thousands of soldiers ran away' Z 24a: 11.

e. The word bir is used in the following meanings:

(1) 'one': öygä qačan hāmil erür bir sutün 'when a house is supported by one column' Kull. S. 184a: 12;

(2) indefinite article: bar edi bir bēšada bir tund šēr 'there was a fierce lion in a forest' Kull. S 187a: 27.

(3) 'firstly' ... 'secondly' (in enumeration): bir bu ki tüz bolsa kišiniŋ sözi, bir bu ki yalgānga ta'assuf bilä togrī degäy 'first, that the words of a man be true; secondly, that he may repent his lie and tell the truth' Kull. S 187a: 2-3;

(4) 'once': közünġ gār bir qiya baqsa, halā-yiqnī qīrar ġamzang 'if your eyes look once slantwise, your glance kills people' G Div. 108a: 10; also at the beginning of a tale: dedi: bir bar edi u bir yoq edi 'he said: once upon a time' (literally: once there was and once there was not) SS 79: 29.

f. In dating, both days and years are expressed by cardinals: muħarram ayiniŋ törtidä 'on the fourth of the month of Muħarram' B 216b: 12, tārīħ toqquz yüz on birdä 'in the year of 911' B 11a: 5, sišanba küni ramazān ayini (= ayiniŋ) bešidä tārīħ sekkiz yüz toqsan toqquzda 'on Thursday, the fifth of the month of Ramadan in the year of 899' B 1b; the first of the month is expressed by avval (< Arab.): bu vāqi'a ramazānniŋ avvalida tārīħ yetti yüz altmīš vä altida yılan yilda vāqi' boldi 'this event happened on Ramadan first, 766, in the year of the snake' Z 29a: 8.

g. Fractions are denoted by cardinals: the denominator is in the locative or ablative, and the nominator takes the possessive suffix of the third person: nečä ögsäm, ayitman miŋgdä birin 'much as I praise (him), I cannot tell one thousandth of it' GN 75a: 2, vašfiŋ miŋgdin biri aytilmaġay 'not even one thousandth of his qualities will be narrated' Kull. R 54a: 21; or by cardinals + ülüş 'part': bu ummatniŋ tört ülüšidin bir

ülüşü 'the one fourth part of this community' Kull. R 63a: 11. Note also yarım 'half': bir yarım yıldın song 'after one year and a half' B 12b: 5.

h. Multiplication is expressed by the words qatla (qat 'fold, layer'), martaba (Arab. 'step'), navbat (Arab. 'period, time, turn'), üç qatla 'three times, thrice', beş martaba 'five times', tört navbat 'four times'. Likewise ikinçi navbat 'for the second time', neçä navbat 'several times', āhir/songı navbat 'for the last time, at (the) last'. Rarely, ta or tä (from Pers. tā 'fold, plait, ply') is also used in multiplicative meaning: kişi ölgängä tīg-i kīn sūr-mäs, bir ölügni iki tä öltürmäs 'a man does not draw the sword of hatred against a dead man; he does not kill a dead (man) twice' SS 183: 320. Birtä means 'one single, only one': birtä nār 'one pomegranate' Šayb. Vāmb. 118: 4.

55. Ordinals.

a. Ordinal numerals are formed with the suffixes -(i/u)nči / -(i/ü)nči or -lanči / -länči:

<u>birinči</u> or <u>avval</u> , <u>avvalgı</u> , <u>burungı</u>	the first
<u>ikinči</u> , <u>ikkinči</u>	the second
<u>ücünči</u>	the third
<u>törtünči</u>	the fourth
<u>bešinči</u> , <u>beşilänči</u> (Abu'l-Ġāzī, ed. Kononov, p. 134)	the fifth
<u>altınči</u> , <u>altılanči</u> (Maḥb. Ū 569a: 10)	the sixth
<u>yetinči</u> , <u>yettinči</u> , <u>yetilänči</u> (Abu'l-Ġāzī, ibid.)	the seventh
<u>sekizinči</u> , <u>sekkizinči</u> , <u>sekizlänči</u> (Maḥb. Ū 570a: 14)	the eighth
<u>toquzunči</u> , <u>toqquzunči</u> , <u>toquzlanči</u> (Abu'l-Ġāzī, ibid.)	the ninth

<u>onunči</u> , <u>onlanči</u> (Maḥb. 599b: 11)	the tenth
<u>on birinči</u> , <u>on birlänči</u> (Maḥb. Ū 571a: 16)	the eleventh
<u>on ikinči</u> , <u>on ikilänči</u> (Maḥb. Ū 571b: 6)	the twelfth
<u>yigirmälänči</u> (Maḥb. 38: 1)	the twentieth
<u>yigirmä birinči</u> (Maḥb. 39: 1)	the twenty-first
<u>otuzunči</u> (Maḥb. 50: 5), <u>otuzlanči</u> (Maḥb. Ū 580a: 10)	the thirtieth
<u>otuz birinči</u> (Maḥb. 52: 1)	the thirty-first
<u>otuz ikinči</u> (Maḥb. 54: 5)	the thirty-second
<u>otuz sekizlänči</u> (Maḥb. Ū 586a: 6 below)	the thirty-eighth
<u>qırqınči</u> (Maḥb. 70: 16), <u>qırqlanči</u> (Maḥb. 587: 7)	the fortieth

Likewise ortanči 'the middle': anıñg üç oğlı bar erdi: ... ortančisi Tūr 'he had three sons: the middle of them (was) Tūr' N Quatr. 46: 7.

Avvalgı and burungı are more used than birinči: avvalgı bāb 'Chapter One' Maḥb. 73: 4, avvalgı faşl id. Maḥb. 9: 17, avvalgı qısm 'Part One' Maḥb. 9: 7, Ardaşır Bābak Sāmānlarnıñ avvalgı pādşāhı dur 'A. B. is the first ruler of the Samanids' N Quatr. 71: 10, Furs salātinini tört şabaqa qılıp durlar: burungı şabaqa Pēş-dādılar dur '(historians) divide the Persian rulers into four dynasties: the first dynasty is (formed or represented by) the Peshdadians' N Quatr. 40: 2.

b. The following ordinal numbers are found only in the Bāburnāma (ed. Ilminski, p. 504: 20-22): ikimčisi, üçümčisi, törtümčisi, beşümčisi, altımčisi, yetimčisi, sekizimčisi.

56. Collective numerals are formed:

a. by -av/-āv (< -āgu/-āgü): birāv 'someone', in negative sentences 'nobody, no one': ušbu dam keldi birāv hān qatīga 'at this moment someone came to the Khan' Sayb. Vāmb. 56: 29, ol kalāgpālarni birāv oqumas 'nobody reads these (scripts resembling) feet of crow' N Quatr. 5: 15; ikāv 'both': ikāv qačip Qazvīnga keldilār 'both escaped and came to Kazvin' N Quatr. 82: 11, siz ikāv bir atanīng oğli siz 'both of you are the sons of the same father' Sayb. Vāmb. 180: 49; učāv 'three together, the three of them': mamālikin učāvgā qīsmat qīldi 'he divided his countries among the three of them (i. e., among his three sons)' N Quatr. 4b: 7.

b. by -la(sī)/-lā(sī) or ālā(sī): ikālāsi 'both of them': uluq qardaš və kičik qardašni ikālāsin birādar derlār 'both the elder brother and the younger brother are called brother' N Quatr. 14: 18; törtälä 'four together, all four': hār rubā'īniṅ törtälä mišrā'i 'all four hemistichs of each quatrain' Kull. R 11b: 20.

c. by -avla(n)/-āvlā(n): ikāvlā(n) 'both': kemāgā goydīlar ikāvlā qadam 'both of them embarked' SS 167: 236, ikāvlān ašar erdi ta'am 'they ate by twos' H 57b: 14.

57. Distributive numerals are formed:

a. by adding -ar/-ār to numbers ending in a consonant, or -šar/-šār to those ending in a vowel, except iki: birār 'one each', ikirār (by analogy to birār) 'two each' B 94b: 9 or ikilār B 51a: 11, učār 'three each', bešār 'five each', altışār 'six each', yetišār 'seven each', yigirmišār 'twenty each', altmišār 'sixty each', yüzār 'one hundred each': ol furšatlarda birār ikirār bayt aytur edim 'at that time I used to write one or two distichs each' B 87a: 11, birār ikilār qačmaqqa yüz qoydīlar 'they began to run away one by one or two by two' B 57a: 11.

b. by repeating the number: bir bir varaq muṭā-la'a qīldi Gadā barin: dēvān-i kōrk içindā seni tapti

intiḥāb 'Gadā read the whole (divan) leaf by leaf: his choice fell upon you in the divan of beauty' G Div. 104a: 5.

c. by the instrumental of the number: Mogul-niṅ čapqunčisi birin ikin čerigniṅ keynidin kelip 'the raiders of the Mongols followed the army one by one or two by two' B 19b: 1, ba'zilarini birin birin vilāyatqa parišān qildī 'he dispersed some of them one by one over the land' B 10a: 3.

58. Indefinite numbers: az 'few', barča 'all, whole' bari id., (bir) nečä 'some, several', camī 'all, whole' cumla id., čoq/čoḥ (< Azerb., only in poetry) 'much, many', ḥamusī (archaic) 'all', köp 'much, many', öküş id., qalın 'many, numerous' (qalın kişisini Balḥqa yibardı 'he sent many of his men to Balkh' Z 57a: 1 below), qamuq/g (before Navā'i) 'whole', tamām id., tükäl (rare) id.

Pronouns

Personal Pronouns

59. The personal pronouns of the first and second persons are:

	Singular	Plural
Nom.	<u>men</u> I	<u>biz</u> , <u>bizlär</u> we
Gen.	<u>mäniṅ</u> , <u>meniṅ</u> of me	<u>biz(n)iniṅ</u> of us
Dat.	<u>maṅga</u> to me	<u>bizgä</u> to us
Acc.	<u>meni</u> me	<u>bizni</u> us
Loc.	<u>mendä</u> on me	<u>bizdä</u> on us
Abl.	<u>mendin</u> from me	<u>bizdin</u> from us

Nom.	<u>sen</u> thou	<u>siz</u> , <u>sizlär</u> you
Gen.	<u>säning</u> , <u>sening</u> of thee	<u>siz(n)ing</u> of you
Dat.	<u>sarğa</u> to thee	<u>sizgä</u> to you
Acc.	<u>seni</u> thee	<u>sizni</u> you
Loc.	<u>sendä</u> on thee	<u>sizni</u> you
Abl.	<u>sendin</u> from thee	<u>sizdin</u> from you

The personal pronoun of the third person is lacking in Chagatay, the demonstrative ol being used instead.

There is no difference of meaning between biz and bizlär: Siz means 'you' (1. polite singular, 2. non-polite plural), and sizlär id. (1. polite plural, 2. non-polite plural).

Sometimes the genitive forms meni and seni are also used: meni bagrım 'my heart' H 9b: 2, Rasūlung seni 'your Prophet' H 13a: 15.

The equative forms menčä/meningčä 'like me' and senčä/seningčä 'like you' are rare, being replaced by constructions with dek, kibi, yanğlig 'like': men dek 'like me', mening kibi id., sen yanğlig 'like you' (sing.), siz kibi 'like you' (plur.).

Privative: mensiz(in) 'without me', sensiz(in) 'without you' (sing.), sizsiz(in) 'without you' (plur.).

In polite language banda 'servant', faqir 'poor', haqir 'contemptible', bu faqir-i haqir 'this contemptible poor man', etc., are equivalent to the first personal pronoun ('I' or 'your humble servant'): banda han alida erdim 'I was near the Khan' Šayb. Vamb. 48: 29, faqir ešitip men 'I heard' Mac. 3b: 3, bu haqir bu kitabni Türk tiligä tarcoma qila algay-mu men 'shall I be able to translate this book into the Turkish language?' Kull. S 52b: 13.

Demonstrative Pronouns

60. The main demonstrative pronouns are: bu 'this' ol 'that'; and are thus declined:

	Singular	Plural
Nom.	<u>bu</u>	<u>bular</u>
Gen.	<u>muning</u> , <u>munung</u>	<u>bularning</u>
Dat.	<u>munğa</u>	<u>bularğa</u>
Acc.	<u>munı</u>	<u>bularnı</u>
Loc.	<u>munda</u>	<u>bularda</u>
Abl.	<u>mundin</u>	<u>bulardin</u>
Nom.	<u>ol</u>	<u>alar</u> (before Navā'ī <u>olar</u>)
Gen.	<u>aning</u>	<u>alarning</u>
Dat.	<u>anğa</u>	<u>alarga</u>
Acc.	<u>anı</u>	<u>alarnı</u>
Loc.	<u>anda</u>	<u>alarda</u>
Abl.	<u>andin</u>	<u>alardin</u>

As said above, ol replaces the personal pronoun of the third person: parı u ādamığa ol berür qut 'he gives a livelihood to both fairies and men' LN 142b: 8.

Bu and ol, before proper names, serve as definite articles: yüzlän bu Zalihā sarı 'go to Zulaykha!' H 44a: 16, boldı bu Kan'ān sarı Šam'un ravān 'Simon departed to Canaan' H 67b: 2, Mısr šāhı bolmasun ol Yūsufum 'could it be that my Joseph is the king of Egypt?' H 67b: 11.

Bu often points forward to what follows: faqırning bu maṭla'ı mašhūr dur kim: ... 'my following initiatory

distich is well-known ...' N Quatr. 10: 5, bizlārgä maşlahat bu turur, kim šahrīmizni saqlagay biz 'the advisable thing for us is that we defend our town' Z 39a: 15.

The genitive of ol is sometimes found in the form anı (cf. section 36 a): anı (instead of anıŋ) bilän 'with it' Z 40a: 2.

Locative: munda means also 'here': munda kelip siz 'you have come here' H 54b: 11, and anda 'there; then, at that time': här musāfir kelsä, anda istirāhat qıdur 'every passenger who comes takes a rest there' B 3a: 7, Yūsuf paygāambar anda mutavallid boldi 'the Prophet Joseph was born at that time' N Quatr. 44: 19.

Ablative: mundin and andin mean also 'from here' and 'from there' respectively: hamiša mundin yel barur 'the wind always blows from here' B 4b: 4, andin kelür men 'I am coming from there' GN 55b: 7.

Instrumental (rare): anın 'therefore' Sang. 52: 15.

Equative: munča 'so much, so many' (as this/these), anča 'so much, so many' (as that/those), mundag/q 'such, like this; in this way', andag/q 'such, like that; thus'. The substantivized equative form in -ča may take case suffixes, too: arzimas munčağa 'ālam 'the world is not worth so much' FK 10a: 12.

Privative: munsiz(in) 'without this', ansiz(in) 'without it, that'.

61. Other demonstrative pronouns are:

ušbu '(just) this' and ušal, uşol '(just) that' (formed from the simple form with the deictic particle uš): ušbu maraz ilācinī sen ne bilür sen, ey tabīb 'what do you know about the remedy for this illness, O doctor!' G Örn. XLV, 4, ušbu ne zēbā camāl erür 'what a perfect beauty is this!' G Örn. XVIII, 1, kördüm uşal Yūsuf-i dilbastanī 'I saw that afflicted Joseph' H 22a: 1, ušol muddattin bu muddatqača 'from that time up to the present' B 41a: 5, ušmunda 'just here', uşanda 'just there',

ušanđin 'just from there', ušanča 'quite as much', uš-mundag/q, ušanđag/q 'in the same way: just as much'.

hāmbu, hāmīn (< Pers.) 'even this, this same':
hāmbu yerdā ölgäylär 'they shall die in this very same place' TS I 297b: 18, hāmīn oq tur maŋga dunyāda dil-ḥāh 'exactly this is my heart's desire in the world' G Div. 149a: 5.

hāmōl (cf. Pers. hāmān) 'even that, that very, the same': hāmōl dam 'immediately' SS 119: 273.

bu biri 'this one', ol biri 'the other': bu biri öz hālīga mātam tutup, ol biri tärk-i barī 'ālam tutup' 'this one mourned for his situation, the other renounced the whole world' Kull. R 187b: 20.

Reflexive Pronouns

62. The reflexive pronouns are formed from the word öz 'essence; self' with possessive suffixes:

Sg. 1. <u>özüm</u> myself	Pl. 1. <u>özümüz</u>
2. <u>özüŋg</u>	2. <u>özüŋgiz</u>
3. <u>özi</u>	3. <u>özläri</u> , <u>özlär</u>

Özüm özümni bilmän 'I myself do not know myself' Šib. Div. 52b: 11, yaḥšilarnıŋ qaşıda özüŋni ḥāmūš äylä gil 'in the presence of distinguished people keep silence' (silence yourself) 'Ub. Ü 34a: 6, ol Camšidni daf' qılıp özi salṭanat taḥtiğa olturdı 'he expelled Camšid and mounted the king's throne himself' N Quatr. 44: 12, sizni tiläy dur bu zamän šāh özi 'the king himself asks you to come immediately' H 35a: 17, özin daryāğa saldı 'he threw himself into the river' B 29a: 11, özindin bar- 'to lose consciousness, faint' H 37a: 10, özigä kel- 'to regain consciousness' H 11a: 8, qıldılar özlärgä ... Ya'qūb sözini imām 'they followed Jacob's words' H 56a: 11.

Persian hūd, together with personal pronouns, is also used as a reflexive pronoun: men hūd, sen hūd, ol hūd, e. g., men hūd tarbiyat qılıp edim 'I myself educated (him)' B 52a: 10. But meni hūd öltürür hacrınıg 'the separation itself from you kills me' G Örn. XXXVIII, 5.

Öz or öz hūd means 'own': öz hayātıda 'in his own life' B 50b: 5, öz hūd ahvālīga körä 'according to their own situation' N Quatr. 6: 15.

Reciprocal Pronouns

63. As reciprocal pronouns the following are used: biri bir or bir biri 'each other, one another', birbiri-miz, birbiriniĝiz:

aga ini, ki toqqan erür, birbiriniĝ dardıga dar-män erür 'an older brother and a younger brother who are full brothers, are a remedy for each other's grief' H 59a: 9, birbiridin hübraq tüşüp tur 'one is more beautiful than the other' Mac. 115a: 4, biri birin kör-üp 'seeing one another' GN 77b: 9, körüşkäč bir birin id. GN 77b: 7, birbirimiz bilä ägär muhālafat qılsağ, vilāyat buzulur 'if we quarrel with each other the country gets ruined' Z 33b: 12, bolmağa siz birbiriniĝizgä hasüd 'be not envious of each other' H 55b: 14.

Interrogative Pronouns

64. The interrogative pronouns may be divided into three groups:

a. kim 'who?', kimlär 'who?' (plur.), bu dun-yāda kimiĝ bar andin özgä 'whom do you have besides him in this world?' GN 64b: 7.

b. ne 'what?', 'which?' nelär id. (plur.), bu ne til dur 'what language is this?' H 37a: 13, ne qılıp 'how?' 'Ub. T 27b: 9, ne yergä 'where?', 'to what place?' ne yerdä 'where?', negä 'why?', nedin 'why?', naĝu (Uig. nägü) 'why?', nečä 'how?', 'how much/many?'

nečä tartay mihrsiz cānān cafāsīn 'how shall I endure the cruelty of an unkind sweetheart?' 'Ub. Ū 61b: 9, nečä yil dur ki atang favt oldi 'how many years ago did your father die?' Sayb. Vāmb. 44: 2, nečägä 'how long?', till when?', nečük (< nečä oq) 'how?', nečükdin 'why?', how?', nečükdin mascidlarıngiz yıraq turur 'why are your mosques far distant?' Mirācnāma Fatih 12a: 11, fālāk nečükdin boldi gāfil, ki tüšti ikki yār andaq muqābil 'how was heaven so unaware that the two lovers could meet in this way?' GN 85b: 5, netük (< netä ök) 'how?', netük men naql etäy Mānī išidin 'how shall I speak of Mānī's work?' Dahn. 271a: 4, ničün, nāčün (Šib. Div. 12a: 4) 'why?'.

c. Interrogatives formed from the stem qa-:

qay/qayu 'which?', qay paripäykärgä der sen 'to which fairy-faced one do you tell it?' N Div. 24a: 9, qaysi bir 'which?', qaysi bir dardimni aytay 'which of my pains shall I speak of?' 'Ub. T 31b: 8, qačan 'when?', qanı 'where?', āh qanı Yūsuf 'ah, where is Joseph?' H 55a: 8, qanda/qayda 'where?', qayda ketär sen 'where are you going?' H 27b: 15, qayan/qayanga 'where, to what place?', bu yol qayanga barur ekän 'I wonder where this road goes' B 97b: 4, qandın/qaydın 'from where?', qay sarı 'in which direction?, which way?', qay sarıdın 'from which direction?'.

Indefinite Pronouns

65. The indefinite pronouns are:

a. kimsä 'someone, somebody', (followed by a negative) 'nobody', kimsä härgiz körmädi cün ahl-i dav-rändin vafä 'as nobody ever saw fidelity from time-servers' FK 13a: 11.

b. başqa 'other, another', özgä id., yanä id., här camā at alfāzi özgläridin mutagayyir ... dur 'the words of each community became different from those of the others' N Quatr. 3: 6, yanalarga kör çarh net-güsi dur 'look what fortune will do with other people'

N Quatr. 65: 20, yana sarī 'elsewhere, somewhere else', baqar yana sarī ol šōh 'that capricious beauty looks elsewhere' FK 53b: 2.

c. fulān (< Arab.) 'someone, such a one, a certain', fulān fulānga 'āšiq bolup dur 'someone fell in love with someone' Maḥb. 110: 11, biz fulān kišiniṅ nökärläridin turur biz 'we are the servants of a certain person' Z 20a: 8.

d. nemä/nemärsä 'something', (followed by a negative) 'nothing', bir nemä 'something', bir nemä yaḥšīraq boldum 'I became a little better' B 53a: 10, nemäginä 'somewhat, a little', nemäginälär derlär 'they tell certain things (about him)' Mac. 71b: 11, nečä/bir nečä 'a few, some', tiriglik ilä nām u nišān bir nečä kün dur 'life, name, and reputation are only a few days' 'Ub. Ū 18a: 11, bir nečä vaqt 'for a while/time' Mac. 100a: 1 below, nečämä 'however much/many'.

e. Compounds with här (< Pers.) 'every, each': här birisi 'each of them', här kiši 'everyone, everybody', här qaysi 'each of them', här qaysi bir ʔarafqa bardilar 'each of them went in another direction' Sayb. Ber. 3: 8, här qaysiḡa bir vilāyat berdi 'he gave a province to each of them' Z 49b: 5, här nemä 'everything'. The following compounds are used only as conjunctions of clauses: här kim 'whoever', här ne 'whatever', här nečä 'however (much)', här nečük 'whatever/any kind of', här nečük kiši 'whoever, anybody, anyone', här qačan 'whenever', här qayan 'wherever'.

f. Couppounds with hēč (< Pers.) 'nothing': hēč kim 'no one, nobody', yanḡi ekändä körmädi hēč kim ay tutulḡanin 'nobody saw the moon undergo an eclipse at new moon' L Div. 5: margin, hēč kimersä 'nobody', hēč kimersä kelmäḡäy 'nobody will come' L Div. 9: 4, hēč kiši 'nobody', hēč qaysi 'no one, nobody; none', hēč qaysi ḡāzīr emäs edi 'nobody was present' B 30a: 11,

hēč qaysimiz 'no one of us' Z 31b: 13, hēč qaysisi 'none of them' B 204a: 12, hēč nemä 'nothing', hēč nemä dey almadim 'I could not say anything' Kull. S 748: 27.

Relative Pronouns

66. As such are used: kim (= interrogative pronoun) and ki (< Pers.) 'who, which, that': mülk, kim sultāni yoq, cismī durur, kim cāni yoq 'a country which has no ruler is (like) a body which has no soul' N Örn. VI, 1, Sarāy Mälāk Hanım, ki Qirān Sultānning qizi erdi 'S. M. H. who was the daughter of Q. S.' Z 48b: 8, bu sözlär, ki dedingiz, čin dur 'these words which you said are true' SS 72: 40.

Adverbs

67. There are no special suffixes to form adverbs. In their origin adverbs are more or less fossilized case forms of nouns and pronouns, or gerund-forms. Many Arabic and Persian words are also used as adverbs.

The proper function of adverbs is to modify verbs, adjectives, and other adverbs. They denote place, time, or manner.

a. Adverbs of place: aŋgača 'as far as that', anda 'there', anda oq 'in the same place', andin 'from there', munda 'here', mundin 'from here', beri 'hither', beridin 'from this side', nari beri 'hither and thither', kerü 'back, backward', naru/nari (Uig. ınaru/ıngaru) 'thither', naridin 'from over there, from the other side', naruraq 'farther away', ičkäri 'into, inwards', ilgäri 'forward, onward, ahead', ilgär(i)räk 'farther ahead', tašqari 'out, outwards', tašqar(i)raq 'farther outwards', yoqari/yoqqari 'up, upwards', yoqar(i)raq 'higher up', iläydin 'from ahead', kin/keyin 'in the rear, behind, at the back', kindin/keyindin 'from behind, from the back/rear', artinča/ardınča 'after or behind him',

keyničä id. , ötä 'thither', qoyi 'down, downwards', qoy(i)raq 'lower down, farther down', qoyidin 'from down', utru, utrusiğa 'opposite to him, against him', üstün 'above'.

b. Adverbs of time: basa 'thereupon, then', biltur (< bir yıl turur) 'last year', burna/burun 'formerly', avvalraq, burnaraq, burunraq id. , emdi 'now', ertä čağda 'very long ago', ertäng 'in the morning', kečqurun 'in the evening', sonğra, sonğraraq 'afterwards', tañg ertä 'next morning', tañgla 'next day', tün kün, tünä kün 'day and night', tünlä 'at night', qayra, yana 'again'.

c. Adverb of manner: asru (Mong. asuru) 'very', bağāyat id. , basī id. , bat 'quickly', bēhad 'endlessly', bilä/birlä 'together', biläsi 'together with him', bisyār 'very', bir yoli 'at once', äylä 'so, in that manner', gālibā 'probably, apparently', gāyat 'very', haqqan 'really, truly', hayli 'very', ingän (before Navā'i) id. , itti-fāq 'by chance', köp 'very, much', köpdin köp 'extraordinarily', muḥkam id. (muḥkam savuq 'extraordinarily cold' B 45b: 3), ravān 'quickly', taḥqīq 'really, indeed' Z 33b: 18, tamāmī 'completely', yaqīn bil- 'to know with certainty' Z 33b: 18, yaman hasta 'very ill', Z 41b: 7, här ayna 'in any case', barča/här taqdīr bilä id.

Postpositions and Prepositions

68. Postpositions are separate words following the word with which they form a phrase. They also serve to express meanings which cannot be expressed by case endings.

Postpositions in Chagatay are either of nominal or verbal origin (suffixless nouns, fossilized case forms, fossilized gerund forms). A few postpositions also occur as adverbs. Some postpositions may take case and possessive suffixes.

69. Postpositions are regularly used with the nominative (or indefinite case), the dative, or the ablative.

a. The Postpositions governing the nominative of nouns, and mostly the genitive of pronouns, are as follows:

ara 'in, into, at, among, within, between': Miṣr ara 'in Egypt' H 47b: 15, maktab-i 'iṣq ara men telbārādīm 'I became mad at the school of love' FK 43b: 8, 'ālam u ādam ara 'in the world and among people' 'Ub. T 22b: 14, tergiz ara tökülüp 'it was shed into the sea' SS 161: 76, dayr ara kir- 'to enter the tavern' FK 26b: 12, tafāvut 'ālim u cāhil ara 'the difference between a learned and an illiterate man' N Nur. 21a: 2, az vaqt ara 'in a short time' Isk. 206a: 15, bu fırsat ara 'at this time' Isk. 206a: 18.

bigi, bigin (the same as kibi; archaic, mostly in authors before Navā'i) 'as, like': zulfi šāmında yanar sen šam' bigi 'you are burning like a candle in the night of his curling locks' Šīb. Div. 12b: 8, sen bigin 'like you (= thou)' G Div. 98b: 5, siz bigin dānā 'a learned man like you' LN 146a: 5.

bilä, birlä, bilän, birlän 'with, together with, by': men bilä 'with me' H 55b: 13, mening bilän bilä edilär 'they were together with me' B 11a: 4, pīrahanın boyadılar qan bilän 'they stained his skirt with blood' H 170a: 13, 'ayš bilä kün kečürür erdi 'he spent his days in pleasures' Z 29b: 9, men kemä bilä oq keldim 'I have just come by ship' B Ilm. 470: 13, Hind yolı bilä mutavaccih boldi 'he went (to Mekka) via India' B 13b: 4, Sayhün daryāsı bu vilāyatnıng içi bilä ötüp ğarb sarı aqar 'the Syr Darya, passing through the interior of this province, flows toward the west' B 2a: 2, 'ibrī tili birlä 'in the Hebrew language' H 37a: 12, bu ƣariq bilän 'in this way, in this manner' Z 49b: 12, uṣbu sabab birlä inanman aŋga 'for that very reason I don't believe him' H 69b: 17, ol üç qism bilä munqasim bolur 'it is divided

into three parts' Maḥb. 110: 9, özüm bilä dedim 'I said to myself' Bang. 330b: 4, bir nafas özünġ bilä maşġul bol 'occupy yourself with yourself for a moment' Maḥz. 137b: 7, baġl u 'aḡā bilä maşhūr 'famous for his munificence and liberality' SS 126: 5, özgä qavllar bilä 'according to other rumors' N Quatr. 40: 9, uşal mużda bilän şādmān boldi 'he rejoiced at this good news' H 40a: 7, tūn kūn bilä 'day and night' Sak. Div. 3a: 8, barča molcar bilän boldi cam 'they all gathered at the time decided' H 40a: 11.

čaglig/q (čag 'measure') 'like': Fargāna vilāyatida Oş čaglig qaşaba yoq tur 'there is no town like Osh in the province of Farghana' B 3a: 11, ölüm čaglig uyat 'murderous shame' FK 24b: 10.

dek/g (before Navā'i often teg, rarely tegin) 'like, as': quyaş dek yūzi 'his sun-like face' H 31b: 6, sōzi hām ḥulqī dek edi 'his words were also in conformity with his nature' B Ilm. 204: 17, oq teg boyumuz egildi ya teg 'our stature straight as an arrow became bent as a bow' L Div. 148: 5, oq tegin qāmatimiz 'our stature straight as an arrow' L Div. Ū 435a: 14, siz dek parizād 'a fairy child like you' LN 246b: 3, sen u meningdeklārgä 'to people like you and me' N Div. 32a: 10.

esrā (Old Turk. asra; rare) 'under': kes başim-ni, göy teg ḥayliñġ adaqī esrā sal 'cut off my head (and) throw it like a ball under the feet of your horses' L Div. 103: 3.

ičrā 'in, within, among': 'ālam ičrā 'in the world' SS 126: 5, şāhlar ičrā Cūna atī anīñġ 'his name is Cuna among the shahs' *ibid.*, altī ay ičrā altī taht aldīm 'I occupied six thrones within six months' BS I 477: 15.

ilä, ilän 'with, by': köz ilä öltür meni 'kill me with your eyes' L Div. 62: 2.

kibi (Old Turk. kip 'sample, pattern') 'like, as': altun kibi čihra boldi sarig ol sim begin saqaqinġizdin '(my) face became yellow like gold from your silver

chin' L Div. 148: 9-10, men kibi 'like me' 'Ub. Ü 63a: 2
siz kibi 'like you' L Div. 134: 9, seniᅇg kibi 'like you
 (= thee)' 'Ub. T 27a: 4.

meᅇgizlig (meᅇgiz 'color of the face') 'like, as':
dur meᅇgizlig tiᅇlāriᅇg 'your pearl-like teeth' Sak. A
 165: 6.

miᅇillig (Ar. miᅇl 'similitude') 'like, as': soᅇᅇ-
 iᅇča sāya miᅇillig bu ᅇāksār barur 'I, poor fellow (lit-
 erally: this earth-like), follow him like a shadow' FK
 49a: 7.

sari, sariᅇa 'toward, in the direction of, against'
sariᅇin 'from, from the direction of': Miᅇr sariᅇ barᅇa
 qoyaliᅇg qadam 'let us all go to Egypt' ᅇ 55a: 12, itti-
 lār alarniᅇ ᅇu zindān sariᅇ, ᅇalq ᅇucūm āylādi ol yan sariᅇ
 'when they dragged them toward the jail, the people
 stormed in that direction' ᅇ 31a: 17, qariᅇa iᅇzzat yolīn-
 dīn oᅇᅇ ᅇol sariᅇ, yiᅇitkā sol ᅇol sariᅇ yort berdilār 'out
 of respect they made way for the old man toward the
 right, and for the young man toward the left' OY 314b:
 11, ketārām bir sariᅇ 'I am going to go somewhere' 'Ub.
 T 22b: 9, ᅇār biri bir sariᅇ qaᅇtilār 'each of them fled
 in a different direction' Z 37b: 3, bu sariᅇ 'in this di-
 rection, this way' Z 27a: 17, ᅇār sariᅇ 'in every direc-
 tion, everywhere' ᅇ 49a: 7, bilmādi kim, qaysi sariᅇ
 barmaq kerāk 'he did not know in which direction to go'
 Z 47b: 10, qoyi sariᅇ 'downward' Z 55b: 14, yoᅇari sariᅇ
 'upward' Z 23a: 19, biziᅇg sariᅇ kelgil 'come to us' Z
 50a: 17, fath u nuᅇrat siziᅇg sariᅇ dur 'victory and tri-
 umph are on your side' B 118b: 10, ᅇāzrat-i ᅇāᅇib-Qi-
 rān sariᅇ kōp mayllariᅇ bar erdi 'he was very well dis-
 posed toward His Majesty Tamerlane' Z 33b: 9, ᅇusayn
 Beg qalīn ᅇerig yiᅇiᅇturup ᅇāzrat-i ᅇāᅇib-Qirān sariᅇ
 mutavaccih boldi 'ᅇusayn Beg amassed a large army
 and marched against His Majesty Tamerlane' Z 33b: 8,
ᅇarb sariᅇa 'toward the west' B 4a: 2, bu sariᅇin 'from
 this direction' B Ilm. 206: 9.

sayi, sayin, sayu (Old Turk. sayu 'every, each')
 used in Chagatay with the verbal noun in -ᅇan/-ᅇān:

vafā kerāk anğa qılğan sayı cafā maḥbūb 'the more the beloved torments (his lover), the more this latter must be faithful to him' FK 17b: 2, seni körgän sayın Allāh der men 'every time I see you, I say: (O my) God' L Div. 135: 4. Without -ğan/-gän (rare): här tügi sayu bir qara qaygu 'each of his hairs is a black grief' SS 67: 26.

sıngarı (Old Turk. sınar 'one of several') 'like' (rare; cf. Uzb. sınarı id.): qaş u közüng qara balā sıngarı 'your eyebrows and eyes are like black calamity' G Örn. XLIX, 3.

tapa (tap- 'to find'; rare) 'toward, as far as': kim ki ḥandaq tapa qıldı gavğa, ot bilä tüşti ravān ḥandaq ara 'those who fought as far as the moat, immediately fell into it because of the fire' Şayb. Vāmb. 110: 31.

üçün 'for, because': qara künlär üçün dur aq yarmaq 'white money is for black days' L Div. 93: margin, Aq Boğa Bahādurnī Ḥācī Bekkā kömāk üçün yibardı 'he sent Aq Boğa to the aid of Ḥācī Beg' Z 45b: 13, bir Tenğri üçün 'for heaven's sake' Sak. Örn. XVI, 5.

üzä, üzrä 'on, over, upon': yüz üzä zulfuñg erür gānc üstidä yatqan yılan 'the curling lock on your face is a snake lying on treasures' Sak. A 165: 8, L Div. 145: 1, taht üzä çıqtı 'he sat on his throne' H 40a: 16, zavrağ äylär edi su üzrä ḥirām 'the ship sailed gracefully on the water' SS 161: 59.

yañglıg (Uig. yañ 'manner') 'like, as': rōşan yüzüñg yañglıg 'resplendent like your face' Sak. Örn. XVII, 1, bu yañglıg 'such, so' FK 67b: 3, ol yañglıg ki 'so much that' FK 8b: 6, ne yañglıg 'how?' SS 9: 31.

yosunluq (Mong. yosun 'custom, manner') 'like, as': uşbu yosunluq 'just so, in the same way' B 82a: 3, ta'rīf qılğan yosunluq 'as pointed out' B 53b: 8.

b. Postpositions governing the dative:

baqa (from baq- 'to look') 'according': anıñg qı'y-matı hām martabası nisbatıga baqa intişār u iştihār tapar

'its (= of the word) value also spreads and becomes known in proportion to its degree' N Quatr. 2: 9. With the indefinite case, it means 'toward': su yoqqarī baqa köçti 'he went upstream' B 33a.

degin, deginčä, degünčä, tegi (Old Turk. tägi from täg- 'to reach, touch') 'as far as; till, until': Tūrānni Tibätkä degünčä alip 'he occupied Turan as far as Tibet and ...' N Quatr. 56: 14, taŋğa degin 'until dawn' G Div. 99a: 13, taŋğa tegeri id. Sak. Div. 3b: 10, ibti-däsidin intihäsiga deginčä bitildi 'it has been written from beginning to end' Kull. S 16b: 8.

degrü, tegrü, teğürä (from teğür- 'to let reach') 'as far as; till, until': qaşları yasın qulaqqa teğürä tartar közi 'his eyes draw the bow of his brows as far as the ears' L Div. 68: 5, taŋğa degrü 'until dawn' 'Ub. T 34b: 1 below, B Sam. 14: 14, qiyāmat bazmığa teğrü 'till the meeting of resurrection' FK 75b: 3.

körä (from kör- 'to see') 'according': anıñ qiy-matı cavharına körä zāhir bolur 'its value becomes manifest according to its substance' N Quatr. 2: 7.

qarşu (from Oghuz) 'opposite to': mihrābgā qar-şu 'opposite to the mihrab' L Div. 95: 1.

utru (cf. Uig. utr-un- 'to oppose') 'opposite to, face to face, against': küzgü kelä almay camāliğa utru 'the mirror is unable to match (literally: to face with) the beauty (of the face of the beloved)' SS 39: 19, Bahrāmğa utru çiqti 'he marched against Bahrām' N Quatr. 101: 3. This postposition may be substantivized: bol-masa küzgü, ne sūd utrusi 'if there is no mirror, what is the use of the image reflected by it?' B Ris. 117: 19.

c. Postpositions governing the ablative:

adın (archaism, rare) 'except, apart from': hä-yälindin adın könglümdä yoq tur 'there is nothing other than your image in my heart' LN 150b: 2.

beri 'since': qadimdin beri 'from of old, for a long time past' Z 10a: 4.

burna, burun, burunraq (from burun 'nose') 'before': razm işidin burna 'before the matter of the war'

Šayb. Vámb. 154: 7, barīdīn burun 'first of all' N Quatr. 41: 7, taŋgdīn burunraq 'before daybreak' B 344a: 7. keyin (Uig. kid 'end') 'after': nečā kūndin keyin 'a few days after' B Ilm. 275: 6, andīn keyin 'afterward' H 61b: 12.

nari 'outside of': ħaddīn nari 'boundless, endless', mundīn nari 'henceforth' SS 207: 48, bu sözniŋ tanavvu'ī ta'aqquldīn nari 'the variations of this word are inconceivable' N Quatr. 2: 19, sudīn nari öttilār 'they crossed the water' Z 22a: 6.

ögün (cf. Old Turk. öŋi, öŋin 'besides; different') 'but, except, apart from': mülknünġ māliki yoq sendin ögün 'there is no possessor of the dominion besides you' Šayb. Vámb. 130: 2.

önġ (Old Turk. öŋ 'front part; in front') 'before': barčadīn önġ qilmış erdi Muştafāniŋ rūhīni 'first of all, He created Muştafā's soul' Šīb. Baħr 5a: 6.

ötä (from öt- 'to pass away, cross') 'beyond, over': totqavuldīn ötä 'beyond the guard' B 107b: 6.

özgä (in poetry, for metrical convenience, sometimes özä) 'besides, but': Ĥudāydīn özgä üčün 'for anything other than God' TŠ I 296a: 14, tündin özä partav [u] anvār yoq 'there is no gleam or light but only night' Aħm. 322b: 3.

qıraq, qīriq (originally 'shore') 'out of, outside of': čiqīp sudīn qıraq 'coming ashore out of the water' GN 98b: 4.

qoyī (Old Turk. qodī) 'below, underneath': belidin qoyī inčkä edi 'he was slim below his waist' B Ilm. 204: 9.

sonġ, sonġra 'after': emdidin sonġ 'henceforth' Šīb. Div. 9b: 5, üč kūndin sonġra 'three days later' Kull. R 63a: 26, Fargānada Andicāndīn sonġra mundīn uluġraq qaşaba yoq tur 'after Andijan there is no larger town than this in Farghana' B 4b: 9.

taşqari 'outside of': Šāhrūhiyadīn taşqari 'outside of Shahrūkiye' B 31b: 13.

70. Pseudo-postpositions.

The pseudo-postpositions are substitute words for normal postpositions. As such may function substantives or substantivized words if their meaning is appropriate for such a duty. The construction they form with the head-word is structurally a possessive phrase (cf. English in front of instead of before). The head-word stands either in the nominative (indefinite case) or, less frequently, in the genitive, and the pseudo-postposition provided with possessive suffixes stands usually in the locative or, less frequently, in the dative, ablative, or equative.

The most common pseudo-postpositions are as follows:

al-, all-, anl- (cf. alīn 'forehead') 'in front, before, to/in/from the presence of': hār ne kelūr allīga, maq-būl erūr 'whatever befalls him, is acceptable (to him)' H 80a: 6, bir bir aytīng, dōstlar, dardimni dildār alida 'give full details of my pain, O friends, before (my) beloved' 'Ub. Ü 9b, T 24a, keldilār tahtniñg alida zūd 'they came quickly before the throne' H 77b: 1, bolmasa alimda gülruḥ sāqī, ahvālim ḥarāb 'if the rosy-cheeked cup-bearer is not before me, I am ruined' GS Nur. 2b: 10, 'išq bu cān mülkidā sulṭān erūr; šāh u gadā allida yāk-sān erūr 'love is the sultan in the country of this soul; king and beggar are equal in his presence' H 46b: 5, šūm raqībīng anlida āh ur- 'to heave sighs in the presence of the vile rival' G Div. 101b: 3, Örn. VII, 3.

ara (see section 69 a) 'between, among': Samarqand bilā Keš arasida bir taḡ tüšüp tur 'there is a mountain between Samarkand and Kesh' B 49a: 4, yaman bilā yaḥši arasida köp farq dur 'there is a great difference between bad and good' Maḥb. 193: 1, barča mahvašlar arasinda erūr šāhib-qirān 'he is a conqueror (a Tamerlane) among all of the moon-faced' Bāyq. Div. 109: 1, čiqti ḥalāyīq arasindin ḥurūš 'a loud cry went up from the crowd' H 40b: 5.

aşnā (Ar. 'middle, interval') 'during, in the course of': sözniñ aşnāsida su'āl etti 'he asked a question in the course of the conversation' SS 127: 28.

ast- (*as 'underside', cf. Old Turk. as-ra 'below') 'under': at ayagiñiñ astida 'under the feet of the horse' B 30b: 7, ğam yūki astida qaddim boldi ham 'my stature became bent under the load of grief' FK 40b: 12, Sayhūn daryāsı qorganiniñ astidin aqar 'the Syr Darya River flows under its fortress' B 4b: 12.

bāb (Ar. 'chapter') 'concerning, about': bir maclisda qariligning maşaqqatları bābida söz ötā dur erdi 'in a meeting they were talking about the troubles of old age' Kull. S 749a: 18, anıñ nisbatı bābida ihtilāf köp tur 'opinions concerning his lineage greatly differ' N Quatr. 40: 5, barça funūn bābida sāhib-kamāl 'she (Zalikha) is perfect in all of the sciences' H 16b: 15.

baş ('head') 'against; at, in': birbiri bilān ahd qıldılar, kim Mālik Husaynniñ başıga bargaylar 'they concluded an agreement with each other upon moving against King Husayn' Z 10a: 14-15, dēvān başida 'in council' B 26a: 9.

canb (Ar. 'side') 'beside, in comparison to': bēni-yāzligi canbida çarh-i nigūn bir gadā-yi niyāzmand 'in comparison to (God's) endless richness, the inverted sky (i. e., the world) is an indigent beggar' Maḥb. 2: 12.

cānib (Ar. 'side') 'in the direction of': Hurāsān cānibiğa mutavaccih bolduq 'we set out in the direction of Khorasan' B 184b: 3.

cihat (Ar. 'side, direction; reason') 'because of, by': Mogul vā Özbāk cihatidin bu tārīhda buzulup tur 'at the present time (the province of Farghana) has been devastated by the Mongols and the Uzbeks' B 1b: 7, bad-mizācliqları cihatidin Hurāsānda tur 'almay İraqğa bardı' 'because of his difficult nature he could not stay in Khorasan and went to Irak' Mac. 53a: 6.

haqq (Ar. 'right; benefit') 'to/for the benefit of': andaq luff u marḥamat anıñ haqqida qıldı 'he exerted so much favor and benevolence toward him' Z 51a: 5 below.

hidmat (Ar. 'service') 'to/in the presence of': ol musāfirni hidmatimga yetkürgil 'bring that traveler to my presence' SS 46: 44.

ič ('interior, inside') 'in, into': suning içigä 'into the water' B 333a: 1, kölning içidä 'in the lake' B 332 13.

iläy- ('front part') 'in front of, before': südräp taht iläyigä keltürdilär 'they dragged him before the throne' Mac. 102a: 12, köründi iläyläridä teñgiz 'the sea came into sight before them' SS 139: 380, čārasāzlığı iläyidä dahr-i būqalamūn bir bēčāra-i 'aczpayvand' 'the chameleonic world is a helpless poor thing as compared with (God's) power of providing remedies' Maḥb. 2: 12.

keyin, kin (cf. section 69 c) 'behind, after': ba'zī yigitlärni Sulṭān Mas'ūd Mīrzā kinigä yibärdi 'he sent a few young men after Sultan Mas'ūd Mīrzā' B 33b: 11, parda kinigä kirip 'after going behind the curtain' N Quatr. 60: 7, bu yarmaqnī mäning keynimdä yibärsäng-iz, asru hūb bolgusī turur 'if you send this money after me, it will be very good' Z 31a: 5, ṭurfaraq bu kim a-niñg keyničä oqcān u köñglüm qušī parvāz äyläp 'it is very interesting that the bird of my soul and heart has flown just after him' FK 21a: 11, islām čerigi alarniñg kin-läridin sürüp köp kiši tüšürüp öldürdi 'the Islamic army pursuing them destroyed and killed many persons' Z 212a: 2 below.

mulāḥaza (Ar. 'opinion, view') 'in comparison with': vucūdī mulāḥazasīda āfiriniš nāmavcūd 'in comparison with (God's) existence, the creatures do not exist' Maḥb. 2: 14.

muqābala (Ar. 'opposite side') 'opposite to, face to face with; in return for': čerig Balḥ muqābalasīda yetip 'the army arrived at a place opposite to Balkh' Z 21a: 2 below, ištiğälları muqābalasīda naf taparlar 'by their (own) business they obtain a livelihood' Kull. R 55b: 11. This word may also be construed with the dative: Sulṭān Mas'ūd Mīrzā hām čerig yigip Tirmidqa muqābalada kelip olturdi 'Sultan Mas'ūd Mīrzā also assembled an

army and arriving opposite to Termez he pitched camp' B 33a: 2.

orun ('place') 'instead of, in return for': āšk ol ot-qa dur su ornığa yağ 'tears are, instead of water, oil to that fire (of love)' SS 65: 7, här bir sökünçünğ ornıda yüz miñg du'ā bolsun sanğa 'in return for each of your abuses let one hundred thousand blessings be to you' Ata'ī 267, No. 10, 2.

qarşu (cf. section 69 b) 'face to face with, opposite to': yār qarşusida olturuban bāda ičāli 'sitting face to face with (our) beloved, let us drink wine!' Sak. Div. 32b: 7.

qaşd (Ar. 'aim, purpose') 'against': Afrāsiyāb yana Tūrāndin Irān qaşdıga sipāh tartip yürüdi 'Afrāsiyāb leading an army moved from Turan against Iran again' N Quatr. 50: 11-12, bildi, kim anıñg qaşdida tururlar 'he came to know that they were against him' Z 8b: 5.

qaş ('eyebrow', Kāš. also 'edge') 'to, beside; with, near, before; from': Kāşgarga hān qaşıga bardı 'he went to Kashgar to the khan' B 11a: 12, māniñg qaşimda 'with me, near me' B 15b: 2, mudām şavma'ada may ičār sen, ey zāhid; hamışa el qaşida pārsāliğ āylār sen 'in the cloister you always drink wine, O ascetic, (but) before people you always show abstinence' 'Ub. Ū 39a: 1-2 below, Ḥusayn Beg qaşidin kelip edilār 'they had come from Ḥusayn Beg' Z 34b: 1.

qat ('fold, layer, side') 'to, beside, near, with; from': bardılar ata qatıga şādmān 'they went to their father gaily' H 54a: 6, hāzrat-i Yūsuf qatida tüştilār 'they went down to Joseph (into the prison)' H 36a: 2, keltürür erdi anğa vahy u dalil Tengri ta'ālā qatidin Cabra'il 'Gabriel used to bring revelation and evidence to him (Jacob) from God the most High' H 4b: 7.

qırağ/g (cf. section 69 c) 'beside, near, next': oy-nar edi qoy qırağında özi 'he (Joseph) played beside the sheep' H 68b: 10.

qoyi (cf. section 69 c) 'under': uluğ tagniñg qoyisida vāqi' bolup tur '(the village) is situated at the foot of a high mountain' B Ilm. 118: 14.

rōbarō(y) (Pers. 'face to face') 'opposite to, against': Ušdīn atlanīp yarīm ke čā Čil-Duhtarān rōbarōyīga keldūk 'we started from Osh and arrived, at midnight, opposite to Čil-Duhtarān' B 104b: 4, Sultān 'Alī Mīrzānīng rōbarōsīga čerig tartīp čiqtilar 'they led an army against Sultan 'Alī Mīrzā' B 38b: 12.

soṅg (cf. section 69 c) 'behind': Aḥmad Yūsuf mānīng soṅgumča edi 'Aḥmad Yūsuf was behind me' B 198b: 11.

tapuḡ ('service', cf. hīdmat) 'in/to the presence of, with': hōštab'lar tapuḡida maqbūl bolḡay '(this poem) will be acceptable to men of good taste' OY 314b: 6.

taš ('outside, exterior') 'outside': šahar tašida bar edi bir dayr 'there was a monastery outside the town' SS 102: 108.

tegrā (cf. Kāš. tāgirmā 'round') 'around': tegrāng-dā 'around you' FK 60b: 12, quyaš tegrāsīdā nečūk kim nucūm 'like stars around the sun' Isk. 209b: 12.

toḡrī ('straight', cf. Uig. toḡur- 'to cross, pass over') 'opposite to, on the opposite side of': Yām toḡrīsīdā tüštük 'we halted on the opposite side of Yām' B 39b: 10, taḡlasī Hucand suyīnī Hāšlar toḡrīsīdīn muz üstīdīn öttük 'next morning we crossed the Khojand River, opposite to Hāšlar, over the ice' B 98a: 10, Haštyak toḡrīsī bilā mutavaccih bolduḡ 'we moved toward Haštyak' B 98a: 4.

uruš ('battle') 'against': Ḥazrat-i Šāhib-Qirān qa-līn čerig yīḡīsturup Ḥusayn Beg urušīga atlandī 'His Lordship Tamerlane, assembling a big army, set out against Ḥusayn Beg' Z 33a: 5.

utru (cf. section 69 b) 'opposite to': čün kün čiqsa, alarīnīng utrusīdā čiqar və alarīnīng közlāri kün sarī bolur və biziṅ sarī baqa almaḡaylar və utrularīda bolḡan kišīni körā almaḡaylar 'when the sun rises, it will rise opposite to them; and their eyes will be turned toward the sun, and they will not be able to look toward us and will not be able to see a man who is opposite to them' Z 7b: 14-16.

üst, üstün ('upper surface') 'against; on, upon, above, over': Buhār üstigä ilgädilar 'they descended upon Bukhara' B 39a: 2, töşäk üstidä olturur edim 'I was sitting on the bed' B 34a: 6, qorganı buland car üstidä väqi' bolup tur 'its fortress stands over a deep abyss' B 4b: 12, taşladı özini tevä üstidin 'he jumped from the camel' H 77a: 17, Hişār üstidin qopup Qunduz sarı yüzländi 'he raised the siege of Hişār and marched off in the direction of Qunduz' B 35b: 12, Gül-i miskin yana ot üstünindä 'poor Gül is burning with the fire (of love)' GN 62b: 1.

yan ('side') 'beside, near, next': ātaşkada yanıda 'near the fire-temple' N Quatr. 94: 7.

71. Prepositions.

Some Persian prepositions and pseudo-prepositions are also used in Chagatay. The most common ones are as follows:

cuz 'besides, apart from, except for': 'umruñda qazğanmadıñg cuz gunāh 'in your life you did nothing but sin' Isk. 211a: 6, ne kelgäy bandadın cuz nāla u āh 'what can a slave do apart from lamentation and sighs?' TN 274a: 4.

čū, čün (also ču/čün) 'like, as': Yūsuf-i şiddiq 'alayhi's-salām kirdi haram ičrā ču mäh-i tamām 'Joseph the True — peace be upon him — entered the harem like the full moon' H 22b: 14, saḥāvat bābida čun Hātam-i Tay 'as for liberality, he is like Hātam of Tayy' LN 145b: 5.

ğayr-i 'besides, except, (nothing) but': āylāmās ğayr-i cafā yār-i sitamkārī anıñg 'his tyrant-beloved does nothing but cruelty' 'Ub Ü 29b: 6, ğayr-i ölmäk yoq erdi tadbiri 'there was no way out but to die' SS 116: 178.

misl-i 'as, like; namely': kāfiñg misl-i saḥāb 'your hand is like a cloud (i. e., munificent)' FK 212b: 13, Kūhtan tağiniñg canüb tarafidağı vilāyāt, misl-i Tirmid vā Čağaniyān, Hindūkuş tağigača Sultān Maḥmūd Mīr-zāniñg taşarrufida edi 'the provinces south of the Kūhtan Mountains, namely Termez and Čağaniyān, were, as far

as the Hindu Kush Mountains, in the possession of Sultan Maḥmūd Mīrzā' B 26b: 10-11.

tā 'until, till': luṭfunḡnī kōṅḡlgä tā qiyāmat yetkür 'grant your favors to the heart until the (day of) resurrection' 'Ub. Ü 71b: 6.

ṭaraf-i 'against': bu kenḡäš birlä yibärđi ol ḡān läš-kärni ṭaraf-i Tūrkištān 'with this plan the Khan sent his army against Turkestan' Šayb. Vāmb. 64: 112.

Inflection of the Verb

72. The verb inflection or conjugation in Chagatay shows distinction of positive and negative stems, of person, number, mood, tense, verbal noun and gerund (verbal adverb).

The negative stem is formed by direct addition of the negative suffix -ma/-mä to the positive stem.

The verbal forms which express grammatical person by means of personal endings are called finite forms (finite verb) in contradistinction to the infinite forms. The former include all of the mood and tense forms, and the latter comprise the verbal nouns and the gerunds.

Finite forms may be formed (a) from the verb stem (positive or negative) either directly or by adding a mood or tense sign to the verb stem, (b) from verbal nouns, and (c) from gerunds.

Verbal Nouns

73. Verbal forms that share properties of nouns are called verbal nouns. Like nouns they may take plural, possessive and case suffixes, and postpositions; they may serve as subject, object, attribute, adverbial modifier, and predicate noun in a sentence. On the other hand, they have also the power of verbs in having positive and negative forms, in distinguishing time, and in taking subject, object, or adverbial modifiers.

The following are verbal nouns:

74. Verbal Noun in -ğan/-gän, (after voiceless consonants mostly) -qan/-kän: qarı-ğan 'becoming old', oqu-ğan 'reading', al-ğan 'taking', yaşun-ğan 'hiding (one-self)', qaç-qan 'running away', tap-qan 'finding', yat-qan 'lying', biti-gän 'writing', kel-gän 'coming', kör-gän 'seeing', sev-gän 'loving', iç-kän 'drinking', tök-kän 'pouring', öp-kän 'kissing', eşit-kän 'hearing'.

Uses of this verbal noun are as follows:

a. Action noun: tur-ğan 'the act of standing', yü-rü-gän 'the act of walking'; Zalīhā Yūsufnī indägāni 'Zalīkha's sending for Joseph' H 22b: 11, andaq şir aytqan-din aytmağan yahşirāq 'instead of writing such poems it is better not to write any (poem)' B 26a: 7, eşiking itidin ayriłganimni tut ma'zür 'pardon me for having parted company with the dog of your door' L Div. 10: 4, tarğ atqanda 'at daybreak' B 327b: 13, Bäysungur Mirzā pādşāh bolğanda on sekkiz yaşar erdi 'Bäysungur Mirzā was eighteen years old when he became padishah' B 30a: 13, dilbar ölgänimdin şādmān dur 'the beloved rejoices at my death' L Div. 85: 4, könglüm tilägänçä 'according to my heart's desire' BŞ I 473: 17, eligimdin kelgänçä 'so far as in me lies' B 200b: 5, avval aytqanča ayta algum yoq 'I cannot relate it as I first related it' SS 42: 36; with postpositions: Buhārga yavuş yetkän bilä 'on approaching Bukhara' B 37b: 6, körgän sayi haţtimni meni yād äylä 'every time you see my letter remember me' BŞ II 313: 6, seni sevgän üçün 'because he loved you' L Div. 44: margin, alar yetkändin burun 'before they reached' Z 10b: 17, kündüz bolğandın songra 'when it became day' Kull. S 56a: 21.

b. Agent noun or participle which represents the action of the verb (a) as continuing, and (b) as completed; moreover, on transitive verbs, it has both active and passive meanings; algan (a) 'one who takes, taker', (b) 'one who has taken', (c) 'taken', kelgän (a) 'one who comes, comer', (b) 'one who has/is come'; ikki kemāning üçin tutqan garaq dur 'he who clings to the ends of two

ships sinks' Maḥb. 193: 2, körgänlär dedilär 'they who saw (also: had seen) it said' B 42a: 11, ri'āyat qılğan i'timādliq kişimiz 'our respected, dependable man' B 52a: 11, bir degänni ikki demäk hōş emäs 'it is not good to repeat what has been told once' SS 42a: 35.

This verbal noun may have a subject, too: cahān ičrā sen bilmāgān yoq 'ulūm' 'there is no science in the world that you don't know' Isk. 209a: 14, Tenġri buyur-gāngā iṭā 'at üčün 'in order to obey God's commandment' Kull. R 208b: 13.

With the words čagda, dam, fuṣatta, fuṣatlar, maḥalda, vaqıtta, zamān, it forms temporal phrases: zāhir 'ulūmın takmıl qılğan čagda 'when he finished his studies in the exoteric sciences' Mac. 5a: 12, men Sa-marqandġa kelgān fuṣatta 'when I came to Samarkand' B 20b: 6, Mir 'Alī Šer Navāyī Hārīdin Samarqandġa kelgān fuṣatlar Aḥmad Beg bilā bolur edi 'every time Mir 'Alī Šir Navā'i came from Herat to Samarkand he used to be with Aḥmad Beg' B 21a: 12; kün olturgān maḥalda 'at sunset' Z 41b: 4, Yūsuf alar hālın körgān zamān 'when Joseph saw their condition' H 50a: 17.

75. Verbal Noun in -ġu/-gü (after voiceless consonants mostly) -qu/-kü: yigla-ġu 'wanting to weep', uruš-qu 'wanting to fight', et-kü 'wanting to do'.

This verbal noun, which denotes future and necessity, was current in the pre-Chagatay period of the Islamic Central Asian Turkic literary language (eleventh-fourteenth centuries). In Chagatay it is less frequent: ol parīvaš hacrīdın kim yigladım dēvānavār, kimsä bar mu, kim anġa, körgändä, külgü kelmädi 'when I was crying like a madman because of the separation from that fairy-like one, is there anyone who, seeing (me), did not feel like laughing?' N Örn. XX, 4, yiglagum kelür 'I should like to weep' FK 62a: 1, özünġ öz sırrınġnı asray al-maġunġnı bilür sen 'you know yourself that you will not be able to keep your own secret' Maḥb. 196: 20, ne yer-gä bargusın bilmäs 'he does not know where to go' Sak. Div. 8b: 9.

On the other hand, the form in -ğudek/-güdek (dek is a postposition, see section 69 a) is used with great freedom haylī sevgüdek ahlāq u af'ālī hām yoq edi 'nor had he very likeable manners and conduct' B Ilm. 207: 3, könğül tilägüdek 'as the heart likes' B 221b: 1, buz-ğudek hār biri bir lāškārni, alğudek hār biri bir kişvārni 'each of them (the warriors) looks like one who is able to defeat an army, each of them looks like one who is able to occupy a country' Şayb. Vāmb. 94: 21, çarğ er-mās favt bolğan vaqtñi yandurgüdek 'the (unstable) fortune will not return the opportunity missed' N Örn. XVI, 6, ketküdek men başım alıp nāğāh 'I am going to make off without notice immediately' SS 81: 48, bütküdek erdi vaşl ilā könğlüm cirāhatī 'the wound of my heart was about to heal at my being united (with my beloved one)' Kull. R 613a: 3. Instead of dek, sometimes other postpositions signifying 'like' may also be used: yığlağ yoq ki külgü yanğlığ iş 'a matter about which one must not weep, but laugh' SS 63: 1.

The following derivatives are also current:

a. -ğučī/-güči (agent noun): alīps atquči 'merchant' Maḥb. 47: 14, kişvār ačquči 'conqueror of countries' Z 236: 3, degüči 'narrator' SS 185: 371, bar etküči 'Creator' Sak. Div. 3b: 1, kezgüči 'itinerant' L Div. 40: 6, oquğüči 'reader' B 349b: 8, N Quatr. 67: 3, rivāyat qılğüçilar 'court poets' TN 284b: 5, yığaç urğüči 'bastinadoer' SS 13b: 302, seniğ qan tökküči kāfir kö-zünğ 'your bloodthirsty, infidel eyes' L Div. 129: 6, bay-za bergüči quş 'an egg-laying bird, hen-bird' Kull. R 370a: 27, tirgüzgüči seni barčanī 'Thou art the resurrector of everyone' 'Ub. Ū 1b: 5, bu zālīmlar mülkni barbād bergüči durlar 'these tyrants ruin the country' Maḥb. 16: 13, biz yetkünčā uruşquči bolmasunlar 'let them not start fighting before we arrive' B Ilm. 328: 16.

b. -ğuluq/-gülük (gerundive): keygülük 'clothing', yegülük 'eatables, victuals', qılğuluq iş 'work to do', kečālār şam'ğa ihtiyāc bolğuluq iş bolsa 'if nightly there is work for which one needs a candle' B 290b: 14,

gär men öltürgülük men, öltürgil 'if I am to be killed, kill me' BŠ I 477: 4.

c. -güsüz/-güsiz (negative gerundive): tükängü-siz maşaaqat 'never-ending tribulation' BŠ II 319: 19, tilgä, ağızğa siqqusüz, qorqqudek vāqi a 'an unspeakable, fearful event' B Ilm. 398: 13.

76. Verbal Noun in -maq/-māk (action noun, infinitive): söz aymaq siz bigin dānā qatında, quduq qazmaq turur daryā qatında 'speaking a word in the presence of a learned man such as you, is (like) digging a well at the seaside' LN 146: 5, bolmas erdi tirig demāk anī 'he could not be called living' SS 62: 97.

The verbal noun in -maq/-māk may take plural, possessive, and case suffixes: Mīrzānī körmāklāri mumkin emās edi 'it was not possible for them to see the Mīrzā' B Ilm. 192: 18, 'işq ara bētāb-u-tāqat bolmağim er-mās 'acab 'it is not strange that I am weak and feeble from love' Bāyq Div. 203: 12, hār yığlamaqning kül-māki bar 'each weeping has a laughing' LN 150b: 3, çiqmaqqa isti dād qıl 'get ready for going out' Sak. Örn. XV, 3, körmākiğā keldilār 'they came to see him' H 35b: 13, sening sarī köngül uçmaqnī istār '(one's) heart wants to fly toward you' TN 276a: 8, örgänmäktä bēqarār er-dilār 'they were hesitant in learning (the ghazals)' Kull. S 750a: 7, qan yığlamaqtin dambadam halq ara sirrim boldi fās 'from (my) shedding bloody tears, my secret always became manifest among people' L Div. 75: 1; with postpositions: vāqi bolmaqdin burun 'before happening' Z 24b: 12, may içmāk bilä 'by drinking wine' FK 15b: 11, közi qan tökmāk içrā qanmay hēç 'his eyes have in no way had enough of (my) shedding bloody tears' SS 68: 59.

The following constructions are formed with this verbal noun:

a. -maq/-māk bol- or e(r)- 'to intend, decide, determine': cān alurğa bu taraf kelmāk emiš ol qātil 'that murderer decided to come here to take away a soul' FK 24b: 12, mālik üstigā yürümāk boldi 'he was determined to march against the king' N Quatr. 94: 14.

b. -maqčī/-mākči bol- or e(r) 'to be about to, be determined, intend': bular kelmākči edilār 'these people were about to come' B 154b: 1, bu yağılarnıñ üstigä atlanmaqčī edük 'we were determined to mount our horses against these enemies' B 299a: 14, bizgä qoşulmaqčī boldı 'he decided to join us' B 120b: 10.

c. This verbal noun may take the suffix -līq/-lik without modifying the meaning of the simple form: men demāklik ne bēhayālīq dur 'what an impudence it is to say "I"!'
SS 9: 23, ev qoparmaqlīq erür duşvār Cayhün üstinā 'it is difficult to build a house upon the Amu Darya' L Div. 161: 10, telbā bolmaqlīqtin özgā čāra yoq tur maŋga 'there is no other way out for me than to become mad' B Sam. 19: 11.

77. Verbal Noun of the Aorist.

a. This verbal noun is formed with the suffixes -r, -ar/-ār, -ur/-ür.

As to the use of these suffixes the following rules exist: (a) -r is added to verb stems ending in a vowel: başla-r 'beginning', biti-r 'writing', oqu-r 'reading'; archaic forms in -yur/-yür sometimes occur in authors of the first half of the fifteenth century, and in Šībānī, e. g., oyna-yur 'dancing' LN 151a: 3, örtä-yür 'burning' (tr.) LN 155a: 10, qapsa-yur 'occupying' Sak. Div. 25a: 2, sözlä-yür 'speaking' Šīb. Div. 44b: 8, avla-yur 'hunting' *ibid.* (b) Verb stems of one syllable take -ar/-ār, less frequently -ur/-ür, e. g., ač-ar 'opening', aq-ar 'flowing', at-ar 'throwing', baq-ar 'looking', bat-ar 'sinking', buz-ar 'spoiling, destroying', ček-ār 'pulling', čiq-ar 'going out', čom-ar 'diving', en-ār 'descending', et-ār 'doing', ič-ār 'drinking', keč-ār 'passing along', kes-ār 'cutting', ket-ār 'going', key-ār 'putting on', kir-ār 'going in', kör-ār 'seeing', köy-ār 'burning', kül-ār 'laughing', min-ār 'mounting, ascending', ög-ār 'praising', öl-ār 'dying', öp-ār 'kissing', qač-ar 'running away', qop-ar 'rising', qorq-ar 'fearing', qoy-ar 'putting', sač-ar 'scattering', sev-ār 'loving', sor-ar 'asking', tap-ar 'finding', tart-ar 'pulling', teg-ār

'reaching, touching', t̄iy-ar 'holding back', toğ-ar 'being born', tök-är 'pouring', tur-ar (also tur-ur) 'standing', tut-ar 'holding', tüş-är 'falling; descending', uç-ar 'flying', ur-ar 'beating', yağ-ar 'raining', yet-är 'reaching'; with -ur/-ür: al-ur 'taking', ayt-ur 'saying', bar-ur 'going', ber-ür 'giving', bil-ür 'knowing', bol-ur 'being, becoming', çal-ur 'playing (an instrument)', er-ür 'it is', kel-ür 'coming', qıl-ur 'doing, making', sön-ür 'being extinguished', tur-ur (also tur-ar) 'standing', yat-ur 'lying'. (c) Stems of more than one syllable take -ur/-ür: atlan-ur 'mounting a horse', öltür-ür 'killing'.

b. Uses of this verbal noun are as follows:

(1) Action noun: agr̄r̄ 'ache', tapar 'act of finding'; kün u tün manğa ne qarār u ne olturur 'day and night I have neither peace nor rest' BŠ II 32b: 20, Mişir-din erür kelürüm uşbu dam 'I am coming from Egypt right now' H 74a: 4, yolnıng qay sarı çiqarī ma' lüm bolğay 'it will be found out in which direction the road leads' B 97b: 5, adālat qilur fikridā bar edim 'I had the intention of administering justice' Isk. 210b: 6 below, māni' dur barurğa 'he hinders from going' Kull. S 473b: 5, ūd çalargā hām qābilıyati bar 'he also has a talent for playing the lute' Mac. 93b: 3, barṭaraf qilḡil vafā istār-ni eldin 'despair of expecting faithfulness from people' BŠ I 240: 5, başima āfat kelürni bilmädim 'I did not know that (such a) calamity would befall me' Ub. T 32b: 12, çiqarda yoluqtı manğa röbarō 'on going out he met me face to face' Isk. 211a: 2, yürürdin harsun 'let him grow tired of walking' Şayb. Vāmb. 144: 49, talāfi qilurdin burun 'before replacing (it)' N Quatr. 70: 17.

(2) Agent noun: eşitür körärgä yağşı bolğay 'it will be good for him who hears and sees' B 31b: 12, ötär dünyā 'the transitory world' B 29a: 3, yeti yaşar oğlı bar erdi 'he had a seven-year-old son' N Quatr. 106: 18, körüşür yer 'meeting place' B 103a: 4, olturur yer 'seat, sitting place' Ub. Ü 18a: 6, men Hindüstānga kelür yıl Hārīdin keldi 'in the year I came to India, he

came from Herat' B 169b: 4. With the words čagda, hālatta, maħalda, it forms temporal phrases: cān be-rūr čagda 'on dying' L Div. 110: 5, barham urma, ey şabā, tarar maħalda zulfīnī 'don't dishevel, O zephyr, his curling locks when he is combing them' 'Ub. Ū49a: 1 below. With postpositions: uruşur čaglıq hālī yoq tur 'he has no strength left to fight' Şayb. Vāmb. 158: 66, kūn čiqar saridīn 'from the east' Z 76: 4. The active form is sometimes used as passive: qilur işimni bilmādim 'I did not know what to do' B 119a: 4, sevār cānīm 'my beloved' G Örn. IV, 4, FK 62: 1, sevār at 'pet horse' H 35b: 6.

78. Verbal Noun in -mas/-mās (negative aorist).

The uses of this verbal noun are the same as those of the verbal noun in -r, etc., namely:

a. Action noun: mustacāb olmasī (olmas-ī) a-nīng 'the not fulfilling of it' Navā'ī Mab. 45: 5, maynī emdi aǧzīma almas hayālīm bar dur 'now I have the intention of not taking wine into my mouth' FK 56b: 7, yār aǧiz ačmasǧa dardīm sorǧalī taptīm sabab 'I discovered the reason why the beloved did not open his mouth to ask about my pain' Navā'ī Mab. 9: 2, ičmāsīmni čūn bilürlār edi, taklīf qilmadılar 'as they knew that I did not drink, they did not make any offer' B 187a: 13, may iç paymāna tolmasdīn burunraq 'drink wine before a cup has been filled' Dahn. 233b: 5.

b. Agent noun: şahrī vā bāzārīda türkī bilmās kişi yoq tur 'in the town (of Andijan) and its market there is nobody who does not know Turkish' B 2b: 3, tegmās kişi 'a worthless man' N Quatr. 107: 20, čagīr ičmās maħalda 'when he did not drink wine' B 68b: 5; in passive meaning: očürä almas işyān otin öz hirmānīngǧa salma 'don't throw the unextinguishable fire of rebellion upon your stack of wheat' Maħb. 194: 11, qilmas işlārni qilmaq 'to do works which should not be done' Maħb. 28: 14.

c. Negative abstract nouns formed with the suffix -maslıq/-māslik: bilmāslik 'ignorance, ešitmāslik

'not hearing, deafness', körmäslik 'not seeing, sightlessness, blindness', tükänmäslük 'inexhaustibility', yärning sevmäsligi dur cānuma kār äylägän 'the fact that (my) beloved does not love me has an effect on my mind' L Div. 144: 2.

79. Verbal noun in -mīš/-miš.

This verbal noun, which is common in the Central Asian Turkic texts of the eleventh-fourteenth centuries, is very rarely found in Chagatay: Navrūz öz sīrrinī Bulbulğa aymiši 'Navruz's telling his own secret to Bulbul' GN 61a: 3, qudratīndan (sic!) qılmamīš iš yoq turur 'there is nothing that is not created by (God's) power' Šib. Div. 3a: 9.

In standard Chagatay the form in -mīš/-miš is primarily used in finite forms (see sections 107-110), its function of verbal noun having been transferred upon the verbal noun in -gān/-gän.

Gerunds

80. The gerund expresses an action of the verb in the form of a verbal adverb. As a verb it may take a subject, an object, and adverbial modifiers. It may serve as the logical predicate of the word groups which correspond to subordinate clauses in English, but, except in poetry (cf. section 126), it does not function as the predicate of a sentence.

There are the following gerunds in Chagatay:

81. Gerund in -a/-ä, y (imperfect gerund).

Verb stems ending in a consonant take -a/-ä, those ending in a vowel take -y: al-a 'by taking', kör-ä 'by seeing', de-y 'by saying', oqu-y 'by reading'; the negative form is in -ma-y/-mä-y: al-ma-y 'by not taking', oqu-ma-y 'by not reading'. In poetry, for metrical convenience, the archaic forms in -yu/-yü are sometimes also found: yigla-yu 'by weeping', istä-yü 'by searching' (gerund forms in -u/-ü from verb stems ending in a consonant are not attested).

Uses of this gerund are as follows:

a. To indicate the manner of an action: qīya baq- 'to cast a side glance' (literally: to look murderously) L Div. 141: 7, yandura ber- 'to give back' B 8a: 8, ya-šura 'secretly, in secret' H 71a: 5, yığlayu kirdi ḥarām ičrā 'he entered the harem weeping' H 57a: 12.

Used in doubles this gerund expresses iterative, repeating, continuous or customary action: bolur āsān bara bara muškil 'what is difficult becomes gradually easy' (literally: by going and going again) BŠ I 119: 13, qayğunğni čekä čekä qarip tur Bābur 'Babur has grown old sorrowing for you constantly' BŠ II 311: 15, Ibrāhīm Ḥusayn Mīrzā Hārī čağirini ifrāt bilä ičä ičä oq atası zamānida öldi 'Ibrāhīm Ḥusayn Mīrzā, by drinking the wine of Herat intemperately, died during the very lifetime of his father' B Ilm. 208: 2 below.

b. To express time: both simultaneity and anteriority: āftāb oltura tağqa yavuq yettim 'at sunset I arrived in the vicinity of the mountain' B 115b: 2, bu-ḥarī kamraq bola isig suyi bilä yuvdum 'as soon as the steam (of boiled pepper) diminished, I washed (my wound) in its warm water' B Ilm. 472: 2.

This gerund is also found as the first component of verbal expressions consisting of two synonyms: sonğimizdin erišä yettilär 'they reached us' Šayb. Vāmb. 74: 3, eligini bandidin tüşürä čaptı 'he snipped off his (enemy's) hand at the wrist' B 38b: 9.

c. To indicate purpose or aim: meni körä keldi 'he came to see me' B 60a: 8, Taşkandda qışlay bardı 'he went to spend the winter in Samarkand' Z 45b: 15, quş sala bardı 'he went to hawk' Z 9a: 8, Mālik Yūsufni yoqlap tilätä yibärgäni '(the fact that) Mālik, realizing Joseph's disappearance, sends (a man) to search for him' H 13a: 1.

d. To indicate the limit of the main action: an-din toya ičti 'he drank of it until his thirst was quenched' TŠ II 306a: 1, toya körsün seni 'let him see you enough' Atā'ī 268: 17, ay yüzünğni körmädim bir kün qana 'not even for a day did I see your moon-like face enough' L Div. P 96b: 10.

e. The following verbs used with the imperfect gerund of other verbs form various verbal compounds:

al- 'to take' expressing ability or possibility: bola alur 'it may be' Kull. S 24a: 4, bu kitābnī Türk tiligä tarcoma qıla algay-mu men 'will I be able to translate this book into the Turkic language?' Kull. S 52b: 13, körmägän kiši inana almas 'he who did not see it cannot believe it' Mac. 60a: 12.

başla- 'to begin': aqara başladī baş u tökülä başladī tiš 'the head began to turn white and the teeth began to fall out' FK 76b: 12, qan saça başladī yigidin közi 'his eyes began to shed blood (= bloody tears) from weeping' H 42a: 4. Instead of the gerund sometimes the verbal noun in -maq/-mäk is used: ulus başladī 'arzi-häl äylämäk, Sikandar bilä qıl u qäl äylämäk 'people began to come forward with their requests and to converse with Alexander' Isk. 209b: 16.

ber- 'to give', denoting an action performed for the sake of others, or expressing the quickness of an action: hän yigip oqlan uşagin yäksän örgätä berdi barigä imän 'the Khan assembled his sons and children, and taught all of them the religion in the same way' Şayb. Vāmb. 82: 26, qoya ber 'let go' Mab. 53: 2, mu ammāni bitip anğa tuta berdim 'I wrote down the riddle and handed it to him' Kull. R 664a: 18, yağı qaça berdi 'the enemy ran away quickly' B 198b: 6.

bil- 'to know; to be able', used in its negative form to denote impossibility: hēc kim meni halāş etä bilmäs mägär Hudā 'no one but God is able to save me' G Div. 99b: 7, tagyir etä bilmän hukm-i qazāni 'I cannot alter the decree of fate' G Örn. XLVII, 5, esi azdi tiya bilmäy özini 'she fainted away, not being able to control herself' GN 63b: 9.

bol- 'to be, become', to denote ability or possibility (rare): anamğa hüd mumkin emäs edi, kim mundaq söz ayta bolgay 'it was not possible even for my mother to say such words' B 102a: 3. In this meaning bol- is more frequently used with the gerund in -p (section 85 d) or the conditional in -sa/-sä (section 95 e).

kel- 'to come', to denote an action or state lasting from an earlier date: bu vilāyatlar qadīmdin Türkkā bola kelgān dur 'these provinces have belonged to the Turks for ages' B 224a: 12, hamīša yamanlıq vā buzuq-çiliq Moğol ulusidīn bola kelgān dur 'wickedness and destructiveness always used to come from the Mongolian people' B 64b: 11.

kiriş- 'to enter together' denoting beginning: yamğur yağa kirişti 'it began to rain' B Ilm. 470: 11, atlar yiqilip olā kirişti 'horses began to die off' B 17a: 4.

kör- 'to see', signifying 'to try': 'āşīqlarqa qata körgil özünġni 'try to join lovers' LN 151b: 11, tapa kör anī 'try to find it' N Örn. XXIV, 2, namāzga çıqa köräyin 'let me try to go to prayer' Kull. R 63a: 15.

qal- 'to remain', implying perseverance in an action: yol başında tura qaldı Mīrzā 'Mīrzā stopped along the way' Şayb. Vāmb. 68: 27, atalarimni körä qalgān siz 'you have seen my ancestors' Şayb. Vāmb. 104: 3, cahān husravlarī baqa qaldı yüzünġgā 'the kings of the world stood astonished at your face' LN 146b: 8, Sūhān suyini ötüp tüşüldi; ordunıġ kini tün yarimġaça kelā qaldı 'crossing the Suhan River we pitched camp; the rear of the army continued to come until midnight' B 223a: 3.

sal- 'to throw', in itā sal-: çünki darband içigā yetkünġ dur, Zālning köksigā urup itā sal 'when you reach the interior of the pass, stab and thrust (your sword) into Zal's bosom' SS 123: 388.

tur- (> dur-) 'to stand', expressing continuity: yārīmni körä turmaq üçün 'umr tilār men 'I want life to see my beloved steadily' Sak. Div. 32b: 6, meni tirig tuta durgān hayālī dur 'that which is keeping me alive is his image' L Div. 90: 4.

tüş- 'to fall; descend', denoting a rapid movement: Ahsīdin qaçip çiqqanda sizdin ayrıla tüşkändä Andicān keldim 'on my flight from Akhsi after parting company with you I came to Andijan' B 119a: 13,

izfirāb āylābān ata tūšti 'in nervous haste he suddenly shot' SS 152 : 224. On the other hand, the following example does not belong here: yaraša tūšti sarḡa sarvar-līg 'the leadership fell to your share deservedly' Šayb. Vāmb. III 14: 4.

yavuš- 'to near, approach, draw near': tarḡ ata yavušup edi 'the dawn had drawn near' B Ilm. 250: 10.

yaz- 'to miss, fail, err', used in the meaning of 'to come near to doing': ḡarq bola yazdī 'he came near to getting drowned' B Ilm. 310: 11, 'ālam örtānā yaz-dī damīndīn 'the world came near to taking fire from his sigh' GN 70b: 2.

yibār- 'to send': Haq subhānahu ayta yibārdi 'God — glory be to Him — revealed' TŠ I 296b: 12.

82. Gerund in -ḡač/-gāč, after voiceless consonants also -qač/-kāč (gerund of anteriority).

a. This gerund denotes an action which takes place immediately before the action of the main verb: ol bu sözni ešitkāč oldī ḡamūš 'as soon as he heard these words, he became silent' SS 49: 128, la'li kōḡlüm ḡālī-nī sorḡač tirildim 'as soon as his ruby lips asked about the condition of my heart, I revived' BV 13a: 15.

b. Sometimes the gerund phrase is introduced by the Persian conjunction tā ki 'as soon as': tā ki ol maydīn kōḡl cāmīda bolḡač cilvāḡār čihra-i Maḡsūd, mahv olḡay ḡāmol dam mā-'adā 'as soon as, from the wine, the face of the Sought-for One (i. e., God) appears in the goblet of the heart, at that very moment (everything that is) non-God vanishes' Kull. R 423b: 3.

83. Gerund in -ḡālī/-gāli, after voiceless consonants also -qālī/-kāli.

Uses of this gerund are as follows:

a. To indicate the starting point of the main action (inceptive gerund): kōḡlüm ḡazīn dur dilnavāzīm bargālī 'my heart is sorrowful since my beloved left' 'Ub. T 41a: 2, men olḡālī kōp oldī 'much time has elapsed since I died' FK 66b: 10. To emphasize the meaning, the postposition beri 'since' or the conjunction

tā (< Pers.) may also be used: ešikiŋg topraqida yer tapqali beri Gadā tāt-i Afridūn bilā taht-i Sulaymān istāmās 'since Gadā found a place in the dust of your threshold, he does not want Faridūn's crown and Solomon's throne' G Div. 121a: 5, tā bolgali dildār uşal ay maŋga hālīmni bilip qılmadi parvāy maŋga 'since that moon-faced one became my beloved, he has not been concerned for me although he knows my condition' BŞ II 313: 15.

b. To express purpose (gerund of purpose): meni köydürgali ol közi otluq köngülni taş etār, ğamzanī çaqmaq 'in order to set me on fire, that fire-eyed makes his heart flint and his glance steel' L Div. 93: 5-6. The gerund of purpose is often used with verbs of motion (synonym of the gerund in -a/-ä): hūrlar kelür erdilār aŋga bolgali čakar 'the houris came to serve him as maids' L Div. 82: 4, yetti sekkiz kişini ilgāri habar algali yibārildi 'seven or eight men were sent ahead to get the news' B 224b: 1.

c. With verbs signifying intention, resolution or inclination, this gerund is sometimes used to denote the indirect object of the main verb (objective gerund): bāda-i nāb ičkali 'azm āylāsā 'if he makes up his mind to drink pure wine' Kull. R 183b: 5, qopup čiqqali mayl körgüzdi hayl 'the knights stood up and were going to take leave' Isk. 209b: 9. Likewise, with adjectives as well: čün řab' mulāyim, bolur örgängali māyil 'nature is inclined to learn as long as it is tender' Kull. S 746b: 6, cān āġār řirīn labiŋġa ölgali darhōr emās 'if (your) lover is not suitable to die for your sweet lips' GS Nur. 19a: 6.

d. With the verbs yavuş- and yet-, this gerund indicates that the action is almost done: ölgali za'f ičidā yavuştum 'I came near to dying from weakness' FK 226b: 5, kelġaç köngül yarasi yavuşti onġalgali 'as soon as (my beloved) came, the wound of (my) heart came near to healing' FK 66b: 7, ölgali yettim 'I am on the brink of the grave' L Div. 132: margin.

e. With the verb qoy-: Šīrvīnni qayşar qoymadı Rūmdīn bargālī 'the emperor did not allow Šīrvīn to leave Byzantium' N Quatr. 85: 1.

84. Gerund in -ğunča/-günčä and -ğuča/-güçä, after voiceless consonants also -qunča/-künčä and -quča/-küčä.

a. This gerund is used to indicate an event occurring at the same time with the main action, or the ending point of it (terminative gerund): 'ālam bolğunča bu söz bolğusī turur 'as long as the world exists this word will (also) be valid' Z 38b: 18, bēhūd edi bolğuča vaqt-i saħar 'he was unconscious until it became dawn' H 9a: 2, āftāb batqunča 'till sunset' B 60b: 9, taŋg atqunča 'till dawn' Z 28b: 13, taŋg atquča id. BV 86: 3, FK 57a: 10, köz yumup ačqunča 'in the twinkling of an eye' GS Nur. 22a: 2 below, köz ačıp baquču id. BŠ I 478: 18, aralağunča 'meanwhile' B 65a: 10, uşal kabābdīn toyğunča yedim 'I have eaten enough of this roast meat' B 119b: 12, köz ačqıl, köz seni toyğunča körsün 'unveil your face that (my) eyes may see you enough' L Div. 30: 1, bağrı qatqunča kül- 'to be bursting with laughter' G Div. 102a: 1, mast bolğunča iç- 'to drink until getting tipsy' Kull. S 747b: 3 below, ol işni qılmağunča köŋgli tınmas erdi 'his heart (conscience) was not tranquil until he accomplished that job' Z 52b: 19, bolmağay körmäğüçä bāvar anğa 'he will not believe it unless he sees it' FK 4b: 13. The meaning is sometimes reinforced by the conjunction tā: yār hayālī bir-lä qāni' bol, tā bolğunča vuşul 'be satisfied with the image of the beloved until union with him takes place' G Div. 132b: 5, tā badandīn cānī ayrılmağunča bu muħāraba vā muqātaladīn ayrılmağay 'unless his soul leaves his body, he will not give up this war and slaughter' B 315a: 2.

b. This gerund is sometimes used to denote an action to which the action of the main verb is thought to be preferable (gerund of compensation): kişī vişāl tūni yāri bilä yatqunča camālī şam'ığa qılsun naşar taŋg

atqunča 'rather than lie with his beloved in the night of union, let him look into the candle of his (beloved's) beauty until daybreak' N Örn. XVIII, 1, bu sözlär de-günčä aqız qanımız 'instead of saying such words shed our blood' Isk. 209a: 11, zāhidā, bergüčä pand äylä özünġ tärk-i riyā 'O ascetic, instead of giving advice, give up hypocrisy yourself' FK 39a: 1.

c. The gerund in -ġučä/-güčä is originally nothing other than the equative of the verbal noun in -ġu/-gü meaning 'as large as, as much as, sufficient for'. This gerund with this meaning, which was very common in the pre-Chagatay period, is still found in Chagatay (used also as attribute or predicate noun): qilīč sogurgučä furşat bolmadī 'there was not sufficient time to draw (my) sword' B 107b: 2, öziniġ tab'ī ta-rīf qilgüčä bar 'he has so much poetic talent as to be worth being spoken of' Mac. 50a: 10. When in the fifteenth century the old gerund suffix: -ġinča/-ginčä, which had changed to -ġunča/-günčä, became confused with -ġučä/-güčä, the meaning of the latter was extended to the former and vice versa. Therefore, the gerund in -ġunča/-günčä in Chagatay sometimes has also the meaning above mentioned of the form in -ġučä/-güčä: bir ordu tüškünčä yer 'a place sufficient for the encamping of an army' B 48a: 12, anıġ muzd bergünčä vachi yoq erkän dur 'he had no money to pay the fare' Kull. R 60b: 18, ši'ri dēvān tartīb qilgünčä bolmay dur edi 'his poems were not sufficient for assembling a divan' B 68b: 9.

85. Gerund in -p, -ban/-bän (copulative gerund).

Stems ending in a vowel take the suffix directly: asra-p 'preserving', de-p 'saying', oqu-p 'reading', yürü-p 'walking'; those ending in a consonant insert a connective vowel: al-īp 'taking', kel-īp 'coming', qop-up 'rising', kör-üp 'seeing'. The negative form for both the gerund in -a/-ä, -y and the gerund in -p is formed with the suffix -ma-y/-mä-y; the negative form in -map is still very rare (not attested in and before

Navā'i): qal-map 'not remaining' H 38a: 11, qoy-map 'not letting' Šayb. Vámb. 176: 21, tur-map 'not resisting' B 105a: 8. The archaic form in -ban/-bän occurs only in poetry for metrical convenience.

a. The copulative gerund is chiefly used to join two or more verbs with the same subject, mood, and tense; the time of the actions performed by the gerunds and the main verb may be simultaneous or successive: ilgäri barıp turdı 'he went ahead and stopped' Z 42a: 5, sen olgungü barı bolup nābūd 'Thou (God) wilt exist after everything has been annihilated' SS 7: 14, Hažratnī körüp, sevünüp, maqşadlarığa yetip, atlardın tüşüp yüzlärini ayagığa sürttilär 'they saw His Majesty (Tamerlane), became glad, achieved their aim, alighted from their horses and rubbed their faces at his feet' Z 20a: 11; başlap means 'heading, at the head of': Mahdī Sulţān Bāysungur Mīrzānıñ ilgärinī başlap kelip bularnıñ üstigä turdılar 'Mahdī Sultan arrived heading the cavalry of Bāysungur Mīrzā and took up position against them' B 38b: 5. The copulative gerund may also join a verb and a noun: nedin dur kečä kündüz sargarıp bu iztirāb 'why is there this paleness and trouble day and night?' G Div. 103a: 3. Sometimes it depends on a noun: hōş tur bir tıra şām-i hacr ikki yār uçraşıp, tanışıp, birbirlärin muhkam quçuşup yiglaşip 'it is pleasant, if in a dark evening of separation two lovers meet, become acquainted with each other, embrace each other tightly and weep together' FK 196: 12.

b. The copulative gerund sometimes expresses manner: üç top bolup uruşuñlar 'fight in three groups' Z 42a: 6, yandaşıp oltur- 'to sit side by side' Kull. R 190b: 1, G Div. 100a: 12, duşman çerigi D. suyini yaqalap barur erdi 'the army of the enemy marched along the bank of the D. River' Z 21a: 14.

c. Repetition of action is expressed by the repetition of the gerund: āzarda bolğanlar qačıp qačıp Bāysungur Mīrzāğa kelä başladılar 'those who were displeased began to desert one by one and come to Bāysungur Mīrzā' B 57b: 9.

d. Verbal compounds formed with the copulative gerund and the following verbs:

bar- 'to go', to indicate moving off: alıp bar- 'to carry away' B 17b: 2, qačıp bar- 'to run away' B 52a: 5, yumalanıp bar- 'to roll away' B 104b: 14.

bol- 'to be, become', used in the negative form to denote impossibility: sözini filhāl anğlap bolmas edi 'it was impossible to understand his words at once' B 26a: 11, bu elni kişi man' qılıp bolmas 'no one is able to restrain these people' B 127b: 13, mundaq otı ki tutaşıp dur maŋga, bolmas turup 'a fire, such as that which broke out in me, cannot stop' N Div. 31b: 3.

čiq- 'to go up', in: minip čiq- id.: boldı qorgaŋga minip čiqmaq iši 'it was their aim to climb the fortress' Sayb. Vâmb. 90: 38.

kel- 'to come', to denote approach: alıp kel- 'to bring here' H 56b: 6, habar bilip kel- 'to bring news' Z 20b: 13, qačıp kel- 'to flee here' Z 24a: 1, kökdin enip keldi 'it descended from heaven' TŞ I 109b: 4, börini tutup kelä dur biz saŋga 'we are bringing you the wolf' H 9a: 14, maŋga kelgil uçup 'fly here to me' SS 187: 33, yanıp kel- 'to come back, return' N Quatr. 52: 8, yetip kel- 'to arrive here' B 119a: 7.

keltür- 'to bring', to indicate approach: bir kişini özi bilä alıp keltürdi 'he brought a man with him' Z 43a: 6, sāqī vā ḥabbāz pādšāh ṭa'āmīda zahr salıp keltürgāni 'the cupbearer's and the baker's putting poison into the food of the padishah' H 30b: 14.

qal- 'to remain, stay', to denote a state created by the finishing of the action: negä qaldıŋ ayrılıp cānān-dīn, ey nādān köŋgöl 'why did you part from your beloved, O silly heart?' 'Ub. T 27b: 13, atı harip qaldı 'his horse became tired' Z 17a: 2, baqıban qaldı hayālīŋgā közüm 'my eyes were astonished at your image' Sayb. Vâmb. 144: 42.

tašla- 'to throw away', to indicate completion of the action: bağırların söktürüp taşlatur erdi 'he used to have their hearts torn out' N Quatr. 81: 10.

tur- 'to stand', to indicate permanence of the action: uruš tartībīga mašgūl bolup turdilar 'they were occupied with preparations for war' Z 38b: 9.

yibār- 'to send', indicates completion of the action: bir nečā baš kesip yibardı 'he cut off a few heads' B 110: 8, aytīp yibār- 'to send word' Z 30a: 7, 268b: 12.

yürü- 'to walk', to indicate permanence of the action: su ornīga čagīr ičip yürürlär edi 'they used to drink wine instead of water' B 134b: 13, tevä kütüp yürür erdi 'he tended camels (by profession)' Kull. R 60b: 18.

86. Gerund in -may/-mäy and -mayin/-mäyin (negative gerund).

The gerund in -may/-mäy does duty for the negative forms of the gerunds in -a/-ä/-y and -p, and the gerund in -mayin/-mäyin (not from -madin/-mädin) replaces the negative form of the gerund in -ban/-bän. The gerund in -mayin/-mäyin is used only in poetry for metrical convenience.

a. Uses of the gerund in -may/-mäy: sözümgä cavāb tapa almay dami tutuldı 'he could not find an answer to my words and remained silent' OY 314a: 11, körmäy, bilmäy meni vafäsiz dep sen 'you call me untruthful without seeing and knowing me' BŠ II 324: 18, kelsä, öpmäy qoymağıl ağzını 'if he comes, do not leave him without kissing his mouth' 'Ub. Ü 64b: 5, bu söz, kim Hısayn Beg eşitip erdi, taḥqıq bolmay qaldı 'the news Hısayn Beg had heard did not prove to be true' Z 31b: 6, här kişi şükr-i ni'mat adā qılmay hām bolmas 'no one can do without giving thanks for benefits received' Bāyq. Ris. 2a: 11, kečä kündüz demäy hürām qılıñg 'travel day and night' SS 187: 26, on kün ötmäy yana atlandı hān 'before the passing of ten days the Khan rode off again' Şayb. Vāmb. XXIV, 86: 1.

b. Uses of the gerund in -mayin/-mäyin: āşıq u ma'sūq bolmaq birbirin tanışmayin 'being a lover and a beloved one, each without being acquainted with the other' FK 72b: 8, şāhid-i ma'nā ansızın uryān cilvāgār bola almayin hār yān 'the beauty of the thought is naked

without it (= without the gala dress of the literary style), because she cannot display her splendor in every direction' SS 19: 26, qılmayın mihr u vafā äylädi yüz cavr u cafā 'instead of giving proof of love and faithfulness, he committed endless injustice and tyranny' 'L . T 22b: 7.

Personal Signs

87. The personal signs serve to indicate the person of the subject in finite verb forms. There are the following kinds of personal signs in Chagatay:

a. Personal suffixes of various origin, used in the imperative and the voluntative moods:

Imperative		Voluntative	
Sg. 2.	zero or <u>-gıl/-gün</u>	Sg. 1.	<u>-(a)y(in)</u>
3.	<u>-sun</u> , <u>-dek</u>	Pl. 1.	<u>-(a)li(ng)</u>
Pl. 2.	<u>-ng(lar)</u> , <u>-ngiz(lar)</u>		
3.	<u>-sunlar</u> , <u>-deklär</u>		

b. Personal suffixes derived from possessive suffixes, used in the preterit and the conditional:

Sg. 1.	<u>-m</u>	Pl. 1.	<u>-q/-k</u>
2.	<u>-ng</u>	2.	<u>-ngiz</u> , pret. also <u>-nglar</u>
3.	zero	3.	<u>-lar</u>

c. Possessive suffixes, used only in the categorical future:

Sg. 1.	<u>-m</u>	Pl. 1.	<u>-miz</u>
2.	<u>-ng</u>	2.	<u>-nguz</u>
3.	<u>-si</u>	3.	<u>-ları</u> or <u>-silar</u>

d. Personal pronouns, used in the remaining verb forms:

Sg. 1. <u>men</u>	Pl. 1. <u>biz</u>
2. <u>sen</u>	2. <u>siz</u> , rarely <u>sizlär</u>
3. zero or <u>dur/tur</u> , less frequently <u>durur/turur</u>	3. <u>-lar</u> or <u>durlar/turlar</u>

Finite Forms

Basic Forms

88. The basic forms are those derived either directly from, or by adding a tense or mood sign to the verb stem. The following belong here:

Imperative

89. Verb stem + personal suffixes of various origin. The imperative occurs only in the second and third persons.

- Sg. 2. zero ending or -göl/-gil, -gün/-gin, after voiceless consonants also -qöl/-kil, -qün/-kin: al, algöl, algün 'take', tutqöl 'hold', kör, körgöl, körgün 'see', eşitkil 'hear, listen', yıglama 'don't weep', ğam yemägil 'don't worry'.
3. -sun/-sün, -dek: barsun 'let him go', kirsün 'let him enter', asradek 'let him preserve', kördek 'let him see'.
- Pl. 2. (cf. section 7 A. [2]) -ng, -ing/-ing/-ung/-ung, -ngiz, -ingiz/-ingiz/-ungiz/-ungiz (less frequently -unguz/-ungüz), -nglar etc., -ngizlar etc.: äyläng 'do', almäng 'don't take', körüng 'see', salüngiz 'throw', tutüngiz 'hold', turünguz 'stand', sorüngizlar 'ask a question'.
3. -sunlar/-sünlär, -deklär: qilsunlar 'let them do', sordeklär 'let them ask a question'.

a. Verb stems ending in -ar/-är sometimes take -u/-ü in the second person singular of the imperative: baru 'go', qaytaru 'turn back', qutqaru 'save (me)', yibärü 'send', e. g., ey şabā, ävāra könglüm istäyü här yan baru; vādī u tağ u biyābānlarnī bir bir ahtarū 'O zephyr, go in all directions to seek my vagabond heart; search through valleys, mountains, and deserts one by one' N Örn. XXIV, 1. On the other hand, the form barī 'go', as a variant of baru, quoted by the author of the Abušqa (ed. Velyaminov-Zernov, p. 127, ed. Vámbéry-Budenz, p. 30) is not attested in texts.

b. The particle -či/-či, which is common in several modern Turkic languages (see PhTF I, Index), is sometimes attached to the singular 2nd person to give an overtone of politeness to the order: ey vādī-yi Ayman ičrā qoyči, it men sanğa, öz qaşınğda qoy-či 'O shepherd in the desert of Yemen, I am your dog, please let me stay with you' LM P 93b: 14, ičmāğān bolsanğ, Şibānī, bar-či ol mayhānağa 'if you were one who did not (yet) drink, Şibānī, please go to that tavern' Şib. Div. 94b: 4.

c. The forms in -dek and -deklār are mainly found in Navā'ī: istāgünčā. bāda ičdek zahr davrān baz-mīda 'instead of asking for wine, he shall drink poison in the feast of fortune' FK 50a: 7, cunūnumdīn parīrō-yumğa gār savdā aşar qilsa, bitideklār közi könglüm qoşidīn tōksā qan ta'vīz 'if because of my madness my fairy-faced is taken with lovesickness, let them write an amulet with the blood which his eyes poured out of the cup of my heart' N Örn. XIV, 5. Apart from Navā'ī the form in -dek is also attested in Yūsuf Amīrī's Dahnāma: biti tek emdi tārīhini kātīb 'let the writer write the date (of his work) now' 271b: 5.

90. Uses of the Imperative:

a. The imperative is used in commands (including requests, entreaties, summons, prescriptions, exhortations, etc.) and prohibitions (negative commands): kel, ey cān bulbulī, parvāz qilğın, şahānşah madhīnī

ägāz qilgīn 'come, O nightingale of the soul, fly (here) and start singing the praise of the king of kings' GN 58b: 9, barčanī zindānga salīnglar 'throw all of them in prison' H 70b: 6, ölümdin emdi demāngiz söz 'don't speak of death now' 'Ub. Ü 36b: 5.

b. The imperative is used to express doubt (dubitative imperative): šahanšahlīq qačan tegsün gadāga 'when should royal dignity fall to a beggar?' LN 149a: 10, Miṣr šahī bolmasun ol Yūsufum 'could it be that the king of Egypt is my Joseph?' H 67: 11.

c. The imperative may be used in subordinate clauses: andaq qil, kim songra pašimān bolma 'act so that you may not be sorry later' BS II 310: 4, bir kiši, kim i'timādiṅ aṅga bolgay, yibärü, kim Rūmda salṭanat qilsun 'send a man whom you have confidence in that he may rule in Byzantium' N Quatr. 84: 16-17.

Voluntative

91. The voluntative which occurs only in the first person, is used to express a wish or a proposal to perform an action. It is formed with the following suffixes:

Sg. 1. -(a)y/- (ä)y, -(a)yīn/- (ä)yīn, -(a)yīm/- (ä)yīm (Z), -(a)y/- (ä)y men (H, rare): bitiy 'let me write', nāylāyīn 'what shall I do?', netāy id., baray 'let me go', qīlayīn 'let me do', qīlayīm id. (Z), qīlay men id. (H); yā Rab, ne dey alarnī, ki miskīn Navāyīni bēhūš u 'aql ... qıldīlar 'O Lord, what shall I call those who made poor Navā'ī insane and foolish?' N Örn. XXII, 7, šām-i 'ayš özni özüm mast qīlay 'in the evening of pleasure let me make myself drunk' FK 228a: 5, manāra üs-tidä çiqayīm vā här sarī köz salayīm 'let me go up into the minaret and take a look in all directions' Z 47b: 14.

Pl. 1. -(a)lī/- (ä)lī, -(a)līṅ/- (ä)līṅ, -(a)līm/- (ä)līm (LN, rare): oqulı 'let us read', ölturalı 'let us

sit down', ičäliŋg 'let us drink', ičälim id. (LN); ol cum-ladın avval Samarqand ahlığa šurū qılalī 'first of all let us start with the people of Samarkand' Mac. 94b: 4, qılalīŋg 'azm-i rāh 'let us start on our way' H 20b: 14.

Preterit

92. Stem + tense sign -d + personal suffixes derived from possessive suffixes (section 87 b). After stem final t always, and after č, k, p, q, s, š usually, the tense sign is -t.

Sg. 1.	<u>aldīm</u> 'I took'	<u>kettim</u> 'I went'	<u>oqudum</u> 'I read'	<u>tüštüm</u> 'I fell'
2.	<u>aldīŋg</u>	<u>kettiŋg</u>	<u>oquduŋg</u>	<u>tüštüŋg</u>
3.	<u>aldī</u>	<u>ketti</u>	<u>oqudī</u>	<u>tüšti</u>
Pl. 1.	<u>alduq</u>	<u>kettük</u>	<u>oquduq</u>	<u>tüštük</u>
2.	<u>aldīŋgiz</u>	<u>kettiŋgiz</u>	<u>oquduŋguz</u>	<u>tüštüŋgüz</u>
	<u>aldīŋglar</u>	<u>kettiŋglar</u>	<u>oquduŋglar</u>	<u>tüštüŋglar</u>
3.	<u>aldılar</u>	<u>kettilər</u>	<u>oqudılar</u>	<u>tüştilər</u>

The suffix -dīŋgizlar is attested in the Zafarnāma: dediŋgizlär 'you (plur.) said'.

Negative: almadīm 'I did not take', ketmādim 'I did not go'.

93. Uses of the Preterit:

a. The preterit, like the past tense in English, commonly indicates an event as taking place in the past: ey Navāyī, 'išq ara vaşl istādük, küldüŋg basī; bizni uşbu mudda'ada mulzam ettiŋg 'āqibat 'O Navā'ī, we wanted union in love, you laughed much; finally you condemned us for this action' FK 24b: 8, sizgä ayttuq, inan-madiŋgiz 'we told you (= 2nd pers. sg. polite form), (but) you did not believe' Kull. R 57a: 25, sordī kim: sizlär hēč söz dediŋgizlär mü? alar dedilər: yoq 'he asked: did you tell anything? they said: no' Z 25a: 4.

b. In general statements the preterit may replace the aorist: zamān ahlī ziyān ahlī dur: hār kim alarğa yavuštī, Haqdīn yīraq tūštī; hār kim alardīn ayru tūštī, Haqñıñ yaqınlarıǵa yoluquštī 'timeservers are people who bring perdition: he who joins them, becomes estranged from God; he who holds aloof from them, gets near to God' Maḥb. 192: 18.

c. The preterit is sometimes used to denote an action which will undoubtedly occur in the future: meni ešikıñdin, netäy, sürdi firāq; qıl čāra, yoq ersä meni öltürdi firāq 'what shall I do! the separation has expelled me from your door; find a remedy, otherwise the separation will kill me' BŠ II 317: 18. Likewise, the direct preterit is often used in subordinate clauses depending on verbs of command to denote that the command is considered as fulfilled: buyurdī, kim ol biriniñ qızını ol biriniñ oǵlıǵa berdilär 'he ordered each one to give his daughter to the son of another' N Quatr. 96: 5-6.

d. In some expressions the preterit has the force of the English auxiliary could or would: čū tebrändi ol ikki čerig ravān, dedıñ, kim yiqılǵusı dur bu cahān 'when those two armies set out quickly, you could have said that the world would collapse' Z 25a: 14-15, šād etsāñǵ äǵār luḥ etibān, netti, ne boldī, vaşlıñ bilä bu hasta Gadā köñglini, hāñim 'if you gladdened kindly the heart of this sick Gadā by your union, what would it do, what would it be, O my prince?' G Örn. XXXVI, 7.

e. The copula dur/durlar, added to the preterit, serves to reinforce the meaning: az furşatda huḩuḩnı bitidi, kim ol fan ustādları ottuz yıldı anča bitimädı durlar 'in a short time he learned calligraphy (to such a degree) that masters of this art were not able to write so beautifully in thirty years (as he could)' Mac. 79b: 12.

f. Sometimes bolǵay 'will be' is added to the preterit to denote indefiniteness: on miñǵ evlük kişi çıqtı bolǵay 'ten thousand families may have moved away' Şayb. Vāmb. 132: 18. In interrogative sentences bolǵay has a dubitative meaning: rahmı paydā boldı mu bolǵay

anıñg taş köñgülidä 'I wonder if pity arose in his stony heart' L Div. 31: 4.

Conditional

94. Present of the Conditional: Stem + mood sign -sa + personal suffixes derived from possessive suffixes (section 87 b).

Sg. 1.	<u>barsam</u> 'if I go'	<u>körsäm</u> 'if I see'
2.	<u>barsaŋg</u>	<u>körsäŋg</u>
3.	<u>barsa</u>	<u>körsä</u>
Pl. 1.	<u>barsaq</u>	<u>körsäk</u>
2.	<u>barsaŋgiz</u>	<u>körsäŋgiz</u>
3.	<u>barsalar</u>	<u>körsälär</u>

Negative: barmasam 'if I don't go', körmäsäm 'if I don't see'.

95. The present of the conditional is used as follows:

a. In the protasis of conditional sentences to express simple condition (nothing implied with regard to fulfillment): äsäyış tiläsäŋg, 'ālam ahlīga hämdam bolma 'if you want quiet, do not associate with people of the world' Maḥb. 192: 16.

b. In main clauses to express wish or request: köŋgli tilägän murädğa yetsä kişi, yā barča murādların tärk etsä kişi 'one should achieve the aim his heart wishes, or should give up all of his aims' BŞ II 309: 5, qaysi mavzi'ni ki manzil äyläsä ol şahsuvār, kečä taŋg atqunča qılsaŋ päsbanlıg iḥtiyār; salsaŋ özni içkəri, gär gäyib olsa pardadār; qavsa çıqsanğ, qavmasa dargāh ara tutsanğ qarār 'at any place where that excellent horseman stays (for the night), (please) stand on guard at night till daybreak; slip in when the chamberlain is absent; if he (the chamberlain) expels you, go out; if he does not, stay at the door' N Örn. 58: 16-21.

c. As in Ottoman Turkish and in other Turkish dialects the present of the conditional is sometimes used in narrations instead of the indicative: uşal hında bu at-lıqlar . . . kirdilär; körsäm, kim Qutluq Muḥammad Barlas vä Babay Pargārī . . . yetip keldilär 'at this very moment these horsemen entered . . . (the garden); I saw that Qutluq Muḥammad Barlas and Babay Pargārī had arrived' B 119a: 6.

d. bolsa means 'however, as for' (cf. Ottoman Turkish ise): emdi hām bolsa tavaquq' ol turur 'now, however, our hope is' Z 33a: 12.

e. The auxiliary verb bol- is often used with the present of the conditional to express possibility or impossibility. The subject of bol- is usually indefinite: yolnı qulavuz bilä tapsa bolur 'one can find the way with a guide' Maḥz. 120b: 9, ḥaṭṭıngnı hūd taşvış bilä oqusa bola dur 'your letter is very difficult to read' B 349b: 2, anıng ahdığa i'timād qılsa bolmas 'one cannot depend on his promise' Z 33a: 17. Definite subject (rare): ne şabr etsäm bōlur, nē ṭāqatım bar 'I have neither patience nor force' GN 63a: 4.

f. The word keräk 'necessary, needed' used with the conditional serves as necessitative: körsäm keräk ay u kün bulutsız 'I must see the moon and the sun without clouds' L Div. 148: margin, er keräk emgäk bilä tapsa ḥuzūr 'a man must find tranquillity in work' Maḥz. 118b: 8, keräk tur raqam tapsa šahnāma'ī 'a book of kings must be written' Kull. R 396b: 16.

96. Preterit of the Conditional: -sam e(r)di.

a. In the protasis of conditional sentences to express a past condition contrary to fact: 'işq äğär qılmasa erdi in'am, bar edi barça işim nāfarcām 'if (God) had not granted (me) love, all of my actions would have come to a bad end' Şayb. Vāmb. 2: 8.

b. In relative clauses to indicate past tense: könglümdä ne ma'nā bolsa erdi paydā, til äylär edi naẓm libāsida adā 'my tongue expressed the ideas that arose in my mind in the garment of verse' GS Nur. 3a: 10, här

qačan atlansa edi nāgahān, titrār edi barča zamīn u zamān 'every time he mounted quickly, the whole world quaked' H 39a: 2.

97. Conditional of the Preterit: -dīm e(r)sä.

The conditional of the preterit is used to indicate:

a. Simple condition in the past: yangi cān maṅga berdi ersä Hudā; anī hām kelmišām qilurğa fidā 'if God gave me a new soul, I am come to sacrifice it, too' SS 183: 325.

b. Past time: atiniṅ yürüşigä. baqtīm ersä, dedim 'when I beheld the gait of his horse, I said' OY 314a: 7, keldük esä, tapmaduq anī 'when we returned, we did not find him' H 68b: 14.

Future-Optative

98. Stem + tense-mood sign -ğay/-gäy (after voiceless consonants mostly -qay/-käy; in poetry also -ğa/-gä, resp. -qa/-kä) + personal pronouns.

Sg. 1.	<u>qilğa(y) men</u> 'I will (shall, want to) do'	<u>tapqa(y) men</u> 'I will (shall, want to) find'	<u>bilgä(y) men</u> 'I will (shall, want to) know'
2.	<u>qilğa(y) sen</u>	<u>tapqa(y) sen</u>	<u>bilgä(y) sen</u>
3.	<u>qilğa(y)</u>	<u>tapqa(y)</u>	<u>bilgä(y)</u>
Pl. 1.	<u>qilğa(y) biz</u>	<u>tapqa(y) biz</u>	<u>bilgä(y) biz</u>
2.	<u>qilğa(y) siz</u>	<u>tapqa(y) siz</u>	<u>bilgä(y) siz</u>
3.	<u>qilğaylar</u>	<u>tapqaylar</u>	<u>bilgäylär</u>

Negative: qilmağä(y) men 'I will (shall) not (don't want to) do', bilmäğä(y) men 'I will (shall) not (don't want to) know'.

99. Uses of the Future-Optative:

a. Future: ölsäm, bu 'ālam ahlidīn bolğay men āsūda 'if I die, I will be at peace from the people of the world' B Sam. 12: 20, pašimān bolğa sen āhīr 'finally,

you will be sorry (for it)' LN 153a: 1, Samarqandnī mu-hāsara qilğay biz 'we will lay siege to Samarkand' B 39a: 5, umīdimiz ol turur, kim ... şulğ qilğay siz 'our hope is that you will make peace' Z 46b: 7.

b. Wish, request, or command: til birlä neçük qilğa men izhār sanğa 'how shall I tell you (my situation) orally?' BV 6b: 11, rōzī qilğay Hudāy nuşrat sizgä 'may God give you victory' BŠ II, 316: 4.

c. The future-optative is sometimes used to denote a general truth (gnomic future-optative), and is usually translated by the English present: här kişi kim bir-rävğä qazğay çäh, tüşkäy ol çäh ara özi nāgäh 'he who digs a pit for somebody, soon falls himself into the pit', i. e., 'harm watch, harm catch' SS 156: 341, şäh ol dur, ki almağay vā birğäy 'a king is one who does not take, but gives' Maḥb. 85: 16.

d. Guess: qorgandīn daryā bir oq atīmī bolğay 'the river is approximately at bowshot distance from the fortress' B 4a: 8, bu maḥla' aning bolğay 'the following introductory distich is probably by him' Mac. 98b: 6.

100. Preterit of the Future-Optative: -ğay e(r)dim, plur. 3. -ğay e(r)dilär or -ğaylar e(r)di; in the LN also qilğaydī 157b: 2, bolğadī 157b: 3.

This form has the following uses:

a. To express conjecture in the past: taḥmīnan altī yaşimda bolğay erdim 'I may have been at the age of about six' Kull. R 663b: 19, kiçik hān azraq kişi bilä kelip edi; miñğdin köpräk, ikki miñğdin azraq bolğay edi 'the little Khan had come with rather few men; (their number) may have been more than one thousand, (but) less than two thousand' B 103a: 11.

b. To denote an unfulfilled wish, usually reinforced by the desiderative particle kāškī: ey kāškī men bolğay edim alında ḥādīm 'O had I only been his servant' L Div. 82: 1, qılmağay erdim yüzin körmäk tamannā kāškī 'if only I had not wanted to see his face' Bāyq. Div. 232: 10.

c. This form is also used in the apodosis of a condition contrary to fact: ičmägäy erdim tana''um dav-rıda cām-i vişāl, bilsām erdi hacrdın bolur bu davrān özgäčä 'I would not have emptied the cup of union at the time of happiness, if I had known that this time would change because of the separation' Bāyq. Div. 140: 8-9.

101. The Future-Optative form in -a/-ä (from -ğa/-gä) taken over from Oghuz is sometimes found in poetry (only the 3rd person singular is attested). Its uses are as follows:

a. Aorist — future: ne taŋg, gār tešä qaṭra su tašni 'no wonder that a drop of water hollows out the stone' Navā'i Mab. 26, qorqaram, köŋlüm bu ğamdın yarıla 'I fear that my heart will break because of this grief' L Div. P 95b: 13, DAN 1926, p. 79: 5, qavlidın yangan kiši nāmard ola 'he who goes back on his word is not a man' L Div. 96a: 5.

b. Optative: köz tutar men, kim közümnüŋ suyı-dın köŋlidä tuḡm-i maḡabbat tarıla 'I expect that from the water of my eyes the seed of love may grow in his heart' L Div. P 96a: 2, Mab. 62, (muradım uşbu erür) naḡl-i qaddım ğayrat-i şimşād ola, miḡnat u ğamdın köŋ-ül āzād ola '(my desire is that) the tree of my stature be envied by the boxtree, (and) my heart be free from care and grief' H 46a: 7.

Forms from Verbal Nouns

Forms from the Verbal Nouns in -r or -mas

102. Aorist: Stem + -(a, u)r + personal pronouns.

- | | | |
|--------|--------------------------|---------------------------|
| Sg. 1. | <u>alur men</u> 'I take' | <u>kelür men</u> 'I come' |
| 2. | <u>alur sen</u> | <u>kelür sen</u> |
| 3. | <u>alur</u> | <u>kelür</u> |

- Pl. 1. alur biz kelür biz
2. alur siz, tapınur kelür siz
sizlär 'you worship'
 (TŞ)
3. alurlar kelürlär

In poetry, in the first person singular, the Azerbaijani forms in -am/-äm are also often used: baruram 'I go', bilüräm 'I know'.

Negative: Stem + -mas/-mäs + personal pronouns.

- Sg. 1. barmas men bilmäs men
 'I don't go' 'I don't know'
2. barmas sen bilmäs sen
3. barmas bilmäs, bilmäs dur (Şibānī)
- Pl. 1. barmas biz bilmäs biz
2. barmas siz bilmäs siz
3. barmaslar bilmäslär

In poetry, the following Azerbaijani forms also occur: tap-man 'I don't find', qıl-man 'I don't do', bil-män 'I don't know', istä-män 'I don't want', and tap-manam 'I don't find' (Navā'ī); (2nd pers. sing.) dey al-manġ 'you cannot say' (Abušqa, ed. Velj. - Zer. p. 29), tapa al-manġ 'you cannot find' (ibid., quotation from Navā'ī), bil-mänġ mü 'do you not know?' (Abušqa, ed. Vámbéry-Budenz, p. 34.)

103. Uses of the Aorist:

a. The aorist denotes an action or state as indefinite, referring to no particular time: här kün beş yüz bayt äsänlġ bilä bitir 'every day he writes five hundred distichs easily' Mac. 98a: 10, şatrançnġ hüb oynar 'he plays chess well' Mac. 84a: 3 below, ay yūzi u uzun

saçi fikridä 'umr hōš kečär 'in thinking of her moonlike face and long hair life passes pleasantly' L Div. 111: 1, tapınmagum dur, olča sizlär tapınur sizlär 'I will not worship that which you worship' TS II, 306a: 13. Likewise, the aorist is commonly used in statements denoting a general truth (gnomic aorist): čečäk sevgän cafā-yi hār tarta 'he who likes flowers suffers the cruelty of the thorn' LN 148a: 11, öčkü yügürüp keyik bolmas 'a goat does not become a deer by running' Maḥb. 195: 11.

b. The aorist may be used to denote an action as now taking place, and so incomplete in present time: sizlär bu yosunluq sözlär siz 'you are speaking so' B 118b: 12 emdi bilmäs men, kim ol sulṭānumnuṅ ḥālī ne dur 'now I don't know how my prince is' G Örn. XXI, 5, mundin qorqaram, māniṅ naṣīḥatimni ešitmägäy 'I fear that he will not listen to my advice' Z 50b: 13.

c. The aorist in lively narrative is often used for the direct preterit (historical aorist): sorar bir bir hikāyatni mukarrar, erikmäy ol taqī aytur sarāsar '(Sūsan) asks in detail about the story repeatedly; and (Navrūz), without boredom, gives a full account' GN 74b: 2, yetmiş seksänčä ābdān yaraqlıq yigitlär kirkändä Sayyid Qāsimğa ḥabar bolur; uyquluq, köṅläkčän qopup, beš altı kişi bilä atqulap ura ura bularni čiqarur, bir nečä baš kesip yibār-di 'only when about seventy or eighty well-armed warriors enter (the fortress), does one notify Sayyid Qāsim; he leaps up sleepily, wearing only a shirt, and shooting and fighting with five or six men, he drives these out, and cuts (in the text: cut) off a few heads' B 110a: 6-8.

d. Future: barmaq keräk; sizni pādšāh kötärür-lär 'we must go; they will make you a ruler' B 118a: 9, sen bargil, men kelür men 'go you, I will come' Z 50b: 1, der raqīb: yararam Gadā yüräkin 'the rival says: I will split Gadā's heart' G Örn. XLIX, 9, 'āqībatu'l-amr bolur biz baham 'finally, we will be together' H 21b: 14.

104. Indirect Aorist: -r (negative: -mas) e(r)miš men, plur. 3rd -r (negative: -mas) e(r)mišlär or -rlar (negative: -maslar) e(r)mišlär.

The indirect aorist denotes an action or a state as known by the speaker either by hearing or by his own discovery: men Gadānī aytur ermiš sen kim öltürgüm durur 'you are said to have been accustomed to saying: I will kill Gadā' G Örn. XLVIII, 9, ol ki tüşümni tapar ermiš qanī 'where is he who is said to be interpreting my dream?' H 33a: 14, maŋga ğarīb hālatı boldı; 'ālamda cān vahmīdīn yamanraq nemā bolmas emiš 'I was overcome by a strange state of mind; it seems that there is nothing worse in the world than fear of death' B 118a: 3, 'İşq ahliniŋ ƙarıqın äylädim hōš, ey köngül; farq etmäs-lär emiš anda gadā u šāhnī 'I like the way of lovers, O heart; I see that there no distinction is made between a beggar and a king' 'Ub. T 36a: 3-4.

105. Preterit of the Aorist: -r (negative: -mas) e(r)-dim, plur. 3rd -rlar (negative: -maslar) e(r)di/e(r)dilər.

Uses of this verb form:

a. The preterit of the aorist denotes an action or a state conceived as continued, customary or repeated in the past: tafakkurda turur erdim saĥargāh, ešiktin bir cuvānī kirdi nāgāh 'I was sunk in thought in the morning; a young man entered by the door suddenly' LN 144b: 3, maŋga hār yurtta alačuq yasar erdilär; alačuqta olturur edim 'they pitched a felt tent for me in every halting-place; I used to dwell in felt tents' B 120a: 9-10, hār kün 'iyādatiŋga kelür erdi 'every day he came to visit me' Kull. S 752a: 5, mardāna kiši edi; oqnī yaĥši atar edi, cavgānnī yaĥši oynar edi 'he was a brave man; he shot arrows well (and) played at polo well' B 13b: 14, maynī hüblarniŋ dodaĝı teg bilürlär erdilär 'they knew wine like the lips of beauties' Z 13a: 13.

b. The preterit of the aorist sometimes denotes an action as attempted or only intended: yüzüŋni körüp gül, uftanīban gül qaçar erdi, miskīn yügürä almadı tikān arasında 'the rose, seeing your face, was trying to run away for shame; (but) the poor thing was not able to run among the thorns' L Div. 15: 3-4, Ĥazrat atlanur erdi

'His Majesty (= Tamerlane) was about to get on horse-back' Z 32b: 7.

c. It is used in the apodosis of a past condition contrary to fact, sometimes also without the protasis: äylär erdim, ey köngül, köz bahridin durlar nigār, bolsa erdi lutf etip ol bēvafā mihmān maṅga 'I would have scattered, O heart, pearls out of the sea of my eyes, if that unfaithful (beloved) had been my guest' 'Ub. T 24b, oquy almagandin soṅg albatta taḡyīr berūr edinḡ 'after not being able to read (your own script) you would certainly have changed it' B 349b: 1, hayāl qīlur erdinḡ, kim fālāk yiqīl-gusī turur 'you would have imagined that the sky would collapse' Z 25a: 18.

d. The word bolḡay 'will be', added to the preterit of the aorist, gives the sentence a suppositive meaning: ol bu 'ināyatqa andaḡ mustaḡhar, kim ba'zī maḡalda pādšāh maḡlaḡatī üçün tenḡrilikdin hām tacāvuz qīlur erdi bolḡay 'he (= Hōca Ḥusayn Kīrnaḡī) stood in such great favor (with the padishah) that, for the benefit of the padishah, he is supposed to have sometimes transgressed even the divine law' Kull. R 681b: 2.

106. Conditional of the Aorist: -r e(r)sām, -rsam, -r bolsam/olsam; negative: -mas e(r)sām/bolsam/olsam.

This verb form is used to denote:

a. Simple condition in the present or the future: ey dōst, sevār esāṅḡ Ḥudānī, tārک äylä cahān u māsiḡvānī 'O friend, if you love God, abandon the world and everything besides Him' 'Ub. Ü 68a: 5-6, saḡinur bolsam višālīṅḡ davrīnī, qan yiḡlaram 'if (or when) I remember the time of our being together, I shed tears of blood' G Örn. XLVIII, 2, ḡār hasta Gadā qanīna nāḡaḡ kirār ol-sāṅḡ, cānīndin ayirḡil, vālē cānāndin ayirma 'if you want to have Gadā's blood on your hands unjustly, separate him from his soul, but don't separate him from his beloved' G Div. 100a: 10, cahān ičindā āḡār sen murād is-tārsāṅḡ, caḡā u cavr ne kim kelsā, taḡammul qīl 'if you want to achieve your aim in the world, endure (all) injustice and violence that may come' Z 16b: 2-3, ḡār ḡūd

kelmäs olsa, yalbaru 'if (my vagabond heart) does not come, implore (it to come)' N Örn. XXIV, 4.

b. Present tense in relative clauses: här kimni ol tilärsä, pädšäh qilur 'whomever He (God) wants, He makes a ruler' 'Ub. Ü 18b: 8.

Forms from the Verbal Noun in -mĩš

107. Indirect Preterit: Stem + -mĩš + personal pronouns.

Sg. 1. bolmĩš men '(I gather that) I have become, became'

2. bolmĩš sen

3. bolmĩš or bolmĩš dur/tur

Pl. 1. bolmĩš biz

2. bolmĩš siz

3. bolmĩšlar or bolmĩš durlar/turlar

In poetry, the following Azerbaijani forms are also met: qalmĩš-am '(I gather that) I (have) remained', ešit-mĩš-äm '(I gather that) I (have) heard', asmĩš-anğ '(I gather that) you (= thou) have hung, hanged' FK 42a: 8.

a. The indirect preterit is more common in poetry than in prose. As a rule, it is used in statements about a fact not directly known to the speaker, who comes to know it indirectly, i. e., either by the information of other people or by his own inferences from concomitant circumstances: ešittim ... šurū' äylämiš tur maqälätiga 'I heard that he (= Cämī) has started writing his work' Kull. R 361a: 11, čün sen häm mubtalä bolmĩš sen ähır, cafädin gül bigin solmĩš sen ähır, bu yolda qoy sar u män 'as finally — as I see — you have also become involved (in the calamity of love), and finally you have become faded like a rose because of the cruelty (of your beloved), for the sake of this (love) abandon wealth and

family' TN 275a: 3-4, boynunğa muşkîn ipäkdin ey ki tū-mār asmišang, qayda hālīm bilgā sen, kim boynuma taqtıng kamand 'O you who have hung — as I see — an amulet of musky (black) silk round your neck, how would you know my state you who threw a noose round my neck?'

FK 42a: 8, kirpikiñg tüškän köngül içrā hayāliñg, ey parī, gō'iyā Yūsuf nuzul etmiš čah-i Bābil ara 'your image in (my) heart, where your eyelashes (= glances) are fallen, is, O fairy, as if Joseph were descended into the pit of Babel (i. e., a well where the angels Hārūt and Mārūt are hanging with their heads downward for punishment)' N Div. 23a: 10.

b. But the above rule is not always strictly observed; the indirect preterit sometimes takes the place of the direct preterit or the perfect: šah dedi: qilmamiš men anı tavāf, lēk eldin ešitmišām avşāf 'the shah said: I have not yet made a tour of it, but I have heard of it from the people' SS 128: 49, lāla teg bağrīmda dāg er-mās 'acab, kim qalmišām bir samanbar, yüzi gül, sarv-i hīrāmāndin yīraq 'the brand upon my tulip-colored heart is not astonishing, for I am separated from a jasmine-bosomed, rose-faced, cypress-like beloved with a graceful gait' L Div. 96: 5-6.

108. Pluperfect III: -miš e(r)dim (rare): men gānīmat tutmiš erdim ol samanbar vaşlīnī; āylādi mendin cudā čarh-i sitāmgār vaşlīnī 'I had accounted the union with that jasmine-bosomed one as gain, (but) cruel fate frustrated the union with him' Bāyq. Div. 243: 3-4, ötmiš edi bir kečā kündüz tamām, ... anda yetip Mālik-i Tācir nagāh 'a whole day and a night passed, ... Mālik the Merchant arrived there suddenly' H 10b: 3-4.

109. Conditional of the Indirect Preterit: -miš bol-sam/olsam.

This form denotes:

a. Simple condition in the past: yaşurun may iç-mämiš bolsang, negā bolmiš bu nav 'labda guftār özgäčä' 'if you have not drunk wine in secret, why has the speech changed on your lips so much?' Bāyq. Div. 138: 10-11.

b. Past time in relative clauses: körmäk keräk, här ne Tengri salmıš olsa alına 'one must face everything God has imposed on him' L Div. P 100a: 14, emdi här garıb umür äylängiz, körmiš olsangız, mazkür 'now narrate every strange thing you have seen' SS 111: 32.

110. Future-Optative of the Indirect Preterit: -mıš bolğay men.

Uses of this verb form:

a. The future-optative of the indirect preterit, like the future perfect in Latin, denotes an action as completed in the future: tiriglikni anıng rizāsı üčün tilägäy vä ölümdä anıng rizāsın tapsa, cān berip istägäy: rizāsın Haq rizāsı bilmiš bolğay vä murādın anıng hōstida mahv qılmıš bolğay 'he (a pious man) will want life for God's approval, and if he finds His approval in death, he will die and seek it: he will be found to have considered his (own) approval as God's approval, and to have given up his intention in God's will' Maḥb. 104: 12-13, bārī Qur'-ān oqumiš bolğa men 'I at least will have read the Koran' Şayb. Vāmb. 94: 16.

b. This verb form also serves to express a wish or a guess in the past: munāsib bu keldi, ki ... ḥadīsın adā äylämiš bolğa men 'it seemed suitable that I narrate his story' Isk. 211b: 15, oquğanlar körmiš bolğaylar 'the readers have probably seen it' Kull. S 52b: 7, umīd, kim ma'fū bolmiš bolğay 'we hope that God has forgiven him' Mac. 42b: 7, ma'lūm emäs, kim härgiz bu fanda andağ paydā bolmiš bolğay 'it is not known whether anyone equal to him in this science ever existed' Mac. 70a: 13.

Forms from the Verbal Noun in -ğan

111. Perfect I: Stem + -ğan/-gän + personal pronouns.

Sg. 1. qılğan men 'I have done'

2. qılğan sen

3. qılğan dur/turur

- Pl. 1. qılğan biz
 2. qılğan siz
 3. qılğan durlar, qılğanlar dur(ur)

Negative: qılğan e(r)mäs/e(r)mäs tur, or qılmağan dur.

The perfect I denotes a completed action, the effects of which still continue in the present: Samarqand amīru'l-mu'minīn 'Uṣmān zamānīda musulmān bolğan dur 'Samarqand has become (and still is) Moslem at the time of Othman, Commander of the Faithful' B 44b: 8, kitābī derlār kim cam' qılğan dur və atın Abdalnāma qoyğan dur 'they say that he has written a book and entitled it the "Book of Substitutes"' Mac. 91a: 5, ešitti, kim Ḥusayn Beg alar sarī bargan turur 'he heard that Ḥusayn Beg had gone to them' (and he is still with them) Z 57a: 19, atalarīmni körä qalğan siz 'you have seen my ancestors' Šayb. Vāmb. 104: 3, bu işni mazkūr bolğanlar ... fār-sīgöyluq baħriğa ašnāliq körgüzgānlār durur 'those whose names have been mentioned above ... have given proof of their knowing the sea of the Persian language' Bāyq. Ris. 5b: 7, hēc gül körgān emäs bād-i ḥazāndīn yaḥšīliq 'no rose has ever experienced favor from the fall wind' 'Ub. T 30a: 6, ma'ānī abkārīğa bu küngä degünčä hēc kiši türkāna libās keydürmāgān turur 'nobody has dressed the virgins of meanings in Turkish garments thus far' Bāyq. Ris. 5b: 8.

112. Indirect Perfect I: -ğan e(r)miš men.

This verb form is used to denote a fact that is not directly known to the speaker: manqūl dur, ki ... baši üstidä bir quš qongan ermiš, ki hēc kim ol naqš u rānglik quš körmāgān ermiš 'it is narrated that a bird has alighted on his head; nobody has ever seen a bird of such feathers and colors' Kull. S 148a: 6, kelgān ermiš ol Masīh ölgānlārin tirgüzgāli 'that Messiah (= beloved) has (apparently) come to resurrect his dead (lovers)' GS.

Nur. 25a: 1, özni miḥnatqa salğan ermiš sen, bu'l-'acab gamğa qalğan ermiš sen 'I see that) you have put yourself to trouble, and have remained in an extraordinary grief' SS 206: 34.

113. Pluperfect I: -ğan e(r)dim, negative: -ğan emäs e(r)dim.

The pluperfect I denotes an action or a state as anterior to some past time referred to: Ḥazrat-i Şāhib-Qirān bu fath bolgandīn sonğ öz kišisin san körüp miñg atlıq yigilğan erdi 'His Majesty the Lord of lucky conjunctions (= Tamerlane) took stock of his men after this victory: one thousand horsemen were assembled' Z 21b: 15, qalın qoy bu čapqunda tüşti; hēč čapqunda munča qalın qoy tüşkän emäs edi 'in this incursion a great many sheep were taken; in no incursion had so many sheep been taken' B 203b: 7.

114. Conditional of Perfect I: -ğan bolsam/olsam.

This form is used to denote a simple past condition the effects of which still continue in the present: mendin demägil, gār unutulğan bolsam 'don't speak of me, if I should be forgotten' BS II 317: 16, ölgän olsa, özümgä tiğ urayın 'if she is dead, I will kill myself with my sword' SS 62: 91, tapmağan bolsa labiñgning šarbatidin čāšnī, pas bu ne cānbaḥšliq dur čašma-i ḥayvān ara 'if it has not received its taste from the sherbet of your lips, well, what is this life-bestowing quality in the fountain of life?' BV 3a: 8.

115. Future-Optative of Perfect I: -ğan bolğay men.

This is a future perfect tense and is used to denote a guess or probability in the past: iḥtimālī bar, ki öyüm-gä bargunča yolda kiši zarar tegürür dep qolumğa qılıč alğan bolğay men vā mästlikdin özümning öyi ḥayāl qılıp taht üzä yatip qalğan bolğay men; ammā bilgānim yoq, bu ḥaldin bēḥabar dur men 'it is probable that, considering the possibility that someone could hurt me on my going home, I may have taken my sword, and remained lying on the throne, fancying it because of my drunkenness to be my house; but I am not aware of it' Bahtiyār-nāma, in Béresine, Chrest. I, 51: 3-6.

Forms from the Verbal Noun in -maqta

116. As in Ottoman Turkish, but much less frequently the progressive form in -maqta/-mäktä + copula is used to denote an uncompleted, continued action. Only the present and the preterit tenses are attested: men anğa cänni fidä qılmaqta 'I am sacrificing my soul for him' Bāyq. Div. 253: 7, yigitlik dambadam ötmäktä dur ayyām ara 'youth is passing away unceasingly with the days' FK 7b: 3, aytqıl kim: sen hüd itting, cān daği çıqmaqta dur 'tell him: you (= the heart of the poet) are gone astray, and the soul is departing' N Örn. XXIV, 4; ba'zī čadīrlar tikilip, ba'zī tikilmäktä edi 'some tents were pitched, others were being pitched' B Ilm. 410: 10, atam 'Umar Şayh Mīrzā ri'āyat qīlip edi vā hanūz ri'āyat qılmaqta edi 'my father, 'Umar Şayh Mīrzā, had favored and still was favoring him' B 52a: 10, faqīr alarnıng halvatları eşikigä bardim; garīb hay hay yığlamaqta erdilär 'I went to the door of their reclusory; they were weeping sadly in a strange manner' Kull. S 748b: 1 below.

Forms from the Verbal Noun in -ğu

117. Categorical Future: Stem + -ğu/-gü + possessive suffixes (+ dur/durur/turur).

- Sg. 1. algum dur 'I will take', kelgüm dur 'I will come'
2. algunğ dur, kelgünğ dur
3. algüsü dur, kelgüsü dur, bolgüsü bar dur 'it will be' (G)
- Pl. 1. algümüz dur, kelgümüz dur
2. algunguz dur, kelgunguz dur
3. alguları dur, algüsü durlar, algüsilar dur, kelgülari dur, kelgüsü durlar, kelgüsilar dur

The above forms are also found without dur: algum, kelgüm, etc.

The negative form is formed in two ways:

- a. Negative stem + gum (+ dur): almagum 'I will not take';
- b. Positive stem + gum + yoq(tur): kelgüsi yoq 'he will not come'.

118. The categorical future is used to denote an action or a state as conceived to take place or exist, without fail, in the future: tā cāniŋ casadda bolgüsi, qilgum cafa 'as long as your soul will be in your body, I will torture (you)' FK 42b: 8, tüşünġgä degüm durur ta'bır 'I will interpret your dream' SS 115: 149, egningä čiqqusi dur ikki qanāt, qaṭ qilgung uçup ƣarıq-i nacāt 'two wings will grow out of your shoulders, and you (= thou) will fly over the way of salvation' SS 116: 165, hacr tüni nečä uzun bolsa, bolgüsi bar dur ahiri 'be the night of separation ever so long, it will be over' G Örn. XLIV, 4, bar edi, bar durur u bolgüsi häm '(God) was, is, and will also be' B Ris. 115: 7, taŋla ne yegümüz dur 'what will we eat tomorrow?' Maḥb. 56: 4, ačqaniġızda körgüngüz dur 'if you unfold (this turban), you will see (that it is worthless)' Kull. R 57a: 25, bular bu aḥşam Karnānda bolġulari dur 'these will be in Karnan this evening' B 117a: 5; hārgiz tapmaġumız dur andin özgä ma'būdī 'we will never worship another God beside Him' TŠ I 297a: 2 below, bara algüsi yoq 'he will not be able to go away' FK 62a: 5.

119. The archaic categorical future in -ġam/-ġäm, occurring in Khorazmian Turkic (see PhTF I, p. 132), is attested in Hucandī: hayāliŋ keldisä, cāndin qopar ġam; hayāliŋni netäġ cāndin qoparġam 'if I remember you, grief arises in my soul; how will I remove your image from my soul?' LN 155a: 3.

120. Preterit of the Categorical Future: -ġum erdi.

This verb form denotes an action as beginning in the past: yibārgüm erdi 'I was going to send' Kull. S 83a: 13, Brockelmann OTG § 235a.

121. Conditional of the Categorical Future: -ġum bolsa.

This form is used to denote a simple condition in the future: mast u rusvā men, ḥarābāt iḥrā kördünġ, ey rafiq; bolmagunġ bolsa meningdek rind-i durdāšām, ket 'I am intoxicated and dishonored, you have seen (me) in the tavern, O companion; if you will not become like me a drunkard who empties the cup to the dregs, go away (from here)' FK 26b: 4.

122. The necessitative in -ġu/-ġü, which was still in use in the Khorazmian Turkic literary language (see PhTF I, p. 134), is sometimes found in Chagatay, too: tilār vašlünġni Luṭfi, qıl icābat, ki ayturlar, tilägänni tilägü 'Luṭfi wants union with you, grant it; as they say, one shall want what is wanted' L Div. 158: 1-2, ḥālīma gāh yīġlaġu, gāh küġü 'one must now weep, now laugh, at my situation' FK 56b: 4.

Forms from Gerunds

Forms from the Gerund in -a

123. Present: Stem + -a/-ä/-y (+ dur) + personal pronouns.

Sg. 1.	<u>tapa dur men</u> 'I find'	<u>dey dur men</u> 'I say'
2.	<u>tapa dur sen</u>	<u>dey dur sen</u>
3.	<u>tapa dur</u>	<u>dey dur</u>
Pl. 1.	<u>tapa dur biz</u>	<u>dey dur biz</u>
2.	<u>tapa dur siz</u>	<u>dey dur siz</u>
3.	<u>tapa durlar</u>	<u>dey durlar</u>

The first and second singular and plural frequently occur also without dur: tapa men, tapa sen, tapa biz, tapa siz. In Ḥamīdī deyvān (from Oghuz) instead of dey men, e. g., deyvān sarġa bitignünġ sözün 'I will tell you the contents of the letter' 57a: 14.

Negative: almay dur men 'I don't take', körünmäy sen 'you (= thou) are not seen', eşitmäy durlar 'they don't hear'.

124. The present may denote:

a. An action going on in the present time: Yüsuf isini tapa dur men bu dam 'I am smelling (literally: finding) Joseph's odor right now' H 67b: 10, bu künğäçä tä-rih-i cämi'i bitiy dur 'he has been working on a universal history up to this day' Mac. 75b: 10, börini tutup kelä dur biz sanğa 'we are bringing the wolf to you' H 9a: 14, bu ne kişi dur, ki munı eltä siz 'who is this person whom you are leading?' H 11b: 2, şaharda bir qul sata durlar bu dam 'they are selling a slave in the town right now' H 20a: 11. The present is also used in subordinate clauses after a main verb in the past tense: Hazrat-i Şāhib-Qirān eşitti, kim Husayn Begniñg çerigi kelä dur 'Tamerlane heard that Husayn Beg's army was coming' Z 45a: 18, bir keçä tüş kördi, kim quyaş Sāsānning mañğlayidin tulū qıla dur 'one night he dreamed that the sun was rising out of Sāsān's forehead' N Quatr. 71: 19, kördi, neçä kemä su yoqarisidin kelä turur 'he saw that a few boats were coming down the river' Z 39a: 19.

b. A customary or repeated action in the present time: labiñg körgäç elgim tişläräm här dam taḥayyurdin; 'acab ḥālat, ki balnı tutmayın barmaq yalay dur men 'every time I see your lips I bite my fingers (literally: hand) in my astonishment; it is a strange thing that I lick my fingers without having reached into honey' Kull. S 747a: 12, maqsūdğa sen yetkürä sen ahl-i ṭalabnı 'it is you who leads the seekers to the goal' 'Üb. Ü 1b: 7, bu yel yılda tört beş navbat bisyār tund qopa dur 'this wind blows four or five times a year very tempestuously' B 291b: 4, a-niñg ṭab'in fiḥ fannıda köp ta'rif qıla durlar 'they praise his skill in medicine very much' Mac. 65b: 1, heç kingä cafāsi tegmäy dur 'his cruelty does not touch anyone' 'Üb. T 28a: 13.

c. A future action: sizdä erür; ahtara dur biz tamān yükläriñgizni qiliban ihtimām '(Joseph's gold cup)

is with you; we are going to search through all of your loads carefully' H 61a: 10, öla dur men firāqīngda 'I am going to die (or I am dying) because of the separation from you' LN 152a: 3, 'Ubaydī dardīga härgiz davā tapılmay dur; mägär ki bolğay anīng dardīga davā sendin 'for 'Ubaydī's pain one will never find a remedy, unless a remedy for his pain will come from you' 'Ub. Ü 44a: 7.

125. Imprefect: -a dur e(r)dim, plur. 3rd -a durlar e(r)di; negative: -may dur e(r)dim.

a. The imperfect is used to indicate an action going on in past time: bir inčkä nāmuşahhaş yol bilä bir uy tüşüp bara dur edi 'on a narrow, hardly noticeable path a cow was descending' B 97b: 3, bir maclisda qarilīgnīng maşaaqatları bābida söz ötä dur erdi; här kişi bir nemä dey dur erdi 'in a meeting the conversation was running on the troubles of old age; everyone was saying something' Kull. S 749a: 18, ittifāq bir kün tavıla başıda ol-turup erdi, kim Ardavānnīng haramīdin nečä kānizāk ötüp bara durlar erdi '(Ardaşir) happened to be sitting near the stable one day, when a few slave girls from Ardavān's harem were passing by' N Quatr. 72: 12-13.

b. The imperfect sometimes denotes a customary action: 'işqdīn dam urmay dur edim, ey gül; meni 'işqīng äylädi bulbul dek 'I did not use to talk about love, O rose; it is my love for you that made me like a nightingale' BŞ II 310: 18.

Forms from the Gerund in -p

126. Perfect II: Stem + -p (dur/tur, less frequently durur/turur) + personal pronouns.

Sg. 1. qilip tur men 'I have done'

2. qilip tur sen

3. qilip tur/durur/turur

Pl. 1. q̄l̄ip tur biz

2. q̄l̄ip tur siz

3. q̄l̄ip turlar

The first and second singular and plural are often used also without tur: qoyup men 'I have put', kelip siz 'you have come'; the third singular without tur occurs only in poetry: dep ki: Yā Rab, ne ḥālat erkin bu 'he said: O Lord, what a state is this!' SS 68: 60. Even the archaic gerund in -ban, which does not normally appear in periphrastic verb forms, is found in poetry as a finite form for the third singular: hār ḡamī, ki yetibān davrān-dīn, men tapīp barča nacātīn andīn 'I have escaped all griefs that came from fate' FK 225a: 2.

Negative: Same as negative present (section 123): kōrmāy (dur) men 'I have not seen', kelmāy dur 'he has not come'.

127. Uses of Perfect II.

a. Perfect II indicates a finished action, the effects of which still continue in the present time. Since it denotes a present state, it may often be translated by the present tense: men tavakkul bilā bu yolḡa qadam qoyup men 'I have taken this road with trust in God' (and I am still walking on it) Maḥb. 83: 7, 'išqīmdīn ne asrap sen köksünḡ ara 'what have you preserved of your love for me in your heart?' Bāyq. Div. 106: 10, ayā bu ne ḥuršīd tur ki qavs burcīnda tulū' q̄l̄ip tur 'what sun is this, that has risen in the constellation of the Bow (the sign Sagittarius)' OY 314a: 5, libās-i |al keyip dur firīb üçün ol ḡul 'that rose has put on a red (al l. 'red', 2. 'deception') garment for deception' 'Ub. Ü 31b: 3, firā-qīnḡdīn yürākīm qan tolup tur 'because of the separation from you my heart is filled with blood' TN 287a: 3, ḥusrav edim, emdi bolup men gadā 'I was a king; now I have become (= I am) a beggar' H 22b: 9, közüm nazārī tā ki yüzünḡüzgā tüşüp tur, cān birlā köngül 'išqīnḡ oti icrā

köyüp tur 'since the glance of my eyes fell upon your face, (my) soul and heart have been burning in the fire of love' L Div. 70: 1-2.

b. The perfect is often used in geographical descriptions (descriptive perfect): Aḥsī qorgani buland car üstidä väqi' bolup tur 'the fortress of Akhsi stands upon a high cliff' B 6b: 1, Ḥucand bilä Kand Bādam arasida bir daštī tüšüp tur 'there is a desert between Khojand and Kand Bādam' B 4b: 2-3.

c. In historical descriptions verbs of saying, narrating, and the like, usually appear in the perfect form: Taškandni Firdavsī Šāhnāmada Hašt kand dep turur 'Firdausī calls Tashkent "Hašt kand" (= Eight Towns) in the Šāhnāma' Z 45b: 15-16, Ṭabarī dep tur, ki 'Ṭabarī says that ...' N Quatr. 41: 14, ba'zī dep durlar, kim Karmān šahrin o binā qildī 'some people say that it is he who built (founded) the town of Kerman' N Quatr. 85: 8, aḥbār rā-vīlari ... mundaq rivāyat qilip durlar 'the story-tellers narrate the following story' Maḥb. 95: 10, alarni Akāsira dep durlar, bularniṅ 'adadin muhtalif bitip durlar ... vä saltanatlariniṅ muddatlarini hām muvāfiq bitimāy durlar '(the historiographers) call them "the Khosroes"; they give (literally: write) different information about their number, and don't write the length of their rule correctly either' N Quatr. 71: 5-7.

d. The perfect sometimes has the force of a preterit: faqir anī körmāy men, ammā ši'rin ešitip men 'I did not see (or meet) him, but I heard of his poetry' Mac. 59a: 5, kördi āgār tüsdä Zalīḥā meni, men daḡi tüšümdä körüp men anī 'if Zalikha saw me in (her) dream, I also saw her in my dream' Ḥ 21b: 10, ikäläsiniṅ ta'rifi yoqqari ötüp tur 'both of them were mentioned above' Mac. 93a: 3 (cf. atasiniṅ ta'rifi yoqqari mazkūr boldi 'his father was mentioned above' Mac. 93b: 3).

128. Indirect Perfect II: -p e(r)miš (rare): tüşübän barmiš uyquğa bir dam; cün köz açmiš, yarup emiš 'ālam 'he descended and fell asleep for a moment; when he opened his eyes, the sun (literally: world) was shining' SS 181: 278.

129. Pluperfect II: -p e(r)dim; negative: -may dur e(r)dim, plur. 3rd -may durlar e(r)di.

Pluperfect II is used to mark an action as preceding another action already completed: alarniᅅg favti zamānida bu faqir šaharda yoq erdim; pādšāh hukmi bilā bir sari barip erdim 'at the time of his death I was not in the town; by order of the padishah I was gone somewhere' Kull. S 749b: 1, hār ne ki qilip edim, pašimān boldum 'I was sorry for everything I had done' BS II, 309: 20, bir oq atimī kelip edük, kim yaginiᅅg čapqunčisiga yettük 'we had come at bowshot distance when we came upon the raiders of the enemy' B 106: 11, bu bir iš erdi, kim andin burun hēč pādšāh qilmay dur erdi 'this was an act that no padishah before him had performed' N Quatr. 88: 9.

130. Conditional of Perfect II: -p e(r)sām.

The conditional of perfect II denotes a simple condition in the past: haram 'azmiᅅga gār baᅅlap esāᅅg iᅅrām, ket 'if you have donned the sacred dress of pilgrims in order to enter the sanctuary, go' FK 26b: 3.

131. Future-Optative of Perfect II: -p bolᅅay men.

This verb form expresses probability: Vāmiᅅ u Farhād u Macnūn qiššasin qoy, ey pari; vāh yitip bolᅅay seniᅅg 'išqinᅅgda bari men kibi 'give up the story of Vāmiᅅ, Farhād, and Macnūn, O fairy; all of them have probably perished like me because of love for you' 'Ub. Ū 63b: 3.

Auxiliary Verbs

e(r)- 'to be'

132. The verb e(r)- has a defective conjugation. The following forms occur:

Verbal Noun: e(r)kān 'being'.

Gerund: e(r)gāč 'immediately after being, as soon as ... is'.

Present-Aorist:

- | | |
|--|--------------------|
| Sg. 1. <u>erür men</u> , <u>erüräm</u> Pl. 1. <u>erür biz</u>
(< Azb.) 'I am' | |
| 2. <u>erür sen</u> | 2. <u>erür siz</u> |
| 3. <u>erür</u> | 3. <u>erürlär</u> |

Negative Present-Aorist:

- | | |
|---|----------------------|
| Sg. 1. <u>e(r)mäs men</u> , <u>er-</u> Pl. 1. <u>e(r)mäs biz</u>
<u>män</u> (< Azb.) 'I am
not' | |
| 2. <u>e(r)mäs sen</u> , <u>ermäng</u> 2. <u>e(r)mäs siz</u>
(< Azb.) | |
| 3. <u>e(r)mäs</u> | 3. <u>e(r)mäslär</u> |

Indirect Present:

- | | |
|--|---------------------------|
| Sg. 1. <u>e(r)miš men</u> ('I
gather) I am' | Pl. 1. <u>e(r)miš biz</u> |
| 2. <u>e(r)miš sen</u> | 2. <u>e(r)miš siz</u> |
| 3. <u>e(r)miš</u> | 3. <u>e(r)mišlär</u> |

In poetry, e(r)miš sometimes takes the verbal noun suffix
-dük/-tük: e(r)mišdük, e(r)mištük.

Preterit:

- | | |
|-------------------------------|--|
| Sg. 1. <u>e(r)dim</u> 'I was' | Pl. 1. <u>e(r)dük</u> |
| 2. <u>e(r)dینگ</u> | 2. <u>e(r)dینگiz</u> / <u>-dinglär</u> |
| 3. <u>e(r)di</u> | 3. <u>e(r)dilär</u> |

Negative form: e(r)mäs e(r)dim, etc. , 'I was not'.

Conditional:

- | | |
|---------------------------------|-----------------------|
| Sg. 1. <u>e(r)säm</u> 'if I am' | Pl. 1. <u>e(r)säk</u> |
| 2. <u>e(r)säng</u> | 2. <u>e(r)sängiz</u> |
| 3. <u>e(r)sä</u> | 3. <u>e(r)sälär</u> |

Future-Optative (rare): e(r)gāy 'it will be'.

dur/tur or durur/turur

133. This auxiliary verb, originally the aorist of the verb tur- 'to stand', occurs only in the present tense. The longer form is more frequently found in poetry.

Sg. 1. <u>dur/tur men</u> 'I am'	Pl. 1. <u>dur/tur biz</u>
2. <u>dur/tur sen</u>	2. <u>dur/tur siz</u>
3. <u>dur/tur</u>	3. <u>durlar/turlar</u>

134. The auxiliary verbs e(r)- and dur function as copulas in nominal sentences or phrases.

Verbal Noun: cānim labīng šahīdi ekāngā tanuq durur hār al rišta qāngā boyalgān kafan ara 'each red thread in (my) blood-stained shroud is a witness that my soul is a martyr to your lips' Kull. R 425a: 23, anīng naḏārāgār erkānin bilūr ermiš '(I gather) he knew that (the other person) was looking at him' Maḥb. 92: 10, gāyat yumšag sōzlüg erkānidin anī Yazdacard-i Narm dedilār 'as he had an extremely smooth tongue, they called him Yazdagard the Gentle' N Quatr. 90: 21.

Gerund: hacriṅg qarānggusīda giriftār egāč kōngül, kōnglüm evini puršarar etting 'acab 'acab 'as soon as (my) heart became a captive in the darkness of the separation from you, you made the house of my heart wonderfully sparkling' G Div. 104b: 6.

Present-Aorist: men erūrām banda-i hāṣṣ-i llāh 'I am God's own slave' Ḥ 14b: 14, erūr sen šafiq 'you (= thou) are compassionate' G Örn. XXVIII, 3, quluṅ dur men 'I am your slave' TN 276a: 9, gāmīmdin šādmān dur sen basī 'you (= thou) are very glad because of my grief' G Örn. XXXVII, 3, yüz u cismim dur sarīg 'my face and body are yellow' N Örn. I, 2; erūr and dur are often omitted in the first and second persons: quluṅ men 'I am your slave' Ata'ī 271, No. 130: 2, 'išq icrā hām navmīd

biz hām nāmurād 'we are both hopeless and disconsolate in love' FK 39a: 5; the use of ol as copula in the third person is still found in Chagatay as an archaism: labīng sarčašma-i āb-i hayāt ol 'your (= thy) lips are the spring of the water of life' LN 154b: 1.

The verbal noun bar (< *barīr) 'there is', with or without dur, is also used as copula: bar dur sen parī 'you (= thou) are a fairy' FK 13b: 1, bir nafas bar sen Masīhā, bir nafas callād sen 'you (= thou) are at times (like) the Messiah and at times (like) an executioner' GS Nur. 136a: 7, bar siz maṅga pušt u panāh 'you are my protector and asylum' H 6a: 10, bar hār qaṭrasī bir kahrubā 'each drop of it is amber' N Örn. I, 1,

Negative: la'im ermäs men 'I am not a miser' BŠ II 309: 17, sendin özgä kišigä māyil emän 'I don't feel drawn toward anyone but you' Ub. Ü 49 sq.: 3, emdi ermäs tur siz andaq, kim burun bar erdiṅgiz 'now you are not such as you were formerly' FK 66a: 10, luṭfunḡ burunqī dek emäs tur 'your favor is not such as (it was) formerly' G XXXVIII, 7, ši'rgā mašhūr u mubāhī emäs turlar 'they are not famous and exalted in poetry' Mac. 70a: 9. The poets before Navā'i sometimes use also degül or degül dur (< Oghuz): 'acab degül mü 'is it not strange?' L Div. 86: 1, hār quši 'Anqā degül dur 'every bird is not an Anka (a fabulous bird)' G Örn. XX, 3. Similarly, yoq 'there is not' (cf. bar, above), too, may sometimes function as copula: barmagīm yoq mumkin 'my leaving is not possible' N Örn. p. 58: 3.

Indirect Present: ay vāy, ol parī ne körünmäs balā emiš 'alas! what an unforeseen calamity that fairy is!' 'Ub. T 28b: 2, inim, bahādur emiš siz 'my brother, (I see) you are a hero' B 108b: 9, köṅgül alurda 'acab dilrubā emiš-tük sen '(I see) you are a wonderful heart-ravisher to ravish hearts' GS Nur. 135a: 1, dilbarā, la'liṅ hayāt-i cān emišdük bilmädim 'O (my) beloved, I did not know that your lips were life for (my) soul' G Örn. XXXV, 1.

Preterit: yahšī, čirayliġ yigit erdi 'he was a beautiful, handsome youth' Mac. 39b: 12, alar yulduz kibi hisāb-sīz erdilār 'they were countless as the stars' Z 21b: 11, şuġbatıng birlä bar edük hōşhāl 'we enjoyed your conversation' SS 133: 224, rūh emäs edi tan birlä äšnā 'the soul was not acquainted with the body' N Örn. II, 2, on cuzū durur erdi barī ħusn u malāhat 'all beauty and elegance were ten parts' L Div. 52: 3.

Conditional: naşihā, gār bēsar-u-sāmān esām, ma'zūr tut 'O adviser, if I am a destitute one, excuse me' 'Ub. T 24b: 7, ägär sen 'āşiq ersāng, sözlämä hēc 'if you are a lover, don't speak at all' LN 151b: 10.

Future-Optative: 'āşiq olġanda umīdim bar edi nōş-i naşāt; anda bar ergäy munča neş-i miġnat bilmādim 'while I was in love, I hoped for the honey of joy; I did not know that there would be so much poison of distress in it' Bāyq. Div. 253: 8.

The lacking forms of e(r)- are replaced by the corresponding forms of bol- 'to become'.

135. On verbs used as auxiliaries to perform various functions, especially aspect, see sections 81 e and 85 d.

Particles

136. A particle is usually an uninflected word used in various functions. In Chagatay there are the following kinds of particles:

a. The particle e(r)kän or e(r)kin (Uig. Karakhan. ärki) used to express supposition: sendin ekän dur bu ġunāh 'this misdeed must come from you' H 25a: 12, desām ħusn ahlini körmāng, ki zālim durlar u qātil, köngül ay-tur: köräy, şāyad ki mundaq ermäs erkinlār 'if I say: don't look at the beauties, because they are tyrants and murderers, the heart answers: I want to see them, maybe they are not so' GS Nur. 30a: 1-2, andin maġşūşraq vä mulāyimraq yārī vä muşāhibī yoq erdi erkin 'I dare say

that there was no more intimate and more affable friend and companion than he' Kull. S 751b: 4 below, minbari-niṅg üstidā qoyḡan erkān dur 'very likely he put it upon his pulpit' Mac. 74a: 13, tüş mü erkin vāyā hayāl mu erkin 'I wonder whether it is a dream or a vision' SS 136: 289, 'iṣḡ otī iḥrā Navāyī kim ekin' 'who is Navā'ī in the fire of love, I wonder!' Kull. R 484a: 20, bu yol qayangā barur ekin 'I wonder where this road goes' B 97b: 4, firāq dar-diḡa dep sen davā ne bolḡay ekin 'you said, what may be the remedy for the pain of separation?' GS Nur. 25b: 4, sormaḡil kim gül ačilḡan mu ekin bostān ara 'don't ask whether the rose blooms in this garden' Bāyq. Div. 253: 3, ne hālat erkin bu 'what situation is this, I wonder!' SS 68: 60.

b. Deictic particles muna and uṣ: kettim, muna emdi tapmaḡay gardimni 'I have gone away, thus now he will not find my dust' BS II 311: 12, uṣ ḡabar qıldim saḡga 'look, I have notified you' G Div. 97b: 13.

c. Exhortative particle ana: ana kōrāyin, kim qaysiḡiz māniṅ qaṣīma kelā alur 'now let me see who of you is able to oppose me' B 118a: 13.

d. Corroborative particle oq 'just, exactly, precisely': men degān dek oq boldi 'it happened exactly as I said' B 265a: 12, munča oq bolḡay tafāvut ālim u cāhil ara 'precisely this is the difference between a learned and an illiterate man' GS Nur. 21a: 2, kōrgāč oq ahtar-i ḡusn ölsä Navāyī, taḡ yoq 'if Navā'ī should die just upon seeing the star of beauty, it would not be surprising' BV 146a: 4, men sāniṅ men, saḡga oq qıldim umid 'I belong to you, I have placed all my trust in you' Šib. Div. 4a: 7. Fossilized in nečük (< nečä ök) 'how'.

e. Vocative particles used in addressing or calling to a person: -ā, after vowels -yā (attached to the word) 'O': Bāburā 'O Babur', sāqiyā 'O cupbearer'; ayā, ayā ey, alā ey, ey, halā, häy, yā 'O hi, eh!': ayā Atāyim 'O my Ata'ī', ey yār 'O friend', halā sulṭān-i dīn 'O sultan of the religion' H 66a: 5, hāy dōst 'hi friend' B 199a: 1, yā ricāl 'O men' H 52b: 3.

f. Emotive particles: āh, āh vāvaylā, ay vay, hāy, la (attached to the verb) 'alas!', darīg, afsūs, figān, hayf 'what a pity!', hōšā, ey hōšā 'bravo, well done!', vay, vah 'alas!', zihī 'how good, excellent, well done!', zinhār 'take care, for goodness' sake!'

g. Particles of affirmation and negation: 'yes' is expressed by ārī, balī, ārī balī, hav, hava, 'no' by yoq: šāhnīng bu su'ālīdīn mas'ul bēhad andīša ičrā malūl: "hav" desā, šahga naqş-i rāci'edi, "yoq" demāk hūd hi-lāf-i vāqi'edi 'the questioned man is in utter embarrassment because of the king's question: if he says "yes", this would mean that (the king) is faulty (i. e., he is not generous), and saying "no" would be contrary to the truth' SS 127: 32.

Conjunctions

137. There are two kinds of conjunctions:

a. Coordinate conjunctions connecting words and coordinate clauses: dağī 'and, also, too', vā, ū/u, bilā birlā, ilā 'and', hām 'also, too', ulaşi (archaic) 'and', basā 'then, thereupon'; ammā, bāl, bālki, lēk, vālē, vālēk, vālēkin 'but'; yā, yāhūd, yoq e(r)sā, yoqsa, yoq ki 'or, otherwise'; či ... či 'as well ... as', gāh(ī)/gāh(ī) ... gāh(ī)/gāh(ī) 'now ... now', hām ... hām 'as well ... as', nē/ne ... nē/ne 'neither ... nor', yoq ... kim 'not ... but'.

b. Subordinate conjunctions connecting a subordinate clause with that on which it depends: kim ki 'that', ne 'what' (and their combinations with interrogative pronouns as kim ki, ne kim, qačan kim 'when' qayda kim 'where', nečük kim 'how', etc.), olča 'what, as far as', čū(n), čün ki 'when, because', tā, tā ki(m) 'since, until, that', gōyā kim 'as if', (ä)gār, är 'if', mägār 'unless', (ä)gārči 'although', etc.

SENTENCE STRUCTURE

Definitions

138. A sentence is a number of words arranged so as to express a complete thought. Sentences are of three kinds according to form: simple, compound, complex.

A simple sentence contains only one clause expressing only one complete thought. This may be a declaration, a question, a wish, a command or prohibition, or an exclamation. Consequently, there are the following kinds of simple sentences: declarative, interrogative, optative, imperative, and exclamatory sentences.

A compound sentence has two or more coordinate clauses, which, if not asyndetic, are connected by coordinating conjunctions or other connecting words. There are copulative, disjunctive, adversative, and illative coordinate clauses.

A complex sentence contains a main clause on which one or more subordinate clauses depend. The subordinate clauses are attached to the main clause by subordinating conjunctions. There are as many types of subordinate clauses as there are parts of a sentence, namely subject clauses, predicate clauses, object clauses, attributive clauses, and various adverbial clauses.

Parts of a Sentence

Subject

139. The subject is that part of a sentence of which something is stated. It is the bearer of the action, happening or state expressed by the predicate.

The subject is in the nominative: hān anī qučtī 'the khan embraced him' Šayb. Vāmb. 58: 55. If two subsequent possessive phrases having the same possessed noun are used as subject, the possessed noun in the second phrase may be omitted. In this case the genitive takes over the function of the subject (in English "that of" or "those of" must be used): köksiniŋ vus'atī yüz miñŋ 'ālam, könġliniŋ anča ki 'arš-i a'zam 'the amplitude of his breast is one hundred thousand worlds, that of his heart (as large as) the throne of God' FK 224a: 6.

140. As subject may be used:

a. A substantive: Alī Yasavī bu uruŋqa maŋlaħat körmäs erdi 'Alī Yasavī did not approve of this fight' 41b: 10, bir Özbek yigit bar erdi 'there was an Uzbek youth' Z 36b: 17.

b. A substantivized adjective: yīraqdīn bir qara körünür 'a blackness is seen from afar' Z 20a: 7.

c. A numeral: birisi Mīr Aṭāyī yaŋġliġ, biri Darviš Fanāyī yaŋġliġ 'one of them is like Mīr Aṭāyī, the other is like Darviš Fanāyī' FK 228b: 8, uŋbu ġunāħ ičrā ikāv biz ŋarīk 'we are both accomplices in this crime' H 31a: 11.

d. A pronoun: keldilār bular 'these came' H 70b: 1, uŋbular barčaġa ma'lūm 'these are known to everyone' B Ris. 123: 10, vah, nelār keldi baŋimġa 'alas! what things happened to me' Bāyq. Div. 225: 1, körmädi hēč kim ay tutulġanīn 'no one saw the eclipse of the moon' L Div. 5: margin.

e. A verbal noun: köp sözläġän köp ħaṭā etār 'he who speaks much makes many mistakes' N QH 154: 17, andaq ŋi'r aytqandīn aytmāġan yaħŋiraq 'not writing any poems is better than writing such poems' B 26a: 7, yig-lamaq āħimġa taskīn bermädi 'weeping did not soothe my sorrow' GS Nur. 23a: 4, ŋarħ ġilmaq iħtiyāc emäs 'it is not necessary to explain it' Mac. 70b: 3.

141. The subject nominative of the personal pronouns is usually omitted: bēvafālar ičrā andaq bēvafānī körmädīm 'I have not seen such a faithless one (even) among the

faithless' 'Ub. T 40b, munda kelip siz 'you have come here' H 53b: 11. Personal pronominal subjects are expressed when special emphasis is required or when a contrast is suggested: bizlär bu umīd bilän kelip biz 'as for us we are come in this hope' Z 46b: 4, men hilāl oldum, sen quyaş sen, ey şanam 'I have become (like) the new moon, you are (like) the sun, O beauty' Bāyq. Div. 221: 4.

In polite usage, words such as banda 'servant', (bu) faqīr '(this) poor one', (bu) haqīr '(this) contemptible one', bu faqīr-i haqīr 'this contemptible poor one', bu hāksār 'this earthlike one', and the like, are equivalent to the first personal pronoun ('I' or 'your humble servant'): banda hān alīda erdim 'I was with the khan' Şayb. Vāmb. 48: 29, faqīr ešitip men 'I have heard it' Mac. 3b: 3, bu faqīr Mavlānāning şāgirdi men 'I am the disciple of Mavlānā' Mac. 10a: 7, bu haqīr āgār sa'y qīlsam, bu kitābnī Türk tiligātarcama qīla algay mu men 'if I make efforts, will I be able to translate this book into the Turkish language?' Kull. S 52b: 13, bu faqīr-i haqīr Bābur Sultān tāba şarā'uhu mubārak tilidin mundaq ešittim 'I heard it from the blessed mouth of Bābur Sultan — may he rest in peace — in this manner' Mac. 103a: 3.

142. The subject may be repeated by a pronoun: 'Alī Yasarī ikki nōkāri bilän ol taqī qačtı 'Alī Yasarī also fled away together with his two servants' Z 42a: 7, Kan' - ānīlar šāh ešigidā barīsī keldilär 'the Canaanites all came to the palace of the king' H 67a: 15.

Predicate

143. The predicate is the most important part of the sentence. It is a word or group of words which contains the statement made of the subject. The predicate may express an action or a happening, and may indicate the state, the property, the condition, and the number of the subject.

In Chagatay there are three kinds of predicates:

a. Verbal predicate. This is a finite form of a verb: meni öltürdi közi 'his eyes killed me' Sak. Örn. VIII, 1, körä bilmän sening dardingni 'I cannot see your pain' GN P 91b: 7, yärüm kelä dur 'my beloved is coming' 'Ub. Ü 71a.

b. Nominal or nominal-verbal predicate. This is either a noun (predicate noun), or a noun (predicate noun) and a link verb (also copulative verb, copula) (see sections 132-134): köngli özgä, tili özgä 'his heart is one thing, his tongue is another' Kull. R 500b: 22, bar dur sen parı 'you are a fairy' FK 13b: 1, bizim kişimiz az turur 'our men are few' Z 35b: 12, Tenğri erür uşbu sö-zümgä guvāh 'God is a witness to my words' H 6a: 10, alar yulduz kibi hisābsiz erdilār 'they were innumerable like the stars' S 21b: 11.

c. Pronominal predicate: čečäk sen 'you are a flower' LN 153a: 2, 'işq ičrā hām navmīd biz hām nā-murād 'we are both hopeless and unfortunate in love' FK 39a: 5, labing sarčaşma-i āb-i hayāt ol 'your lips are the spring of the water of life' LN 154b: 1.

144. Apart from the usual copulative words (the verbs e(r)-, dur/tur, the personal pronouns) there are also a few other verbs which take a predicate noun.

a. Intransitive verbs: bol- 'to become', körün- 'to seem', qal- 'to remain': on ikki yaştā pādşāh boldum 'I became a padishah at the age of twelve' B 1b: 3, 'işq āsān körüdi 'love seemed easy' Bāyq. Div. 253: 10, 'işqnī qıldim nihān qalmaq gumān 'I thought love would remain hidden' Bāyq. Div. 253: 12.

b. Transitive verbs: bil- 'to know', de- 'to call', gumān et- 'to think, consider', kör- 'to see, consider', qıl-, āylā-, et- 'to make', tut- 'to keep, consider', yarat- 'to create', etc.: 'ayş vaqtin bil gānīmat 'consider the time of pleasure as a gain' N Örn. XVI, 6, munı tuyug derlār 'one calls this a tuyug (a kind of quatrain)' N Quatr. 12: 6, āylā gumān etti čin afgānini 'thus he thought his lamentations true' Kull. S 187b: 14, qılğanin haṭā kör-mās 'he does not consider the acts (of his son) as a fault'

SS 205: 16, Gadā kōŋġlini qılmadıŋ šād 'you did not glad-
den Gadā's heart' G Őrn. XXIX, 7, anī ħabīb äyläp dur
'he made him a friend' Šayb. Vāmb. 8: 75, ol čerigni bir
bir etkäy 'he shall put that army to rout' Z 40b: 3, özni
hōš tut 'have a good time' FK 222a: 7, meni sudin banī-
-adam yarattı 'He (God) created me a man of water' LN
142b: 5.

Agreement of Subject and Predicate

145. The predicate agrees with its subject in number and person: men bēhūda qılmas men bu ġulġul 'I don't cry like this for nothing' GN 63a: 11, til anıŋ vaşfidin erür 'āciz 'the tongue is unable to narrate it' SS 200: 57, alar on bir kişi durlar 'they are eleven persons' N Quatr. 40: 2, bēnihāyat yaşıl quşlar canāzasıġa sāya qıldılar 'innumerable green birds made a shadow over his bier' Kull. R 62b: 4. But after a plural subject a singular predicate is also frequent: yana šahzādalar tohtadı anda 'again the princes stopped there' GN P 98b: 1, uşal mardaklar qača berip erdi 'those low fellows had escaped' B 119a: 11, barčasınıŋ közləri giryān erür 'everyone's eyes are weeping' H 71a: 14, atları köp vā qoyları qalın dur 'their horses are many and their sheep are numerous' B 33a: 9.

146. Two singular subjects usually take a predicate in the plural: onġ qolda Ilyās Hōca vā Hamid Beg turdılar 'to the right Ilyās Hōca and Hamid Beg stood' Z 25a: 12, Yūsuf u Ibn Yamīn ikki qarındaş edilär 'Joseph and Benjamin were two brothers' H 4b: 12. So also when two singular subjects are connected by bilä, ilä 'with', or when to the singular subject is attached a noun with bilä, or ilä: nāġāh Türkistān tarafındin bir ikki bükülgän qarī ilä bir sarv boyluġ yigit yetiştirilär 'suddenly, a doubled-up, aged man and a cypress-figured youth arrived from the direction of Turkestan' OY 314b: 10, men Ibn Zaydān bilä olturduq 'I was sitting with Ibn Zaydān' Kull. S 88a: 18.

a. A collective noun commonly takes a predicate in the plural: el yūzin körmäy durlar 'people did not see his face' Kull. R 60a: 16, qavm derlär 'people say' Kull. S 73b: 5, tārīh ahlī dep durlar 'the historiographers say' ML 73: 19, bu ʔāyifa kim vilāyat u karam ahlī durlar 'this group which is composed of holy and generous people' Kull. R 56a: 25, Teŋgrini söz ilä bildilär haq 'mankind came to know God by the word (i. e., speech)' Šayb. Vāmb. 20: 2, čerigniŋ özgäsi mäl almaqqa mašgül erdilär 'the other part of the army was busy capturing cattle' Z 211b: 19, bu ummatniŋ tört ülüşidin bir ülüši anıŋ mazhabın ihtiyār qılıp durlar 'one quarter of this people has adopted his way of acting' Kull. R 63a: 11. But a collective noun may have a singular predicate as well: körpräk čerig eli Ćir suyıda ğarq boldi 'rather many warriors got drowned in the Ćir River' B 19b: 3.

b. Subject numerals or subject substantives with a numeral attribute may take both a singular and a plural predicate: ikki qačıp Hindüstānga bardılar 'both of them escaped and went to India' N Quatr. 73: 13, tapqay murādın ikki 'āšiq 'both lovers will attain their desire' GN P 109b: 12, muvāfiq boldi ikki pādšahlar 'both padishahs arrived at an agreement' GN P 108b: 3.

c. The indefinite numerals här biri 'each of them', här qaysi id., barča 'all', barçası 'all of them', bari id., ba'zı 'some of them', äksäri (< Arab.) 'most of', and the like, when used as subject, take a plural predicate: uruşda här biri arslan vä pıl dek erdilär 'each of them was like a lion and elephant in battle' Z 21b: 12, här qaysi bir ʔarafqa bardılar 'each of them went in a different direction' Šayb. Ber. 3: 8, barča ğurbatğa hırām äylädilär 'they all went abroad' FK 220b: 7, barçası Yūsuf tapuğında ravān keldilär 'all of them quickly appeared before Joseph' H 38b: 1, ba'zı 'Acamdın dep durlar 'some of the Persians said' N Quatr. 40: 6, Hurāsān ahliniŋ äksäri bilürlär 'the majority of the population of Khorasan knows' Mac. 93a: 5.

147. A plural predicate is sometimes used for respect (plural of majesty): hān hām ta'zīm qīlīp qoptīlar 'the khan, too, stood up to salute him' B 33a: 1, šayh dep durlar 'the sheik kindly said' Kull. R 57a: 6.

Object

148. The object is a word or group of words indicating the person or thing on which the action of the verb is exerted. An object may be direct (in the accusative) or indirect (in the dative).

The direct object takes either the accusative suffix or no suffix whatsoever: aṅga hangāma-i šavqumnī ayt, daḡī ši'rimdin oquḡil bir bayt 'tell him the confusion of my love, and read a distich of my poem' FK 217b: 6. (See section 41.)

149. As object may be used:

a. A substantive: sorma hālimnī 'don't ask about my condition' B Sam. 10: 5, šāpūr ol iṣni tārک qīldī 'Shapur gave up that matter' N Quatr. 82: 1.

b. A numeral: yana birni öltürdi 'again he killed a person' B 29a: 2, ol ikkini calā qīldī naṣīb 'fate drove both of them into exile' FK 217a: 2.

c. A pronoun: bizni unutma 'don't forget us' G Örn. IV, 1, kitābida anī zikr qīlur 'he mentions it in his book' N Quatr. 41: 11.

d. A verbal noun: qačan bolurini sordī 'he asked when it would take place' N Quatr. 98: 9, alarnī qutqarmaq fikr qılmaq kerāk 'one must consider saving them' Z 45a: 2.

Attribute

150. The attribute is a word or group of words which is simply added to a noun to denote its quality, number, or possessor, or to limit its meaning. According to these functions we distinguish between the following types of attributes: qualitative attribute, quantitative attribute, possessive attribute, and limitative attribute.

151. The qualitative attribute denotes the quality or the state of the qualified word: bir sarıg quş 'a yellow bird' N Örn. I, 5, bu hasta cânım 'this, my sick soul' Sak. Örn. V, 2.

Rarely a personal pronoun may also have a qualitative attribute: ol ölümlük bizgä bir kün äsnä bolgay mu hēc 'will he ever make friends with us dying ones?' G Örn. XIII, 3.

As qualitative attribute may appear:

a. An adjective: aq öy 'white tent' SS 65: 69, Muhammad Hişārī başlıg barča Moğullar keldilər 'all of the Mongols headed by Muhammad Hişārī arrived' B 34a: 9, hazın könglüm 'my sorrowful heart' N Örn. IX, 4, miskin Navāyī 'poor Navāyī' N Örn. XXII, 7, camī 'Hişār vilāyatı olturuşluq Moğullar' 'all of the Mongols settled in the province of Hişār' B 33b: 8, qanlıq kafan 'a bloody shroud' N Örn. VIII, 6, qara köz 'black eyes' N Örn. V, 1, qarangı kečä 'a dark night' N Örn. VI, 3, sınuq könglüm 'my broken heart' N Örn. VII, 1, yaşşı şifāt 'beautiful qualities' N Örn. XIII, 5.

b. A substantive: Aflātūn hırad 'the Platonic intellect' N Örn. XI, 3, ähü közüng 'your antelope eyes' Sak. Örn. IV, 1, ikki cādū közi 'both his magi eyes' 'Ub. T 28b: 1, gül yüz 'rosy cheek' N Örn. V, 3, nār yanğaq-ıng otı 'the fire of your pomegranate cheeks' Sak. Örn. XVI, 1, tag yol 'mountain road' B 42b: 6, altun cām 'gold goblet' N Div. 32b: 12, altun sarır 'a gold throne' SS 99: 21, şakar lablar 'the sugar-lipped' N Örn. IV, 7, taş könglidä 'in his stony heart' L Div. 31: 4, qız nabıra 'grand-daughter' B 20b: 8, bir Özbäk yigit 'an Uzbek youth' Z 36b: 17.

c. A verbal noun: aqar su 'running water' Sak. Örn. IV, 4, öldürür kişi 'murderer' OY 316b: 9, qavun kesädür biçaq 'a melon-cutting knife' B Ilm. 310: 18, ğamza bilä aytur közüng 'your eyes speaking by glances' Sak. Örn. XVII, 6, bilmän qılır işimni 'I don't know the job I have to do' BŞ II, 326: 9.

d. A postpositional phrase: šakkär bigin agzīng 'your sugar mouth' Sak. Örn. IV, 2, dur mǎngizlig tiš-läriᅇg 'your pearl-like teeth' Sak. Örn. XVI, 2, ay teg yüzüᅇg 'your moonlike face' Sak. Örn. III, 4.

e. A sentence: yüzi qara bolsun közüm 'my damned eyes' Sak. Örn. VI, 3.

152. The quantitative attribute denotes the number or the quantity of the qualified word: sekkiz uçmaq 'the eight heavens' N Örn. VII, 7, üç miᅇg altun 'three thousand pieces of gold' Z 30b: 19, köz bāgida yüz gül aça dur 'iᅇᅇ 'love lets a hundred roses blossom in the garden of eyes' N Örn. IX, 3.

There are special words to express the measured quantity: altı 'adad altun ayaq 'six gold goblets' H 57b: 10 ('adad 'number'), bir avuč tofraᅇ 'a handful or earth' SS 23: 69, bir batman buᅇday 'one batman of wheat' Maᅇb. 27: 11, bir bölāk Türklār 'a group of Turks' Z 17b: 4, üç bölāk čerig 'three troupes of soldiers' Z 44a: 13, bir camā'at kiᅇi 'a group of men' Z 21a: 3, tört miᅇg ᅇarvār aᅇliᅇ 'four thousand ass-loads of corn' B 219b: 11, bu beᅇ kün 'umr-i fānī 'this transitory life of five days' Ata'ī 272b 1, bir lab nān 'a mouthful of bread' Šayb. Vāmb. 100: 31, bir mīl rāh 'a road of one mile' H 77a: 10, bir pāra kiᅇi 'one man' B 221b: 11, Z 21b: 16 (pāra 'piece'), yetti pāra qaᅇaba 'seven towns' B 2a: 4, bir qadaᅇ may-i nāb 'a cup of pure wine' GS Nur. 33b: 5, bir qaᅇra su 'a drop of water' N Div. 28b: 11, bir qu-čaq yīgač 'a lapful of sticks' SS 136: 294, ikki san läᅇkār 'two armies' Šayb. Vāmb. 92: 10 (san 'number'), bir säpād amrud 'a basketful of pears' SS 126: 10, nečā ᅇāᅇ otun 'a few twigs of wood' Isk. 210b: 1 below, bir ᅇūᅇa altun 'an ingot of gold' FK 13a: 10, ikki tevā yūki kamᅇā 'two camel-loads of Damask silk' Z 41a: 18, bir tōda qīziᅇ küᅇ 'a heap of hot ash' Kull. R 234a: 20, toᅇ-quz yīgač yol 'a road of nine leagues' B 4b: 10.

153. The possessive attribute. See section 37 a-d.

154. The limitative or limiting attribute restricts the meaning of the noun to which it is applied.

As limitative attribute function:

a. The substantives şinf 'kind, sort, species, category', ţavr 'mode, manner', nav 'kind, sort', and the like: här şinf ši'r 'each genre of poetry' Bāyq. Ris. 6a: 5, här ţavr sīrat u şūrati 'all kinds of his qualities and manners' Kull. S 751b: 15, barča nav' işlāri 'all kinds of his works' *ibid.*, bir nav' qavun 'a kind of melon' B 56a: 7, hēc nav' tağayyur 'no kind of change' Kull. S 749a: 8.

b. The demonstrative pronouns bu, uşbu, ol, uşal, uşol: bu şahar ičrä 'in this town' Şayb. Vāmb. 48: 45, uşbu şahr ičrä barī öz kişim durlar 'in this town all people are my men' *ibid.*, ol kişi dek ki tanığay öz qulīn 'like that man who recognizes his slave' N Örn. III, 5, kördüm uşal Yūsuf-i dilhastanī 'I saw that afflicted Joseph' H 22a: 1. See also sections 60-61.

c. The interrogative pronouns ne 'which?', qay, qayu, qaysī bir 'which?'. See section 64 b-c.

d. The indefinite pronouns başqa, özgä, yana 'other', fulān 'certain', här 'every', hēc 'no, not a'. See section 65 b-c, e-f.

e. The ordinal numerals. See section 55.

f. Adjectives in the comparative or superlative. See section 53 a-b.

Appositive

155. An appositive is a substantive or adjective added to another substantive or to a pronoun to identify or describe it. The appositive in Chagatay is in loose (non-restrictive) apposition to the governing word: qanī Temür, şah-i islām-panāh 'where is Tamerlane, the shah who is the asylum of Islam?' FK 213a: 9, yüz ellig kişi bilä, yayaq vā atlıq, ol Hazratqa qoşuldīlar 'they joined his Majesty (= Tamerlane) with one hundred and fifty men — footsoldiers and horsemen' Z 20a: 19, Navāyī hastanī mayhāna sarī başqarīng 'lead Navā'ī, the sick man, in the direction of the tavern' N Örn. XV, 7.

Sometimes the appositive precedes the noun it modifies: ol zarāfat masnadīnīng, cānumnuṅ hālī ne dur 'how is my beloved, that throne of grace?' G Örn. XXI, 3.

156. Chagatay makes much use of adjectives, less frequently substantives, in apposition to personal pronouns: şabr u taḥammul men bēčāraga bergil 'give me, miserable one, patience and endurance' Maḥb. 137: 13, öltürä dur men du 'ācīnī közünṅ 'your eyes kill me, the one who prays (for you)' Ata'ī 267: 12, sen parīvaş hūr-nī el ādam oglı sagīnur 'people consider you, the fairy-like houri, as a human being' G Örn. X, 3.

157. An appositive adjective is often separated from the governing noun and attached to the end of the sentence: quluṅ dur men, vafādār 'I am your slave, a faithful one' TN 276a: 9, sāqiyā, bāda ketür, yāqūtī 'O cupbearer, bring wine, ruby-colored' FK 215a: 5, baḥrī dur bu 'ummān, bas 'amīq 'this ocean is a sea, a very deep one' G Örn. XXVIII, 7, cānīm ansiz tanī durur cānsiz 'without him my soul is a body, a dead one' SS 64: 46, bir qızı bar emiş, parī yanḡlīḡ 'he is said to have a daughter, a fairy-like one' SS 167: 240.

Simple Sentences

Declarative Sentences

158. The declarative sentence usually states a fact in an affirmative or negative form: Mavlānā Amīrī Türkedi 'Mavlānā Amīrī was a Turk' Mac. 14a: 6, keldi cannat ravzasidīn āb-i Kavsar sarī hūr 'a houri was coming from the garden of Eden in the direction of the water of Kavsar' Ata'ī 270: 11, bu kün sendin ḡa-bar tapa almaduq 'today we have not been able to receive news of you' Kull. S 747a: 7, bu vāqi'ada hēč gaysi hāzīr emās edi 'neither of them was present at his death' B 30a: 11.

Interrogative Sentences

159. The interrogative sentence usually asks a question. A question may be a special question, or a yes- or no-question.

a. Special questions are introduced by an interrogative pronoun or an interrogative adverb. The interrogative word may stand at the beginning, in the middle, or at the end of a sentence: kim bilä sen 'whom are you with?' FK 219a: 5, ne dur murādīng 'what is your wish?' GN P 82a: 14, nedin erür yiglamaqing zär zär 'why are you weeping so bitterly?' H 53a: 5, qanī hānlar hānī Čingiz Hān 'where is Chingiz Khan, the khan of khans?' FK 213a: 8, Šam'un qanī 'where is Simon?' H 55a: 8, hāliŋ nečük tur 'how are you?' GN P 92a: 2, qaysi bir dardimni aytay 'which trouble of mine shall I speak of?' 'Ub. T 31b: 6, bu ne til dur 'what language is this?' H 36a: 13.

b. Rhetorical questions imply a negative answer: kim Hizr suyin agizlangay labingning qašida 'who would drink the water of Khizr in the presence of your lips?' B Sam. 4: 8.

c. Yes- or no-questions (sentence questions) imply an affirmative or negative answer; mu/mü is used as interrogative particle: Qadirberdiga kiši yibarding mü 'did you send anyone to Qadirberdi?' B 117b: 11, yüz ešiking tofragiga sürtä algay mu men 'will I be able to rub my face in the dust of your door?' GS Nur. 16b: 4.

d. Alternative questions: qaši yasın mu deyin, közi qarasın mu deyin 'shall I speak of his arched eyebrows or shall I speak of his black eyes?' GS Nur. 136b: 1.

e. Dubitative questions may be expressed by ayā (< Pers.) or ekin/ekän (section 136 a): ayā ne boldi luff qilip äyläsäng vafā 'I wonder what would happen if, doing a favor, you kept your promise?' 'Ub. T 26b: 5, bu

yol qayanga barur ekän 'I wonder where this road goes'
B 97b: 4.

Optative Sentences

160. The optative sentence expresses a wish. When a wish refers to the present or the future, it is expressed by the present tense of the future-optative or by the present conditional, either with or without the Persian optative particle (ey) kāš or (ey) kāški: tilāgim kāš ravā qilgay sen 'O that you may perform my wish' BŠ I, 470: 24, yār dardī cān-i bēmārīmda bolgay kāški 'O that the pain (felt) for the friend may be in my sick soul' Bayram Khan, Brockelmann OTG, p. 379, körgä men ki men teg zār u bēmār olga sen 'O that I may see you weeping and sick like me' G Örn. XXXVII, 3, här ne tiläsäm, barī muyassar bolsa 'O that everything I wish might be fulfilled' BŠ II, 311: 14, kāš rōzī bolsa bu ahtar tulū'i här şabāh 'O that this star may rise every morning!' FK 35b: 6, qalğanın hām kāški parkand parkand etsāngiz 'O that you may also cut the remaining part (of my heart) into pieces' FK 69a: 9.

a. A polite wish which refers to the present is expressed by the present conditional: bāda nūš oldī cū hāmdastāna, 'arż qilsam nečā sōz mastāna 'after wine has been drunk in company, I would like to say a few words like an intoxicated one' FK 212b: 12.

b. An unfulfilled wish in the past is expressed by the preterit of the future-optative (-gay erdi) or the preterit of the conditional (-sa erdi): kāški bargay edim hām-rāh sultānīm bilä 'I wish I had gone together with my sultan' 'Ub. T 35b: 6, vah, demāgāy erdim kāš 'alas! would that I had not said it' FK 226a: 13, ey kāški men bolgay edim alında hādīm 'O that I had been his servant' L Div. 82: 1, kāš sensiz ölsäm erdi 'I wish I had died without you' Navā'ī, Brockelmann OTG, p. 379.

c. A wish in the third person may be expressed by the third person of the imperative: Tengri qilsun saṅga tavfiq rafiq 'may God give you his favor as a

companion' FK 219b: 1, mülküñg bilä hānligiñg mubārak bolsun 'your dominion and khanate be blessed' BS II, 325: 8, hēč kišigä bolmasun, yā Rab, mañga bolğan balā 'O Lord, the misfortune which befell me, should befall nobody' GS Nur. 27b: 7.

Imperative Sentences

161. An imperative sentence may express a willing, invitation, exhortation, command, or prohibition. The predicate of an imperative sentence stands in the voluntative (first person) or in the imperative mood (second and third persons): men bolayın Mişr eligä šahryār, sizni qılay Mişr elidin iñtiyār 'I will be the ruler over the country of Egypt and make you the governor of the country of Egypt' H 30b: 6, mālikni öltüräli 'let us kill the king' Z 8b: 16, kingä yaralı 'to whom shall we be of use?' GN 35b: 3, Allah, ölüm bergil mañga 'O God, give me death' G Div. 102a: 9, sormağil dardimni 'don't ask about my pain' 'Ub. T 31b: 8, sāqiyā, qıl tola cām-i zarkār 'O cupbearer, fill the gold cup' FK 217a: 11, şabr qılıñg, etmäñg şitāb 'have patience, don't hurry' H 11b: 1, mān ölmäsdin burun bersün şākār erni mañga şarbat 'before I die, he shall give me his sugar lips as sherbet' Sak. Örn. II, 5.

A polite demand may also be expressed by the conditional: luñf etip ma'lüm qılsañg kim ne bolmiş hāl aña 'would you please let me know what has happened to him' Kull. S 541a: 19.

Exclamatory Sentences

162. All types of sentences may be used to express feeling or emotion. Exclamatory sentences are usually introduced by ne, nelār 'what': bu ne şafā, ne tarāvat dağı ne nūr bolur 'what a clarity, what a freshness and what a light this is!' G Örn. XXII, 3, yā Rab, mendä ne yahşi tāli 'bar dur' 'O Lord, what good luck I have!' BS II, 323: 19, vah, nelār keldi başimğa 'alas! what troubles befell me!' Bāyq. Div. 255: 1.

Sentences used for greeting a guest just arrived are also exclamations: qıldınġ meni kelġanıġ bilä minnatdār, raġmat saġga, yaġşı keldinġ, hōš keldinġ 'you have obliged me by your coming, thank you; you are welcome, you are welcome' BŠ II, 323: 4.

Compound Sentences

163. A compound sentence consists of two or more simple (main) sentences, grammatically independent of each other. Two simple sentences in compound sentences are usually connected by a coordinating conjunction. Two or more simple sentences juxtaposed without any conjunction are called asyndetic. Compound sentences are divided into copulative, disjunctive, adversative, explanative, and illative clauses.

Copulative Clauses

164. Copulative clauses are introduced by the following conjunctions: daġi, taqi (archaic) 'and, also', vä (< Arab.) 'and', u or ü (< Pers.) 'and', häm (< Pers.) 'also, too', gäh(ī)/gäh(ī) ... gäh(ī)/gäh(ī) 'now... now', häm ... häm 'both ... and': čiqardı šišä may daġi bir säġar tola qoydı 'he took out a bottle of wine and filled a cup' FK 20b: 1, Guštāsp Zardušt dīnin iġtiyār qıldı vä elni häm ol millatqa kivürdi 'Darius Hystaspes adopted the faith of Zoroaster and also converted the people to this religion' N Quatr. 56: 1 basī köp vä dalar qıldınġ u bardınġ 'you made very many promises and (then) went away' Sak. Örn. XIV, 2, yüzünġ rōšan, enġinġ häm rōšan 'your face is bright and your cheeks are also bright' FK 52a: 9, gähī lāla bilä bašlar ħikāyat, gähī gülni körüp sözlär šikāyat 'now he (the enamored Navrüz) begins to speak to the tulip, now seeing the rose he (begins to) lament' GN 55a: 3, häm anıġ furqatı köydürdi meni, häm mununġ ħasratı öldürdi meni 'both the separation from that tormented me, and the longing for this killed me' FK 221a: 7. Asyndetic: 'ayš u išrat čaġi keldi, ketti

davrān-i malāl 'the time of pleasure and enjoyment came (and) the time of sadness went away' G Örn. XXXIII, 1, özin daryāğa saldı, ğarq boldı 'he threw himself into the river (and) drowned' B 29a: 11.

Disjunctive Clauses

165. Disjunctive clauses are introduced by the conjunctions vāyā, yoqsa, yoq ersä (archaic), yoq ki 'or', hāh(ī) ... hāh(ī) 'either ... or', yā ... yā 'either ... or', nē/ ne ... nē/ ne 'neither ... nor': vaşlıñ bilä tirgüzgin vä-yā bir yolı öltür 'revive me by your union or kill me at once' G Örn. XLVII, 7, allıda cān ber yoqsa 'işqī tärkin et 'die in his presence or give up your love for him' Bāyq. Div. 212: 12, qabul qılğay sen, yoq ki özni malul qılğay sen 'you will accept it or you will be vexed with yourself' SS 116: 182, hāh öltür, hāh tirgüz, ihtiyār elgingdä dur 'either kill me or revive me, you have the choice' G Div. 102a: 7, hāhī inan, hāhī inanma 'either believe or don't believe' L Div. 18: 2, yā sen beri kel, yā barayın men anda 'either you come over here or I will go over there' BŞ II, 323: 8, nē yüzin körsätti bizgä, nē eşittürdi sözün 'he neither showed us his face nor let his words be heard' 'Ub. Ü 67a: 3.

Adversative Clauses

166. Adversative clauses imply a contrast in thought. The conjunctions are: ammā 'but, however', bälki 'but, on the contrary', ki 'but', lök, lëkin, välë, välëk, välëkin 'but, yet, however': faqır anı körmäy men, ammā şī'rin eşitip men 'I did not see him, but I heard of his poetry' Mac. 65a: 8, huşunat bilä alarğa söz demäslär, bälki naşihatnı yumşaq vä çüçük til bilä qılurlar 'they don't speak to them harshly; on the contrary they give their advice in a gentle and soft language' Kull. R 57a: 20, bu mu-darris emäs, ki muftadi' dur 'he is not a teacher, but a heretic' Maḥb. 28: 16, färsī bilgän äylädi idrāk, lök maḥ-rüm qaldılar atrāk 'those who knew Persian understood

(the story of Bahrām Gūr), but the Turks were deprived (of the possibility of reading it)' SS 200: 73, ol āsān dur maṅga, lēkin bu bir imkān emās 'that is easy for me, but this impossible' Bāyq. Div. 212: 13, anī yār saḡīn-dīm, vālē aḡyār emiš 'I thought him to be a friend, but (I see) he is a rival' Bāyq. Div. 215: 11, čamanda sarv-ḡa nāz āylāmāk yarašmay köp, vālēk hār ne qīlīp sarv-i nāzīma yarašīp 'coquetry does not much become the cypress in the meadow, but everything my beloved with the svelte cypress-stature does, becomes him' FK 20b: 9, meni hūd öltürür hacrīṅ, vālēkin pašīmān bolmaḡay sen yana nāḡāh 'it is the separation from you that kills me, but mind you don't suddenly become repentant again' G Örn. XXXVIII, 5. Asyndetic: Luṭfī hācatī učmaq emās, dīdār erür 'what Luṭfī needs is not heaven, but the face (of his beloved)' L Div. 59: 8.

Illative Clauses

167. Illative clauses denote an inference. They are introduced by anıṅ üčün 'therefore', and the like: men seni hūr u pariḡa oḡšatur men bēhilāf, anıṅ üčün dāyi-mā közdin nihān sen, yā ḡabīb 'I liken you to houris and fairies without contradiction; therefore you are always hidden from (my) eyes, O friend!' G Div. 104a: 14. Asyndetically: bilür sen, kim kečār dunyā-yi fānī, qu-luṅḡa qılmaḡıl cavr u cafānī 'you know that (this) transitory world passes away; (therefore) don't torment your slave' Sak. Örn. XIV, 1.

Complex Sentences

168. A complex sentence contains one main clause and at least one subordinate clause introduced by a subordinating conjunction which is a relative element (kim or ki) or a combination of this element with other words. It is a known fact that subordinate clauses, with the exception of conditional sentences, are alien to the Turkic languages. In Chagatay there are all types of subordinate clauses developed in imitation of the Persian language.

Subject Clauses

169. Subject clauses function as subjects of verbs. They are introduced by the following conjunctions or connective word groups: kim, ki, här kim ki, här kim, här qaysi, här kimsä, här kiši 'he who', ne kim, här ne ki (m), här ne, olča 'that, which'.

There are two groups of subject clauses:

a. The conjunction does duty for a member of the subject clause: kim sening yolungda hör etti özin, boldi 'aziz 'he who humiliated himself on Thy (God's) way, became honored' Sak. Div. 3b: 2, kim ki halingni körär, men telbä hālin bilür 'he who sees your beauty-spot, understands my, insane one's, state of mind' Bāyq. Div. 147: 6, bu edi, olča mendä tapti vuqu 'this is what happened to me' SS 118: 225, här ne kim aytsam, andin artug 'all I say is more than that' FK 218b: 2, kingä kim berdim köngül, vah duşman-i cān dur maŋga 'he to whom I gave my heart, alas, is my deadly enemy (now)' Bāyq. Div. 213: 4, cānni här kimning tanidin čeksälär, nāčār ölär 'every one out of whose body the soul is removed, dies necessarily' FK 56a: 8. The connective word or word group may be reinforced by a demonstrative pronoun in the main clause: ol ki bu tārīhni yazdı, ravān qışşanı uşmundaq aytıp bayān 'he who wrote this history, narrated the story quickly in this way:' H 30a: 15, bu, ki men äylägüm, durur maşūr 'the following that I am going to tell, is written' SS 44: 73.

b. Subject clauses in which the conjunction or connective word group performs the same function as the English conjunctive that. The subject clauses of this group are in the form of declarative, interrogative (indirect question), optative, imperative, or conditional clauses: könglümdä keçti, kim bu küngä degrü hēč kimärsä . . . oq yaniŋ arasında munāzara tartīb qılmay dur 'it occurred to me that to this day no one has composed a contest (-poem) between the arrow and the bow' OY 314b: 2-4, qabrī ma'lūm emäs kim qayda dur 'it is

not known where his tomb is' Kull. S 609 a: 17, bar murādīm, kim seni öltürgä men 'it is my desire to kill you' Bāyq. Div. 128: 9, 'Alī Buhārīgā išārat boldī, kim türkī tili bilä Zafarnāmanī evrülgäy 'Alī Buhārī was ordered to translate the "Book of Victories" into the Turkic language' Z 2b: 1-2, šarṭ bu dur, ki äylä ta'bīr 'ilmini ma'lūm 'the condition is that you learn the science of interpretation of dreams' SS 116: 118, 'ayb emäs tur, gär parīšān sen 'it is not reprehensible, if you are perplexed' G Div. 99b: 1, Navāyī nazmī rangīn vā ravān ersä, 'acab ermäs 'no wonder that Navā'ī's poetry is colorful and easy-flowing' Kull. S 473b: 2, av-lā ol dur, ki bu sözdin kečsäm 'the best thing for me is to stop speaking in this way' FK 228a: 3, keräk, ki inkār qılmasaŋg 'you shall not deny it' Kull. S 137a: 27.

c. Clauses which depend on the verb ohšar 'it seems, appears, looks like' are also subject clauses. They are always asyndetic: arbāb-i ḥasad sözigä büttüŋg ohšar 'you seem to have believed the words of envious people' BŠ II 315: 5, közüm bilä körŋlümdä maqām etti hayālīŋg; qābil körüp ohšar mägär ol āb u havānī 'your image settled in my eyes and in my heart; it appears that it finds this climate (lit. water and air, i. e., tears and sigh) suitable' G Örn. XLVII, 4.

Object Clauses

170. An object clause occurs most often in the function of a direct object. The most common conjunctions introducing object clauses are: kim, här kim, här kim ki, här kiši 'who, whom', ne, olča, ne kim, nemä kim, ne nemä kim, här ne ki, här ne 'what, that'.

There are two groups of objective clauses:

a. The conjunction or connective word group is a member of the object clause: kim quyun dek edi ğu-bāraŋgēz, anı tofraqqā past äylädi tēz '(destiny) dashed quickly to the ground him who like a whirlwind was whirling dust' SS 42: 25, här kimni ol tilärsä, anı pād-šāh qılur 'He (God) makes ruler anyone He wills' 'Ub.

Ü 18 b: 9, ne nemä kim ešitip erdi, 'arž qıldı' he narrated everything he had heard' Z 30a: 6, kimdä kördi beyiklik, etti past 'he debased him in whom he saw greatness' SS 42: 4.

b. In this group of object clauses the conjunction kim or ki has the same function as the English conjunction that: The object clause has the form of a declarative, interrogative, optative, or imperative sentence: dey alur men, ki barça rāst durur 'I can say that everything is true' SS 43: 68, hayāl qılur erding, kim fäläk yiqılğusı turur 'you would have believed that the sky would collapse' Z 25a: 18, sagındı, kim cāvid erür milkatı 'he thought that his dominion would be eternal' N Quatr. 70: 18, havas qıldım, ki sayr etsām cahānı 'I wanted to travel all over the world' GN 63b: 1, buyurdı kim cāšt ta'āmı bilä ötkärgäylär vä šām ta'āmını masākingä bergäylär 'he ordered (the rich) to subsist on breakfast (alone) and give (their) evening meal to the poor' N Quatr. 42: 11-12, buyurdı, kim anı qoysunlar, kim atasığa bargay 'he ordered them to let (the child) go to his father' Z 36a: 12, basa yarlıq etti, kim Harār vä Keš çerigi yığılsun 'then he ordered the armies of Kharar and Kesh to be assembled' Z 24a: 17. In object clauses which depend on a verb of commanding in the past tense, the predicate is often put in a past tense (preterit or preterit of the aorist) to indicate that the command was really fulfilled: buyurdı, kim ol birining qızını ol birining oğlığa berdilär 'he ordered each one to give his daughter to another's son' N Quatr. 96: 5-6, här kün nečäni buyurup erdi, kim öltürürlär erdi 'every day he ordered them to kill a few persons' N Quatr. 105: 18.

171. Indirect questions. There are two kinds of indirect questions: sentence questions and yes- or no-questions.

a. Sentence questions are introduced by an interrogative word (pronoun or adverb): kim sen u qay diyār-din sen, ayt 'tell me who you are and which country you are from' SS 96: 449, bu ne til dur, degil 'tell me what

language this is' H 36a: 13. If the main clause precedes the question, the latter is introduced by kim or ki 'that' + the interrogative word: kör, ki sen kim sen u qandın kelä sen 'consider who you are and where you are coming from' FK 219a: 5, bilmädilär, kim qayan bardı 'they did not know where he had gone' N Quatr. 88: 2, sordum, kim qačan kelgüsi dur 'I asked when he would come' B 124a: 4.

b. Yes- or no-questions are introduced either without any conjunction or by kim or ki: ey şabā, bergil habar, sarv-i ravānīm keldi mü 'O morning breeze, let me know whether my slender cypress is come' Bāyq. Div. 132: 1. Such a question is often an alternative question: bilmäs, ki alardın qabül qılıp durlar yā yoq 'he does not know whether some of them have accepted it or not' Kull. S 58: 11.

c. The subject of an indirect question is sometimes attracted into the main clause as object (prolepsis, accusative of anticipation): anıñ oğlı Bahrāmnı ba'zı atası ornığa andın sonğra oturup bir yıl pādşāhlıg qıldı dep durlar 'some (historiographers) say that his son Bahrām mounted the throne after his father and ruled for a year' N Quatr. 85: 11-12.

172. A direct discourse is also an object clause introduced either without any conjunction or by ki or kim: dedim: bir nāvak otluq köñglümä at 'I said: shoot an arrow into my burning heart' FK 28b: 6, sordı kim: sizlär ne kişilär siz? cavāb berdilär kim: biz fulān kişiniñ nökärläridin turur biz 'he asked: what men are you? they answered: we are the men of a certain person' Z 20a: 8. Prolepsis is found in direct discourses, too: bizni bu şah dedi kim: cāsūs siz 'the shah said that we were spies' H 54b: 10.

Attributive Clauses

173. An attributive clause is used to modify a substantive in the main clause. The attributive clause is introduced by the relative pronouns kim or ki and

regularly follows the substantive it modifies: bu atliq ol yigit, ki cahänniñg şafāsı dur 'this horseman is that youth who is the joy of the world' OY 314a: 3, ol şanam kim su yaqasında olturur 'that beauty who is sitting on the bank of the river' Ata'ı 270: 8. The subject of the main clause may be repeated by a demonstrative pronoun in the dependent clause: duşman çerigi, kim Taş Arıgıda erdi, ol taqı ikki qol bolup 'the enemy's army, which was in Taş Arıgı, also became divided into two wings' Z 25a: 13.

An attributive clause sometimes refers to the predicate of the main clause: banı-ādamnı camı'-i mah-lūqatğa mukarram qıldı, kim mundın artuq martaba bola almas 'He (God) made the human being honored by all creatures, so that there might be no higher rank than this' Bāyq. Ris. 2a: 4.

Adverbial Clauses

174. An adverbial clause modifies the predicate of the main clause or another dependent clause. Adverbial clauses are usually classified according to their function (notional classification) as clauses of place, time, manner, purpose, cause, result, degree, condition, and concession. These categories are, however, rather fluid, because some clauses may express more than one meaning.

Clauses of Place

175. A clause of place (local clause) denotes the place where the action of the main clause is performed. Conjunctions and connective word groups are: ki, qayda, qayda kim, qayu taraf ki, hār kimdā, hār qayda, hār qanda, hār qanda ki, hār yerdā ki, hār qayan, hār sarı, hār sarı kim, hār yan 'where, wherever', hār qayandın kim 'whence'. The demonstrative anda 'there', uşanda 'at the same place', ol sarı 'in that direction' serve as antecedents in the main clause.

Examples: yetti uşanda, ki Zalīhā edi 'he arrived at the same place where Zalikha was' H 42b: 16, hōcani başladılar ol sarī, ki nihān erdi māhrūşārī 'they led the khoja (rich merchant) in that direction where his moonfaced wife was' SS 95: 419, qayda barsa ol sa'ādat ahtari, hāmrahī men 'wherever that star of happiness goes, I am his companion' Bāyq. Div. 204: 1, qayu taraf ki quyaş yanglıg ol nigār barur, songiča sāya mişillig bu hāksār barur 'wherever that sunlike beauty goes, I am following her like a shadow' FK 49a: 7, hār sarī kōz salsam, ol nāzūk nihāl allimda dur 'wherever I look, that beauty resembling a young plant is before me' 'Ub. T 27b: 10, hayl-i aţfāl ara taş yağduruban qavlarlar, hār qayandīn kim anīng kōyida paydā boldum 'the crowd of children drives me away, wherever I appear in her street' GS Nur. 124a: 4.

Clauses of Time

176. A clause of time (temporal clause) denotes the time of the action of the main clause. In the pre-Chagatay period a conditional clause often expressed time also. This function of the conditional clauses is less common in Chagatay: kōzin ačsa, ōzin su yaqasīda kōrār erdi 'when he opened his eyes, he found himself on the bank of the river' Z 46b: 12.

177. In Chagatay clauses of time are introduced by kim, ki, qačan, qačan kim, čū(n), čūn kim 'when', hār qačan kim, hār vaqt ki 'whenever', olča 'until', tā, tā kim 'since; until'. As antecedent are used: (to reinforce the meaning of kim, ki) anda 'then', anīng dek čagda 'at that time', aŋga tegrū 'up to that time', andīn burun 'before that time', emdi 'now', nečā qatla 'several times', etc.

The action of a temporal clause may occur simultaneously with, anterior to, or posterior to that of the main clause.

a. Simultaneity: qačan maktabga ol māh-i mu'-addab barur, ōzdin barurlar ahl-i maktab 'whenever

that well-bred moon-faced beauty goes to the school, the people of the school faint away' FK 16a: 3, emdi kim yettilär, kördilär 'now, having arrived, they saw' Kull. S 133a: 24, här qačan dedim: vafā qıl, äylädiñg yüz miñg hiyal 'whenever I said: be faithful, you found a hundred thousand pretexts' Bāyq. Div. 217: 1, čün ki keldim özimä, häm atıñgđın, häm özümđin infi' älim bar edi 'when I recovered my senses, I felt ashamed of both your name and myself' Bāyq. Div. 234: 1.

b. Anteriority: andın beri, kim qađđım üçün tozdı firāq, yüz dard u alamnı mañga yetkürdi firāq 'since the separation obstructed my path for the purpose of killing me, the separation has caused me a hundred (i. e., endless) pains and torments' BŞ II, 317: 17, on bir yıl dur, tã dardım bu yergä yetip dur 'it is eleven years since my pain arrived at this degree' Kull. 98a: 20.

c. Posteriority: avval ki qadam qoydı, battı 'before taking a step he sank' Maḥb. 186: 11, anča turdı, kim čerig barçası sudın ötilär 'he stood until all the army crossed the river' Z 22a: 7-8, tã tirig sen, tartquñg dur eldin cafã 'as long as you are alive, you will suffer the cruelty of people' FK 48a: 2, tã labidın sormadım, fahm etmädim tar ağzını 'unless I asked her lips, I was not aware of her tiny mouth' 'Ub. Ü 64a: 4 below.

Clauses of Manner

178. A clause of manner (modal clause) is introduced by kim, ki, ansız ki: yıllar Hurāsān tahtıda huqumat qıldı, kim heč kişi andın šikāyat qılmadı 'he ruled on the throne of Khorasan for years with no one complaining of him' Mac. 104b: 11-12, birbiri alardın yana birigä nazāra qılıp ötüšüp turlar, ansız ki aralarıda kalāmı vāqi' bolğay 'they passed by and looked at each other without exchanging a word' Kull. S 140b: 7-8.

Clauses of Purpose

179. A clause of purpose (final clause) states the purpose of the action of the main clause. The introducers

of the purpose clauses are: kim, ki, tā, tā kim, tā ān ki 'that, in order that': ahl-i fašādñi bilkül daf' qıldi, kim musāfirlar farāğat bilä bariš keliš qılğaylar 'he liquidated the brigands completely that the travelers might travel without fear' N Quatr. 97: 14, bardim, tā anı körgäy men 'I went to see him' Kull. S 105a: 15.

Clauses of Cause

180. A clause of cause (causal clause) gives the reason for the action of the main clause. The most common introducers are: kim, ki, çü(n), andin kim, nedin kim, negä kim, ne üçün kim, neçün kim, ne ma'nī bilä kim, mundaq ki, etc., 'because, since, as, inasmuch as': marhāmat qılğil, ki mundin narī yoq tur quvvatim 'have compassion, as I have no more force' Bāyq. Div. 103: 9, çün bu davr dur neçä kün, hōš bol 'since this world lasts (only) a few days, have a good time' FK 218b: 7, šām-i hicrān zulmatıda āb-i hayvān istāmān, ne üçün kim sensiz, ey 'umrum hōši, cān istāmān 'in the darkness of the night of separation I don't want the water of life, because without you, O beauty of my life, I don't want to live' GS Nur. 135a: 9.

a. The clause after a verb of fearing gives the cause of the fear: qorqar, ki raḥmī kelsä közümnüñ yaşına 'he fears that he might be moved to pity because of my tears' L Div. 12: 6. The predicate of such a clause is sometimes put in the negative form to express the desire to avert something (negative desire): dard-i 'išqıñğ haddin aştı; qorqaram, kim nāğahān āškāra bolmağay bu sırr-i pinhānim 'my pangs of love overstepped the bounds; I fear that this hidden secret of mine might come to light all at once' Bāyq. Div. 251: 14.

b. So also after interjections or words of emotion the ki(m)-clause may be considered as a causal clause: āh, kim bağrım firāğ otı üzä boldi kabāb 'ah! my heart has become kabāb (roast meat) on the fire of separation' L Div. 22: 8, fiğān, ki cānim ala dur közi qarası anıñğ 'alas! his black eyes are capturing my soul' 'Ub. Ü 32a: 9.

181. Clauses giving the reason for a guess or question are clauses of cause: 'acāyib 'išvači makkāra'i sen, kim bu kün körk iqlimi sanğa boldi musahhar 'you are an unusually coquettish deceiver to have conquered the country of beauty today' G Div. 98b: 2, netäy ki Tengri göyā miñnatni mañga yarattı 'what shall I do since God probably created affliction for me' BŠ II, 319: 20.

Clauses of Result

182. A clause of result (consecutive clause) denotes the result or consequence of what is stated in the main clause. The conjunctions are kim or ki 'so that, so ... that, such ... that'. In the main clause there is usually a demonstrative adverb or phrase meaning 'thus, such' and the like: ikki eligini andağ berk tuttı, kim tebränä almadı 'he held both his hands so tightly that he could not move' Z 36b: 18, ketür, sāqı, anıñg dek may, ki kül qılğay yucūdumnı 'bring, O cupbearer, such wine that it may reduce my body to ashes' FK 47b: 12, āškimni töktüm anča, ki bu řas-i sarnigün közüm suyiniñg üstidä habāb dur 'I have shed so many tears that this cup turned down (= sky) is (like) a bubble upon the water of my eyes' 'Ub. T 26b: 9. Asyndetically: bu řibānnı äylä salgıl řar'niñg daryāsığa, qalmasun curm u gunāhı daryā-yi iřyān ara 'throw this řibānı into the sea of the religious law, so that no vice and sin of his be left in the sea of rebellion' řib. Div. 8b: 2-3.

Clauses of Comparison

183. A clause of comparison (comparative clause) denotes that the action of the main clause takes place in the same manner or in the same degree as the action of the dependent clause. Comparative clauses are introduced by kim or ki with a demonstrative antecedent in the main clause: andağ ki ol aytıp erdi, boldı 'it happened just as he had said' N Quatr. 98: 11, hān hām kelip Ahsini qapap edi, nečük kim mazkūr boldı 'the khan also came and besieged Akhsi, as was mentioned' B 31b: 10.

184. The verb of the comparative clause is usually omitted if it is the same as that of the main clause: qaranguedi 'ālam, andaq ki ġār 'the world was as dark as a cave' Z 45b: 2.

185. If the main clause contains a comparative, the dependent clause is introduced by kim or ki: andīn maš-hūrraq dur, kim bitimāki hācat bolġay 'it is too well known for it to be necessary to write about it' N Quatr. 104: 14.

186. Comparative clauses denoting an unreal comparison are introduced by gōyā, gōyā ki(m) 'as you would say, as if, as though': qandīn ol yerdā ġulistān bütti, gōyā kim ol elni qan tuttī 'in that place a rose-garden grew out of the blood, as if blood had covered that country' SS 192: 41.

Clauses of Condition

187. A clause of condition (conditional clause) contains a supposition on which the statement of the main clause is based. The conditional clause is also called the protasis, and the main clause the apodosis of a conditional sentence.

As regards form, conditional clauses in Chagatay may be divided into three groups:

a. Conditional clauses of Turkic type: no conjunction, the verb stands in the conditional mood, e. g., ev-lārimiz bilā el ulusnī ötkārsāk, yahšī bolġusī turur 'if we transport our tents and people over the river, it will be good' Z 29a: 11.

b. Conditional clauses of Persian type: the Persian conjunctions āġār, ġār, ār 'if', the verb stands in the indicative, e. g., ġār sanġa müškil erür bu iš, erür āsān maŋġa 'if this work is difficult for you, it is easy for me' 'Ub. T 24b: 10; āġār ... āġār 'whether ... or' introduces a condition in the form of an alternative: āġār mušliġ men, ār mufsiq, vā ġār 'āšiq men, ār 'ābid, ne išing bar sening, zāhid 'whether I am a pacifier or a mischief-maker, and whether I am a lover or an adorer (of God), it is no business of yours, O ascetic' BŠ I, 243: 9.

c. Conditional clauses of mixed type: Persian conjunctions, the verb stands in the conditional: yahšī gār bolmasa, yaman hām emäs 'if it is not good, it is not bad either' SS 23: 66.

188. Real or potential condition is expressed as follows:

a. If the supposition refers to present or future time, the verb of the dependent clause may stand in the present conditional (-sa), in the conditional of the aorist (-r esä), in the conditional of the categorical future (-ġu-sī bolsa) or in the indicative (cf. 187 b), and the verb of the main clause may stand in the aorist, in the categorical future, in the future-optative or in the imperative: čihra ačsaŋg yā takallum qilsaŋg, ölgän cān tapar 'if you unveil your face or if you speak, the dead rise again' FK 65b: 7, ägär dalil tilär sen Masihning damina, tabassum icrä aning la'l-i cānfizāsina baq 'if you want proof of the Messiah's breath, look at her ruby lips refreshing the soul when smiling' L Div. 100: 5-6, sevār esāŋg Hudāni, tärk äylä cahān u māsivāni 'if you love God, abandon the world and the non-God' 'Ub. Ū 68a: 5-6, bolmaguŋg bol-sa mening dek rind-i durdāšām, ket 'if you will not become a drunkard who empties the cup to the dregs, go away' FK 26b: 4.

b. If the supposition refers to past time, the verb of the dependent clause stands in the conditional of a past tense (-dī esä, -mīš bolsa, -ġan bolsa, -p esä), and the verb of the main clause is in the indicative or imperative: meni köydürdüŋg esä, sen daġi köydüŋg 'if you burnt me, you were burnt too' Kull. S 472b: 19. Further examples in sections 109, 114, 130.

189. Condition contrary to fact (unreal condition) is expressed:

a. If the supposition refers to present or future time, the verb of the dependent clause stands in the present (-sa) or past conditional (-sa edi), and the verb of the main clause stands in the present tense, future-optative, preterit of the future-optative, preterit of the aorist, or sometimes in the direct preterit: ne bolġay, raħm etip

hämhānalıq qılsañg meniñg bilä 'what would happen, if you showed mercy and lived with me' 'Ub. T 35a: 1, ör-tängäy edi, körmäsä bir dam 'he would burn away, if he did not see her for a moment' GN 89a: 4, bolsa edi ol šah-i 'ālī-himam, biz dağı ikäv bolur edük bu dam 'if that high-minded shah were (here), we would also be two now' H 57a: 9.

b. If the supposition refers to past time, the verb of the dependent clause stands in the preterit of the conditional (-sa edi), and the verb of the main clause stands in the preterit of the aorist (-r edi) or future-optative (-ğay edi): Kābilni Zūnnūnıñg oğlı Muqımdin almasam edi, barıp Mırzāni körmäkläri mumkin emäs edi 'if I had not taken Kabul from Zūnnūn's son Muqım, it would not have been possible for them to see Mırzā' B Ilm. 192: 17-18, bolsa erdi meniñg çağımda bu iş, gänclär äylägäy edim baħšış 'if this had happened in my time, I would have given treasures' SS 201: 81.

190. The Persian conjunction mägär or mägär ki 'unless' is used when the action of the main clause is stated as universally true except in the single case expressed in the dependent clause: 'Ubaydī dardığa härgiz davā tapılmay dur, mägär ki bolğay anıñg dardığa davā sendin 'for 'Ubaydī's pain will never be found any remedy, unless a remedy for his pain will come from you' 'Ub. Ü 44a: 4. The verb of the dependent clause may be omitted if it is the same as that of the main clause: hēc kim meni halāş etä bilmäs, mägär Hudā 'no one can save me except God' G Div. 99b: 7.

Clauses of Concession

191. A clause of concession (concessive clause) indicates a condition which may be granted without denying the validity of the conclusion expressed in the main clause. According to form, the concessive clauses may be divided into four groups:

a. No conjunction or (ä)gär ... -sa dağı/häm 'although, though, even though': bar esä dağı, yoq vafā

aŋga 'although I have (a friend), he is unfaithful' BV 9a: 1, sökmäk bilä yād äyläsäng häm, hōš tur 'even though you remember me in the form of scolding, it is pleasant' BŠ II, 318: 9, qatl ägär qılsa häm, figandası men 'even though he kills me, I am his slave' SS 183: 326.

b. Conjunctions: gärçi, ägärçi, the main clause is often introduced by ammā, välē, välēkin, 'but, yet'. The verb of the dependent clause is in the indicative or conditional: köngüldä gärçi hacriŋg däği bar, välēkin vaşl umīdi däği bar dur 'although there is the wound of your separation in my heart, yet there is the hope of union, too' TN 277b: 5, ägärçi özgä hatunları häm bar edi, välē oğlanlar vä qızlarınŋ anaları bu ikki erdi 'though he had other wives, too, the mothers of (his) sons and daughters were these two' B 11b: 2.

c. Conjunctions: bāvucūd kim, bāvucūd-i ol ki(m). The verb of the concessive clause is in the indicative: MİR 'Alī Šēr Navāyīniŋ muşannafāti, bāvucūd kim Hārīdā naşv u namā tapıp tur, bu til bilä dur 'MİR 'Alī Šēr's works, although he grew up in Herat, are (written) in this dialect' B 2b: 4, bāvucūd-i ol kim nečä qatla Hāzratdın tayaq yep erdi, anı unutup yana uruş havasini qıldı 'although he had been bastinadoed by His Majesty (Tamerlane) several times, he forgot it and felt the desire to battle again' Z 55a: 13.

d. Conjunctions: här ne, här ne ki, när ne nav', nečä, nečä kim, här nečä, här čänd, här nečä däği, här nečä kim, här nečük ... häm 'whatever, however'. The verb of the concessive clause stands in the indicative, conditional, and less frequently in the future-optative: här ne ki bar qısmat-i röz-i azal, qılmas anı özgäčä sa'y u cadal 'whatever the decree of the day of eternity may be, no effort and endeavor can alter it' H 31b: 6, nečä cavr u cafā qılğay sen, ey yār, bilür sen, kim qul-ung dur men vafādār 'however you torment and torture me, O friend, you know that I am a faithful slave of yours' TN 276a: 9, tabīblar här nečä dārū darmān berdilər, yahşı bolmadı 'however many drugs and medicines the physicians gave, he did not get well again' B 11m. 503: 18.

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- z-, -iz-/-iz-/-uz-/-üz-, deverb. v., 28 (12); lab. harm., 7 A (16).
- zihī, emotive part., 136 f.
- zinhār, emotive part., 136 f.
- ž, letter, 2; consonant, 13.

READER

A Description of Farghana

Fargāna vilāyatı beşinçi iqlımdin dur. Ma'mūra-nıñ kanārasıda vāqi' bolup tur. Şarqı Kāşgār, ğarbı Samarqand, canübı Badahşānnıñ sarħaddı tağlar. Şimālida äğärçi burun şaharlar bar ekän dur, miğl-i Almalıq vā Almatu vā Yangı, kim kutublarda Otrārkent bitiplär, Moğul vā Özbäk cihatıdın bu tārıħda buzulup tur, aşla ma'mūra qalmay dur. Muhtaşar vilāyat tur. Aşlıq vā mēvası farāvān. Girdägirdi tağ vāqi' bolup tur. Ğarbı tarafıda, kim Samarqand vā Hucand bolğay, tağ yoq tur. Uşbu cānıbtın özgä hēç cānıbtın qış yağı kelä almas. Sayhün daryāsı, kim Hucand suyığa maşhūr dur, şarq vā şimālı tarafıdın kelip bu vilāyatnıñ içi birlä ötüp ğarb sarı aqar; Hucandnıñ şimālı, Fanākatnıñ canübı tarafıdın, kim hālā Şāhrubıyağa maşhūr dur, ötüp yana şimālğa mayl qılıp Türkistān sarı barur. Türkistāndın haylı qoyıraq bu daryā tamām qumğa sıñğar, hēç daryāğa qatılmas.

Yetti pāra qaşabası bar, beşi Sayhün suyınıñ canüb tarafıda, ikki şimāl cānıbıda. Canübı tarafıdağı qaşabalar bir Andicān dur, kim vaşatta vāqi' bolup tur. Fargānā vilāyatınıñ pāytahtı dur. Aşlığı vāfir, mēvası farāvān, qavun vā üzümü yaşşı bolur. Qavun maħallıda pālız başıda qavun satmaq rasm emäs. Andicānnıñ nāşpātısidin yaşşıraq nāşpātı bolmas. Māvarā'unnahrda Samarqand vā Keş qorğanıdın soñgra mundın uluğraq qorğan yoq tur. Üç darvāzası bar. Ąrki canüb tarafıda vāqi' bolup tur. Toqquz tarnav su kirär. Bu 'acab tur, kim bir yerdin hām çıqmas. Qal'anıñ girdägirdi ğandaqnıñ taş yanı sangrēzalıq şāhrāh tüşüp tur. Qal'anıñ

girdāgirdi tamām maḥallāt tur. Bu maḥallāt bilä qal'a-ğa fāşila uşbu ḥandaq yaqasidağı şährāh tur. Avī, quşī dağı köp bolur. Qirgavulī bēḥad semiz bolur. Andaq rivāyat qıldılar, kim bir qirgavulni iskänäsın tört kişi yep türkätä almay dur. Eli Türk tur. Şahar vä bāzārıda türkī bilmäs kişi yoq tur. Eliniñ lafzi qalam bilä rāst tur. Anı üçün kim Mīr 'Alī Şēr Navāyīniñ muşannafāti, bāvucüd kim Hārīdä naşv u namā tapip tur, bu til bilä dur.

(Bāburnāma, ed. A. Beveridge, 1b-2b.)

A Party at Muḥaffar Mīrzā's House

Nečä kündin soñg Muḥaffar Mīrzā öyigä čarladı. Muḥaffar Mīrzā Bāg-i Safıdda olturur edi. Ḥadīca Begim hām anda edi. Cahāngir Mīrzā meniñ bilä bardı. Ḥadīca Begim qaşıda aş vä ta'am tartılğandın keyin Muḥaffar Mīrzā bizni Bābur Mīrzā salğan Ṭarabḥāna atlıq 'imāratqa alıp bardı. Ṭarabḥānada çağır maclisi boldı.

Ṭarabḥāna bāgčanıñ ortasıda vāqi' bolup tur. Muḥtaşarraq 'imārat tur, ikki aşyānalıq, vālē şirīngina 'imārat tur. Tört küncidä tört hucra dur. Bu tört hucraniñ mābayni tört şāhnişin yosunluq bolup tur. Bu öyniñ här zil'i muşavvar dur. Äğärçi bu 'imāratni Bābur Mīrzā qılğan dur, vālē bu taşvirlarni Sultān Abū Sa'id Mīrzā buyurğan dur; maşaf vä uruşlarini taşvır qılıp turlar. Şimālī sarığa şāhnişında ikki töşäk saldılar, birbirigä rōbarō. Töşäklärniñ yanları şimāl sarı edi. Bir töşäktä Muḥaffar Mīrzā vä men olturduq, yana bir töşäktä Sultān Mas'ūd Mīrzā vä Cahāngir Mīrzā olturdılar. Muḥaffar Mīrzāniñ öyidä čün mihmān edük, meni Muḥaffar Mīrzā özidin yoqqarı aldı.

'İşrat paymānalarin toldurup sāqılar yürüp maclis ahliğa tuta kiriştilär. Muravvaq çağırlarni maclis ahli hām ḥayvān suyī dek yuta kiriştilär. Maclis qızıqtı, çağırlar başqa çıqtı. Bu ḥayālda edilär, kim mañga içürgäylär, meni hām bu dāyırağa kivürgäylär. Men

ägärçi bu çaqqaça naşva bolğunça çağır irtikāb qılmay dur edim, mastlıq və sarhōşluq kayfiyatı və hālatını kamā haqquhu bilmāy dur edim, vālē çağır içmākkā maylīm bar edi və bu vādini tay qılmaqa könğlüm tartar edi. Kiçikliktä bēmayl edim, çağırnıñ naşva və kayfiyatın bilmās edim. Atam gāhī kim çağır taklīfi qılsalar hām, 'uzrlar aytıp irtikāb qılmas edim. Atamdın sonğ Hōca Qāziniñ yumnī qadamidin zāhid və muttaqı edim. Şubhaliq ta'āmdin ictināb qılur edim, ne cāy ol kim çağır irtikāb qılğay men! Sonğralar yigitlik havasidin və nafs taqāzāsıdin kim çağırğa mayl paydā boldi, taklīf qılur kişi yoq edi, bālki çağırğa maylīmni bilür kişi yoq edi. Könğlüm ägärçi māyil edi, mundaq qılmağan amrnı özlük bilā qılmaq müşkil edi. Hātirğa keçti, kim çün munça taklīf qıla durlar, yana Hārī dek ārās-ta şahrığa kelip tur biz, kim camī 'ayş, 'işrat asbāb u ālāti mukammal u muhayyā və barī takalluf u tana' 'um aşyā u adavāti āmāda u paydā, hālā içmāsām, qaçan içär men dep içmākkā 'azm qıldim və bu vādini tay qılmaqnı cazm qıldim. Vālē hātirğa keçti, kim Badī'u'z-Zamān Mīrzā ağa dur; anıñ eligidin və anıñ öyidä içmāy inisiniñ eligidin və inisiniñ öyidä içsām, hātirğa nemā kelğay dep bu taraddudumnı aytım. Bu 'uzrumnı ma'qul dep bu şubhatta çağır taklīfi qılmadılar. Muqarrar andaq boldi, kim Badī'u'z-Zamān Mīrzā bilā Muşaffar Mīrzā bir yerdä bolğanda ikkälä mīrzāniñ taklīfi bilā içilğay.

(Bāburnāma, 188b-189b)

Bābur's Letter to his Son Humāyūn

Humāyūnğa muştāqliqlar bilā sağinip salām degäç söz ol kim duşanba küni rabī'u'l-avval ayiniñ onıda Bekkinä bilā Bayan Şayh keldilər. Haqlardın və 'arzādāştıların ol yüzdäki bu yüzdäki kayfiyat və hālāt muşahhas və ma'lūm boldi.

Šükr, bermiş saŋga Ḥaq farzandī,
Saŋga farzand u maŋga dilbandī.

Tenġri ta'ālā mundaq sevinčlärni maŋga vä saŋga hamīša rōzī qilġay! Āmin, yā Rabba'l-'ālamīn. Atīnī Al-Aman qoymış sen. Tenġri mubāarak qilġay! Vālē bāvucūd kim özünġ bitip sen, mundin ġāfil bolup sen, kim kaşrat-i isti'māl bilä 'avām Alama derlär yā El-Amān derlär. Özgä mundaq alif-lām atta kām bolur. Tenġri atīnī, zātīnī farḥunda vä mubāarak qilġay, maŋga vä saŋga köp yıllar vä bisyār qarnlar Al-Amānni davlat vä sa'adat bilä tuta bergäy!

Yana sendin azraq gilam bar. Bu ikki üç yildin beri bir kişinġ kelmädi. Men yibärgän kişi häm rāst bir yildin soŋra keldi. Mundaq bolur mu?

Yana ḥaṭlarinġda yalġuzluq kim dep sen, pādšāhliqta 'ayb dur. Hēč qayd pādšāhliq qaydiča yoq tur. Pādšāhliq bilä yalġuzluq rāst kelmäs.

Yana men degän dek bu ḥaṭlarinġni bitip sen vä oqu-may sen; ne üçün kim äġär oqur ḥayāl qilsaŋ edi, oquy almas edinġ. Oquy almaġandin soŋ albatta taġyir berür edinġ. Ḥaṭtinġni ḥüd taşvış bilä oqusa bola dur, vālē asru muġlaq tur. Naşrī mu'ammā hēč kişi körgän emäs. Imlānġ yaman emäs, äġärçi ḥaylī rāst emäs. İltifāt-ni t̄ā bilä bitip sen, qūlinc-ni yā bilä bitip sen. Ḥaṭtinġni ḥüd hār ṭavr qilip oqusa bola dur, vālē bu muġlaq al-fāzinġdin maqşūd tamām mafhüm bolmay dur. Ğālibā ḥaṭ bitirdä kähilliginġ häm uşbu cihattin dur. Takalluf qilay dey sen, ol cihattin muġlaq bola dur. Mundin narī bētakalluf vä rōşān vä pāk alfāz bilä bitī! Häm saŋga taşvış azraq bolur vä häm oquġuçıġa.

Yana uluq iş üstigä bara sen. İş körgän, rāy vä tadbirliq beġlär bilä 'amal qilġay sen!

Äġär meninġ rizāmni tilärsänġ, ḥalvatnişinliqni vä el bilä kām-iḥtilāṭliqni barṭaraf qilġil! Kündä ikki navbat ininġni vä beġläрни ihtiyārlariġa qoymay qaşinġġa čarlap, hār maşlaḥat bolsa, keŋäşip bu davlatḥāhlarninġ ittifāqi bilä hār sözünġġä qarār bergäy sen.

Yana yaħşı barip sen, Sulţān Vaysnīŋ köŋġlini alip sen, anı qaşīŋġa keltürüp anıŋ rāyi bilä 'amal qılġay sen, kim iş bilür kişi dur. Čerigni yaħşı yigip yürügäy sen. Ağiz sözläridin Bayan Şayġ şāhib-i vuqūf dur. Ma'lūm bolġusı dur dep muştāqıqlar bilä salām. Pancşanba küni rabī'u'l-avval ayıniŋ on üçidä bitildi.

(Bāburnāma, 348a ff.)

'Alī Shīr Navā'i

Yana 'Alī Şēr Beg Navāyī edi. Begi emäs edi, bälki muşāhibi edi. Kiçiklikidä hämmäktäb ekän durlar, ħuşūşiyat bisyār ekän dur. Bilmän, ne carīma bilä Sulţān Abū Sa'id Mīrzā Hārīdin iħrāc qıldı. Samarqandġa bardı. Nečä yıl, kim Samarqandta edi, Aħmad Ĥācī Beg murabbī vā muqavvīsi edi. 'Alī Şēr Begniŋ mizācī nāzūklük bilä maşhūr dur. El nazākatini davlatiniŋ ġurūridin taşavvur qılur erdilär. Andaq emäs ekän dur. Bu şifat aŋġa cibillī ekän dur. Samarqandta ekändä häm uş mundaq nāzūk-mizāc ekän dur.

'Alī Şēr Beg nazīri yoq kişi edi. Türkī til bilä tā şī'r aytıp turlar, hēč kim anča köp vā ħüb aytqan emäs. Altı maşnavī kitāb nazm qilip tur. Beşi Ĥamsa cavābīda, yana biri Manţiqu't-Ṭayr vaznida Lisānu't-Ṭayr atlıq. Tört ġazalīyāt dēvāni tartīb qilip tur: Ġarāyibu's-Şiġar, Navādiru's-Şabāb, Badāyi'u'l-Vasaṭ, Favāyidu'l-Kibar atlıq. Yaħşı rubā'iyātī häm bar. Yana ba'zī muşanna-fātī bar, kim mazkūr bolġanlarġa baqa pastraq vāqi' bolup tur. Ol cumladin inşālarini Mavlānā 'Abdurrahmān Cāmīġa taqlid qilip cam' qilip tur; ħāşil-i kalām, hār kingä hār iş üçün hār ħaṭ, kim bitip tur, yigışturup tur. Yana Mizānu'l-Avzān atlıq 'arūz bitip tur. Bisyār madħul dur. Yigirmi dört rubā'i vaznida dört vaznda ġalaṭ qilip tur. Ba'zī buħürniŋ avzānida häm yaŋġilip tur. 'Arūzġa mutavaccih bolġan kişigä ma'lūm bolġusı dur. Fārsī dēvān häm tartīb fārsī nazmda Fānī taħalluş

qilip tur. Ba'zi abyāti yaman emäs tur, välē äksäri sust və firūd tur. Yana müsīqīda yaḡši nemälär baġlap tur. Yaḡši naqşları və yaḡši pēşravları bar dur.

Ahl-i fazl və ahl-i hunarğa 'Alī Šēr Begčä murabbī və muqavvī ma'lūm emäs, kim härgiz paydā bolmīš bolġay. Ustād Qul Muḡammad və Šayḡı-yi Nāyī və Ḥusayn-i 'Ūdī, kim sazda sarāmad edilär, Begning tarbiyat və taqvīyatidın munča taraqqī və šuhrat qıldılar. Ustād Bihzād və Šāh Muḡaffar taşvirda Begning sa'y və ihtimāmi bilä mundaq maşhūr və ma'lūm boldılar. Munča binā-yi ḡayr, kim ol qıldi, kām kişi mundaq muvaffaq bolmīš bolġay.

Oġul və qız və ahl və 'iyālī yoq, 'ālamnī ṭavr-i fard u carīda ötkärdi. Avāyil muhrdār edi, avāsiṭ beg bolup nečä maḡal Astarābādta ḡukūmat qıldi. Avāḡir sipāḡlıqnı tärk qıldi. Mīrzādın nemä almas edi, bälki yilda Mīrzāğa küllī mablaġlar pēškāš qilur edi. Sulṭān Ḥusayn Mīrzā Astarābād čerigidin yanganda istiḡbälğa keldi. Mīrzā bilä körüşüp qopġunča bir ḡālati boldi, qopa almadı. Kötärip eltilär. Ṭabīblar ašlā taşḡiş qıla almadılar. Tanġlasıġa oq Tenġri raḡmatıġa bardı. Bir bayti ḡasb-i ḡāl vāqi' bolup tur:

Bu dard ilä ki ölar men, maraz ču zāhir emäs,
Ṭabīblar bu balāġa ne čāra qılġaylar?

(Bāburnāma, 170b-171b)

The Battle of Angora

Hāzrat-i Šāḡib-Qirān čerigini tartīb bergāni.

Basa Šāḡib-Qirān kečä tanġ atqunča Hāzrat-i Ḥaḡ subḡānahu və ta'ālā dargāhīda niyāz u tażarru' qıldi. Tanġ atqanda atlanıp čerigini tartīb berürgä maşġul boldi. Bahādurlar ḡayl ḡayl ḡaymalarıdın čiqip maydān sarı mutavaccih boldılar və hār kim öz yerigä, molcarıġa barıp şaf tartıp turar erdi . . . Al-qışsa, čerigi erdi, kim sanı və ḡisābi yoq erdi; barčası dilāvar və

bahādur. Basa gölda Həzrat-i Şəhīb-Qirān turdī . . . və özgə beqlər göl başıda turdılar. Nazm:

Gurūhī, ki hər biri hangām-i kār
 Çıqarur edilər 'adūdin damār.
 Barīsī dilir u nabardazmāy,
 Farīdūn kibi barçəgə 'aql u rāy.

Qırq qoşun kişini tuğ qatıda turğuzdılar və neçə pīl, kim orduda erdi, barığa keçimlər keydürdilər və pīllər üstidə yaşsi atquçı yigitlərni olturğuzdılar.

Basa İldirīm Bāyazīd taqi çerigini tartīb berip Rūm mamālikidə bolğan nāmdārlarni cam' qilip keltürüp erdi. Ol taqi çerigini ārəsta qilip şaflarini yasap erdi. Ol cumladin Lās-i Āfrāncīniŋ oğli, kim İldirīm Bāyazīdqa qayın ağa bolur erdi, yigirmi miŋ kişi bilə barça başlarin[din] ayağlarığaça qara tonlar keyip mukammal və murattab turup erdi. Və yana bir yanıda oğli Sülāymān Čälābini Rūm çerigi bilə turğuzup erdi. Və İldirīm Bāyazīd özi gölda turdī və üç oğli, kim Mūsā və 'İsā və Muştafā erdi, bularni arqası sarī turğuzdī. Və Muḥammad Čälābi, kim barça oğlanlaridin uluğ erdi, Rūm sardārları . . . hər biri öz yerigə turdılar. Qayşar bolğan çerigi bilə maydāngə kelip, čāšt erdi, kim iki çerig mukammal və musallah birbirigə yetip şaflar tartıp turdılar və iki tərəfdin naqāra və nafir çaldurup sürən saldılar.

Şəhīb-Qirān Rūm pādšāhī bilə uruşup zəfar tapqanı.

Basa iki saridin çeriglər şaf tartıp turdılar. Şəhīb-Qirān ol maḥalda atdin tüşüp niyāz yüzini Həzrat-i Parvardagār sarī qilip iki rak'at namāz fath u nuşrat üçün oqudı. Və hər dəyim, kim mundaq uruş vāqi' bolsa erdi, Həzrat-i Şəhīb-Qirān ol namāznı oqur erdi. Bu cihatdin Həzrat-i Haq subhānahu və ta'ālā aŋga nuşrat u fath karāmat qilur erdi. Basa bu yerdə həm iki rak'at namāznı oqup şıd q u ihlāş bilə atlanıp maydān sarī kelip gölda turdī. Və hūkm boldi, kim bahādurlar ilgəri yürüp işlārigə maşgūl bolsunlar. Barçadin burun onğ qoldin Amīr-zāda Abābakr mubārazat maydānığa kirip yigitləri bilə

oq yay eliglärigä alıp muhāliflar sarı yürüp şiba tökä başladılar, duşmannıñ sol qolını kütärip bir bir ettilär. Cahānšāh Beg vä Qara 'Osmān Beg taqı at salıp duşmannıñ sol qoldaki turğan čerigini kütärip sürdilär. Vä Güräščı, kim Qayşar-i Rūmnuñ oğlanlarıdın ol bahādur vä pahlavān erdi, turup köp sa'y qıldı, kim čerigini turğuza algay. Turğuza almay qaçtı. Vä Şahib-Qirānıñ sol qolidın Amīrzāda Sultān Hūsayn zafarşı'ār čerigi bilän at salıp qılıç vä nēza zārbı bilä duşmanlardın köp kişini tüşürdilär. Vä Amīrzāda Muḥammad Sultānga ğayrat bolup Şahib-Qirāndın icāzat tilädi. Hāzrat dedi: "Sol qol sarı yürigil vä alarğa kömək bolğil!"... Al-qışsa Rūmīlardın anča kişi öldürdilär, kim ol şahrānıñ tofracı alar qanıdın balçıq boldı. Bayt:

Zi Rūmī sipah anča öldürdilär,
Ki toldı barı yer yūzi, baḥr u bar.

Basa Qayşar aḥşamğača turup uruštı. Namāz-i šāmğa yaqın ol tepädin tüşüp özini manşur čerigigä urup čerig alarğa yol berip çiqıp qaçtilar, ammā alardın köp kişini oq bilä atıp öldürdilär. İldirım Bāyazıd yüz miḥnat u maşaqat bilä ortadın çiqıp ketti. Vä bir camā'at bahādurlar anıñ keynidä tüştılar. Vä qaçqanlar havā isigıdın susap köp kişi öldi. Basa nasım-i fatḥ u nuşrat Haq subhāna vä ta'ālā ināyatıdın manşūr čerigi sarı bolup duşmannı bastılar. Şahib-Qirān qaytıp orduğa tüşti vä Haq ta'ālāğa şükr u sipās-i bēqiyās dedi. Basa şahzādalar vä beglär barça yığılıp Şahib-Qirān qaşığa kelip yükünüp mubāarak bād dedilər. Vä bu fatḥ cum'a küni zı'l-hicca ayınıñ on toquzıda tārīḥ sekiz yüz törtdä vāqi' boldı. Al-ḥamdu lillāh vä'l-minna.

(Zafarnāma, 263b ff.)

On Love

İşqğa marātiblar dur vä ol üç qısm bilä munqasim bolur.

Avvalgı qısm 'avām 'iŝqı dur, ki 'avāmu'n-nās arasıda bu maŝhūr vā ŝāyi' dur, ki derlār: "Fulān fulānga 'āŝiq bolup dur." Vā bu hār nav' kiŝi vā hār neçük kiŝigā bolsun, ŝağb u iztirāblarıça lazzat-i cismānī vā ŝahvat-i nafsānī emās. Vā bu qısmnıñ beyıkrāk martabası ŝar'ī nikāh dur, ki barī halāyiqğa sunnat dur vā mubāh. Pastraq martabasıda parīŝānlıg vā muŝavvaŝlıglar vā bēsā-mānlıg vā nāhoŝlıglar, ki zikri tārک-i adab dur vā bayānī bēhicāblıqlarğa sabab.

Ikinçisi havāŝ 'iŝqı dur, ki havāŝ ol iŝqğa mansūb durlar. Ol pāk közni pāk nazar bilä pāk yüzgä salmaq dur; vā pāk köñgöl ol pāk yüz āŝübüdīn qozgalmaq vā bu pāk mazhar vāsiŝası bilä 'āŝiq-i pākbaz maḥbūb-i haqıqı pāk camālīdīn bahra almaq.

'İŝqnıñ üçünçü qısmı ŝiddıqlar 'iŝqı dur, kim alar Haqnıñ tacalliyāt-i camālīga mazhar vāsiŝasīdīn ayru vālih u mağlūb durlar vā ol muŝāhada bēhūdluğıda ŝu'ūr alardīn maslūb. Ŝuhūdlarī istiğraqğa yetkän vā ol istiğraqdīn istihlāk maqāmīn hāŝil etkän.

Hikāyat. Hacc-i ŝarīfin hāŝil qılğan maŝāyih vā avliyā — 'alayhima't-tahiyat vā'd-du'ā — 'Arafātta munā-cāt qılıp hār qaysisi bir murād istārlār erdi vā özlāri üçün bir tilāk tilārlār erdi. Köpniñ du'āsı bu erdi ki: "İlāhī, bizgä tavfiqıñ bilä hämrāhlıg ber vā öz haqıqatıñdīn āgāhlıg." Qutbu's-sālikīn vā sulṭānu'l-'ārifīn, 'irfān tarıqıda avliyādīn mumtāz Ŝayḥ Abū Sa'īd-i Har-rāz — qaddasa'llāhu sirrahu'l-'azīz — ağızıda sukūt muhrī zāhir, camāl-i tacalliyātğa mustağraq vā mutaḥayyir turup erdi vā közin āsmānga urup erdi. Birāv dedi kim: "Yā ŝayḥ, du'ā bu maḥalda maqbūl vā barī maŝāyih du'āğa maŝgūl dur. Sen neçün dam urmas sen vā du'ā raḥŝin icābat maydānığa sürmäs sen?" Ŝayḥ dedi kim: "Hār ne kim bu halāyiq du'ā bilä tilāy durlar, barīn mañga berip dur, bälki artuğraq köñglüm öyidä terip dur. Andīn ne tilāyin, du'ā qılıp ne tilāyin? Alar ki āgāhlıg tilāy durlar, mañga maḥlūb bir zamān gaflat dur vā öz hālimgä evrūlgāli bir nafas muhlat, kim anıñ vucūdī

tacallisi şadamātīdīn bētā b-u-tuvān men. Ol ağır yük astīda has dek nātuvān men, ki anīng camālī hayratīdīn özūmdin h̄abarīm yoq dur və özlükürīdin aşarīm yoq.” ‘İşqñīng ḡayatī bu yergäçä dur və ‘āšīqğa visālnīng nihā-yatī bu sözni dergäçä dur. ‘Āšīqlar, ki H̄aq alīda qabūl ahlī durlar, bu ʔarīqat iştīlāhīda vuşul ahlī durlar. Bularnī Tenḡrigä ‘āšīq desä bolur, maḥbūb h̄ām; və H̄aqğa ʔālib at qoysa bolur, maʔlūb h̄ām. Rubā’ī:

Bu yergä yetürsä bandasīn luʔf-i İlāh,
Taḥqīq bilür h̄är kişi, kim bar āgāh,
Kim tapmas anīng alīda mavcūd sivāh.
Ol qaldī və Tenḡri qaldī Allāh Allāh.

(Maḥbūbu'l-Qulūb, ed. A. Vefīq Paşa, pp. 110-111, 115, 116-117)

The Seven Sleepers of Ephesus

Aşḥāb-i Kahf bābīda iştīlāf köp tur. Muḥtasarī bu dur kim Yūnān mülkidä Äfsūs şahrīda Daqyānūs atlıg mälīk-i cabbār bar ermiş, kim ba’zī dep durlar kim ulūhīyat dā-vīsi qīlur ermiş. Və bu Aşḥāb-i Kahf ba’zī rivāyat bilä anīng mülkīnīng buzurgzādalarī və ba’zī rivāyat bilä nav-vāblarī və mulāzimlarī ermişlər. Və musulmān ekān durlar və yaşurun Tenḡri ta’ālā ‘ibādatīn qīlur ermişlər.

Daqyānūs bu ḥāldīn vāqif bolup alarnīng qatlī fikridä bolmiş. Alar bu ḥālnī ma’lūm qīlup ittīfāq bilä şaharlarī-dīn qaçıp el yoluqur vahmīdīn yolsız biyābānga tüşüp bir qoyçığa uçrap qoyçı daḡı alarğa qoşulup, qoyçīnīng iti h̄ām qoşulup Raqīm atlıg ḡarğa kirmişlər. Və alarnīng ‘adadīda taraddud bar, neçük kim Kalām-i Macīd h̄abar berür kim: “Sa-yaqulūna ʔalātātun, rābi’uhum kalbuhum; wa-yaqulūna ḥamsātun, sādīsum kalbuhum racman bil-ḡaybi; wa-yaqulūna sab’atun wa ʔāminuhum kalbuhum.”¹ H̄är taqdīr bilä ḡarğa kirip H̄aq ta’ālā alarğa uyqunī mustavlī qīlup üç yüz toqquz yıl uyumışlar.

Ol muddat Daqyanūs cahannamğa barip neçä pādšāhlar gärdiŝ bolup bir hudāparast 'ābid pādšāhğa saltanat yetkändä Aŝhāb-i Kahf Tenğri ta'ālā amri bilä oyganmiŝlar vä Tamliḥā degän rafiqların ŝahargä yibärmiŝlär ta'am kel-türürgä. Çün ol rafıq ŝahargä yetkäç ŝahar avzä'in mutağayyir tapip ḥalāyiqni 'İsā 'alayhi's-salām dīnīga fahm qılıp mutahayyir bolmiŝ, biźzarūra ta'am alurda diram çiqargäç Daqyanūs gāncini tapip sen dep anı tutmiŝlar, köp mācarādın sonğra pādšāh qaŝığa eltmiŝlär. Faqır-i mutahayyir özgä pādšāh vä özgä ḥalq körüp ḥayrān ermiŝ. Pādšāh anıñ ḥālī kayfiyatın sorup ol faqır hār söz, ki öz ḥälidin aytur, 'acabkörünür. Pādšāh ulamāni yigip bu bābda qıl u qāl qılıp sonğra alar demiŝlär kim: " 'İsā 'alayhi's-salām Incıldä bu ḥäldin ḥabar berip dur, kim Daqyanūs çagıda bu camā'at gārgä kirip üç yüz toqquz yıl uyup sāniñ zamanıñda oyğangaylar." Pādšāh bu işdin masrūr bolup Tamliḥāğa yol baŝlatip Aŝhāb-i Kahf ŝuḥbatığa muŝarraf bolup, alar ta'am yep Tenğri ta'ālāğa sacdāt-i ŝükr qılıp yana uyquğa barmiŝlar. Uyuqlağaç rüḥların Qābiz-i Arvāḥ Haq ta'ālā amri bilä qabz qılmıŝ. Ol pādšāh ol gār eŝikidä uluğ günbād yasap, alarni madfün qılıp ol yer ḥalāyiqqa 'azım ma'bad bolmiŝ.

Bu qiŝŝa tavārīḥ vä tafāsirda mabsūt bar vä aḥbārniñ ğarībidin biri bu dur.

(Navā'ī, Tārīḥ-i Anbiyā, Kull.
R 715b)

- ¹ The above quotation from the Koran (XVIII, 23) means: "(Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven and their dog the eighth.

Ghazals

Racaz - - v - | - - v - | - - v - | - - v -

Ey cāndin artuq sevgānim, qaŝd etmä āḥir cānima!
Raḥm etgil, öltürmä meni, nāḥaq qılır sen qanima.
Otluğ közüñ alında köp biryān qıldim cān u dil;

Esruk hām ol kāfir nedin mayl etmädi bir yanıma?
 Yüzi qara bolsun közüm, andin körär men bu balā,
 Yoq bolsun ol könglüm meniñg, heç kirmädi farmānıma.
 Köz erniñg ü tişniñg körüp avval nazarni yigmadı;
 Āhır çıqarsa la'l u dur, ne sūd uşal 'ummānıma?
 Ol zulf cabınga tüşti ü köngül haḫāsın bilmädi.
 Ey halq, bir Teñgri üçün pand etiñg ol nādānıma!
 Könglüm evini buzduñg ü härgiz 'imārat qılmadıñg.
 Ey ḫusn gānci, bir nazar qıl bāri bu vērānıma!
 Sakkāki yiglap köz yaşın yaz yamguri teg yağdurur;
 Yetkürgil anı, ey şabā, yüzi gül-i ḫandānıma!

(Sakkākī, ed. J. Eckmann,
 pp. 166-167)

Ramal - v - - | - v - - | - v - - | - v -

Ol şanam, kim su yaqasında parī teg olturur,
 Ğayat-ī nāzüklükindin su bilä yutsa bolur.
 Tā mägār kim Salsabīl ābına cavlanī qıla,
 Keldi cannat ravzasindin āb-i Kavşar sarī ḫūr.
 Ol elig kim sudin ariq tur, yumas anı suda,
 Bälki suni pāk bolsun dep eligi birlä yur.
 Emdi bildim, rāst ermiş, bälki kördüm köz bilä,
 Ol ki derlär, su qizi gāh gāh közğä körünür.
 Qaşlarıñg yasın Atāyī körgäli ḫusn iḫrā taq
 Şubḫdam miḫrāblarda sūra-i Yāsın oqur.

(Ata'ī, ed. A. Samoylovič,
 p. 270)

Hazac v - - - | v - - - | v - -

But-ī sīmınbarım, bizni unutma,
 Dodaqi şakkārim, bizni unutma!
 Fālākkā yetti āḫimniñg tütüni;
 Ayā mahpāykārim, bizni unutma!
 Çu tārāc äylädiñg cān ü köngülni,
 Közi gārätgārim, bizni unutma!

Sevār cānīm, begim, hānīm, umīdim,
 'Azīzim, dilbarīm, bizni unutma!
 Gadā qanīn cafā birlä çu töktünġ,
 Qaraqı kāfirim, bizni unutma!

(Gadā, ed. J. Eckmann,
 pp. 70-71)

Ramal - v - - - | - v - - - | - v - - - | - v -

Dilbarā, la'linġ hayāt-ī cān emišdük bilmädim,
 Bu köngülning dardına darmān emišdük bilmädim.
 Hāli kim sendin yıraç oldum, 'azīzim, aġladım,
 Kim vişālīnġ davri hoş davrān emišdük bilmädim.
 Hälqa hälqa sunbulunġ ol bārg-i nasrīnīnġ üzä
 Küfr-i maḥz ü ravnaq-ī imān emišdük bilmädim.
 Susadı könglüm baġāyat vādi-yī hacrīnġda āh,
 Hāk-i pāyīnġ çaşma-ī ḥayvān emišdük bilmädim.
 Kündä här sē'at yıraçdın ay yüzünġ nazzārası
 Men Gadāğa 'umr-i cāvīdān emišdük bilmädim.

(Gadā, ibid., pp. 96-97)

Ramal - v - - - | - v - - - | - v - - - | - v -

Vah ki bir qātilğa andaç zār u ḥayrān men bu kün,
 Kim köz ü zulfı kibi mast ü parīşān men bu kün.
 Dōzah ahlı köymäkinġizdin meniġ allımda köp,
 Demānġiz, kim muhtalā-yī dāġ-i hicrān men bu kün.
 Bas, ki aḫfāl attı taş ü sōz-i hicrān urdı ot,
 Lāla dek baştın ayaqğa dāġ ilä qan men bu kün.
 İstär erdim [men] ḥayātīmni anīnġ vaşlı üçün,
 Dard-i hacrīdın ḥayātīmdın paşīmān men bu kün.
 Sorgalı keldinġ bu kün taġla, demä qılġum vadā;
 Zār könglümni ri'āyat qıl, ki mihmān men bu kün.
 İstämä ābād etip pand ilä, [ey] naşih, meni,
 Kim birāv sayl-ī ġamīdın asru vērān men bu kün.

Ey H̄usaynī, bašim üzrā čatr dek dur dūd-i āh;
 Šakk emās, kim dard-i 'išq ahlīğa sultān men bu kün.

(H̄usayn Bāyqarā, ed. İ. H. Ertaylan,
 pp. 114-115)

Ramal - v - - | - v - - | - v - - | - v -

Yārdin ayru köngül mülkī durur, sultānī yoq;
 Mülk, ki sultānī yoq, cismī durur, kim cānī yoq.
 Cismdin cānsiz ne hāşil, ey musulmānlar, kim ol
 Bir qara tofraq kibi dur, kim gül ū rayhānī yoq.
 Bir qara tofraq, kim yoq tur gül ū rayhān aŋga,
 Ol qarangū kečā dek dur, kim mah-ī tābānī yoq.
 Ol qarangū kečā, kim yoq tur mah-ī tābān aŋga,
 Zulmatī dur, kim aŋnıg sarčaşma-ī hayvānī yoq.
 Zulmatī, kim çaşma-ī hayvānī aŋnıg bolmağay,
 Dōzahī dur, kim yanıda ravza-ī rizvānī yoq.
 Dōzahī, kim ravza-ī rizvāndin olğay nāumīd,
 Bir humārī dur, kim anda mastlıq imkānī yoq.
 Ey Navāyī, bar aŋga mundaq 'uqūbatlar, ki bar
 Hacrdin dardī, vālēkin vaşldin darmānī yoq.

(Navā'ī, ed. J. Eckmann, p. 38)

Hazac v - - - | v - - - | v - - - | v - - -

Cunūn daf'ığa qıldim yüzdä qan yaşdin 'iyān ta'vīz,
 Ki yazğanda keräk şangarf birlä za'farān ta'vīz
 Bolup tur tāza qanlıg dāğ u tırnağ haŋları birlä
 Tanım ol nav', kim körgän kişi qılğay gumān ta'vīz.
 Demä ta'vīz, kim afsūn-i savdā erdi könglümğä,
 Gär aştı şu'la-ī 'išq ū cunūn yazğan zamān ta'vīz.
 Maŋga yazıŋ du'ā, kim ol parini körgä men nāgāh;
 Yazarlar čün parī közğä 'iyān bolğan zamān ta'vīz.
 Cunūnumdin parirōyumğa gär savdā aşar qılşa,
 Bitideklär közi könglüm qoşidin töksä qan ta'vīz.
 Meni 'išq äylämiş dēvāna, ey rāqī, ne sūd etkäy,

Nečä qılsañg bayān afsūn, nečä qılsañg 'iyan ta'viž.
 Navāyī 'iŝq asrārīn yazıp boynıǵa asıp dur;
 Taşavvur qılmaǵay sen, ey rafıq-ı mihrbān, ta'viž.

(Navā'ī, ibid., pp. 44-45)

Muctass ˘ - ˘ - - | ˘ ˘ - - - | ˘ - ˘ - - | - - or ˘ ˘ -

Kiŝi vişāl tüni yāri bilä yatqunča
 Camālī ŝam'ıǵa qılsun nazar tañg atqunča.
 Muyassar olmadı cān bermäk ü labin öpmäk,
 Nedin ki qalmadı cānım anı unatqunča.
 Meni yoq etkän erür hacr sangbārānı,
 Nedin ki yaǵdı tanım taŝ ičigä yatqunča.
 Malāldin meni bir cur'a birlä satqun al,
 Ğurūŝ u 'arbada birlä cahāngä satqunča.
 Könǵül cirāhatıǵa yaq vişāl marhamini,
 Firāq hārası birlä baŝım uŝatqunča.
 Şalāh tonini čäk etsä, yaĥŝıraq, ey ŝayĥ
 Riyā yurunı bilä ĥırqanı yamatqunča.
 Navāyi, ahl-i fanā dayri ĥalqasın ĥoŝ tut,
 Özünǵni zuhd u riyā macma'ıǵa qatqunča.

(Navā'ī, ibid., pp. 47-48)

Ramal - ˘ - - - | - ˘ - - - | - ˘ - - - | - ˘ - -

Bu kečä āhim erür davrānnı barham urǵudek,
 Čarĥ gülzārīdin ancum güllerin savurǵudek.
 Sorǵalı keldi, evürünǵ baŝıǵa qoldap meni,
 Kim emäs tur laĥza'ı baŝım üzä olturǵudek.
 Ey könǵül, der sen, ki yaŝur 'iŝqini. Ne yaŝuray,
 Kim erür cismim fanā tofraǵıǵa yaŝurǵudek.
 Sinsa könǵlüm, ne 'acab, kim sangbārān-ı firāq
 Boldı ĥamlıq cism öyin här sarīdin sindurǵudek.
 Hacr zulmıǵa čidar men, ölgäli yoq, anǵlasam,
 Kim erür qatlımǵa ol cān ü cahān qaygurǵudek.
 'Ayŝ vaqtin bil ğanīmat, kim erür dam uŝbu dam.

Čarḥ ermäs favt bolğan vaqtnı yandurğdek.
 Sen köngül bersaňg Navāyığa gähı miňg cavr ilä,
 Ermäs ol här dilrubāga könglini aldurğudek.

(Navā'ī, ibid., p. 46)

Ramal - v - - | - v - - | - v - - | - v -

Ey şabā, āvāra könglüm istäyü här yan baru,
 Vādi ūtağ ū biyābānlarnı bir bir ahtarı!
 Tapa kör anı! Ču tapsaňg, här qayan 'āzim esä,
 Başığa evrül quyun dek dağı aldap qaytarı!
 Sa'y etip keltür meniň sarı vä gār hud kelmäsä,
 Allıda bēdillikimniň dāstānın ötkärü!
 Aytqıl kim: "Sen hud ittiňg, cān dağı čiqmaqta dur."
 Başıma yetkür, vä gār hud kelmäs olsa, yalbaru!
 Ala kel! V'är bolsa Macnūnševa ū bēihtiyār,
 Qoymayın öz ihtiyārığa bu sarı başqaru!
 Keltürüp čak äyläbän köksüm anı ornığa sal,
 Meni bēdillik balā ū miḥnatidin qutqaru!
 Uşbu yanğlıg istägil dāyim Navāyī könglini,
 Kim gār andin yetmäsä, Ḥaqdın saňa yetkay qaru.

(Navā'ī, ibid., p. 52)

Ramal - v - - | - v - - | - v - - | - v -

Ol ki miskīnlärgä dunyā davlatın qıldı naşīb,
 Āhīratniňg davlatın häm bersä, hēç ermäs ğarīb.
 Bid'at ahlını savurdum Māvarā'unnahr ara,
 Uşbu dur işim Ḥurāsān mülkidä häm 'anqarīb.
 Lāşkār-ī islāmni čeksām qizil börk üstinä,
 Bolğusı yāvar Madīna kişvārindin şol ḥabīb.
 Men qülüčni şar' üçün çaptım, Ḥudāy āğāh dur,
 Lēk bilmäslär munı qāzı bilä şayḥ ū ḥaṭīb.
 Ey Şibānī, 'işq dārdi dur seniň könglünğ ara,
 Bil, ki yoq bu dārdgä ma'şuqdın özgä ṭabīb.

(Şibānī, Dīvān, 14a-14b)

Hazac √ - - - | √ - - - | √ - -

Süçügräk dur sözünġ şahd ü šäkärdin,
 Yüzünġ häm tazarraq gülbärg-i tärdin.
 Könġül bēmār boldi, cānım afgār.
 Tabībā, kečmägil bu hastalardın!
 İki yarım turur sensiz yüräkim
 Şadaf dek, kim cudā bolġay guhardın.
 Maŋga bar erdi hacrınġda hařarlar,
 Vişälınġ meni kečürdi hařardın.
 Közüm yaşı bigin tofraqqa tüštüm,
 Hüdārā, salmaġül meni nazardın!
 Hüdādın bēhabar dur vā'iz-ī šahr,
 Ne sorar sen habar ol bēhabardın!
 Guzārī qılmadıġ bir yol başımġa,
 Šibānī ġamda dur bu rahguzardın.

(Šibānī, *ibid.*, 121a-121b)

Hazac - - √ | √ - - √ | √ - - √ | √ - -

Ey cān u cahān, cism ara cān bir nečä kün dur,
 Maşġül-i cahān bolma, cahān bir nečä kün dur.
 Qalmaġusı dur nām u nişāndın aşar āhır,
 Tiriglik ilā nām u nişān bir nečä kün dur.
 Zinhār köngül kavn u makāndın üzä kör, kim
 'Ālam ara bu kavn u makān bir nečä kün dur.
 Gülşān güli dek bolma yana ġusnuŋġa maġrūr,
 Hüsni anıġ, ey sarv-i ravān, bir nečä kün dur.
 Sözuŋni 'iyān äylämä här kimġa, 'Ubaydī,
 'Aşiq kişigä söz-i nihān bir nečä kün dur.

('Ubaydī, *Divān*, Istanbul, University Library 1988, 18a)

Hafif - √ - - | √ - √ - | √ √ - or - -

Ol sitāmgār maŋga cafā qıla dur,
 Hüdmatidın meni cudā qıla dur.

Ikki qaşınıñ ittifâqı bilä
 Ikki cādū közi balā qıla dur.
 Bēvafāliq qūlip maŋga ol šōh,
 Özgälärgä nedin vafā qıla dur?
 Hēč kimgä cafāsī tegmäy dur,
 Ne cafā kim qūlur, maŋga qıla dur.
 Ey 'Ubaydī, kelür saŋga yāriñg,
 Hācatıñgñi Hūdā ravā qıla dur.

(‘Ubaydī, ibid., 17a)

Ramal - v - - | - v - - | - v - - | - v -

Yaz faşlı, yār vaşlı, dōstlarnıñg şuḥbatı,
 Şi'r baḥşı, 'işq dardı, bādanıñg kayfiyatı.
 Yaz faşlıda çagır içmäkniñg özgä hālī bar;
 Kimgä bu naşva muyassar bolsa, bar dur davlatı.
 'İşq dardını çekip hār kim ki tapsa vaşl-i yār,
 Ol zamān bolğay unut yüz yūlgü hicrān şiddatı.
 Dōstlarnıñg şuḥbatıda ne hoş olğay baḥş-i şi'r,
 Tā bilingāy hār kişiniñg ṭab'i birlä hālatı.
 Gār bu üç işni muvāfiq tapsaŋg ol üç vaqt ilä,
 Mundin artuq bolmağay, Bābur, cahānnıñg 'işratı.

(Bābur, ed. F. Köprülü: MTM I,
 pp. 468–469)

Ramal - v - - | - v - - | - v - - | - v - or - -

Tün u kün birlä bütün maclisi asru hōş edi,
 Maclis ahli barı dilhāh ū barı dilkāş edi.
 Bariniñg sözi edi hūb ū laṭif ū rangin,
 Nē parişān ū ne bēma'nā u nē çirmaş edi.
 Yahşī may yoq edi ū naşva-i may yahşī edi,
 Nāhoş el yoq edi ū asru havā -yī hōş edi.
 Barı aḥbāb edi ḥāzir, barı asbāb edi cam',
 Saz u hānanda bilä nuql ū may-ī bēgaşş edi.
 Gāh purḥanda edi el labi sarhoşluqtin,

Mastliqdin yana gāh el közi tola yaş edi.
 Barça ta'zīm qılıp bir birini mastāna;
 Gāh bašta ayaq erdi, gāh ayaqta baş edi.
 Tün yarimligiğaça bu nav' edi ū andin soñg
 Maclis ahlīnīñg işi hār sarīğa tarqaş edi.
 Men eligdin barip erdim, tutup elgimni birāv
 Meni oygatdı. Kōz açtım ersä, ol mahvaş edi.
 Tartip elgini, quçup boynini, ağzini öpüp
 Tañgğaça oynamaq iş erdi, ne hōş oynaş edi!
 Bābur är harza dedi, maclis ahlī, 'ayb etmāñg,
 Kārām äylāñg, anī ma'zūr tutuñg, sarhōş edi.

(Bābur, ibid., p. 468)

Rubā'ī s

Ġurbatta ġarīb šādmān bolmas emiš,
 El anğa şafīq u mihrbān bolmas emiš.
 Altun qafas içrā ġār qizil gül bütsä,
 Bulbulğa tikän dek āşyān bolmas emiš.

(Navā'ī, Kull. R. 480b: 3)

Zāhid, sañga hūr ū mañga cānāna keräk,
 Cannat sañga bolsun, mañga mayhāna keräk.
 Mayhāna ara sāqi u paymāna keräk,
 Paymāna neçä bolsa, tola yana keräk.

(Navā'ī, Kull. R. 480b: 25)

Kōz birlä qaşīñg yahşi, qapagīñg yahşi,
 Yüz birlä sözüñg yahşi, dodagīñg yahşi,
 Eñg birlä menġinġ yahşi, saqaqīñg yahşi,
 Bir bir ne deyin, baştin ayagīñg yahşi

(Navā'ī, Kull. R. 481b: 19)

Yād etmäs emiš kişini ġurbatta kişi,
 Šād etmäs emiš kōñġlini miñnatta kişi.
 Kōñġlüm bu ġarībliqta šād olmadı āh,
 Ġurbatta sevünmäs emiš albatta kişi.

(Bābur, MTM II, p. 309)

Könglüm tilägi vişäl emiştük bildim,
 Ol vaşl dağı muhāl emiştük bildim.
 Här qanda ki bolsa, mihrیبān dur der edim,
 Ol dağı ğalat-i hayāl emiştük bildim.

(Bābur, ibid.)

Köngli tilägān murādīga yetsä kişi,
 Yā barça murādıarnı tärk etsä kişi.
 Bu ikki muyassar olmasa 'ālamda,
 Başını alıp bir sarığa ketsä kişi.

(Bābur, ibid.)

Islām başınğa tāt u tārak bolsun,
 Yārınğ tün u kün Tenğri tabarak bolsun.
 Eşittim, Orus kāfirini qırmış sen,
 Oğlum, saınğa ğazılıq mubāarak bolsun.¹

(Şibānī, Dīvān, 183a)

Ürgänç içidä barçası cāhil ermiş,
 Islām yolıda barçası kāhil ermiş.
 Mundag Şibānī kelip turganda
 Luḫfıdın anınğ barçası ğāfil ermiş.

(Şibānī, ibid.)

- ¹ This rubā'ī is addressed to Muḫammad Amīn,
 Khan of Kazan, who defeated the Russians in 1506.

Tuyuğs

Ey muhiblar, tesānğiz ğār, yaza siz,
 Gül adaqıda humārı yaza siz.
 Ğār men ölsäm, turbatımınğ taşığa
 "Kušta-i bir şöh erür" dep yaza siz.

(Mīr Sa'īd, ed. A. Samoylovič,
 Musul'manskiy Mir I, p. 17)

Er keräk örtänsä, yansa yalına,
 Yara yep yatsa atınıñ yalına.
 It ölümi birlä ölsä yahşıraq,
 Er atanip duşmanığa yalına.

(Abū Bakr Mīrzā, ibid., p. 11)

Tolun ayğa nisbat ettim yārumī,
 Ol hücālattin güm oldi yarumī.
 Tār-i möyüñniñ zakātın men beräy:
 Yā Mişirni, yā Hālabni, yā Rūmī.

(‘Alī Iskandar Širāzī, ibid., p. 12)

Sindī köñglüm şīşası gam taşidın,
 Qan sirāyat qıldi iç u taşidın.
 Qorqaram, sen hām vafāsızlar tegin
 Bolmağay sen içi küfr u taşi dın.

(Luţfī, ibid., p. 17)

La‘lidin cānımğa otlar yaqılar,
 Qaşı qaddimni cafādın ya qılur.
 Men vafāsı va‘dasidin şād men,
 Ol vafā bilmän ki qılmas yā qılur.

(Navā‘ī, ibid., p. 18)

Tiğ-i ‘işqıñ yarası dur bütmägän,
 Dardini här kimgä aytıp bütmägän.
 Hacır şahrāsı dur ahim otidin
 Anda gül yāhud giyāhı bütmägän.

(Navā ‘ī, ibid., p. 19)

Neçä dedim ol şanamğa barmağın,
 Qılmadi ol tärk ahır barmağın.
 Munça kim hüdreyliq körgüzdi ol,
 ‘Aql hayrat qıldi tişläp barmağın.

(Navā ‘ī, ibid., p. 19)

Č i s t ā n

Bir yılan kördüm ki ikki başı bar,
Ağzi bir dur, ayagi, bir tişi bar.
Gāh-i ağzın saqlayıp tur bir yılan,
Ol yilannıñ hasratından qan yutar. (Oq)

(Šibānī, Dīvān, 192a)

GLOSSARY

The Glossary contains only the words occurring in the Reader. The alphabetical order is as follows:
 a (ā, 'a), ä, b, c, č, d, e (ē), f, ġ, g, h (ḥ), ħ, ï ('i),
 i (ī, 'i), k, l, m, n, ŋ (only in internal and final positions), o (ō), ö, p, q, r, s (š, š), š, t (ṭ), u (ū, 'u), ü,
 v, y, z (ž, ž, ž).

ABBREVIATIONS

abl.	ablative	gen.	genitive
acc.	accusative	intr.	intransitive
Ar.	Arabic	P	Persian
cond.	conditional	pl.	plural
dat.	dative	tr.	transitive

- A -

āb P water

ābād (P) et-/qil- to set
up, recreate

'ābid Ar. devotee, pious,
a servant of God

abyāt Ar. (pl. of bayt)
distichs

'acab Ar. strange, marvelous,
wonderful; 'acaber-
mās nowonder; ne 'acab
what wonder

ač- to open

adab Ar. well-educatedness

'adad Ar. number

ādam Ar. man, human being

'adam Ar. non-existence,
nothingness, annihilation

ādamī Ar. human, man

adaq season, time

adavāt Ar. (pl. of adāt) instruments, tools

'adū Ar. enemy

afgār P crippled, wounded

afsūn P spell, charm, a magic verse or formula; afsūn bayān qūl- to chant/recite a magic verse or formula

aga elder brother

ağir heavy

ağiz mouth; ağiz sözlāri oral message

ağriğ pain, ache

agyār Ar. (pl. or ğayr) unknown persons, strangers; rivals

āgāh P aware, informed

āgāhliq/ğ awareness, knowledge, notice (of)

āh Ar. ah!, alas!

ahl Ar. people; ahl-i fanā P mystics, Şūfis; ahl-i faẓl P learned people; ahl-i hunar P artists

ahbār Ar. (pl. of habar) tales, stories

āhīr Ar. finally

āhīrat Ar. the other world

aḥṣam evening

ahtar- to search through, try to find

al-, all- in: alīda, allīda before, in front of

al- to take, capture, to buy; (with the gerund in -a/-ä/-y) to be able to; ala kel- to bring

'ālam Ar. world

alar (pl. of ol) they, those; alar ki those who

ālāt Ar. (pl. of ālat) instruments, tools

'alayhim Ar. upon them; 'alayhim at-taḥīyat vā'd-du'ā Ar. upon them be benediction and prayer

albatta Ar. certainly, surely

alda- to deceive, dupe, cheat

aldur- to allow to take

alfāz Ar. (pl. of lafz) words

al-ḥamdu lillāh vā'l-minna Ar. praise and thanks be to God

alif Ar. name of the first letter in the Arabic alphabet

- Almalıq a lost encampment or city in the valley of the Ili River, probably near the present Kulja in Eastern Turkestan
- Almatu a former city in the Farghana Valley
- al-qışsa Ar. to sum up all, in short
- alti six
- altun gold
- āmāda P prepared, ready
- 'amal Ar. act, action, work; 'amal qil- to act, do, work
- āmin Ar. amen
- amīrzāda P prince
- ammā Ar. but, however
- amr Ar. order, command; matter, thing
- ancūm Ar. (pl. of nacm) stars
- anča so much, so many, anča kōp so much, so many
- anda there
- andaq so, in that manner
- Andicān Andizhan in Uzbekistan
- anī (acc. of ol) him, her, it
- anīng (gen. of ol) his, her, its; anīng üčün kim because
- 'anqarīb Ar. soon, shortly
- anġla- to understand
- aq- to flow
- 'aql Ar. reason, intelligence
- ara in, within, among; arasīda between, among
- 'Arafāt Ar. a hill east of Mecca
- ārāsta (P) qil- to arrange (army)
- 'arbada Ar. dispute, uproar
- arīg/q clean, clear
- ārī P yes, indeed
- 'arīf Ar. knower, enlightened, a mystic who attained the highest degree of mystic knowledge, a gnostic
- arqa back(side); arqasī sarī behind him/himself
- artuġraq more
- artuq/ġ more; mundīn artuq more than this
- 'arūz Ar. prosody

arvāh Ar. (pl. of rūh)
souls, spirits

'arżadāšt P petition

as- to hang, suspend

aşar Ar. trace, impression; özlükimdin aşarım
yoq I am not aware of
myself; aşar qıl- to
make an impression

asbāb Ar. (pl. of sabab)
means, implements,
requisites

aşhāb Ar. (pl. of şāhib)
possessors, masters;
Aşhāb-i Kahf the com-
panions of the cave, i.e.,
the Seven Sleepers of
Ephesus

aşlā (Ar. aşlan) not at all,
by no means

āsmān P sky

asrār Ar. (pl. of sirr)
secrets

asru very, much

ast- in: astida under

Astarābād the present-
day city of Gurgan in
Iran close to the Cas-
pian Sea

aş food, victuals

aş- to pass (the limit)

'aşliq Ar. lover; enamored,
in love

aşliq/g corn, grain,
cereals

āşüb P dread; confusion,
disturbance

aşyā Ar. (pl of şay)
things, effects

āşyān P nest; floor,
story

āşyāna P floor, story

āşyānalīq in: ikki āşyāna-
liq two-storied

at name; at qoy- to name

at horse; at sal- to gal-
lop; atdın tüş- to dis-
mount, alight from
horse

at- to throw; to shoot

ata father

ata- to name, nominate

atan- to be called/named

aţfāl Ar. (pl of ţifl) chil-
dren

atlan- to mount (horse),
get on horseback

atliġ named; famous

atquči shooter, yahşi
atquči sharpshooter

av chase, hunting; game

avāhīr Ar. (pl. of āhīr and āhīrat) finally, toward the end of his life

'avām Ar. 'avāmm (pl. of 'āmmat) the common people, the masses; 'avāmmu'n-nās all mankind

āvāra P outcast, vagabond

avāsīt Ar. (pl. of vasīt and avsat) in the middle of his life

avāyil Ar. (pl. of avval) at first, in the beginning

avliyā Ar. (pl. of valī) saints

avval Ar. first; at first

avvalgī first

avzā' Ar. (pl. of važ') behavior, manners

avzān Ar. (pl. of vazn) poetical measures, meters

ay moon; a moon-faced beauty; month

ayā Ar. O!, ho!

ayaq/g foot; goblet

'ayb Ar. blemish; 'ayb et- to blame

ayit- see ayt-

ayru apart, separated

'ayš Ar. pleasure, delight, enjoyment

ayt- to say, tell

'āzim (Ar.) bol- to set out on a journey

'azīm Ar. great, big, large

'azīz Ar. dear, precious, 'azīzim my dear

'azm (Ar.) qil- to make up one's mind to, decide to

azraq less; a little

- Ä -

Äfsūs Ar. Ephesus

ägär P if

ägärči P though, although

äksäri (Ar. aksar) most of them

är P if

ärk P citadel

äylä- to do, make

- B -

bāb Ar. chapter; bābīda
concerning

bād P wind; bād-i šabā
morning breeze

bāda P wine

Badahšān a mountainous
area south of the Panj
(upper Amu Darya) Riv-
er in North Afghanistan

Badāyi'u'l-Vasaṭ Ar. The
Marvels of Maturity
(title of one of Navā'ī's
four divans)

bāg P garden; Bāg-i
Safīd "the White Gar-
den" (name of a garden
in Herat)

baḡāyat P very, much

bāgča P a (little) garden

baḡla- to bind; to com-
pose (music)

bahādur P brave, valiant,
hero

baḥr Ar. sea

bahra (P) al- (with abl.)
to have a share in, to
profit by/from

baḥs Ar. discussion, de-
bate

balā Ar. affliction, ca-
lamity, evil

balčiq mud, clay

banda P slave, servant;
I ("your servant")

bandalīq/ġ servitude,
ministry

baq- (with dat.) to look at;
baqa (with dat.) with
respect/regard to, as
to

bar P land (as distin-
guished from sea)

bar there is/are; is/are;
bar ekān dur there was;
maḡa bar erdi I had

bar- to go (away)

bārān P rain

barča each, every; every
one; all, whole, entire

barham (P) ur- to over-
throw, destroy

barṭaraf (P) qil- to set
aside; to abandon, give
up

barī whole, entire, all

barinča as long as there
is; cānim barinča as
long as I live

bārī P once

barmaq finger

bas P enough, sufficient

bas- to press; to tread
on; to attack suddenly;
to overpower

basī P much, very

baš head; near, by, to;;
baštīn ayagīng yahši
thou art beautiful from
head to foot; baštīn ay-
aqqa, bašlarīn[dīn] ayag-
larīgača from head to
foot; bašīga evrül- to
turn/revolve around
someone; bašīnī al- to
make off, make oneself
scarce; bašīda at the
head of; baši üzä oltur-
to sit beside someone

bašla- (with the gerund
in -a/-ä/-y) to begin

bašlat- to cause to begin;
(with dat.) yol bašlat- to
make someone a guide

bašqar- to guide

bāvucūd kim although,
though

bay rich

bayān (Ar.) qıl- to explain,
declare

bayt Ar. distich

bāzār P market

ba'zī Ar. some, several

bälki P but, however; rath-
er, on the contrary

bärg P leaf

bēdil P deprived of one's
heart, i. e., lovesick

bēdillik the state of having
lost one's heart, love-
sickness

bēgaš P unadulterated
(wine)

beg prince, lord

bēhad P immensely,
extremely

bēhicāb P indecent, im-
modest

bēhicābliq indecency,
immodesty

bēhabar P ignorant, unin-
formed; bēhabar bol-
(with abl.) not to know,
have no information of

bēhūd P unconscious

bēhūdлуq/g unconscious-
ness; ecstasy, trance

bēihtiyār P without being
aware of

bēma'nā P meaningless

bēmār P ill, sick

bēmayl P without inclina-
tion, averse

bēqiyās P immense, in-
finite

ber- to give

beri (with abl.) since, for;
bu ikki üç yıldın beri for
 the last two or three
 years

bēsāmān P poor; disturbed

bēsāmānliq/ġ poverty; dis-
 turbance

beš five; beši five of
 them

bešinči fifth

bētāb-u-tuvān P impotent,
 powerless, helpless

bētakalluf P unceremon-
 ious

bēvafā P faithless, un-
 faithful

bēvafāliq/ġ faithlessness,
 unfaithfulness, breach
 of faith

beyik big, large; beyikrāk
 bigger, larger

bid'at Ar. innovation,
 heresy; bid'at ahli
 heretics

bigin like; közüm yaši
bigin like my tears

bil- to know

bilä, bilän with, by; and

binā-yi hayr P good works

bir one; a, an; bir bir
 one by one, one after
 the other; bir nečä a
 few; bir sari(ġa) some-
 where, anywhere, to
 some place or other;
bir yol(i) at once

biräv someone, somebody

birbir, birbiri each other,
 one another

birlä, birlän see bilä

biryān P roasted, grilled;
biryān qil- to roast,
 grill

bisyār P many, much;
 very; bisyār qarnlar
 many years

biti- to write

biyābān P desert

biz we

bižzarūra Ar. of necessity
 necessarily

bol- to become, be; -sa
bol- to be possible,
oqusa bol- to be read-
 able; bolur possible,
 may be, mundaq bolur
mu is this permissible?

boyun neck

börk fur-cap

bu this; the following; bu kün today; bu sarī this way, in this direction

buḥūr Ar. (pl. of baḥr) the classes of meters

bulbul P nightingale

burun at first, formerly, previously; (with abl.) before

but P idol; beloved

buyur to command, order

buz- to spoil, destroy, ruin

buzurgāda P noble, nobleman

büt- to sprout, grow

büt- to heal (wound)

büt- to believe

büt- to come to an end, finish

bütün whole, entire

- C -

cabbār Ar. tyrant, despot; tyrannical, despotic

cabān Ar. temple (either side of the forehead)

cādū P wizard, witch; cādū köz an enchanting/bewitching eye

cafā Ar. ill-treatment, cruelty

cafāci cruel, unkind

cahān P world

cahannam Ar. hell

cāhil Ar. ignorant

cām P cup, goblet

cam' (Ar.) qıl- to assemble bring together, collect

camā'at Ar. crowd, troop; bir camā'at bahādurlar a troop of champions

camāl Ar. beauty, elegance

cān P soul, vital spirit, life

cānāna P beloved, sweetheart

cānib Ar. side

cannat Ar. paradise

cānsiz lifeless, dead, without life

canūb Ar. south
canūbī Ar. southern
carīda Ar. only, alone
carīma Ar. crime, fault
cavāb Ar. answer, reply
cāvidān, cāvīdān P eternal, perpetual
cavlān (Ar.) qūl- to walk around
cavr Ar. tyranny, cruelty
cāy P place; ne cāy ol kim let alone
cazā Ar. punishment
cazm (Ar.) qūl- to decide to, resolve to
cibillī Ar. natural, innate

cihat Ar. side, direction; reason; bu cihatdīn therefore; ol cihatīn for that reason; ušbu cihatīn for this same reason
cins Ar. race
cirāhat Ar. wound
cirāhatlīg wounded
cism Ar. body
cismānī Ar. corporeal
cudā P separated
cumla Ar. whole, total; ol cumladīn as an instance of this
cum'a Ar. Friday; cum'a kūnī on Friday
cunūn Ar. madness, insanity
cur'a Ar. one draught/gulp, remains of wine at the bottom, dregs

- Ć -

čag/q time, season; bu čaqača till now, so far, hitherto
čagīr wine
čāk P rent, slit; čāk äylä-/et- to rend, slit, tear
čaldur- to let sound; nafir čaldur- to let sound the trumpets

čaman P meadow, green field, cf. čemān
čap- to gallop, ride fast
čāra P remedy, cure; čāra qūl- (with dat.) to repair, find a remedy
čarḡ P the celestial globe, heavenly sphere; fortune

čarla- to call, summon,
invite

čašma-i hayvān P foun-
tain of life

čāšt P early forenoon

čatr P umbrella, tent

ček- to pull, draw, drag;
to suffer, endure

čemān lawn, meadow, cf.
čaman

čerig army; campaign

čīda- to endure, tolerate,
suffer

čīq- to go/come out

čīqar- to take out, re-
move

čirmaš complicated, in-
tricate, mazy

čīstān (P čī ast ān what is
it?) riddle, enigma

čū, čūn (in poetry also
ču, čun) P because, as;
when, after that

- D -

daf' Ar. driving away,
averting

dāg P mark, scar, cau-
tery

dağī and, also, too

dāhīl Ar. the interior

dam P breath; time,
moment; dam ur- to
speak, talk

damār Ar. destruction,
perdition; damār čīqar-
(with abl.) to destroy,
ruin, annihilate

Daqyānūs Ar. name of the
Roman Emperor Decius
in the legend of the
Seven Sleepers

dard P pain, ache, dis-
ease; grief

dargāh P royal court

darumān P medicine,
remedy

darvāza P door, gate

daryā P river; sea

dāstān P story, romance,
tale; dāstānīn ötkār- to
narrate, tell the story
of, talk of

da'vā Ar., da'vī P pre-
tension, claim; conten-
tion, assertion

davlat Ar. fortune, feli-
city; wealth

davlatḥāh P well-wisher,
loyal

davr Ar. time, age

davrān Ar. sky, universe;
time, age; fortune

dāyim Ar. always

dāyira Ar. circle

dayr Ar. monastery;
tavern

dārd see dard

de- to say, tell

dek like, as, similar to;
men degān dek as I said

dēvān P a collection of
poems by one author in
the alphabetical order
of the final letters of
the end rhymes

dēvāna P mad, insane

dēvānalīq madness, in-
sanity

dil P heart

dilāvar P bold, brave,
warlike

dilband P a beloved
grandchild

dilbar P heart-ravisher,
sweetheart

dilḥāh P lovely, plea-
sant

dilīr P brave, courageous

dilkāš P heart-attracting,
attractive

dilrubā P heart-ravisher,
sweetheart

dīn Ar. religion

diram P silver coin,
dirhem

dodaq lip

dōst P friend

dōzah P hell

du'ā Ar. prayer; du'ā
qīl- to pray; du'ā
yaz- to write a talis-
man

dūd P smoke

dunyā Ar. world

dur (Ar. durr) pearl

dur, durur is, cf. tur,
turur

dušanba P Monday;
dušanba küni on Mon-
day

dušman P enemy

- E -

- ekän (dubitative particle; verbal noun of e-): ekän dur was, most probably it was; ekändä while being
- el people, other people
- elig hand; eligdin bar- to be lost
- elt- to lead away, walk away (tr.)
- emdi now
- emišdük, emištük (verbal noun of e-) was, surely, it was
- eṅg cheek
- er man, male
- e(r)- to be
- erin lip
- esrük tipsy, intoxicated, cf. ösrük
- ešik door
- ešit- to hear, listen
- ev house, cf. öy
- evrül- to turn, revolve, go round
- evür- to turn back/round; to translate
- ey oh!, ah!

- F -

- fahm (Ar.) qil- to understand; to come to know, learn
- fana Ar. annihilation of self (the supreme state of divine union)
- Fanākat another name of Tashkent; (according to Bābur) Šāhruḥīya
- fānī Ar. transitory, perishable
- faqīr Ar. poor, I; faqīrning atī my name
- farāvān P much, abundant, copious
- fard Ar. one person, individual; a single verse
- Fargāna vilāyatī the province of Farghana, in Bābur the fertile Farghana Valley
- farhunda P happy, fortunate, prosperous
- Farīdūn P name of an ancient and celebrated ruler of Persia (about 750 B. C.)

farmān P command, order; farmānīna kir- to submit to the order of

fārsī P Persian

farzand P son, child

fāšila Ar. intermediate space

faṣl Ar. section, chapter; time, season

fath Ar. victory, triumph, conquest

Favāyidu'l-Kibar Ar. The Utilities of Old Age (title of one of Navā'ī's four divans)

favt (Ar.) bol- to be lost/missed

faẓl Ar. excellence, virtue; learning, wisdom, science

fālāk Ar. heaven, sky, sphere

fikr Ar. thought, reflection, consideration; fikridā bol- to consider...-ing

firāq Ar. separation (from a beloved), grief, regret on account of absence

firūd P vile, bad

fitna Ar. sedition, riot; malignity, wickedness

fulān Ar. such a one, a certain

- Ğ -

ġāfil Ar. (with abl.) inattentive, careless; unaware

ġaflat Ar. imprudence, carelessness, negligence

ġalaṭ Ar. error, mistake; ġalaṭ-i hayāl delusion, misbelief

ġālibā (Ar. ġāliban) probably, apparently

ġam (Ar. ġamm) grief, sadness

ġanīmat Ar. booty, spoil; godsend; ġanīmat bil- to look upon as a godsend

ġār Ar. cave, cavern

Ġarāyibu's-Şīġar Ar. The Wonders of Childhood (title of one of Navā'ī's four divans)

ġarātġār P marauder, robber, pillager

ġarb Ar. west

ġarbi Ar. western

- ġarīb Ar. strange;
stranger
- ġarībliq state of being
a stranger/without
friends
- ġāyat Ar. end, final point,
goal; ġāyat-i nāzüklük
extreme tenderness
- ġayrat Ar. jealousy; zeal
- ġazaliyāt Ar. ghazals
- ġāzīliq championship (of
the faith)
- ġöl P (Ar. ġül) troop,
multitude
- ġurbat Ar. being away
from home and friends,
exile; ġurbatta away
from home, abroad
- ġurūr Ar. pride presump-
tion, vainglory
- G -
- ġadā P beggar
- ġāh P place; time; ġāh
ġāh, ġāh ġāh sometimes; ġāh
ġāh . . . ġāh/ġāh now
. . . now
- ġāhī P sometimes
- ġāh ġāh, ġāh ġāh P some-
times
- ġāhī P sometimes
- ġānc P treasure
- ġār P if
- ġārdiř P turn, change
- ġila P complaint
- ġirdāġird P circumfer-
ence, periphery; round
about
- ġiyāh P grass, herbage
- ġuhar P gem, jewel,
pearl; substance
- ġumān (P) qīl- to think
- ġurūh P troop, group,
squadron; ġurūh ġurūh
in troops/groups
- ġuzār (P) qīl- to pass
by
- ġül P rose; ġül-i ħandān
a smiling (blossoming)
rose
- ġülbāġ P rose-leaf
- ġülřān P rose-garden
- ġülzār P rose-garden
- ġüm (P) bol- to get lost,
disappear
- ġünbād P cupola, dome

- H -

ḥabīb Ar. friend

ḥac (Ar. ḥacc) pilgrimage;

ḥacc-i šarīfin ḥāṣil qūl-
to undertake the holy
pilgrimage (to Mecca)

ḥācat Ar. necessity, need;
want, wish

hacr Ar. separation, exile

ḥāl Ar. state, situation,
position

ḥālā Ar. now, at present

Ḥalab Ar. Aleppo

ḥālan Ar. see ḥālā

ḥālat Ar. state, condition

ḥālī Ar. now, at present

ḥalqa Ar. ring, hoop

hamīša P always, conti-
nually, perpetually

hangām P time, season;
hangām-i kār at the
time of war/battle

Ḥaq (Ar. Ḥaqq) God

ḥaqīqat Ar. truth, reality

ḥaqīqī Ar. true, real

Ḥarī, Hārī P Herat

harza (P) de- to talk non-
sense

ḥasb-i ḥāl P according
to this circumstance

ḥāṣil Ar. the outcome,
produce, result; ḥāṣil-i
kalām in short, briefly,
to sum up; ḥāṣil et-/qūl-
to acquire; to perform,
carry out

ḥasrat Ar. regret (for
something lost), long-
ing for

havā Ar. air, atmosphere;
weather

ḥavādiš Ar. (pl. of ḥadīsa)
events; calamities,
misfortunes

havas Ar. desire, lust,
concupiscence

ḥayāt Ar. life

ḥayrān Ar. astonished,
confused; worried

ḥayrat Ar. astonishment,
amazement; ḥayrat qūl-
to be perplexed, be lost
in astonishment/admir-
ation

ḥayvān (Ar.) suyī water of
life

ḥāzīr (Ar.) bol- to be
present

ḥaẓrat Ar. presence; also a title; Ḥaẓrat-i Ḥaq the Lord, God; Ḥaẓrat-i Parvardagār God, Providence; Ḥaẓrat-i Šāhib-Qirān His Majesty Tamerlane

hām P also, too; even, same; hām . . . vā hām both . . . and, hām sanğa vā hām oquğučığa both to you and to the reader

hāmmāktāb P school-fellow, schoolmate

hāmrahliq companionship on the road, travel in company

hār P each, every; hār biri each of them; hār dāyim kim whenever, every time; hār kim everyone, anyone; hār kim ki whoever, whosoever; hār kiši everyone, everybody; hār nav' all kinds/sorts of; hār nav' kiši all manner of people; hār ne kim whatever, whatsoever; hār nečük all kinds/sorts of; hār nečük kiši all manner of people; hār qanda ki/kim wherever, wheresoever, no matter where, anywhere; hār qayan wherever, no

matter where; hār qaysisi each of them; hār yan in every direction, in all directions, everywhere

hārgiz P ever, always (with neg. verb) never

heč, heč P nothing; no, not a; (with a neg. verb) not at all; heč kim, heč kiši no one, nobody

hicrān Ar. separation, distance from friends

hucra Ar. chamber, closet, cell

hukm Ar. judgment; hukm qıl to judge, decide, act as judge

hukūmat Ar. dominion, government; hukūmat qıl- to rule, govern, be a governor

hunar P skill, science; craftsmanship

hūr Ar. houri

husn Ar. beauty, elegance

- H -

habar Ar. news, information, notification;
özümdin habarım yoq dur I am not aware of myself; habar sor- to ask for information

hāk P earth, soil, dust

halāyīq Ar. (pl. of halī-qat) men, people

halq Ar. people

halvat Ar. retirement, solitude; privacy, private apartment

halvatnišīnlīq solitude, loneliness

hamliq crooked, bent

hamsa Ar. a series of five poetical pieces, pentalogy

hān P khan, prince, lord

hānanda P singer

handān P smiling, laughing; blossoming

handaq Ar. ditch, fosse, moat

hāra P a hard stone

hās P chip of wood, straw

hasta P sick, ill

haṭ (Ar. haṭṭ) writing, letter; line

haṭā Ar. error, mistake

haṭar Ar. danger, peril

hāṭir Ar. memory, remembrance; mind; hāṭirga keṭti it occurred to me, the idea occurred to me; hāṭirga kel- to occur to one's mind

haṭīb Ar. preacher

havāṣ Ar. (pl. of hāṣṣ) people of distinction, men of learning

hayāl Ar. imagination, fancy; hayāl qūl- to imagine, think, oqur hayāl qūl- to think about reading

hayl Ar. multitude, troop; hayl hayl in groups

haylī Ar. very, much

hayma Ar. tent

hayrāt Ar. (pl. of hayrat) good works, charities; hayrāt ahli charitable people

hīcālat Ar. shame, bashfulness

hüdmat Ar. service,
ministry

hürqa Ar. dervish-cloak

hōš P good; pleasant,
agreeable

hüb P good; beautiful,
elegant

Hucand Khojand, a city
on the Syr Darya (now
Leninabad)

hūd, hud P self, himself,
herself, itself

Hudā P God

hudāparast P God-
worshipping

Hudārā P for God's sake,
by God

hudrāyliq headstrongness,
obstinacy, stubbornness

humār Ar. drunken head-
ache, hangover

Hurāsān Khorasan, the
northeasterly province
of Iran; formerly a vast
country comprising the
lands situated to the
south of the Amu Darya
and to the north of the
Hindu Kush

hurūš P cry, shout

hušūšiyat Ar. intimate
friendship

- İ -

ıldırım lightning, thun-
derbolt; İldırım Bāya-
zīd (Turkish Yıldırım
Bayezīd) the Turkish
sultan Bajazet I (1389-
1402)

isig hot; heat, warm

'išq Ar. love; 'išq ahli
lovers

'iyāl Ar. wife

'iyān Ar. clear, mani-
fest; 'iyān qil- to ren-
der evident, make
manifest

- I -

'ibādat Ar. worship;
'ibādatin qil- to wor-
ship, adore

icābat Ar. favorable ans-
wer, acceptance

icāzat Ar. permission

ictināb Ar. avoidance,
abstention; ictināb
qil- (with abl.) to ab-
stain from

- ič inside, interior, inner;
ičidä in
- ič- to drink
- ičil - to be drunk
- ičrā in, within; husn ičrā
taq unrivalled in beauty
- ičür to give to drink
- ihtimām Ar. care, care-
fulness; solicitude
- ihlāṣ Ar. sincerity
- ihrāc Ar. expulsion;
ihrāc qül- to expel,
banish
- ihtilāf Ar. disagreement,
contrariety
- ihtilāṭ Ar. intercourse,
commerce
- ihtiyār Ar. choice, se-
lection, option; ihti-
yārīga qoy- to leave
to one's choice/option
- iki, ikki two
- ikinčisi the second of
them
- ikkälä both; ikkälä mīrzä
both princes
- Ilāh Ar. God; Ilāhī O
my God
- ilgäri forward
- iltifāt Ar. respect, cour-
tesy
- 'imārat Ar. building;
'imārat qül- to restore
- imkān Ar. possibility
- imlā Ar. orthography
- 'ināyat Ar. favor, assis-
tance
- Incil Ar. Gospel
- ini younger brother
- inšā Ar. a book of letters
written in correspon-
dance
- iqilm Ar. climate
- 'irfān Ar. mystical
knowledge, gnosis
- irtikāb Ar. perpetration,
commission (of sins);
čagir irtikāb qül- to
commit the sin of drink-
ing wine
- 'Īsā Ar. Jesus
- iskānā P thigh
- Islām Ar. Islam, Moham-
medanism
- ism Ar. name
- istā- to search, try to
find; to want, wish
- istiğrāq Ar. total immer-
sion in ecstatic contem-
plation

istihlāk Ar. consumption,
destruction

iştilāh Ar. technical
term; terminology

isti'māl Ar. use, usage,
practice

istiqbāl Ar. encountering,
welcome; istiqbālğa kel-
to come to meet

iş work, job, business;
affair, matter; iş bilür
kişi a man of under-
standing; iş kör- to

work, perform a
service; iş körgän
experienced

'işrat Ar. pleasure,
enjoyment

it dog

it- to get lost, go
astray

ittifāq Ar. approaching
one another; concord;
alliance

iztirāb Ar. anxiety,
trouble

- K -

kāč P blow, cuff

kāfir Ar. unbeliever

kāhil Ar. indolent, neg-
ligent

kāhilliq indolence, neg-
ligence

kalām Ar. word, speech,
talk

kamā haqquhu Ar. right-
fully, properly

kanāra P side, border

kār P war, battle

karāmat (Ar.) qıl- to
grant, favor with

kaşrat Ar. abundance;
frequency; kaşrat-i
isti'māl frequent use

Kāşgar Kashgar, a city
in Eastern Turkestan

kavn u makān Ar. uni-
verse

Kavşar Ar. a river in
paradise

kayfiyat Ar. hilarity
produced by drink or
drugs; situation

kām P few; kām kişi
few people

kām-ihtilātlīq infrequent
contact

kārām Ar. generosity; kā
rām äylä- to be gener-
ous/benevolent

- keč- to pass through/away, cross; to abandon, give up
- kečä night
- kečim armor, mail
- kečür- to make/let pass or cross, to lead through
- kel- to come
- keltür- to bring
- kent village
- keṅgäš- to confer, consult
- keräk necessary, needed, want
- Keš a city south of Samar-kand, now Shahrīsabz
- ket- to go, go away
- key- to wear, put on (clothes)
- keydür to put on (clothes), clothe, dress
- keyin behind; (with abl.) after; keynidä tüš- to run after, pursue, follow close on the heels of
- ki P which, that, cf. kim
- kibar Ar. advanced/old age
- kibi like
- kičiklik childhood, one's tender years, minority
- kim who, which; that; because, for
- kir- to go in, enter
- kiriš- to enter together; (with the gerund in -a/ä/-y) to begin
- kiši man, human being, person
- kišvär P country
- kitāb Ar. book
- kivür- to cause to enter
- kōy P street; quarter, district
- köküs breast, chest, bosom
- kömäk help, assistance
- köngül heart; könglini al- to please, content; köngül ber- to give one's heart, fall in love
- köp much, many; very, much; köp kiši many people
- köpräk more; majority
- kör- to see; (with the gerund in -a/-ä/-y) to endeavor, tapa kör endeavor to find it

körgüz - to let see, to
show

körk beauty, körkkä bay
rich in beauty, beauti-
ful

körün - to be seen, seem

körüš - to see one another,
have an interview

kötär - to raise; čerigni
kötärip sür - to put the
army to flight; dušman-
ninġ sol qolini kötär -
to upset the left wing of
the enemy

köy - to burn (intr.), be on
fire, be alight

köz eye; közüm yaši my
tears; közni sal-/ur-
(with dat.) to direct/
raise one's eyes at

kušta P killed

kutub Ar. (pl. of kitāb)
books

küfr Ar. unbelief

kül - to laugh

küllī Ar. universal, total,
all

kün day; sun

künc P corner

- L -

lab P lip

lafz Ar. language

laḥza Ar. one look,
glance; moment, min-
ute; laḥza'ī one mo-
ment

la'ī Ar. ruby; ruby lips;
red wine

lāla P tulip

lām Ar. name of the
letter l in the Arabic
alphabet

laṭīf Ar. elegant

lazzat Ar. pleasure, de-
light, enjoyment; taste,
flavor

läškär P army; läškär
ček - to wage/make
war

lāk, lēkin P (for Ar.
lākin) but, however

Lisānu't-Ṭayr Ar. The
Language of the Birds
(by Navā'ī)

luṭf Ar. kindness, grace,
favor

- M -

- ma'bad Ar. place of worship
- mābayn Ar. interval, space between two things
- mablağ Ar. sum
- mabsūt Ar. particularized, treated in detail
- mācarā Ar. event, occurrence, adventure
- macīd Ar. glorious;
Kalām-i Macīd Koran
- maclis Ar. convivial meeting; maclis ahli the guests
- macma' Ar. congregation, group
- Macnūn Ar. Majnun, the lover of Laylā; Mac-nūnšēva like Majnun
- madfūn (Ar.) qīl- to bury, entomb
- madhūl Ar. confused
- Madīna Ar. Medina
- mafhum Ar. understood, comprehended
- mağlūb Ar. conquered, overcome
- mağrūr Ar. proud
- māh, mah P moon
- maḥal (Ar. maḥall) place, time; ol maḥalda then, at that time
- maḥallāt Ar. (pl. of maḥalla) quarters, parts of the town
- maḥbūb Ar. beloved
- māhpaykar, mahpāykār P a moon-faced beauty
- mahvaš P moon like, a moon-faced beauty
- maḥẓ Ar. pure, mere, absolute
- malāl Ar. melancholy, depression
- ma'lūm Ar. known; ma'lūm qīl- to come to know, learn, find out
- mamālik Ar. (pl. of mamlakat) countries
- ma'mūra Ar. an inhabited place, a cultivated spot
- ma'nā Ar. meaning, sense
- maṅga (dat. of men) to me
- mansūb Ar. related, belonging to

- maṣṣūr Ar. aided by God, triumphant, victorious
- Maṣṣūqu'ṭ-Ṭayr Ar. The Speech of the Birds (by Farīd ad-dīn 'Aṭṭār)
- maqām Ar. place, station; a musical tone
- maqbul Ar. accepted, approved
- maqṣūd Ar. intention, aim, purpose
- ma'qūl Ar. reasonable, logical
- marātib Ar. (pl. of martaba), marātiblar degrees
- maraz Ar. disease, sickness
- marham Ar. salve, balm, ointment; marham yaq- to pour balm into (wounds), to apply salve to (wounds), to salve
- martaba Ar. degree, rank
- maṣaf (Ar. maṣaff) battle-field, battle
- maṣlaḥat Ar. affair, matter, a prudent measure, advisable thing
- maslūb Ar. stripped, bereft of
- maṣnavī Ar. a poem with couplet rhymes
- masrūr Ar. glad, joyful, cheerful
- mast P drunk(en), intoxicated
- mastāna P in a state of drunkenness, like a drunkard
- mastliq drunkenness
- maṣaqqat Ar. inconvenience, trouble, labor, pains
- maṣāyih Ar. (pl. of ṣayh) sheiks
- maṣgūl Ar. occupied, busy; maṣgūl bol- (with dat.) to occupy/busy oneself with
- maṣhūr Ar. known, well-known, famous
- ma'ṣūq Ar. beloved
- maṣlūb Ar. sought, wanted; maṣṣa maṣlūb my wish
- Māvarā'unnahr Ar. Transoxania
- mavcūd Ar. present existing; mavcūd tap- to exist

- mavlānā Ar. our lord (title given to great religious personages, to judges, etc.)
- may P wine
- maydān Ar. open space, public square
- mayhāna P tavern
- māyil Ar. inclined, affectionate, partial to
- mayl Ar. inclination, tendency; affection, love
- maḡhar Ar. place of manifestation, scene (of a deed)
- mazkūr Ar. mentioned; mazkūr bolḡan above-mentioned, above
- ma'zūr (Ar.) tut- to hold someone excused, accept someone's apology
- māḡār P but, unless, except, only; if not; māḡār kim by chance
- mālik Ar. king
- men I
- mening (gen. of men) my, mine; mening allimda in my presence; mening bilā with me; mening sarī toward me, to me
- menḡ mole, beauty spot
- mēva P fruit
- Miṣr, Miṣir Ar. Egypt
- mihmān P guest
- mihnat Ar. affliction, trouble
- mihrāb Ar. a niche in a mosque indicating the direction of Mecca
- mihrbān, mihribān P benevolent, kind, friendly
- min- to mount
- mīrzā P prince
- miskīn Ar. humble, poor, miserable
- misl Ar. similitude; misl like, such as
- mizāc Ar. temperament, disposition
- Mīzānu'l-Avzān Ar. The Balance of Meters (by Navā'ī)
- Moḡul Mongol, Mongolian
- molcar gathering place; appointed time
- mōy P hair
- mu'ammā Ar. riddle

mubāḥ Ar. allowed, lawful

mubārak Ar. blessed, happy, fortunate; mubārak bād P may he/she/it be blessed; mubārak bād de- to congratulate; saṅga gāzīliq mubārak bolsun I congratulate you on your championship; Tenḡri mubārak qūlgay God may bless him

mubārazat Ar. battle, war; mubārazat maydāni battle-field

mubtalā Ar. afflicted, suffering from

muddat Ar. space of time, period; ol muddat in the meantime, meanwhile

muḡlaq Ar. abstruse, obscure

muḡāl Ar. impossible, absurd

muhayyā Ar. ready, prepared

muḡib (Ar. muḡibb) lover, friend

muhlat Ar. delay, putting off

muhr P seal

muhrdār P keeper of the seals

muḡālif Ar. contrary, opposing; enemy

muḡtaṣar Ar. abridged; small; muḡtaṣarraq smaller, rather small

mukammal Ar. complete, perfect

mulāzim Ar. courtier

munmāz Ar. eminent, excellent

munācāt Ar. prayer; munācātqil- to pray

munča so much, so many

mundag/q such, such a; in this manner, in such a way; so very much

munqasim Ar. divided into

muqarrar Ar. established, confirmed, agreed upon

muqavvī Ar. helper

murabbī Ar. patron

murād Ar. aim, scope; m murādiga yet- to achieve one's aim

murattab Ar. put in order, arranged

muravvaq Ar. clear, pure, filtered

muṣāḡib Ar. companion, friend, favorite (of a prince)

- musallah Ar. armed
- mušannafāt Ar. works, books
- mušavvar Ar. decorated with paintings/pictures
- mūsīqī Ar. music
- mustağraq Ar. immersed, plunged
- mustavlī Ar. one who overcomes; uyqunī mustavlī qūl- (with dat.) to make someone sleep
- musulmān P Musulman, Moslem
- mušāhada Ar. contemplation, the highest degree of perfection in contemplating the divine essence
- mušahhaş Ar. ascertained, certain
- muşarraf Ar. honored

- muşavvaş Ar. disturbed, distressed, uneasy
- muşavvaşliq disturbance, distress, uneasiness
- muštāqlīq vehement desire, longing for
- mutağayyir Ar. changed, altered
- mutaḥayyir Ar. astonished, amazed
- mutavaccih Ar. turned/going toward; 'arūzga mutavaccih bol- to be well up in the prosody
- muttaqī Ar. God-fearing, pious
- muvāfiq Ar. conformable, suitable; agreeable, favorable
- muyassar Ar. attainable, procurable
- mülk Ar. country
- müşkil Ar. difficult

- N -

- nabardazmāy P veteran, warrior
- nādān P ignorant, silly
- nafas Ar. breath; moment
- nafīr P trumpet

- nafs Ar. the carnal self
- nafsānī Ar. sensual, carnal
- nāgāh, nāgāh P suddenly, all at once

- nāhaq P injury, injustice
- nāhōš P unpleasant, disagreeable
- nāhōšlīq disagreeableness, displeasure
- nām P name, fame, reputation; nām u nišān fame and glory
- namāz P ritual prayer; namāz oqu- to perform a ritual prayer; namāz-i šām evening-prayer
- nāmdār P celebrated, illustrious, famous
- naqāra Ar. kettle-drum
- naqš Ar. coloratura
- narī in: mundīn narī henceforth, from now on, henceforward
- nās Ar. men, human beings, mankind
- našīb Ar. share, portion, lot; našīb qīl- to grant, donate
- nāših Ar. adviser, counselor
- nasīm Ar. breeze, zephyr
- našrī Ar. prosaic(al), in prose
- nasrīn P wild rose
- nāšpātī P pear
- našv u namā (P) tap- to grow up
- našva Ar. hilarity produced by drink
- nātuvān P impotent, powerless, weak
- nāumīd P desperate, hopeless
- nav' Ar. kind, sort, manner; ol nav' in such a manner; to such a degree
- Navādiru'š-Šabāb Ar. The Rarities of Youth (title of one of Navā'ī's four divans)
- navbat Ar. period, time, turn; ikki navbat twice
- navvāb Ar. guard of soldiers
- nazākat P (pseudo-Arabic from P nāzūk) refined manners, refinedness, refinement
- naẓar Ar. look, glance; bir naẓar qīl- (with dat.) to cast/throw a glance at
- naẓīr Ar. alike, resembling, equal; naẓīri yoq unrivalled, unique

nāzm Ar. poetry, verse;
nāzm qīl- to compose
verses

nāzūk P refined, delicate

nāzūklük refinedness, delicacy

nāzūk-mizāc P of a delicate complexion

nāz̄āra (Ar. naẓāra) view, sight, vision

ne what?, which?; what!;
ne üčün kim because

nē/ne ... nē/ne neither ...
nor

nečä as many as; a few,
several; nečä kün a few
days; nečä maḥal for a
while

nečük kim as

nečün, ničün why?

nedin (abl. of ne) why?;
nedin ki/kim because

nemä thing; something,
anything

nēza P short spear,
javelin

nihān P secret, hidden,
concealed

nihāyat Ar. final point,
end, goal

nikāḥ Ar. marriage

nisbat Ar. relation, respect, regard, reference,
nisbat qīl- (with dat.) to
liken to, compare with

nišān P sign, signal,
mark

niyāz P supplication,
prayer; niyāz u taẓarru'
qīl- to implore, entreat

nuql Ar. anything given at
entertainments along with
wine, as fruits, pistachios,
almonds, sweetmeats, etc.

nuṣrat Ar. divine assistance,
victory

- O -

oḡlan boy, son

oḡul son

ol that, this; he, she, it;
ol ki he who

oltur- to sit

olturguz- to seat

on ten; ... ayīnūḡ onīda
on the tenth of the
month of; on üç thir-
teen; on toquz nine-
teen

oŋg right; oŋg qoldin from the right

oq arrow; glance; oq bilä at- to shoot an arrow or arrows, shoot with a bow

oq just, exactly

oqu- to read

oquğuči reader

ordu camp; army

orta middle, center, the space around one; orta-din čiqip ket- to go away from there, leave that place

orun place

Orus Russian

ot fire; ot ur- to set on fire

otluq burning; ardent, fiery

Oträrkent the city of Oträr, east of the Syr Darya, close to the modern city of Aris

oygan- to awake, wake up

oygat- to awaken

oyna- to play, dance

oynaš lover, mistress

- ö -

öl- to die; ölgäli yoq there is no cause for death, there is no need to die

öldür-, öltür- to kill, slay

öp- to kiss

örtän-, örtün- to burn, be burning, be on fire

ösrük tipsy, intoxicated, cf. esruk

ösrüklük tipsiness, drunkenness

öt- to go by, pass away/ by, come through

ötkär- to let pass away, spend; to dissuade from; 'alamni ötkär- to spend his life

öy house, cf. ev

öz self; own; öz haqıqa-tıng thy own reality; özüm myself, özüng thyself, özi himself, özlari themselves

Özbäk Uzbek

özgä other, another
özgäčä otherwise, differently; other, different

özlük self, ego;
özlük bilä qıl-
 to do for oneself

- P -

pādšāh P emperor, king,
 padishah

pādšāhlīq imperial rule,
 royal dignity, reign

pahlavān P hero, champion,
 brave warrior

pāk P pure, clean, neat

pākbāz P one who plays
 without cheating, morally
 clean, honorable

pāklik purity, cleanness

pākrāk purer, cleaner

pālīz P melon ground

pančšanba P Thursday,
pančšanba künī on
 Thursday

pand P advice, counsel;
pand et- (with dat.) to
 give advice

pāra P piece; yetti pāra
qašaba seven towns

parī P fairy

parīpāykār P fairy-faced

parīrō P fairy-faced

parīšān P disturbed,
 perplexed; wretched,
 ruined; disheveled

parīšānlīq disorder, con-
 fusion; wretchedness

parvardagār P protector,
 nourisher; God

past P low; abject, mean,
 vile

paštraq rather worthless

pašīmān P penitent,
 regretful, sorry

pāy P foot

paydā P existent, pro-
 duced; manifest, visible,
paydā bol- to appear,
 be found, exist

paymāna P cup, goblet

pāytaht P capital (seat
 of government)

pēškāš P a magnificent
 present given to a
 prince or a superior;
pēškāš qıl- to give a
 present (to a superior,
 etc.)

pēšrav P prelude

pīl P elephant

purhanda P full of
laughter, laughing

- Q -

qābiž Ar. taker, seizer;
Qābiž-i Arvāh the
seizer of souls, i. e.,
the angel of death

qabūl Ar. acceptance;
reception

qabž (Ar.) qīl- to take,
seize

qač- to flee, run away,
escape

qačan when?

qad (Ar. qadd) stature

qadam Ar. foot; footstep,
trace; merit

qaddasa'llāhu sirrahu'l-
'azīz Ar. may God
bless his holy secret
(grave)

qafas Ar. (bird-) cage

qal- to remain, be left

qal'a Ar. fortress

qalam Ar. writing reed,
pen; (mode of) writing
("literary language")

qan blood; qanīna kir- to
have another's blood
on one's hands; qan

yut- to suffer torments,
endure a severe anguish
or pain

qanlīg bloody

qapaq/g eyelid

qara black; blackness

qarangū dark

qaraq/g eye

qarār Ar. decision,
resolution; steadiness;
qarār ber- to decide,
resolve

qarn Ar. age, generation,
many years

qaru help, assistance

qašaba Ar. town, large
village

qašd Ar. intention, pur-
pose; qašd et- (with
dat.) to aim at, make
an attempt against

qaš eyebrow

qaš- in: qašīda in his
presence, in the pre-
sence of; qašīngga
to/toward you
(thee)

- qat- to add, join
- qat- in: qatīda beside, next to
- qatīl- to join (intr.), be attached, (river) to flow into
- qatl Ar. murder, assassination
- qavun melon
- qayd Ar. obligation, duty, liability
- qaygur- (with dat.) to worry about, be worried
- qayın ağa brother-in-law
- qayşar Ar. caesar, emperor; Qayşar-i Rūm the Ottoman Sultan
- qayt- to return, come back
- qaytar- to cause to return; to bring/give back, return
- qāzī Ar. judge
- qīl- to do, make; to build
- qīlič sword; qīličnī čap- to draw/unsheathe the sword
- qīna- to torment, torture
- qīr- to break; to destroy
- qīrgavul pheasant
- qism Ar. part, portion, division
- qişsa Ar. story, legend
- qīš winter
- qiz girl, daughter
- qizīl red, crimson; Qizīl Bōrk ("red-capped") Shiite
- qizīq- to warm up; get excited
- qīl u qāl Ar. conversation, discussion; qīl u qāl āylā- to converse, dispute
- qol arm; wing (of an army)
- qolda- to take by the arm
- qop- to rise, get up, stand up
- qorğan fortress
- qorq- to fear, be afraid
- qoş cup, goblet
- qoşul- to be attached, join
- qoşun troop, army
- qoy- to put, lay, leave; to permit
- qoyči shepherd
- qoyīraq farther down, lower

qozğal- to move, stir;
to get excited/
agitated

quč- to embrace

qul slave

qūlinc Ar. colic

qum sand

quš bird

quṭbu's-sālikīn Ar. the
pole of mystics, the
greatest mystic

qutqar- to save, rescue;
to free, liberate

quyaš sun

quyun whirlwind

- R -

rabī'u'l-avval Ar. the
third month of the
year of the Hijra

rafiq Ar. friend, compan-
ion

rāhguzār, rahguzar P
passage; traveler

raḥm (Ar.) et- to pity,
feel pity

raḥmat Ar. divine mercy;
Tenḡri raḥmatīga bar-
to decease in God

raḥš P steed

raḥt P goods and chattels,
furniture

rak'at Ar. bowing, pros-
tration (technically a
complete act of wor-
ship with the prescribed
postures and recita-
tions); iki rak'at namāz
oqu- to perform a rit-
ual prayer consisting of
two rak'ats

rangīn P colorful

rāqī Ar. enchanter

raqīb Ar. rival

Raqīm Ar. name of the
cave of the Seven
Sleepers

rasm Ar. custom, habit,
rule

rāst P right, true; just,
exactly; rāst bir yildīn
sonḡra exactly after one
year; rāst kel- (with
bilä) to be compatible,
be consistent with

ravā P allowable, pro-
per, suitable; ravā qūl-
to approve, fulfill

ravān P quickly

ravān P soul, spirit

ravnaq Ar. splendor,
brightness

ravza Ar. garden, paradise; ravza-i riẓvān the garden of paradise

rāy (Ar. ra'y) opinion, belief, view

rayhān Ar. sweet basil

raziya'llāhu 'anhu Ar. may Allah be pleased with him

rāngīn see rangīn

rāngīnlik colorfulness

ri'āyat Ar. respect, honor, kind treatment; ri'āyat qīl- to honor

rivāyat Ar. narrative, relation; rivāyat qīl- to tell (story), narrate, relate

riyā Ar. hypocrisy

riẓā Ar. consent, agreement, acquiescence

riẓvān Ar. paradise

rōbarō P face to face, opposite

rōshan P clear, evident

rōzī (P) qīl- to grant-give

rubā'ī Ar. quatrain

rubā'iyāt Ar. a collection of quatrains

rūh Ar. soul, spirit

Rūm Ar. Asia Minor, the Ottoman Empire; Rūm ẓerigi the Ottoman army; Rūm mā-māliki the Ottoman Empire; Rūm pādšāhī the Ottoman Sultan Rūmī Ottoman

rusvāy P dishonored, infamous

- S -

sa'ādat Ar. felicity, happiness, good fortune

sā'at Ar. hour

ṣabā Ar. morning breeze, zephyr

sabab Ar. cause, reason

sacdat Ar. (pl. of sacda) prostrations

ṣadaf Ar. shell, mother-of-pearl

ṣadamāt Ar. (pl. of ṣadamāt) blows, collisions

ṣaf (Ar. ṣaff) order of battle, battle array; ṣaf tart-/tüz- to place oneself in order to battle

- saffd P white
- sagin- to think of
- ṣāhib-i vuqūf (P) bol- (with abl.) to know, have knowledge of
- ṣāhib-qirān P lord of the happy conjunction; a title of Tamerlane
- ṣahrā Ar. desert; field
- sal- to throw, cast; to put
- ṣalāḥ Ar. rectitude, righteousness, probity
- salām Ar. salutation, greetings
- sālik Ar. traveler; a mystic
- Salsabil Ar. name of a river in paradise
- salṭanat Ar. dominion, reign
- Samarqand Samarkand, a city in Uzbekistan
- san number; sanī vā ḥisābī yoq numberless, countless
- ṣanam Ar. idol, beauty
- sangbārān P a shower of stones
- sangrēzaliq gravelly
- saṅga (dat. of sen) to thee
- saqāq chin
- sāqī Ar. cupbearer
- saqla- to hide, keep secret
- sarāmad P perfect, excellent
- sarčašma-i ḥayvān P fountain of life
- sardār P general
- sargār- to become yellow, turn pale
- sarḥad P border, frontier, boundary
- sarḥōš P drunken, intoxicated
- sarḥōšluq drunkenness, intoxication
- sarī toward, in the direction of; hār sarīdīn from all sides; iki sarīdīn from both sides
- sariḡ/q yellow
- sarv P cypress; sarv-i ravān a youth or woman with a graceful gait
- sat- to sell
- satqun al- to buy
- savdā Ar. passion, love
- savur- to disperse
- sa'y Ar. endeavor, effort; sa'y et-/qīl- to endeavor, make an effort

Sayhūn Ar. Syr Darya (ancient Jaxartes), a river flowing to the Aral Sea; Sayhūn dar-yāsī the Syr Darya River

sayl Ar. torrent, flood

saz stringed instrument

sekiz yüz tört eight hundred and four

semiz fat, fleshy

sen thou; sensiz without thee

sev- to love

sevār cānīm my beloved

sevün- to be glad, be pleased, be happy

sevünč joy, pleasure, gladness, rejoicing

šiddīq Ar. a trustworthy person

šidq Ar. truth, veracity, sincerity

šifat Ar. quality, attribute, epithet; manner

šigar (Ar. šigar) childhood

šin- to break (intr.), be broken

šindur- to break (tr.)

sir (Ar. sirr) secret, mystery

sīmīnbar P with a silver bosom, fair-bosomed

siŋg- to be absorbed, sink into the ground

sipāh, sipah P army, soldiery, cavalry

sipāhīlīq cavalry, knight-hood

sipās P praise, thanksgiving

sirāyat (Ar.) qil- to spread, flow away, spill

sitāmgār P cruel, tyrant

sivāh Ar. (for māsivā or māsivā 'llāh) all else besides God, non-God

sol left

soŋg (with abl.) after

soŋgra afterward; (with abl.) after; soŋgralar later

sor-, sora- to ask, put a question

sōz P burning, inflammation, ardent love

sōz word

su water; su qīzī nixie, water-nymph, mermaid

subhānahu vä ta'ālā Ar. magnified and exalted be He

subḥdam P early in the morning

sūd P gain, profit; ne sūd etkāy what is the use of it?

ṣuḥbat Ar. conversation, discourse

sukūt Ar. silence

sulṭān Ar. emperor, sultan; sulṭānu'l-'ārifīn the sovereign of enlightened men, the greatest gnostic

sunbul P hyacinth; hair

sunnat Ar. custom, customary way of acting, particularly that of the Prophet

sūra Ar. a chapter of the Koran; sūra-i Yā Sīn the 36th sura of the Koran

susa- to get thirsty

süčüg sweet

süčügräk sweeter

sür- to drive in front, drive away

sürän battle-cry, war-cry/whoop; sürän sal- to utter a battle-cry

- Š -

šād P cheerful, glad, joyful; šād et- to gladden, rejoice, cheer

šādmān P glad, joyful

šafīq Ar. merciful, compassionate, affectionate

šagb Ar. disturbance

šāh P king, sovereign, shah

šahar, šahr P town, city

šahd Ar. honey, honey-comb

šahnišin P balcony, gallery

šahrāh P highway, main road

Šāhruhīya Ar. a city in Central Asia, named after Timur's son, originally Banākat or Fanākat; now the ruins Sharkiya, near the confluence of the Syr Darya and the Angren

- šahvat Ar. lust, sensuality, sensual pleasure
- šāhzāda, šahzāda P prince
- šā'ir Ar. poet
- šak, šāk (Ar. šakk) doubt, suspicion; šakk emäs there is no doubt
- šam' Ar. candle, lamp
- šangarf P cinnabar, vermilion
- šar' Ar. Islamic religious law
- šar'ī Ar. legal, lawful, rightful
- šarīf Ar. noble, eminent, holy
- šarq Ar. east
- šayh Ar. superior of the dervishes, sheik
- šāyi' Ar. divulged, spread about, commonly known
- šäkär, šäkkär P sugar
- šība P shooting of an arrow; šība tōk- to pelt with arrows
- šiddat Ar. hardship, severity
- simāl Ar. north
- šimālī Ar. northern
- ši'r Ar. poetry, verse; ši'r ayt- to compose verses, versify
- šīrīn P sweet, pleasant
- šīrīngīna very pleasant
- šīša P glass
- šōh P a whimsical/capricious beauty
- šol (demonstrative pronoun) that
- šubhalīg/q doubtful, suspicious
- šuhrat Ar. renown, fame, reputation
- šuhūd Ar. the sight of God
- šu'la Ar. blaze, fire, flame
- šu'ūr Ar. consciousness
- šükr Ar. thanksgiving, thanks to God

- T -

tā P till, until; as long as; since; in order that

ta'ālā Ar. exalted be He (God); Tenġri ta'ālā the Most High God

- ta'am Ar. victuals, food; meal
- tab' Ar. nature, temperament; poetic vein/gift
- tābān P light, luminous, radiant
- tabārak Ar. exalted be He (God)
- tabīb Ar. physician, doctor
- tāc P crown, diadem
- tacallī Ar. manifestation
- tacalliyāt Ar. (pl. of tacallī) manifestations, beatific visions
- tadbīrlīq circumspect, wary, cautious, prudent
- tafāsīr Ar. (pl. of tafsīr) commentaries (especially to the Koran)
- tağyīr Ar. alteration, change; tağyīr ber- to change
- tağ mountain
- taḥqīq Ar. truth, fact, reality; taḥqīq bil- to acknowledge as true
- taḥalluṣ Ar. pen name; taḥalluṣ qīl- to use a pen name
- takalluf Ar. etiquette, formality; takalluf qīl- to be formal, observe formality
- taklīf Ar. proposal, suggestion
- tālib Ar. searcher, seeker; Haqqa tālib seeker after God
- tamām Ar. completely, entirely
- Tamlīhā Ar. one of the Seven Sleepers of Ephesus
- tan P body
- tana'um Ar. enjoyment, ease, happiness
- taṅg wonder, a surprising thing; ne taṅg what wonder
- taṅg daybreak, dawn; taṅg atqanda at daybreak; taṅg atqu(n)ča at/till daybreak
- taṅgla next day; tomorrow; taṅglasığa oq exactly by next day
- tap- to find
- taq singular, unique, unrivalled
- taqāzā Ar. claim, demand

taqdīr Ar. consideration, reflection; hār taqdīr bilā in any case, at any rate

taqī (archaic and dialectal) and; also, too, cf. dağī

taqlīd Ar. imitation; taqlīd qīl- to imitate

taqvīyat Ar. support, aid

tār P a thread, a wire; tār-i mōy a single hair

tar, tār P fresh, tender

tarabhāna P the house of enjoyment

tārāc (P) āylā- to plunder and sack, to pillage

taraddud Ar. hesitation, indecision

taraf Ar. side; iki taraf-dīn from both sides

tarafidağī in: canūbī tarafidağī qaşabalar the towns situated south of it

tārak P crown, diadem

tarāqqī Ar. advancement, progress, improvement

tarbiyat Ar. patronage, support

tarīd Ar. attack, assault

tārīh Ar. history; date

tarīq Ar. way, road; manner, mode

tarnav channel, water-course

tarqa- to part (company), separate, disperse (intr.)

tarqaş parting, scattering; hār sarīğa tarqaş scattering in all directions

tart- to draw, pull; to endure, suffer; to last

tartīl- to be served up (dishes)

tartīb Ar. arrangement, order; tartīb ber-/qīl- to arrange, put in order

taşavvur Ar. imagination; taşavvur qīl- to imagine

taşvīr Ar. painting, picture; art of painting; taşvīr qīl- to represent (as a picture)

taş stone

taş exterior, outside, outer

taşhīş Ar. diagnosis; taşhīş qīl- to diagnose

- tašvīš Ar. trouble, annoyance; tašvīš bilä oqu- to read with great difficulty
- tavārīh Ar. (pl. of tārīh) histories, chronicles
- tavfiq Ar. divine grace/favor
- ta'viz Ar. amulet
- ṭavr Ar. manner; ṭavr-i fard alone, all by himself
- ṭay (Ar.) qil- to cross, travel over
- ṭayr Ar. bird
- tāza P fresh
- tažarru' Ar. supplication
- ta'zīm (Ar.) qil- to honor, treat with respect
- tārk Ar. abandonment; tārk et-/qil- to abandon, give up
- teg (archaic) like, as, similar to, cf. dek
- teg- to touch; to reach, attain
- tegin (archaic), see teg
- teṅg equal, the same
- Tengri God; Tengri üçün for God's sake
- tepä hill
- ter- to gather together, collect, accumulate
- tirnaq/ġ nail
- tig P sword
- tikän thorn
- til tongue, language; Türki til bilä in the Turkish language
- tilä- to wish, desire; to beg, ask for
- tiläk desire, wish; tiläk tilä- to wish something
- tirig alive
- tiriglik life
- tiš tooth
- tišlä- to bite
- tofraq/ġ soil, earth
- tol- to fill (intr.), be filled, become full
- tola full, filled
- toldur- to fill (tr.)
- tolun full; tolun ay full moon
- ton dress, clothing
- topraq (archaic), see tofraq
- toqquz, toquz nine

- tök- to pour
- tört four
- töşäk mattress
- tuğ horse-tail standard
- tūmār Ar. a long roll, amulet
- tur- to stand, stay
- tur, turur is, cf. dur, durur
- turbat Ar. grave, tomb, mausoleum
- turguz- to place, put, set
- tut- to hold, keep, capture; tuta ber- to preserve by favor.
- tuyuğ a quatrain with homonym rhymes (aaba)
- tükät- to exhaust, use up
- tün night; tün u kün birlä by day and night; tün yarimī midnight
- Türk Turk, Turkish, Turcic
- türki Ar. Turkish, Turcic
- Türkistān P Turkestan, a city close to the Syr Darya in S Kazakhstan
- tüš- to fall down, descend
- tüşür- to cause to descend; to cut down, sabre
- tütün smoke
- U -
- ū, u P and; but, yet
- uçmaq/ğ paradise
- učra- to meet
- 'ulamā Ar. (pl. of 'alīm) learned men, scholars, theologians
- uluğ/q big, large, tall
- uluğraq bigger, larger, taller
- ulūhiyat Ar. deity, divinity, godhood
- ulus people, nation
- um- to hope, expect
- umīd P hope
- 'ummān Ar. ocean, sea
- 'umr Ar. life
- una- to approve, agree, consent

- unat- to cause to approve/
agree/consent
- unut oblivion; unut bol-
to be forgotten
- unut- to forget
- 'uqūbat Ar. punishment,
torment, torture
- ur- to hit, beat
- uruš fight, combat, bat-
tle; uruš qil- to fight,
battle
- uruš- to fight, battle
- ustād P master
- ušal this, this same
- uшат- to break into small
pieces
- üč three
- üčün for, because of
- üčünči third
- Ürgänč Urgench, a city
in extreme W Uzbekistan,
near the Amu Darya
- üst upper surface, the top
of a thing; uluğ iš üstigä
bar- to undertake a great
thing; üstinä läškär çek-
to lead an army against
- ušbu this, this same, ex-
actly this; ušbu yanğlig
(exactly) such a, (ex-
actly) in this way/manner
- ušmundaq just so, exactly
in this way/manner
- 'uššāq Ar. (pl. of 'āšiq)
lovers
- uyqu sleep; uyquğa
bar- to fall asleep
- uyu- to sleep, be a-
sleep
- uyuhla-, uyuqla- to
sleep, fall asleep
- 'uzr Ar. excuse,
apology; 'uzrlar ayt-
to make excuses
- Ü -
- him; pīllār üstidä
olturguz- to let mount
on elephants
- üz- to cut off, break
off
- üzä on, upon
- üzrā over; bašim üzrā
over my head
- üzüm grape

- V -

vadā' Ar. adieu, farewell;
vadā' qīl- to bid farewell

va'da Ar. promise, vow

vādī Ar. valley

vafā Ar. fidelity, faithfulness, devotion

vafāsiz unfaithful, faithless

vāfir Ar. abundant, plentiful

vah, vāh Ar. alas!

vaḥdat Ar. unity

vahm Ar. fear, anxiety

vā'iz Ar. preacher

vālih Ar. bewildered, confused, mad from love

vāqi' (Ar.) bol- to be, appear, happen

vāqif (Ar.) bol- (with abl.) to be aware/cognizant of

vaqt Ar. time

vasaṭ Ar. maturity

vaṣf Ar. description; attribute, quality; appearance

vāsiṭa Ar. means; vāsi-tasi bilā by means of

vaṣl Ar. meeting, union

vazn Ar. poetic measure, meter

vā Ar. and

vālē, vālēkin P but, yet, however

v'ār (from vā ār) and if

vērān P ruined, depopulated

vilāyat Ar. province

viṣāl Ar. meeting, interview, union

vucūd Ar. body; existence

vuṣūl Ar. arrival

- Y -

ya bow (of an archer)

yā P or; yā ... yā either ... or

yā Rabba'l-'ālamīn Ar.

O Lord of the Worlds

- yād P remembrance, memory; yād et- to remember, mention
- yağ- to rain, fall
- yağdur- to cause to rain
- yağī enemy
- yāhūd P or
- yaḥšī good, nice, beautiful; well; yaḥšī bar- to act properly
- yaḥšīraq better; more beautiful
- yalanġ, yalanġač naked, bare
- yalbar- to entreat, implore
- yalġuzluq solitude, loneliness
- yalīn flame; yalīn(ġ)a
yan- to flame, be in flames, to blaze
- yalīn mane
- yalīn- to beg, supplicate, implore
- yaman bad, wicked
- yamat- to let patch
- yamġur rain
- yan side
- yan- to return, come back
- yan- to burn (intr.), be burning
- yana again, anew; other, another
- yandur- to bring back, return
- Yanġi another name of Otrārkent
- yanġil- to be mistaken, make a mistake
- yaq- to burn (tr.), set on fire, to light
- yaq- to apply (poultice, henna, salve)
- yaqa collar; bank, shore
- yaqīl- to be kindled (fire)
- yaqīn near, close
- yār P friend, lover, mistress
- yara wound; yara ye- to be wounded
- yarīm half
- yarum (Oghuz) half
- yasa- to make, build; to decorate, dress out, smarten up
- yaš tear
- yašur- to conceal, hide, keep secret

yašurun secret, hidden, clandestine; secretly, clandestinely, in secret

yat- to lie, lie down, go to bed

yāvar P assistant; friend, companion

yay bow, cf. ya

yaz summer

yaz- to spread out; to banish, dispel (care, etc.)

yaz- to be mistaken/wrong, make a mistake, err

yaz- to write

ye- to eat; yep tükät- to eat up

yer earth, ground, place; bu yergäčä as far as here, right here, so far; yer yüzi the surface of the earth

yet- to reach, attain; to fall to (dominion)

yetkür- to cause to reach, to send over, forward

yetti, yeti seven

yetür-, see yetkür-

yig- to collect in a heap, pile up, mass

yig- to keep/hold back, refrain

yigil- to assemble, gather, come together

yigıştur- to bring together, collect

yigla- to weep, cry

yil year; yilda annually, yearly, every year

yilan snake

yilgi year's, years'; yüz yilgi hicrān a hundred years' separation

yiraq far off, distant

yibär- to send

yigirmi minḡ twenty thousand; yigirmi tört twenty-four

yigit young man, youth

yigitlik youth, young years

yol way, road; journey

yolsüz pathless, roadless
untrodden

yoluq- to meet

yoq non-existent, non-existence, nothing; no; there is no/not, is not;
yoq bol- to be annihilated, cease to exist;
yoq et- to annihilate

yoqarī, yoqqarī up, upward

yoqarīgī, yoqqarīgī upper

yoqarīraq, yoqqarīraq,
yoqarraq higher up

yosunluq like, similar
to

yu- to wash

yumnī Ar. salutary,
beneficial, beneficent

Yūnān Ar. Ionia,
Greece

yurun patch, piece

yut- to swallow, gulp
down, drink (wine)

yük burden

yükün- to bow, make
one's bow, make
obeisance

yüräk heart

yürü- to walk, march,
advance

yüz face; ol yüzdeki con-
cerning that

yüz one hundred; endless

- Z -

zafar Ar. victory; zafar
tap- to gain a/the vic-
tory, to triumph

za'farān Ar. saffron

zafarši'ār P victorious

zāhid Ar. devotee

zāhir Ar. exterior, ex-
ternal, apparent, mani-
fest

zahm (P) ye- to be/get
wounded

zakāt Ar. legal alms

zamān Ar. time; bir
zamān for a while

zār P plaintive, mourn-
ful; zār zār yigla- to

weep bitterly, shed
bitter tears

zarb Ar. stroke, blow,
hit

zāt Ar. person, self

zi P from; zi Rūmī
sipah from/of the
Ottoman army

zīkr Ar. remembrance,
mention

zil' Ar. side

zī'l-hicca (Ar. zū'l-hicca)
the twelfth month of
the Hijra

zinhār, zīnhār P take care
beware!, by all means

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