Chagatay Manual

János Eckmann
DEDICATED TO THE MEMORY
OF
MECDUT MANSUROĞLU
(1910-1960)
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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 Nav'ät'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' (Çагатай) 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, Kārā Hūlegū (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 'ummahr (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 Bābūrnāma it is stated that the suite of the khan was composed of

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'Sipāhī, Ra'īya, Moghuls, and Chagatays'. ² In the Chagatay translation of Ṣarrafaddīn 'Alī Yazdi's Zafarnāma Tamerlane's army is called 'Chagatay army' (Çagatây ğerigi). ³ In Byzantine sources of the thirteenth-fifteenth centuries the Turkic population of Western Turkestan is mentioned under the names Τζοχατανζίζες Τζοχατάνζη Τζοχατάν Τζοχατούζιον. ⁴ Finally, the word 'Chagatay' occurs as an ethnonym 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. Vâmbéry, 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 Çagatây el(i), Çagatây ḫayli, and Çagatây ḫâlî 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 Muhammad Ṣâliḥ's Šaybānināma. 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:

Бил ки мен барқаға муғғиқ дур мен,
Барқа ел бирлә мүвғиқ дур мен.
Çагатәй ел мені Өзбәк демәңүн,
Бөхү деңқшал ғиңгү ғам ыңмәңүн.
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. In another part of the same work the poet is accused of treason:

Dedilâr: Sen Çagatây eli sen, Uşbu yerdâ Çagatây hayli sen. Ne dep Özbâk bilâ yâvar boldunâ, Ïângâ bu yânâliç çâkar boldunâ?

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? We find a similar meaning also in Navâ’i’s Mizân’îl-Avân. In order to distinguish the Timurid Turks from the whole of the Turkic peoples, Navâ’i uses the term Çagatây halqî: ‘The poetic measures spread among the Turkic peoples (Türk ulusû), especially among the Chagatay people (Çagatây halqî).’

The terms Çagatây tili (Chagatay language) and Çagatây türkîsi (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 alfâşî, türkî tili, türkî lafzî, türkê ti (Turkic language) or simply türkî, türkê (Turkic). Only Navâ’i uses Çagatây lafzî (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 bilâ), and all sorts of rhetorical tricks, with which they decorated the virgin, the meaning, I expressed in the Chagatay language (Çagatây lafzî bilâ) 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 (tîl ve lafz).’ The famous seventeenth century historian, Abu’l-Gâzi Bahâdur Khan, also means by ‘Chagatay Turkic’ the literary language of the Timurid period mixed with Arabic and Persian elements. He says in his work Şâcara-i Tûrk: ‘I wrote this history in the Turkic language (tûrki tili bilân), 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 (Çagatây türkîsûn) or from the Persian and Arabic languages.’ Mîrzâ Mahdî Khan, author of an important Chagatay-Persian dictionary entitled Sângîlah (ca. 1759), gives in the introduction, which bears the subtitle Mabânî’î-Lûgât, the names ‘Turkic language’ (lûgât-i Türk or lûgât-i tûrkî) and ‘Chagatay language’ (lûgât-i Çagatây) to the language described by him. It is interesting that Mîrzâ Mahdî’s main sources were the works of Lûtî, Navâ’i, Hüsayn Bâyqarâ, and Bâbur, the most important authors of the Timurid era. To sum up, it can be ascertained that the statements of Navâ’î, Abu’l-Gâzi, Mîrzâ Mahdî, and others go to show that in the East by ‘Chagatay language’ was meant primarily the language of Navâ’î and his contemporaries. Some authors of the sixteenth and seventeenth centuries also use the denomination ‘Navâ’î’s language’ (lûgât-i Navâ’îyâ) for this tongue.

The word ‘Chagatay’, 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 Süléyman Efendi, who did not find anything objectionable in taking Uzbek words into his Chagatay dictionary, *Lügat-ı Çagatay ve Türk-ı 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, österrîşçîh). 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) and F. E. Korş 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: Radloff reserves ‘Eastern Turkic’ for the living dialects of Siberia; Korş, 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 Krimskiy, too, understands only the Central Asian Turkic literary language of the thirteenth-eighteenth centuries to be Chagatay.

Among the Turkologists of more recent times, A. N. Samoylovič and Fuad Köprülí’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

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**Introduction**

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).

On the other hand, Köprülí, 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.’ Köprülí 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. 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 'Chagatai' may be referred only to this period.
3. Third Period (seventeenth-eighteenth centuries): Penetration of local linguistic elements into the literary language.

V. V. Rešetov (1959) uses two terms, 'Ancient Uzbek' (drevneuzbekski) and 'Old Uzbek' (starouzbekski), but does not define them exactly. He only says that the 'Old Uzbek' literary language developed in the fourteenth-fifteenth centuries. 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 'Chagatai' only for the literary language of the Chagatai Ulus of the thirteenth-fourteenth centuries.

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 "Chagatai" language' or simply 'Chagatai' (in inverted commas). The great variety of views concerning the Chagatai 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 copists, 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. Chagatai (fifteenth century—beginning of the twentieth century).

In its turn the Chagatai 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'in'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 Ḥorzmī, Yūsuf Amīrī, Yaqīnī, Aḥmadī, and Gādā or Gādā'ī.  
2. Classical Period (1465-1600) with the following main representatives: Ḥusayn Bāyqarā, Mīr 'Alī Shīr Navaṭī (about 30 works in verse and in prose), Ḥāmidī, Shābānī, 'Ubaydī, Muḥammad Šāliḥ, Maḥlīlī, Bābur, Bayram Khan, etc.  
3. Post-Classical Period (1600-1921), characterized on one hand by the careful imitation of Navaṭī's language, and on the other hand by the penetration of Uzbek elements. The main representatives are: Abū'l-Gāzī Bahādur Khan, Baba Rāhīm Maṣrāb, Saygālī, Shīfī Allāh Yār, Turdī, Huvayyādī, Mu'nīs Ḥorazmī, Muḥammad Rīzā Aḥṣāfī, 'Umar Khan, Nādirā, Ḥāzūma, Uvaysī, Nādir, Gūljanī, Māḥmūr, Muẓīmī, Fūrqaṭ, 'Ubaydullāh Zavqī, 'Ogmān Ḥūsā Zārī, Šavqī of Namāgan, etc.  
This book deals with the language of the Pre-Classical and Classical Periods.

NOTES


Introduction

14. E.g., the Chagatay-Ottoman dictionary called 'Abuṣqa', ed. V. V. Velyaminov-Zernov (Sanktpeterburg, 1868), bears also the title al-Ługāt an-Navaṭīya va'l-istiḥādāt al-cagātāiya.  
15. V. V. Radlov, 'Yarlıki Toktamiša i Temir-Kutula,' ZVO [= Zapiski Vostochnogo otdeleniya Rosskogo arkeologicheskogo obščestva], III (1888), p. 2.

17. W. Radloff, Phonetik der nördlichen Türkspra-

18. F. E. Korš, 'Klassifikaciya tureckix plemen po yazikam,' Etnografičeskoe obozrenie, 84-5 (Mos-

19. A. Krümsky, 'Tureckiya narečiya i literatu-

20. A. N. Samoylovic', 'K istorii literaturnogo
sredneaziatsko-tureckogo yazika,' Mir-Áli-Sir Sbornik
k putesestviyu so dnya roždeniya (Leningrad, 1928),
p. 23.

21. Fuad Köprülu, 'Çagatay edebiyati,' İslâm

22. E. E. Bertel's, Navoi, Opit tvorčeskoy biogra-
fi (Moscow-Leningrad, 1948), p. 54.

23. A. M. Ščerbak, 'K istorii uzbekskogo literaturno-
govo yazika drevnego perioda,' Akademiku Vladimiru
Aleksandroviču Gordlevskomu k ego semidesyatipita-
tiletiyu, Sbornik státov (Moscow, 1953), pp. 317-323.

24. V. V. Rešetov, Uzbekskiy yazik, Part I (Tash-
kent, 1959), p. 16.

25. A. N. Baskakov, Tyurkskie yaziki (Moscow,

26. E. g., V. D. Artamonšina, 'Uslovija formiro-
vaniya i nekotorè osobennosti yazika sredneaziatskih
poëtov — predstvennikov N. Navoi, 'Tyurko-mo-
golskoe yazikoznanie i fol'kloristika (Moscow, 1960),
p. 8, uses the term 'Central Asian Turki
language of the Timurid era' or 'Central Asian Turki
of the first half of the fifteenth century' for the
designation of the language of Navâ'i's predecessors Ata'i,
Sakkâki, Lutfi and their contemporaries. G. F. Blago-
va, 'O xaraktere tak nazivaemogo "čagatayskogo"
yazika konca XV v.,' in the same volume, does not re-
ject the term 'Old Uzbek', but prefers the denomina-
tion 'the so-called Chagatay language.' Similarly,
ABBREVIATIONS

Abușqa
Vámbéry, Ármin. Abuska. CSAGAT AJTO-
rők szögyűjtemény [Abușqa. A Chagatay
Turkic Glossary]. Pest, 1862.

Ahm.
Ahmadî. A Contest of Stringed Instru-
ments. MS. London, British Museum,
Add. 7914, ff. 321b-328b. Charles Rieu,
Catalogue of the Turkish Manuscripts in
291.

'Arūz
Bābur. Muḥtaṣar fiʿl-ʿArūz. MS. Paris,
Bibliothèque Nationale, Suppl. turc 1308.
E. Blochet, Catalogue des manuscrits

Ateb.
Arat, Resid Rahmeti. Atebet'i'1-Hakayık.
İstanbul, 1951 (Glossary).

Ata'i
Samoylovič, A. N. 'Čagatayskiy poét
XV veka Atai,' Zapiski Kollegii Vosto-
kovedov, 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.
Chagatay Manual

B Ris.
Köprülüzade Mehmend Fur' ad. 'Risale-i Veli'dye Tercümesi,' MTM [= Millî Tettebû'lär Mecmu'ası], I (1331) [= 1915 A. D. ], pp. 111-124.

B Sam.
Samoylovič, A. N. Sobranie stixotvore-

niy imperatora Babûra. Petrograd, 1917.

Bang
Yüsuf Amîrî. Bang u Çağır Arasında
Munâzara. MS. British Museum, Add.

Bâyq. Div.
Ertaylan, İsmail Hikmet. Divan-i Sul-
tan Hüseyin Mirza Baykara "Hüseyîm"
(Istanbul Üniversitesi Yayınlarından,

Bâyq. Div. Ü
Husayn Bâyqarâ. Divân. MS. Istanbul,
University (Universite) Library, T. Y.
1977, copied in 900/1494-95.

Bâyq. R
Ertaylan, İsmail Hikmet. Risale-i Sul-
tan Hüseyin Baykara (Istanbul Üniversitesi

BL
Borovkov, A. K. "Badî'i al-Lugât",
Slovaf' Tali' İmâni geratskogo k soçi-

Brockelmann
Brockelmann, C. Oestârûskische Gramma-
tik der islamischen Litteratursprachen

BŠ I, II
Köprülüzade Mehmend Fur' ad. 'Bâbur
Şâh'ın şıirleri,' MTM, I, pp. 235-256,

Abbreviations

BV
Navâî. Badî'i'ü'l-Vasaî. MS. Istanbul,
Aya sofâ Library, No. 3980, copied in
957/1550. Agâh Sirri Levend, 'Türkiye
Kitaplıklarındaki Neval Yazmaları,'
Türk Dili Araştırmaları Yılılığı — Bel-

Dahn.
Yüsus Amîrî. Dahnâmâ. MS. British
Museum, Add. 7914, ff. 228b-272a.
Rieu, p. 288.

ETY
Orkun, Hüseyin Namik. Eski Türk Yazıt-

FK
Navâî. Fâvî'ıdu'l-Kibar. MS. Istanbul,
University Library, T. Y. 1565, copied in

G Div.
Gadâ. Divân. MS. Bibliothèque Nationale,
Suppl. turc 981, ff. 96b-161b. Bloch-
et, 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
Luftî. Gul u Navrûz. MS. British Mu-
seum, Add, 7914, ff. 50b-114a. Rieu,
p. 284.

GN P
The same work. MS. Bibliothèque Na-
tionale, Suppl. turc 998, ff. 79b-112a.
Blochet, II, p. 124.

GS Nur.
Navâî. Garâ'ibu's-Sîgar. MS. Istanbul,
Nuruosmaniye Library, No. 3881. Le-
vend, p. 167.
Abbreviations


Mac.  Navâ't. Macâlisu'n-Nafâ'is. MS. Istanbul, University Library, T. Y. 841, copied in 942/1535-36.


Orkh. Orkhon Turkic.


QH Necib 'Ašîm. 'Hadrâ-i Erba'în tercüme-leri,' MTM, II (1331) [= 1915 A. D.], pp. 149-155 contain Navă T's Qîrq Hadîg (Forty Hadiths) translation.


Abbreviations


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

TN

TŠ

UAJb
Ural-Altaiische Jahrbücher

‘Ub. T

‘Ub. Ü
The same work. MS. Istanbul, University Library, T. Y. 1988, copied in 959/1552.

Uig.
Uiguric.

von Gabain

ATG

Z

PHONOLOGY

Alphabet and Transcription

1. The documents of the Chagatai 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 Chagatai cannot be established. As was pointed out in the Introduction, Chagatai was used in an immense territory for five centuries. The pronunciation of Chagatai 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 Chagatai in Central Asia during the Pre-Classical and Classical Periods.

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

<table>
<thead>
<tr>
<th>Letter</th>
<th>Arabic equivalent</th>
<th>Sound as in</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>or zero</td>
<td>aha</td>
</tr>
<tr>
<td>ã</td>
<td>father</td>
<td></td>
</tr>
</tbody>
</table>
3. Classification of Vowels.

a. There are nine short vowels in Chagatay: ə, e, i, ɪ, o, ɔ, u, ū. Of the long vowels, ə, ɪ, ū occur in both Arabic and Persian, ɛ, ɔ only in Persian loan-words.

There are only falling diphthongs: ay, ɛy, ey, iy, iv, oy, ɔy, uy, ɔy, av, ɔv, 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: ə, ɪ, ɔ, ū.

The front (palatal) vowels are: ɛ, e, i, ɔ, ū.

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

The unrounded (illabial, non-labial) vowels are: ə, ɛ, e, i, ɪ.

The rounded (labial) vowels are: o, ɔ, u, ū.

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

The open vowels are: a, ə.
The half-open vowels are: e, ə, ɔ.
The closed vowels are: ɪ, ɬ, u, ʊ.
The following table represents the system of Chagatay vowels:

<table>
<thead>
<tr>
<th>Back vowels</th>
<th>Front vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Open Half-open Closed</td>
</tr>
<tr>
<td>Unrounded</td>
<td>a  ɪ  ə e i</td>
</tr>
<tr>
<td>Rounded</td>
<td>o  u  ə ʊ</td>
</tr>
</tbody>
</table>

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', Şläm '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', deyüş- '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 ɪ or ɬ, e.g., Nəvāyı instead of Nəvā'ı, riyāsat 'government, command' instead of rişāsat. In other cases the succession of two vowels seems to have been tolerated, e.g., taḥāṣuf '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 ɢ/ɡ or ɡ/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 ɢ/ɡ), and front-vocalic stems take front-vocalic suffixes (i.e., suffixes containing ɡ/k). E.g.:

   yol-ɡa 'to the way' H 27b: 1, artuq-raq 'more' N Div. 36: 9, tap-maq 'to find' N Div. 14b: 10, bol-gəv 'it will be' N Div. 3a: 1, az-ğina 'a very little' Sang. 39a: 6, bura-ɡi 'first, former' Mab. 120: 11, sat-ɡüi 'seller' Maḥz. 125b: 5, muğ-ɡuq 'sad' L Div. 36: margin, aş-liq 'corn, cereals' H 52b: 12, Təfəri-ga 'to God' TN 273b: 1, köp-rək 'more' N Div. 5a: 9, ber-mək 'to give' N Div. 7a: 7, ayıl-gəy 'he will do' FK 40a: 11, köngü-ğina 'a little heart' Mac. 78a: 10, ýuki-də-ki 'that in his face' N Div. 5b: 12, ber-ğuçi 'giver' Kull. R 370a: 27, pari yur-luq 'fairy-faced' L Div. 6: 8, oṣrük-luq 'drunkenness' N Div. 12a: 2, tərəş-luq '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., köngülmäd-gi 'that in my heart' in a Nəvā'ı manuscript copied in 930/1523 (İstanbul, University Library T 5669, 11b); in N Div. the same
word is seen in its correct form kŏnglumda-kı (21b: 12).

b. The use of back-vocalic or front-vocalic suffixes (or, more correctly, suffixes containing יק or ık in Arabic and Persian loan-words) differs from that in genuine Chagatay words. The general rule is that loan-words, even those containing ı or ĭ, preferably take back-vocalic suffixes. E.g.:

ādam-ık to the man' FK 26b: 6, 'ādam-ık 'to the annihilation' N Div. 21a: 13, ًāl-ık 'to his people' N Div. 5a: 12, ًāfāt-ık 'calamitous' FK 14a: 12, ًālām-ık 'to the world' LN 145b: 9, FK 26b: 6, ًāmr-ık 'to the matter' Kull. R 55b: 17, ًāsūta-ık 'perturbation, confusion' Mac. 53a: 1, ًāvār-ık 'vagrancy, vagabondage' FK 2a: 12, ًbāda-ık 'to the wine' FK 8a: 9, ًbānda-ık 'to the slave' H 1b: 1, ًbanda-ık 'servitude, ministry' FK 225a: 1, ًbāšār-ık 'to the good news' H 73b: 5, ًbayt-ık 'to the house' N Div. 7a: 12, ًbashār-ık 'to the convivial meeting' FK 26b: 10, ًbēṣāra-ık 'to the miserable one' L Div. 33: 3, ًG Div. 96b: 7, ًbulbul-ık 'to the nightingale' N Div. 8b: 8, ًL Div. 121: margin, ًcāhamam-ık 'to hell' Kull. S 727b: 18, ًcīrābat-ık 'wounded' FK 24a: 13, ًcīmar-ık 'to the meadow' N Div. 25b: 7, ًdahr-ık 'to the world/time' H 2a: 17, ًdārd-ık 'to the pain' N Örn. XII, 4, ًdavlat-ık 'fortunate, happy' L Div. 45: 3, ًdīda-ık 'to the eye' FK 25a: 7, ًdēvānā-ık 'insanity' N Div. 12a: 3, ًfitna-ık 'to the malignity' L Div. 114: 1, ًgādā-ık 'to the beggar' Maḥb. 183: 17, ًgārd-ık 'to his dust' FK 213b: 10, ًghar-ık 'to its gem' Kull. S 169b: 11, ًgāmza-ık 'to an amorous glance' FK 54a: 12, ًhācr-ık 'to the separation' FK 6b: 9, ًhāl-ık 'to the situation' N Div. 3a: 11, ًhālāt-ık 'to this state or condition' N Örn. 57: 22, ًhāram-ık 'to the harem' H 22b: 9, ًhimmāt-ık 'to the endeavor' Kull. S 180b: 24, ًhūkm-ık 'to his judgment' FK 43a: 1, ًhūdmat-ık 'to his service' Maḥb. 8: 17, ًināyat-ık 'to his favor' Z 21b: 9, ًkān-ık 'to his desire' FK 219b: 10, ًkaram-ık 'to his generosity' Bāyg. R 3a: 11, ًkasb-ık 'to his gain' FK 220a: 13, ًlab-ık 'to the lip' N Div. 17b: 9, ًla’il-ık 'to the ruby lip' N Div. 18b: 2, ًlaṭāfat-ık 'to the grace, elegance' FK 215a: 1, ًmast-ık 'drunkenness' N Örn. VI, 6, ًmay-ık 'to the wine' FK 33b: 2, ًmu’tab-bar-ık 'more honored' B 21b: 7, ًnafaṣ-ık 'to the breath' FK 42b: 11, ًnaqma-ık 'to the melody' Kull. S 187b: 16, ًni’mat-ık 'to the beneficence' FK 229a: 7, ًniyāzmad-ık 'supplication' OY 316a: 4, ًparda-sık 'to his curtain' Mac. 2b: 4, ًpast-ık 'his lowness' FK 219b: 7, ًqāmat-ık 'statured' OY 319a: 9, ًsa’ādat-ık 'fortunate, happy' L Div. 155: margin, ًsādash-ık 'to the prostration' Kull. S 189a: 5, ًsāhar-ık 'to the town' Mac. 49b: 7, ًzārmand-ık 'shame' L Div. 59: 6, ًsārah-ık 'to the body' FK 223a: 8, ًsura-ık 'more surprising' N Div. 6b: 5, ًumr-ık 'to the life' FK 11a: 1, ًvaḥdat-ık 'to the unity' Kull. S 164b: 6, ًgulma-ık 'to the torment' FK 25a: 9.

Most words containing ı or ĭ in the last syllable also take back-vocalic suffixes: adām-ık 'from humanity' Mac. 53a: 5, ًābir-ık to the end' OY 316a: 3, ًasir-ık 'to the captivity' B 11a: 2, ًcism-ık 'to my body' N Div. 26b: 6, ًdīn-ık 'to the religion' N Öquat. 56: 3, ًfīrīb-ık 'to his deception' Ub. Ü 35b: 10, ًgālib-ık 'more powerful' FK 9b: 2, ًgāmi-lāka 'to the rich' N Öquat. 42: 10, ًilm-ık 'learned, scholar' FK 30b: 13, ًism-ık 'to the name' B 4b: 1, ًkin-ık 'to the hatred' N Öquat. 57: 12, ًmacls-ık 'to his meeting' SS 192: 21, ًmanzil-ık 'to the stage (in traveling)' Kull. R 358a: 3, ًmu’abbir-ık 'to the interpreter of dreams' SS 116: 170, ًmu’un-ık 'to the believer' L Div. 120: 8, ًmunaccim-ık 'to the astrologer' L Div. 45: 8, ًmuqtadar-ık 'the quality of an imitator or follower' BV 3b: 15, ًNa‘ływ-ık 'to Navāt’ N Örn. XVI,
7, pîr-iğā 'to his spiritual guide' FK 43a: 6, raqi-t-îgâ 'to his rival' FK 33b: 4, sâqî-îgâ 'to the cupbearer' H 33b: 7, sâqîrği-iğ 'to the disciple' FK 54a: 2, šîr-iğ 'to the verse' Mac. 9a: 7, šîr-iğa 'to the poetry' Mac. 33b: 10, ṭabî-îgâ 'to the physician' Maḥb. 28: 9, tâcîr-îgâ 'to the merchant' H 19b: 12, tacâllî-îgâ 'to the manifestation' FK 40b: 2, takmîl-iğa 'to his completion' N Div. 5a: 7, umîd-iğ 'to his hope' FK 226b: 9, vârig-lârîgä 'to his heirs' Z 15b: 5.

Words with final k or g ordinarily take front-vocalic suffixes: āhâng-iğä 'to its harmony' FK 212b: 14, bēbâk-îlk 'fearlessness' FK 54a: 6, faâlîk-kâ 'to the sky or firmament' N Div. 3a: 4, L Div. 59: 5, halâk-îgâ 'to his perdition' SS 147: 103, buland idrâk-râk 'of a higher intelligence' N Quatr. 5: 20, kilk-îgä 'to his reed pen' Kull. S 188a: 25, mûlîk-râk 'more destructive' Bâyq. Div. 258: 4, mûlk-iğä 'to his dominion or kingdom' N Div. 16b: 4, nîvîk-iğgä 'to thy arrow' Bâyq. Div. Ü 5a: 3, nâzûk-îlîk 'tenderness, delicacy' L Div. 7b: 5, nâzûk-râk 'thinner' L Div. 91: 1, pâk-îlîk 'purity, cleanliness' Kull. S 747a: 1, pâk-râk 'cleaner, purer' N Quatr. 5: 20, sâlik-lârgä 'to the mystics' Mac. 84a: 5, târîk-îgä '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: bêkêh-îlîk 'a friendless condition, solitude' FK 11a: 12, genc-iğä 'to his treasure' SS 12b: 3, gâšt-kâ 'to walking' OY 314b: 9, gül-gâ 'to the rose' L Div. 3a: 11, FK 25a: 6, gülâng-gâ 'to the rose garden' L Div. 162: 5, kâm-râk 'rather few' Mac. 12a: 12, kânîz-iğä 'to his female slave' SS 183: 317, kişvär-gâ 'to the country' FK 52b: 7, kûzâ-îlîk su 'a gugglet of water' Kull. S 747b: 6, külbâ-îgä 'to my cell' FK 46b: 8, miskûn-gâ 'to the poor man' L Div. 115: 1, parîpâykar-gâ 'to the fairy-faced one' N Div. 24a: 9, rângîn-îlîk 'colorfulness' Mac. 88b: 8, rub'i maskûn-gâ 'to the
(3) Preterit suffixes (the first vowel):

-.dim/-dim/-dim/-dim: ak-dim 'I took',
    kör-dim 'I saw';

-đin/-đin/-đin/-đin: al-din 'you took',
    kör-din 'you (sing.) saw';

-dingiz/-dingiz/-dingiz/-dingiz: al-dingiz
    'you took', kör-dingiz 'you saw'.

(4) -įg/-įg/-ųg/-ųg ( > -ųg/-įg/-ųg/-ųg):

sat-įg 'sale', ől-ųg 'dead'.

(5) -ųl/-ųl/-ųl/-ųl: qil-ųl 'to be done',
    tök-ųl 'to be poured'.

(6) -im/-im/-im/-im: bil-im 'knowledge',
    ől-im 'death'.

(7) -imtul/-imtul (the first vowel): aq-
    -imtul 'whitish', kök-ųmtul 'bluish'.

(8) -in/-in/-in/-in: yağ-in 'rain', tüt-ın
    'smoke'.

(9) -in/-in/-in/-in: siğ-in 'to take
    refuge', kör-ın 'to be seen'.

(10) -ınc/-ınc/-ınc/-ınc: qıl-ınc 'act,
    deed' Radloff Wb., qorq-ınc 'fear'.

(11) -ınci/-ınci/-ınci/-ınci (the first vowe-
    el): bir-ınci 'first', on-ınci 'tenth'.

(12) -ıp/-ıp/-ıp/-ıp: al-ıp 'taking or af-
    ter taking', kör-üp 'seeing or after seeing'.

(13) -ıq/-ıq/-ıq/-ıq: at-ıq 'to become
    famous', yol-uq-

(14) -ıq/-ıq/-ıq/-ıq: sanç-ıq 'combat, fight-
    ing', sor-uş 'question'.

(15) -ıș/-ıș/-ıș/-ıș: ber-ıș 'to give
    to one another', quç-ıș 'to embrace one another'.

(16) -ız/-ız/-ız/-ız: aq-ız 'to let
    flow', et-ız 'to let pass away'.

(17) -iğ/-iğ/-iğ/-iğ: uyat-ığ 'bashful,
    shy', qaygu-lüğ 'anxious, worried'.

(18) -iğ/-iğ/-iğ/-iğ: yahși-ıg 'good-
    ness', tirig-lık 'life'.

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

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

1. -či/-či: qoy-či 'shepherd'.
2. -di/-di: oqu-di 'he read', kör-di 'he
    saw'.

3. -din/-din: töšük-din 'out of the hole'.
4. -ği/-ği/-ği: burun-ği 'first, former',
    tün-ki 'nightly, nocturnal'.
5. -gil/-gil or -gin/-gin: oqu-gıl 'read 1',
    kör-gin 'see!'.

6. -gın/-gın: quş-gın 'a little bird',
    kök-gın or kök-kin 'bluish'.

7. -őnči/-őnči (the second vowel):
    -ń-ń-ń (the second vowel):
    toğuz-ńni 'ninth', qoğ-ńni 'third'.
8. -miš/-miš: oqu-mış 'I gather that
    he read', ől-miš 'I gather that he died'.
9. -ni/-ni or -ın/-ın (accusative): quş-
    -ni 'the bird', kös-ın 'his eye'.
10. -şil/-şil: qol-şil 'his arm', küşgū-şil
    'his mirror'.

11. -si/-si: qavur-şil 'singed wool or
    felt', tüt-şil 'smoke'.

12. -şiz/-şiz: su-şiz 'without water,
    thirsty', küç-şiz 'weak, powerless'.

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

1. -čug/-čuk: tagar-čug 'a little bag'.
2. -duq/-dük: al-duq 'we took', kel-dük
    'we came'.

3. -dur/-dur- or -tür/-tür: al-dur-
    'to let take', kes-tür 'to let cut'.
4. -ğu/-ğu: al-ğu ber-ğu 'buying and
    selling, trade'.
5. -ğu/-ğu: čata-ğu 'mastic', yelpi-
    -ğuč 'fan'.
(6) -ğuča/-ğuča or ɣuńča/-ɣuńča: tɑŋ at-quipa 'at or till daybreak', kel-ɣuńča 'on coming'.
(7) -gün-/gün: čap-ɣun 'raid'.
(8) -gur-/gür: toyma-gur 'insatiable'.
(9) -gur-/gür: yat-gur 'to lay down, yet-kür- 'to cause to reach'.
(10) -ğuz-/ğuz-: tir-ğuz- 'to resurrect, raise from the dead'.
(11) -mtul: qara-mtul 'blackish'.
(12) -mu-/mũ: taptũ-mu 'did he find?', kelgũy-mũ 'will he come?'
(13) -ug/-ũk: ač-ũg 'open', kes-ũk 'cut, broken'.
(14) -ur-/ũr-: tat-ũr- 'to cause to taste', yit-ũr- 'to lose'.

c. The following suffix and connective vowels occur sometimes as unrounded and sometimes as rounded (after a rounded stem vowel):
(1) Possessive -ungiz/-üngiz, sometimes -unguz/-üngüz: yǔz-ʊŋgüz 'your face' L Div. 49: 9 (usually yũz-ʊŋgiz).
(2) Genitive -nĩɡ/-nũɡ, sometimes -nũɡ/-nũɡ: oq-nũɡ 'of the arrow' TN 277b: 1, OY 320a: 9, Z 11a: 12 (usually oq-nũɡ).
(3) Imperative -ungiz/-üngiz, sometimes -unguz/-üngüz: kũr-ʊŋgüz 'see!' (plur.) BS II 315: 19 (usually kũr-ʊŋgiz).

Changes of Vowels

8. Change of ā to ē in the first syllable.

The Karakhanid ā 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 o or, in vocalized texts, e.g., Nahcu'[Farādía (1360), by ē. It cannot be determined with certainty what exactly this representation means. Presumably represents a sound differing from both ā and i, i.e., a half-open ɛ. Karakhanid words such as ā, ār 'man', aşıkk 'door' kásāk kās- 'to cut', kāsāk 'to come, from mān 'I', etc., are written in Chagatai as ā, ār, aşıkk, kās-, kās-, mān, which would correspond to the modern Kazan Turkic pronunciation, or with ē, ēr, ēsikk, kēl-, mēn, as in the modern Central Asian Turkic languages. In the present book the transcription with ē 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 ā > ə: ocun 'world' LN 145b: 3, H 4a: 11, 59a: 3 ~ ocun (Ug. azun, ažun 'life, shape of existence') id. LN 146a: 4, oruğa 'lean' H 34b: 9 ~ oruğ id. H 33a: 12, orsu 'very, much' L Div. 110: 2 ~ orsu id. B 5a: 13, oṣuq- 'to hurry, hasten' Abuğa, BL 21b and p. 100 ~ oṣuğ- id. BL 61, Sang. 41a: 29 (according to Mərzə Mahdii, oṣuq is erroneous; indeed, in the diastich quoted from Nəva'i by the author of BL stands in Kull. R 466a: 15 oṣuğ- and not oṣuğ-; yet the latter form is probably also correct).

c. Under the influence of ü > ü: tulkū (Uig. Käs. tulkū) '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 y: qav-dunq instead of qav-ding 'you (sg.) 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-up 'loving' GN 108a: 2, sev-un 'to be glad' H 75a: 17, ev-unq (instead of ev-ing) 'hurry up!' (plur.) Abuşqa 20. No labialization takes place after m or p: tam-ip 'on dropping', tam-iz 'to drip, pour in drops' Sang. 160b: 25, čap-ip 'on galloping, riding fast' Z 51b: 8, čap-is 'to run together' Sang. 204a: 15, tap-tim 'I found' Máb. 9: 3, tap-il 'to be found' Sang. 157a: 9, tap-in 'to worship' Sang. 157a: 7, tap-is 'to find one another' Sang. 157a: 12, yap-il 'to be covered' Sang. 325a: 16, yap-in 'to dress oneself' Sang. 325a: 22, but yap-uš 'to stick, adhere' Sang. 325b: 2.

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

b. After Arabic nouns ending in y or containing the diphthong ay (ay): aš-y-nuğ (or aš-u-nuğ) 'your (thy) pardon' SS 10: 45, säh-um 'my inadvertency or mistake' SS 209: 119; likewise, Persian sary-unq 'your (thy) cypress' FK 16a: 10; cav-unq 'your (thy) tyranny' L Div. 61: margin, FK 15a: 5, cav-nuğ 'of the tyranny' TN 285b: 8, davr-unq 'your (thy) time or age' TN 276b: 6, Kull. S 749b: 19, davr-unqūz 'your age'

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

c. In Khorazmian Turkic labial assimilation occurred not only after y or ay 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., asšab-unq 'my masters' LN 144a: 6, lab-unq 'your (thy) lip' Sak. Div. 32b: 7, raqš̱-nuq 'of the rival' Sak. Div. 20b: 8, ģlам-nuq 'of the world' Sak. Div. 24b: 10, oram-unq 'your (thy) street' LN 154b: 10, G Div. 108b: 1, yarın-nuq 'of the half' Sak. Div. 32b: 7.

Euphony of Vowels

11. Syncope.

Syncope is the loss of an unstressed medial closed vowel: īlgārāk (< īlgārāk) 'farther forward' B 112b: 10, taşgaṛarrādīn (< taşgararrādīn) 'from farther outside' B 4b: 14, yoqarrāk (< yoqarīrāk) '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: āqiz 'mouth' — āqiz-i 'his mouth' N Div. 14b: 5, bagīr 'heart, bosom' — bagr-i 'his heart' N Div. 21a: 7, bogus 'throat' — bogz-īdīn 'from his throat' GN 110a: 2, boyun 'neck' — boyn-uma 'to my neck' N Div. 20b: 7, burun 'nose; before' — burn-a 'before' Máb. 47: 4, egin 'shoulder' — egn-īgh 'over his shoulders' Sang. 109a: 13, elig-k 'hand' — elig-i 'his hand' N Div. 30b: 6 (also elig-i id.
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Another example: keldi Buḫār' üstidä 'he came against Bukhara' Şayb. Vâmb. 48: 43.

On the other hand, in kördisä (köräd 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), dental (including alveolars or postdenticals), alveopalatal, gutturals (palatales 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 semivowels.

The following table summarizes the consonant system of Chagatay:

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<th></th>
<th>Stops</th>
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<th>Affricates</th>
<th>Liquids</th>
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<th>Semivowels</th>
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Mac. 78a: 2, elig-ing 'your hand' H 57b: 10), erin 'lip' — ern-ing 'your lip' Sak. Div. 20a: 6, keyin 'behind' — keyn-idä 'behind him' Z 15a: 3, köks 'breast, chest, bosom' — köks-i 'his breast' cf. Sang. 24a: 10-13, köngül 'heart' — köngül-idä 'in his heart' N Div. 21a: 11, oğul 'son' — oğl-i 'his son' SS 205: 12, orun 'place' — orun-ida 'in his place' GN 92b: 1, oyun 'play' — oyn-a 'to play' GN 100a: 3, qarn 'belly, stomach' — qarn-ing 'your belly' Sang. 24a: 14, qoyun 'bosom' — qoyun-ûng 'your bosom' Sang. 292b: 18, sinğil 'younger sister' — sinğil-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': sarafráz etsä dahr, šäd olma, k'äbiru'l-amr pây mâl qilur 'if fortune exalts (you), be not glad, because in the end it tramples (you) down' B Sam. 15: 14, sažnati taptï aning dek nişim, k'allida aflak edî nih piyäm' (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, Haźrat-i Yüsuf dedi k'ilbân Yamin 'His Lordship Joseph said: O Benjamin!' H 8b: 12.

e 'what?': its g is usually dropped before the verbs šylä- 'to do' and et- id., e.g., nüşlädük 'ușšaŋ ara' 'what shall we do among lovers?' FK 19a: 11, yärnî sevgân n'etär ağyarńi '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,

vâ 'and': v'ey nubuvvat samanınñıg čamani' and O you jasmine-garden of prophecy! Şayb. Vâmb. 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'alis erdi 'it could be' Mac. 93b: 9, qilur almay 'not being able to stay' B 110b: 12.

Of the above consonants c, x and l, do not occur in genuine Chagatay words; ng does not occur in loan-words. All consonants (except ng) may occur in loan-words in all positions. On the other hand, true Chagatay words do not allow the following consonants initially: f, ã, g, h, l, n, r, s, v, z (and c, ñ, ñ'). 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 Consonants

15. Labials: b/p, v/f, m.

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

Before a nasal (n, ng), 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. bán') 'I', mën (cf. Turkish ben) 'mole, beauty spot' Sak. Div. 24b: 14, mënq (Orkh. bánq) 'color of face' Sang. 321b: 8, mënqš- (mënqš) 'to resemble' Sang. 321a: 24, min- (cf. Turkish bin-') 'to mount' FK 38a: 8, minq (Orkh. biq) 'thousand' L Div. 152: 5, mënqš (Orkh. bánq) 'eternal' Sang. 320b: 29, munça (Orkh. bunça) 'so much, so many' B 4b: 14, munda (Orkh. bunda) 'here' ff 54b: 11, munq (Orkh.

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

b. Old Turkic intervocalic or stem-final b, represented by bilabial w (ɔ) 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. ėb, Khor. ēw) 'house' N Div. 32b: 1, ewdr- (Khor. ewdr-) 'to turn back or round' N Div. 32b: 5, qav- (Khor. qaw-/qav-) 'to persecute' Sang. 278a: 17, savči (Old Turk. sabči, Kās. sawči 'prophet') 'mediator, negotiator, go-between', š Sül., sev- (Old Turk. sāb-, Khor. sāw-) 'to love, like' Šb. Div. 118b: 5, tavar (Old Turk. tabar, Khor. tawar) 'flocks of sheep or goats, beast of burden' Sang. 165b: 7, tavšegan (Old Turk. tabšegan ETY IV, Uig. tavšegan, tavšegan, Kās. tavšegan) 'hare' B 5a: 7, tevä (Old Turk. tēbā, Khor. tēwā) 'camel' Sang. 203a: 2, yavaš (Uig. yabaš/yawaš, Kās. yawaš) 'slow, gentle' Sang. 34a: 18, yavuz (Old Turk. yabiz, Uig. ya-biz/yawiz, Khor. yawuz) 'bad, vile' Sang. 340a: 27.

Internal b is preserved in yalbar- (Old Turk. yalbar-, Khor. yalbar-/yalwar-) 'to entertain, 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. suvit 'its water' Kull. R 369: 11 instead of *suvit-).

Uig. f/w is represented by b in telbä (Uig. til-bä/tılwbä, Khor. tılwbä) 'mad, insane, foolish' Sang. 200a: 23.

c. The sound group ev alternates with ūv in the following words: ev, ūv 'house' Dahn. 233b: 1, Ű. Div.
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'is', degrü (< təğurũ) 'till, until' B Sam. 14: 14, 'Ub. T 34b: 1 below ~tegrũ id. Ma裨. 76: 1, 'as far as' SS 173: 41, degin (Kāš. tægin) 'till, until' G Div. 99a: 13, deginça id. L Div. 37: 2, Kul. S 751b: 17, deginça 'as far as' N Quatr. 56: 14.

c. Intervocalic t usually remains unvoiced: atã- (at-) 'to name, nominate' Sang. 28a: 19, atar (at-) 'he throws' B 13b: 14, es̱ṯi̱p̱ (es̱ṯi̱) 'hearing' H 22a: 8, estil- (et-) 'to be done' Mac. 3b: 8, ketãr- (ket-) 'to remove' 'Ub. T 22b: 9, ţãtã (ot-) 'passing by' Kul. S 749a: 18, ţõṯk (boot) Mab. 20: 19, qutul- 'to be saved, escape' N Örn. II, 7, qutul ét 'a mad dog' L Div. 83: 8, sãta (sat-) 'selling' H 20a: 11, yeti 'seven', etc. But adaq 'island' Sang. 33a: 27, budaq̣ã 'twig, shoot' Sang. 110a: 27.

d. Old Turkic internal and final d, through Karakhanid and Khorazmian Turkic AllWindows, is changed to y: ayaq (< adaq, aṣaṣq) 'foot, leg', ayir (< adir, aṣir) 'to separate', ayğ (< idî, iûl) 'lord, master' Maţq. 115b: 10 ~eyâ id. SS 91: 313, Z 41a: 19, beyîk (< bàd-ûk, bàsûk) 'big, large' N Örn. 60: 9, boî (< bod, boî) 'stature', eyğû̀k (< æğû, æğû) 'goodness' Dahn. 271b: 7, ûy (~ud-, ûk-) 'to send' GN 108a: 10, key (< kä̱d-, kâ̱) 'to wear, put on (clothes)', keyin (< kidin, kein, kečin) 'after, afterward', kûyâ (< kûdûgû, kûdûğû) 'son-in-law', qayî (qadûq, qagûq) 'grief, affliction', qoy- (< qod-, qo̱-) 'to put, lay', qyyuq (< qudruq, quṣuq) 'tail', uy (< ud, uё) 'cow', uy (< ud-, u̱-) 'to follow', uy- (< ud-, u̱-) 'to sleep', yay- (< yad-, yã-) 'to spread, expand', yayâq (< yâd-agîn, yabaq) 'on foot', etc.

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

But in a few front-vocalic words, ęż which arose from dź is represented by ę: egə (Old Turk. idī, Kāš. ızī) 'lord, master' B 136b: 6, egăr (Kāš. əğər) 'saddle' B 103a: 9, Z 29b: 18, egiz (Old Turk. idiz, yitz, Kāš. əiz) 'high' B 275a: 5.

e. Initial ę-, as a result of assimilation, became ę in čučug 'sweat' N Div. 24b: 3 ~učug id. G Div. 109a: 3.

17. Alveopalatals: ę, ę, ę. a. Before ı, ę sometimes becomes ę: ağı ( < ağı) 'she opened' GN 72a: 8, ıstan ( < ı tən) 'underwear, underwear' Sang. 28b: 8, keštı ( < keštı) GN 107b: 1, quştı (< quştı) 'he embraced' Ḥ 12b: 2.

b. Initial ę is dropped or alternates with zero in the following words: idlın- 'to smell' L Div. 54: 6 ~ıdilıq 'fragrant' (see 16 d), ıl (usually ıll) 'year' LM 102b: 1, ılan 'snake' Ḥ 8a: 3 ~ıylan id. N Quatr. 45: 5, ıldırım (cf. Turkish ıldırım) 'lightning, thunderbolt' Kull. R 178a: 2, Sang. 112b: 23, ıloğ (Old Turk. ıloğ) 'stud, horse' B Ilm. 88: 3, ıpär (Old Turk. ıpär) 'ambergris' TŚ II 305b: 25, Sang. 93a: 8, incu 'pearl' LN 145a: 2 ~ıncu id. Sak. Div. 22a:

12, inčkā (Kāš. inčkā) 'slender, thin' B 97b: 3, it- (Old Turk. ıt-) 'to be lost' Bâyq. Div. 201: 10, itür- (Uig. ıtür-) 'to lose' B 97b: 4, üz (usually ız) 'a hundred' and 'face' Mab. 108: 19, üz (Old Turk. ız-) 'to swim' B Ilm. 310: 19.

18. Gutturals (palatals and back velars): g/k, ğ/g/q. a. Initial k and q are preserved: keč 'to pass, cross', keč (Kāš. kəć) 'night', kel- 'to come', kemā 'boat, ship', kemğ 'counsel', kerāk 'necessary, needed', kes- 'to cut', ket- 'to go', key- 'to put on (clothes'), keyin 'afterward', kezi- 'to go about', kibi 'like', kilčik 'little, small', kir- 'to go in, enter', kirpik/kir-pük 'eyelash', kiši 'man, person', kizlā- 'to hide', köč- 'to migrate', kök 'blue; sky', köküş 'bosom', köğüli 'heart', köp 'much, many', kör- 'to see', kör-sät- 'to show', köy- 'to burn', köz 'eye', köč 'strength', kül- 'to laugh', kün 'day, sun', kūyāv 'son-in-law', küzgü 'mirror', gač- 'to run away, escape', qacan 'when?', qal- 'to remain, qan 'blood', qap- 'to snatch', qar 'snow', qara 'black', qarindaş (sometimes qardaş) 'brother or sister', qas 'eyebrow', qat-iğ/q 'strong', qav- 'to persecute', qav- 'to return, come back', qül- 'to do', qış 'winter', qiz 'girl, daughter', qol 'hand, arm', qorq- 'to fear', qoy- 'to put', qul 'slave', qulaq 'ear', qurğ/q 'dry', qış 'bird', qutul- 'to be saved, escape, quyaş 'sun', etc.

b. Intervocalic q is normally preserved, but changed to q in: ağıntul 'whatisht' Sang. 44a: 20 (but aqar- 'to become white or gray' L Div. 9: 11, FK 18b: 10), dağı (Old Turk. Khor. dağı) 'and, also' G Örn. XLIV, 1, SS 84: 13, såğın- (Old Turk. Kāš. Khor. saqın-) 'to think, remember' Ḥ 4a: 17.

c. Sometimes q becomes h in the neighborhood of consonants: ağış (usually aqış) 'evening' B Ilm. 86: 6, saha- (Uig. sağla-n, sağla-n-) 'to keep secret, preserve' Ḥ 56: 5, toluq (usually toölguq)
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(emgæk) 'pain, torment' N Div. 21a: 9, inč-kä (Old Turk. inčkä, Uig. inčkä, Käš. yincḵä) 'slander, thin' B 97b: 3, oy-gän 'to awake, wake up' Sang. 90b: 7, qarinc-ğä (Khor. qarincqä) 'ant' Sang. 272b: 14, qob-gä (Khor. qobqa) 'bucket' Sang. 282a: 18, quir-gän 'lead' Sang. 286a: 11, sar-gär (Käš. sar-gär) 'to become yellow' N Örn. I, 2, tavuq-gän (see 15b) 'hare', tol-gän (Old Turk. tolğač) 'to make to go round'. Uig. tolğač- 'to go round, to revolve, circulate, saunter about' SS 78: 17, yal-gän (Uig. yalgan) 'lie, falsehood' FK 29a: 3, etc., but disappeared in čemän (Khor. čemgän) 'lawn, meadow' Sang. 209a: 21, taraq-gän (Khor. targač) 'comber' Sang. 154b: 20, yala- (Old Turk. Uig. Käš. yalgā) 'to lick' Kull. R 596a: 21.

On the other hand, in words like esák (< šä-kä) 'donkey, ass', kerák (< kärgäk) 'it is needed, it must', qulaq (< quolgäq, qulgaq) 'ear', tamaga (< támgäq) 'palate', tofraq (< topurgač) 'ground, earth', yafraq (< yapirgāq) 'leaf', etc., the syllable-initial guttural disappeared in the Old Turk. during the Chaghatay period.

At the onset of active suffixes a guttural is maintained: yol-gä 'to the way'; al-gän 'he who takes', al-gäč 'as soon as he takes'. al-gal 'in order to take', al-gu 'a taking', al-güč 'taker', al-günča 'after taking', al-gav 'he will take', etc.; cf. the chapter 'Formation of Words'.

f. Convergence of final ɣ/ğ and final k/ḵ resulted in the total confusion of these sounds; e.g., original -g: qatıq/qatık 'hard, violent', qurug/qurug 'dry', sarıg/sarık 'yellow', ulug/uluk 'high', etc.; original -q: aq/aq 'white', artug/artug 'more', ayaq/ayaq 'foot, leg', bulaq/bulaq 'spring, source', savug/savug 'cold', yafraq/yafraqq 'leaf', etc. This circumstance also gave rise to the confusion of the substantive-forming suffix -lıq/-luq (Turkian -lık/-luk) with the adjective-forming suffix -lıq/-luq (Turkish -lı/-lu),
e. g., ațliq/ațlıq (Turkish ağıl) 'hunger' and sarı boyluş/sarı boylu (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 ötkü/ötkü 'boot', and ölug/ölük 'dead'; yigitlik/yigitlik 'youth' and ay yüzlük/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-duk 'we came', oğu-saq 'if we read', kör-säk 'if we see'. The verbal noun suffix -maq/-mäk, however, may change its -q/k to -g/-g in sandhi and before suffixes with a vowel or voiced consonant at their onset: almaq üçün 'in order to take', almaq-i 'his taking', almaq-ni 'the taking' (acc.), almaq-lıq 'act of taking' and almaq üçün, almaq-i, almaq-ni, almaq-lıq. No confusion arises at the end of verb stems, because g/g on the one hand, and q/k on the other have a phonemic function: sığ- 'to go into', yığ- 'to rain', yığ- 'to collect in a heap', but sığ- 'to press, squeeze', yığ- 'to burn, set on fire', yığ- 'to pull down, demolish'.

19. Laryngeals: h

Prothetic h: bar- (Kası. ar-) 'to grow tired'

20. Liquids: q

Before consonants r is often dropped in bilâ/bilâ 'with' and e-/er- 'to be': emâs/ermâs 'it is not', edî/erdî 'it was', esâ/ersâ 'if it is', etc., but erûr 'it is'.


Metathesis is seen in örgân- (Kası. ögrân-) 'to learn' Şang. 69a: 13, totqaval 'garrison' B 197b: 6-totqaval (< Mong.) id. Şang. 181a: 2, yamgur (< yag-mur) 'rain' Sak. Div. 20a: 9, B 297a: 11.

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22. Doubling of Consonants.

Doubling of consonants (gemination) occurs in the numerals ikki/iki 'two' yetti/yetti 'seven', sekiz/sekitz 'eight', toquz/toquz 'nine', otuz/otuz 'thirty', and in a few other words such as bağa/baqa 'frog', qatıq/qatiq 'hard, strong', saqgal/saqal 'beard', saqqız/saqız 'mastic', and tıkâ/tıkâ 'he-goat'. Cf. Mab. 107-108 and MA 320, 328.

Hapology

23. In addition to bar (< * barîr) 'it is, there is' and dur/tur (< turur) id., hapology also occurs in baštîn ayâgîça (< ayâgîgaça) 'from head to foot' H 42b: 8, baštîrîdîn atlarînîng tuynâgîça (< tuynâgîgaça) 'from their head to the hoofs of their horses' Z 261a: 17.

NOTE

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., اک-ی-ظ-، یل-ی-م). There are two kinds of stems: noun-stems and verb-stems. Sometimes a noun-stem is identical with the verb-stem: اک- ‘hungry’ — اک- ‘to be hungry’, یک- ‘late’ — یک- ‘to pass away’, یک- ‘migration’ — یک- ‘to move off’, یاری ‘old’ — یاری ‘to grow old’, ینبت ‘oblivion’ — ینبت ‘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., یک، یلاق توگ). 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.


(5) -چ/-چ: forms agent nouns, i.e., nouns denoting the person concerned or occupied in anything: یارلاچ ‘shooter, marksman’ OY 314b: 3 (یارلاچ ‘shot, shooting’), یارلاچ ‘cubbearer’ Isk. 272a: 3 (یارلاچ ‘cup, goblet’), یارلاچ ‘gleaner’ Maβb. 52: 17 (یارلاچ ‘ear of corn’), یارلاچ ‘writer, clerk, copyist’ Sang. 7a: 17 (بیتیک/ک ‘writing, letter’), یارلاچ ‘maker, pillager’ Sang. 204b: 12 (یارلاچ ‘raider, incursion’), یارلاچ ‘soldier’ Isk. 210b: 1 below (یارلاچ ‘army’), یارلاچ ‘porter, guard’ Sak. Div. 8b: 12 (یارلاچ ‘door’), یارلاچ ‘baker’ Maβb. 53: 2 (یارلاچ ‘bread’), یارلاچ ‘boatman, sailor’ R 61a: 18 (یارلاچ ‘boat, ship’), یارلاچ ‘astrologer’ L Div. 54: 1 (%کوریم، کور ‘to see’), یارلاچ ‘bowman, archer, bow maker’ Sang. 7a: 15 (یارلاچ ‘arrow’), یارلاچ ‘reaper’
Formation of Words

boyundurq 'yoke' Sang. 143a: 3 (boyun 'neck'), qali-
gandurug 'shield holder' N Quatr. 16: 8 (qal\-
gan 'shield'), saqaldurubg 'beard-shaped necklace of pearls'
Sang. 232b: 19 (saqal 'beard').

(10) -ği/-q/-ki: forms adjectives with the
sense of belonging to (especially of places and times):
avvalğî 'first' SS 122: 350 (Ar. avval 'first'), bilturgû,
'last year's, of last year' GN 67a: 9 (bilter 'last year'),
burnağî 'previous' Mab. 120: 11 (burna 'before, for-
merly'), dâyimîgi 'as always' Kull. R 199b: 16
(Ár. âdîm 'permanent, perpetual'), dîrîkî 'internal,
inside' GN 60a: 11 (dîrâ 'inside, in'), keçâki 'even-
ing' — SS 122: 349 (keçâ 'evening'), goyîçî 'lower,
being below' B 98a: 4 (goyî 'down'), 'Acam sarîçî
'that which is towards Persia' N Quatr. 90: 8 (sarî
'towards, in the direction of'), sonqûçî 'last' N Quatr.
69: 16 (sonq 'end'), sonqandîgi 'later, subsequent' Mac.
72a: 13 (sonqra 'after, afterwards'), tangelîgi 'tomor-
row's, of tomorrow' G Div. 110: 3 (tangla 'tomorrow'),
taçîçî 'external, outside' (tâç 'exterior'), muncâ vàlgî
'lasting so many years' BSS II 324: 1 below, yoqqarîçî
'upper' Mac. 107b: 3 (yoqqari 'up, upwards').

This suffix is often added to the genitive
and locative endings: avliyanîçik 'that of the saints,
belonging to the saints' Kull. S 705a: 24 (avliyanîçik 'of
the saints'), andaçî 'that which is there' Z 24a: 6 (an-
da 'there'), cananadîgi 'that which is in paradise' L
Div. 155: 7 (canatda 'in paradise'), gadinîçik 'for-
mer, ancient' Z 11a: 14 (gadindî 'anciently, in olden
times').

(11) -gîn/-qîn/-gînâ/-kînâ: added to sub-
stantives and adjectives, forms diminutives: äbbâdân-
gînâ cavâb 'a proper answer' Mac. 56a: 3 (Pers. äbâ-
dân 'fair, convenient'), azgînâ 'a very little' Sang.
39a: 6 (az 'little, few'), esrükkinîçî 'tipsy' Mab. 89:
20 (esrük 'drunken, intoxicated'), huçrâqîçî 'a little
cell' Mac. 39b: 1 (Ar. huçra 'cell'), kentkiçî 'a lit-
tle village' B 102a: 13 (kent 'village'), kitâbatqînâ

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Maḥb. 52: 17 (őrag 'sickle'), örgâmîçî 'spider' (*ör-
mâkîç, őr- 'to spin'), qaraçîç 'robbber, brigand, footpaq'
Maḥb. 10: 11 (qaraçî 'eye'), qavunçîç 'pursuer, per-
secutor' Sang. 279a: 22 (qavgun 'pursuit'), goyîçî
'shepherd' Kull. R 715b: 5 (goy 'sheep'), qulüçîç
'servant' TN 284a: 10 (quluq 'servitude, slavery'),
quuçîç 'falconer, hawk' Maḥb. 58: 2 (quuç 'bird'),
saqîçî 'guard, guardian' Sak. Div. 7b: 2 (saq 'attentive')
safîçîgi'seller' Sang. 229a: 23 (safîg 'sale'), tâpuçîç 'court-
tier' GN 72b: 11 (tâpuq 'court-service'); cafaçîç 'torrden-
tor, oppres sor' L Div. 138: 3 (Ar. cafâ 'treating cru-
elly, oppression, injustice'), du'âçîç 'one who prays for
another' Sak. Div. 9a: 3 (Ar. du'â 'prayer'), išvaçîç
'coquetliness, coquette' G Div. 98b: 2 (Ar. išva 'amor-
ous playfulness, blandishment').

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

(6) -çilik/-çilik, see -lik/-lik/-lug/-lugk.

(7) -çug/-çük: diminutive: taçarçug 'lit-
tle sack, bag' Sang. 157a: 23 (taçar 'sack'), yarımçug
'semi-finished' N Quatr. 104: 5, Sang. 329b: 23
(yarım 'half').

(8) -dâç/-dâk/-tâš: denotes a companion
or mate: boydaç 'of equal stature' Bâyq. Div. 257:
9, Sang. 142b: 18 (boy 'stature, size'), kôkâldâs B
26a: 1, 2, kôkâldâs 'brother' Sang. 308a: 9
(Mong. kôkâl 'wide nurse', see Clauson, Sanglax, p. 4),
qarindaç GN 78b: 6, H 72b: 4, Sang. 272b: 15 ~qarda-
daç 'brother or sister' GN 78b: 6, SS 174: 69, H 68a:
17, Ştb. Div. 116b: 7 (qarin 'belly, womb'), sîrdâç
'intimate friend, confidant' (Ar. sîr 'secret'), yem-
daç 'table companion, convive' Sang. 352a: 27 (yen
'food'), yoldâç 'traveling companion, fellow-traveler' 
Bâyq. Div. 257: 8 (yol 'road, way, journey').

(9) -dirîq/-durug/-turug (from causative
-dur- + verbal abstract -ug): denotes an instrument:
agîdirîq 'bit of a bridile' Sang. 44a: 18 (agîç 'mouth'),
grief'), uyatlig 'bashful, shy' Sang. 92a: 28 (uyat 'shame, bashfulness'); Hörazmiqli 'Khorazmian' Mac. 9a: 4, Hürəsəniqli 'Khorasanli'an' Mac. 98b: 2; qaydalig 'coming from what place' Kull. R 57b: 10 (qayda 'where').

This suffix is often added to substantives provided with an attribute: arslan yürəklig 'lion-heart-ed' LN 145b: 4 (arslan 'lion', yürək 'heart'), buland boyluq 'tall of stature' B 18a: 13 (Pers. buland 'tall', boy 'stature'), qafıl szüləq 'harsh-tongued' B 15a: 3 (qafıl/q 'hard', söz 'word'), qorqar saqalıq 'reddish-bearded' B 18a: 13 (qorqar 'reddish', saqal 'beard'), savuq yüzəq 'glumy-faced' B 15a: 3 (savuq 'cold', yüz 'face'), yahsi şükəllig 'good looking, well-shaped, handsome' Mac. 25a: 2 (yahsi 'good, nice', Ar. şəkil 'form, shape'), yaramas atvərilq 'ill-mannered' B 15a: 2 (yaramas 'naughty, bad', Ar. atvər 'manners').

(15) -lig/-lik/-lüq/-lək, often confused with -lıq/-lig/-lüq/-ləq, has several functions:
(a) Abstract nouns expressing quality.

Some of them are also used concretely: âsudalig 'quiet, reticent, tranquillity' Isk. 211b: 2 (Pers. âsuda 'peaceable, quiet, at rest'), bəşəyliq 'vileness, villainousness' SS 12: 20 (bəş 'head', qyə 'down, downstairs'), and sərənliq id. SS 12: 20 (Pers. sər 'head', Pers. nIGIN 'turned, inverted, upside down'), bəşəbəlliq 'impatience' Bəyəq. Div. 250: 5 (Pers. bəsəbər 'impatient'), çəçəyllik 'sweetness' B 3a: 14, (çəçəy 'sweet'), əgərlik 'crookedness' SS 9: 3 (əgər 'crooked'), hamədəlliq 'partnership, companionship' Maḥ. 53: 16 (Pers. haməda 'partner, companion'), handənliq 'laughter' Kull. R 193a: 22 (Pers. handən 'laughing'), əhədəlliq 'deity' SS 8: 1 (Pers. ḫud 'God'), ma'mərliq 'a flourishing condition' Maḥ. 53: 8 (Ar. ma'mur 'cultivated, flourishing'), masərəliq 'joy, gladness, gaiety' Maḥ. 53: 8 (Ar. masər 'glad, joyful, cheerful'), maşəlliq 'occupation, a being busy' Isk. 209b: 3 below (Ar. maşəl 'occupied, busy'), qarəlliq 'old age' Maḥ. 181: 15 (qarə 'old'), quruluq 'dry land' SS 150: 172, 'dryness' (qurəq 'dry'), tirəlliq 'valuable, esteemed' Maḥ. 53: 16, 'estimation, appreciation' Maḥ. 53: 16.
Formation of Words

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

(17) -mtul, -ımtul/-ımtul/-umtu/-ımtul: diminutive used with adjectives of color: ağmtul 'whitish' Sang. 44a: 20 (aq 'white') köktmtul 'bluish' Sang. 308a: 16 (kůč 'blue'), qaramtul 'blackish' Sang. 271b: 12 (qara 'black'), qızımtul 'reddish' Sang. 296b: 23 (qızılı 'red'), sarımtul 'yellowish' Sang. 231a: 12 (sarı 'yellow'), yaşımtul 'greenish' Sang. 332b: 27 (yaşıılı 'green').

(18) -sa/-sa: şulusa 'corpse' Sang. 86b: 7 (şüği 'dead').

(19) -sı/-si: ağırı 'respect, honor, hospitality' GN 76b: 4 (ağır 'heavy'), artuq 'superfluous, more' Sang. 36b: 27 (artug more, besides'), ayruş 'different, dissimilar' Sang. 57b: 4 (ayru 'apart, separated').

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

(21) -siz/-siz: privative: kühiz 'weak, without strength' OY 315a: 10 (küč 'strength'), məva- siz 'fruitless, without fruit' Mahb. 131: 15 (Pers. məva 'fruit'), růhiz 'lifeless, dead' Mahb. 132: 7 (Ar. růh 'soul'), sansiz 'innumerable' Z 211b: 15 (sən 'number'), susiz 'thirsty' Şayb. Vamb. 116: 85 (su 'water'), uyatsız 'shameless, impudent' OY 313a: 7 (uyat 'shame'), yağınsız 'rainless' Mahb. 131: 16 (yağın 'rain'), yürəksiz 'faint-hearted, timid' B 20: 8 (yürək 'heart'), yəzęsz 'brazen-faced, shameless' OY 326a: 11 (yüz 'face').

On -ştəz/-güziz, see section 75 c.


(1) -a/-a, -ı/-ı/-u/-ü: forms substantives and adjectives with various meanings: goşa 'doubled' TN 276a: 2 (goş- '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'); yiğit 'a weeping, crying' Kull. R 193a: 22 (cf. vığla- 'to weep, cry'); busu 'amush, lurking place' Sang. 134a: 10 (busu- 'to lie in ambush'), yumru 'round' Sang. 346b: 23 (yumur- 'to become round').

(2) -çaq/-çák: mostly nouns denoting an object or instrument; also abstract nouns: avunçaq 'comfort, solace, consolation' GN 58b: 6 (avun- 'to have the attention distracted, cheer up'), bürünçák 'headgear, veil' Maḥb. 61: 9 (bürün- 'to wrap oneself up'), emçak 'breast, teat, nipple' H 72b: 9 (em- 'to suck'), silkinçak 'amulet, charm, mascot' Sang. 256a: 4 (silkin- 'to shake oneself'), tayançaq 'resting place, sofa' Sang. 167a: 16 (tayan- 'to recline, lean on'), türürçak 'spittle' Sang. 179b: 29 (türkür- 'to spit, expostulate'), yasançak 'dandy, coxcomb' Maḥb. 191: 19, Sang. 332a: 3 (yasan- 'to prink oneself'), yastançak 'resting place, sofa' Sang. 332a: 5 (yastan- 'to recline, lean on').

(3) -ça/-ç: agent: tilanç 'beggar' Maḥb. 56: 12 (tilan- 'to beg for oneself').

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

(a) Adjectives: ağığ 'bitter' Sang. 32b: 5 (aç- 'to become bitter'), arğ 'clean' Sang. 37b: 14 (aɾi- 'to become clean'), ğüğ 'dead' Sang. 86b: 5 (sü- 'to die'), quruğ 'dry' Maḥb. 46: 19 (quru- 'to dry, become dry'), sevgi 'beloved' GN 64a: 6 (sev- 'to love'), süçü 'sweet' G Div. 109a: 3 and dürüg id. N Div. 24b: 3 (Kâş. süçi- 'to be sweet'), süzüg 'filtered, strained, clear' SS 128: 63 (süz- 'to filter, strain'), tirig 'alive, living' Sang. 193b: 1 (Uig. tir- 'to live'), yarağ 'suitable, useful' GN 78b: 7 (yara- 'to be suitable, useful').

(b) Substantives: ağığ 'pain, ache' Sang. 43b: 27 (aç- 'to ache'), aldağ 'deceit, fraud, trick' Sang. 50a: 13 (alda- 'to deceive, dupe, cheat'), alığ satığ 'sale and purchase, trade, commerce' Sang. 5b: 8 (al- 'to buy', sat- 'to sell'), bitlig 'knowledge' Sang. 150a: 5 (bil- 'to know'), bitlig 'letter' H 56a: 13 (biti- 'to write'), boyaq/q 'paint' Sang. 142b: 14 (boya- 'to paint'), köyug 'a burning' GN 72a: 3 (köy- 'to burn'), gülg 'conduct, behavior' Sayb. V ámb. 46: 14, gülg id. GN 95b: 10 (gül- 'to do, make'), soraq 'question' SS 129: 94 (sora- 'to ask a question'), sorug kuni 'the day of reckoning' FK 4a: 10 (sor- 'to ask a question'), surug 'herd, flock' N Örn. XXIII, 1 (sur- 'to drive in front'), tapug 'service, presence (of a great man)' GN 61b: 3 (tap- 'to find; to serve').

(5) -qa/-qa/-gák/ -kák: denotes proveness or disposition: ayğa 'talkative', ayğa 'chatter' Maḥb. 170: 15 (ay-, ayta- 'to talk'), hataqa 'beg, beggar' Sang. 119b: 16 (bat- 'to sink'), qaraqag 'fugitive, run-away' H 12a: 2 (qar- 'to flee, run away, escape').

(7) -gül: talgül 'dive' Sang. 160b: 19 (tal- 'to plunge, dive').

(8) -gu/-gu/-gu/-ků: names of instrument: čatlaqůq 'mysterious' Sang. 205a: 8 (čativa- 'to crack'), örůqůq 'comb for plaiting the mane of a horse' Sang. 71a:
25 (ör- 'to plait'), sarağūč 'coif' Sang. 230b: 24 (sar- 'to wind or wrap around'), sūzgüč 'filter, strainer' Sang. 243a: 19 (sūz- 'to filter, strain'), titrāgūč 'tuft, crest' Maḥb. 65: 4 (tīrā- 'to shiver, tremble'), yargūč-ag 'handmill' (yarg- 'to grind coarsely', cf. section 25. [2]), yelpīgūč 'fan' Sang. 352a: 3 (yelpi- 'to fan').

(10) -gūn/-gun/-gūn/-kūn: denotes agent or action: aqgūn 'losing the way, deviating' Sang. 39a: 9 (aq- 'to lose the way, deviate'), čapagūn 'raid, incursion' Sang. 204b: 9 (čap- 'to gallop; to make incursions'), čapgūn 'pursuit' Sang. 279a: 19 (šap- 'to pursue'), čapgūn 'passing by; arrow head' Sang. 62a: 16 (čat- 'to pass by, come through'), tašgūn 'brimful, overflowing' Sang. 157a: 10 (taš- 'to overflow'), tutgūn 'captive' SS 135: 271 (tut- 'to capture'), učgūn 'spark' Sang. 65b: 1 (uč- 'to fly'), yutgūn 'whirlpool' Sang. 341b: 10 (yut- 'to swallow'). Moreover keskin 'sharp' GN 77a: 3 (kes- 'to cut').

(11) -gūr/-gur/-gūr/-kūr: primarily adjectives indicating proneness; also added to negative verb stems: čogūr 'sallying, attacking' Sang. 219b: 8 (čog- 'to go out, sally'), ovčanmagūr 'one who does not easily wake up' Sang. 19: 31 (ovčan- 'to wake up, awake'), čogūr 'sharp' Sang. 62a: 15 (čot- 'to pass in-to'), taygūr 'slippery' Sang. 167a: 20 (tay- 'to slip, slide'), tinčīgūr 'one who easily relaxes, calms down' Maḥb. 31: 20, and tinmagūr 'restless, unable to rest; unable to stop' G Örn. XXXVI, 4, p. 97 (tīn- 'to relax, calm down, cease, stop'), tovgūr 'soon full, soon satiable' Sang. 188a: 17, and tovmagūr 'insatiable' 1 Div. 38: 4 (tov- 'to be satiated, eat one's fill'), veqčigūr 'ramshackle, tumble-down' Sang. 350b: 26 (veqč- 'to collapse, tumble down').

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

Formation of Words

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

(13) -m, -im/-im/-um/-ūm: denoting action or process in the abstract, result of an action, sometimes measure: atim, as in bīr and atimī 'a bow-shot' B 151a: 9 (atī- 'to throw, shoot an arrow'), bīsim, as in bīr āyī bīsimūgī yavuq 'about as long as it takes milk to boil' B 151a: 10 (bīsī- 'to be cooked, boil'), bilit 'knowledge' B 170a: 9 (bīl- 'to know'), bolum 'firmness, stability' Sang. 141b: 18 (bol- 'to be, become'), egrim 'whirlpool' Maḥb. 106: 17 (egīr- 'to turn over and over'), țumīm 'death' Maḥb. 15: 12 (țīl- 'to die'), tutum 'manner, conduct, procedure' Sang. 169b: 17 (tut- 'to keep'), yarım 'half', in tīn yarımī 'midnight' GN 82b: 8 (yar- 'to split'), yazım 'destiny, pre-destination, fate written on the forehead' Sang. 331a: 1 (yaz- 'to write').

(14) -ma/-mā: verbal abstractions, often used concretely: asma 'a hanging up' Maḥb. 45: 1, and 'earring' Maḥb. 40: 4 (aš- 'to hang up'), basma 'printed embroidery' Maḥb. 40: 4 (bas- 'to print'), čekmā 'a pulling' Maḥb. 45: 2, and 'riding boots' Maḥb. 44: 22 (țek- 'to pull'), egrmā 'crooked' Maḥb. 39: 2 (eg- 'to bend'), gavurmač 'friedit meat' Maḥb. 40: 4 (gavurm- 'to fry'), suzmā 'filtered, strained' Sang. 243a: 21 (sūz- 'to filter, strain'), tegmā 'every, all; whole' LN 144b: 7 (tegm- 'to touch, reach'), ucma or ucma yer 'precipice, abyss' B 42a: 2 (uč- 'to fly').

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

(16) -mür: only in yagmūr (< yagmūr) 'rain' SS 192: 44 (yag- 'to rain').
Formation of Words

(a) Substantives denoting the result or place of an action, sometimes an instrument: bolik 'part, troop, band' Sang. 141b: 11, and bolik id. Sang. 141b: 13 (bol - 'to divide'), buyrug/g 'command, order' Sang. 142b: 20 (buyur - 'to command, order'), emgak 'pain, affliction' FK 5b: 3 (emga-n - 'to suffer pain or affliction'), kesak 'a clod of earth, dried clay' Mahb. 192: 6, Sang. 314b: 23, 'cut, broken' FK 60b: 11 (kez - 'to cut off'), kotak 'stick, bastinado' Z 55b: 4 below (kot - 'to beat with a stick, to cudgel'). ol'ak 'measure, measuring instrument' Sang. 86b: 8 (ol'ak - 'to measure'), qaraq 'eye' GN 63b: 10 (qara' - 'to look'), signaq 'place of refuge, asylum' Sang. 254a: 1 (signaq - 'to seek refuge'), tutašturq 'matchwood, kindling, touchwood' Sang. 169b: 3 (tutašturq - 'to light, kindle a fire'), tufürük 'spittle' Sang. 179b: 28 (tufürük - 'to spit, expectorate'), yalaq 'feeding trough' BL 258 (yalaq - 'to lick'), yataq/g 'couch, bed' Sang. 326b: 12 (yataq - 'to lie').

(b) Verbal adjectives; those derived from transitive verbs have a passive meaning: açiq 'open' Mahb. 11: 1 (açi - 'to open'), artaq 'left, remaining, more' Mahb. 178: 1 (artq - 'to remain over'), buz-uq/g 'destroyed, ruined, desolate' Sang. 134a: 18, 'ruin' Kull. R 190a: 24 (buz - 'to ruin, destroy'). dušt 'rotten' Kull. R 217a: 13 (dušt - 'to molder, decay, rot'), kesük 'cut, broken' Sang. 314b: 29 (kes - 'to cut'), oyğaq/g 'awake, vigilant' BL 104 (oyğaq-n - 'to awake, wake up'), ösrük 'drunk, drunken, intoxicated' Mahb. 171: 9 (ösrük - 'to get drunk, become intoxicated'), sinaq 'broken' Mahb. 10: 15 (sin - 'to break, be broken'), sözük 'filtered, strained, pure' BL 192 (söz - 'to filter, strain'), uşaq 'small, tiny' N Div. M 33b: 4 (uşaq - 'to go to small pieces'), üzük 'cut off, broken (rope)' Kull. R 217a: 13 (üz - 'to cut off'), yapaq/g 'covered' Sang. 326a: 7 (yap - 'to cover'), yaraq 'bright, luminous' Mahb. 205: 11 (yaraq - 'to shine, glitter, gleam'), yürük 'dismembered, ruined' Mahb. 10: 11 (yır - 'to pull down, demolish, ruin'), yirtaq 'torn,

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(17) -n, -an/-än, -in/-in/-un/-ünün: verbal abstractions, mostly used concretely: bütün 'whole, entire' Sang. 130b: 8 (büt - 'to come to an end, finish'), čağın 'lightning, spark' Mahb. 157: 2 (čag - 'it is lightning'), oksin 'sowing, cultivation, crops' H 37a: 14 (eks - 'to sow'), kišän 'hobble, shackle, fetter' Sang. 315a: 13 (Kiș - kișän - 'to hobble'), qalin 'numerous, many; large' B 16a: 1 (qał - 'to remain'), goșün 'troop, army' Z 28a: 14 (qał - 'to add, assemble, put together'), gozgalan 'revolt, uprising, riot, tumult' Mahb. 40: 11 (gozgal - 'to move, agitate'), tikän 'thorn' Mahb. 188: 6 (tik - 'to stick in'), tolun 'full' GN 100b: 10 (tol - 'to fill, become full'), tığın 'knot' Mahb. 96: 8 (tığ - 'to knot'), tütün 'smoke' L Div. 47: 5 (tüt - 'to smoke, emit smoke'), yağın 'rain' SS 192: 38 (yağ - 'to rain'), yalin 'flame' FK 215b: 13 (Kāš. yał - 'to burn'), yığın 'heap, pile; a crowd' Mahb. 19: 4 (yiğ - 'to collect in a heap, pile up, accumulate, mass troops').

(18) -ńč, -anč, -inč/-inč/-ünč/-ünč or reflexive n + č: forms abstract nouns denoting mental or physical actions: okünč 'repentance, regret' Sang. 80a: 11 (okün - 'to repent, regret, cf. Uig. ok- 'to think'), qļič 'conduct, behavior' Mahb. 34: 15 (qil - 'to do, make'), görgünč 'fear, dread' Z 31b: 4 (gorq - 'to fear, be afraid'), Kāš. görgün - 'to be seized by fear and try to conceal his fear'), saqč 'thought, reflection, fancy' BL 187 (saqc - 'to think, reflect, fancy', Old Turk. saqc - 'to meditate, reflect'), sevč 'joy, delight' Sang. 259a: 4 (sev - 'to love', sevč - 'to be glad, be pleased'), sökünč 'scold, reproach, reprimand' Ata' 267, No. 10: 4 (sök - 'to scold, reproach, reprimand'), tunč 'tranquil, quiet, undisturbed' Mahb. 177: 15 (tin - 'to relax, calm down'), umanč 'hope' Sang. 86b: 24 (um - 'to hope'), ürünkč 'sudden fright, panic' Sang. 71a: 26 (cf. Turkish ürük - 'to be frightened').

(19) -q/-k, -aq/-lük, -uq/-lük (sometimes -q becomes -ğ):
rent, ragged' Maḥb. 170: 4 (yūrt- 'to tear, rend'), yovalug 'plucked, hairless' Maḥb. 171: 15 (yol- 'to pluck, tear out').

(20) -sē/-ṣi: qavurēi 'singed wool or felt' Sang. 279b: 5 (qavur- 'to roast, scorch, singe'), tūṣai 'smoke' Sang. 169b: 9 (tūt- 'to smoke, emit smoke'), yatsāi 'time of going to bed' Sang. 326b: 16 (yat- 'to lie down, go to bed').

(21) -ṣ, -ṣi/-ṣi/-ūṣ/-ūṣ: forms nouns naming an action or the result of an action: baqīṣ 'look' BŚ II 309: 11 (baq- 'to look'), ṣaqūṣ 'act or manner of (reading) BŚ II 323: 22 (oqū- 'to read'), qargīṣ 'curse, imprecation' Isk. 210b: 3 (qargā- 'to curse'), qorgūṣ 'fear, dread' SS 112: 50 (qorg- 'to fear, be afraid'), saqīṣ 'thought' Šayb. Vāmb. 6: 53 (sagūṣ- 'to think'), sanīṣ 'combat, fighting' Šayb. Vāmb. 68: 14 (sanč- 'to thrust into, plant'), sorrūṣ 'question' SS 206: 30 (sor- 'to ask a question'), targaṣ 'a parting, separation; scattering' BŚ I 468: 17 (targā- 'part, separate, scatter'), urūṣ 'battle' Maḥb. 18: 20 (ur- 'to hit'), ūlūṣ 'portion, share' N Quartr. 104: 17 (Uig. Kāšt. ūlā- 'to share out, distribute'), yaraṣ 'acceptance, agreement' Z 33a: 16 (yara- 'to be suitable'), yūrūṣ 'manner of walking' OY 314a: 7 (yūrū- 'to walk'). Adjective: chirmāṣ 'complicated, intricate, mazy' BŚ I 468: 12 (chirmā- 'to wind/wrap around'), oghāṣ 'resembling, similar' Sang. 66b: 9 (ogha- 'to resemble').

(22) -t: various meanings: kecit 'place of passage, pass' Sang. 312b: 8 (kač- 'to pass over, cross'), gīt 'animal disease, animal death' Sang. 85b: 20 (gī- 'to die'), qurut 'cheese' Sang. 286a: 23 (qurū- 'to dry'), unnut 'oblivion' Sang. 89b: 14 (cf. unnut- 'to forget'), uyart 'shame' SS 127: 38 (uya-l- 'to be ashamed'), yort 'way' OY 315z: 1 (cf. Uig. yor- 'to go').

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

Formation of Words

(24) -y, -av/-ēv (from -āgu/-āgū): bilāy 'instrument for sharpening' Sang. 149b: 9 (bilā- 'to sharpen, whet'), būṭāy 'all, whole' Sang. 130b: 4 (būt- 'to come to an end, finish'), saqalāv 'guard, sentinel' Šayb. Vāmb. 120: 6 (sagāla- 'to preserve from danger'), yasāy 'row, line; order, disposition' Sang. 332a: 4 (yasa- 'to make').

(25) -vul, -avul (from Mongolian): is sometimes 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: boğuz 'throat' Sang. 136b: 12 (boğ- 'to choke, strangle'), tüküz 'complete, whole' GN 74a: 4, If 32a: 4 (cf. tükā- 'all, whole', tükān- 'to be used up, become exhausted').

Formation of Verbs

27. Verbs from Nouns.

(1) -a/-ā-, -ē/-ē/-u/-ū: forms transitive and intransitive verbs: aṣa- 'to eat' Sang. 41a: 14 (aṣ 'food'), ata- 'to call, name; appoint, nominate' Sang. 28a: 19 (at 'name'), boṣa- 'to (become) empty' Sang. 135a: 2 (boṣ 'empty'), menqāzā- 'to resemble' Sang. 321a: 24 (menqāz 'color of face'), orna- 'to find a place, settle' Sang. 70a: 23 (orna- 'place'), oyana- 'to play' GN 100a: 3 (oyun 'play, game'), otīnā- 'to burn, inflame' N Div. M 31b: 3 (cf. Old Turk. irt 'flame'), qana- 'to bleed' Mac. 111a: 4 (qan 'blood'), tona- 'to undress, strip, denude' Šayb. Vāmb. 38: 53, Sang. 185b: 7 (ton 'clothing, dress'); agri- 'to ache' Sang. 42b: 9 (agir 'heavy'), bayī- 'to become rich' Sang. 127b: 5 (bayī 'rich'), berki- 'to become stronger, strengthen' Sang. 144b: 29 (berk-'strong'), qari- 'to grow old' Sang. 269b: 18 (qarī 'snow', see Brockelmann, OTG sect. 157 a), taṣū- 'to carry, bear' Sang. 155b: 20 (taṣ 'outside, exterior'); ogū-t- 'to moisten,
wet' Sang. 84a: 12 (Kāš. ʿālī `moist, wet', ʿālī- `to become moist or wet').

(2) -ay-/āy- (from Old Turk. -ad-/ād-, Middle Turk. -aš-/āš-): forms intransitive verbs denoting 'to become' that which is expressed by the noun; körkāy- `to become beautiful' Sang. 305a: 2 (körk `beauty'), munāy- `to grieve, be sad' Sang. 319b: 27 (munāk `sadness, sorrow, grief'), ulğāy- `to become big or tall' Sang. 85a: 9 (ulğ `big, tall').

(3) -da-/dā-: forms transitive verbs: al-da- `to deceive, dupe, cheat' N Ōrn. XXIV, 2 (Old Turk. al `trick'), indā- `to call' GN 55b: 4, īndā- Sang. 88a: 3 (īn `sound'), gol-da- `to take by the arm' SS 10: 59 (gol `arm'), yanda-ā- `to become adjacent, contiguous, to come alongside' G 100a: 12 (yand `side').

(4) -ga-: sarg- `to spend (money)' Malbh. 85: 8 (cf. Turkish savy `number').

(5) -gār-/-qar-: baṣqar- `to guide, lead' Malbh. 185: 11 (baṣ `head'), qutqar- `to save, rescue' Sang. 282b: 28 (qut `luck').

(6) -l-, -al-/āl-, ul-/ūl-: has the same function as -ay-/āy-: azal- `to diminish, be reduced' Sang. 39a: 5 (az `few, little'), oqal- `to recover from an illness' Sang. 88b: 1 (ōq `right'), qarṣul- `to go to meet' Z 13a: 17 (qarṣ `opposite to, facing'), sāgul- `to be cured, be restored to health' Sang. 231a: 26 (saq `sound in body').

(7) -la-/lā-: may be added to all kinds of nouns to express an act indicated by the primary word: ağirla- `to treat with respect, to honor' GN 78b: 3 (gār `heave'), ārzūla- `to wish, desire' L Div. 143: 1 (Pers. ārz `wish, desire'), avla- `to hunt' Sayb. Vāmb. XVIII, 4, p. 44 (av `chase, hunting; prey'), bağla- `to tie, bind, attach' Z 39a: 7 (bağ `bond, tie'), balala- `to bring forth young' N Quatr. 103: 16 (bala `child, young'), barła- `to ascertain the existence of' Sang. 120b: 26 (bār `exist, present'), boğula- `to cut the throat of, strangulate' Sang. 136a: 7 (boğuq `throat'), bu-runla- `to go ahead, advance' GN 95b: 6 (burun `nose: the forward part'), eliglā- `to catch, capture' N Quatr. 45: 17 (elį `hand'), enišlā- `to descend' GN, see Sang. 70a: 13 (eniš `descent'), eyālā- `to appropriate' N Quatr. 111: 12 (eyā `proprietor'), iklā- `to double' Mac. 29a: 13 (iki `two'), orlā- `to rise, ascend' Sang. 70a: 7, 13 (cf. Uig. ʾrī `high'), quālā- `to hawk, hunt with hawks' Sayb. Vāmb. XVIII, 4, p. 44 (quq `bird'), sōz-lā- `to speak' G Div. 100a: 1 (sōz `word'), tašlā- `to throw away' Sang. 156b: 7 (taš `stone'), tayglā- `to bastinado' Z 39a: 8 (tayq `bastinado'), toylā- `to have a feast' GN 107a: 10 (toy `feast'), tūnlā- `to pass the night' Sang. 186b: 9 (tūn `night'), yāblā- `to approve' Z 11b: 10 (yab `good, nice'), yalangalā- `to demur, strip' SS 136: 295 (yalangal `naked, nude'), yagala- `to go along the shore' Z 268b: 2 (yaga `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) -g/-k-,-ğ/-ık/-ug/-ük-: forms intransitives: atīq- `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'), yaqğ- `to become hostile' N Quatr. 100: 9 (yağ `enemy'), yoluq- `to meet' SS 79: 21 (yol `way').

(9) -r-, -ar-/ār-: forms intransitives: aqr- `to turn white, become gray' FK 18b: 10 (aq `white'), belgur- `to become conspicuous, appear' Sang. 148b: 25 (belg `sign, signal, mark, stamp'), eskil- `to become old or antiquated' Sang. 103b: 5 (esk-ki `old'), ētkār- `to turn green, to green (grass)' Z 40a: 2 (kōk `blue; green'), qarar- `to blacken, become black' FK 218b: 5 (qara `black'), qaqur- `to worry about, be worried' N Ōrn. XVI, 5 (qaquy `worry, care, anxiety'), sargar- `to turn yellow' FK 13a: 5 (saxe `yellow'), yasār- `to become wet or tearful, to fill with tears' Sang. 332a: 19 (yaş `wet'). Transitive: oqar- `to put in order' Sang. 88a: 15 (oq `right, good').
Formation of Words

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 (tapš- 'to find something together with others'), tūšir- 'to cause to descend' H 50b: 10 (tūš- 'to descend'), yašur- 'to hide something' Maḥb. 49: 3 (cf. yašun- 'to hide'), yiṭir- 'to lose' Maḥb. 184: 18 (yiṭ- 'to get lost, go astray').

(2) -dur-/tur-/dūr-/tur-: causative: ačur- 'to cause to open' Sang. 31a: 18 (ač- 'to open'), aqur- 'to cause to flow' SS 64: 42 (aq- 'to flow'), atur- 'to horse, set on horseback' Kull. R 180b: 2 (atlan- 'to mount a horse'), bīdūr- 'to let know' Sang. 148b: 10 (bil- 'to know'), ketur-/ketur- 'to bring' H 24b: 9, 25b: 6 (ket- 'to come'), koydūr- 'to burn, set on fire' Maḥb. 15b: 18 (koy- 'to burn, be alight'), ol-dūr-/olṭūr- 'to kill' H 25b: 2 (ol- 'to die'), sevīdūr- 'to delight, gladden' Maḥb. 9: 14 (sevūn- 'to be pleased'), tōldur- 'to fill' H 37a: 15 (tol- 'to fill, become full'), yudur- 'to let wash' Sang. 347b: 6 (yu- 'to wash').

(3) -gar-/qar-/gār-/kār-, and -gur-/gūr-/gūr-/kūr-: causative: būtār- 'to finish, bring to an end' B lám. 206: 4 (būt- 'to come to an end, terminate'), ọtār- 'to make pass' H 49a: 5 'to dissaude from' Maḥb. 204: 13 (ọt- 'to pass'), tōygar- 'to satiate' Sang. 187b: 19 (toy- 'to be satiated'); azgur- 'to lead astray' Sang. 38b: 15 (az- 'to go astray'), yēt-kur- 'to cause to reach' Maḥb. 9: 12 (yet- 'to reach').

(4) -gula-/qula-/gūl-: frequentative or intensive: aqtula- 'to shoot many arrows' B 110a: 8 (at- 'to shoot'), ćapqula- 'to fight bitterly' Şayb. Vāmb. 94: 26 (ćap- 'to ride fast'), tartqula-š- 'to fight against one another, struggle' B 373b: 4 (tart- 'to pull').

(5) -guz-/śūr-: causative: kōrguz- 'to show' Maḥb. 7: 9 (kōr- 'to see'), olturguz- 'to seat'
yiraqlan- 'to retire to a distance, to draw away' B 43a: 7 (cf. yiraq 'far off, distant'), yuzlan- 'to go away, depart' Z 13a: 5, B3 116: 17, 'to meet face to face' Maḥb. 184: 20 (cf. yuz 'face').

(8) -q-  for- intensive: aqiq- 'to roam losing one's way' SS 181: 264 (aq- 'to lose one's way'), qaclin- 'to run for one's life' SS (qač- 'to flee, run away'), qizlaq- 'to get quite red' SS 113: 99, 'to get red-hot' Sang. 296b: 29 (qiz- id. ibid.).

(9) -sa/-sâ- (rare): desiderative: korsiš- 'to show' Sang. 304a: 16 (cf. Kāš. korsiš- 'to wish to see'), qapsa- 'to encompass' Sang. 264a: 29 (qap- 'to snatch, seize').

(10) -š-, -ši/-ši/-ši/-šq/-šq-: 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' Sayb. Vāmb. 94: 22 (čapgulaš- 'to fight, battle bitterly'), deyiš- (with inserted š-) 'to tell to one another' SS 190: 103 (de- 'to tell')Š, dostiš- 'to become friends/intimate with one another' QH 153: 2 (Pers. dost 'friend' + -š-, not used), gurdaš- 'to become dusty' B 127a: 13 (Pers. gard 'dust' + -š-, not used), inašt- 'to believe together' GN 100a: 6 (ina- 'to believe'), korsiš- 'to see one another, have an interview' H 55a: 14 (korsiš- 'to see'), quçuš- 'to embrace one another' H 59a: 2 (quč- 'to embrace'), gosliš- 'to agree together' Sayb. Vāmb. 94: 22, p. 94 (sözläš- 'to speak'), tarqaš- 'to part from one another, take leave of one another' GN 108b: 6 (targaš-'to part company, to separate'), uruš- 'to fight, battle' Z 263b: 8 (uru- 'to hit, beat'), yoluqš- 'to meet one another' Maḥb. 192: 20 (yoluq- 'to meet').

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

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

(7) -n-, -n/-in/-un/-in: reflexive or middle; primitive often not used: agžlanan- 'to mouth, take into one's mouth' B Sam. 4: 8 (cf. agž- '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'), küčlaš- 'to become strong or stronger' Z 23b: 17 (cf. küč 'strength'), örton- 'to burn, be on fire' Bāyq. Div. 4b: 5, 'to catch fire, go up in flames' Sang. 68b: 22, örton- id. GN 65b: 5 (örton- 'to inflame'), saqin- 'to think' Sang. 231b: 16 (Uig. Kāš. saqlaš- 'to meditate, reflect'), sığlaš- 'to take shelter or refuge' Z 21b: 9 (sığlaš- 'to go into'), tilin- 'to beg for himself' Maḥb. 192: 6 (tillaš- 'to beg, ask for'), yasan- 'to smarten, get oneself up' Maḥb. 169: 17 (yasaš- 'to dress up, smarten up').

(11) -ţ- (added to stems ending in vowel or ř): causative; primitive often not used: avut- 'to divert, distract by some pretence' Maḥb. 181: 13 (avu-ţ- 'to have the attention distracted, have the mind taken off'), čirmat- 'to cause to wind/unwrap round' Maḥb. 204: 6 (čirma- 'to wind/unwrap round'), mengžat- 'to compare, liken' OY 319b: 1 (mengža- 'to resemble, look like, be similar'), oḫšat- id. Maḥb. 157: 15 (oḫša- id.), oqut- 'to cause to read' Ḥ 66b: 6 (oqu- 'to read'), oyqat- 'to awaken' N ĞRh. XXIII, 2 (oyḵa-ţ- 'to wake up'), qorgut- 'to frighten' Maḥb. 181: 11 (qorg- 'to fear'), ušat- 'to break into small pieces' N ĞRh. XVIII, 5 (uša-l- 'to go to pieces'), yamat- 'to cause to patch' N ĞRh. XVIII, 6 (yama-ţ- 'to patch'), yarut- 'to light, illuminate' Maḥb. 206: 20 (yaru-ţ- 'to shine'), yūršt- 'to cause to walk, lead' Maḥb. 206: 16 (yūrš- 'to walk'); belgūrt- 'to make conscious' Sang. 149a: 22 (belgūr- 'to become conscious'), yalbart- 'to cause to entreat/implore' Ḥ 11b: 2 (yalbär- 'to entreat, implore'), közin yašart- 'to reduce to tears' Ḥ 47a: 6 (yašar- 'to become wet'), yūgurt- 'to cause to run' L Div. 43: 7 (yūgūr- 'to run'). Sometimes there is no difference of meaning between causative and primitive: gozqat- 'to stir up' Maḥb. 192: 11, Sang. 286b: 17 and gozqa- id. Sang. 286b: 17.

(12) -ţ-, -ț/-ț-/-uz-/-ūz/-ūţ: 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'), štiz- 'to miss, let slip' Sang. 59b: 18.

Formation of Words

(9t- '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 ayła- id. (Persian kardan 'to make'). E.g.: 'afti qil- 'to forgive' B 41a: 1 (Ar. 'afw, Pers. afti 'pardon, forgiveness'), āšāyīš qil- 'to rest' Z 41b: 18 (Pers. āšayiš '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'), goš qil- 'to hear' GN 56a: 1 (Pers. goš '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. raḥm, Pers. raḥm 'pity, compassion'), tabassum qil- 'to smile' GN 65a: 5 (Ar. tabassum 'a smiling, smile'), yād qil- 'to re-member' GN 100a: 8 (Pers. yād 'remembrance'); buz- uqluq qīl- 'to destroy, devastate' B 17b: 8 (buzuqluq 'destruction, ruin'), uruš qīl- 'to fight, battle' Z 21b: 1 below (uruš 'fight, combat, battle'), yaraš qīl- 'to agree, approve' Z 33a: 16 (yaraš 'consent, approval').

čāk et- 'to tear' Bāyg. Div. 233: 12 (Pers. čāk 'fissure, rupture'), ighār et- 'to show' Z 40b: 14 (Ar. ighār 'a revealing, discovering, manifestation'), parvāz ūyāl- 'to fly' Bāyg. Div. 232: 12 (Pers. parvāz 'flight'), pasand et- 'to approve' GN 62a: 2 (Pers. pašand 'approbation; approved'), qīl u qīl ūyāl- 'to converse, dispute, discuss' Isk. 209b: 14 (Ar. qīl u qīl 'conversation'), šarīf et- 'to explain' Bāyg. Div. 233: 10 (Ar. šarīf 'explanation, commentary'); asīg et- 'to
Formation of Words

(Pers. گلادزدان), یابحون یرت 'to make a night assault'
Z 38b: 9 (Pers. یابحون ژدان).

یام یرت 'to sorrow, be sorrowful' بیای. Div.
232: 9 (Pers. یام یوردن), یاساد یرت 'to envy' ژمل. S
772b: 27 (تاجک یاسباد یوردن), کوتک یرت 'to be beaten'
Z 55a: 4 (کوتک 'stick; bastinado'), تاکسیف یرت 'to grieve'
ماپی. 171: 16 (Pers. تاکسیف یوردن), یازم یرت 'to get/be wounded' ژمل. S 774b: 23 and یاردار یرت - id. ژمل. S
120b:19 (Pers. یازم یوردن).

یوسبی یرت 'to sorrow, grieve' ه ۷۳b: 15 (Pers.
یوسبی یوردن).

بیای یرت 'to call, invite' بیای. Div.
198: 9
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-1 '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', qušlar 'birds', rafiqlar 'companions', köngülär 'hearts', telbälär 'foolish people', yigitlär 'young men'.

a. Arabic words in broken plural sometimes also take the Turkic plural ending: ambiyālar (sing. nabī, plur. ambiyā) 'prophets' LN 143b: 6, avliyālar (sing. vāfi, plur. avliyā) 'saints' ibid., akābirlar (sing. kabīr, plur. akābir) 'grandees' H 49a: 12, havāsalar (sing. hasat, plur. havās) 'senses' Maḥb. 110: 8, mamāliklar (sing. mamālikat, plur. mamālik) 'countries' GN 67b: 4, marātiblar (sing. mārtāba, plur. marātib) 'degrees' Maḥb. 110: 8, mašāyiğlar (sing. şa'y, plur. maşāyiğ) 'sheiks' Z 6b: 19, mavālilar (sing. mavālā, plur. mavālī) 'lords, masters' Z 268a: 12, salāfînlar (sing. sultān, plur. salāfîn) 'sultans' TN 284b: 2.

b. The word beg 'prince' takes the Arabic plural feminine ending -ât, to which the Turkic plural ending -lar may also be added. This plural construction, however, occurs only in the following expressions: beg begät 'all of the princes' GN 80b: 10, or beglär va begätlar 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: ağamılar 'my elder brothers' H 60a: 5, demâ ağamılarğa '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 g: ini-si 'his younger brother'.

The possessive suffixes are:

<table>
<thead>
<tr>
<th>After vowels</th>
<th>After consonants</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -m</td>
<td>-im/-im/-um/-üm</td>
</tr>
<tr>
<td>2. -g</td>
<td>-ing/-ing/-ing/-üm</td>
</tr>
<tr>
<td>3. -s/-si</td>
<td>-i/-i</td>
</tr>
<tr>
<td>Pl. 1. -miž/-miž</td>
<td>-imiz/-imiz/-umiz/-ümiz, rarely -umuz/-umiz</td>
</tr>
<tr>
<td>2. -niž/-niž</td>
<td>-inizi/-inizi/-inizi/-ümizi, sometimes -umuz/-umizi</td>
</tr>
<tr>
<td>3. as in sg. 3 or -lär/-lärı</td>
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</tr>
</tbody>
</table>

Examples:

Sg. 1. ata-m 'my father', uygu-m 'my sleep', köüz-m 'my mirror, baş-im 'my head', til-im 'my tongue', og-um 'my arrow', köüz-üm 'my eye(s)';
Inflection and Related Syntax

L Div. 11: 4, G Örn. XXI, 1, firāq-um 'my separation' G Örn. XII, 1, āgz-um 'your (pl) mouth' G Div. 135b: 2, ˌāh-unīz 'our sigh' LN 154b: 10, cān-unīz 'our soul' LN 155a: 4. Moreover, the same authors sometimes use rounded connective vowels after labial consonants: lab-um 'your lip(s)' Sak. Div. 31a: 15, oram-um '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: insānīn biqat-ī 'the men's natural constitution' Bāyq. Ris. 2b: 3, hicrán qūlī-ī 'the sword of separation' N Örn. XXII, 2. In poetry, rarely, the possessive suffix is omitted: anda ki Yūsufnīng erdi rahguzār (for rahguzārī) 'there where Joseph's passage was, i.e., there where Joseph passed by' Ɋ 42b: 9.

d. The genitive of a personal pronoun may be used for emphasis or for contrast: bu mānīng kōnglām 'this my heart' G Örn. XLIV, 2, bir yī sañīng tengeŋnīn 'ibādatīn qīláhī 'let us worship your God for a year' TS II 306a: 10, ermās mānīng hām ihīyārīnda, aŋtī hām ihīyarinda 'it is neither in my power nor in his power' N Örn. XX, 8. The possessive suffix is sometimes omitted after biziš- 'our, of us': biziš kī (or kīsiīmīz) az 'our men are few' Z 211b: 2, biziš paygāmbarā (for paygāmbarimīza) 'to our Prophet' N Quatr. 97: 20, biziš urunīng (for urunīmīng) 'adīlīrī 'the tents of our tribe' B 183b: 10. The possessive suffix is also often omitted after ethnic names, e.g., tūrk lafzi 'the Turkic language' SS 201: 77, tūrkī lafzi 'the Persian language' SS 200: 72, fārsī til 'body' 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 Chagatai 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: zukl anîñî qêstîhê marghêb 'tyranny is desirable to his heart' Mašbî. 14: 4.

b. Predicate noun with or without verbs signifying 'to be, to become, to seem', etc.: 'alîl pêdîshah kûźgû ... dur 'a just padishah is (like) a mirror' Mašbî. 14: 3, nêma-i Yûsuq kûrûnûr 'this script' seems to be Joseph's letter' H 66b: 9.

c. Predicate object: anî pêdîshah qîldî 'he made him padishah' N Quatr. 52: 13.

36. Vocative, with or without ey, yâ, etc., in addressing a person: begîm, qulzê aţẢ bolmasta bolmas 'my prince, it is impossible to give a present to a slave' G Örn. XXIV, 1, ey Navaye, sen koştûl bêgin 'imûrat qîl 'O Navaye', cultivate the garden of heart' N Örn. VII, 7.

e. In statements of time (temporal nominative): têşû subh vasî umidî hêtûr-i násadima 'in the morning he descended in my sorrowful heart' Bâyq. Div. 148: 1, ol qê Qarsîda turdi 'he stayed in Karshi in that winter' Z 38a: 3, vêllar Hurasân šah-tîtâ hûkûmat qîldî 'he ruled on the throne of Korasan for years' Mac. 104b: 11.

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

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Yûsuq îsî toldî mašêmîm 'my sense of smell became filled with Joseph's odor' H 74a: 17.

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

Genitive

The genitive has the ending -nûng/-ning; after a rounded vowel sometimes also -nûng/-nûng: Têngûnûng 'of God', su-nûng 'of the water'; Hûsrav-nûng 'Khusrau's', qûya-nûng 'of the sun', qû-dûng 'of the bird', koûngûnûng 'of the heart', sêîrînûng 'of the poets'; ûtâm-nûng 'of my father', közûngûnûng 'of your (= thy) eye(s)', atînûng 'of his horse', közûmûnûng 'of your eye(s)', boynûng 'of your stature'; koûngûl-nûng TN 278a: 3, oq-nûng 'of the arrow' OY 320b: 9, Z 23a: 3, qul-nûng 'of the slave' TN 277b: 3, L Div. 16: 6, sêî-nûng 'of the word' TN 278a: 5, OY 271a: 2, urûnûnûng 'of the battle' Z 23a: 1, yûsûng-nûng 'of your (= thy) face' L Div. 9: 8, B Sam. 17: 2.

a. Sometimes -nî/-ni appears in the genitive instead of nûng/-nûng as in some Uzbek dialects of today, e.g., Afsîsîyab-nî qelî 'Afrasiyab's son' N Quatr. 53: 11, bir qirqavul-nî iskânâsi 'the thigh(s) of a pheasant' B 2b: 1, yêlûzîmûnûng-nî sababî 'the reason for your (= thy) weeping' H 57b: 5. Since the shortened genitive ending formally coincides with the accusative ending -nî/-ni, it also occurs that the accusative endings -nî/-ni and -n (this latter is used after the possessive suffix of the third person) sometimes appear in the function of the genitive suffix -nûng/-ning after the possessive suffix of the third person, i. e., -în I /-în I = -în I /-în I, e.g., yarar bu hasta koûngûl darîdâ oqîn (for oqînûng) yarasî 'the wound inflicted by your arrow (= glance) does this sick heart good' B Sam. 3: 11, pêdûnûnûng koûngîn ('for koûngînûng) quîzîn shîdîlîr 'they hunted the bird of the king's heart' Kull. S 748a: 15, 'izârnîn (for 'izârûnûng) aksîdîn kûn bûrî bolur 'the
sun becomes dazzled by the reflection of his face' GN 60b: 11, Mişr ulusî-n (for ulusî-nîng) bari 'the whole people of Egypt' H 37b: 6, ağalarî-n (for ağalarî-nîng) qatida 'beside his elder brothers' H 59a: 15, kišilari-nîng ažî-nî (for ažî-nîng) tavinî 'the noise of the horses of his men' B 119a: 3, beglär vâ bahâdurlarning barçan-nî (sic1, for barçan-nîng) köngül 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: atasî (for atasî-nîng) atî Farruh 'the name of his father is Farruh' GN 63b: 6, qalîlî edî râst bular (for bular-nîng) maksirdîn 'he was completely unaware of their machination' H 15a: 15, turbâdi tan çâk çâk çâk yîdî köngül 'the heart did not stay in the craked house of the body' FK 63b: 2; also in prose: 'All Calâyir (for Calâyir-nîng) oglî dur 'he is 'Ali Calâyir's son' Mac. 93a: 1.

c. Of two successive genitives one or both may take the suffix: köngülûm (for köngülûm-nîng) sîyi-nîng ešíkî 'the door of the house of my heart' Aata 267: 17, çâbûkûm-nîng ražî-nîng tuynagî 'the hoof(s) of my quick rider's horse' FK 72a: 6. Sometimes both genitives are unsuffixed: Yûsûf (for Yûsûfînîng) anasî (for anasî-nîng) qabadîn '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):  hükaym 'Ali Begninîng ini-si 'Husayn 'Ali Beg's younger brother' Mac. 93a: 2. It is sometimes separated from the possessed noun by other words: tømûng alar bilmûdî ta'birînî '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): goyçînîng itî 'the shepherd's dog' Kull. S 727b: 15, köngûlûmûng quşî 'the

bird of my heart' L Div. 71: 7, tûrkînîng oltûn casa-dîga rûh kîvîrdî 'he put new life into the dead body of the Turfic language' Bâyq. R 66a: 1, qurdašînîng ãglî 'the son of his brother' N Quatr. 43: 2, Sayîyd Şarîf-nîng Şarîdî erdi 'he was Sayîyd Şarî's disciple' Kull. R 66a: 11, annîng makûnîng bûzûrgûzâlînî 'the grandees of his kingdom' Kull. S 727b: 12, şahtarînîng zamânî 'the time of his reign' N Quatr. 43: 16, özînîng maça-vîlarînîn 'from his mathnawis' Bâyq. R 66a: 7, 'adînînîng âvâzašî 'the fame of his justice' H 50a: 4.

b. The subject of an action or condition (subjective genitive): atînîng yûrûşûgî baqtim 'I looked at the gait of his horse' OY 314a: 7, kâmîlî muradînlînîng irşâdî 'the direction of a perfect spiritual guide' Maḥb. 184: 21, qamûng şarîrînlînînîng mâmûdînî ol dur 'he is praised by all of the poets' LN 145a: 9, oq yaşînîng muça-rasînî 'the contest of the arrow and the bow' OY 321a: 10, suynînîng azî 'the scarcity of its water' B 325b: 11. The following is also a subjective genitive: gamasînîng za-ğmî 'the wound inflicted by his glance' L Div. 71: margin.

c. The object of an action (objective genitive): sânilînîng tengerînîng 'ibadatîn oltînîng 'let us worship your God' TS II 306a: 10, alarnînîng qatî fîkrîdî bolmînî 'he considered killing them' Kull. S 727b: 13, Kâlâmî-l'lâhînînîng takrâri 'the repetition of the word of God' Kull. R 153a: 25, tûmûng ta'birî 'the interpretation of (this) dream' H 33b: 9, annîng hidmatînînîng biz mûlî 'we are tired of serving him' H 11b: 9.

d. The whole, with words denoting a part (partitive genitive): eînîng ulûg kiçîgî 'big and little of the people' Z 49b: 3, Hindîstân eînînîng köprêkî 'the majority of the population of India' B 290a: 12, âdamînîng yah-širîgî 'the best (among the) men' Maḥb. 189: 2.

e. The genitive may also appear in predicate use (predicative genitive): bu maţla' bûcârînîng dur 'the following initiatory dictish is by the Master' Mac. 9a: 9.
Inflection and Related Syntax

‘he fell in love with Şirin’ N Quatr. 100: 13, şäh gažab etti ‘the shah became furious with his slave’ SS 183: 317, bu səzgä bût ‘believe these words be true’ FK 24a: 13, Təngirə gaşın ‘think of God’ H 12b: 16, bizing təngirəlimizga tapingil ‘worship our gods’ TŞ II 306a: 10, cəhän firibią baqmə ‘don’t bother about the treachery of the world’ Ub. Ü 35b: 10, əyərət əhliğa şüzəni qattım ‘I joined charitable people’ Maḥb. 7: 17, učramadım yaqəní koziğä ‘I did not meet his beautiful eyes’ L Div. 8: 2, qil an’ nətvənliqqa ‘attribute it to weakness’ SS 187: 36, əykliğa qəzi əxək tezəkigə ohu-şar ‘as to your shape, it looks like donkey dung’ Bāng. 335a: 9, əykələbığa maşgül boldi ‘he occupied himself with the preparation of the feast’ Z 12b: 19, əyəriğa ərgəndım ‘I got used to grieving for you’ FK 15b: 3, bu muñəzəra təşnifina şurü qildim ‘I set myself to describe this contest’ OY 314b: 5.

b. The word kekə takes the dative of a person with the nominative of a thing to express ‘to need, to have need of’: əQəbiğa öz fənnida həşəqat kekə ‘the physician has need of skill in his science’ Maḥb. 29: 8.

c. The dative used with verbs of motion denotes the place to which motion is directed (dative of place, lative): Bahğa bardı ‘he went to Balch’ Z 29b: 6, Hafirəgə keldi ‘he came to Herat’ Mac. 11a: 9, öz vəliyətə murəaca at qildi ‘he returned to his own province’ B 17b: 5.

With verbs of motion the indefinite case is sometimes used instead of the dative: Səmərgən bardı ‘he went to Samarkand’ B 38b: 2, andin Şirəx keldi ‘he came from there to Shiraz’ B 10a: 7.

d. The dative is often used with bar, yoq, dur, erər and similar words to denote the possessor (possessive dative): Sistən dərəğəsi ga milərdar curat yoq erəd ‘the prefect of Şistən had not so much courage’ Z 19a: 17, ‘fəzəğa mərətabl turur ‘love has degrees’ Maḥb. 110: 8, Hən Abul’ Şarəx farzand erər ‘he is Abul’-Həyr Khan’s son’ Sayb. Vāmb. 36: 20, ol ədəti ağa qarində
e. The dative is sometimes used to denote the agent of a passive action (dative of the agent): ol hâm atəsiniŋ qətiliŋ maqti bəldi 'he, too, was killed by the murderer of his father' Kull. S 66a: 21, fələk dəvgə qildi anı qəfi 'heaven had him killed by demons' N Quatr. 42: 7, şərəğa məndi bolup tur 'he is praised by the poets' Kull. S 66b: 4.

The dative of the agent is common with causative verbs to denote the subject of the simple verb: barəsiiqə vəsi şərəbı incir '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): agalariniŋ vasiqi maqqa bəfla 'forgive thy brothers' sin for my sake!' H 71b: 5, maqqa vəsiqə du 'a write a talisman for me!' N Örn. XIV, 4, özəqə sağınma ziyən, özəqə sud 'do not mean harm to others and good to yourself!' Maβ. 125b: 3, yaβ Wiki təngə ərəyi, yaβə qoldə cânə əsəyi 'a beautiful dress is an ornament to the body, a good companion is tranquility to the soul' Maβ. 191: 11-12, kəngül əxəngi bal erəngi davə dur 'your honey lips are medicine for the illness of the heart' LN 153a: 3, Navəyi cânə qəvi 'woe to Navəti's heart!' Maβ. 14: 17.

g. The dative may denote the standpoint of a person: hikən qiurda səna ən bəğanə ağa 'alə's-saviya 'when acting as judge, known and unknown are the same to him' Maβ. 25: 12, koñədən kəmtək və ələkə maqqa təng boלə ne təng '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): kərkmə bəy 'rich in beauty' G
Inflection and Related Syntax

könülüği-ni ‘your (= thy) heart’ inisi-ni ‘his younger brother’ ooq-i-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 yetî ağă inisiini dagî șitürdi ‘he also killed his seventeen brothers’ N Qwar. 106: 11, Işqârînî binâ qildî ‘he built Istatkhr’ N Qwar. 41: 2, buzdi köngliüm kişvärin hicrân șanlı ‘the grief of separation devastated the country of my heart’ FK 176: 10, atașî tahtînî bildî ‘he occupied his father’s throne’ N Qwar. 67: 19, çiyangûz dur bașînî ‘you will risk your head’ G Ön. XXII, 1, sormâ hâliminî ‘don’t ask after my situation’ B Sam. 10: 5, șahzâda atîn qiydî Farhâd ‘he gave the prince the name of Farhâd’ Kull. S 211a: 4, uyqiçi bahtîm qara saqinî dâyım tuș körâr ‘my sleeping fortune always dreams of his black hair’ L Div. 11: margin, qurq tört yaşida ‘alâm-i fânîni vadâ’ qildî ‘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: nîgârâ, alî köngliüm yûzûnî ali ‘O beauty, the red color of your face captured my heart’ TN 277a: 2, demâ kişigâ bu tușûrî ‘don’t tell anyone this, your dream’ H 5b: 5.

b. The objective accusative, when used indefinitely, takes no suffix: bir köprüg dagî yasandî ‘build one more bridge!’ N Qwar. 80: 14, ikkisî yâdi bilâ bir goş tut ‘give a cup in remembrance of both!’ Kull. S 217a: 8, atqâ egâr o yasadî ‘it was he who made saddles for horses’ N Qwar. 41: 16, bir gazalî bașla ‘begin a gazažal!’ 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 muňçaqarnî alaring șarîf ismi bilâ ibtidâ qîlildî (for qîldîm) ‘I have commenced this compendium with their noble names’

dardîma dur âsk ‘(my) tears are (caused) by my secret pain’ N Ön. XIII, 4, sargârîq qaldîm havâdiş kâcîğa ‘I turned pale at the blow of calamities’ N Ön. I, 1, kûlîr erdim burun Farhâd-i miskîn dâstânîga ‘at first I was laughing at the history of poor Farhâd’ BŞ I 237: 8, oî fathîga șûr qiliîp ‘thanking for this victory’ Z 38b: 19, yiqitlikîñä mağrûr 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): dînini dûnyâga satar ‘he sells his faith (religion) for the world’ Maß. 27: 14, cân be-rûr köngliüm libâs-i alîna bêhiytîyar ‘my heart gives its soul for your red garment without selfpossession’ Ub. Ü 32a: 3, bir tângâgâ arzîr ‘it is worth one (piece of) gold’ Mac. 83b: 2 below.

m. The dative sometimes occurs in expressions of time (dative of time): iki haftaça tartşay ‘not lasting two weeks, sooner/earlier than two weeks’ Z 273b: 1, kûndin kûngâ aštî hayratîm ‘my astonishment increased from day to day’ N Ön. 57: 17.

n. The verb sal- ‘to throw’ used with the dative means ‘to simulate, feign, sham’: özini telbâlîqga saldı ‘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): âlîmînî hayâtaq târcî qîlgân ma’nâ ‘the thought of preferring death to life’ Mac. 1113a: 5, Türk Sârtqa fayiq kelip tür ‘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: -ni/-ni: after the possessive suffix of the third person often -n: baș-ni ‘the head’, it-ni ‘the dog’, su-ni ‘the water’, bozung-ni ‘my throat’
42. The suffixes are: -da/-dā, after voiceless consonants (č, f, h, k, p, q, s, š, t) also -ta/-tā; in poetry after the possessive suffix of the third person often -nda/-ndā (with the so-called pronominal n): sunda 'in the water', kečā-dā 'in the night', ōlām-dā 'in the world', baštā 'in the head', halvāt-dā 'in solitude', altā yašām-dā 'at my age of six', köngl-dā 'in my heart', suyā-dā '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 Astarābdā vilayațida dur 'his tomb is probably in the province of Astarābād' Mac. 39a: 4, tanida cāmī yōg tur 'he has no soul in his body' LN 144b: 6, 'īṣq yōlkā ējašālar okūs turur 'on the way of love the dangers are numerous' L Div. 114: 5, ol ẖaṟatūnā ẖašar iċīdāki madrasaṣidā mudāris dur 'he is a teacher at the college of this saint in the town' Mac. 86a: 12, ol toyda Fārandiṇī kelgān el-čī ġaźār erdi 'the envoy of the Franks was present in this feast' Z 281b: 6, menda erūr bir gāz-i ībrī zābān 'there is a paper in the Hebrew language with me' Ḥ 69a: 13, Ḥaẓrat-i Şāhīb-Qirándā iki yūs kiṣidān artug kiši yōg erdi 'His Majesty the Lord of the happy conjunction (= Tamerlane) had no more than two hundred men' Z 38b: 15, Ťabārāni anḏī qatlı Buyūrāstqā mansūb dur 'in Ţabārā his murder is attributed to Buyūrāst' N Quatr. 44: 2, bu faḏīr arūz fannāda Mavlānānīq ṣāgīrdi men 'I am Mavlānā's disciple in the science of prosody' Mac. 10a: 7, tūrkeḏā ol ma'nāda bu maṣla 'bar in Turkish there is the following initiatory distich in this meaning' ML 78: 1, āḏ yūz va toqūz yīl uyrqā qalgīlār 'they were asleep for three hundred and nine years' TS I 296b: 14, tafakkurda 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): Kābilīdā kel-dā 'he came to Kabul' B 126b: 8, ġūl ẖaṟatūnī bardā Sūṣān Sūṣān went to ġūl' GN 63b: 8. Ballī čulğāsīdā kirdīlār 'they entered the plain of Balkh' Z 21a: 7, qoy-dī gār aģīsīdā bir āğīr tās 'he put a heavy stone at the opening of the cave' SS 122: 346, sofgrā ani ēḥā ičīdā sādīlār 'then they threw him into the well' Ḥ 8a: 8, yettīlār ol yerdā 'they got to that place' Ḥ 39a: 14, ẖaṭīrīda Ḥaẓrat-i Şāhīb-Qirān og yāy eligdīdā alḍī 'finally, His Majesty the Lord of the happy conjunction (= Tamerlane) took arrow and bow in his hand' Z 17a: 14, 'alāmā anḏing āvāzaṣā toldī 'his fame spread all over the world' Z 49b: 18, könglīdā ṭūṣī '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): kečādā 'at night' Z 33b: 5, yaṙim kečādā 'at midnight' B 118a: 1, ġār qanāfrū tũndā 'in every dark night' L Div. 18: margin, saharā 'at early dawn' LN 144a: 3, sahar vaqinda 'at the time of daybreak' LN 144a: 8, az vaqinda 'in a short time' GS Nur. 2b: 11, gavun maḥallīdā 'at the time when watermelon ripens' B 2a: 7, ġurb maḥallīdā 'at drinking drinks' B 18b: 14, ěšāb yilmanā kūzīdā 'in the fall of the same year' Z 50a: 9, uṣul ḡaṣā 'in the same winter' Z 30a: 16, uluq kūndā 'at Day of Judgment' LN 144a: 3, atasī tiriḏā 'in his father's lifetime' Z 9a: 19, sen bařīngdā 'while you live' Ub. 7a, kicikiktā ḏīlī 'he died

In Śībānī’s Divan, apart from the regular ablative ending -dīn/-dīn, we often meet the ending -dan/-dān (written ḍā'ī): qadrāt-ndān ‘from his omnipotence’ 3a: 9. The ending ḍā’ī 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): kemādīn čeqṭīlār ‘they disembarked from the ship’ SS 139: 385, keldi kannat ravazāsindin āb-i Kaysar sārī būr ‘a houri came from the garden of paradise toward the Kauthar river’ Atā’ī 270: 11, tevādīn özını ravān tašlādī ‘he threw himself from the camel quickly’ Ḥ 12b: 1, šabistānā kirdi tūṣūp taḥūdīn ‘he descended from his throne and entered the bed chamber’ Isk. 209b: 4, atdīn tūṣūp yaman ḡasta bōldī ‘he fell from the horse and became seriously ill’ Z 41b: 7.


The word denoting the way by which the motion takes place is put in the ablative: bāḥr yolādin hūṣqā bar- dī ‘he went on the pilgrimage by sea’ kull. S 161a: 10, Ḥucand suyīdīn kēcīp Taškanda tūsīlār ‘after crossing the Khojand River they stayed in Taškent’ Z 26a: 9, e-šīkīn kīr- ‘to go in by the door’ LN 144b: 3, Dilca qir- ḍūdīn őṭār erdīn ‘I made my way along the bank of the Tigris’ kull. S 137b: 19, qūl uṣā tūlār qališarindin ‘no bird can fly over its abysses’ Sayb. Vāmb. 86: 11, yāl- gūz bāq yolādin yūrīdīn va nečā kīšīn yuqārī yūlīn yībār- dī ‘he went alone by the garden way and sent a few men by the upper way’ Z 38b: 10.

Starting point: Ḥucandīn Samarqandīgī yīgīnmā bēš yīgāc yol dūr ‘Samarkand is a road of twenty-five yīgāc from Khojand’ B 4a: 3, Kešdīn Caiḥānqī ‘from Kesh
a beginning with me'! N Örn. XII, 5. Also in statements of time: bu vilâyatlar qadımdın türkâ' ta'allug bula kel-gân dur 'from of old these provinces have belonged to the Turks' B 224a: 12, taḥqîdîn aqaṃğâça 'from morning till evening' Maḥb. 49: 16.

b. Verbs signifying separation govern the ablative (ablative of separation): dûstîn ayîrîdî bu ẓârî-i ẓafîr 'this cruel fate separated (me) from (my) friend' G Div. 97b: 4, elînîn âvâra bolgân 'one who wanders away from his home' LN 144b: 4, yoldîn aziyî miskîn köşğîl 'the poor heart lost its way' L Div. 101: margın, badnâm-ğînîn halâs bolûdî 'he became saved from a bad name' B 20b: 5, darâhîn tûbidîn gongârmaq 'to tear up the tree by the roots' Kull. R 60a: 25, âh-i hayvân den lakibûn üz umûd 'give up hope of his lips, which are similar to the water of life' FK 42a: 11, bulut ičrâ vaşınur ay yûzûndîn 'the moon hides in the clouds from your face' LN 145b: 11.

Verbs of renouncing, abstaining, refusing, etc., take the ablative of separation: hâcînemâsîn bulârdîn ayâmas erdi 'he refused them nothing of that which belonged to him' Mac. 24b: 8, elîgî yudum càndîn 'I despised of life' SS 116: 177, ol taklîfîn kefû 'he receded from the proposal' N Quatr. 56: 5, mümkin ermâs hâr kişîgî ẓamâk ẓuz mu'tûdidîn 'it is not possible for everyone to give up his custom' Bâyq. Div. 255: 6, sözûndîn tana sen 'you deny your words' G Div. 107b: 5.

Verbs of protecting, bewaring: ḥazândîn asrâqîl ol tâza gûlni 'protect this fresh rose from the fall' GN 61a: 2, muhârîz bû ṣûla-i âhûndîn '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 -siz, -bê, -nâ): til ânîng vaşfîdîn erûr 'âcîz 'the tongue is unable to praise it' SS 200: 57; balâgat hîyasîdîn ʿarî 'free from the flourish of rhetoric' ML 74: 2, yollar qaraqîdîn hâtî 'the roads are free from brigands' Mâḥb. 10: 14, ermâs men afgândîn yîrâq 'I am not free from lamentation' L Div. 96: margın, bu.
of soul is left in Gadā’s body’ G Örn. L, 9, oł ikkidin namūna bu vägalik dur ‘a sample of both is this handkerchief’ BS II 325: 6, őşrav erdi, şahlardin tag ‘there was a ruler, unrivalled among the shahs’ SS 126: 2.

The word denoting the part may be omitted: andi Nuh ayladdin dep durlar ‘he is said to be one of Noah’s children’ N Quar. 7, váh camenti mayidin hâm tât ‘try some wine from the cup of faithfulness, too’ Ata‘ 271: 6, bu tarcamadin öksüttüm ‘I omitted something from the translation’ Kull. R 56a: 3.

Verbs or adjectives of sharing take the partitive ablative: sâqî va muʿrrib bazm va samâhedin bahra aldîm ‘I took part in the convivial meeting of the cupbearer and in the musical performance of the musician’ Maḥb. 7: 13, muwīd muşannaftî bar, kim ‘ulamâ andîn 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 golâp ‘leading me by the hand’ B 108b: 9, şûî väzidin ‘he kissed him on the face’ Şayb. Vâmb. 58: 55.

1. The ablative is sometimes used to denote the means or instrument of an action (ablative of means or instrument): bir şâgirdinin visasamqâna yîbarip erdi ‘he had sent it to me by a disciple of his’ Kull. R 66a: 20, yarâtî qudratîn şahdî ‘asal ‘He created the honeycomb and honey by His power’ LN 142b: 9, ‘ulamîna ca- mîhînîn yarq qîldî ‘he made the world bright by his beauty’ Z 21b: 7, Şûsan tîldîn ‘ugr qoldî ‘he begged pardon by (the tongue of) Şûsan’ GN 65a: 7.

With verbs and adjectives of filling, abounding, etc.: bağrîn qaamîn közk tîldî ‘my eyes filled with the blood of my heart’ TN 285b: 5 (tol- often takes the indefinite case), sandal vîgaçîdin tola vûk ‘a load full of sandalwood’ SS 167: 238, vûz tûmân fayidalardin mamlû ‘full of innumerable advantages’ FK 214a: 9, hân-lî hayâtî- din 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 sendin̂în ki mahabbat cā̱mīdīn ičsā̱ng šārābī 'I want you to drink some wine out of the cup of love' LN 144b: 11, közdīn tōkī ya̱s 'he shed tears from his eyes' Ḥ 31a: 9, ǧam-zāng qa̱čān ki qa̱s yaśādīn nāvākī atār 'when your glance shoots an arrow out of the bow of the eyebrow' G Div. 110a: 10, yaš ornīdī gā̱n sa̱šfī qa̱ragdīn 'he shed blood instead of tears from his eyes' GN 63b: 10.

The ablative of means is found with words signifying intention, purpose: bārī ašārinīdīn maqṣūd insān erdī 'the purpose of the whole creation was the man' Bāyq. R 2a: 1, alfāz u ʿibāratādīn murād maʿnā dur 'by words and expressions sense is to be meant' N Quar. 3: 10, elgā lutf ʿetāmkādīn ār cāmīn almāq dur gāraž '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): yaqān bāšānī yāsī ʿašri ʿay-lādīlīr 'again they took other measures' Šayb. Vām. 131, XXXVII, 2, kūsā ʿašāk yālīdīn, ne ʿacāb '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): ayyātīn munīcā dāstä̱n mendīn 'you told so many stories about me' SS 201: 79, ʿollūmīn emdī demāngīz soz 'don't speak about death now' 'Ub. ʿU 36b: 5, andīn ʿabar berūr 'he gives news of him' Māb. 10: 2, alarnī bu āḥālāt āgān qīmaq vāčīb kōrīndī 'it seemed necessary to enlighten them concerning these circumstances' Māb. 8: 16, sorsāng Aṭāʾī ḥālīdīn 'if you ask about Aṭāʾīs state' Aṭāʾī 269: 13, Ḥaq sōzārīlīndīn yād qīl 'remember the words of God 'Sīb. Div. 2b: 3.

Equative

46. Suffixes: -čā/-čà; in poetry after the possessive suffix of the third person also -nčā/-nčà; tofrāg-čā 'like earth', it-čā 'like a dog', bārī-nčā '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.: qīlā bēlimī 'your waist is as thin as hair' L Div. 74: 6, hār bīrī bir čūpūq yumurītāšā 'each of them is like a sparrow egg' N Quar. 103: 4, eṣikindī tīcā hām būlūmī bīzgā iṭībār 'at your door we had not so much respect as a dog had' L Div. 79: 8, rubī-i maskūnda Samārāqānā ḫājīf šāhār kāmāq dur 'there are very few such lovely cities as Samarqand in the world' B 44b: 4, ṭūzi ḥālārīmīn aṭīcā aŋgā pīl 'he has as many elephants as other rulers have horses' SS 126: 4, salāmīn rasmiča 'with royal ceremony' GN 96a: 3, imkānī bārīčā 'as far as possible' B 60a: 3, du ʾācī men tanīm bārīnča sizgā 'I will pray for you all my life' LN 155b: 10, cān bārīnča 'all his life' L Div. 104: 1, cānnīmīz bārīnča 'all our life' Šayb. Vām. 106: 12, bu dāhr bārīča 'to the world's end' BS ʿU 327: 10, keynīča yēt- 'to go after, follow' Kull. R 204a: 3, ʾozgačā 'differently, in another manner'; different': bolsa bāhīm ʾozgačā, 'ayb etmaqīz 'don't blame me if my condition is changed' Bāyq. Div. 141: 8. Fossilized in bārīča 'all, whole'.

b. The equative suffix added to numerals denotes an approximative number: ikī mīrgāī nōkārī bar ēdi 'he had about two thousand soldiers' Šayb. Vām. 176: 19. The suffix may also be attached to the substantive preceded by a numeral: on kūnča 'in about ten days' GN 89b: 7, tūrtī kūndāča 'in about four days' B 13a: 9.

c. The equative suffix is often added to the daative to designate the end or goal toward which an action tends (terminative): yārim kūntāča 'until noon' Isk. 209b: 19, otuʿ yaqāq yaqtingāča nāzm etmaq dur ērdī 'he wrote no poem until about the age of thirty' Māc. 60b: 3, qiyašātīgāča 'to the world's end' Māc. 36: 2, yōl yūrūp kečā suhī čaqīgača yettilār šaharmīn ʾiqlīgača 'they traveled at night and arrived at the limits of the town in the morning' SS 139: 387.
48. Suffixes:
   a. -ә, -әә/-әән/-әән (fossilized): barqalarin qaçti 'all of them ran away' H 64b: 3, boldu bu sözün barqin šadmân 'all of them were glad of these words' H 78b: 6, birin birin, birin ikin (section 57 c), ikävlän (section 56 c), köqülm tilärin baqin adä ğiligä sen 'fulfill the wish of my heart properly' BŠ II 318: 17, tóbän qara yerqä kirdi 'the arrow plunged head-first into the black earth' OY 320b: 10, baš tóbän 'head-first' Kull. S 180b: 5, ğin sipähini valğuzun buzdum 'I alone defeated the Chinese cavalry' SS 68: 65, aldän köngümnä baqip oğrin 'you captured my heart by casting a furtive look (at me)' L Div. 107: 3. Added to the equative: köqgükän gopog 'jumping with nothing but a shirt on him' B 110a: 7. Added to the privative suffix: qulsizän sulqän höf ermişä 'it is not good for a sultan to be without a slave' TN 283a: 3, susizän әl- 'to die of thirst' L Div. 50b: 8, šaqsizän 'without doubt' G Div. 107a: 11, heč šaqsizän id. SS III: 41.

Directive
49. Suffixes: -ra/-rä, -ği/gari/-gari (fossilized, rare): songra 'after', lgiäri 'forward, ahead', tašra 'outside', yoğqari/yogari 'upwards'.

Persian Decensional Elements
50. The Persian decensional elements yâ-i vaḥdat (the yâ of unity), and yâ-i išârat (the demonstrative yâ) are sometimes added to Turkic words: tutuğ âbudây oğlu 'God took himself a son' TŠ I 296a: 16, bir quyädi dur Husaynî 'Ēsgâ Husaynî's love is a sun-like beauty' Bâyq. Div. 197: 121, här quäq 'Anqâq degül dur' each bird is not an Anka' G Örn. XX, 3, här qü, kim alar sarî attiq 'each arrow that he shot at them' SS 146: 52.

51. The išârat is rarely added to a Turkic word: yarîğ-i iäştîg bila sulqän-i âlam men 'I am the ruler of the world by the decree of my love toward you' G Örn. XLVIII, 8. On the other hand, išârat constructions with a Turkic word as a second element are common: kişvär-i körk 'the country of beauty' G Div. 99a: 11, švâra-i yazı 'the vagabond of the lea' BŠ II 325: 19.

Adjective
52. Declension. Adjectives are only declined when used as substantives: az væ köpîn tafaüti 'the difference between few and much' Kull. S 746b: 7, vaşhät và muğlalat aqpun sulmuneš šarbatı bila çüčug qildär 'they sweetened the bitterness of wildness and hostility with the sherbet of peace' Z 22a: 15, yolünüq yiryaq yavuqün bilmây 'without knowing whether the way is far or near' B 150a: 8.

53. Comparison
a. The comparison is formed by adding -raq/-räg/-räk to the adjective: az-raq 'less, fewer', köp-räk 'more', kiş-räk 'smaller', saviq-raq 'colder'. The comparative suffix may also be added to Arabic and Persian comparatives: azfûn-raq or fusûn-raq 'more, greater' (Pers. azfûn, fusûn id.), așâb-raq 'truer, more accurate' (Ar. așâb id.), battar-raq 'worse, more villainous' (Pers. bıdtar id.), bih-räk 'better' (Pers. bıh id.).

With comparatives the thing to which anything is compared is put in the ablative: agraq qardin 'more white than snow' TŠ II 305b: 25, bımbûråq ipardin 'more fragrant than musk' ibid., mušküdên uluqraq 'bigger than a cat' B 135a: 8, Şhâ Câsimän körp yaşîraq dur 'he is much better than Shah Qâsim' Mac. 77b: 4. The comparative suffix may be omitted: âşiglärqâ višûln yaşîhi hircän 'separation is better for lovers than union' LN 149a:6.
Sometimes the adverb preceding the adjective takes the comparative suffix: köprük muhtıclar 'the more indigent ones' N Quatr. 91: 19.

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


b. The superlative is expressed by periphrasis:

eng maḥbūbunğã nażãra qil 'look at what you like best'

Kull. S 55b: 1 below, adəminçeg yahşiraqti 'the best man'

Maḥb. 189: 12, bari oğlanlaridin uluği 'his eldest son'

B 18a: 11, baridin kičık qiz 'the youngest daughter' B 20a: 9.


Numerals

54. Cardinals.

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

1. bir
2. ıki, ıikki
3. üç
4. tört
5. beş
6. altı
7. yetı, yetti
8. sekiz, sekkiz
9. toquz, toqquz
10. on
20. yigirmi, yigirmä
30. otuz, ottuz
40. qırq
50. elliq/k
60. altımiş, altımiš
70. yetimiş, yetimiš
80. seksän
90. toqsan

The hundreds and thousands are: 100 yüz, rarely üz (cf. Mab. 108: 19), 300 üç yüz, rarely üç üz (cf. Mab. 108: 21), 1000 ming, in poetry also həzär ('Pers. 10,000 on ming or tūmān ('Pers. 18,000 on sekiz ming, 100,000 yüz ming, on tūmān, in poetry also şad həzār ('Pers. 300,000 üçüz ming H 37a: 2, 1,000,000 yüz tūmān, on lāk, 1,000,000,000 yüz ming tūmān. The numerals yüz ming, yüz tūmān, yüz ming tūmān are often used in poetry meaning 'endless, innumerable': yüz ming ıqqıy anduñ 'endless grief and anxiety', yüz tūmañ mihnat 'endless affliction', yüz ming tūmān 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', ming beş yüz seksän tört '1,584' B 47a: 1, yigirmi ikki ming tört yüz seksän beş '22,485' Mac. 97a: 12. Units are sometimes connected by ve 'and': üç yüz ve toquz '309' TŞ I 296b: 14, qırq ve yetı '47' N Quatr. 68: 16.

b. Cardinals, when used as substantives, take possessive and case suffixes: çerigniš savkat ve cur-aplari biri ming boldi 'the power and boldness of the army became thousandfold' (literally: one of ... became
Inflection and Related Syntax

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

(1) 'one': oyya qa'an ham'il erur bir sutun
‘when a house is supported by one column’ Kull S. 184a: 12;

(2) indefinite article: bar edi bir bësad bir

(3) 'firstly'... 'secondly' (in enumeration):

(4) 'once': kögün gër bir qiya baga, halâ-yiqi qirar gamzand 'if your eyes look once slantwise,
your glance kills people’ G Div. 108a: 10; also at the beginning
of a tale: dedi: bar edê yê bir yog edê ‘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: mubarram ayînîng törtidâ 'on the fourth
of the month of Mu'harram' B 216b: 12, tariq toqquz yûz
on birda ‘in the year of 911’ B 11a: 5, sîsâna bûni ramaça'n
ayînî (= ayînîng) bevida tariq sekkiz yûz toqsan toqquad
‘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 vâqi'a ramaça'nîng avvalida tariq
yetti yûz alîmî vê altida yilan yilda vâqi' boldî ‘this e-
vent 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
nominate takes the possessive suffix of the third person:
neçû oğsâm, ayîtman mingdû birin 'much as I praise
(him), I cannot tell one thousandth of it' GN 75a: 2, vaq-
inîng mingdû biri ayîltmamagay ‘not even one thousandth
of his qualities will be narrated' Kull. R 54a: 21; or by
cardinals + dîlê 'part': bu ummatîng tört dîlêdîn bir

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1 thousand) Z 23b: 18, bayti bê minggâ tarti 'adadîn '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 yil 'seven fat cows — he said — are (mean) seven
years' H 34b: 8, uc yûz Ôzbekîyêbûndi sultan 'the sultan
sent three hundred Uzbek's' Sayûb. Vûmb. 56: 23.
The plural after numerals is used when plurality is em-
phasized: iki âgalarindin an köprêk sever edî '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
iki kûn 'one or two days' N Div. 26b: 8, uc yûz yûl mu-
din burunraq 'three or four years ago' B 17a: 2, tûli tab-
mînân on tört on bê gari bolgay 'its length is about four-
teen or fifteen ells' B 47a: 11, tört bê ming kişî birlâ
Bäqî keldi 'Bäqî came with four or five thousand men'
Sayûb. Vûmb. 56: 22; sometimes yê 'or' is used in
English: tört yê bê yaşlarida 'at his age of four or five'
Kull. R 759a: 21;

(2) by adding the suffix -ça/-ça to the numer-
al: ikiy yûzçê bîdên yigîtîr 'about two hundred handsome
youths' B 110: 4, or by -ça/-ça çagîlîq: yûzcê çagîlîq ki-
şî 'about one hundred men' B 106b: 14;

(3) by yavuq or yavuqça 'near' added to the da-
tive of the numeral: uc yûz minggê yavuq 'near upon
three hundred thousand' B 12a: 12, ikiy yîlga yavuqça
paddshîlîq qildî 'he ruled for approximately two years' B
50b: 4, minggê yavuqça kişî 'approximately one thousand
men' B 52a: 3;

(4) by bir nemê 'something': šâpûrûng sul-
tanatî bê yil vê bir nemê erdi 'Shapur's dominion last-
ed for five years or so' N Quatr. 85: 4;

(5) by neçê 'a few': neçê ming çerîq qaçî 'a
few thousands of soldiers ran away' Z 24a: 11.
Inflection and Related Syntax

<table>
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<tr>
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<th>Related Syntax</th>
<th>Numerical</th>
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<tr>
<td>onunči</td>
<td>onlanči</td>
<td>the tenth</td>
</tr>
<tr>
<td>(Maḥb. 599b: 11)</td>
<td>(Maḥb. Ū 571a: 16)</td>
<td></td>
</tr>
<tr>
<td>on birinči</td>
<td>on birlanči</td>
<td>the eleventh</td>
</tr>
<tr>
<td>(Maḥb. Ū 571a: 16)</td>
<td>(Maḥb. Ū 571b: 6)</td>
<td></td>
</tr>
<tr>
<td>on ikinči</td>
<td>on ikilanči</td>
<td>the twelfth</td>
</tr>
<tr>
<td>(Maḥb. Ū 571b: 6)</td>
<td>(Maḥb. 38: 1)</td>
<td>the twentieth</td>
</tr>
<tr>
<td>yigirmalanči</td>
<td>(Maḥb. 39: 1)</td>
<td>the twenty-first</td>
</tr>
<tr>
<td>(Maḥb. 50: 5)</td>
<td>(Maḥb. Ū 580a: 10)</td>
<td>the thirtieth</td>
</tr>
<tr>
<td>otuzunči</td>
<td>otuzlanči</td>
<td>the thirty-first</td>
</tr>
<tr>
<td>(Maḥb. Ū 580a: 10)</td>
<td>(Maḥb. 52: 1)</td>
<td>the thirty-first</td>
</tr>
<tr>
<td>otuz birinči</td>
<td>otuz lanči</td>
<td>the thirty-second</td>
</tr>
<tr>
<td>(Maḥb. 54: 5)</td>
<td>(Maḥb. Ū 586a: 6 below)</td>
<td></td>
</tr>
<tr>
<td>otuz sekizlanči</td>
<td>(Maḥb. Ū 586a: 6 below)</td>
<td>the thirty-eighth</td>
</tr>
<tr>
<td>(Maḥb. 70: 16)</td>
<td>(Maḥb. 587: 7)</td>
<td></td>
</tr>
<tr>
<td>qirγınči</td>
<td>qirγlanči</td>
<td>the fortieth</td>
</tr>
</tbody>
</table>

Likewise ortanči ‘the middle’: anıŋ üç oglı bar erdi: ... ortančisi Tūr ‘he had three sons: the middle of them (was) Tūr’ N Quatr. 46: 7.

Avvalgī and burunγī are more used than birinči: avvalgī bāb ‘Chapter One’ Maḥb. 73: 4, avvalgī faṣl id. Maḥb. 9: 17, avvalgī qūsm ‘Part One’ Maḥb. 9: 7, Ardāsīr Bābak Samānīlarnın avvalgī pādānī dur ‘A. B. is the first ruler of the Samanids’ N Quatr. 71: 10, Furs salāṣinini tört ǰabaga qilip durlar: burunγī ǰabaga Pēš-dādīlar 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, bešümčisi, altümči, yetimčisi, sekillimčisi.
56. Collective numerals are formed:
   a. by -av/āv (< -āgu/-āgū): birāv 'someone',
      in negative sentences 'nobody, no one': ūšбу dam keldi
      birāv hān qatīga 'at this moment someone came to the
      Khan' Sayb. Vāmb. 56: 29, ol kalāgpālarnī birāv qoru-
      mas 'nobody reads these (scripts resembling) feet of
      crow' N Quatr. 5: 15, ikāv 'both': ikāv qāqīp Qazvīngā
      keldīr 'both escaped and came to Kāzvin' N Quatr. 82:
      11, siz ikāv bir atamīg oğli siz 'both of you are the
      sons of the same father' Sayb. Vāmb. 180: 49; ʿūcāv 'three
      together, the three of them': mamālikin ʿūcāvgā qismat
      qildi 'he divided his countries among the three of them
      (i.e., among his three sons)' N Quatr. 4b: 7.
   b. by -la(si)/-lā(si) or -ūla(si): ikālāsi 'both of
      them': ulūq qardaš vā kīčik qardašīni ikālāsin birādar
      derlār 'both the elder brother and the younger brother
      are called brother' N Quatr. 14: 18; tūrtālā 'four togeth-
      er, all four': hār rubāʿīnīg tūrtālā miṣrāfī 'all four
   c. by -avla(n)/-āvlā(n): ikāvlā(n) 'both': kemāqā
      qoydīlār ikāvlā qadam 'both of them embarked' SS 167:
      23b, ikāvlān ašār erdi ʿaʿām 'they ate by twos' H 57b:
      14.

57. Distributive numerals are formed:
   a. by adding -ar/-ār to numbers ending in a con-
      sonant, or -żar/-żār to those ending in a vowel, except
      iki: birār 'one each', ikīrār (by analogy to birār) 'two
      each' B 94b: 9 or ikīlār B 51a: 11, ʿūcār 'three each',
      bēshār 'five each', altīsār 'six each', yetīsār 'seven
      each', vigirmīsār 'twenty each', altīmiṣār 'sixty each',
      yūzār 'one hundred each': ol furṣatlarā birār ikīrār
      bayt aytur edim 'at that time I used to write one or two
      distichs each' B 87a: 11, birār ikīlār qāmcqāqā yūz qoy-
      dīlār 'they began to run away one by one or two by two'
      B 57a: 11.
   b. by repeating the number: bir bir varaq muṭā-
      laʿa qildi Gadā barīn: dēvān-i kūrk idindā seni tāpū

Inflection and Related Syntax

intīḥāb '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: Moğul-
      nīn̄g čaqqunčīsī birin ikin čerignīg keydin kilīp 'the
      raiders of the Mongols followed the army one by one or
      two by two' B 19b: 1, baʿzīlārinī birin vilāyatqā
      parīsan qildi 'he dispersed some of them by one or two
      over the land' B 10a: 3.

58. Indefinite numbers: az 'few', barça 'all, whole',
   barī id., (bir) nekā 'some, several', camī 'all, whole',
   cumla id., čoq/čoq (< Azerb., only in poetry) 'much,
   many', hamusī (archaic) 'all', kōp 'much, many', ʿūkūš
   id., qalīn 'many, numerous' (qalīn kišisīn Balqā yī-
   bārdī 'he sent many of his men to Balkh' Z 57a: 1 be-
   low), qamug/g (before Navā) 'whole', tamām id., tū-
   kāl (rare) id.

Pronouns

Personal Pronouns

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>men I</td>
<td>biz, bizlār we</td>
</tr>
<tr>
<td>Gen.</td>
<td>mānīng, menīng</td>
<td>biz(ī)ng of us of me</td>
</tr>
<tr>
<td>Dat.</td>
<td>mangā to me</td>
<td>bizgā to us</td>
</tr>
<tr>
<td>Acc.</td>
<td>menī me</td>
<td>biznī us</td>
</tr>
<tr>
<td>Loc.</td>
<td>mendā on me</td>
<td>bizdā on us</td>
</tr>
<tr>
<td>Abl.</td>
<td>mendin from me</td>
<td>bizdin from us</td>
</tr>
</tbody>
</table>
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Demonstrative Pronouns

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bu</td>
<td>bular</td>
</tr>
<tr>
<td>Gen.</td>
<td>munūnūg</td>
<td>bularnūnūg</td>
</tr>
<tr>
<td>Dat.</td>
<td>munūg</td>
<td>bulargā</td>
</tr>
<tr>
<td>Acc.</td>
<td>munī</td>
<td>bularnī</td>
</tr>
<tr>
<td>Loc.</td>
<td>mundā</td>
<td>bularda</td>
</tr>
<tr>
<td>Abl.</td>
<td>mundūnūg</td>
<td>bulardūn</td>
</tr>
<tr>
<td>Nom.</td>
<td>ol</td>
<td>alar (before Navāt olar)</td>
</tr>
<tr>
<td>Gen.</td>
<td>anīnūg</td>
<td>alarnīng</td>
</tr>
<tr>
<td>Dat.</td>
<td>anīgūg</td>
<td>alargā</td>
</tr>
<tr>
<td>Acc.</td>
<td>anī</td>
<td>alarnī</td>
</tr>
<tr>
<td>Loc.</td>
<td>anda</td>
<td>alarda</td>
</tr>
<tr>
<td>Abl.</td>
<td>andūnūg</td>
<td>alardūn</td>
</tr>
</tbody>
</table>

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

Bu and ol, before proper names, serve as definite articles: yūzūn bu Zalība sarī 'go to Zulaykha!' Ḥ 44a: 16, boldū bu Kanān sarī Samūnūn ravān 'Simon departed to Canaan' Ḥ 67b: 2, Miṣr šāhū bolmasun ol Yūsufum 'could it be that my Joseph is the king of Egypt?' Ḥ 67b: 11.

Bu often points forward to what follows: faqīrīnūg bu maṭla'ī mašhūr dur kim: ... 'my following initiatory
distich is well-known...' N Quatr. 10: 5, biziğä mağlayat bu turur, kim şahr-ımızı saqlaqay 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 ani (cf. section 36 a); ani (instead of aning) bilän 'with it' Z 40a: 2.

Locative: mundä means also 'here'; mundä kelip siz 'you have come here' H 54b: 11, and anda 'there; then, at that time': här musäfir kelsä, anda istiråhat qilur 'every passenger who comes takes a rest there' B 3a: 7, Yusuf paygämbar 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: hamåsa mundin vel bar 'the wind always blows from here' B 4b: 4, andin kelür men 'I am coming from there' GN 55b: 7.

Instrumental (rare): anfin '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 munčag 'alam 'the world is not worth so much' FK 10a: 12.

Privative: munchin 'without this', anexin 'without it, that'.

61. Other demonstrative pronouns are: ušbu '(just) this' and ušal, ušol '(just) that' (formed from the simple form with the deictic particle uš): ušbu maraq 'içliçin sen ne bilir sen, ey jabi 'what do you know about the remedy for this illness, O doctor!' G Örn. XLV, 4, ušbu ne zebä çamal erür 'what a perfect beauty is this!' G Örn. XVIII, 1, kordüm ušal Yusuf-i dilçastan 'I saw that afflicted Joseph' H 22a: 1, ušol muddatča ba muddatgača 'from that time up to the present' B 41a: 5, ušmundu 'just here', ušanda 'just there', ušandin 'just from there', ušanča 'quite as much', ušmundag/q, ušandag/q 'in the same way: just as much'.

hambu, hamın (< Pers.) 'even this, this same': hambu yerä olğylär 'they shall die in this very same place' TŞ I 297b: 18, hamın og tur mäsä dunyäda dilhâh 'exactly this is my heart's desire in the world' G Div. 149a: 5.

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

bu biri 'this one', ol biri 'the other': bu biri öz hälîga mätam tutup, ol biri târk-i barî 'alam 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:

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. özüm myself</td>
<td>1. özümiz</td>
</tr>
<tr>
<td>2. özüğ</td>
<td>2. özüngiz</td>
</tr>
<tr>
<td>3. öz</td>
<td>3. özlıri, özlır</td>
</tr>
</tbody>
</table>

ÖZüm özümni bilän 'I myself do not know myself' Şib. Div. 52b: 11, yaḥsiläriniği qaşida özümni pâmûş āylägii 'in the presence of distinguished people keep silence' (silence yourself) 'Ub. Ü 34a: 6, ol Camâidni daf qülip özı sažanat taṣćiqa oltduri 'he expelled Camâid and mounted the king's throne himself' N Quatr. 44: 12, sızı tilây dur bu zamân şäh özı 'the king himself asks you to come immediately' H 35a: 17, Özín daryâga sâldi 'he threw himself into the river' B 29a: 11, özindin bar- 'to lose consciousness, faint' H 37a: 10, özüğä kel-'to regain consciousness' H 11a: 8, qüldül öz-lärqâ-... Yağüb sızini imâm 'they followed Jacob's words' H 56a: 11.
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nečä tartay mihrsiz cânnän cafäsän 'how shall I endure
the cruelty of an unkind sweetheart?' 'Ub. Ü 61b: 9, nečä
yil dur ki atač fuvrt olđi 'how many years ago did your
father die?' Sayb. Vâm. 44: 2, nečägä 'how long?,
till when?', nečük (< nečä og) 'how?', nečükön 'why?,
how?', nečüdän mıcıdärängiz yrag turur 'why are
your mosques far distant?' Mirācānāma Fatih 12a: 11,
fâlak nečükön bâldi gâflî, ki tuştî ikki yâr andag muqâbîl
'how was heaven so unaware that the two lovers could
meet in this way?' GN 85b: 5, netük (< netä ök) 'how?',
netük men naqî etây Mâni iśidîn 'how shall I speak of
Mâni's work?' Dâhn. 271a: 4, ničûn, nâčûn (Sîb. Div.
12a: 4) 'why?'.

c. Interrogatives formed from the stem qa-
gay/qayan 'which?', gay parîpâyîkârgä der sen 'to which
fairy-faced one do you tell it?' N Div. 24a: 9, qaysi bi-
'which?', qayşi bir dârdîmî aytaş 'which of my pains
shall I speak of? 'Ub. T 31b: 8, qâcan 'when?', qanî
'where?', âh qanî Yusuf 'ah, where is Joseph?' H 55a:
8, qanda/qayda 'where?', qayda ketâr sen 'where are
you going?' H 27b: 15, qayan/qayangâ 'where, to what
place?', bu yol qayangâ barûr eĸän 'I wonder where this
road goes' B 97b: 4, qandîn/qaydîn 'from where?', qay
sarî 'in which direction?, which way?', qay sarîdîn
'from which direction?'.

Indefinite Pronouns

65. The indefinite pronouns are:
a. kimsä 'someone, somebody', (followed by a
negative) 'nobody', kimsä härgiz körmâdî çün ahl-i dav-
rândin vâfâ 'as nobody ever saw fidelity from time-serv-
ers' FK 13a: 11.

b. başqa 'other, another', özgâ id., yana id.,
hâr camâ talkâ özgâlärîdin mutâgâyîr ... dur 'the
words of each community became different from those
of the others' N Quatr. 3: 6, yanalarğa kör çärh net-
gûsî dur 'look what fortune will do with other people'.
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hēč qaysimiz 'no one of us' Z 31b: 13, hēč qaysiäi '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 kī ( < Pers.) 'who, which, that': mǔlk, kim sultāni yoq, cīsīmī durur, kim câmī yoq 'a country which has no ruler is (like) a body which has no soul' N Ölön. VI, 1, Saray Mālik Jânim, kī Qirān Sultānînîg qızî erdi 'S. M. H. who was the daughter of Q. S.' Z 48b: 8, bu sözîlär, kī dedûfiz, 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: anarkača 'as far as that', anda 'there', anda qü 'in the same place', andin 'from there', munda 'here', mundin 'from here', beri 'hither', beridin 'from this side', nari 'beri 'hither and thither', körü 'back, backward', närû/narî (Uig. ñarû/în-garû) 'thither', naridin 'from over there, from the other side', narraq 'farther away', ičkäri 'into, inwards', ilgåri 'forward, onward, ahead', ilgärîˑrâk 'farther ahead', tsâqâri 'out, outwards', taşqâriˑraq 'farther outwards', yoqarı/yogarı 'up, upwards', yoqârîˑraq 'higher up', ilâydiin 'from ahead', kin/kevin 'in the rear, behind, at the back', kindin/kevîndin 'from behind, from the back/rear', artînča/arîndîna 'after or behind him',
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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': Müqr ara 'in Egypt' Ḥ 47b: 15, maktab-i tāq ara men telbārādim 'I became mad at the school of love' FK 43b: 8, ʿālam u ʿādam ara 'in the world and among people' Ub. 122b: 14, terqiz ara tōkūlp 'it was shed into the sea' SS 161: 76, dayr ara kir- 'to enter the tavern' FK 26b: 12, tafāvt ʿālim u cāhīl ara 'the difference between a learned and an illiterate man' N Nur. 21a: 2, az vaqt ara 'in a short time' Isl. 206a: 15, bu fursat ara 'at this time' Isl. 206a: 18.

bigī, bigin (the same as kibī; archaic, mostly in authors before Navāt) 'as, like': sulfi šāminda yanar sen šam bigi 'you are burning like a candle in the night of his curling locks' Śib. Div. 12b: 8, sen bigin 'like you (= thou) G Div. 98b: 5, siz bigin dānā 'a learned man like you' LN 146a: 5.

bilā, birīlā, bilān, birīlān 'with, together with, by': men bilā 'with me' Ḥ 55b: 13, menīnq bilān bilā edilār 'they were together with me' B 11a: 4, pirāhān boyadīlār qan bilān 'they stained his skirt with blood' Ḥ 170a: 13, 'ayāš bilā kūn kečūrūr erdi 'he spent his days in pleasures' Z 29b: 9, men kemā bilāq og keldim 'I have just come by ship' B Ilm. 470: 13, Hind yoli bilā mutavācih holdī 'he went (to Mecca) via India' B 13b: 4, Səyḥūn daryāstī bu vilāyatnīfī ʿīqi bilā ʿṭūqp ḡarb ʿarī qaqr 'the Syr Darya, passing through the interior of this province, flows toward the west' B 2a: 2, Tibri tili birīlā 'in the Hebrew language' Ḥ 37a: 12, bu tariq bilān 'in this way, in this manner' Z 49b: 12, ʿūṣuṣu sabāb birīlā inanman ʿina 'for that very reason I don't believe him' Ḥ 69b: 17, čīl čīq bilā munqasim bolur 'it is divided
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menzilig (menzil ‘color of the face’) ‘like, as’: dur menzilig tišəlimiŋ ‘your pearl-like teeth’ Sak. A 165: 6.

misilig (Ar. misli ‘similitude’) ‘like, as’: soŋ- ɨnča səya misilig bu ḥəksər baruz ‘I, poor fellow (literally: this earth-like), follow him like a shadow’ FK 49a: 7.

səri, səriŋa ‘toward, in the direction of, against’, sərdin ‘from, from the direction of’: Mişə səri barə qoyaling qadam ‘let us all go to Egypt’ H 55a: 12, ɨttɨ- ɭar arəni ɭu zindani səri, ɭalq hucum ɭəldi ɭən yan səri ‘when they dragged them toward the jail, the people stormed in that direction’ H 31a: 17, səriŋa ɭizzə ɭəlin- dən ɨnq sol səri, yikɨqə ɭol səri ɭort ɨrədələr ‘out of respect they made way for the old man toward the right, and for the young man toward the left’ OY 314b: 11, kətarəm bər səri ‘I am going to go somewhere’ ‘Ub. T 22b: 9, hər bıri bir səri ɭəcɨlər ‘each of them fled in a different direction’ Z 37b: 3, bu səri ‘in this direction, this way’ Z 27a: 17, hər səri ‘in every direction, everywhere’ H 49a: 7, ɨlmədii kim, gəyəi səri barmaq kerək ‘he did not know in which direction to go’ Z 47b: 10, gəyi səri ‘downward’ Z 55b: 14, yəqəri səri ‘upward’ Z 23a: 19, bizɨn səri kəlgil ‘come to us’ Z 50a: 17, fath u nəsrət əsizə səri dur ‘victory and triumph are on your side’ B 11b: 10, ɬaʃət-ı Şəhīb-Qi- rən səri kəp maylarlı beɾ ərdi ‘he was very well disposed toward His Majesty Tamerlane’ Z 33b: 9, ɬusayn Beg galin ɬerig ɭiʃətərəp ɬaʃət-ı Şəhīb-Qiɾən səri mutavacih boldi ɬusayn Beg amassed a large army and marched against His Majesty Tamerlane’ Z 33b: 8, ɬarg səriŋə ‘toward the west’ B 4a: 2, bu sərdin ‘from this direction’ B 11m: 206: 9.

səyi, səyin, səyu (Old Turk. səyu ‘every, each’), used in Chagatay with the verbal noun in -gən/-gən.
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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 köći 'he went upstream' B 33a.

degin, deginčä, degünčä, tegi (Old Turk. tägi from tāgī 'to reach, touch') 'as far as; till, until': Tü-rämm Tîbâttï degünčä alip 'he occupied Turan as far as Tibet and ...' N Quatr. 58: 14, tàngä degin 'until dawn' G Div. 99a: 13, tàngä tegi id. Sak. Div. 3b: 10, ibtida-däidän intihâsâga deginčä bitildi 'it has been written from beginning to end' Kull. S 16b: 8.

degrü, tegrü, tegürä (from tegür- 'to let reach') 'as far as; till, until': qašläri yasın qalaqa tegürä tat-tar közi 'his eyes draw the bow of his brows as far as the ears' L Div. 68: 5, tàngä degrü 'until dawn' 'Ub. T 34b: 1 below, B Sam. 14: 14, qiymat bazmîga tegrü 'till the meeting of resurrection' FK 75b: 3.

körä (from kör- 'to see') 'according': anîng qiymati cavharîna körä zähir bolur 'its value becomes manifest according to its substance' N Quatr. 2: 7.

qaršu (from Oghuz) 'opposite to': mîhrâbga qar-šu 'opposite to the mihrab' L Div. 95: 1.

utru (cf. Uig. uteur-un- 'to oppose') 'opposite to, face to face, against': küüzgû kela almay camâliga utru 'the mirror is unable to match (literally: to face with) the beauty (of the face of the beloved)' SS 39: 19, Bah-rängâ utru ètürk 'he marched against Bahram' N Quatr. 101: 3. This postposition may be substantivized: bolmasa küüzgû, ne süd utrusî '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': ha-yâlîngdîn adın kölîngdî yeg tur 'there is nothing other than your image in my heart' LN 150b: 2.
 beri 'since': qadîmdîn berî 'from of old, for a long time past' Z 10a: 4.

burna, burun, burunrag (from burun 'nose') 'before': ražm išidîn burna 'before the matter of the war'.

vaʃa keräk anãgä qiλgän sayi çafa maḥbūb 'the more the beloved torments (his lover), the more this latter must be faithful to him' FK 17b: 2, seni körğän sayîn Allah der men 'every day I see you, I say: (O my) God' L Div. 135: 4. Without -gän/-gän (rare): hâr tûgî sayîn bir qara qaγyγu 'each of his hairs is a black grief' SS 67: 26.

sîgîrî (Old Turk. sîgar 'one of several') 'like' (rare; cf. Uzb. sîgarî id.): qaš u közüng qara balâ sîgîrî 'your eyebrows and eyes are like black calamity' G Örn. XLIX, 3.

tapä (tap- 'to find'; rare) 'toward, as far as': kim ki hândaq tapä qildi qaγyγa, ot bila tûštî ravân händaγ arâ 'those who fought as far as the moat, immediately fell into it because of the fire' Şayb. Vâmb. 110: 31.

uçûn 'for, because': qara künlär uçûn dur ag yar-mag 'white money is for black days' L Div. 93: margın, Aq Boãga Bahädurnî Häçî Bekkä kömâk uçûn yibärîdi 'he sent Aq Boãga to the aid of Häçî Beg' Z 45b: 13, bir Teng-ri uçûn 'for heaven's sake' Sak. Örn. XVI, 5.

üzü, üzrä 'on, over, upon': yûz üzrä zulûng erûr gânc üstidâ yaqtan yilan 'the curling lock on your face is a snake lying on treasures' Sak. A 165: 8, L Div. 145: 1, taht üzrä ėtır 'he sat on his throne' H 40a: 16, savraq ëylär edî su üzrä bîräm 'the ship sailed gracefully on the water' SS 161: 59.

yâzgil (Uig. yaγ 'manner') 'like, as': rošan yu-zûng yâzgil 'resplendent like your face' Sak. Örn. XVII, 1, bu yâzgil 'such, so' FK 67b: 3, ol yâzgil ki 'so much that' FK 8b: 6, ne yâzgil 'how?' SS 9: 31.

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

b. Postpositions governing the dative:
baqa (from baγ- 'to look') 'according': anîng qi-y-mati hâm martabasî nîsbaγa baqa intîšär u ištîhâr tapar
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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. alan 'forehead') 'in front, before, to/in/from the presence of': hâr ne kelîr allîga, maq-bul erûr 'whatever befalls him, is acceptable (to him)' H 80a: 6, bir bir aytûnâ, döştlar, dardînî dilâr alîda 'give full details of my pain, O friends, before (my) beloved' Ub. Ü 9b, T 24a, keldîlîr tahtînî alîda zuû 'they came quickly before the throne' H 77b: 1, bolmasa alînda gûrûh sâqi, ahvâmî herâb 'if the rosy-cheeked cup-bearer is not before me, I am ruined' GS Nur. 2b: 10, tâq bu cân mülkîda sulţân erûr; šân u gâdî alîda yâk-sân erûr 'love is the sultan in the country of this soul; king and beggar are equal in his presence' H 46b: 5, şâm raqıbüfî anîlîda âh ur- 'to haze sighs in the presence of the vile rival' G Div. 10b: 3, Òrn. VII, 3.

- ara (see section 69 a) 'between, among': Samar-qand bîlî Keş arasîda bir taq tuşût tur 'there is a mountain between Samarqand and Kesh' B 49a: 4, yaman bîlî yahîî arasîda kôp farq dur 'there is a great difference between bad and good' Maḥb. 193: 1, barçâ mahvâlalar arasînda erûr şahîb-qîrân 'he is a conqueror (a Tamerlane) among all of the moon-faced' Bâyq. Div. 109: 1, cîqû halâyîq arasîndîn bûrûs 'a loud cry went up from the crowd' H 40b: 5.
agnā (Ar. 'middle, interval') 'during, in the course of': sōzınıg agnāsıdā su'āl etti 'he asked a question in the course of the conversation' SS 127: 28.

ast- (*as 'underside', cf. Old Turk. as-rā 'below') 'under': at ayagınıng astida 'under the feet of the horse' B 30b: 7, gam yūkī astıda qaddım boldı ham 'my stature became bent under the load of grief' FK 40b: 12, Sayhün daryāsī gorganınıng astıdan aqar 'the Syr Darya River flows under its fortress' B 4b: 12.

bāb (Ar. 'chapter') 'concerning, about': bir maclis-de garlıngınıng maşaggatları bābıda sız ötä dur erdi 'in a meeting they were talking about the troubles of old age' Kull. S 749a: 18, aning nissbatı bābıda lütiş köp tur 'opinions concerning his lineage greatly differ' N Quatr. 40: 5, barča funün bābıda şahīb-kamāl 'she (Zalikha) is perfect in all of the sciences' H 16b: 15.

baš (Ar. 'head') 'against, at, in': birbirı bilän 'ahd qıl-dilar, kim Mālik Ḥusaynıng başığa bargaylar 'they concluded an agreement with each other upon moving against King Ḥusayn' Z 10a: 14-15, devän başıda 'in council' B 26a: 9.

canlı (Ar. 'side') 'beside, in comparison to': bennı-yazlıgı canlıda ıngår-i nigün bir gadă-yi niyazmand 'in comparison to (God's) endless richness, the inverted sky (i.e., the world) is an indigent beggar' Maḥb. 2: 12.

cənəb (Ar. 'side') 'in the direction of': Ḫurāsān cənəb-iğə muvavacığ bolduq 'we set out in the direction of Khorasan' B 184b: 3.

cihat (Ar. 'side, direction; reason') 'because of, by': Mogul və Özbək cihatın bu tərəfdə buxulup tur 'at the present time (the province of Farghana) has been devastated by the Mongols and the Uzbek' B 1b: 7, bah-mizäçığları cihatın Ḫurāsanda tur 'alma quyga bar-dii 'because of his difficult nature he could not stay in Khorasan and went to Irak' Mac. 53a: 6.

haqqa (Ar. 'right; benefit') 'to/for the benefit of': andaq lüf u marjamat aning haqqida qildi 'he exerted so much favor and benevolence toward him' Z 51a: 5 below.

ḥidmat (Ar. 'service') 'to/in the presence of': ol musafırını ḥidmatımda yetkorgil 'bring that traveler to my presence' SS 46: 44.

iç ('interior, inside') 'in, into': sunun içığa 'into the water' B 333a: 1, kölnın içidā 'in the lake' B 332a 13.

ilāy- ('front part') 'in front of, before': südrap taht ilāyığa külürdiləz 'they dragged him before the throne' Mac. 102a: 12, köründi ilāylərdə tətqiq 'the sea came into sight before them' SS 139: 380, ʃarəszəxii ilıyida dahr-i bığəlamun bir bəxəri-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': baș-i xiyatılərni Sulṭan Mas'ūd Mīrzə kinig 'a few young men after Sultan Mas'ūd Mīrzə' B 33b: 11, parda kinig kirip 'after going behind the curtain' N Quatr. 60: 7, bu yarınqını mənnić keynimda şəyərən qız, aṣru püb bolgūsü turur 'if you send this money after me, it will be very good' Z 31a: 5, purfaraq bu kim sənğ keynici şəqən u kəfələmn quṣ šəryəv şəxə 'it is very interesting that the bird of my soul and heart has flown just after him' FK 21a: 11, islām şərğig alməlniq kın-lərdin sırüp köp kişi tüşürup öldürü 'the Islamic army pursuing them destroyed and killed many persons' Z 212a: 2 below.

mulahaza (Ar. 'opinion, view') 'in comparison with': vucudı mulahazăsında şiriniş nəməvəçid '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': şərğig Bahlı muqābalasıda vətip 'the army arrived at a place opposite to Balkh' Z 21a: 2 below, ištigalları muqābalasıda naf taparlar 'by their (own) business they obtain a livelihood' Kull. R 55b: 11. This word may also be construed with the dative: Sulṭan Mas'ūd Mīrzə hən şərğig vətip Tirmızqadı muqābalada kelip olturdu 'Sultan Mas'ūd Mīrzə also assembled an
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robarðy (Pers. ‘face to face’) ‘opposite to, against’:
Уйдш тлалан пярм кчә Чил-Дутаран роobarðy-a гдеа ‘we started from Osh and arrived, at midnight, opposite to Чил-Дутаран’ B 104b: 4, Султан ‘Али Мирзанын роobarðy-а çerig тарип çигиль ‘they led an army against Sultan ‘Али Мирза’ B 38b: 12.

sonö (cf. section 69 c) ‘behind’:
Ахмад Юсуф ма-нинг сооғумча эди ‘Ахмад Юсуф was behind me’ B 198b: 11.

tapuţ ‘(service), cf. хдмат ‘in/to the presence of, with’:
боштаб’лар тапуѫда мағбул болгай ‘(this poem) will be acceptable to men of good taste’ ОY 314b: 6.

tащ (‘outside, exterior’) ‘outside’:
шахар таща бар ‘there was a monastery outside the town’ SS 102: 108.

tegra (cf. Кәс. тәғирмә ‘round’) ‘around’:
тегра-дә ‘around you’ FK 60b: 12, гыяш теграидә нәчүк ким nucüm ‘like stars around the sun’ Іск. 209b: 12.

togri (‘straight’, cf. Uig. тогур- ‘to cross, pass over’) ‘opposite to, on the opposite side of’:
Ямог теграисда тистүү ‘we halted on the opposite side of Ям’ B 39b: 10, тарглассы Хуанд сыйпым Насғдәр теграисдидин мүз угстидин остүү ‘next morning we crossed the Khojand River, opposite to Насғлар, over the ice’ B 98a: 10, Hašt- вак тогриәдә билиа мутаваккич bolду ‘we moved toward Haštвак’ B 98a: 4.

uruә ‘(battle)’ ‘against’:
Haštат-и Шәһиб-Җирән qәлән çериг витштуруп Хусанын Beg uruṡга атланә ‘His Lordship Tamerlane, assembling a big army, set out against Хусанын Beg’ Z 33a: 5.

utru (cf. section 69 b) ‘opposite to’:
чүн күн чыгна, аларынғ уруснда чыгар в аларынг коозләр күн сырл бөлүр в бируң сары бага алмагайлар в утларында болган кишәнә кәрә алмагайлар ‘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.
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as the Hindu Kush Mountains, in the possession of Sultan Maḥmūd Mīrzā' B 26b: 10–11.

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 -mā/-mā 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 -gän/-gän, (after voiceless consonants mostly) -gan/-kan; qari-gän 'becoming old', oqu-gän 'reading', al-gän 'taking', yašun-gän 'hiding (oneself)', qac-gän 'running away', tap-gän 'finding', yat-gän 'lying', biti-gän 'writing', kel-gän 'coming', kör-gän 'seeing', sev-gän 'loving', iç-kän 'drinking', tok-kän 'pouring', öp-kän 'kissing', esit-kän 'hearing'.

Uses of this verbal noun are as follows:

a. Action noun: tur-gän 'the act of standing', yürü-gän 'the act of walking'; Zalīhā Yūsufī indāgānī 'Zalikha's sending for Joseph' H 22b: 11, andaq ši'tr aanjad-dīn aytqan-dīn aytmağan yahṣūraq 'instead of writing such poems it is better not to write any (poem)' B 26a: 7, ešiṅiğ itidin ayrilgānīnuq tut ma'zūr 'pardon me for having parted company with the dog of your house' L Div. 10: 4, tanga atqanda 'at daybreak' B 327b: 13, Bāysungur Mīrzā pādsāh bolgānda on qeskī qaṣar erdi 'Bāysungur Mīrzā was eighteen years old when he became padishah' B 30a: 13, dilbar olgānīmdīn šāدمān dur 'the beloved rejoices at my death' L Div. 85: 4, kōngium tilagānītac 'according to my heart's desire' BS I 473: 17, eligīmdīn kelgānīc 'so far as in me lies' B 200b: 5, ayyal aytqanda aya alygum yog 'I cannot relate it as I first related it' SS 42: 36; with postpositions: Buhārī ḍawā ṣỹītan bila 'on approaching Bukhara' B 37b: 6, kōrgān sayyहैठ्ठिनिँहैठ्ठिनिं गीदाँ yād 'every time you see my letter remember me' BS II 313: 6, seni sevgān ućun 'because he loved you' L Div. 44: margin, alar yekhindān būrun 'before they reached' Z 10b: 17, kündüz bolgāndūn sōndra 'when it became day' Kull. S 56a: 21.

b. Agent noun or particle 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; algān (a) 'one who takes, taker', (b) 'one who has taken', (c) 'taken', kelgān (a) 'one who comes, comes', (b) 'one who has/is come';ikki kemaniğ ućun tutqan qarq dur 'he who clings to the ends of two ships sinks' Maḥb. 193: 2, kōrgānlār dedīlar 'they who saw (also: had seen) it said' B 42a: 11, riņayat qilgān ītimādlīq kīsimiz 'our respected, dependable man' B 52a: 11, bir degānīni ikki demāk bōk emīs 'it is not good to repeat what has been told once' SS 42a: 35.

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

With the words čagda, dam, furšatta, furšatlar, mahalda, vaqītda, zamān, it forms temporal phrases: gāhir ulūmīn takmil qilgān čagda 'when he finished his studies in the exoteric sciences' Mac. 5a: 12, men Samargandγā kelgān furštatta 'when I came to Samarkand' B 20b: 6, Mir 'Ali Şer Navāyī Hārdīn Samargandγā kelgān furštatlā Ahmād Beg bilā bolur edī 'every time Mir 'Ali Şer Navāī came from Herat to Samarkand he used to be with Ahmād Beg' B 21a: 12, kūn oltrurgān mahalda 'at sunset' Z 41b: 4, Yūsuf alar ḥālin kōrgān zamān 'when Joseph saw their condition' H 50a: 17.

75. Verbal Noun in -gû/-gû (after voiceless consonants mostly) -gū/-kū: yīğla-gū 'wanting to weep', uruṣ-gū 'wanting to fight', et-kū '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 parīva hācrənīn kīm yīğladām dēvānāvār, kīmsā bar mu, kim aŋa, kōrgândə, kūlgō kelmādī '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 Ēmr. XX, 4, yīglāmum kelūr 'I should like to weep' FK 62a: 1, ʾszūq ʾzī ṣērīngnī asray almagānum bilūr sen 'you know yourself that you will not be able to keep your own secret' Maḫb. 196: 20, ne yergā bargūsin bilmās 'he does not know where to go' Sak. Div. 8b: 9.
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On the other hand, the form in -gudek/-gūdek (dek is a postposition, see section 69 a) is used with great freedom "bayi seyvūdek ablaq u af'ali ham yoq edi 'nor had he very likeable manners and conduct' B Ilm. 207: 3, köväl tilägudek 'as the heart likes' B 221b: 1, buz-gūdek hār biri biri lākārni, aqgudek hār biri biri kişvar-ni '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' Sayh. Vānr. 94: 21, ġarh er-mās favt bolgān vaqtni yandurğudek 'the (unstable) fortune will not return the opportunity missed' N Örn. XVI, 6, ketkūdeq men bārim ałıp någhā 'I am going to make off without notice immediately' SS 81: 48, büktūdeq erdi vaqtil lāl könglūn çirāhāq '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: viqlağū yoq ku kūlgū yongliğ iš 'a matter about which one must not weep, but laugh' SS 63: 1.

The following derivatives are also current:


b. -gulug/-gülük (gerundive): keygülük 'clothing', vegülük 'eatables, victuals', qīlīgülük 'is 'work to do', kečülär šam ga ihtiyāc bolgulug iš bolsa 'if nightly there is work for which one needs a candle' B 290b: 14,

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


76. Verbal Noun in -maq/-māk (action noun, infinitive): sōz aymaq siz bigin dāna qaftinda, qadug gəmaq turur daryā qaftinda '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: Mīrzanī körmākāri mumpın emās edi 'it was not possible for them to see the Mīrzan' B Ilm. 192: 18, 'tāq ara bētār u-tāqat bolmağın er-mās 'acab it is not strange that I am weak and feeble from love' Bāqv Div. 203: 12, hār vīglāmağın kül-māk bar 'each weeping has a laughing' LN 150b: 3, čīgmaqqa īstī dād qil 'get ready for going out' Sak. Önr. XV, 3, körmākīgā keldilar 'they came to see him' H 35b: 13, saniq sarı köngül učišqust ištar 'one's) heart wants to fly toward you' TN 276a: 8, ḍūnmakāt bēgarār er-dilār 'they were hesitant in learning (the ghazals)'. Kull. S 750a: 7, gan vīglaqmağın dambadam hālg ara sīrrīm boldi fād 'from (my) shedding bloody tears, my secret always became manifest among people' L Div. 75: 1; with postpositions: væqi bolmağın burun 'before happening' Z 24b: 12, may ȋcmāk bālā 'by drinking wine' FK 15b: 11, kozi gan tōkmağ ikrā qanmay hec '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': căn alurğu bu taraf kemāk emiš ol qātīl 'that murderer decided to come here to take away a soul' FK 24b: 12, mālik üstīgā yürümāk boldī 'he was determined to march against the king' N Quatr. 94: 14.
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b. Uses of this verbal noun are as follows:

(1) Action noun: agir ‘ache’, tapar ‘act of finding’; kûn u tûn man$g$ ne qarâr u ne oltuur ‘day and night I have neither peace nor rest’ BS II 32b: 20, Mûûrdûn erûr kelûrûm u$$bû dam ‘I am coming from Egypt right now’ H 74a: 4, yollûng qay sarrî çiqarî ma läm bolgây ‘it will be found out in which direction the road leads’ B 97b: 5, adâlat qilûr fikridâ bar edim ‘I had the intention of administering justice’ Isk. 210b: 6 below, mûni dur barûr$g$ ‘he hinders from going’ Kull. S 473b: 5, tô çulârga hâm qâbîlîyâtih bar ‘he also has a talent for playing the lute’ Mac. 93b: 3, barjûraç qiqîlî yâ$$f mûûrdûn eldîn ‘despair of expecting faithfulness from people’ BS I 240: 5, ba$$mûna â$$fet kelûrûni bilmû$$m. ‘I did not know that (such a) calamity would befall me’ Ub. T 32b: 12, çûgarda yolqûq man$g$ rûbarô ‘on going out he met me face to face’ Isk. 211a: 2, yûrûrdûn harsûn ‘let him grow tired of walking’ Shayb. Vâm. 144: 49, talâ$û qilûrûn burun ‘before replacing (it)’ N Quatr. 70: 17.

(2) Agent noun: esitûr kûrû$$g$$ ba$$hû bolgây ‘it will be good for him who hears and sees’ B 31b: 12, çû$$t$$r dun$$â$$y ‘the transitory world’ B 29a: 3, yetî yâ$$s$$ar ogûl bar erdî ‘he had a seven-year-old son’ N Quatr. 106: 18, kûrû$$s$$r yer ‘meeting place’ B 103a: 4, oltuur yer ‘seat, sitting place’ Ub. Ü 18a: 6, men Hindû$$s$$rû telûr yîl Hû$$r$$dûn heldi ‘in the year I came to India, he
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'not hearing, deafness', körmäslık 'not seeing, sightlessness, blindness', tükänmäslık 'inexhaustibility', yärmiş sevmäsligi dur cänäma kär älygän 'the fact that (my) beloved does not love me has an effect on my mind' L Div. 144: 2.

79. Verbal Noun in -mäh/-mäs.

This verbal noun, which is common in the Central Asian Turkic texts of the eleventh-fourteenth centuries, is very rarely found in Chagatay: Navruz öz sırrını Bulbulğa aymăi 'Navruz's telling his own secret to Bulbul' GN 61a: 3, qudratändan (sic!) gilmamış iň yog turur 'there is nothing that is not created by (God's) power' Ştb. Div. 3a: 9.

In standard Chagatay the form in -mäh/-mäs is primarily used in finite forms (see sections 107-110), its function of verbal noun having been transferred upon the verbal noun in -ğan/-ğän.

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-/mä-y; al-mä-y'by not taking', oqu-mä-y'by not reading'. In poetry, for metrical convenience, the archaic forms in -yu/-yä are sometimes also found: yığla-yu'by weeping', istä-yä'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: qiya baq- 'to cast a side glance' (literally: to look murderously) L Div. 141: 7, yandura ber- 'to give back' B 8a: 8, ya- sura secret, in secret' H 71a: 5, yigluyu kirdi hariam iwrâ 'he entered the harem weeping' H 57a: 12.

Used in doubles this gerund expresses iterative, repeating, continuous or customary action: bolur asân bara bara muşkil 'what is difficult becomes gradually easy' (literally: by going and going again) BSI 119: 13, geygeraç çekâ çekâ qarip tur Babur 'Babur has grown old sorrowing for you constantly' BS II 311: 15, Ibrahim Husayn Mirza Härî çığırî aç iwrâ bilâ içâ içi aç atasî zamânûda öldi 'Ibrahim Husayn Mirza, by drinking the wine of Herat intertemporarily, died during the very lifetime of his father' B 11m. 208: 2 below.

b. To express time: both simultaneity and anteriority: aştîb olutra taqqa yavuq yettim 'at sunset I arrived in the vicinity of the mountain' B 115b: 2, buharî kamraga bolu nisîg suyi bilâ yuvudum 'as soon as the steam (of boiled pepper) diminished, I washed (my wound) in its warm water' B 11m. 472: 2.

This gerund is also found as the first component of verbal expressions consisting of two synonyms: sonâmizdîn erişi yeltîlär 'they reached us' Şayb. Vám. 74: 3, eligîni bandîdîn tuşurâ çaptî 'he snipped off his (enemy's) hand at the wrist' B 38b: 9.

c. To indicate purpose or aim: meni körâ keldi 'he came to see me' B 60a: 8, Taşkandida qislay bardî 'he went to spend the winter in Šamkand' Z 45b: 15, quş sala bardî 'he went to hawk' Z 9a: 8, Malîk Yusufînî yqalap tîlîlây yibârgânî '(the fact that) Malîk, 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 ısti 'he drank of it until his thirst was quenched' TS II 306a: 1, toya körâsun seni 'let him see you enough' Atâ'î 268: 17, ay yûzûqmi kürmûdîm bir kîn 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: bula alur 'it may be' Kull. S 24a: 4, bu kitâbî Türk tiligî tarcama qîla algay-mu men 'will I be able to translate this book into the Turkish language?' Kull. S 52b: 13, körmûgân kiî iîna almas 'he who did not see it cannot believe it' Mac. 60a: 12.

bašla- 'to begin': aqara bašlîdi baš u tökülâ bašlîdi tiš 'the head began to turn white and the teeth began to fall out' FK 76b: 12, qan saça bašlîdi yiğdîn közi 'his eyes began to shed blood (= bloody tears) from weeping' H 42a: 4. Instead of the gerund sometimes the verbal noun in -maq/-mây is used: ulus bašlîdi 'arz-i hål yylamây, Sikandar bilâ qil u qal yylamây '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: hân yîgîp oğlan uşâğın yûšân örgâtta berdi barîgâ imân 'the Khan assembled his sons and children, and taught all of them the religion in the same way' Şayb. Vám. 82: 26, goya ber 'let go' Mab. 53: 2, mu' ammânî bitip arîga tuta berdim 'I wrote down the riddle and handed it to him' Kull. R 664a: 18, yâqî qaça berdi 'the enemy ran away quickly' B 198b: 6.

bil- 'to know; to be able', used in its negative form to denote impossibility: hâkî çîm menî halâg etâ bilmäs magâr Hûdâ 'no one but God is able to save me' G Div. 99b: 7, taşyîr etâ bilmân hukûm-i qaçânî 'I cannot alter the decree of fate' G Örn. XLVII, 5, esi azdî tîya bilmây qûzînî 'she fainted away, not being able to control herself' GN 63b: 9.

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bol- 'to be, become', to denote ability or possibility (rare): anamgâ hûd munkin emâs edî, kim mundaq söz aytay bolgây '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/-sâ (section 95 e).
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iżirrab ăylăban ata tūstä 'in nervous haste he suddenly shot' SS 152 : 224. On the other hand, the following example does not belong here: yaraša tūstä saqğar sarvar-lığ 'the leadership fell to your share deservedly' Sayb. Vāmb. III 14: 4.

yavuš - 'to near, approach, draw near': tārq ãta yavuşup edî 'the dawn had drawn near' B Ilm. 250: 10; yaz - 'to miss, fail, err', used in the meaning of 'to come near to doing': āvar boa yazdi 'he came near to getting drowned' B Ilm. 310: 11; ālam őrtān ᵀ yaz-dī damāndin 'the world came near to taking fire from his sigh' GN 70b: 2.

yibär - 'to send': Haq subhānahu ayta vībdī 'God — glory be to Him — revealed' TS I 296b: 12.

82. Gerund in -ğač/-gäč, after voiceless consonants also -gäč/-käč (gerund of anteriority).

a. This gerund denotes an action which takes place immediately before the action of the main verb: ol bh sōznī eştäkä oldī ħamūṣ 'as soon as he heard these words, he became silent' SS 49: 128, laši kōnglām hālī-mī sorgāc tırlīm '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 maydin kōnglā cāmīda bolgač cīlvāgār čhra-i Maqsūd, māv olğay ĥānol 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 -galī/-gāli, after voiceless consonants also -galī/-kāli.

Uses of this gerund are as follows:

a. To indicate the starting point of the main action (inceptive gerund): kōnglām ḥazīn dūr dilnavāzīm bargalī 'my heart is sorrowful since my beloved left' Ub. T 41a: 2, men olğāli köp oldī 'much time has elapsed since I died' FK 66b: 10. To emphasize the meaning, the postposition berī 'since' or the conjunction
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e. With the verb quy-: širvinni qayšar quymadī
Rūmdir ḥargāl ‘the emperor did not allow Širvin to
leave Byzantium’ N Quatr. 85: 1.

84. Gerund in -gûncā/-gûncā and -guča/-guča, after
voiceless consonants also -qunča/-kûncā and -guča/
-kûcā.

a. This gerund is used to indicate an event occurr-
ing at the same time with the main action, or the
ending point of it (terminative gerund): ‘ālam bolgûnča
bu sôz bolgûncī turur ‘as long as the world exists this
word will (also) be valid’ Z 38b: 18, bečüd Čiri bolgûnča
vaqt-i şahr ‘he was unconscious until it became
dawn’ H 9a: 2, aftâb batqunča ‘tilt sunset’ B 60b: 9, tâng at-
quunča ‘tilt dawn’ Z 28b: 13, tâng atquča id. BV 86: 3,
FK 57a: 10, kâzw yumup ácquńca ‘in the twinkling of an
eye’ GS Nur. 22a: 2 below, kâzw ácquńca id. BS I
478: 18, aralqunča ‘meanwhile’ B 65a: 10, uñal ku-
bâdîn toγqunča yedîm ‘I have eaten enough of this roast
meat’ B 119b: 12, kâzw ácquń, kâzw seni toγqunča kûršûn
‘unveil your face that (my) eyes may see you enough’ L
Div. 30: 1, baγrī qatqunča kûl- ‘to be bursting with
laughter’ G Div. 102a: 1, mast bolgûnča ič- ‘to drink
until getting tipsy’ Kull. S 747b: 3 below; ol išñi qil-
magûncī körşûl tînmû erdi ‘his heart (conscience) was
not tranquil until he accomplished that job’ Z 52b: 19,
bolmâyaj körşûlqunča bâvar anqa ‘he will not believe it
unless he sees it’ FK 4b: 13. The meaning is some-
times reinforced by the conjunction tâ: yâr hadîl-
lâ qanî bol, tâ bolgûnča usûl ‘be satisfied with the
image of the beloved until union with him takes place’
G Div. 132b: 5, tâ badâdîn canî ayrimagûncunča bu
muñâraba vâ muqätaladîn ayrimagûay ‘unless his soul
leaves his body, he will not give up this war and slaugh-
ter’ 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): kâzw yârî
yârî bilâ qatqunča camâlî šam’îga qilsun naqar tâng

...
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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: ilgāri baṟp turdi ‘he went ahead and stopped’ Z 42a: 5; sen olugūng barī bolup nābūd ‘Thou (God) willst exist after everything has been annihilated’ SS 7: 14, Ḥaẓratī kūrūp, sevūnūp, maqādārīga yetīp, atārān tūśūp yūzūlīnī ayāḡīga sūrtīlār ‘they saw His Majesty (Tamerlane), became glad, achieved their aim, alighted from their horses and rubbed their faces at his feet’ Z 20a: 11; bašlap means ‘heading, at the head of’; Mahdi Sultan Bāysūnūr Mīrzā ‘Mahdi Sultan arrived heading the cavalry of Bāysūnūr Mīrzā and took up position against them’ B 38b: 5. The copulative gerund may also join a verb and a noun: nedin dur kečā kūndūz sargārīp bu iẓīrāb ‘why is there this paleness and trouble day and night?’ G Div. 103a: 3. Sometimes it depends on a noun: hōs tur bīr tāra šām-i hacr ikki yār učrašīp, tanīšīp, bir-birlārin muhamkam qucūšup yīgašīp ‘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: ücü top bolup urūšūnglar ‘fight in three groups’ Z 42a: 6, yandašīp oltur- ‘to sit side by side’ Kull. R 190b: 1, G Div. 100a: 12, duşman čerīgi D. suyūn’ 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 bolgānlar qačīp qačīp Bāysūnūr Mīrzāga kalā bašladālar ‘those who were displeased began to desert one by one and come to Bāysūnūr Mīrzā’ B 57b: 9.
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tur- 'to stand', to indicate permanence of the action: uruš tartibīga mašgūl bolup turdīlar 'they were occupied with preparations for war' Z 38b: 9.

yibr- 'to send', indicates completion of the action: bir neča baš kesīp yibrādi 'he cut off a few heads' B 110: 8, ayrīp yibr- 'to send word' Z 30a: 7, 268b: 12.

yur- 'to walk', to indicate permanence of the action: su orniga çağır içip yururlar edi 'they used to drink wine instead of water' B 134b: 13, tevā kütüp yurur erdi 'he tended camels (by profession)' Kull. R 60b: 18.

86. Gerund in -may/-mây and -maýin/-maýin (negative gerund).

The gerund in -may/-mây does duty for the negative forms of the gerunds in -a/-ā/-e/-y and -p, and the gerund in -maýin/-maýin (not from -madīn/-madīn) replaces the negative form of the gerund in -ban/-bân. The gerund in -maýin/-maýin is used only in poetry for metrical convenience.

a. Uses of the gerund in -may/-mây: sōzümga cavāb tapa almay dāmi tutuldi 'he could not find an answer to my words and remained silent' OY 314a: 11, kōrmāy, bilmāy meni vāfasız dep sen 'you call me untruthful without seeing and knowing me' BS II 324: 18, kelsā, öpmāy qoymagıl agızını 'if he comes, do not leave him without kissing his mouth' Ub. Ü 64b: 5, bu söz, kim Ḥusayn Bég esitīp erdi, tahcir bolmay qaldı 'the news Ḥusayn Beg had heard did not prove to be true' Z 31b: 6, hār kiši sûkr-i ni'mat ada qilmary hām bolmas 'no one can do without giving thanks for benefits received' Bâq. Ris. 2a: 11, keča kündüz demayı biram qilip 'travel day and night' SS 187: 26, on kān ötmây yana atlandı hân 'before the passing of ten days the Khan rode off again' Ṣayb. Vâmb. XXIV, 86: 1.

b. Uses of the gerund in -maýin/-maýin: 'āšiq u mašśiq bolmaq birbirin tanişmayin 'being a lover and a beloved one, each without being acquainted with the other' FK 72b: 8, šâhid-i maš Şüz exist 'urryan cīlvāgār bula almayin hār yân '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 direc-
tion’ SS 19: 26, qilmayın mihr u vafa requestBodyİs cavv u
cafa requestBody in instead of giving proof of love and faithfulness, he

Personal Signs

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

a. Personal suffixes of various origin, used in
the imperative and the volun-tative moods:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Voluntative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kg. 2. zero or -gil/-gin</td>
<td>Kg. 1. -(a)ly(in)</td>
</tr>
<tr>
<td>Kg. 2. -sun, -dek</td>
<td>Kg. 1. -(a)li(nɡ)</td>
</tr>
<tr>
<td>Kg. 2. -r(ɡ)lar, -r(ɡ)iz(lar)</td>
<td></td>
</tr>
<tr>
<td>Kg. 2. -sunlar, -deklar</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Kg. 1. -m</th>
<th>Kg. 1. -ɡ/-k</th>
</tr>
</thead>
</table>
| Kg. 2. -r(ɡ)      | Kg. 2. -r(ɡ)iz, pret. also
| Kg. 2. -r(ɡ)lar   |
| Kg. 3. zero       | Kg. 3. -lar           |

c. Possessive suffixes, used only in the cate-
gorical future:

<table>
<thead>
<tr>
<th>Kg. 1. -m</th>
<th>Kg. 1. -miz</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kg. 2. -r(ɡ)</td>
<td>Kg. 2. -r(ɡ)uz</td>
</tr>
<tr>
<td>Kg. 3. -r(ɡ)</td>
<td>Kg. 3. -lar or-slar</td>
</tr>
</tbody>
</table>

Inflection and Related Syntax

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

<table>
<thead>
<tr>
<th>Kg. 1. men</th>
<th>Kg. 1. biz</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kg. 2. sen</td>
<td>Kg. 2. siz, rarely sizlar</td>
</tr>
<tr>
<td>Kg. 3. zero or dur/tur,</td>
<td></td>
</tr>
</tbody>
</table>

*less frequently durur/turur*

Finite Forms

Basic Forms

88. The basic forms are those derived either direct-
ly 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 per-
sons.

| Kg. 2. zero ending or -gil/-gil, -gin/-gin, after voice-
less consonants also -gil/-kil, -gin/-kin: al, |
| Kg. 2. algil, algin ‘take’, tutgil ‘hold’, kör, körgil, |
| Kg. 2. korgin ‘see’, esik ‘hear, listen’, yildama |
| Kg. 2. don’t weep, gam yemagil ‘don’t worry’ |
| Kg. 2. sun/-sun, -dek: barsun ‘let him go’, kirsun |
| Kg. 2. ‘let him enter’, asradek ‘let him preserve’, |
| Kg. 2. kördek ‘let him see’ |

Pl. 2. (cf. section 7 A. [2]) -s(ɡ), -inɡz/-inɡiz/-ungz/-ungiz, |
|-r(ɡ)iz, -r(ɡ)iz/-r(ɡ)iz/-unɡiz/-unɡiz (less fre-
quently -unɡuz/-unɡuz), -r(ɡ)lar etc., -r(ɡ)izlar |
| Kg. 2. etc.: aylanag ‘do’, almanag ‘don’t take’, körung |
| Kg. 2. ‘see’, salnagiz ‘throw’, tutunagiz ‘hold’, turunguz |
| Kg. 2. ‘stand’, sorunagizlar ‘ask a question’ |
| Kg. 3. -sunlar/-snilar, -deklar: qilsunlar ‘let them |
| Kg. 2. do’, sordeklar ‘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', gütqaru 'save (me)', yibrū 'send', e.g., ey şabā, āvārā könglüm istāy hār yan baru; vādī u taq u biyābānlārnī bir bir aştaru 'O zephyr, go in all directions to seek my vagabond heart; search through valleys, mountains, and deserts one by one' N Ėrn. XXIV, 1. On the other hand, the form barı 'go', as a variant of baru, quoted by the author of the Avubāgā (ed. Velyaminov-Zernov, p. 127, ed. Vambilčy-Budenz, p. 30) is not attested in texts.

b. The particle -çı/-çi, which is common in several modern Turkic languages (see Ph TF I, Index), is sometimes attached to the singular 2nd person to give an overtone of politeness to the order: ey vādī-yi Ayman ičrä goyçi, it men sañça, öz qasınça goy-çı 'O shepherd in the desert of Yemen, I am your dog, please let me stay with you' LM P 93b: 14, ičmāğān bolsang, Şibānī, bar-çı ol mayhānaga '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 Navātī: istāgūnçā bāda ičdek zahr davān baz-māda 'instead of asking for wine, he shall drink poison in the feast of fortune' FK 50a: 7, cūnumūndin parīr-yumğā gār savādāgar qılsa, bitideklār kōzī könglūm qoşīndin tōkā qan ta-viz '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 Ėrn. XIV, 5. Apart from Navātī the form in -dek is also attested in Yūsuf Amīrī's Dāhnāmā: biti tek emdi tārihīnī kātib '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 cân bulbul, parvāz qilğın, şahanštah madhīnī ḍāğz qilğın 'come, O nightingale of the soul, fly (here) and start singing the praise of the king of kings' GN 58b: 9, baršānī zindağā salinglār 'throw all of them in prison' H 70b: 6, olümünden emdi demāngiz söz 'don't speak of death now' Ūb. Ü 36b: 5.

b. The imperative is used to express doubt (dubitative imperative): şahanštahqā qacân teqsün gadāğā 'when should royal dignity fall to a beggar?' LN 149a: 10, Mīṣr şäh 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 sonra pasīmān bolma 'act so that you may not be sorry later' BS II 310: 4, bir kiçi, kim i'timānqoq ingq bolqay, yibrū, kim Rūmda salqanat qilsun 'send a man whom you have confidence in that he may rule in Byzantium' N Quatr. 84: 16-17.

Voluntary

91. The voluntary 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/-ái, -(a)yin/-áiyn, -(a)yım/-áiym, -(a)yım Z, -(a)y/-ái men (H, rare): bitiyy 'let me write', nāylāyn 'what shall I do?', netāy id., baray 'let me go', qilayin 'let me do', qilāyn id. (Z), qilay men id. (H); yā Rab, ne dey alarnī, ki miskin Navāyinnī bēhūş u 'aql ... qilālar 'O Lord, what shall I call those who made poor Navāt insane and foolish?' N Ėrn. XXII, 7, ūüm-i 'ayš əzni özūm mast qilay 'in the evening of pleasure let me make myself drunk' FK 228a: 5, manāra əs-tiňā əşqāyım và hār sārī köz salayım 'let me go up into the minaret and take a look in all directions' Z 47b: 14.

Pl. 1. -(a)lı/-ái, -(a)lıng/-áiłing, -(a)lım/-áiłim (LN, rare): oqlū 'let us read', əlturallū 'let us
sit down', içaling 'let us drink', içalim id. (LN); ol cum-
ladin avval Samargand ahliğa şurū' qilali 'first of all
let us start with the people of Samarkand' Mac. 94b: 4,
qilaling 'azm-i râh 'let us start on our way' F 20b: 14.

Preterit

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

Sg. 1. aldım kettim ogudum tüştüm
'I took' 'I went' 'I read' 'I fell'
2. alding kettinig ogudung tüştüng
3. aldi ketti ogudi tüsti
Pl. 1. alduq kettük oguduq tüstük
2. aldingiz kettingiz ogudunguz tüstüngüz
aldinglar kettinglär ogudunglar tüstünglär
3. aldilar kettillär ogudillär tüstilär

The suffix -dinglär is attested in the Zafarnâmâ:
'aldinglär' you (plur.) said'.

Negative: almadım 'I did not take', ketmadım '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 Navâyi, 'îşg ara vašl istädük, külüng başlı; bizni
üsûbu mudda'da mulzam ettiğin âqibati O Navâi, we
wanted union in love, you laughed much; finally you con-
demned us for this action' FK 24b: 8, sizgâ ayting, ınan-
madîngiz 'we told you (= 2nd pers. sg. polite form),
(but) you did not believe' Kull. R 57a: 25, sordî kim;
sizlär hec söz dedinglär mü? alar dedilär: yoq 'he

b. In general statements the preterit may replace
the aorist: zaman ahli ziyân ahli dur: här kim alarğa
yavuşti, Haqdin yiraq tüstü; här kim alardin ayru tüstü,
Haqdın yaqinlarığı yoluqüstü 'timeservers are people
who bring perdition: he who joins them, becomes es-
tranged 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
ešikîmdin, netây, sârdî firaq; qil çara, yoq ersâ meni
öltürdi firaq 'what shall I do! the separation has expelled
me from your door; find a remedy, otherwise the separa-
tion will kill me' BŞ II 317: 18. Likewise, the direct
preterit is often used in subordinate clauses depending on
verbs of command to denote that the command is consid-
ered as fulfilled: buyurdû, kim ol birinîfî qizini ol birin-
nîfî qâlima berdîlär 'he ordered each one to give his
daughter to the son of another' N Quartr. 96: 5-6.

d. In some expressions the preterit has the force of
the English auxiliary could or would: cë tebrândi ol
ikki čërig lavân, deding, kim yiqilgusî dur bu cahân 'when
those two armies set out quickly, you could have said that
the world would collapse' Z 25a: 14-15, şad etsâng âqar
lutf etibân, neâlî, ne boldî, vasîng bilâ bu hasta Gâhâ
e böglûni, hanîm 'if you gladdened kindly the heart of this
sick Gâhâ 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 fûrûştada hupnu
bitidi, kim ol fan ustâdlarî ottuz yilda anca bitimâdî dur-
lar '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 bolgây 'will be' is added to the pre-
terit to denote indefiniteness: on mîng evlûk kîsi çiqtû
bolgây 'ten thousand families may have moved away'
Sayb. Văm. 132: 18. In interrogative sentences bolgây
has a dubitative meaning: rahtable paydâ boldî mu bolgây
anınğ taš könglidä '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. barsam 'if I go' körsäm 'if I see'
2. barsang körsäng
3. barsa körsä
Pl. 1. barsaq körsák
2. barsangiz körsängiz
3. barsalar körsälär

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): äsäyiš tiläsäng, 'alam ahlīğa hämdam bol-ма 'if you want quiet, do not associate with people of the world' Maḥb. 192: 16.
   b. In main clauses to express wish or request: köğli tiläğän murädğa yetsä kişi, yä barça murädlärnä tärk ētsä kişi 'one should achieve the aim his heart wishes, or should give up all of his aims' BŞ II 309: 5, qaṣṣi mavzi'ni ki manzil ayläsä ol şahsuvär, keča taŋq atqun-ča qillasq pasbänlig ihtiyär; salsang özni ickäri, gär gäyib olsa pardadär; qaṣṣa ćiqsang, qaqmasa dargäh ara tutsanq qärär '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.

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

d. bolsa means 'however, as for' (cf. Ottoman Turkish ise): emdi ħäm bolsa tavaqqü 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: yolhī qulavuz bilä tapsa bolur 'one can find the way with a guide' Maḥz. 120b: 9, ḥattīğmī țiñ taşviš bilä oqsa bola dur 'your letter is very difficult to read' B 349b: 2, anınğ ahdīğa i’timād qilsa bolmas 'one cannot depend on his promise' Z 33a: 17. Definite subject (rare): ne şabr etsäm bolur, nē tığatīm bar 'I have neither patience nor force' GN 63a: 4.

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

96. Preterit of the Conditional: -sam e(r)dī.
   a. In the protasis of conditional sentences to express a past condition contrary to fact: 'iğ ägär qilmasa erdi inām, bar edi barça išim nafārcäm 'if (God) had not granted (me) love, all of my actions would have come to a bad end' Šayb. VAMB. 2: 8.
   b. In relative clauses to indicate past tense: könglümdä ne máhā bolsa erdi paydā, til äylär edi naṣm libāsida adā 'my tongue expressed the ideas that arose in my mind in the garment of verse' GS Nur. 3a: 10, hār
Inflection and Related Syntax

97. Conditional of the Preterit: -dim e(r)sā.

The conditional of the preterit is used to indicate:

a. Simple condition in the past: ɣalGH cân maNGG berdi ersā ɣudā; anī hâm kelmišān ɣilGGA sīdā 'if God gave me a new soul, I am come to sacrifice it, too' SS 183: 325.

b. Past time: atiNGG yūrūsīGGA baqtiNGG ersā, de-dim 'when I beheld the gait of his horse, I said' OY 314a: 7, keldûk esā, tapmadug anī 'when we returned, we did not find him' Ḩ 68b: 14.

Future-Optative

98. Stem + tense-mood sign -gāy/-gāy (after voiceless consonants mostly -qāy/-kāy; in poetry also -gā/-gā, resp. -ga/-kā) + personal pronouns.

Sg. 1. ɣilGGA(y) men tapqaa(y) men bilGGA(y) men 'I will (shall, want to) do' 'I will (shall, want to) find' 'I will (shall, want to) know'

2. ɣilGGA(y) sen tapqaa(y) sen bilGGA(y) sen

3. ɣilGGA(y) tapqaa(y) bilGGA(y)

Pl. 1. ɣilGGA(y) biz tapqaa(y) biz bilGGA(y) biz

2. ɣilGGA(y) siz tapqaa(y) siz bilGGA(y) siz

3. ɣilGGAyalar tapqaa(yalar) bilGGAyalar

Negative: ɣilmaga(y) men 'I will (shall) not (don't want to) do', bilmaga(y) men 'I will (shall) not (don't want to) know'.

99. Uses of the Future-Optative:

a. Future: ɣlāsām, bu 'ālam ahliān bolGGA men ɣāuda 'if I die, I will be at peace from the people of the world' B Sam. 12: 20, pašmān bolGGA sen ɣāṭir 'finally, you will be sorry (for it)' LN 153a: 1, ɣamargandān mu-ḥāsara ɣilGGA biz 'we will lay siege to Samarkand' B 39a: 5, umidimiz ol turur, kim ... ɣulh ɣilGGA siz 'our hope is that you will make peace' Z 46b: 7.

b. Wish, request, or command: til bīlīb neGhī ɣilGGA men ɣīhār saNGG 'how shall I tell you (my situation) orally?' BV 6b: 11, ɹūzGGA ɣilGGA ḥudāy nuṣrat sizGGA 'may God give you victory' BS 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: hār kīGH kīm bi-rāVGGA qaqGGA čāh, tūGHkā ol čah ara čīzī nāGGA 'he who digs a pit for somebody, soon falls himself into the pit', i.e., 'harm watch, harm catch' SS 156: 341, čāh ol dur, kī almahāy vā birGGA 'a king is one who does not take, but gives' Maḥb, 85: 16.

d. Guess: qorgandān daryā bir og ətīmī bolGGA 'the river is approximately at bowshot distance from the fortress' B 4a: 8, bu mašla anīNGG bolGGA 'the following introductory distich is probably by him' Mac. 98b: 6.

100. Preterit of the Future-Optative: -gāy e(r)dim, plur. 3. -gāy e(r)diGGA or -gāyalar e(r)di; in the LN also ɣilGGAyalar 157b: 2, bolGGAyalar 157b: 3.

This form has the following uses:

a. To express conjecture in the past: tamānan aṭī yašīmānda bolGGA e(r)dim 'I may have been at the age of about six' Kull. R 663b: 19, kīGH kīGH kīGH aẓraq kīGH bilā kek la edī; mīNGGin kōprāk, ikkī mīNGGin aẓraq bolGGA edī '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 kākē: ey kākē men bolGGA e(r)dim allīnaḥ hādim 'O had I only been his servant' L Div. 82: 1, qilmaga(y) e(r)dim yūzin kōmāk tamānā kākē 'if only I had not wanted to see his face' Bāyq. Div. 232: 10.
Inflection and Related Syntax

Pl. 1. alur biz  kelür biz
2. alur siz, tapınur kelür siz sızlar 'you worship'
   (TS)
3. alurlar  kelürler

In poetry, in the first person singular, the Azerbaijani forms in -am/-əm are also often used: baruram 'I go', bilürəm '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 (Şibani)

Pl. 1. barmas biz  bilmäs biz
2. barmas siz  bilmäs siz
3. barmaslar  bilmäsler

In poetry, the following Azerbaijani forms also occur: tap-man 'I don't find', qil-man 'I don't do', bil-män 'I don't know', istä-man 'I don't want', and tap-manam 'I don't find' (Navät); (2nd pers. sing.) dey al-maŋ 'you cannot say' (Abuşqa, ed. Velj.—Zer. p. 29), tapa al-maŋ 'you cannot find' (ibid., quotation from Navät), bil-mäŋ mü 'do you not know?' (Abuşqa, ed. Vambéry-Budenz, p. 34.)

103. Uses of the Aorist:

a. The aorist denotes an action or state as indefinite, referring to no particular time: hän kün beş yüzi bayt aşanlıq bilə bitir 'every day he writes five hundred distichs easily' Mac. 98a; 10, şafançın hüb oynar 'he plays chess well' Mac. 84a; 3 below, ay yüzi u uzun...
Inflection and Related Syntax

The indirect aorist denotes an action or a state as known by the speaker either by hearing or by his own discovery: men Gedâg ayrur ermiš sen kim öltürümur durur 'you are said to have been accustomed to saying: I will kill Gedâ G Örn. XLVIII, 9, ol ki tâşûnmü tapar ermiš gant 'where is he who is said to be interpreting my dream?' H 33a: 14, màngâ garîb hàlâtı boldı; 'alanda cân vahmîdîn yamanrıq nemâ 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, 'tâq ahlînîn tariqîn ayladım hôş, ey köngül; farg etmâsil lar emiš anda gâdâ u sâhni 'I like the way of lovers, O heart; I see that there is no distinction is made between a beggar and a king' 'Ub. T 36a: 3-4.

105. Preterit of the Aorist: -î (negative: -mas) e(r)-dim, plur. 3rd -rlar (negative: -maslar) e(r)-di/er-di-lăr.

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: tâfakkurda turur erdim sahrâgah, eškitin bir cuvânî kirdî nâghâ 'I was sunk in thought in the morning; a young man entered by the door suddenly' LN 144b: 3, màngâ hâr yurtta alâcuq yasâr erdlâr; alâçuqta oturur edîm 'they pitched a felt tent for me in every halting-place; I used to dwell in felt tents' B 120a: 9-10, hâr Çünkü iyâdâtîmûs kelür erdi 'every day he came to visit me' Kull. S 752a: 5, mardâna kişi edî; oqû yâhû atar edî, cavgânnî yahû oynar edî 'he was a brave man; he shot arrows well (and) played at polo well' B 13b: 14, 'aynî hâblânmûn dodaqî teg bilîrlâr erdlâr '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: yûzûnmûn körüp gül, uftanîbân gül qaçâr erdi, miskin yûgûrâ alûmî tikan arasînda '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, Hażrat atlanur erdi
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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 tilârsâ, pâdshât qilur ‘whomever He (God) wants, He makes a ruler’ "Ub. Ü 18b: 8.

Forms from the Verbal Noun in -mîs


Sg. 1. bolmîs men ‘(I gather that) I have become, became’

2. bolmîs sen

3. bolmîs or bolmîs dur/tur

Pl. 1. bolmîs biz

2. bolmîs siz

3. bolmîslar or bolmîs durlar/turlar

In poetry, the following Azerbaijani forms are also met: galmîs-am ‘(I gather that) I (have) remained’, ešt-mîs-am ‘(I gather that) I (have) heard’, asmîs-aŋ ‘(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: eštîtim . . . şûrû ‘aylamiś tur maqâlâtîga ‘I heard that (= Câmi) has started writing his work’ Kull. R 361a: 11, çun sen hâm mubahûlî bolmîs sen âhur, cafâdîn gûl bigin bolmîs sen âhûr, bu yolda qov sar u mân ‘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
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b. Past time in relative clauses: körmäk keräk, här ne Tefğri salmış olsa alına 'one must face everything God has imposed on him' L Div. P 100a: 14, emdi här ğarīb umūr āylāngız, körmîs olsanızız, mazkūr 'now narrate every strange thing you have seen' SS 111: 32.


Uses of this verb form:

a. The future-optative of the indirect preterit, like the future perfect in Latin, denotes as action as completed in the future: tîrîqîkîna anîng rîzâsî üčün tilâgây vâ ălûmdâ anîng rîzâsîn tapsa, cân berîp istâgây: rîzâsîn Haq rîzâsî bîlmîs bolgîy vâ murâdîn anîng həstîda mâh qîlîmîs bûlgîy '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, bârî Qur'-ân oqumîs bûlgî men 'I at least will have read the Koran' Sâyb. Vāmb. 94: 16.

b. This verb form also serves to express a wish or a guess in the past: munâsib bu keldi, ki ... ğadîsîn ađâ ăylâmîs bolgî men 'it seemed suitable that I narrate his story' Isk. 211b: 15, qoqanlar körmîs bolgîyalar 'the readers have probably seen it' Kull. S 52b: 7, umîd, kim maťû bûlmîs bolgîy 'we hope that God has forgiven him' Mac. 42b: 7, maľêm emâs, kim həğrîz bu fûnda ândaq paďâ bûlmîsb bolgîy '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/-şgan + personal pronouns.

Sg. 1. qîlğan men 'I have done'
2. qîlğan sen
3. qîlğan dur/turur
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Pl. 1. qilgan biz
2. qilgan siz
3. qilgan durlar, qilganlar dur(ur)

Negative: qilgan e(r)mäs/e(r)mäs tur, or qilmagan dur.

The perfect I denotes a completed action, the effects of which still continue in the present: Samarqand amirul-mu'minin 'Ugman zamânida musulmân bolgan dur 'Samarkand has become (and still is) Moslem at the time of Othman, Commander of the Faithful' B 44b: 8, kitâbî der-lâr kim cam' qilgan dur và atîn Abdalname qoygan dur 'they say that he has written a book and entitled it the "Book of Substitutes"' Mac. 91a: 5, ešitti, kim Hüsayn Beg alar sarî bargan turur 'he heard that Hüsayn Beg had gone to them' (and he is still with them) Z 57a: 19, ata-larinmi körâ qilgan siz 'you have seen my ancestors' Sayb. Vâmb. 104: 3, bu iši mažkur bolganlar ... farsîgölûq bâhriqa ânâlîq körgüzânlâr durur 'those whose names have been mentioned above ... have given proof of their knowing the sea of the Persian language' Bâyg. Ris. 5b: 7, hec gülm körğän emas bâd-i hazândin yahsilîq 'no rose has ever experienced favor from the fall wind' 'Ub. T 30a: 6, ma'âmlı abkâriqa bu kûngûn degûncê hec kîşi tûrkânâ libâs keydûrmâgan turur 'nobody has dressed the virgins of meanings in Turkish garments thus far' Bâyg. Ris. 5b: 8.

112. Indirect Perfect I: -gan e(r)miş men.

This verb form is used to denote a fact that is not directly known to the speaker: manqûl dur, ki ... bașî üstidâ bir qış qoqgan ermiš, ki hec kim ol naqış u râng-lik qış kormagan 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, kelgan ermiš ol Masîh âlgânlarîn tîrgüzâlgâli 'that Messiah (= beloved) has (apparently) come to resurrect his dead (lovers)' GS.

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Nur. 25a: 1, ûzni miñnatqa salgan ermiš sen, bu'l-'acab gâmgâ qalgan ermiš sen '(I see that) you have put yourself to trouble, and have remained in an extraordinary grief' SS 206: 34.

113. Pluperfect I: -gan e(r)dim, negative: -gan emâs e(r)dim.

The pluperfect I denotes an action or a state as anterior to some past time referred to: Haçrat-i Şâhîb-Qîrân bu fath bolğandîn söng Öz kišisi san körûp mînq âtilig qilgan endi 'His Majesty the Lord of lucky conjunctions (= Tamerlane) took stock of his men after this victory: one thousand horsemen were assembled' Z 21b: 15, qalîn goy bu çapguna tûşti; hêcz çapguna munça qalîn goy tûskan emâs edi 'in this incursion a great many sheep were taken; in no incursion had so many sheep been taken' B 203b: 7.


This form is used to denote a simple past condition the effects of which still continue in the present: mendin demâgil, gár unutulgan bolsam 'don't speak of me, if I should be forgotten' BS II 317: 16, âlgân olça, âzûngâ tüg uraayîn 'if she is dead, I will kill myself with my sword' SS 62: 91, tapmâgan bolsa labînînî Şarbâtînî çânî, pas bu ne cânbâhûg dur çaşma-i hayvân 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.


This is a future perfect tense and is used to denote a guess or probability in the past: ihtîmâli bar, ki öyûmgâ bargunçâ yolda kîşî çarar tegûrûr dep golûmgâ qilîc alîgan bolgay men va mâstîkînîn âzûnînîy öyi hayât qilip taht ûzâ yatîp qalgan bolgay men; ammâ bîlgânîm yoq, bu hâlînîn bêhabar 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' Bahtiyârînâma, in Bèresine, 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 anqâ cânnî fidâ qilmâqta 'I am sacrificing my soul for him' Bâyq. Div. 253: 7, vigitlik dambadâm âmäktâ dur ayâm ara 'youth is passing away unceasingly with the days' FK 7b: 3, âytîlîm kim: sen bûd iltîqân, cân dâqî cîqmäqta dur 'tell him: you (= the heart of the poet) are gone astray, and the soul is departing' N Örm. XXIV, 4; ba'ızî çadîrlar tiki Lip, ba'ızî tikiilikâ edî 'some tents were pitched, others were being pitched' B Ilm. 410: 10, âtan 'Umar Şayxh Mîrzâ ri'âyat qilip edî vâ hanûz ri'âyat qilmäqta edî 'my father, 'Umar Şayxh Mîrzâ, had favored and still was favoring him' B 52a: 10, faqîr alarînjîhalâtînj eşiğîhîbardâm; gârîb hay hay yiçilmâqta erdîlîr '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 -gu

117. Categorical Future: Stem + -gü/-gû + possessive suffixes (+ dur/duurur/turur).

Sg. 1. algûm dur 'I will take', kelgûm dur 'I will come'
   2. algûnû dur, kelgûnû dur
   3. algûsû dur, kelgûsû dur, bolgûsû bar dur 'it will be' (G)

Pl. 1. algûmîz dur, kelgûmîz dur
   2. algûnûz dur, kelgûnûz dur
   3. algûlûrî dur, algûsû durlar, algûsîlûrî dur, kelgûlûrî dur, kelgûsî durlar, kelgûsîlûrî dur

The above forms are also found without dur: algûm, kelgûm, etc.

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The negative form is formed in two ways:
   a. Negative stem + gum (+ dur): almagûm 'I will not take';
   b. Positive stem + gum + yog(tur): kelgûsi yog '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: tâ cânîinja casadda bolgûsi, qilgûm cafâ 'as long as your soul will be in your body, I will torture (you)' FK 42b: 8, tüsünîgâ degûm durur tâ'bîr 'I will interpret your dream' SS 115: 149, egüngû cûqûsî dur ikki qanât, qat' qilgûngu uçup ʒâriq ʒî nacât 'two wings will grow out of your shoulders, and you (= thou) will fly over the way of salvation' SS 116: 165, hacî rûnî neçâ uzun bolsa, bolgûsî bar dur âlûrî 'be the night of separation ever so long, it will be over' G Örm. XLIV, 4, bar edî, bar durur u bolgûsî hâm 'God was, is, and will also be' B Ris. 115: 7, tängîla ne yegûmîz dur 'what will we eat tomorrow?' Maâb. 56: 4, âçanînjizda kêrûngûz dur 'if you unfold (this turban), you will see (that it is worthless)' Kull. R 57a: 25, bûlar bu ažām Kârnânda bolgûlarî dur 'these will be in Karan this evening' B 117a: 5; hârgiz tapmagûmîz dur andîng ûzgû ma'budî 'we will never worship another God beside Him' TS I 297a: 2 below, bara algûsî yog 'he will not be able to go away' FK 62a: 5.

119. The archaic categorical future in -gam/-gâm, occurring in Khorazmian Turkic (see PfT F, p. 132), is attested in Hucûndî: hayâlîngî keldisâ, càndîn qopar gam; hayâlînî netag càndîn qopargâm '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: -gum erdi.

This verb form denotes an action as beginning in the past: yibârgûm erdi 'I was going to send' Kull. S 83a: 13, Brockelmann OTG § 235a.

This form is used to denote a simple condition in the future: mast u rusvā men, ḫarābāt ʾīrā körūṅ, ey raʃiq; bolmaguʃ bolsa meniʃdek rind-i durduʃām, ket ʿI 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)ʼ FK 26b: 4.

122. The necessitative in -šu/-gū, which was still in use in the Khorazmian Turkic literary language (see PhTF I, p. 134), is sometimes found in Chagatai, too: tīlār vašiʃi̱n Lutfi, qil icabat, ki ayturlar, tilagāni tilagū ‘Lutfi wants union with you, grant it; as they say, one shall want what is wanted’ L Div. 158: 1-2, ḥālīma gāh yigłaqū, gāh kūgū ‘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/-ə/-y (+ dur) + personal pronouns.

Sg. 1. tapa dur men  
   dey dur men  
   ‘I find’  
   ‘I say’

2. tapa dur sen
   dey dur sen

3. tapa dur
   dey dur

Pl. 1. tapa dur biz
   dey dur biz

2. tapa dur siz
   dey dur siz

3. tapa durlar
   dey durlar

The first and second singular and plural frequently occur also without dur: tapa men, tapa sen, tapa biz, tapa siz. In Ṭamādī deyvān (from Oghuz) instead of dey men, e.g., deyvān saŋa bitiguns sözin ‘I will tell you the contents of the letter’ 57a: 14.

Inflection and Related Syntax

Negative: almāy dur men ‘I don’t take’, körūmāy sen ‘you (= thou) are not seen’, ēšitmāy durlar ‘they don’t hear’.

124. The present may denote:

a. An action going on in the present time: Yūsuf isînī tapa dur men bu dam ‘I am smelling (literally: finding) Joseph’s odor right now’ Ḥ 67b: 10, bu kūŋgāča tārīq-i cāmî’t biṭī dur ‘he has been working on a universal history up to this day’ Mac. 75b: 10, bōrini tutup kēlā dur biz saŋa ‘we are bringing the wolf to you’ Ḥ 9a: 14, bu ne kīši dur, ki munī 𝑒 lītā sız ‘who is this person whom you are leading?’ Ḥ 11b: 2, šaharda bir qul sata durlar bu dam ‘they are selling a slave in the town right now’ Ḥ 20a: 11. The present is also used in subordinate clauses after a main verb in the past tense: Ḥażrat-ı Şāhīb-Qirān eṣitti, kim Ḫusayn Begnin ę ęrīgī kēlā dur ‘Tamerlane heard that Ḫusayn Beg’s army was coming’ Z 45a: 18, bir kečā tūš kōrdi, kim quyaş Sāsānning maŋglaʃideʃ tu-lī qila dur ‘one night he dreamed that the sun was rising out of Ṣānish’s forehead’ N Quatr. 71: 19, kōrdi, nečā kemā su yoqarışiʃin kēlā tūrur ‘he saw that a few boats were coming down the river’ Z 39a: 19.

b. A customary or repeated action in the present time: labin kūŋgāč eligim tishlārān hār dam tahayyurdin; ‘acab ḫalat, ki balmī tutmaʃi̱n 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, maʃūgda sen yetkūrā sen ahl-i şalabni ‘it is you who leads the seekers to the goal’ ʿUb. ʿUb 1b: 7, bu yel yilda tört beš navbat bisyār tund gopa dur ‘this wind blows four or five times a year very tempestuously’ B 291b: 4, ā-niʃti ťab-i tib fannīda kūp ta¿rīf qila durlar ‘they praise his skill in medicine very much’ Mac. 65b: 1, heč kimgā cafāši tegmāy dur ‘his cruelty does not touch anyone’ ʿUb. T 28a: 13.

c. A future action: sizdā erūr; aḥtara dur biz tamān yüklärinğizni qilîban ihtimām ‘(Joseph’s gold cup)
is with you; we are going to search through all of your loads carefully’ Ḥ 61a: 10, eparator men fiṟāḡīnīda ‘I am going to die (or I am dying) because of the separation from you’ LN 152a: 3, ‘Ubayḍī dardīga ḥārgīz dava taṉīmāy dur; màḡar ki bolgāy aṉīg dardīga dava sendīn ‘for Ubayḍī’s pain one will never find a remedy, unless a remedy for his pain will come from you’ ‘Ub. Ü 44a: 7.

125. Imperfect: -a dura r-fields, plur. 3rd -a durlar fields; negative: -may dura r-fields.

a. The imperfect is used to indicate an action going on in past time: bir inča nāmuṣāḥhas yul bīlā bir uy tuṣūp bara dur edī ‘on a narrow, hardly noticeable path a cow was descending’ B 97b: 3, bir maclisda qarīlīnig mašqatlarī bābīda söz őtā dur edī; hār kiši bir nemā dey dur edī ‘in a meeting the conversation was running on the troubles of old age; everyone was saying something’ Kull. S 749a: 18, ittiṣāf bir kün taṉīla bāšida ol-turup edī, kim Ardavānnīg hāramādīn neča kānīzaḵ ṣṭūp bara durlar edī ‘(Ardaṣir) 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: ‘iṣqīnīn dam urmay dur edim, ey gūl; meni ‘iṣqīnī ṣylvāidī bulbul dek ‘I did not use to talk about love, O rose; it is my love for you that made me like a nightingale’ BŚ II 310: 18.

Forms from the Gerund in -p

126. Perfect II: Stem + -p durur/turur (less frequently durur/turur) + personal pronouns.

Sg. 1. qill̄p tur met men ‘I have done’

2. qill̄p tur sen

3. qill̄p tur/durur/turur

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Pl. 1. qill̄p tur biz

2. qill̄p tur siz

3. qill̄p turlar

The first and second singular and plural are often used also without tur: qoyp men ‘I have put’, kēlp 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 gāmī, ki yetibān davrāndīn, men taqīb barča nacātīn andīn ‘I have escaped all griefs that came from fate’ FK 225a: 2.

Negative: Same as negative present (section 123): körmāy (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 taqākul bīlā bu yolqā qadam qoyp men ‘I have taken this road with trust in God’ (and I am still walking on it) Mahb. 83: 7, ‘iṣqīrīnīn ne asrap sen kōṣūnī ṣara ‘what have you preserved of your love for me in your heart?’ Bāyq. Div. 106: 10, ayā bā ne ḫurṣīd tur ki qavs burcīnī tālīqīlīq tur ‘what is this, that has risen in the constellation of the Bow (the sign Sagittarius)’ OY 314a: 5, libās-i al keyip dur fīrib ʿūdūn ol gūl ‘that rose has put on a red (al 1. ‘red’, 2. ‘deception’) garment for deception’ ‘Ub. Ü 31b: 3, fiṟāqīqīnī yūrākīm qan tolup tur ‘because of the separation from your heart my blood is filled with blood’ TN 287a: 3, ḥusrav edim, emdī bolup men gādā ‘I was a king; now I have become (= I am) a beggar’ Ḥ 22b: 9, kōṣūm nazarī tā ki yūzūnūgūzgā tuṣūp tur, cān birlā kōngūl ‘iṣqīnī ṣottā ṣtīrā
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): Ahsə gorganī buland car üstidä väği’ bolup tur ‘the fortress of Akhsī stands upon a high cliff’ B 6b: 1; Hucand bilä Kand Bādäm arasīda bir daštī tüşüp tur ‘there is a desert between Khojand and Kand Bādäm’ B 4b: 2-3.

c. In historical descriptions verbs of saying, narrating, and the like, usually appear in the perfect form: Taśkandnī Firdayši Şahnāmada Haštkand dep turur ‘Firdayši calls Tashkent “Haštkand” (= Eight Towns) in the Şahnāma’ Z 45b: 15-16, Ťabarī dep tur, ki Ťabarī says that ... ‘N Quatr. 41: 14, ba‘əḷ dəlär, kim Karmān şahrīn o binə qoldi ‘some people say that it is he who built (founded) the town of Kerman’ N Quatr. 85: 8, aḥbār rāvlar ... mundane rivāyat qilər dəlär ‘the story-tellers narrate the following story’ Maḥb. 95: 10, alarnī Akāsira dəlär, bularning ‘adade muhaltif bitip dəlär ... væ sałjannatlarını muddatlarını hám muvağî bitimây dəlär ‘(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: faqır anı körmäy men, ammā ši‘rīn eşitip men ‘I did not see (or meet) him, but I heard of his poetry’ Mac. 59a: 5, kördī āgār tüšdā Zaliḥā men, men daqī tüšündə körüp men anı ‘if Zalikha saw me in (her) dream, I also saw her in my dream’ H 21b: 10, ikkāləsinin ta‘rifī yqqarī otiup tur ‘both of them were mentioned above’ Mac. 93a: 3 (cf. atasəsinin ta‘rifī yqqarə mağkər boldi ‘his father was mentioned above’ Mac. 93b: 3).

128. Indirect Perfect II: -p e(r)mi (rare): tüśübän barmişi uyguqa bir dam; čin koz aqmiš, yarup emiš ‘əlam ‘he descended and fell asleep for a moment; when he opened his eyes, the sun (literally: world) was shining’ SS 181: 278.

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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: alarnii fəvari zamənəda bu faqır şaharda yoq erdim; pədənən həki bilə bir sarı barip erdm ‘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, hər ne ki qilip edim, pəsəmən boldum ‘I was sorry for everything I had done’ BS II, 309: 20, bir oq atımī kələp edək, kim vəginin çapquncəsıga yetṭülük ‘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 həc pədənən qilmay dur erdm ‘this was an act that no padishah before him had performed’ N Quatr. 88: 9.

130. Conditional of Perfect II: -p e(r)səm.

The conditional of perfect II denotes a simple condition in the past: həram azmiqa gər baglaq esəng ihrəm, ket ‘if you have donned the sacred dress of pilgrims in order to enter the sanctuary, go’ FK 26b: 3.


This verb form expresses probability: Vəniq u Farhəd u Macnun qışqasını qoy, ey parı; vəh yitip bəlgəy seniň işiğinda bari men kibi ‘give up the story of Vamiq, Farhad, and Macun, O fairy; all of them have probably perished like me because of love for you’ ‘Ub. Ü 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)kən ‘being’.

Gerund: e(r)gər ‘immediately after being, as soon as ... is’.

Present-Aorist:
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Future-Optative (rare): er(r)gây '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. dur/tur men 'I am' Pl. 1. dur/tur biz
2. dur/tur sen
3. dur/tur

134. The auxiliary verbs er(r)- and dur function as copulas in nominal sentences or phrases.

Verbal Noun: cãnum labîng şahidi ekângâ tanug durur hâr al rištâ gângâ boyalçân 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, anînî qazârâgâr erkânin bilûr ermiş 'I gather' he knew that (the other person) was looking at him' Maḥb. 92: 10, gâyat yumşag söz-lûg erkânîn anî Yazdâcard-i Narm dedîlar 'as he had an extremely smooth tongue, they called him Yazdagard the Gentle' N Quatr. 90: 21.

Gerund: hacring qaraqungusîda girîstâr egâc köngül, köngül evini purshâr ettîng '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 erûrâm banda-i hâss-i îlāh 'I am God's own slave' İ 14b: 14, erûr sen sañîq 'you (= thou) are compassionate' G Örn. XXVIII, 3, qulûng dur men 'I am your slave' TN 276a: 9, gamîmdîn šâdmân dur sen basî 'you (= thou) are very glad because of my grief' G Örn. XXVII, 3, yüz u cîzmîn dur sârgî 'my face and body are yellow' N Örn. I, 2, erûr and dur are often omitted in the first and second persons; qulûng men 'I am your slave' Aţâî 271, No. 130: 2, 'îsîq îcîrî hâm navmîd

Sg. 1. erûr men, erûrâm Pl. 1. erûr biz
(<Azb.) 'I am'

2. erûr sen
3. erûr

Negative Present-Aorist:

Sg. 1. er(r)mâs men, er-rmân (<Azb.) 'I am not'

2. er(r)mâs sen, ermânî
3. er(r)mâs

Indirect Present:

Sg. 1. er(r)miş men ('I gather) I am'

2. er(r)miş sen
3. er(r)miş

In poetry, er(r)miş sometimes takes the verbal noun suffix -dük/-tük: er(r)mişdük, er(r)miştûk.

Preterit:

Sg. 1. er(r)dîm 'I was' Pl. 1. er(r)dük

2. er(r)dîng
3. er(r)dî

Conditional:

Sg. 1. er(r)sâm 'if I am' Pl. 1. er(r)sâk

2. er(r)sâng
3. er(r)sâ
bíz hám námurad '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: labîng sarçašma-i āb-i āyat ol 'your (= thy) lips are the spring of the water of life' LN 154b: 1.

The verbal noun bar (< *barir) 'there is', with or without dur, is also used as copula: bar dur sen parî 'you (= thou) are a fairy' FK 13b: 1, bir nafas bar sen Masîhâ, bir nafas callâd sen 'you (= thou) are at times (like) the Messiah and at times (like) an executioner' GS Nur. 136a: 7, bar siz mângâ pušt u panâh 'you are my protector and asylum' H 6a: 10, bar hâr qâtâsî bir kahrâbâ 'each drop of it is amber' N Örn. I, 1.

Negative: la'im ermâs men 'I am not a miser' BŠ II 309: 17, sendin âzga kišâği mâyil emân 'I don't feel drawn toward anyone but you' 'Ub. Ū 49 sq.: 3, emdî ermâsâ tur siz andag, kîm burun bar erdimiz 'now you are not such as you were formerly' FK 66a: 10, luftuni buruntqi dek er- mâsâ tur 'your favor is not such as (it was) formerly' G XXXVIII, 7, šîrāga mâshur u mubâhâ emâsâ turlar 'they are not famous and exalted in poetry' Mac. 70a: 9. The poets before Navâ'ı sometimes use also degûl or degûl dur (< Oghus): 'acab degûl mû 'is it not strange?' L Div. 86: 1, hâr quâsh 'Anda degûl 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: barmaghin yoq mumkin 'my leaving is not possible' N Örn. p. 58: 3.

Indirect Present: ay vây, ol parî ne körûnmâs balâ emişt 'alas! what an unforeseen calamity that fairy is!' 'Ub. T 28b: 2, inim, bâhâdur emişt siz 'my brother, (I see) you are a hero' B 108b: 9, kökûl alurda 'acab dilrubâ emiştüsk sen 'I (see) you are a wonderful heart-ravisher to ravish hearts' GS Nur. 135a: 1, dilbarâ, la'înî yâyat-i cân emiştûk bilmâdîm 'O (my) beloved, I did not know that your lips were life for (my) soul' G Örn. XXXV, 1.

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Preterit: yahâsî, *citlayîg yigit erdi 'he was a beautiful, handsome youth' Mac. 39b: 12, alar yulûs kibi ḫisâb-siz erdîlar 'they were countless as the stars' Z 21b: 11, şuñârîgî birla bar edük hâmîl 'we enjoyed your conversation' SS 133: 224, rûh emâs edî tan birla âsâna 'the soul was not acquainted with the body' N Örn. II, 2, on çüzû durur erdi barî hûsn u malâhat 'all beauty and elegance were ten parts' L Div. 52: 3.

Conditional: nasiţâ, gâr bêsâr-u-sâmân êsâm, ma'-zûr tut 'O adviser, if I am a destitute one, excuse me' 'Ub. T 24b: 7, âgêr sen 'êskin ersânj, sôzlâmâ hêc 'if you are a lover, don't speak at all' LN 151b: 10.

Future-Optative: 'êskin olţanda umîdî bar edî nêş-i naşâ; anda bar ergây munca nêş-i miñhat bilmâmî 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' Bâyq. 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 uninflceted word used in various functions. In Chagatay there are the following kinds of particles:

a. The particle e(r)kân or e(r)kin (Uig. Karakhan, ârki) used to express supposition: sendin ekân dur bu gumân 'this misdeed must come from you' H 25a: 12, desâm hûsn ahlinî kûrmânq, ki zâmî durlar u qâtil, köçûl ay- tur: kûrây, şâyad ki mundaq ermâs erkinlär '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 mãşûsraq vâ mułâyîmrâq yàrî vâ muşâhîbî yôq erdî erkin 'I dare say
that there was no more intimate and more affable friend and companion than he' Kull. S 751b: 4 below, minbar-i-
ustādā qoygan erkān dur 'very likely he put it upon his
pulpit' Mac. 74a: 13, tuš mū erkin väyä hayāl mu erkin
'I wonder whether it is a dream or a vision' SS 136: 289,
Tāg oti īcā Navāyi kim ekin 'who is Navā'i 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, firāg dar-
dīga dep sen davā ne bolqāy ekin 'you said, what may be
the remedy for the pain of separation?' GS Nur. 25b: 4,
sormāgil kim gūl aqlīgan 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 uš: kettim, muna
emdi tapāqāy gardānā 'I have gone away, thus now he
will not find my dust' BS II 311: 12, uš ĕhab q̣ulim saṅqa
'look, I have notified you' G Div. 97b: 13.

c. Exhortative particle āna: āna kārāyin, kim
qayāpāyāt māniq qāyma kēla alur 'now let me see who
of you is able to oppose me' B 118a: 13.

d. Corroboration particle oq 'just, exactly, pre-
cisely: men degān dek og boldi 'it happened exactly as
I said' B 265a: 12, munčā qolqāy tafāvut 'ālim u cāhil
ara 'precisely this is the difference between a learned
and an illiterate man' GS Nur. 21a: 2, kōrgāq og āhtar-ī hən
ōsā Navāyi, tāqī yoq 'if NavāT should die just upon see-
ing the star of beauty, it would not be surprising' BV
146a: 4, men sāmīng men, saṅqā og qūlīm umīd 'I belong
to you, I have placed all my trust in you' Sib. Div. 4a: 7.
Fossilized in nečūk (< nečā ők) 'how'.

e. Vocative particles used in addressing or call-
ing to a person: -ā, after vowels -yā (attached to the
word) 'O': Bābūrā 'O Babur', sāqiyyā 'O cupbearer';
ayā, ayā ey, alā ey, ey, halā, hayā, yā 'oh, eh!': ayā
Atāyu 'O my AtaT', ey yār 'O friend', halā sūltān-i
dīn 'O sultan of the religion' Ḥ 66a: 5, hayā dōst 'hi
friend' B 199a: 1, yā rīcaš 'O men' Ḥ 52b: 3.

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f. Emotive particles: āh, āh vāvayā, ay vay,
hay, lā (attached to the verb) 'alas!", darīg, āfsūs, ḥīgān,
ḥayī 'what a pity!', ḥūsā, ēy ḥūsā 'bravo, well done!'
way, vah 'alas!', zīhī 'how good, excellent, well done!'
ZHINHR 'take care, for goodness' sake!'.

(g. Particles of affirmation and negation: 'yes'
is expressed by āri, bāli, āri bāli, hay, hava, 'no' by
yoq: sāhlīyy ṣu wālīdūn mas'ūl bēhad andā īcā malūl:
'hay' desā, sāhgā nāqṣ-i rāci edī, 'yoq' demāk būd hūd hi-
lā-i vāq' edī 'the questioned man is in utter embarrass-
ment because of the king's question: if he says "yes", this
would mean that (the king) is faulty (i.e., he is not gen-
erous), 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: ādgā 'and, also, too', vā, ū/ū, bīlā
birlā, īla 'and', hām 'also, too', ulāšī (archaic) 'and',
basa 'then, thereupon'; ammā, bālī, bālīkī, lēk, vælē,
vālēk, vælēkin 'but'; vā, væhūt, yoq e(r)sā, yoqsa, yoq ki
'or, otherwise'; ċi ... ċi 'as well ... as', gah(ī)/gah(ī)
... gah(ī)/gah(ī) 'now ... now', hām ... hām 'as well
... as, nē/ne ... nē/ne 'neither ... nor', yoq ... kim
'not ... but'.

b. Subordinate conjunctions connecting a subor-
dinate clause with that on which it depends: kim ki 'that',
ne 'what' (and their combinations with interrogative pro-
nouns as kim ki, ne kim, qačān kim 'when' qaţda kim
'where', nečūk 'how', etc.), olča 'what, as far as',
čū(m), čūn ki 'when, because', tā, tā ki(m) 'since, until,
that', goyā kim 'as if', (ā)gār, ār 'if', māgār 'unless',
(ā)gārī 'although', etc.
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.

Part 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.
faithless' 'Ub. T 40b, munda kelip siz 'you have come here' Ḥ 53b: 11. Personal pronominal subjects are expressed when special emphasis is required or when a contrast is suggested: bizlär bu umid bilän kelip biz 'as for us we are come in this hope' Z 46b: 4, men biläl oldum, sen quyä 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) faqir 'this poor one', (bu) haqir 'this contemptible one', bu faqir-i haqir 'this contemptible poor one', bu häksär 'this earthlike one', and the like, are equivalent to the first personal pronoun ('I' or 'your humble servant'): bandā hān alīda erdim 'I was with the khan' Şayb. Vambah. 48: 29, faqir eštitip men 'I have heard it' Mac. 3b: 3, bu faqir Mavlanānüş Şâgirdî men 'I am the disciple of Mavla'na' Mac. 10a: 7, bu haqir ağar sa'y qilsam, bu kitâbî Türktilâgârcomb cila algay mu men 'if I make efforts, will I be able to translate this book into the Turkish language?' Kull. S 52b: 13, bu faqir-i haqir Bābūr Sultan tāba gârâvu munbârak tilidin mundaq eštitim 'I heard it from the blessed mouth of Bābūr Sultan — may he rest in peace — in this manner' Mac. 103a: 3.

142. The subject may be repeated by a pronoun: 'Ali Yasarî ikki nökîri bilän ol taqī qaçgī 'Ali Yasarî also fled away together with his two servants' Z 42a: 7, Kan'-ânîlar Şâh eşgidâ barisi keldilâr 'the Canaanites all came to the palace of the king' Ḥ 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 oltûrdi közi 'his eyes killed me' Sak. Örn. VIII, 1, körê bilmän sening dardûngnî 'I cannot see your pain' GN P 91b: 7, yârim kelâ 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): köfgî özgā, tili özgâ 'his heart is one thing, his tongue is another' Kull. R 500b: 22, bâr dur sen parî 'you are a fairy' FK 13b: 1, bizim kişîmiz az turur 'our men are few' Z 35b: 12, Tengrî erûr ušbu sözümgâ gûvâh 'God is a witness to my words' Ḥ 6a: 10, älär yulduz kibi hisâbsiz erdilâr 'they were innumerable like the stars' S 21b: 11.

c. Pronominal predicate: čëçâk sen 'you are a flower' LN 153a: 2, 'îşq içrâ hâm navmûd biz hâm nâmûrâd 'we are both hopeless and unfortunate in love' FK 39a: 5, labûng sarçaşma-i ûb-i hayât ol 'your lips are the spring of the water of life' LN 154b: 1.

144. Apart from the usual copulative words (the verbs ë(r)-, dur/tur, the personal pronouns) there are also a few other verbs which take a predicate noun.


b. Transitive verbs: bil- 'to know', de- 'to call', gumân et- 'to think, consider', kör- 'to see, consider', qil-, âylâ-, et- 'to make', tut- 'to keep, consider', ya-rat- 'to create', etc.: 'ayş vaqûnî bil şanîmat 'consider the time of pleasure as a gain' N Örn. XVI, 6, muni tytu-yug delîr 'one calls this a tuyug (a kind of quarrel)' N Quatr. 12: 6, âylâ gumân etti cân afgânînî 'thus he thought his lamentations true' Kull. S 187b: 14, qûlganîn haîç kör-mâs 'he does not consider the acts (of his son) as a fault'.
SS 205: 16, Gadā köpüldü qilmadıg şad 'you did not glad-
den Gadā's heart' G Örn. XXIX, 7, anı ğabib ayändigur 'he made him a friend' Sayb. Vüm. 8: 75, ol ğerigini bir
bir etkäy 'he shall put that army to rout' Z 40b: 3, ṭumı
ḫūš tut 'have a good time' FK 222a: 7, meni sudûn bâni-
-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 bëhûda qîlmas men bu gülqul 'I don't cry
like this for nothing' GN 63a: 11, til anîng vâsilîn erür
'âciz 'the tongue is unable to narrate it' SS 200; 57, alar
on bir kiši durlar 'they are eleven persons' N Quatr. 40:
2, bëniyâyat yaşıl qüşlar canâzâsîga sâyá qûldîlar 'ine
umerable green birds made a shadow over his bier' Kull. R 62b: 4. But after a plural subject a singular predicate is
also frequent: yana šahzâdalar tohtadâ anda 'again the
princes stopped there' GN P 98b: 1, ušâl mardaklar qaça
berip erdi 'those low fellows had escaped' B 119a: 11,
barçasînîng közlîri gîryân erür 'everyone's eyes are
weeping' H 71a: 14, altarî köp vâ qoylari qâlin dur 'their
horses are many and their sheep are numerous' B 33a:
9.

146. Two singular subjects usually take a predicate in the
plural: ona gólta Ilyâs Hoca vâ Hamîd Beg tûrdîlar
'to the right Ilyâs Hoca and Hamîd Beg stood' Z 25a: 12,
Yûsûf u Ibn Yâmin ikki qarindaş edîlar 'Joseph and Ben-
jamin were two brothers' H 4b: 12. So also when two
singular subjects are connected by bilî, ilâ 'with', or
when to the singular subject is attached a noun with bilî,
or ilâ: nágâh Türkîstân tarafindin bir ikki bükülğân qarî
ilâ bir sarv boylug yigit yetishilîr 'suddenly, a doubled-
aged man and a cypress-figured youth arrived from the
direction of Turkestan' OY 314b: 10, men Ibn Zaydân
bilî olturduq 'I was sitting with Ibn Zaydân' Kull. S 88a:
18.

Sentence Structure

a. A collective noun commonly takes a predicate in
the plural: el yûzündê kûrmây durlar 'people did not see
his face' Kull. R 60a: 16, qavm derîl 'people say' Kull.
S 73b: 5, têtîr ahli der durlar 'the historiographers say'
ML 73: 19, bu tâyëfâ kim vîlayat u karam ahli durlar
'this group which is composed of holy and generous peo-
ples' Kull. R 56a: 25, Têrîngini söz ila bildilîr halq 'man-
kind came to know God by the word (i.e., speech)' Sayb.
Vüm. 20: 2, ğerînîng ôzgäsi mâl almaqqa maşgül erdilîr
'the other part of the army was busy capturing
cattle' Z 211b: 19, bu ummatînîng tört ülûşîdîn bir ülûşî
anîng maşhabîn ihtîyår qülîp 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: körprak ğerîg elî Cîr suyida garq boldî 'rather
many warriors got drowned in the Cîr River' B 19b: 3.

b. Subject numerals or subject substantives with a
numeral attribute may take both a singular and a plural
predicate: ikki qâçîp Hindûstânqa bardîlar 'both of them
escaped and went to India' N Quatr. 73: 13, tâpqay murâ-
dîn ikki 'aşîq 'both lovers will attain their desire' GN P
109b: 12, mûvâfîq boldî ikki pâdshahlar 'both padshahs
arrived at an agreement' GN P 108b: 3.

c. The indefinite numerals hâr biri 'each of
them', hâr qaystî id., bârça 'all', bârçav 'all of them',
barî id., ba'zi 'some of them', âkâri (< Arab.) 'most
of', and the like, when used as subject, take a plural
predicate: uruşîda hâr biri arslân vê pîl dek erdilîr 'each
of them was like a lion and elephant in battle' Z 21b: 12,
hâr qaystî bir tarafaq bardîlar 'each of them went in a
different direction' Sayb. Ber. 3: 8, bârça gurbatga
hîrâm æylâdîlîr 'they all went abroad' FK 220b: 7, bâr-
cavî Yûsûf tapuqinda ravan kaldîlîr 'all of them quickly
appeared before Joseph' H 38b: 1, ba'zi 'Acamûn dep
durlar 'some of the Persians said' N Quatr. 40: 6, Hû-
rasâan ahlînîng âkâri bilîlîlîr 'the majority of the popu-
lation of Khorasan knows' Mac. 93a: 5.
147. A plural predicate is sometimes used for respect (plural of majesty): なのか hâm ta'zîm qilip qoptîlar 'the khan, too, stood up to salute him' B 33a: 1, sâyî dep durul '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: anqa hangâma-i saqûmûnî ayt, dâgî shî'rimdin oqûlîl bir bâyt '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 hâlimî 'don't ask about my condition' B Sam. 10: 5, sâpur ol išî târîk qîldî 'Shapur gave up that matter' N Quatr. 82: 1.

b. A numeral: yana birni îtûrdî 'again he killed a person' B 29a: 2, ol ikkîni caûa qîldî naqîb 'fate drove both of them into exile' FK 217a: 2.

c. A pronoun: bizî unûtra 'don't forget us' G Örn. IV, 1, kitäbüda anq qîlur 'he mentions it in his book' N Quatr. 41: 11.

d. A verbal noun: qâcan bolurûnî sordû 'he asked when it would take place' N Quatr. 98: 9, alarmi qutqar-maq fikr qilmag kerâk '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 limitingative attribute.

151. The qualitative attribute denotes the quality or the state of the qualified word: bir sarîg quût 'a yellow bird' N Örn. I, 5, bu uesta cânîm 'this, my sick soul' Sak. Örn. V, 2.

Rarely a personal pronoun may also have a qualitative attribute: ol oldtûlîk bizgâ bir çe hana bolǵay mu hêc 'will he ever make friends with us dying ones?' G Örn. XIII, 3.

As qualitative attribute may appear:

a. An adjective: ag öy 'white tent' SS 65: 69, Muhammad Hîsârî bašîq barca Moğullan keldîlir 'all of the Mongols headed by Muhammed Hisari arrived' B 34a: 9, hâzîn könglîm 'my sorrowful heart' N Örn. IX, 4, miskin Navâyî 'poor Navayi' N Örn. XXII, 7, câmî Hîsâr vilâyâtı olotuštûg Moğullan 'all of the Mongols settled in the province of Hisar' B 33b: 8, gantity kafan 'a bloody shroud' N Örn. VIII, 6, qara koz 'black eyes' N Örn. V, 1, qarangu kecâ 'a dark night' N Örn. VI, 3, skinq könglîm 'my broken heart' N Örn. VII, 1, yahâ sıfît 'beautiful qualities' N Örn. XIII, 5.

b. A substantive: Atlätün bûrâd 'the Platonic intellect' N Örn. XI, 3, ahî kösûng 'your antelope eyes' Sak. Örn. IV, 1, ikki caðû kozi 'both his magi eyes' 'Ub. T 28b: 1, gûl yuz 'rosy cheek' N Örn. V, 3, när yâqagîng otti 'the fire of your pomegranate cheeks' Sak. Örn. XVI, 1, taq yol 'mountain road' B 42b: 6, altun câm 'gold goblet' N Div. 32b: 12, altun sarîr 'a gold throne' SS 99: 21, sâmûr lablar 'the sugar-lipped' N Örn. IV, 7, taš könglîda 'in his stony heart' L Div. 31: 4, giz näbîra 'grand-daughter' B 20b: 8, bir Özbük yigit 'an Uzbek youth' Z 36b: 17.

c. A verbal noun: qâq su 'running water' Sak. Örn. IV, 4, öldürür kišî 'murderer' OY 316b: 9, gavun kesädûr biçaq 'a melon-cutting knife' B 11m. 310: 18, qamza bila aytur kösûng 'your eyes speaking by glances' Sak. Örn. XVII, 6, bilmân qîlur isîmî 'I don't know the job I have to do' BS II, 326: 9.
d. A postpositional phrase: šäkkär bigin ägziq ‘your sugar mouth’ Sak. Örn. IV, 2, dur mänqizlig tiš-läriq ‘your pearl-like teeth’ Sak. Örn. XVI, 2, ay teg yüzügü ‘your moonlike face’ Sak. Örn. III, 4.

e. A sentence: yüzü qara bolsun közüm ‘my damned eyes’ Sak. Örn. VI, 3.

152. The quantitative attribute denotes the number or the quantity of the qualified word: seküz učmaq ‘the eight heavens’ N Örn. VII, 7, uč ming altn ‘three thousand pieces of gold’ Z 30b: 19, köz bäğida yüz gül aça dur ‘išq ‘love lets a hundred roses blossom in the garden of eyes’ N Örn. IX, 3.


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:


b. The demonstrative pronouns bu, ušbu, ol, ušal, ušol: bu şahar ičrā ‘in this town’ Şayb. Vāmb. 48: 45, ušbu şahr ičrā barî őz kišim durlar ‘in this town all people are my men’ ibid., ol kiši dek ki tanīgay őz qulîn ‘like that man who recognizes his slave’ N Örn. III, 5, kördüm ušal Yûsuf-i dilhastañ ‘I saw that afflicted Joseph’ H 22a: 1. See also sections 60-61.

c. The interrogative pronouns ne ‘which?’, qay, qayu, gəṣiši bir ‘which?’. See section 64 b-c.


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: qum Te-mûr, šah-i islâm-panâh ‘where is Tamerlane, the shah who is the asylum of Islam?’ FK 213a: 9, yûz ellig kiši bilâ, yayaq va atîq, ol Ӹaʃratqə qoʃuldîlar ‘they joined his Majesty (=Tamerlane) with one hundred and fifty men — footsoldiers and horsemen’ Z 20a: 19, Navâyi Ӹaʃratqə mayhâna sarî baʃqarîq ‘lead Navâ’, the sICK man, in the direction of the tavern’ N Örn. XV, 7.
Sometimes the appositive precedes the noun it modifies: ol zarafat masnadining, cənumunə həl hə 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: sabr u tahtamul men bəcərəga bergil 'give me, miserable one, patience and endurance' Maḥb. 137: 13, sıltürə dur men du'əcəni közhing 'your eyes kill me, the one who prays (for you)' AtaṬ 267: 12, sen parivaş hürni el adam oğlı sağınur '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: qulunə dur men, vəfədər 'I am your slave, a faithful one' TN 276a: 9, səqiya, bəda ketür, yəqutə 'O cupbearer, bring wine, ruby-colored' FK 215a: 5, bəhrə dur bu 'ummən, bas 'əməq 'this ocean is a sea, a very deep one' G Örn. XXVIII, 7, cânm ansız tənı durur cânsız 'without him my soul is a body, a dead one' SS 64: 46, bir qüdə bar emiş, pari yəncəq '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: Mavlənə Amiri Türk edir 'Mavlənə Amiri was a Turk' Mac. 14a: 6, keldi canait ravəşədin əb-i Kavəsə sarı hər 'a houri was coming from the garden of Eden in the direction of the water of Kavəsə' AτaṬ 270: 11, bu kün sendin həbər təpa almadıq 'today we have not been able to receive news of you' Kull. S 747a: 7, bu vəqi'dəda həcə qaysi həzər eməs edibi 'neither of them was present at his death' B 30a: 11.

Sentence Structure

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 bilə sen 'whom are you with?' FK 219a: 5, ne dur mürədəh 'what is your wish?' GN P 82a: 14, nедин ərər yiqıləmədə qərə qərə 'why are you weeping so bitterly?' Ḥ 53a: 5, qanı hənlar hən həngiz Hən 'where is Chingiz Khan, the khan of khan?' FK 213a: 8, Şam'ın qanı 'where is Simon?' Ḥ 55a: 8, hələ qəcək tur 'how are you?' GN P 92a: 2, qaysi bir dardənmə ayta 'which trouble of mine shall I speak of?' 'Ub. T 33b: 6, bu ne til dur 'what language is this?' Ḥ 36a: 13.

b. Rhetorical questions imply a negative answer: kim Hızır suyın ağəxanday labərinə qəsi'da 'who would drink the water of Khızır 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: Qədirberdiğə kisi yəbərdəmə müm 'did you send anyone to Qədirberdi?' B 117b: 11, yüz eşiğin tofrəqə sərtə algay mu men 'will I be able to rub my face in the dust of your door?' GS Nur. 16b: 4.

d. Alternative questions: qəsi yəsin mu deyin, közi qarəsin 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 ayə (< Pers.) or ekən/ekən (section 136 a): ayə ne boldi luğ qələp ayəəsəng vəfə 'I wonder what would happen if, doing a favor, you kept your promise?' 'Ub. T 26b: 5, bu
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) kāski: tīlāgīm kāš rava qīlīgāy sen ‘O that you may perform my wish’ BS I, 470: 24, yār dārdī cân-i bēmārīmda bolgay kāski ‘O that the pain (felt) for the friend may be in my sick soul’ Bayram Khan, Brockelmann OTG, p. 379, kōrgā men ki men teg zār u bēmār olga sen ‘O that I may see you weeping and sick like me’ G Örn, XXVII, 3, hār ne tīlāsām, barī mūyassar bolsa ‘O that everything I wish might be fulfilled’ BS II, 311: 14, kāš rōzi bolsa bu ahtar jūl ‘i hār ēbāb ‘O that this star may rise every morning!’ FK 35b: 6, qalγanīn hām kāski parkand parkand etsūngīz ‘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 nūs oldī ğū hāmdastāna, ‘arz qīlsam nečā sōx 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): kāski bardagay ēdīm hāmrāh sulṭānīm bilā ‘I wish I had gone together with my sultan’ Ub. T 35b: 6, vah, demāqgay erdim kāš ‘alas! would that I had not said it’ FK 226a: 13, ey kāski men bolgay ēdīm allīndā bādīm ‘O that I had been his servant’ L Div, 82: 1, kāš sensiz qīlsām erdi ‘I wish I had died without you’ Namā ‘I, Brockelmann OTG, p. 379.

c. A wish in the third person may be expressed by the third person of the imperative: Tengri qīlsun saŋga tāfīq rafīq ‘may God give you his favor as a

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companion’ FK 219b: 1, mūlkūs bilā hānligīnī mubāarak bolsun ‘your dominion and khanate be blessed’ BS II, 325: 8, hēc kišīgā bolmasun, yā Rab, manaŋa bolgān 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 volun
tative (first person) or in the imperative mood (second and third persons): men bolayin Miğr eliğī šahryar, sizni qīlay Miğr elidin ihtiyār ‘I will be the ruler over the country of Egypt and make you the governor of the country of Egypt’ H 30b: 6, mālikīn ālīturā ‘let us kill the king’ Z 8b: 16, kīmgā yarall ‘to whom shall we be of use?’ GN 35b: 3, Allah, olīm bergil manaŋa ‘O God, give me death’ G Div, 102a: 9, sormāqīl dārdīnī ‘don’t ask about my pain’ Ub. T 31b: 8, sāqiya, qīl tola cân-i zarkār ‘O cupbearer, fill the gold cup’ FK 217a: 1, saŋgay qīlīn, ḍemīq ēbāb ‘have patience, don’t hurry’ H 11b: 1, mān olīmsān burūn bersan šakār erni manaŋa šarbat ‘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: lutf ētīp ma’llūm qīlsān kim ne bolmuš hāl afγa ‘you would 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 tāraβat āgī ne nur bolur ‘what a clarity, what a freshness and what a light this is!’ G Örn. XXII, 3, yā Rab, mendā ne yahā ti’lī 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 exclamation: qilding meni kele ngi bilä minnatdar, rahmat sağa, yahşï kelding, hōş kelding 'you have obliged me by your coming, thank you; you are welcome, you are welcome' BS 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, explanatory, and illative clauses.

Copulative Clauses

164. Copulative clauses are introduced by the following conjunctions: daği, taği (archaic) 'and, also', vâ (< Arab.) 'and', u or ū (< Pers.) 'and', hâm (< Pers.) 'also, too', gah(i)/gah(i) ... gah(i)/gah(i) 'now... now', hâm ... hâm 'both... and': cyqardi şîşâ may dağı bir sâgar tola qo terrifying, 'he took out a bottle of wine and filled a cup' FK 20b: 1, Guştâp Zarûdşt dinin ıhtiyar qıldg vel elini hâm ol millatga kivûrdi 'Darius Hystaspes adopted the faith of Zoroaster and also converted the people to this religion' N Quatr. 56: 1 basî köp wâ'dalar qildgîng u bardîng 'you made very many promises and (then) went away' Sak. Örn. XIV, 2, yûzuğ rûşân, efïng hâm rûşân 'your face is bright and your cheeks are also bright' FK 52a: 9, gahî lâla bilâ başlar ıkkâyât, gahî günî körüp sözlâr ıkkâyât 'now he (the enamored Navruz) begins to speak to the tulip, now seeing the rose he begins to lament' GN 55a: 3, hâm anîng furqatî köydûrdi meni, hâm munûng hasaratı ödûrdi meni 'both the separation from that tormented me, and the longing for this killed me' FK 221a: 7. Asyndetic: 'ayış u 'işrat çâğî keldi, ketti

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davran-i malâl 'the time of pleasure and enjoyment came (and) the time of sadness went away' G Örn. XXXIII, 1, özîn daryâga sâldî, ğârg boldî 'he threw himself into the river (and) drowned' B 29a: 11.

Disjunctive Clauses

165. Disjunctive clauses are introduced by the conjunctions vâyâ, yoqa, yoq ersâ (archaic), yoq ki 'or', hâh(i) ... hâh(i) 'either... or', vâ ... vâ 'either... or', nê/ ne ... nê/ ne 'neither... nor': vaşlıng bilä tîrgûzgîn vâyâ bir yolî ıltûr 'revive me by your union or kill me at once' G Örn. XLVII, 7, allida cân ber yoqa 'tâqî târkîn et 'die in his presence or give up your love for him' Bâyq. Div. 212: 12, qabilî qîlîg sen, yoq ki özîn malûl qîlgî sen 'you will accept it or you will be vexed with yourself' SS 116: 182, hâm ıltûr, hâm tîrgûz, ıhtiyar elîngîdâ dur 'either kill me or revive me, you have the choice' G Div. 102a: 7, hâhî iânan, hâhî inanna 'either believe or don't believe' L Div. 18: 2, vâ sen beri kel, vâ barayîn men anda 'either you come over here or I will go over there' BS II, 323: 8, nê yûzin kör áttî bizgâ, nê esîttürû sözîn 'he neither showed us his face nor let his words be heard' Ub. Ù 67a: 3.

Adversative Clauses

166. Adversative clauses imply a contrast in thought. The conjunctions are: ammâ 'but, however', bâlîki 'but, on the contrary', ki 'but', lêk, lêkin, välî, välêk, vâlêkin 'but, yet, however': faqîr anî körmîmen, ammâ bî rin esîtilmen 'I did not see him, but I heard of his poetry' Mac. 65a: 8, huşûnât bilâ alûrça sôz demâlêr, bâlîki naşîhatni yumûq vây âçûq û bilâ qîlûrça '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- dîrîs emîs, ki mutbadi 'dîr, he is not a teacher, but a heretic' Mahb. 28: 16, farsî bilûn ûâyêli idrâk, lêk mährûm qaldîrîn atrîk 'those who knew Persian understood
169. Subject clauses function as subjects of verbs. They are introduced by the following conjunctions or connective word groups: kim, ki, hâr kim ki, hâr kim, hâr qaysî, hâr kimsâ, hâr kişi 'he who', ne kim, hâr ne ki (m), hâr ne, olça 'that, which'.

There are two groups of subject clauses:

a. The conjunction does duty for a member of the subject clause: kim senîng yolunâda hâr etti özün, boldî 'azîz 'he who humiliated himself on Thy (God's) way, became honored' Sak. Div. 3b: 2, kim ki hâlînînî körär, men telbî hâlîn bilür 'he who sees your beauty-spot, understands my, insane one's, state of mind' Bâyq. Div. 147: 6, bu edi, olça mendê taptî vuqû 'this is what happened to me' SS 118: 225, hâr ne kim aytîm, andîn artoq 'all I say is more than that' FK 218b: 2, kimîgîm hâr dirdim köngül, yah duşmanîsî cînî dur mağfa 'he to whom I gave my heart, alas, is my deadly enemy (now)' Bâyq. Div. 213: 4, cânên hâr kimînînî tanîdîn ćeksâlär, nêçar çîlîr '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 târîhînî yazdi, ravân qisênî uşmundaq aytîp baya'n 'he who wrote this history, narrated the story quickly in this way:' H 30a: 15, bu, ki men ćiyên, durur maştur '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 conjunctional that. The subject clauses of this group are in the form of declarative, interrogative (indirect question), optative, imperative, or conditional clauses: köngûndû keçti, kim bu köngû degrî héc kimârstû ... oq yanîng arastînî munâşarata tûrîb qîlmay 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, qabri ma'îmîm emâs kim qayda dur 'it is
not known where his tomb is' Kull. S 609 a: 17, 'bar
murâdim, kim seni öltürgä men 'it is my desire to kill
you' Bâyq. Div. 128: 9, 'Allî Buhamî iêrât boldû,
kim têrkî tilî bilä Zafarnânâmä evrûlgây, 'Allî Buhamî
was ordered to translate the "Book of Victories" into
the Turkic language' Z 2b: 1-2, şart bu dur, ki aylä
ta'bîr 'ilimini ma'lüm 'the condition is that you learn the
science of interpretation of dreams' SS 116: 118, 'ayb
emäs tur, gär pârišän sen 'it is not reprehensible, if
you are perplexed' G Div. 99b: 1, Navâyî nazmä rangûn
vâ ravän ersâ, 'acab ermäs 'no wonder that Navâyî's
poetry is colorful and easy-flowing' Kull. S 473b: 2, aylâ
ol dur, ki bu sözûn keçsâm 'the best thing for me is
to stop speaking in this way' FK 228a: 3, kerâk, ki inkär
gilmasât 'you shall not deny it' Kull. S 137a: 27.

c. Clauses which depend on the verb ohsâr 'it
seems, appears, looks like' are also subject clauses.
They are always asyndetic: arbâb-i hasad söziğä bûtûng
ohsâr 'you seem to have believed the words of envious
people' BÖ II 315: 5, kûzûm bilä köfûldûma maqâm etti
hayâlgû; qabî kûrûp ohsâr mûgâr ol äb u havânî '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 intro-
ducing object clauses are: kim, hâr kim, hâr kim ki,
hâr kîshi 'who, whom', ne, olça, ne kim, nemä kim, ne
nemä kim, hâr ne ki, hâr 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 quyûn dek edî gu-
cûânçez, anî toferaqqa past aylâdi têz 'destiny' dashed
quickly to the ground him who like a whirlwind was
whirling dust' SS 42: 25, hâr kimûn ol tilârsâ, anî pâd-
shûq qilûr 'He (God) makes ruler anyone He wills' 'Ub.

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Ü 18 b: 9, ne nemä kim eșîtip erdî, 'arz qûldî 'he nar-
rated everything he had heard' Z 30a: 6, kimdä körđî
beyeilik, etti past 'he debased him in whom he saw great-
ness' SS 42: 4.

b. In this group of object clauses the conjunction
kim or ki has the same function as the English conjunc-
tion that: The object clause has the form of a declarative,
interrogative, optative, or imperative sentence: dey alur
men, ki barça rast durur 'I can say that everything is
true' SS 43: 68, hayal qîlur erding, kim fâlûk yõqûlgûsû
turur 'you would have believed that the sky would collapse'
Z 25a: 18, sâgîndî, kim çûvid erûr milkafti 'he thought
that his dominion would be eternal' N Quatr. 70: 18, há-
vas qûldîm, ki sayr etsâm cahânî 'I wanted to travel all
over the world' GN 63b: 1, buyûrdû kim çást ta'âmî bilä
ôtkûrãyêl vâ şâm ta'âmînî masakûnî bergûyêl 'he
ordered (the rich) to subsist on breakfast (alone) and
give (their) evening meal to the poor' N Quatr. 42: 11-12,
buyûrdû, kim anî goysunlar, kim atasîgä barday 'he or-
dere them to let (the child) go to his father' Z 36a: 12,
basä yarîlg etti, kim ûrî rû va Kêsh ûrîgî yõqûsûn 'then
he ordered the armies of Kharar and Kesh to be assem-
bled' 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: buyûrdû,
kim ol birînîq qîzîmî ol birînîq oğîlîgä berdîlîr 'he or-
dere each one to give his daughter to another's son' N
Quatr. 96: 5-6, hâr kûn neçâmî buyûrup erdî, kim ûltür-
ürîlîr erdî 'every day he ordered them to kill a few per-
sons' N Quatr. 105: 18.

171. Indirect questions. There are two kinds of in-
direct questions: sentence questions and yes - or no-ques-
tions.

a. Sentence questions are introduced by an interro-
gative word (pronoun or adverb): kim sen û gây diyâr-
dîn sen, ayt 'tell me who you are and which country you
are from' SS 96: 449, bu ne têl dur, degîl 'tell me what
regularly follows the substantive it modifies: bu atlıq ol vigit, ki cahamın gəfəsi dur 'this horseman is that youth who is the joy of the world' OY 314a: 3, ol şanam kim su yaqaşında olturur 'that beauty who is sitting on the bank of the river' Ata 270: 8. The subject of the main clause may be repeated by a demonstrative pronoun in the dependent clause: duşan čerigi, kim Taş Arıği ərdi, ol taqış ikki qol bolup 'the enemy's army, which was in Taş Arıği, also became divided into two wings' Z 25a: 13.

An attributive clause sometimes refers to the predicate of the main clause: baniş-adanım cami-i mah-lüğatğa mukarram qildi, kim mundin artuq martaba bula almış 'He (God) made the human being honored by all creatures, so that there might be no higher rank than this' Bıyq. 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, qaıda, qaıda kim, qaıq taraf ki, hər kimdə, hər qaıda, hər qanda, hər qanda ki, hər yerdə ki, hər qaıyan, hər sərî, hər sərî kim, hər yan 'where, wherever', hər qaınadın kim 'whence'. The demonstrative anda 'there', əşənda 'at the same place', ol sərî 'in that direction' serve as antecedents in the main clause.
Clauses of Time

176. A clause of time (temporal clause) denotes the time of the action of the main clause. In the pre-Chagatai period a conditional clause often expressed time also. This function of the conditional clauses is less common in Chagatai: közin acsa, özin su yaqasida körär erdi 'when he opened his eyes, he found himself on the bank of the river' Z 46b: 12.

177. In Chagatai clauses of time are introduced by kim, ki, qačan, qačan kim, çuin, çuin kim 'when', här qačan kim, här vaqñ ki 'whenever', olçā 'until', tā, tā kim 'since; until'. As antecedent are used: (to reinforce the meaning of kim, ki) anda 'then', aning dek čag-da 'at that time', anqa tegrdü 'up to that time', andin bur-un 'before that time', emdi 'now', nečä 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 maktabgä ol mäh-i mu'-addab barur, özdin barurlar ahï-i maktab 'whenever that well-bred moon-faced beauty goes to the school, the people of the school fain away' FK 16a: 3, emdi kim yettilär, körülär 'now, having arrived, they saw' Kull. S 133a: 24, här qačan dedim: vasfî qili, lašâyîng yûz miçig hiyal 'whenever I said: be faithful, you found a hundred thousand pretexts' Bāyq. Div. 217: 1, çùn ki keldim özîmä, hâm atïğdïn, hâm özümëni infî 'âm bar edî 'when I recovered my senses, I felt ashamed of both your name and myself' Bāyq. Div. 234: 1.

b. Anteriority: andin beri, kim qačdim üzûn tozdî firâq, yûs dard u alamû mângâ yetkürdi firâq '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' Bö II, 317: 17, on bir yîl dur, tâ dardim bu yergä yetip dur 'it is eleven years since my pain arrived at this degree' Kull. 98a: 20.

c. Posteriority: avval ki qadam qoydî, battî 'before taking a step he sank' Maḥb. 186: 11, ançä turdî, kim çerig barçäsî sudën öttilet 'he stood until all the army crossed the river' Z 22a: 7-8, tâ tirig sen, tartoqgur eldin çafâ 'as long as you are alive, you will suffer the cruelty of people' FK 48a: 2, tâ labdîn sormadîn, fahm etmüdîm tar âğzîni '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, ançiz ki: yillar Hurâsän tahûda huqûmât qildî, kim hâm kisî andin šikâyät qilmadî 'he ruled on the throne of Khorasan for years with no one complaining of him' Mac. 104b: 11-12, birbiri alardîn yana birigä nâğıra qîlîp otuňûp turlar, ançiz ki aralarında kalamî vâqi bolşay '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': ah-ī fasāndū bilāk daf qudi, kim muqāflar farāğat bilā bahārī kāla qilğaylar 'he
liquidated the brigands completely that the travelers
might travel without fear' N Quatr. 97: 14, bārdim, tā
anī korgay men 'I went to see him' Kull. S 105a: 15.

Clauses of Cause

180. A clause of cause (causal clause) gives the rea
son for the action of the main clause. The most common
introducers are: kim, ki, cūn(ī), andān kim, neden kim, ne
kē kim, ne duun kim, ne ma'nī bilā kim, mundqā ki, etc., 'because, since, as, inasmuch as':
marhāmat qilğ, ki mundān narnī yiq tur quvvațīm 'have
compassion, as I have no more force' Bāyq. Div. 103:
9, cūn bu davr kur nezā kūn, pūb bol 'since this world
lasts (only) a few days, have a good time' FK 218b: 7,
šām-i hicāran zulmatida āb-i hayvān istāmān, ne cūn
kim sensiz, ey 'umrūm pūgh, ḍān istāmān 'in the dark-
ness 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: qorgar, ki raĥmī kelsā közmənüşq
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): dārād-ı
ışqīng haddin așık; qorgaram, kim nāgahān āskāra bol-
mağay bu sır-ı pinhânim '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 bāğrīm firāq ottū uzā boldī kabāb 'ah! my heart
has become kabāb (roast meat) on the fire of separation'
L Div. 22: 8, fiğan, ki cānīm ala dur közi qarası anîng
'alas! his black eyes are capturing my soul' Ub. Ü 32a: 9.

Sentence Structure

181. Clauses giving the reason for a guess or ques-
tion are clauses of cause: 'açāyib iśvācī makkārā' sen,
kim bu kūn kūrk iqīlimi saîfa bolūdī musahhar 'you are an
unusually coquettish deceiver to have conquered the coun-
try of beauty today' G Div. 98b: 2, netāy ki Tenğrī gûyā
mînnañna saîfa yarattī 'what shall I do since God proba-
bly created affliction for me' BS 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: ikiqligini andaqu berk tuttī, kim tebrānā
almadī 'he held both his hands so tightly that he could
not move' Z 36b: 18, ketür, sâqī, anîng dem may, ki kūl
qilğay vucudumnu 'bring, O cupbearer, such wine that
it may reduce my body to ashes' FK 47b: 12, âskîmîni
təktūm ança, ki bu ūs-i sarnğun közm suyınîşq üstidā
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 Śibāņnī aylă salqil
ərmənq ərəyasıq, qalmusań curm u gunāhı daryā-yı
ışqān ara 'throw this Śibān into the sea of the reli-
gious law, so that no vice and sin of his be left in the sea of
rebellion' Śib. 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 intro-
duced by kim or ki with a demonstrative antecedent in
the main clause: andaqu ki ol ayûp erdi, bolūdī 'it hap-
pened just as he had said' N Quatr. 98: 11, hān hām
kelip Ahsāni qapap edi, neçük kim mağkūr boldū '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: qaranguđi ālam, andaq ki gär ‘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: andin mašhūraq dur, kim bitimāki hācat bolgay ‘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 ārdā gūlistān būtti, gōyā kim ol ālī 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., ey-lārimiz bilā el ulūmnī ətkārsāk, yahas bolgusī tūrūr ‘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 ägār, gär, ār ‘if’, the verb stands in the indicative, e.g., gär saŋga müškil erūr bu iš, erūr āsan manṣa ‘if this work is difficult for you, it is easy for me’ Ub. T 24b: 10; ägār ... ägār ‘whether ... or’ introduces a condition in the form of an alternative: ägār mušfiq men, ār mufsid, vā gär āšiq men, ār əbāde ne išing barsēning, 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’ BŚ 1, 243: 9.

c. Conditional clauses of mixed type: Persian conjunctions, the verb stands in the conditional: yahas gär bolmása, yaman hām emās ‘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 (-sā), in the conditional of the aorist (-r esā), in the conditional of the categorical future (gūsl 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: čīhra ačsāŋ yā takalum qilsaŋ, olgān can tapar ‘if you unveil your face or if you speak, the dead rise again’ FK 65b: 7, ägār dālīllīlīn sen Masiḥīnī damīnā, tabassum īrā anīng la’l-i cāfīdāsīna bāg ‘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 esāng Ḥudānī, tārk ayāla cāhān u māšivānī ‘if you love God, abandon the world and the non-God’ Ub. 68a: 5-6, bolmاغūng bolsa menīnig dek rind-i durdašām, ke ‘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 esā, -mīš bolsa, -gan bolsa, -p esā), and the verb of the main clause is in the indicative or imperative: meni köydūrdūng esā, sen ḏagī köydūng ‘if you burnt me, you were burnt too’ Kull. 5 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 (-sā) or past conditional (-sā edī), 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 bolgay, rāhm etip
hämänalîq qiśsâq menîq bîlā ‘what would happen, if you showed mercy and lived with me’ UB. T 35a: 1, ört-tängây edî, körmişâ bir dam ‘he would burn away, if he did not see her for a moment’ GN 89a: 4, bolsa edî ol šah-i šîh-hînam, biz dağî ikâv bolur edûk bu dam ‘if that high-minded shah were (here), we would also be two now’ Ï 57a: 9.

b. If the supposition refers to past time, the verb of the dependent clause stands in the preterit of the conditional (-sî edî), and the verb of the main clause stands in the preterit of the aorist (-r edî) or future-optative (-gay edî): Kâbîni Zünnûnîq âğî Muqîmîn almasam edî, barîp Mîrzânî körmişlîr mumkin emîs edî ‘if I had not taken Kabul from Zünnûn’s son Muqîm, it would not have been possible for them to see Mîrzâ’ B Ilm. 192: 17-18, bolsa erdi menîq çağımsa bu iî, gânclâr âyâl-gây edim bahâs ‘if this had happened in my time, I would have given treasures’ SS 201: 81.

190. The Persian conjunction màqâr or màqâr 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: ‘Ubâyîdî dardîga hârgiz dâva tapil-may dur, màqâr ki bolgay ânîng dâva sendin ‘for Ubâyîd’s pain will never be found any remedy, unless a remedy for his pain will come from you’ UB. Ù 44a: 4. The verb of the dependent clause may be omitted if it is the same as that of the main clause: hêc kim menî hâlîs etâ bilmäs, màqâr Ħûdâ ‘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 (âğâr ... -sa dağı/hâm ‘although, though, even though’: bar esâ dağı, yûq vafâ

angâ ‘although I have (a friend), he is unfaithful’ BV 9a: 1, sökmâk bîlâ yâd ayâsâng hâm, hâş tur ‘even though you remember me in the form of scolding, it is pleasant’ BS Ï, 318: 9, qatlâgîr qišsa hâm, figandasî men ‘even though he kills me, I am his slave’ SS 183: 326.

b. Conjunctions: gârî, âgârî, the main clause is often introduced by ammâ, vîlê, vîlêkin, ‘but, yet’. The verb of the dependent clause is in the indicative or conditional: kûngûlât gârî hacrîng dâgi bar, vîlêkin vaşl umîdi dâgi bar dur ‘although there is the wound of your separation in my heart, yet there is the hope of union, too’ TN 277b: 5, âgârî özgâ ğahânlar hâm bar edî, vîlê oğlanlar vê gizlîncî analarî bu ikî erdi ‘though he had other wives, too, the mothers of (his) sons and daughters were these two’ B Ilm. 2: 2.

c. Conjunctions: bâvucüd kim, bâvucüd-i ol ki(m). The verb of the concessive clause is in the indicative: Mîr ‘Ali Şir Nâvâyînîq müsanaffâtî, bâvucüd kim Hârîdâ naşv u namâ tapîp tur, bu til bîlâ tur ‘Mîr ‘Ali Şir’s works, although he grew up in Herat, are (written) in this dialect’ B 2b: 4, bâvucüd-i ol kim neçâ qatla Haţratîn tayaq yep erdi, anî unutup yana urus havasînî qûlî ‘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: hâr ne, hâr ne ki, när ne nav’, neçâ, neçâ kim, hâr neçâ, hâr çând, hâr neçâ dağî, hâr neçâ kim, hâr neçûk ... hâm ‘whatever, however’. The verb of the concessive clause stands in the indicative, conditional, and less frequently in the future-optative: hâr ne ki bar qismât-i rîz-î azal, gîlamas anî özgâcâ sa’y u cadal ‘whatever the decree of the day of eternity may be, no effort and endeavor can alter it’ Ï 31b: 6, neçâ cavr u qafê qîlgay sen, ey vâr, bilîr sen, kim qul-ugî dur men yafâdar ‘however you torment and torture me, O friend, you know that I am a faithful slave of yours’ TN 276a: 9, şabîlîr hâr neçâ dârû darman berdîlîr, yağhî bolmадî ‘however many drugs and medicines the physicians gave, he did not get well again’ B Ilm. 503: 18.
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A Description of Farghana

Farghana vilayati beşinch iqlimdini dur. Ma'murali
ning kan'rasida vaqi' bolup tur. Sarqi Kasogar, garbi
Samarqand, canubi Bada'hsannini sarhaddi taglar. Simalida
agarci burun shahrlar bar ekani dur, migli-i Almaliq va
Almatu va Yanqi, kim kutubiyarda Otrerkent bitiplar,
Mo'gul va Ozbek cihatdin bu tarihda buzulup tur, asla
ma'mura qalmay dur. Muhtasar vilayat tur. Alish va
mеваsi faravann. Girdagirdi tag vaqi' bolup tur. Garbi
tarafida, kim Samarqand va Hustand bolgay, tag yoq tur.
Ushbu cniibtin ozgi hetch cniibtin qi'yiya qela almas.
Sayhun daryasi, kim Hustand suyiga masshur dur, sharq va
simali tarafidan kelip bu vilayatning ici birla otup garb
sari aqar; Hustandning simali, Fanakatning canubi taraf-
didan, kim halai Shahruiyaga masshur dur, otup yana
simalga mayd ollip Turkistan sari barur. Turkistantin
hayli qoyrqaq bu daryan tamam qumga sirf qur, hetch dary-
ga qatilmas.

Yetti parda qasabasi bar, bechi Sayhun suyining canubi
tarafida, ikki simali cniibida. Canubi tarafida qiqa-
lar bir Andican dur, kim vaqatta vaqi' bolup tur. Far-
ganna vilayatning paytahtii dur. Alishi va'iri, mevasi
faravann, qavun va ozumi yaqshi bolur. Qavun mahallida
palliz baftda qavun satmaq rasm emas. Andicaniyin
nashpatisi dinin yaqshirax na'fpatti bolmas. Mavvar'unnahrdi
Samarqand va Kes qorgandin sonigra mundun ulugraq
qorgan yoq tur. Uc daryazasti bar. Arki canuq tarafida
vaqi' bolup tur. Toqquz tarnaq su kira. Bu 'acab tur,
kim bir yerdiin ham chiqmas. Qal'aniyng girda'girdi han-
daqning tas yani sangrezaliq shahrin tubup tur. Qal'aniyng
girdəqirdi tamam mağallat tur. Bu mağallat bilə qala-
ğə fəsilə uşbu ḥandaq yaqasıdağı şəhrə şur tur. Avı, quş-
daq köp bolur. Qırğıvəli bəhəd semiz bolur. Andaq-
rivayat qədər, kim bər qırğəvəlini isəkənəsin tört kisi-
yep türkətə almay dur. Eli Türk tur. Şəhər və bazarı-
türkə bilməs kisi yox tur. Elininə lafi qalam bilə rast-
tur. Anı üçün kim Mər ‘Alli Şər Navəyinə muxannafatı,
bəvvucud kim Hərdənə naş v u nəmə tapiş tur, bu til bilə dur.

(Bəburnəma, ed. A. Beveridge, 1b-2b.)

A Party at Muğafar Mərzə’s House

Neçə kündin soň Muğafar Mərzə əyigə ərəllədi. Muğafar Mərzə Bəğ-i Saffida olturur edil. Əhəşə Begim həm anda edil. Əhəşə Begim qədəda aş və xa'am tartılgəndin keyn Muğaf-
far Mərzə bizi Bəbur Mərzə salgan Ərəbənə atlıq
‘iməratça alıp bardi. Ərəbənəna əçir maclisi boldi.

Ərəbənəna bəğçənəq ortasında vəqı bolur tur. Muhte-
sərrəq ‘imərat tur, ikki əşyənilq, vəllə əşyənilq
‘imərat tur. Tört kündicə tört hurca dur. Bu tört huc-
rəнəq məbəyini tört şəhişin yəsunləq bolur tur. Bu
őməni hər zil’i muşavvar dur. Ağarə bu ‘iməratı
Bəbur Mərzə qılğan dur, vəllə bu təşvirləri Sultan Abü
Sa’id Mərzə buyurduq dur; maşaf və uşurlarını təşvır
qılıp turlar. Similə sarışa şəhişinənda ikki təşək salı-
dalar, birbirliqə rəbərə. Təşəkəlnərin yanaları simil sar-
edi. Bir təəxtə Muğafar Mərzə və men olturdum, yana
bir təəxtə Sultan Mas’ud Mərzə və Əhəşələr Mərzə olt-
urdular. Muğafar Mərzəniq əyidlə resize məhmən edik, meni Muğafar Mərzə özündə yəqqəri alıd.

‘İşərt payxmənlarının toldurup səcq lar yurüp maclis
ahlığa tuta kirişələr. Muravvaq əçirərinə maclis ahlı-
həm xayvən sux dem yuta kirişələr. Maclis qızıqti,-
çagırlar başqa çıtqı. Bu xayvəned edilər, kim maşqə
icvərgələr, men həm bu dəyişəğa kivişəgələr. Men

Reader

əçərə bu çaqqaça naşva bolğunça çaçığ irtikab qılmay
dur edin. Matılıq və saʁəhəluq kayaʃyati və ḥəłatın-
kamə haqqu bu bilmə yox edin, vəllə əçir əcəmkə
maylım bar edil və bu vədini əy qılmaqqa köngəm tar-
tar edil. Kişiklik-tə bəمام edil, əçirənləq naşva və
cayaʃyatin bilməs edil. Atəm gəli kim əçirə takılıf
qılağlar həm, əşərələ ayıq irtikab qılmaq edil. Atəm-
din soňq Hoca Qəzənəq yənmə qədamənən xəhən və mətəqə
edil. Əbənəliq əsənmən icinəq qılur edil, ne cəy ol
kim əçirə irtikab qılay men! Sonəralə yiqitlik havəsti-
dən və naş taqəzəsidən kim əçirəga mayə paydə boldi,
takılıf qılur kisi yox edil, bəllə əçirəga maylımni bili-
ər kisi yox edil. Köngəm əçərə máilı edil, munaq qı-
mağan amrəni özəlik bilə qılaqə məskəl edil. Əçərəga
keç-ti, kim əssən mənaq takılıf qıla durlar, yana Həri
dek arə-

Bəbur’s Letter to his Son Humayûn

Humayunə maştaqılıqlar bilə şə🇬ənə sənmə degə-
sə ol kim dəxənə küni rab’u’l-avval ayınıq onda
Bekkini bilə Bayan Şayyə keldilər. Ḥəşərənin və ‘erzə-
dərtərədin ol yüzəき bu yüzəki kayaʃyat və əhlət muşə-
haşı və maļım boldi.
Sükr, bermiş santa ḥaq farzandı,  
Sanğa farzand u manğa dildibandi.


Yana sendin azraqgilam bar. Bu iki uç yöldin beri bir kişînq kelmâdi. Men yibârgân kişî hâm râst bir yil- 
din sinqra keldi. Mundaq bolur mu?

Yana ḥatlarinşgda yalguzuq kim dep sen, pâdšâhliqta ɑyb dur. Hêc qayd pâdšâhliq qaydîcâ yoq tur. Pâdšâh- 
liq bilâ yalguzuq râst kemâs.

Yana men degan dek bu ḥatlarinşgâni bitip sen và oqu- 
may sen; ne üçin kim âgær ocur ɑyâl qilsanq edî, oqy almas edîŋ. Oqy almagandin sinq ałbatça tägyr berûr edîŋ. Ḥattinşgî ḫud taşviş bilâ oqsa bola dur, vâlè as- 
ru muqlaq tur. Naşin mu‘ammar hêc kişî körgân emâs. Imlâng yaman emas, âgærî ɑyâl râst emas. İltifat- 
în(1,232),(950,828) 

Yana uluq iź üstigâ bara sen. Iź körgân, rây và  
tadibirülq beglär bilâ ‘amal qîlgay sen!

Ăgær meniŋ rizâmni tilârsâng, ñalvatniniñliñqni và  
el bilä kâm-îhtilâliqni baţarâf qîlgîl! Kündä iki nav- 
bat inîñqi và beglâriñ içtiyärleriñ qoymay qaşqinşa  
çarlap, hår maşlañät bolsa, kengâşip bu davlatêhîlarnationiñ  
ittifaqi bilä hår sızunqga qarâr bergay sen.
The Battle of Angora

Haşrat-i Şahib-Qirân əcərəni tartib bergən. 

Basa Şahib-Qirân keçə tanışa Haşrat-i Haq subhənahu və ta'ālə dargəhədi niyəz u taţərru' qildi. Tanış atqanda ataşən əcərəni tartib berürgə maşgul bol-dü. Bahədurlar şayə şayə şaymalaridin əciq Qiyə maydan sarı mutavacaxı ərdələr və hər kim öz yerıqə, mol-çərəş ərəfə tartip turur erdi ... Al-qıșqa, əcərəni erdi, kim sani və hisəbə yeq erdi; barçəsi dələvar və

Zi Şənim sipah anca öldürdirlər, 
Ki toldu barı yer yuzi, başç u bar.

Basa Qayzar aşıqəmğa tərəp urusəti. Namaz-i Şəməqə Yaşın ol tepədən tüşəp özünü manşur çerigiləq urup çerig alarğa yəl berip cığlip qaçılar, amma alardıın köp qisini oc biləq atıp öldürdirlər. İddırım Bəyaźid yüz miyanat u maşqqaq qatı bilə ortadın cığlip ketti. Və bir camələt bahə-
pəncərədən anıq keyəndə tüşətilər. Və qaxqanən hava həşğədin susap köp qisini əldi. Basa nasim-i fațə u nüşrat Haq sub-
ḥəna və tabalə 'inəyatindən manşur çerigə sarı bolup duş-

(Zəfnənmə, 263b ff.)

On Love

'İşqə marətablular dur və ol üç qism bilə mənqasım bolur.

Reader

Avvalğı qism 'avəm 'işqə dur, ki 'avəmu'n-nəs ara-
sida bu maşhur və şəyi" dur, ki deyəl: "Fulən fulənğən "aşiq bolup dur." Və bu hər nav" kişi və hər neçə kişiəgə bolsun, şəgə bə iştərlərindən qəzzət-i cismən və şəhvət-i nəfərəni eməs. Və bu qismənğəq beyikrəx martabaşı farənikən dur, ki barə haşışığə sunna dur və mubağ. Past-
raq martabaşı pərəşınləq və məşahvələr və bəsə-
mənliq və nəfiəliqələr, ki əkər tərəf-dən adur və bəyənən bəşicəbiqlərə sabab.

İkinçisi həvəs 'işqə dur, ki həvəs ol işqəq mənsüb durlar. Ol pək könmə pək naşar bilə pək yüzəq salaq-
dur; və pək koçqul ol pək əzəbdin qozqalma və bu pək maşhər vəsiqəsi bilə 'ışqə-pəkbəz mağbübə-1 haşqəşə
pək camələndin bahra almaq.

'İşqənəq üzünən qismə şiddiqlər 'işqə dur, ki alər əxənən tacılliyət-ə camələğə maşhər vəsiqəsindən ayru-
vəli u maştəb durlar və ol maşəhəda bəhəndülənda su'ur-
ərənən maştəb. Şəhədərə istiqməçəqey buqat və ol istiq-
raqəsindən istiihəq maqəmən həsıl etən.

Hikəyat. Haç-ı شریفین همیشگی maşayı qə və avlıyə —"alayhima't-təhəyi vəl-d'uqə — "Arafatda mənə-
cat qılıq hər qayışə bir murad istərlər erdi və özərli-
ücən bir tələk tələrər erdi. Köpənəq əqələ bu erdi kə: "Ilaahi, bizə təfəqəşən bilə həmərənləq ber və öz əqəq-
ənəqənən anəhələq." Qoğu's-səlikən və şəhəntən-lə-qərinin, 
'fraredənən avlıyədən məmətəş Şayyəb Abə Su'id-i Ər-
raz — qaddasa'llahu sirrəhən-lə'aziz — aşığə suqüt 
muhri şahərən, caməl-lə təcəviyyətə mustəqəräq və muta-
həyibər turup erdi və közin əsənəncə urudur. Birəv-
dərə dedi kim: "Ya şayyəb, du'a u bəxələda maşqə və bərə-
maşayı du'ağa maşqəl dur. Sen necən dam urmas sen 
və du'a raşının icəbat maydanığə sürməs sen?" Şayyəb dedi 
dərə: "Hər ne kim bu haşışığı du'a bilə tiləy durlar, bərə-
maşə vəsiqə berip dur, bəlikə artuqraq köngəm öydə terip dur. 
Andin ne tiləyin, du'a qılıp ne tiləyin? Alar ki qəhləli-
qələy durlar, maşə vəsiqə bir zaman əflət dur və öz 
həlləqən evrüləqəli bir nəfəsən mahaldə, kim anınə 

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Tacallısi şadamâtûdîn bêta b-u-tuvaı men. Ol ağır yük astıda âs dan hatevaı men, ki anâng camâli hayratûdîn özûndîn ğabarîm yoq dur và âzülküyûdûn âzûrûm yoq." 'İşnîng gÿaytû bu yergâça dur và 'aşıqga visânîng niha-yati bu şöznî dergâça dur. 'Aşıqlar, ki Haq alida quaçûl alûtû durlar, bu tariqt istilâyda vuçûl alûtû durlar. Bu-larîn Tenîregâ 'aşıq desa bolur, maçoob hàm; và Haqga țalîb at quaça bolur, maţlûb hàm. Rubâ'i:

Bu yergâ yetürsä bandasîn lutf-ı Îlân, Tağıq bilir hûr kişî, kim bar âgâh, Kim tapmas anîndî alida mavcûd simah. Ol qaldî và Tenîregî qaldî Allah Allah.


The Seven Sleepers of Ephesus


Daqyânûs bu haîdün vâçif bolup alarning qatîl fikrîdâr bolmiş. Alar bu haînlî ma'âlüm quàr ittisâq bilä şaharlarî-ðîn qaçîp el yolqûr vaheîdîn yolsiz biyâbango tüştüb bir qoçîçîgra uçrap qoçîçî dagî alarça qoşulup, qoçîçîmîng itî hâm qoşulup Raqîm atûj gërga kirmîlîr. Và alarning 'adadîda tarađđub bar, neçûk kim Kalâm-i Macîd haîbar berîr kim: "Sa'-yaquluña talâqatun, râbi'ühum kalbuhum; wa-yaquluña şamsatun, sâdisuğun kalbuhum racman bil-âybi; wa-yaquluña sab'atun wa yâmînîn kalbuhum." Hûr taqûd dir bilä gërçî kîrîp Haq ta'álâ alarça uyqûnî mustâvlî quàr üç yuz toqquz yîl uyumîlîr.

Reader


Bu qisça tavârîf và tafaşîrda mabsût bar và abhârînîng garîbindin biri bu dur.

(Naşî'î, Târîh-ı Anbiyâ, 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."

Ghazâls

Racaz - - - - | - - - - | - - - - -
Ey cândîn artuq sevgânîm, qâşd etmä âhür cânûma! Rahtm etgîl, şiîrma mâni, nâhaq quàl sen qanîma. Otluq közûng alînda köp bîrîyân quàlım cân u dil;

(Sakkākī, ed. J. Eckmann, pp. 166-167)

Ramal - - - | - - - | - - - | - - - 

(Ata’ī, ed. A. Samoylovič, p. 270)

Hazac - - - | - - - | - - - 
But-ī simṁbarīm, bizni unutma, Dodaqī šakkārīm, bizni unutma! Fāllakkē yetti ahūmüng tutńi; Ayā mahpâykārīm, bizni unutma! Ču tārück âylāding cân ū köngültı, Közi gărâtgārīm, bizni unutma!

Reader

Sevār cānim, begm, ḥānim, umdīm, ‘Azīzīm, dilbarīm, bizni unutma!
Gadā qānim cafā birlā ču tōktūng, Qaraqī kāfīrīm, bizni unutma!

(Gadā, ed. J. Eckmann, pp. 70-71)

Ramal - - - | - - - | - - - | - - - 

(Gadā, ibid., pp. 96-97)

Ramal - - - | - - - | - - - | - - - 
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Neçə qilsanq bayan afsün, neçə qilsanq ʿiyan taʿvīz.  
Navāyī ʿiṣq asrarūn yazīp boynīga asıp dur;  
Taṣavvur qilmagay sen, ey rafīq-i mihrbān, taʿvīz.  
(Navāʾī, ibid., pp. 44-45)

Muctaṣṣ ṣ-. - - - | - - - | - - - | - - or - - -

Kiši višāl tūnī yārī bilā yatqanqa 
Camāli šamʿīga qilsun naẓar taṣīg atqanqa.  
Muyassar olmadī cân bermāk ü labin ʿʾpāmāk, 
Nedin ki qalmadī cânim ani unatqanqa.  
Meni yoq etkān erur hacr sangbārānī, 
Nedin ki yaḡdī tanim taṣ ʿiṣiq gataqanqa.  
Malādīn meni bir curʿa birlā satqun al.  
Ḥürūs u ʿarbada birlā cahānqa satqunqa. 
Köngül cīrāḥatīga yaq višāl marhamānī,  
Fīraq ḥārasī birlā baʿshīm uṣatqunqa.  
Ṣalāḥ tonīnī čāk etsā, yahṣīraq, ey šayh  
Riyā yuranı bilā ḥirqani yamatqunqa. 
Navāyī, ahl-i fana dayrī ḥalqasin ḥoṣ tut,  
Ozūnīn zuhd u riya macmaʿīga qatqunqa.  
(Navāʾī, ibid., pp. 47-48)

Ramal - - - | - - - | - - - | - - - | - -

Bu keča ʾāhim erur davrānni barham urğudek,  
Čarbu gūlšāridin ancum gūllerin savurğudek. 
Sorgāli keledi, evvūrunq baṣša qoldap meni, 
Kim emās tur laḥṣaʿi bašīm üzā olturgudek.  
Ey köngūl, der sen, ki yaṣur ʿiṣqin. Ne yaṣuraray, 
Kim erur cismim fana tofragīya yaṣurgudek. 
Sīnsa köngūl, ne ʿacab, kim sangbāran-ī firāq  
Boldī ḥamlıq cism ʿyin hār saridin sınurğudek.  
Hacr žulmiga čidar meni, oģlāi yoq, ağlašam,  
Kim erur qatlınga ol cân u cahān qayurğudek.  
ʿAyš vaqtın bil  ḡanīmat, kim erur dam uṣbu dam.
Čarh erməs fəvət bolğan vaqtnə yandırğudek.
Sen köngül bersəng Navəyiğa gəh i miğ cavr ilə,
Erməs ol hər dilrubəga könglini aldırğudek.

(Navə'i, ibid., p. 46)

Ramal - - - | - - - | - - - | - - - | - - -

Ey şabə, äwəra könglüm istəyə hər yan baru,
Vədi ətəq ü biyəbnənli bir bir ağtarə!
Tapa kör anı! Çu tapsaŋ, hər qayan 'aźım esə,
Başığa evrəl quyun deq ədəp qaytarə!
Sa'y etip kəltir meninə sarı və qur həd kelməsə,
Allıda bədillikminəq dəstanın ötkərə!
Aytqil kim: "Sen həd ittinyə, cən dəqi çımqəta dur.
Başıma yetkür, və qur həd kelməsə olsa, yalbaru!
Ala kel! Vərə bolsa Macnunəvə ü bəhiştiyər,
Qoymayın öz iştəyərə bu sarı bəşqarə!
Kəltürüp çək ayələn böksüm anı ornığa salah,
Meni bədillilik balax u miənətitdin əqtqarə!
Uşbu yanğılıq istəgil dəyim Navəyi könglini,
Kim gər andən yetməsə, əqədən sañğa yetkəy qaru.

(Navə'i, ibid., p. 52)

Ramal - - - | - - - | - - - | - - - | - - -

Ol ki miskinlərgə dunyə davlatın qəldə naşib,
Əhərətinə davlatın həm bersə, həc erməs gərəib.
Bid'at ahlənə savurdum Məvarə unnərə ara,
Uşbu dur əsim Ərəsən məlki də həm 'anqarəb.
Ləşkər-i əslənni çəksəm qızızı bərk üstənən,
Bəltəsə yəvar Mədənə kişvərinən zəl şəhəb.
Men qələnni šar' üçün çaptım, Əjudəy ağah dur,
Lək bilməslər mən qəzə bilə şəyəb ü şəhəb.
Ey Əbənəni, 'ışq dərdə dur seninə köngləngə ara,
Bil, ki yoq bu dərdəq maşuqdın özqə ətəb.

(Əbənən, Divan, 14a-14b)
Ikkı qaşınıňğ ittifaqı bilä
Ikkı cádū kōzi balâ qülä dur.
Běvafašliq qülip manğa ol sŏh, Özgăllargă nedin va∫a qülä dur?
Hēc kimğä cafăsī tegmây dur,
Ne cafă kim qılur, manğa qila dur.
Ey 'Ubaydı, kelür saŋa yāriŋ,
Hācatıning Hūdā ravā qila dur.

('Ubaydı, ibid., 17a)

Ramal

Yaz fašli, yār vašli, döstlarning şubhatı,
Şī' r bāsə, 'ısq dardı, bāđaning kayfiyati.
Yaz fašli da cağır iömäniong özgă hāli bar;
Kimğă bu naşva muyassar bolsa, bar dur davlatı.
'İsq dardı čekip hār kim ki tappa vašlı-yār,
Ol zamān bolgaya unut yūz yūğī hicrān şiddati.
Döstlarning şubhatıda ne hōʃ olgaya bāhsı-şi' r,
Tā bilingayı hār kişining tā' birla ḥalati.
Gār bu üč iși muvašiq tapanqg ol üc vaqıt ilā,
Mundın artuq bolmağay, Bābur, cahănnıng 'ışratı.

(Bābur, ed. F. Köprüli: MTM I,
pp. 468-469)

Ramal

Tūn u kūn birlä bütlün maqislisi asru hōʃ edı,
Maqislis ahlī bari dīlāh ī bari dīlkaş edı.
Barınинг sözi edı ĕüb ī laʃīr ī rangelı,
Ne parışānū ne bōma'nā ī ne čirmaş edı.
Yahşi may yoq edı ī naʃva-yī may yahşi edı,
Nāhoʃ el yoq edı ī asru havā-yī hōʃ edı.
Bari aḥbāb edı haʃır, bari ašbāb edı cam,'
Saz u hananda bilā nuqul ī may-yī bēgaʃ edı.
Gāh purhaṇda edı el labī sarhoʃluqtın,
Könglüm tiläği vişāl emiştük bildim,  
Ol vaşl dağî muhâl emiştük bildim.  
Här qanda ki bolsa, mihribân dur der edim,  
Ol dağ İ galat-i ḥayâl emiştük bildim.

(Bâbur, ibid.)

Köngli tilâgân murâdîga yetişâ kisi,  
Yâ baɾça murâdâlарîn târk etse kisi.  
Bu ikki muyassar olmasa 'âlama,  
Başînî alîp bir sarîsîa ketsâ kisi.

(Bâbur, ibid.)

İslâm başînîc tâc u târak bolsun,  
Yârînîk tü'n u kûn Têngri tabârak bolsun.  
Eşittim, Orus kâfirini qûrûmiş sen,  
Oğlum, sânqâ gûzâlıq muhûrak bolsun.¹

(Sîbâînî, Dîvân, 183a)

Ürgânî cîdîcî barçasi câhil ermiş,  
İslâm yolida barçasi kâhil ermiş.  
Mundag Sîbâînî kelîp turğanda  
Luṭfîdîn anûnq barçasi gâfîl ermiş.

(Sîbâînî, ibid.)

¹ This rubâ'î is addressed to Muḥammad Amîn,  
Khan of Kazan, who defeated the Russians in 1506.

Tuuğûs

Ey muhîbîlar, tesânlîq gâr, yaza siz,  
Gûl adaqîda ḥumârî yaza siz.  
Gâr men âlsâm, turbatîmînq taşîga  "Kuşt-a bir şoh erûr" dep yaza siz.

(Mîr Sa'îd, ed. A. Samoyloviç,  
Musul'manskiy Mir I, p. 17)

Reader

Er kerêk örtünsâ, yansa yalîna,  
Yara yep yatsa atînpîg yalîna.  
İt ölümî birlâ âlsî yahşîraq,  
Er atanîp duşmanîğa yalîna.

(Abû Bakr Mîrza, ibid., p. 11)

Tolun aygâ nisbat ettim yârumî,  
Ol ḥicâlattîn gûm oldî yarûmî.  
Tär-i möyungînî zakâtûn men berây;  
Yâ Mişîrînî, yâ Ḥalabnî, yâ Rûmî.

('Alî Iskandar Şirâzî, ibid., p. 12)

Sîndî könglûm şîşasî şam taşa'dîn,  
Qan sirâyât qûldî iç u taşa'dîn.  
Qorqaram, sen hâm vafaşîzîlar tegin  
Bolmağay sen îçî küfî u taşi dîn.

(Luṭfî, ibid., p. 17)

La'îdîn cânîmîg otlar yaqîlar,  
Qaşî qaddâmînî cefâmîn ya qûlur.  
Men vafaşî va'daşîdîn şad men,  
Ol vafa bîlmân ki qûlmas yâ qûlur.

(Navâ'î, ibid., p. 18)

Tîq-i 'îşqûnq yarasî dur bútmâğân,  
Dardinî hûr kimgâ atîqî bútmâğân.  
Hacîr şahrâsî dur ahîm otedîn  
Anda gûl yâhûd giyûhî bútmâğân.

(Navâ'î, ibid., p. 19)

Neçâ dedim ol şanamîga barmäğin,  
Qûlmâdî ol târk âhîr barmäğin.  
Munçâ kim hûdrâyîlıg körgûzdi ol,  'Aql hayrat qûldî tişlâp barmäğin.

(Navâ'î, ibid., p. 19)
Čīstān

Bir yıłan kördüm ki ikki başı bar,
Ağzı bir dür, ayaği, bir tişi bar.
Gāh-i ağzın saqlayıp tur bir yılan,
Ol yıllanıñğ hasratündan qan yutar. (Oq)

(Šibānī, Dīvān, 192a)
The Glossary contains only the words occurring in the Reader. The alphabetical order is as follows: a (ä, 'a), ä, b, c, ç, d, e (ê), f, g, h (h), ĥ, ī ('î), i (ī, 'i), k, l, m, n, ng (only in internal and final positions), o (ö), ö, p, q, r, s (ş, ş), ŝ, t (ṭ), u (û, 'u), ü, v, y, z (z̄, ş, ẓ).

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  ač- to open
ābād (P) et./qul- to set up, recreate  adab Ar. well-educatedness
'ābid Ar. devotee, pious, a servant of God  'adad Ar. number
äbatī Ar. (pl. of bayt) distichs  ādam Ar. man, human being
'ādam Ar. non-existence, nothingness, annihilation
'ācaber-mās no wonder; ne 'ācaber what wonder
ādami Ar. human, man
adāq season, time
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Glossary

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-qıśqa Ar. to sum up all, in short

altı six

altun gold

āmādā P prepared, ready

’amal Ar. act, action, work; ‘amal qil- to act, do, work

āmin Ar. amen

amīrāzāda P prince

ammā Ar. but, however

amr Ar. order, command; matter, thing

ancūm Ar. (pl. of nacım) stars

anča so much, so many, anča köp so much, so many

anda there

andaq so, in that manner

Andicān Andizhan in Uzbekistan

anī (acc. of ol) him, her, it

ānīng (gen. of ol) his, her, its; ānīng үчүн kim because

'āngarīb Ar. soon, shortly

āŋpla- to understand

aq- to flow

ara in, within, among; arasida between, among

'Arafāt Ar. a hill east of Mecca

ārāsta (P) qıl- to arrange (army)

'arbada Ar. dispute, up roar

arīg/q clean, clear

ārī P yes, indeed

'ārīf Ar. knower, enlightened, a mystic who attained the highest degree of mystic knowledge, a gnostic

arqa back(side); arqasī sari behind him/himself

artuğraq more

artuğ/q more; mundūn artuq more than this

ārūz Ar. prosody
arvāh Ar. (pl. of rūḥ) souls, spirits
'arzādāšt P petition
as- to hang, suspend
āsār Ar. trace, impression; ózlūkimdin asārīm yoq I am not aware of myself; āsār qīl- to make an impression
āsāb Ar. (pl. of sabāb) means, implements, requisites
āshāb Ar. (pl. of šāhīb) possessors, masters; Āshāb-i Kahf the companions of the cave, i.e., the Seven Sleepers of Ephesus
āslā (Ar. āsλān) not at all, by no means
āsman P sky
āsrār Ar. (pl. of sirr) secrets
āsrū very, much
ast- in astida under
Astarābād the present-day city of Gurgān in Iran close to the Caspian Sea
āsh food, victuals
āš- to pass (the limit)

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Glossary

āv chase, hunting; game
āvāhīr Ar. (pl. of āhīr and āhīrat) finally, toward the end of his life
āvām Ar. 'āvāmm (pl. of 'āmmat) the common people, the masses; 'āvāmmu'n-nās all mankind
āvāra P outcast, vagabond
āvāsīṭ Ar. (pl. of vasīṭ and avsāṭ) in the middle of his life
āvāyīl Ar. (pl. of avval) at first, in the beginning
āvliyā Ar. (pl. of valī) saints
āvval Ar. first; at first
āvvalgī first
āvā' Ar. (pl. of vaţ') behavior, manners

āvzān Ar. (pl. of vazn) poetical measures, meters
āy moon; a moon-faced beauty; month
āyā Ar. O!, ho!
āyaq/g foot; goblet
'āyb Ar. blemish; 'āyb et- to blame
āyīt- see ayt-
āyru apart, separated
'āyū Ar. pleasure, delight, enjoyment
āyt- to say, tell
'āzīm (Ar.) bol- to set out on a journey
'āzīm Ar. great, big, large
'āzīz Ar. dear, precious, 'āzīzīm my dear
'āzm (Ar.) qīl- to make up one's mind to, decide to
āzraq less; a little

- Ā -

Āfsūs Ar. Ephesus
āgār P if
āgārčī P though, although
āḵsārī (Ar. ākszār) most of them
ār P if
ārk P citadel
āylā- to do, make
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- B -

bāb Ar. chapter; bābida concerning
bād P wind; bād-i şabā morning breeze
bāda P wine

Badaňšān a mountainous area south of the Panj (upper Amu Darya) Riv-
er in North Afghanistan

Badāyī'i-vašar Ar. The Marvels of Maturity (title of one of Navātī's four divans)

bāg P garden; Bāg-i Ṣafīd "the White Gar-
den" (name of a garden in Herat)

bāgāyat P very, much

bāgha P a (little) garden

bāgha - to bind; to com-
pose (music)

bāhadur P brave, valiant, hero

bahr Ar. sea

bahrā (P) al- (with abl.)
to have a share in, to profit by/from

bāgh Ar. discussion, de-
bate

bālā Ar. affliction, ca-
lamity, evil

balčiq mud, clay
banda P slave, servant;
I ("your servant")
bandalīq/ū 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;
mana bar erdi I had
bar- to go (away)
bārān P rain
barça each, every; every
one; all, whole, entire
barham (P) ur- to over-
throw, destroy
bar̲t̲araf (P) qil- to set
aside; to abandon, give up
barī whole, entire, all
barinča as long as there
is; čānim barinča as
long as I live
bāri P once
barmaq finger
bas P enough, sufficient

Glossary

bas- to press; to tread
on; to attack suddenly;
to overpower
bašī P much, very
baš head; near, by, to;
baštūn ayāgīng yahšī
thou art beautiful from
head to foot; baštūn ay-
agīng, baštūn ički ayāg-
īg from head to
foot; başığa evrūl- to
turn/revolve around
someone; baştī al- to
make off, make oneself
scarce; baştīda at the
head of; başı üzā ultur-
to sit beside someone
başla- (with the gerund
in -a/-ā/-y) to begin
başlat- to cause to begin;
(with dat.) yol başlat- to
make someone a guide
başqar- to guide
bāvucūd kim although, though
bay rich
bayān (Ar.) qil- to explain,
declare
bayt Ar. distich
bāzār P market
bażī Ar. some, several
bālki P but, however; rath-
er, on the contrary
bārg P leaf
bētil P deprived of one's
heart, i.e., lovesick
bēdillik the state of having
lost one's heart, love-
sickness
bēgāš P unadulterated
(wine)
beg prince, lord
bēhad P immensely,
extremely
bēhicāb P indecent, im-
modest
bēhicāblīq indecency, im-
modesty
bēhabar P ignorant, unin-
formed; bēhabar bol-
(with abl.) not to know,
have no information of
bēhūd P unconscious
bēhūdlīq/ū unconscious-
ness; ecstasy, trance
bēhiyiyr P without being
aware of
bēma'ā P meaningless
bēmar P ill, sick
bēmayl P without inclina-
tion, averse
bēqiyyās P immense, in-
finite
ber- to give
beri (with abl.) since, for;  
bu ikki üç yıldın berî for  
the last two or three  
years   
bêsämân P poor; disturbed  
bêsâmâniq/g poverty; dis-  
turbance   
bës five; beşi five of  
them   
bešiniği fifth  
bêtâb-u-tuvân P impotent,  
powerless, helpless  
bêtakalluf P unceremoni- 
os  
bêvasa P faithless, un-  
faithful  
bêvasaâ/q faithlessness,  
unfaithfulness, breach of  
faith   
beyik big, large; beyirkâk  
bigger, larger  
bid‘at Ar. innovation,  
heresy; bid‘at ahlâ  
heretics   
bigin like; közüm yaşı  
bigin like my tears  
bil- to know  
bilä, bilän with, by; and  
binâ-yi hayr P good works  
bir one; a, an; bir bir  
one after one, one after  
the other; bir necâ a  
few; bir sari(ga) some-  
where, anywhere, to  
some place or other;  
bir yol(i) at once  
birâv someone, somebody  
birbir, birbiri each other,  
one another   
birlâ, birlân see bilä  
biryân P roasted, grilled;  
biryân qil- to roast,  
grill  
bisyär P many, much;  
very; bisyär qarnlar  
many years  
biti- to write  
biyâbân P desert  
biz we  
bîzîrûra Ar. of necessity,  
necessarily  
bol- to become, be; -sa  
bol- to be possible,  
oqsa bol- to be read-  
able; bolur possible,  
may be, mundaq bolur  
mu is this permissible?  
boyun neck  
börk fur-cap   
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Glossary  

bu this; the following; bu  
kün today; bu sari this  
way, in this direction  
bûhûr Ar. (pl. of bâhîr)  
the classes of meters  
bûlbul P nightingale  
bûrun at first, formerly,  
previously; (with abl.)  
before  
but P idol; beloved  
buyûr to command, order  
butûn whole, entire  
buz- to spoil, destroy,  
ruin  
buzurgzâda P noble,  
nobleman  
bût- to sprout, grow  
bût- to heal (wound)  
bût- to believe  
bût- to come to an end,  
finish  
cábâr Ar. tyrant, des-  
pot; tyrannical, des-  
potic  
cabîn Ar. temple (either  
side of the forehead)  
câdû P wizard, witch;  
câdû koz an enchanting/  
bewitching eye  
câfâ Ar. ill-treatment,  
cruelty  
câfâçî cruel, unkind  
cân P soul, vital spirit,  
life  
cânana P beloved, sweet-  
heart  
cânib Ar. side  
cannat Ar. paradise  
cânsiz lifeless, dead,  
without life
canūb Ar. south
canūbī Ar. southern
carida Ar. only, alone
carima Ar. crime, fault
cavāb Ar. answer, reply
cāvidān, cāvidān P eternal, perpetual
cavelān (Ar.) qīl- to walk around
cavār Ar. tyranny, cruelty
cāy P place; ne cāy ol kim let alone
cazā Ar. punishment
cazm (Ar.) qīl- to decide to, resolve to
cibillī Ar. natural, innate

cihat Ar. side, direction; reason; bu cihatdīn therefore; ol cihatdīn for that reason; ušbu cihat- tín for this same reason
cins Ar. race
cirāḥat Ar. wound
cirāḥatīg wounded
cism Ar. body
cismānī Ar. corporeal
cudā P separated
cumlā Ar. whole, total; ol cumlādīn as an instance of this
cumā'ā Ar. Friday; cumā'ā kūnī on Friday
cunūn Ar. madness, insanity
curā'ā Ar. one draught/gulp, remains of wine at the bottom, dregs

cāq/gq time, season; bu cāqqaqā till now, so far, hitherto
cāqār wine
cāk P rent, slit; cākāylā/-et- to rend, slit, tear
cāldur- to let sound; nasīr cāldur- to let sound the trumpets

cēman P meadow, green field, cf. čēmān
cēp- to gallop, ride fast
cēra P remedy, cure;
cēra qīl- (with dat.) to repair, find a remedy
dam P breath, time, moment; dam ur- to speak, talk
damār Ar. destruction, perdition; damār ċiqar- (with abl.) to destroy, ruin, annihilate
Daqmānīs Ar. name of the Roman Emperor Decius in the legend of the Seven Sleepers

dāvā Ar., da'vī P pretension, claim; contention, assertion
davlat Ar. fortune, felicity; wealth
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davlathān 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
dēvānaliq madness, insanity
dil P heart
dilāvar P bold, brave, warlike
dilband P a beloved grandchild
dilbar P heart-ravisher, sweetheart
dilbāh P lovely, pleasant
dilīr P brave, courageous
dilkāš P heart-attracting, attractive
dilrubā P heart-ravisher, sweetheart
din Ar. religion
diram P silver coin, dirhem
dodaq lip
dōst P friend
dōzāh P hell
du‘ā Ar. prayer; du‘ā qūl- to pray; du‘ā yaz- to write a talisman
dūd P smoke
dunyā Ar. world
dur (Ar. durr) pearl
dur, durur is, cf. tur, turur
dušānba P Monday; dušānba küni on Monday
dušman P enemy

Glossary

- E -
erekān (dubitative particle; verbal noun of e-): ekān dur was, most probably it was; ekānda while being
el people, other people
elig hand; eligdin bar- to be lost
elt- to lead away, walk away (tr.)
emdi now
emiśdūk, emiśtūk (verbal noun of e-) was, surely, it was
enq cheek
er man, male
er(r)- to be
erin lip
esrūk tipsy, intoxicated, cf. əsrūk
esik door
esit- to hear, listen
ev house, cf. əy
evruł- to turn, revolve, go round
evür- to turn back/round; to translate
ey oh!, ah!

- F -
fahm (Ar.) qūl- to understand; to come to know, learn
fana Ar. annihilation of self (the supreme state of divine union)
Fānakat another name of Tashkent; (according to Bābur) Šahrubāziya
fānī Ar. transitory, permissible
faqīr Ar. poor, I; faqīrīnən adī my name
farāvān P much, abundant, copious
fard Ar. one person, individual; a single verse
Faragānā vilāyatı the province of FARGhana, in Bābur the fertile Farghāna 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
fasila Ar. intermediate space
faṣl Ar. section, chapter; time, season
fath Ar. victory, triumph, conquest
Favāyi'du'l-Kibar Ar. The Utilities of Old Age (title of one of Navaṭī's four divans)
favt (Ar.) bol - to be lost/missed
fażl Ar. excellence, virtue; learning, wisdom, science
fa'llāk Ar. heaven, sky, sphere
fikr Ar. thought, reflection, consideration; fikridā bol - to consider...
ing
fīrāq Ar. separation (from a beloved), grief, regret on account of absence
firūd P vile, bad
fitnā Ar. sedition, riot; malignity, wickedness
fulān Ar. such a one, a certain
-
G-
gāfil Ar. (with abl.) inattentive, careless; unaware
gāflat Ar. imprudence, carelessness, negligence
gālat Ar. error, mistake; galāt-i hayāl delusion, disbelief
gālibā (Ar. gāliban) probably, apparently
gām (Ar. gāmm) grief, sadness
fażl Ar. excellence, virtue; learning, wisdom, science
fālāk Ar. heaven, sky, sphere
fikr Ar. thought, reflection, consideration; fikridā bol - to consider...
ing
fīrāq Ar. separation (from a beloved), grief, regret on account of absence
firūd P vile, bad
fitnā Ar. sedition, riot; malignity, wickedness
fulān Ar. such a one, a certain
gāmilat Ar. booty, spoil; godsend; gāmilat bil - to look upon as a godsend
gār Ar. cave, cavern
Gārāyibu's-Sīgar Ar. The Wonders of Childhood (title of one of Navaṭī's four divans)
gārtāgār P marauder, robber, pillager
gārī Ar. west
gārī Ar. western
gārib Ar. strange; stranger
gāribliq state of being a stranger/without friends
gāyat Ar. end, final point, goal; gāyat-i nāzūlān extreme tenderness
gāyrat Ar. jealousy; zeal
gāzaliyāt Ar. ghazals
gāzālīq championship (of the faith)
gūl P (Ar. gūl) troop, multitude
gūrbat Ar. being away from home and friends, exile; gūrbatta away from home, abroad
gūrūr Ar. pride presumption, vainglory
gaddā P beggar
gāh P place; time; gāh gāh gāh sometimes; gāh . . . gāh/gāh now . . . now
gāhī P sometimes
gāhī gāh, gāh gāh P sometimes
gānc P sometimes
gūhār P gem, jewel, pearl; substance
gumān (P) qīl - to think
gūrūh P troop, group, squadron; gūrūh gūrūh in troops/groups
gūzār (P) qīl - to pass by
gūl P rose; gūl-i handān a smiling (blossoming) rose
gūlbārg P rose-leaf
gūlšān P rose-garden
gūlzār P rose-garden
gūm (P) bol - to get lost, disappear
giyāh P grass, herbage
günbād P cupola, dome
haṣbat Ar. friend
haṣb-i ħāl P according to this circumstance
haṣb-i kalām in short, briefly, to sum up; haṣil et-/qil- to acquire; to perform, carry out
haṣrat Ar. regret (for something lost), longing for
haṭa Ar. air, atmosphere; weather
haṭadīg Ar. (pl. of ḥadīsa) events; calamities, misfortunes
havas Ar. desire, lust, concupiscence
haṭat Ar. life
haṭrān Ar. astonished, confused; worried
haṭrat Ar. astonishment, amazement; haṭrat qil- to be perplexed, be lost in astonishment/admiration
haṭvān (Ar.) suyi' water of life
haṭār (Ar.) bol- to be present

Glossary

hażrat Ar. presence; also a title; Hażrat-i Haq the Lord, God; Hażrat-i Parvardagar God, Providence; Hażrat-i Şahīb-Qirān His Majesty Tamerlane
hām P also, too; even, same; hām ... vā hām both ... and, hām sangā vā hām oğuçuğa both to you and to the reader
hāmmāktāb P school-fellow, schoolmate
hāmrahlīq 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
hucred Ar. chamber, closet, cell
hukm Ar. judgment; hukm qil to judge, decide, act as judge
hukumat Ar. dominion, government; hukumat qil- to rule, govern, be a governor
hunār P skill, science; craftsmanship
hūr Ar. houri
husn Ar. beauty, elegance
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- H -

 harb Ar. news, information, notification; özüm din habarım yoq dur I am not aware of myself; habar sor-to ask for information
 hak P earth, soil, dust
 halayiq Ar. (pl. of haliga) men, people
 halq Ar. people
 halvat Ar. retirement, solitude; privacy, private apartment
 halvatnişliq solitude, loneliness
 hamliq crooked, bent
 hamsa Ar. a series of five poetical pieces, pentalogy
 han P khan, prince, lord
 hänanda P singer
 handan P smiling, laughing; blossoming
 handaq Ar. ditch, fosse, moat
 hāra P a hard stone
 hās P chip of wook, straw
 hasta P sick, ill

 hat (Ar. ḥaṭṭ) writing, letter; line
 hata Ar. error, mistake
 hatar Ar. danger, peril
 hāṭiğ Ar. memory, remembrance; mind; hāṭiğ keći it occurred to me, the idea occurred to me; hāṭiğın kel-to occur to one's mind
 hāṭiğ Ar. preacher
 havas Ar. (pl. of āvaṣ) people of distinction, men of learning
 hayāl Ar. imagination, fancy; ḥayāl qil-to imagine, think, oqur hayāl qil-to think about reading
 hayl Ar. multitude, troop; ḥayl hayl in groups
 haylı Ar. very, much
 hayma Ar. tent
 hayrat Ar. (pl. of hayrat) good works, charities; hayrat ahlı charitable people
 hīcālat Ar. shame, bashfulness

 Glossary

 ħidmat Ar. service, ministry
 ħirqa Ar. dervish-cloak
 ħös P good; pleasant, agreeable
 ħub P good; beautiful, elegant
 ḫud P self, himself, herself, itself
 ḫuđa P God
 ḫudāparast P God-worshipping

 ḫudārā P for God's sake, by God
 ḫudrāyīq headstrongness, obstinacy, stubbornness
 ḫumār Ar. drunken headache, hangover
 ḫurāsān 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
 ḫurūs P cry, shout
 ḫuṣ₃iyyat Ar. intimate friendship

 - ī -

 ildirım lightning, thunderbolt; ildirım Bāyażid (Turkish Yıldırım Bayezid) the Turkish sultan Bajazet I (1389-1402)
 īsīğ hot; heat, warm

 ‘isq Ar. love; ‘isq ahlī lovers
 ‘iyāl Ar. wife
 ‘iyān Ar. clear, manifest; ‘iyān qil-to render evident, make manifest

 - I -

 ‘ibādat Ar. worship; ‘ibādatın qil-to worship, adore
 icābat Ar. favorable answer, acceptance
 icāzat Ar. permission
 icṭiṅāb Ar. avoidance, abstention; icṭiṅāb qil-(with abl.) to abstain from
ilişik Ar. respect, courtesy
'imârat Ar. building; imârat qül- to restore
imkan Ar. possibility
imlâ Ar. orthography
'inâyât Ar. favor, assistance
Incil Ar. Gospel
ini younger brother
inşa Ar. a book of letters written in correspondence
iqlim Ar. climate
'irfan Ar. mystical knowledge, gnosis
irtikâb Ar. perpetration, commission (of sins); çâğır irtikâb qül- to commit the sin of drinking wine
İsâ Ar. Jesus
iskânâ P thigh
İslâm Ar. Islam, Moham-medanism
ism Ar. name
istâ- to search, try to find; to want, wish
istigrâq Ar. total immersion in ecstatic contemplation
istihlâk Ar. consumption, destruction
istilâh Ar. technical term; terminology
isti'mâl Ar. use, usage, practice
istiqbâl Ar. encountering, welcome; istiqbâlga keltô come to meet
i's work, job, business; affair, matter; i's bilür kişi a man of understanding; i's kör- to work, perform a service; i's körğân experienced
'işrat Ar. pleasure, enjoyment
it dog
it- to get lost, go astray
itţifâq Ar. approaching one another; concord; alliance
îşîrâb Ar. anxiety, trouble

- K -

kâc P blow, cuff
kâfîr Ar. unbeliever
kâhil Ar. indolent, negligent
kâhillîq indolence, negligence
kalâm Ar. word, speech, talk
kamâ haqqahu Ar. rightfully, properly
kanâra P side, border
kâr P war, battle
kâramat (Ar.) qül- to grant, favor with
kasrat Ar. abundance; frequency; kasrat-i isti'mâl frequentuse
Kâşgar Kashgar, a city in Eastern Turkestan
kavn u makân Ar. universe
Kavşar Ar. a river in paradise
kayfiyat Ar. hilarity produced by drink or drugs; situation
kâm P few; kâm kişi few people
kâm-iştilâliq infrequent contact
kârâm Ar. generosity; kârâm ayılâ- to be generous/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
ekültür- to bring
kent village
kengäš- to confer, consult
keräk necessary, needed, want
Keš a city south of Samar-kand, now Shahrisabz
kët- to go, go away
key- to wear, put on (clothes)
keydür- to put on (clothes), clothe, dress
keyin behind; (with abl.) after; keynida täš- 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
kitäb Ar. book
kivür- to cause to enter
köy P street; quarter, district
köküs breast, chest, bosom
kömäk help, assistance
köngül heart; köngüni al-to please, content; köngül ber- to give one’s heart, fall in love
köp much, many; very, much; köp kiši many people
köprük more; majority
kör- to see; (with the gerund in -a/-ä/-y) to endeavor, tapa kör endeavor to find it
korgüz- to let see, to show
körk beauty, körkä bay rich in beauty, beautiful
kürün- to be seen, seem
kürüş- to see one another, have an interview
kötär- to raise; čerigni kötäräp sür- to put the army to flight; dušman-nińg sol golini kötnär-to upset the left wing of the enemy
kușta P killed
kutub Ar. (pl. of kitäb) books
küfr Ar. unbelief
kül- to laugh
külli Ar. universal, total, all
kün day; sun
künc P corner

- L -

lab P lip
lafz Ar. language
lahža Ar. one look, glance; moment, minute; lahžä'ı one moment
la'ì Ar. ruby; ruby lips; red wine
lála P tulip
lám Ar. name of the letter 1 in the Arabic alphabet
latif Ar. elegant
köy- to burn (intr.), be on fire, be alight
eköz eye; közüm yaşä my tears; közni sal-/ür- (with dat.) to direct/raise one’s eyes at
kuşta P killed
kutub Ar. (pl. of kitäb) books
küfr Ar. unbelief
kül- to laugh
külli Ar. universal, total, all
kün day; sun
künc P corner

lazzaat Ar. pleasure, delight, enjoyment; taste, flavor
läskär P army; läskär ček- to wage/make war
lēk, lēkin P (for Ar. lakin) but, however
Lisänüšt-Tayr Ar. The Language of the Birds (by Navâ'ı)
lutf Ar. kindness, grace, favor
ma'bad  Ar. place of worship
mābān  Ar. interval, space between two things
mablağ  Ar. sum
mabsūf  Ar. particularized, treated in detail
mācarā  Ar. event, occurrence, adventure
macīd  Ar. glorious; Kalām-i Macīd Koran
macli  Ar. convivial meeting; maclis ahlī the guests
macma'  Ar. congregation, group
Macnūn  Ar. Majnun, the lover of Laylā; Macnūnīa like Majnun
madīn (Ar.) qil- to bury, entomb
madhūl  Ar. confused
Madīna  Ar. Medina
mahīm  Ar. understood, comprehended
mağlūb  Ar. conquered, overcome
mağrūr  Ar. proud
māh, mah  P moon
maḥal (Ar. mahāl) place, time; ol mahalda then, at that time
maḥallāt  Ar. (pl. of mahallā) quarters, parts of the town
maḥbūb  Ar. beloved
mahpaykar, mahpaykār  P a moon-faced beauty
mahvaś  P moon like, a moon-faced beauty
mahā  Ar. pure, mere, absolute
malāl  Ar. melancholy, depression
ma'lūm  Ar. known; ma'lūm qil- to come to know, learn, find out
mamālik  Ar. (pl. of mamālakat) countries
ma'mūra  Ar. an inhabited place, a cultivated spot
ma'nā  Ar. meaning, sense
maṅgā  (dat. of men) to me
mansūb  Ar. related, belonging to
manṣūr  Ar. aided by God, triumphant, victorious
Manfīqul-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
maqūl  Ar. reasonable, logical
marātib  Ar. (pl. of marta) marātiblar degrees
marāz  Ar. disease, sickness
marham  Ar. salve, balm, ointment; marham yaqto pour balm into (wounds), to apply salve to (wounds), to salve
marta  Ar. degree, rank
maṣaf  Ar. maṣaff battle-field, battle
maṣlaḥat  Ar. affair, matter, a prudent measure, advisable thing
maṣlūb  Ar. stripped, bereft of
maṣnavī  Ar. a poem with couplet rhymes
maṣrūr  Ar. glad, joyful, cheerful
mast  P drunk(en), intoxicated
mastānā  P in a state of drunkenness, like a drunkard
maṭliq  drunkenness
mašaqat  Ar. inconvenience, trouble, labor, pains
mašayīh  Ar. (pl. of šayh) sheiks
mašgūl  Ar. occupied, busy; mašgūl bāl- (with dat.) to occupy/busy oneself with
mašhūr  Ar. known, well-known, famous
mašūq  Ar. beloved
matlūb  Ar. sought, wanted; maṅga matlūb my wish
Mavaṛā'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
maybāna P tavern
māyil Ar. inclined, affectionate, partial to
mayl Ar. inclination, tendency; affection, love
mażhar Ar. place of manifestation, scene (of a deed)
mağkūr Ar. mentioned; mağkūr bolğan above-mentioned, above
mağur (Ar.) tut- to hold someone excused, accept someone’s apology
māğār P but, unless, except, only; if not; māğār kim by chance
mālik Ar. king
men I
mening (gen. of men) my, mine; mening allīmda in my presence; mening biliā with me; mening sari toward me, to me
mēng mole, beauty spot
mēva P fruit
Mīsār, Mīsir Ar. Egypt
mihmān P guest
mihnat Ar. affliction, trouble
mihrāb Ar. a niche in a mosque indicating the direction of Mecca
mihrābân, mihrībān P benevolent, kind, friendly
min- to mount
mīrzā P prince
miskīn Ar. humble, poor, miserable
mişl Ar. similitude; mīsl-i like, such as
mīzāc Ar. temperament, disposition
Mīzānum’l-Azvān Ar. The Balance of Meters (by Navā’ī)
Moğul Mongol, Mongolian
molcar gathering place; appointed time
moy P hair
mu’ammā Ar. riddle
mubaḥ Ar. allowed, lawful
mubāarak Ar. blessed, happy, fortunate; mubāarak bād P may he/she/it be blessed; mubārāk bād de- to congratulate; sangā gāzīlīq mubārāk bolsun I congratulate you on your championship; Teŋgri mubārāk ʔilɡay God may bless him
mubārazat Ar. battle, war; mubārazat maydānī battle-field
mubtalā Ar. afflicted, suffering from
muddat Ar. space of time, period; ol muddat in the meantime, meanwhile
muğlaq Ar. abstruse, obscure
muḥāl Ar. impossible, absurd
muḥayyā Ar. ready, prepared
muḥib (Ar. muḥībb) lover, friend
muḥlat Ar. delay, putting off
muhr P seal
muḥrīdār P keeper of the seals
muḥālīf Ar. contrary, opposing; enemy
muḥtaṣār Ar. abridged; small, muḥtaṣārraq smaller, rather small
mukammal Ar. complete, perfect
muľāzim Ar. courtier
mumtāz Ar. eminent, excellent
munācāt Ar. prayer; munačātqil- to pray
munča so much, so many
mundāq/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
muqābbār Ar. patron
murād Ar. aim, scope; m murādīga yet- to achieve one’s aim
murattab Ar. put in order, arranged
muravaq Ar. clear, pure, filtered
muṣḥīb Ar. companion, friend, favorite (of a prince)
musallah Ar. armed
muşannaft Ar. works, books
muşavar Ar. decorated with paintings/pictures
muşiqi Ar. music
mustaqraq Ar. immersed, plunged
mustavlid Ar. one who overcomes; uygun mustavli qil- (with dat.) to make someone sleep
musulman P Musulman, Moslem
muşahada Ar. contemplation, the highest degree of perfection in contemplating the divine essence
muşahhas Ar. ascertained, certain
muşarraf Ar. honored
nabardazmây P veteran, warrior
nâdân P ignorant, silly
nafas Ar. breath; moment
nafîr P trumpet

Chagatay Manual
muşavvaq Ar. disturbed, distressed, uneasy
muşavvaqliq disturbance, distress, uneasiness
muştaqliq vehement desire, longing for
mutağayyir Ar. changed, altered
mutağayyir Ar. astonished, amazed
mutavaccihiq Ar. turned/going toward; 'arûzga mutavaccihiq bol- to be well up in the prosody
mutaqi Ar. God-fearing, pious
muvâqiq Ar. conformable, suitable; agreeable, favorable
muyassar Ar. attainable, procurable
mülk Ar. country
müskil Ar. difficult

- N -
nafs Ar. the carnal self
nâfsanî Ar. sensual, carnal
nâgâh, nâgâh P suddenly, all at once

Glossary
nâhâq P injury, injustice
nâhâs P unpleasant, disagreeable
nâhâsolîq disagreeableness, displeasure
nâm P name, fame, reputation; nâm u nišân fame and glory
namâz P ritual prayer; namâz oqu- to perform a ritual prayer; namâz-i şâm evening-prayer
nâmâdar P celebrated, illustrious, famous
naqâra Ar. kettle-drum
naqsh P coloratura
nârî in: mundîn nârî henceforth, from now on, henceforward
nâs P men, human beings, mankind
nâşib P share, portion, lot; nâşib qil- to grant, donate
nâşihiq P adviser, counselor
našim Ar. breeze, zephyr
našrî P prosaic(al), in prose
našrin P wild rose
nâspâti P pear
nâşy u namâ (P) tap- to grow up
naşva Ar. hilarity produced by drink
nâtuvân P impotent, powerless, weak
nâumîd P desperate, hopeless
nav' Ar. kind, sort, manner; ol nav' in such a manner; to such a degree
Navâdiru's-Šâbâb P. The Rarities of Youth (title of one of Navâ'î's four divans)
nâvbat P period, time, turn; ikki navbat twice
navvâb P. guard of soldiers
nâzâkat P (pseudo-Arabic from P nâzuk) refined manners, refinedness, refinement
nâzâr P. look, glance; bir nâzâr qil- (with dat.) to cast/throw a glance at
nâzîr P. alike, resembling, equal; nâzîri yoq unrivalled, unique
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nazm Ar. poetry, verse; nazm qūl - to compose verses
nāzūk P refined, delicate
nāzūklūk refinedness, delicacy
nāzūl-mizāc P of a delicate complexion
nāzāra (Ar. nāzāra) view, sight, vision
ne what?, which?; what!; ne _UCÜN kim because
nē/nē  ne/nē neither... nor
nēčā as many as; a few, several; nēčā kīn a few days; nēčā maḥal for a while
nēčūk kim as
nēčūn, ničūn why?
nećin (abl. of ne) why?; nećin ki/kim because
nemā thing; something, anything

- O -
oglān boy, son
ogul son
ol that, this; he, she, it; ol ki he who
oltur - to sit
olturğuz - to seat
on ten; ... ayniñ onída on the tenth of the month of; on üç thirteen; on toquz nineteen

Glossary

ong right; ong qoldın from the right
oq arrow; glance; oq bilā 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 čūq ket- to go away from there, leave that place
orun place

- Ö -
öl- to die; ölğäli yōq there is no cause for death, there is no need to die
öldür-, əltūr- to kill, slay
öp- to kiss
örtän-, örtün- to burn, be burning, be on fire
ösrük tipsy, intoxicated, cf. esrük
ösrüklük tipsiness, drunkenness

Orus Russian
ot fire; ot ur- to set on fire
otluq burning; ardent, fiery
Otrārkent the city of Otrār, east of the Syr Darya, close to the modern city of Aris
oygān- to awake, wake up
oygāt- to awaken
oyna- to play, dance
oynaš lover, mistress

Otūbek Uzbek
őy house, cf. ev
őz self; own; őz haqığa-ting thy own reality;
őzüm myself, őzünğ thyself, őzi himself, őzlüri themselves
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>özgä</td>
<td>other, another</td>
</tr>
<tr>
<td>özgäčä</td>
<td>otherwise, differently; other, different</td>
</tr>
<tr>
<td>özlık</td>
<td>self, ego;</td>
</tr>
<tr>
<td>özlık bılaqil-</td>
<td>to do for oneself</td>
</tr>
<tr>
<td>pādšāh</td>
<td>P emperor, king, padishah</td>
</tr>
<tr>
<td>pādšāhlīq</td>
<td>imperial rule, royal dignity, reign</td>
</tr>
<tr>
<td>pahlavān</td>
<td>P hero, champion, brave warrior</td>
</tr>
<tr>
<td>pāk</td>
<td>P pure, clean, neat</td>
</tr>
<tr>
<td>pākbāz</td>
<td>P one who plays without cheating, morally</td>
</tr>
<tr>
<td>pāklik</td>
<td>clean, honorable</td>
</tr>
<tr>
<td>pākrāk</td>
<td>purity, cleanliness</td>
</tr>
<tr>
<td>pālīz</td>
<td>purer, cleaner</td>
</tr>
<tr>
<td>pančšanba</td>
<td>P Thursday, pančšanba kūni on Thursday</td>
</tr>
<tr>
<td>pand</td>
<td>P advice, counsel; pard et- (with dat.) to</td>
</tr>
<tr>
<td></td>
<td>give advice</td>
</tr>
<tr>
<td>pāra</td>
<td>P piece; yetti pāra qasaba seven towns</td>
</tr>
<tr>
<td>parī</td>
<td>P fairy</td>
</tr>
<tr>
<td>parīpāykār</td>
<td>P fairy-faced</td>
</tr>
<tr>
<td>parīro</td>
<td>P fairy-faced</td>
</tr>
<tr>
<td>pēšrav</td>
<td>P prelude</td>
</tr>
<tr>
<td>pīl</td>
<td>P elephant</td>
</tr>
<tr>
<td>purhanda</td>
<td>P full of laughter, laughing</td>
</tr>
<tr>
<td>qābiž</td>
<td>Ar. taker, seizer; Qābiž-i Arvāh the seizer</td>
</tr>
<tr>
<td></td>
<td>of souls, i.e., the angel of death</td>
</tr>
<tr>
<td>qabūl</td>
<td>Ar. acceptance; reception</td>
</tr>
<tr>
<td>qabž</td>
<td>(Ar.) qīl- to take, seize</td>
</tr>
<tr>
<td>qač-</td>
<td>to flee, run away, escape</td>
</tr>
<tr>
<td>qačan when?</td>
<td></td>
</tr>
<tr>
<td>qād</td>
<td>(Ar. qadd) stature</td>
</tr>
<tr>
<td>qadam</td>
<td>Ar. foot; footstep, trace; merit</td>
</tr>
<tr>
<td>qaddasa'llāhu</td>
<td>Azīz Ar. may God bless his holy secret</td>
</tr>
<tr>
<td></td>
<td>(grave)</td>
</tr>
<tr>
<td>qafas</td>
<td>Ar. (bird-)cage</td>
</tr>
<tr>
<td>qal-</td>
<td>to remain, be left</td>
</tr>
<tr>
<td>qal'a</td>
<td>Ar. fortress</td>
</tr>
<tr>
<td>qalam</td>
<td>Ar. writing reed, pen; (mode of) writing</td>
</tr>
<tr>
<td></td>
<td>(“literary language”)</td>
</tr>
<tr>
<td>qan</td>
<td>blood; qanīna kir- to have another’s blood</td>
</tr>
<tr>
<td></td>
<td>on one’s hands; qan</td>
</tr>
<tr>
<td></td>
<td>yut- to suffer torments, endure a severe</td>
</tr>
<tr>
<td></td>
<td>anguish or pain</td>
</tr>
<tr>
<td>qanliq</td>
<td>bloody</td>
</tr>
<tr>
<td>qapaq/qā</td>
<td>eyelid</td>
</tr>
<tr>
<td>qara</td>
<td>black; blackness</td>
</tr>
<tr>
<td>qarangoq</td>
<td>dark</td>
</tr>
<tr>
<td>qaraq/qā</td>
<td>eye</td>
</tr>
<tr>
<td>qarār</td>
<td>Ar. decision, resolution; steadiness;</td>
</tr>
<tr>
<td></td>
<td>qarār ber- to decide, resolve</td>
</tr>
<tr>
<td>qarū</td>
<td>help, assistance</td>
</tr>
<tr>
<td>qasaba</td>
<td>Ar. town, large village</td>
</tr>
<tr>
<td>qasād</td>
<td>Ar. intention, purpose; qasād et- (with</td>
</tr>
<tr>
<td></td>
<td>dat.) to aim at, make an attempt against</td>
</tr>
<tr>
<td>qasāq</td>
<td>eyebrow</td>
</tr>
<tr>
<td>qas-</td>
<td>in: qasāda in his presence, in the presence</td>
</tr>
<tr>
<td></td>
<td>of; qasāqāgā to/toward you (thee)</td>
</tr>
</tbody>
</table>
qat- to add, join
qat- in: qatıda beside, next to
qatılı- to join (intr.), be attached, (river) to flow into
qatlı Ar. murder, assassination
qavun melon
qayd Ar. obligation, duty, liability
qayğur- (with dat.) to worry about, be worried
qayın ağa brother-in-law
qayşar Ar. caesar, emperor; Qayşar-i Rûm the Ottoman Sultan
qayt- to return, come back
qaytar- to cause to return; to bring/give back, return
qazı Ar. judge
qul- to do, make; to build
qılıç sword; qılıçni çap- to draw/unsheathe the sword
qına- to torment, torture
qır- to break; to destroy
qırğavul pheasant
qüsm Ar. part, portion, division
qışga Ar. story, legend
qış winter
qız girl, daughter
qızıl red, crimson; Qızıl Börk ("red-capped") Shiite
qıziq- to warm up; get excited
qılı u qal Ar. conversation, discussion; qılı u qal aylâ- to converse, dispute
qol arm; wing (of an army)
qolda- to take by the arm
qop- to rise, get up, stand up
qorgan fortress
qorg- to fear, be afraid
qoš cup, goblet
qošul- to be attached, join
qoşun troop, army
qoy- to put, lay, leave; to permit
qoyçi shepherd
qoyiraq farther down, lower

glossary

goğal- to move, stir; to get excited/agitated
quş bird
quṣbu's-sâli̇kîn Ar. the pole of mystics, the greatest mystic
quṭqar- to save, rescue; to free, liberate
quyaş sun
quyun whirlwind

- r -
rabû'ul-avval Ar. the third month of the year of the Hijra
rafiq Ar. friend, companion
rahqûzâr, rahguzar P passage; traveler
rahm (Ar.) et- to pity, feel pity
rahmat Ar. divine mercy; Tenğri rahmatîğa bar- to dease in God
rab P steed
raht P goods and chattels, furniture
rak'at Ar. bowing, prostration (technically a complete act of worship with the prescribed postures and recitations); iki rak'at namaz oqu- to perform a ritual prayer consisting of two rak'ats
rangın P colorful
râqî Ar. enchanter
raqûb Ar. rival
raqîm Ar. name of the cave of the Seven Sleepers
rasm Ar. custom, habit, rule
râst P right, true; just, exactly; râst bir yîldîn songra exactly after one year; râst kel- (with bila) to be compatible, be consistent with
ravâ P allowable, proper, suitable; ravâ qul- to approve, fulfill
ravân P quickly
ravân P soul, spirit
ravnaq Ar. splendor, brightness
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Glossary

saffid P white
sagin- to think of
sāhib-i vuqūf (P) bol- (with abl.) to know, have knowledge of
sāhib-qirān P lord of the happy conjunction; a title of Tamerlane
saḥra Ar. desert; field
sal- to throw, cast; to put
salāḥ Ar. rectitude, righteousness, probity
salām Ar. salutation, greetings
sālik Ar. traveler; a mystic
Salsabīl Ar. name of a river in paradise
salṭanat Ar. dominion, reign
Samarkand Samarkand, a city in Uzbekistan
san number; sani vā  hisābī yoq numberless, countless
sanam Ar. idol, beauty
sangbārān P a shower of stones
sangrezalīq gravelly
sang (dat. of sen) to thee
saqaq chin
sāqī Ar. cupbearer
saqla- to hide, keep secret
sarāmad P perfect, excellent
sarcašma-i ḥayvān P fountain of life
sardār P general
sarqar- to become yellow, turn pale
sarḥad P border, frontier, boundary
sarhūš P drunken, intoxicated
sarhūsluq drunkenness, intoxication
sarī toward, in the direction of; hār sarūdin from all sides; iki sarūdin from both sides
sarīg/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
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Sayhun Ar. Syr Darya (ancient Jaxartes), a river flowing to the Aral Sea; Sayhun daryasi 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
sevär cānim my beloved
sevün- to be glad, be pleased, be happy
sevünč joy, pleasure, gladness, rejoicing
ṣiddiq Ar. a trustworthy person
ṣūd Ar. truth, veracity, sincerity
ṣifat Ar. quality, attribute, epithet, manner
ṣīgar (Ar. ṣīgar) childhood
ṣin- to break (intr.), be broken
ṣindur- to break (tr.)
sūr (Ar. sīr) secret, mystery
ṣīmīnbar P with a silver bosom, fair-bosomed
ṣīng- to be absorbed, sink into the ground
sipāh, sipah P army, soldiery, cavalry
sipāhūliq cavalry, knighthood
sipās P praise, thanksgiving
ṣirāyat (Ar.) qīl- to spread, flow away, spill
ṣitāmgār P cruel, tyrant
sivāh Ar. (for māsīvā or māsīvāʾllāh) all else besides God, non-God
sol left
ṣong (with abl. after
ṣongra afterward; (with abl. after; songralar later
ṣor-, sora- to ask, put a question
süz P burning, inflammation, ardent love
süz word

Glossary

su water; su qīzī nixie, water-nymph, mermaid
ṣubḥānahu va taʾālā Ar. magnified and exalted be He
ṣubḥadām P early in the morning
ṣūd P gain, profit; ne sūd etkāy what is the use of it?
ṣubbat Ar. conversation, discourse
ṣukūt Ar. silence
ṣultan Ar. emperor, sultan; sultān u l-ʿarīfīn the sovereign of enlightened men, the greatest gnostic
sunbul P hyacinth; hair
ṣunnat Ar. custom, customary way of acting, particularly that of the Prophet
ṣūra Ar. a chapter of the Koran; sūra-i Yā Sin the 36th sura of the Koran
susa- to get thirsty
ṣüčīg sweet
ṣüčūrāk sweeter
ṣür- to drive in front, drive away
ṣūrān battle-cry, war-cry/whoop; sūrān sal- to utter a battle-cry
ṣād P cheerful, glad, joyful; ṣād e t- to gladden, rejoice, cheer
ṣādmān P glad, joyful
ṣafīq Ar. merciful, compassionate, affectionate
ṣāgb Ar. disturbance
ṣāh P king, sovereign, shah
ṣahar, ʿahr P town, city
ṣahd Ar. honey, honey-comb
ṣahnišīn P balcony, gallery
ṣāhrāh P highway, main road
Šāhrūhiya 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
Glossary

ṭa'ām Ar. victuals, food; meal
ṭab' Ar. nature, temperament; poetic vein/gift
ṭābān P light, luminous, radiant
ṭabārāk Ar. exalted be He (God)
ṭābib Ar. physician, doctor
ṭāc P crown, diadem
tacallī Ar. manifestation
tacallīyāt Ar. (pl. of tacallī) manifestations, beatific visions
tadbūrīq circumspect, wary, cautious, prudent
tafāsīr Ar. (pl. of tafsīr) commentaries (especially to the Koran)
taḡyīr Ar. alteration, change; taḡyīr ber- to change
taḡ P 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
ṭaklīf Ar. proposal, suggestion
ṭālib Ar. searcher, seeker; Ṭaḥqā ṭālib seeker after God
tamām Ar. completely, entirely
Ṭamūrīhā Ar. one of the Seven Sleepers of Ephesus
tan P body
tana‘um Ar. enjoyment, ease, happiness
ṭang wonder, a surprising thing; ne tang what wonder
tang daybreak, dawn; tang atqanda at daybreak; tang atqanda at/till daybreak
tanglā next day; tomorrow; tanglāsīgā oq exactly by next day
tap- to find
tag singular, unique, unrivalled
taqāẓā Ar. claim, demand
Glossary

tašviš Ar. trouble, annoyance; tašviš bilää oqu- to read with great difficulty
tavärîh Ar. (pl. of tärîh) histories, chronicles
tavşiq Ar. divine grace/favor
ta’vîr Ar. amulet
	ta’vr Ar. manner; ta’vr-i fard alone, all by himself

tay (Ar.) qül- to cross, travel over

tayr Ar. bird
täza P fresh
tažarru’ Ar. supplication
tažim (Ar.) qül- to honor, treat with respect
türk Ar. abandonment;
türk et-/qül- to abandon, give up
teg (archaic) like, as, similar to, cf. dek
teg- to touch; to reach, attain
tegin (archaic), see teg
tenä equal, the same
Tengri God; Tengri ücün for God’s sake
tepä hill
ter- to gather together, collect, accumulate

tirnaq/g nail
tiğ P sword
tikän thorn
til tongue, language; Türkî til bilää 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/g 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
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tök- to pour
tört four
töşök mattress
tug horse-tail standard
tümär Ar. a long roll,
amulet
tur- to stand, stay
tur, turur is, cf. dur,
durur
turbat Ar. grave, tomb,
mausoleum
turğuz- to place, put,
set
tut- to hold, keep, cap-
ture; tuta ber- to pre-
serve by favor,
tuyuq a quatrains with
homonym rhymes (aaba)
tükät- to exhaust, use
up
tün night; tün u kün birlä
by day and night; tün
yarimi midnight
Türk Turk, Turkish,
Turkic
türkî Ar. Turkish,
Turkic
Türkistan P Turkestan,
a city close to the
Syr Darya in S Kazakh-
stan
tüş- to fall down, de-
send
tüşür- to cause to descend;
to cut down, sabre
tüütün smoke

Glossary

unat- to cause to approve/
agree/consent
unut oblivion; unut bol-
to be forgotten
unut- to forget
‘uğubat Ar. punishment,
torment, torture
ur- to hit, beat
uruş fight, combat, bat-
tle; uruş qılı- to fight,
battle
uruş- to fight, battle
ustad P master
ușal this, this same
ușat- to break into small
pieces
uşbu this, this same, ex-
actly this; uşbu yanglıg
(exactly) such a, (ex-
actly) in this way/manner
uşmundaq just so, exactly
in this way/manner
‘uşṣaq Ar. (pl. of ‘aṣṣiq)
lovers
uyquu sleep; uyquğa
bar- to fall asleep
uyu- to sleep, be a-
sleep
uyuhla-, uyula- to
sleep, fall asleep
‘üzr Ar. excuse,
apology; ‘üzrlar ayt-
to make excuses

- Ü -

ü three
üçün for, because of
üçünči third
Ürgänč Urgench, a city
in extreme W Uzbekistan,
near the Amu Darya
üz- to cut off, break
off
üzä on, upon
üz upper surface, the top
of a thing; ulug iš üstigä
bar- to undertake a great
thing; üstina läškär ček-
to lead an army against
üzüm grape
Glossary

yād P remembrance, memory; yād et- to remember, mention
yāg- to rain, fall
yāgdur- to cause to rain
yāği enemy
yāhūd P or
yāhsī good, nice, beautiful; well; yāhsī bar- to act properly
yāhsīraq better; more beautiful
yalāng, yalānğač naked, bare
yalbar- to entreat, implore
yalguxluq solitude, loneliness
yalın flame; yalın(ğ) a y-an- to flame, be in flames, to blaze
yalın mane
yalın- to beg, supplicate, implore
yaman bad, wicked
yamət- to let patch
yamğur rain
yan side
yan- to return, come back
yan- to burn (intr.), be burning
yana again, anew; other, another
yandur- to bring back, return
Yangī another name of Otrārkent
yangīl- 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
yaqūl- to be kindled (fire)
yaqin near, close
yār P friend, lover, mistress
yara wound; yara ye- to be wounded
yarım half
yarum (Oghuz) half
yasə to make, build; to decorate, dress out, smarten up
yaş tear
yaşur- to conceal, hide, keep secret
yaşurun secret, hidden, clandestine; secretly, clandestinely, in secret
yat- to lie, lie down, go to bed
yavvar 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 yergəcə 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-
yığ- to collect in a heap, pile up, mass

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yığ- to keep/hold back, refrain
yığil- to assemble, gather, come together
yığıştur- to bring together, collect
yığla- to weep, cry
yıl year; yılda annually, yearly, every year
yılan snake
yılı year's, years'; yüz yılı hircan a hundred years' separation
yıraq far off, distant
yibär- to send
yigirmi ming twenty thousand; yigirmi tört twenty-four
yigit young man, youth
yigitlik youth, young years
yol way, road; journey
yolsız pathless, roadless, untrodden
yoluç- 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

Glossary

yoqarı, yoqqarı up, upward
yoqarıği, yoqqarıği upper
yoqarığaq, yoqqarığaq, yoqarığaq higher up
yosunluq like, similar to
yu- to wash
yunanı Ar. salutary, beneficial, beneficent
Yunan Ar. Ionia, Greece

yurun patch, piece
yut- to swallow, gulp down, drink (wine)
yük burden
yükün- to bow, make one's bow, make obeisance
yürak heart
yürük- to walk, march, advance
yüz face; ol yüzdəki concerning that
yüz one hundred; endless

zafar Ar. victory; zəfar tap- to gain a/the victory, to triumph
zafirən Ar. saffron
zəfərsizər P victorious
zəhid Ar. devotee
zəhir Ar. exterior, external, apparent, manifest
zahm (P) ye- to be/get wounded
zakat Ar. legal alms
zaman Ar. time; bir zaman for a while
zar P plaintive, mournful; zar zar yığla- to weep bitterly, shed bitter tears
zarb Ar. stroke, blow, hit
zət Ar. person, self
zi P from; zi Rümə sipah from/of the Ottoman army
zikr Ar. remembrance, mention
zıl' Ar. side
zül-hicca (Ar. zə'l-hicca) the twelfth month of the Hijra
zinhār, zinhār P take care, beware! by all means
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