



## A Popular Text in Eastern Turki: Isnad-i Nadi Ali

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### Abstract

The main purpose of this paper is to contribute to the studies on Eastern Turki, as it is called in Western literature, which grew upon Chaghatai under the improving influences of Kashgar and Yarkend dialects in the east at the end of the nineteenth century and at the beginning of the twentieth century. This written language (Eastern Turki) has been used particularly in manuscripts created by common people. Thus, a manuscript with the title Isnad-i Nadi Ali in the genre of attribution of supplications that has not been discussed in any other papers has been analyzed descriptively in this article. The mentioned manuscript, which is the essential material of this article, is between folios 66a and 71b of the miscellaneous manuscript held in the Bodleian Library under the number MS. Ind. Inst. Pers. This article consists of an introduction and five sections. The introduction provides general information about Eastern Turki and the popular texts in this literary language. The depiction of the manuscript, phonetic (vowel harmonies and phonetic changes), and morphologic (derivational and inflectional suffixes and other morphemes) aspects have been scrutinized in the initial three sections. The fourth section comprises the transcription of the manuscript. This paper's fifth section contains the grammatical index of the vocabulary of the text.

**Keywords:** Eastern Turki, popular text, Bodleian Library, manuscript

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## Bir Doğu Türkçesi Halk Metni: Isnâd-ı Nâdi Alî

### Özet

Bu makalenin temel amacı on dokuzuncu yüzyıl sonları ile yirminci yüzyıl başlarında, doğuda Kaşgar ve Yarkend ağızlarının gittikçe artan etkisi altında Çağataycadan gelişen ve Batı literatüründe Eastern Turki (Doğu Türkçesi) adıyla anılan yazı dili hakkındaki araştırmalara katkı sağlamaktır. Söz konusu yazı dili özellikle halktan kimselerce kaleme alınmış el yazması metinlerde kullanılmıştır. Didaktik karakterli ve dinî içerikli halk metinlerinin birçok nüshası bulunmaktadır. Bu nedenle makalede, daha önce herhangi bir çalışmada ele alınmayan Isnâd-ı Nâdi Alî başlıklı dua faziletleri türünde bir el yazması metin betimleyici bir yöntemle incelenmiştir. Makalenin temel materyali olan bu el yazması metin, Oxford Üniversitesi Bodleian Kütüphanesinde MS. Ind. Inst. Pers. 122 arşiv numarasıyla kayıtlı bulunan bir mecmuanın 66a-71b varakları arasında yer alır. Makale bir giriş ve beş bölümden oluşmaktadır. Girişte Doğu Türkçesi ve bu yazı dili ile kaleme alınmış halk metinleri hakkında genel bilgiler verilmiştir. Birinci bölümde yazma nüshanın tavsifi yapılmıştır. İkinci bölümde ses özellikleri (ünlü uyumları, ünlü ve ünsüzlerde görülen ses olayları) ve üçüncü bölümde ise şekil özellikleri (yapım ve çekim ekleri ile diğer biçim birimleri) detaylı olarak incelenmiştir. Dördüncü bölüm tüm metnin çeviri yazı işaretleri kullanılarak hazırlanmış yazı çevrimini içerir. Makalenin beşinci bölümünde ise metnin söz varlığı, gramatikal dizin yöntemiyle metinde tanıklan-dıkları yerlere işaret edilerek sıralanmıştır.

**Anahtar Kelimeler:** Doğu Türkçesi, halk metni, Bodleian Kütüphanesi, yazma

Chaghatai, which began to take on local and dialectal characteristics in the 18th century and onwards, gradually evolved into several modern Turkic languages. The Chaghatai Turkic literary language in Xinjiang had adopted a considerable amount of language elements from Uighur dialects essentially Kashgar and Yarkand dialects by the end of the 19th century. The poets and authors of the era gradually began to write in the vernacular language. However, some linguistic features of Chaghatai Turkic were preserved. The literary language that evolved from the Chaghatai Turkic literary language under the influence of the local dialects of Kashgar and Yarkand is called *Eastern Turki*, *Turki*, *East Turkestani*, or *Kashgar Tili* by Western scholars. Eastern Turki is a transition period from Chaghatai to modern Uighur.

Poor research has been done on Eastern Turki, the continuance of the Islamic literary language in the East, and its connections to the language in Western Turkestan. The historical relationship of Eastern Turki with Chaghatai is another poorly researched issue (Boeschoten, 2022, p. 161).



The most eligible materials for studying the mentioned historical relations of Eastern Turki are the manuscripts containing popular texts because they have many influences from the local dialects. One of the most ubiquitous genres of popular manuscripts in Turkestan is the text called *isnad*, which includes the attributes of some Arabic supplications. The *Isnad* manuscripts are held in various libraries throughout the world. In this paper, the manuscript with the *Isnad-i Nadi Ali* title held in the Bodleian Library with the “MS. Ind. Inst. Pers. 122” shelfmark is chosen for its typicality of the genre but also in part for its brevity. Moreover, this manuscript has not been transcribed and analyzed to date. In the following lines, this survey will proceed by presenting a description of the manuscript and its orthographic, phonetic, and morphologic features, transcription, and grammatical index.

### The Description of the Manuscript

This section of the paper is about the manuscript’s physical description and content. The text called *Isnad-i Nadi Ali* is between folios 66a and 71b of the miscellaneous manuscript held in the Bodleian Library under the number MS. Ind. Inst. Pers. 122. This miscellany consists of three different texts. *Isnad-i Nadi Ali* is the third text in this codex. The other initial two texts are Persian works by anonymous writers. The first work with the title *Sukhun-i Rāst* is between folios 1b and 45a. The second work between folios 47b and 65b has the title *Tadhkirat al-Hidāyat*. The codex consists of 71 folios and has a brown leather binding stamped with a floral panel, a broad frame, and a floral ground. The dimensions of the manuscript are 152 x 81 (118 x 45) mm. The text composes six leaves. 67th and 70th folios are cream or pink. The folios on which the text is written in nasta’līq script form have fifteen lines per page (Kut, 2003, p. 28). There are catchwords on every leaf.

As the content of this text is concerned, it includes the rituals and beliefs formed around the Nadia Ali supplication in Arabic. This supplication is called concerning its initial two words: nadi Aliyyan (invoke Ali). This Arabic supplication has two versions, one short and another long. Alī is described as the manifestor of wonders who can mitigate all problems in this supplication. Although the Nadi Ali supplication has been a very famous supplication frequently uttered by Middle Eastern and South Asian Muslims (especially Shi’is and Sufis), several Eastern Turki manuscripts in the *isnad* genre, which express the attributes of the *Nadi Ali* supplication, prove that it was also recited by Central Asian Sunni Muslims. In the manuscript analyzed in this paper, the thirty-nine attributes of Nadi Ali are explained. The explanation of every attribute encompasses how many times, when, and how, etc. it should be recited, in addition to the problems solved or prevented and the benedictions provided by the supplication.



## Phonology

### *Palatal Harmony*

The only method to determine whether a word has a velar or palatal vowel is if it has the letters ق/غ or ك/گ because there are no distinguishing letters in the Arabic script for back and front vowels. Front-vocalic stems take front-vocalic suffixes (i.e., suffixes containing ğ/q), while back-vocalic stems take back-vocalic suffixes (i.e., suffixes containing g/k) (Eckmann, 1966, p. 29).

Although all of the Turkic words in the manuscript have preserved their palatal harmony, including *ağrıqğa*, *bérgän*, *yüräksizlik*, and *qorquncaqlıq* some Arabic and Persian loanwords, such *šacā‘atlig*, *awwalqısı*, and *ğamgä* do not maintain the harmony.

### *Labial Harmony*

The text’s labial harmony is inconsistent since certain suffixes only have rounded-vocalic allomorphs, and some only have unrounded-vocalic variants. The following are the aforementioned suffixes that only have rounded or unrounded vocalic allomorphs and some instances of disharmonic words:

Table 1: The Suffixes Only Have Unrounded-Vocalic Allomorphs

Suffixes	Samples
Third person singular possessive {+I, /+sI/}	uyqısı, köñli
Genitive {+nIn}	munıñ, šunıñdın
Ordinal number {+(U)ncl}	onuncı, üçünci
Deverbal noun {-GUčI+}	pütğüçi, oquğuçı

Table 2: The Suffixes Only Have Rounded-Vocalic Allomorphs

Suffixes	Samples
Causative {-Ur-}, {-KUr-}, {-KUz-}, {-Dur-}	içürse, yetkürgändin, yetküzgäy, qıldursa
Passive {-(U)l-}	ävrülür
Copula {+dUr}	toladur
Gerund {-GUčA}	barğuça
First-person plural suffix of the definite past tense {-dUK}	qıldıuq

### *Vowel Assimilation by Vowels*

Through progressive assimilation, the high vowels of two disyllabic numerals have been lowered: *altı* > *altä*; *yeti* > *yetä*. The described diachronic assimilation is a remarkable Eastern Turki pattern that is mostly based on the Kashgar and Yarkand dialects. In the Chagatai literary language, the second



syllables of two numerals (altı ‘six’ and yeti ‘seven’) had high vowels, but in Eastern Turki (Raquette, 1927, pp. 105, 108) as in Modern Uighur (Yakup, 2022, p. 415), the high vowels have changed to low vowels (altä and yetä).

### ***Affrication***

The labial fricative occasionally appears in the medial-preconsonantal position. The shift  $p > f$  is characteristic of Chaghatai (Johanson, 2022, p. 357), e.g. *topraq* > *tofrak*.

### ***Metathesis***

Metathesis, which occurred in only one word in the manuscript, has affected the consonants *g* and *m*, e.g. *yağmur* > *yamğur*.

### **Morphology**

#### ***Derivation of Denominal Nouns***

The denominal noun derivative suffixes employed in the manuscript are the following: The suffix {+IIG} forms adjectives attributing a quality or relationship to the stem (Boeschoten, 2022, p. 163) such as *šäcä‘at+lig* ‘courageous’.

The suffix {+IIK} forms abstract nouns based on the adjectives, (Bodrogligeti, 2001, p. 62) e.g. *šād+liq* ‘gladness’, *yüreksiz+lik* ‘timidity’.

The privative suffix {+sIZ} forms an adjective attributing lack and negation to the stem, e.g. *yürek+siz* ‘heartless, timid’.

#### ***Derivation of Deverbal Nouns***

The compound suffix {-GU+čI} is used to derive agentive nominals from verbs (Boeschoten, 2022, p. 164) such as *oqu-ğüči* ‘reader’, *püt-ğüči* (< pütü-ğüči) ‘copyist, writer’.

The suffix {-(I)K} forms the qualitative adjective (Boeschoten, 2022, p. 164), e.g. *ağrı-q* ‘pain, disease’.

The suffix {-mUr} forms nouns that refer to an actual or potential agent (Erdal, 1991, p. 389). The suffix is employed only in the metathetic word *yamğur* derived from *yağ-mur* in the manuscript. The *yağmur* ‘rain’ is the subject of *yağ-* ‘to rain’.

The suffix {-(U)nč} forms the abstract noun denoting mental action (Eckmann, 1966, p. 64), e.g. *qorq-unč* ‘dread’ is derived from the verb *qorq-* ‘to fear, to be afraid’.

#### ***Derivation of Denominal Verbs***

One of the denominal verb suffixes in the text is {+IA-}. This suffix derivatives transitive verbs from nouns e.g. *h̄āh+la-* ‘to desire’, *söz+lä-* ‘to



speak'. Another denominal suffix in the text is also at the base of a deverbal noun. The noun *ağrıq* meaning disease is derived from the verb *ağrı-* which means to be in pain and this verb also is derived from the adjective *ağır* meaning heavy by the denominal derivational suffix {+I-} (Clauson, 1972, p. 91).

### **Derivation of Deverbal Verbs**

The suffixes deriving passive and causative verb stems comprise most of the text's deverbal verb suffixes. Apart from the valency-changing suffixes mentioned, the suffix {- (A)lA}, is the only deverbal verb suffix in the text. With this suffix, frequency and intensity are expressed. Due to some diachronic changes, its initial vowel /-A/ has disappeared: *koğ-ala-* > *koğ-ula-*, > *koğ-la-* 'to chase'.

Passive voice is indicated in the text by using {- (U)l-} and {- (I)n-} after stem final *l*, e.g. *ävür-* 'to convert' > *ävür-ül-* > *ävr-ül-* 'to be converted' *ävrülür*, *qıl-* 'to do, to make' > *qıl-in-* 'to be done, to be made' *qılındı*.

The following four causative suffixes are used in the text to form transitive verb stems: 1. {-KUr-} *yetkürgändin*, 2. {-KUz-} *yetküzgäy*, 3. {-DUr-}, *qıldursa*, 4. {-Ur-} *içürsä* 66b/9.

### **Declension**

The suffixes employed for the inflection of the nouns in the manuscript are expressed in the following lines.

**Plurality:** The plural suffix is {+lAr}, e.g. *köz+lär* 'eyes'.

**Possessive:** There are only third-person singular possessive suffixes in the manuscript. These are {+I} after consonants, e.g. *farmān+i*, *köyl+i* and {+sI} after vowels, such as *uyqu+sı*.

**Cases:** As for case suffixes, the genitive suffix is {+nIn}, e.g. *hudāy ta 'ālā+nıñ amri*, *ilçi+nıñ qulaqığa*. Two demonstrative pronouns in the text combined with the ablative suffix bring about the interposition of the genitive suffix, e.g. *a+nıñ+dın* 'of them', *šu+nıñ+dın* 'from that'. This phenomenon occurs when the pronouns are monosyllabic and end in a vowel (Schluessel, 2018, p. 69). The genitive as a base for secondary cases comes into extensive use in Qarakhanid. Besides, it is observed in Middle Turkic and late Old Uighur (Erdal, 2004, p. 197). In Modern Uighur, the dative, locative, and ablative suffixes attach to the genitive suffix in the declension of demonstrative pronouns (Yakup, 2022, p. 415).

The accusative suffix is {+nI}, e.g. *du 'ā+ni*, *kişi+ni*. The accusative case is the case of the direct object, and the accusative suffix {+nI} marks mainly direct objects in the text, but in several nouns, the suffix {+nI} indicates



the dative case such as *agar kişini sihr-i cādū qilğan bolsa*. The mentioned phenomenon is analogous to the accusative prefix {-râ} which in classical Persian was used to mark the dative case (Bodrogligeti, 2001, p. 30).

The dative suffix is {+GA}. The suffix maintains neither vocalic palatal harmony nor consonantal voiced-voiceless harmony in the text, e.g. *çinî+ğa, tofraq+ğa, taraf+gä, qaydı+gä*.

The locative case is marked by the suffix {+dA} in the text such as *su+da, sâ'at+dä*.

The ablative case is marked by the suffix {+dIn} in the text. The ablative suffix is employed for different functions. Examples: *duşman+dın, öy+din, şunı+dın*.

### Adjectives

The bulk of the adjectives in the text are Arabic and Persian loanwords. There are only two Turkic adjectives: *yaman* 'malicious' and *uluğ* 'exalted'. The majority of these adjectives are combined with auxiliary verbs, especially the verb *bol-* 'to become', in the formation of compound verbs, e.g. *sihr bätül bolur*, *muhtasar qıldıuq*.

One of the adjectives is used as a noun referring to the entity bearing a given property, e.g. *hāsıdlärniñ tilidin* 'rumours of the envious people'.

One of the adjectives has the semantic function of referring to a concept, e.g. *maħbūsđın halāş bolmaq üçün* 'to get rid of imprisonment'.

The primary function of adjectives is to attribute nouns. Some adjectives in the text attribute the nouns according to the mentioned primary function such as *ğayb sırlar, müşkil iş*. One of the adjectives also occurs as the second element in the Persian *izafat* structure, e.g. *asrār-ı ilāhī*.

### Pronouns

There are no personal pronouns in the text. A great number of the pronouns in the text are demonstrative pronouns. The demonstrative pronouns in the text are *bu* 'this' with the oblique stem *mun-*, *ol* 'that' with the oblique stem *an-* and the plural *olar* 'those', *şu*, and *şol* 'that' as well as *şubu* 'this'. The demonstrative pronoun *bu* combines with the copular forms *tur-ur* and *dur* such as *bu turur, budur* 'this is'. The pronoun *mu* is inflected in the genitive and dative cases, e.g. *munıñ hāşiyāti, muña*. The oblique pronoun *an-* is inflected in the accusative and ablative cases, e.g. *andın, anı*. The plural pronoun *olar* occurs in the ablative case such as *olardın*. The demonstrative pronoun *şu* 'that' occurs in the dative and ablative cases such as *şuña, şunıñdın*. Most of the demonstrative pronouns are used in the determiner function. Only singular forms participate in this role (Bodrogligeti, 2001, p. 129), e.g. *bu du'ā, ol*



*halā'iq*, *şol tarafgä*, *şubu qısm*. The Persian demonstrative pronoun *ān* 'that' is also used in the text, e.g. *ān hażrat-i şallallāhu 'alayhi wa sallam*.

The Turkic reflexive pronoun *öz* 'self' occurs in the text only in the form inflected with the third singular possessive suffix {+i}: *özi*.

The Turkic interrogative pronoun is in the text *kim* 'who'. This pronoun forms compounds with the Persian determiner *har* 'every'. The compound *har kim* 'whoever' is employed as an indefinite pronoun, e.g. *har kimge*, *har kim*.

The indefinite pronoun in the text is only *kişi* 'anyone, someone', e.g. *bu kişidin tuhmat kötärilgäy har kişi bu kişiniñ obdanlıqını aytqay*.

### *Numerals and Quantifiers*

There are both cardinal and ordinal numbers in the text. The cardinal numbers are divided into two groups: simple and compound. Most of the cardinal numbers in the text are used to express multiplication with the Arabic word *martaba* which means step, degree, time, e.g. *yetmiş martaba*, *beş martaba*, *üç martaba*.

Some of the cardinal numbers in the text quantify the nouns following them, such as *on altü kün*, *iki kişi*, *qırq hāşiyät*. Some indefinite quantifiers are also used as well as cardinal numbers in the text, e.g. *camī'* *murādlar*, *čandān şıfatlar*.

The simple number *bir* is used as an indefinite article, e.g. *bir tarafgä*.

All ordinal numbers from the first to the thirty-ninth are in order because the text contains thirty-nine effects and features of the supplication called Isnād-e Nâdi Ali. Except for *awwalqı* meaning the first, all ordinal numbers are Turkic and formed with the suffix {+(I)ncI}, e.g. *beşinci* 'the fifth', *on altıncı* 'sixteenth'. As for *awwalqı*, this word is formed with the Arabic word *awwal* meaning the first and the Turkic relational suffix {+kı}, e.g. *awwalqı sâ'atdä*.

### *Postpositions*

Postpositions serve a similar purpose as case forms (Bodrogligeti, 2001, p. 72) In contrast to how case markers are typically used to represent semantic relations, postpositions can be more nuanced. Postpositions govern the nominative or oblique cases of nouns and pronouns (Johanson, 2022, pp. 542, 543). The postpositions in the text are *bile*, *bilen* 'with, by', *dek* 'like' *ilgeri* 'before', *keyin* 'after, then', and *üçün* 'for'.

The postpositions governing the nominative case in the text are as follows: 1. *bile* 'with, by', e.g. *bu du 'āmı ipar za 'farān bilä cñiğa bitip*, 2. *bilen* 'with' *čandān şıfatlar bilän waşf qılğan*, 3. *dek* 'like, as' *işläri köñlidäki dek kifāyat bolur*, 4. *üçün* 'for, to' *ağrıqlar şifā tapmaq üçün*.





The postpositions governing the ablative case in the text are as follows:  
1. *ilgeri* ‘before’ *sözlemesdin ilgeri*, 2. *keyin* ‘after’ *namāz-ı cum ‘adın keyin*.

### **Conjunctions**

Coordinating and subordinating conjunctions are the two categories of conjunctions. Coordinating conjunctions connect words, phrases, and sentences that are not depending on one another to make full sense. Subordinating conjunctions connect one or more subordinate clauses with a main sentence (Bodrogligeti, 2001, p. 324).

Most of the conjunctions in the text are Arabic or Persian loanwords. First, here are the text’s coordinating conjunctions: 1. The Arabic adversative conjunction *ammâ* which means but connects two independent sentences in the text, e.g. *anıñdın qırq hâşiyâti bayân qılındı ammâ awwal nişâbığa yetküzgây*, 2. The Arabic coordinating conjunction *wa* which means and, connects both synonym words and phrases in the text, e.g. *köçürmək wa koğlamaq*, 3. The Persian coordinating conjunction *yâ* which means or, connects both two conditional clauses and two phrases in the text, e.g. *bu mağhalladın ol mağhallagâ yâ bu öyding ol öygâ*.

The following are the subordinating conjunctions used in the text: 1. The Turkic proposal conjunction *dep* is formed by the verb {de-} which means to tell and the petrified converb {-p}. This conjunction connects a clause of purpose to a main clause, in the text, e.g. *oquğuçı wa pütğüçi malâl bolur dep muhtaşar qıldıq*, 2. The Persian conditional conjunction *agar* which means if, connects the conditional clauses to the main sentences, in the text, e.g. *agar camî ‘hâşiyâtlärini bayân qılsa tavîl bolur*, 3. The temporal conjunction *her qanča* is a compound consisting of the Persian indefinite determiner *her* ‘every’ and the Turkic interrogative pronoun *qanča* ‘when’. This conjunction connects a temporal clause to a main clause, in the text, e.g. *har qanča duşman bolsa ham bu kişigâ mihribân bolğay*.

### **Particles and interjections**

The Persian additive particle *ham*, which means even, is the solitary particle in the text, e.g. *bir zarra ham şunıñdın içürsä*.

The Arabic honorific expression *ta ‘âlâ*, which means may (his name) be exalted, is the only interjection in the text. This interjection is used with the name of God as a conversational formula, e.g. *hudây ta ‘âlâ*.

### **Auxiliary Verbs**

They are employed in the text as constituents of compound verbs, phraseological verbs, and postverbial constructions. The compound verbs in the text consist of nominal parts (mostly Arabic and Persian, rarely Turkic



nouns) and Turkic auxiliary verbs (*bol-* ‘to be’, *qıl-* ‘to do, to make’, *qıldur-* ‘to cause to make’, *qılın-* ‘to be made’) e.g. *hācatı rawā bolğay, camī’ hāşiyatlarını bayān qılsa, ğusl qıldursa, anıñdın qırq hāşiyatı bayān qılındı.*

Auxiliary verbs of phraseological constructions express not their primary meaning but a metaphoric meaning in accordance with the phrasal verb because most phraseological verbs are mixed copies of Persian originals. The nominal item is copied globally, and the auxiliary is a Turkic verb (Johanson, 1998, p. 334). The verbs *al-* ‘to subdue’, *bağlan-* ‘to be obstructed, to be blocked;’, *kel-* ‘to feel’, *keltür-* ‘to perform, to carry out’, *tap-* ‘to obtain, to gain’ are used in the text as constituents of the phraseological verbs e.g. *duşmannı qaydıgā almaq üçün, duşmanlarınñ tili bağlanmaq üçün, uyqusı kälmslik üçün, her kim şek keltürse, şifā tapqay.*

Postverbal constructions emerge through the grammaticalization of lexical items. They consist of a lexical verb in converbial form followed by an auxiliary verb of a restricted class. Because they describe actional values such as aspect, tense, mood, modality, and evidentiality, they are frequently referred to as descriptive structures (Johanson, 2022, p. 597-598). The postverbal construction in the text comprises the auxiliary verb *dur-* ‘to stand’ of and the lexical verb *yat-* ‘to lie down’ modified by the converb suffix {-A} and expresses durational, habitual, and atelic aspects, e.g. *yata dur-* ‘to keep on lying down’ *yata durğan yeridä* ‘in the place where someone keeps on lying down’.

### **Copular Verbs**

Two copular verbs in the text are *bol-* ‘to be(come)’ and *tur-* ‘to stand’. With its non-transformative (static) meaning (to be), the verb *bol-* occurs two times in the text. The hypothetical form of the copular verb is conjugated in both of the two points. At the first point, the morphosyntactic structure {-GAN} *bol-* (to become having done) indicates the transition to a post-terminal state, e.g. *agar kişini sihr-i cādū qılğan bolsa.* At the second point, the morphosyntactic structure {-GAY} *bol-* (to become doing) indicates the transition to an intra-terminal state, e.g. *agar kişigā tuhmat bolğay bolsa.*

There is only one instance of the copular verb *tur-* throughout the text. The nonpast copula *tur-ur*, aorist of *tur-*, is used as a nonpast copula with predicates that expresses stable, fundamental qualities, in the text, e.g. *isnād-ı nādi ‘alī bu turur.*

### **Finite Verb Forms**

The following table shows the suffixes used to indicate persons, tenses, and modalities in the finite verbal predicates serving as main clause heads throughout the text.



Table 3: The Finite Verb Forms in the Text

	Themes	Suffixes	Personal Markers	Examples
Tenses	Simple past	Positive: <i>-du</i>	First plural: +ç	<i>muhtaşar qılduq</i>
	Aorist	Positive: <i>-ar, {-Ur}</i>	Third singular: +ø	<i>tapar, sihr bâtil bolur,</i> <i>ävrülür</i>
		Negative: <i>-ma-s</i>	Third singular: +ø	<i>guşâda bolmas</i>
Modals	Optative	Positive: <i>{-GAy}</i> <sup>1</sup>	Third singular: +ø	<i>şubu qısm oquğay,</i> <i>murâdlarığa yetkây</i>
			Third plural: +lar	<i>guşâda qılğaylar</i>
		Negative: <i>-ma-ğay</i>	Third singular: +ø	<i>zahr kâr qılmağay</i>
	Conditional	Positive: <i>{-sA}</i>	Third singular: +ø	<i>oqusa, ibärsä</i>

### Non-finite Verb Forms

Non-finite verbals employed as predicates heading embedded, subordinate clauses. Non-finite verb forms consist of three categories: action nouns, participles, and converbs (Johanson, 2022, p. 731). Non-finite verbal suffixes can attach to both positive and negative verb bases. Action nouns can take on certain postpositions besides declensional suffixes, such as case, possessive, and plural. Some non-finite verbal suffixes in the text are used for both action nouns and participles.

Table 4: The Nonfinite Verbal Suffixes in the Text

Categories	Non-finite Verbal Suffixes		Examples
Converbs	<i>{-mAK}</i>	with the postposition <i>üçün</i> meaning to, for, etc	<i>'ilm-i hikmat tahşil qilmaq</i> <i>üçün</i>
	<i>-meslik</i>	with the postposition <i>üçün</i> meaning in order to, for, etc	<i>uyqusı kâlmâslik üçün</i>
	<i>-mes</i>	with the ablative suffix <i>+din</i> and the postposition <i>ilgeri</i> meaning before	<i>sözlämäsdin ilgäri</i>
	<i>{-GAn}</i>	<i>-gen</i> with the ablative suffix <i>+din</i> and the postposition <i>keyin</i> meaning later	<i>nişäbığa yetkürgündin</i> <i>këyin</i>
	<i>{-GAn}</i>	<i>-ğan:</i> with the locative suffix <i>+da</i> , the converter suffix <i>+qi</i> , and the postposition <i>dek</i> meaning like, as, etc.	<i>h'âhlağandaqı dek</i>

<sup>1</sup> This suffix occurs frequently by virtue of the text's content. The content that contains suggestions, expectations, and predictions about the Nadi Ali supplication heavily needs to use this optative marker. The suffix may express occasionally future tense.

Participles	{-GAn}	-ğan	<i>hācat bolğan waqtda</i>	
Converbs	{-GAnDA}	-ğanda: The converb expresses an action occurring during which another action takes place.	<i>har oqu-ğanda şubu qısm oquğay</i>	
	{-GUÇA}	-ğuça: This converb indicates that an action must be completed before the main action.	<i>barğuça yetä martaba oqup barsa</i>	
	{-(I)P}	-ip		<i>su alıp şuğa dam qılıp ğusl qıldursa</i>
		-p, -ip		<i>čnīğa bitip suda yup</i>
		-up		<i>tofrağğa yetä martaba oqup şol tarafğä saçsa</i>

### Transcription

[66a] (1) isnād-ı nādi ‘alī bu turur munıñ hāşiyatı toladur (2) anıñdın qırq hāşiyatı bayān qılındı ammā (3) awwal nişābığa yetküzgäy nişābı tört miñ (4) üç yüz qırq üç martabadur nişābığa yetkürgän-(5)-din keyin har ‘adadnı hāhlasa oquğay hüdāy (6) ta‘ālānıñ farmānı bilä bī-şakk hācatı rawā bolğay (7) awwal bu du‘ānı beş martaba oquğay du‘ā-yı nādi (8) ‘ālīniñ i‘tişāmıdur *allāhu şamadi min ‘indika* (9) *madadī wa ‘alayka mu‘tamadī* andın du‘ā-yı nādi ‘alī-(10)-ni bir martaba oquğay bu du‘ānı beş martaba o-(11)-quğay iħtītāmıdur *yā ābū al-ğay& ağisni* (12) *yā ‘alī adriknī* har oquğanda şubu qısm oquğay (13) maqşūdığa yetä qırq hāşiyatnıñ awwalqısı (14) budur ki agar kişi bir cam‘nıñ arasıda giriftār (15) bolup darmānda bolsa tofrağğa yetä martaba [66b] (1) oqup şol tarafğä saçsa hüdāy ta‘ālānıñ (2) amrı bilä ol hālā’iq maqhūr bolğay ikinci agar kişi-(3)-niñ duşmanlar arasıda qorquncı bolsa (4) har kün yetmiş iki martaba oqusa duşmanlar (5) maqhūr bolğay üçünci agar kişini sihr-i cādū qılğan (6) bolsa hīç wach bilä guşāda bolmas bu kalimāt-(7)-nı yetä martaba yetä cāhdın su alıp şuğa dam (8) qılıp ğusl qıldursa bir zarra ham şunıñdın (9) içürsä sihr bātıl bolur törtünci agar kişiğä (10) zahr bergän bolsa bu du‘ānı ipar za‘farān bilä (11) čnīğa bitip suda yup yänä on iki martaba (12) oqup içürsä zahr kār qılmağay beşinci (13) agar ağrıqğa hīç tabīb ‘ilāc qılmağan bolsa (14) yetmiş martaba yamğur suyığa oqup içürsä (15) şifā tapqay altıncı agar kişiğä bir müşkil iş [67a] (1) kalsä yā bir ğamgä giriftār bolsa hālāş (2) bolmaq üçün miñ martaba oqusa ol ğam (3) şādliqğa mubaddal bolur işlari köñli-(4)-däki dek kifāyat bolur yetinci agar pādīşāhı bir (5) kişiğä ğazab qılır bolsa barguça yetä (6) martaba oqup barsa ğazabı luṭf ‘ināyat-(7)-gä ävrülür säkizinci agar kişi bir tarafğä (8) ilči ibārür bolsa üç martaba ilči-(9)-niñ qulaqığa oqup ibärsä albatta (10) sözi ma‘qül bolup pat yangay (11) toquzuncı āzīna küni awwalqı



sā'atdā (12) qırq sākiz martaba oqup har kingä sözläsä (13) har qanča duşman bolsa ham bu kişigä mihribān (14) bolğay onuncı agar kişigä tuhmat bolğay (15) bolsa har şabāh qırq martaba oqusa [67b] (1) bu kişidin tuhmat kötärilgäy har kişi (2) bu kişiniñ obdanlıqını aytqay ħalāş (3) bolğay on birinci uyqusı kälmslik (4) üçün namāz-ı cum'adin keyin yigärmä beş martaba (5) oqusa albatta uyqusı daf' bolur on (6) ikinci ġanī wa tawāngar bolmaq üçün har bāmād (7) sözlämäsdin ilgäri toqsan bir martaba (8) oqusa albatta ġanī wa bī-niyāz bolğay on (9) üçüncü dawlat wa ħaşmatı ziyāda bolmaq (10) üçün har kün beş yüz martaba oqusa (11) muħtaşam wa mukarram bolğay on törtüncü (12) duşmanıñ qaydıgä almaq üçün yetmiş (13) kün har kün yüz on beş martaba oqusa (14) duşmanları bu kişigä muṭī' wa farmān-(15)-bārdār bolğay on beşinci ħācat [68a] (1) bolğan waqtda kişiniñ közidin maḥfī (2) bolmaq üçün yetmiş martaba oqusa duşman-(3)-larnıñ közidin maḥcüb bolğay on altıncı (4) duşmanlarnıñ tili bağlanmaq üçün on (5) kün har kün on yetä martaba oqusa duşman-(6)-larnıñ tili basta bolğay on yetinci camī' murād-(7)-ları ħāşıl bolmaq üçün har kün yigärmä tört (8) martaba oqusa har murādı bolsa ħāşıl bolur (9) on sākizinci ağırlar şifā tapmaq üçün (10) on kün har kün saksän martaba oqusa (11) şifā tapqay on toquzuncı çaşm-i zaḥm (12) üçün til bağlanmaq üçün üç kün (13) har kün yigärmä martaba oqusa yaman közlär-(14)-din wa ħāsidlarnıñ tilidin amīn bolur [68b] (1) yigärminci ganclar zāhir wa kaşf bolmaq üçün (2) qırq kün har kün yetmiş martaba oqusa (3) albatta bu kişigä ganclar zāhir bolğay yigärmä birinci (4) ħazrat-i risālat-panāh şallallāhu 'alayhi wa sallam-(5)-nı tüşidä körmäk üçün yata du[r]ğan (6) yeridä pāklik bilä üç miñ martaba (7) oqusa albatta ān ħazrat-i şallallāhu 'alayhi wa sallam-(8)-nı tüşidä körgäy yigärmä ikinci asrār-ı (9) ilāhī guşāda bolmaq üçün har kün (10) beş yüz martaba oqusa asrār guşāda (11) bolğay yigärmä üçüncü maḥbūsın (12) ħalāş bolmaq üçün yetä kün har kün (13) altmış martaba oqusa ħalāş bolğay (14) yigärmä törtüncü bar-āmadan ħācāt ya'nī [69a] (1) ħācatı rawā bolmaq har ħācatı tamāmıgā yetmāk (2) üçün toquz kün har kün on beş (3) martaba oqusa maṭlabı köñli ħ'āhlağan-(4)-dağı dek ħāşıl bolğay yigärmä beşinci (5) ġayb sırlar kaşf bolmaq üçün (6) qırq kün har kün altmış yetä martaba (7) oqusa āsrar-ı 'ilm-i lādünîni bu kişigä (8) guşāda qılğaylar yigärmä altıncı duşman-(9)-lar qatl bolmaq üçün olardıñ guşād-(10)-lıq tapmaq üçün yetä kün har kün (11) yetmiş martaba oqusa duşmanları (12) maḥhūr wa fānī bolğay yigärmä yetinci duşman (13) daf' bolmaq üçün sākiz kün har kün (14) yetmiş martaba oqusa duşmanlarıdın [69b] (1) amīn bolğay yigermä sākizinci 'ilm-i ħikmat (2) taḥşıl qılmaq üçün har kün namāz-ı (3) paşīn waqtda yetmiş martaba oqusa (4) 'ilm-i ħikmat muña guşāda bolğay (5) yigärmä toquzuncı ni'matı ziyāda bolmaq (6) wa dawlatı artmaq wa özi uluğ (7) wa baland bolmaq üçün har kün on (8) altı martaba oqusa dawlat wa ni'matı (9) wa rif'atı ziyāda bolğay otuzuncı (10) ziyādalık guşāda bolmaq



üçün (11) beş kün har kün tört yüz martaba (12) oqusa ziyāda wa guşāda bolğay (13) otuz birinci sa‘ādat üçün (14) maqşadlarığa yetmāk üçün on [70a] (1) altā kün har kün beş martaba oqusa (2) maqşadı hāşıl bolğay otuz ikinci (3) ‘izzat wa şawkat<sup>2</sup> hālā’iq arasında martaba (4) tapmaq üçün har kün on martaba (5) oqusa tapar otuz üçünci iki kişi-(6)-niñ arasından buğz wa ‘adāwat (7) kötärilmāk üçün yigärmä kün har kün (8) yigärmä martaba oqusa buğz wa ‘adāwat (9) aradın kötärilgäy otuz (10) törtünci duşmannı bu maħalladın ol (11) maħallagā yā bu öydin ol öygä (12) köçürmāk wa koğlamaq üçün otuz (13) kün har kün otuz martaba oqusa (14) nā-būd bolğay otuz beşinci cam‘iyat-(15)-niñ arasından iħtilāf wa ‘adāwat<sup>3</sup>[71a] (1) daf bolmaq üçün otuz kün har (2) kün yigärmä beş martaba oqusa daf (3) bolğay otuz altıncı şacā‘atlik (4) wa dilir bolmaq üçün qorquncaq-(5)-lıq wa yüräksizlik bu kişidin daf (6) bolmaq üçün yigärmä kün har kün (7) ällig martaba oqusa albatta bu kişi (8) dilir wa şacā‘atlik bolğay qorquncaq-(9)-lıq wa yüräksizlik bu kişidin (10) daf bolğay otuz yetinci duşman daf (11) bolmaq üçün altā kün har kün yüz (12) martaba oqusa duşmanı h‘ār wa zabūn (13) bolğay otuz säkizinci duşman (14) bu kişigä tuğyān wa ‘arbada qılsa (15) anı daf qılmaq üçün on kün [71b] (1) har kün miñ martaba oqusa duşmandın (2) amīn bolğay bu kişi duşman-(3)-dın muzaffar wa mansūr bolğay duşman (4) past bolğay otuz toquzuncı (5) camī‘ küllī wa cuzwī hācatları rawā (6) bolmaq üçün on miñ (7) <sup>4</sup>yetä yüz qırq toquz martaba (8) oqusa camī‘ küllī wa cuzwī hācat-(9)-ları rawā bolğay murādlarığa yetkay (10) çandān şıfatlar bilān waşf qılğan du‘ā-yı mu‘azzam wa mukarram bu turur (11) agar camī‘ hāşiyatlarını bayān qılsa (12) tavīl bolur oquğuçı wa pütgüçi malāl (13) bolur dep muħtaşar qıldıq har kim şakk (14) keltürsä kāfir bolur *nā ‘ūzu billah min zālik*<sup>5</sup>

## Vocabulary

### A (a, ā, ‘a)

‘adāwat	enmity; a. 70a/6, 70a/8, 70a/15
‘adad	individuals of things; ‘a.+nı 66a/5
agar	if; a. 66a/14, 66b/2, 66b/5, 66b/9, 66b/13, 66b/15, 67a/4, 67a/7, 67a/14, 71b/11
ağrıq	disease; a.+ğa 66b/13, a.+lar 68a/9
al-	1. to get; a.-ıp 66b/7; 2. (AUX) to subdue; qaydıgā a.-maq 67b/12
albatta	certainly; a. 67a/9, 67b/5, 67b/8, 68b/3, 68b/7, 71a/7

<sup>2</sup> The manuscript contains شكوه instead of شكوكة written in it.

<sup>3</sup> Folio 70b of the manuscript is a blank page.

<sup>4</sup> The phrase (miñ martaba oqusa) that was written from the beginning of the word (miñ) that was written at the end of the top line to here has been crossed out by the scribe.

<sup>5</sup> This Arabic expression has the following meaning: God protect us from this.



altā	six; on a. 69b/7-8, 69b/14-70a/1, 71a/11
altıncı	sixth; a. 66b/15
altmış	sixty; a. 68b/13
amīn	safe; a. bolğay 69b/1, 71b/2; a. bolur 68a/14
ammā	but; a. 66a/2
amr	command; a.+1 66b/2
ān	this, that; ā.-ḥazrat-i 68b/7
andın	then; a. 66a/9
anı	him, her, it; a. 71a/15
anıydın	of them; a. 66a/2
ara	among; a.+dın 70a/9; a.+sıda 66a/14, 66b/3, 70a/3; a.+sıdın 70a/6, 70a/15
‘arbada	quarrel; ‘a. qılsa 71a/14
art-	to increase; a.-maq 69b/6
asrār	secrets; a. 68b/10; a.-ı ilāhī 68b/8-9; a.-ı ‘ilm-i ladunīni 69a/7
awwal	1. firstly; a. 66a/3, 66a/7; 2. first; a.+qı 67a/11; a.+qısı 66a/13
ayt-	to say; a.-qay 67b/2
āzīna	friday; ā. 67a/11

## Ä

ällig	fifty; ä. 71a/7
ävrül-	to transform; ä.-ür 67a/7

## B

bağlan-	to be blocked; tili b.-maq 68a/4, 68a/12
bāmdād	morning; b. 67b/6
baland	exalted; b. bolmaq 69b/6-7
bar-	to arrive, to go; b.-ğuča 67a/5; b.-sa 67a/6
bar-āmadan	to come up; b. 68b/14
basta	obstructed; b. bolğay 68a/6
bāṭıl	ineffectual; b. bolur 66b/9
ber-	to give; b.-gän bolsa 66b/10
beş	five; b. 66a/7, 66a/10, 69b/11, 70a/1; b. yüz 67b/10, 68b/10; on. b. 69a/2; yigärmä b. 67b/4, 71a/2; yüz on b. 67b/13
beşinci	fifth; b. 66b/12
bayān	explanation; b. qılındı 66a/2; b. qılsa 71b/11
bilä	by means of; b. 66a/6, 66b/2, 66b/6; 66b/10, 68b/6



bilän	with; b. 71b/10
bī-niyāz	wanting nothing; b. bolğay 67b/8
bir	1. one; b. 66a/10, 66b/8 2; toqsan b. 67b/7; 2. a, an; b. 66a/14, 66b/15, 67a/1, 67a/4, 67a/7
bī-šakk	doubtlessly; b. 66a/6
biti-	to write b.-p 66b/11
bol-	1. to happen, to appear; b.-ğan 68a/1; b.-sa 66b/3, 68a/8, 67a/14, 71b/13; 2. (AUX) to become; amīn b.-ğay 69b/1, 71b/2; amīn b.-ur 68a/14; baland b.-maq 69b/6-7; bātil b.-ur 66b/9; basta b.-ğay 68a/6; bergän b.-sa 66b/10; bī-niyāz b.-ğay 67b/8; daḡ b.-ğay 71a/2-3, 71a/10; daḡ b.-maq 69a/13, 71a/1, 71a/5-6, 71a/10-11; daḡ b.-ur 67b/5; darmānda b.-sa 66a/15; dilir b.-maq 71a/3-4; duşman b.-sa 67a/13; fānī b.-ğay 69a/12; farmānbardār b.-ğay 67b/14-15; ğažab qılır b.-sa 67a/5; giriftār b.-sa 67a/1; giriftār b.-up 66a/14-15; guşāda b.-ğay 68b/10-11, 69b/4, 69b/12; guşāda b.-maq 68b/9, 69b/10; guşāda b.-mas 66b/6; ħalāş b.-ğay 67b/2-3, 68b/13; ħalāş b.-maq 67a/1-2, 68b/12; ħāşıl b.-ğay 69a/4, 70a/2; ħāşıl b.-maq 68a/7; ħāşıl b.-ur 68a/8; ‘ilāc qılmağan b.-sa 66b/13; kāfir b.-ur 71b/14; kaşf b.-maq 68b/1, 69a/5; kifāyat b.-ur 67a/4; maḥcüb b.-ğay 68a/3; maḥfi b.-maq 68a/1-2; mansūr b.-ğay 71b/3; maqhūr b.-ğay 66b/2, 66b/5; ma‘qül b.-up 67a/10; mihrībān b.-ğay 67a/13-14; mukarram b.-ğay 67b/11; mubaddal b.-ur 67a/3; nā-būd b.-ğay 70a/14; past b.-ğay 71b/4; qatl b.-maq 69a/9; rawā b.-ğay 66a/6, 71b/9; rawā b.-maq 69a/1, 71b/5-6; šacā‘atlık b.-ğay 71a/8; tawāngar b.-maq 67b/6; ṭawil b.-ur 71b/12; zabūn b.-ğay 71a/12-13; zāhir b.-ğay 68b/3; ziyāda b.-ğay 69b/9; ziyāda b.-maq 67b/9, 69b/5; 3. (CV) to be; b.-ğay b.-sa 67a/14-15; sihr-i cādū qılğan b.-sa 66b/5-6
bu	this; b. 66a/7, 66a/10, 66b/6, 66b/10, 67a/13, 67b/1, 67b/2, 67b/14, 68b/3, 69a/7, 70a/10, 70a/11, 71a/5, 71a/7, 71a/9, 71a/14, 71b/2; b.+dur 66a/14; b. turur 66a/1, 71b/10
buğz	malevolence; b. 70a/6, 70a/8

## C

cādū	wizard; sihr-i c. qılğan bolsa 66b/5-6
cāh	place; c.+dın 66b/7
cam‘	assembly; c.+nıñ 66a/14
camī‘	all; c. 68a/6, 71b/5, 71b/8, 71b/11
camī‘yat	society; c.+nıñ 70a/14-15
cum‘a	friday; namāz-ı c.+dın 67b/4
cuzwī	(< cuz’ī) partial; c. 71b/5, 71b/8





## Č

čandān	numerous; č. 71b/10
čašm	an evil effect from an envious eye; č.-i zaḥm: a fatal misfortune in consequence of witchcraft 68a/11
čīnī	cup; č.+ğa 66b/11

## D

daḥ	expelling; d. bolğay 71a/2-3, 71a/10; d. bolmaq 69a/13, 71a/1, 71a/5-6, 71a/10-11; d. bolur 67b/5; d. qılmaq 71a/15
dam	breathe d. qılıp 66b/7-8
darmānda	destitute; d. bolsa 66a/15
dawlat	prosperity; d. 67b/9, 69b/8; d.+i 69b/6
dek	like; d. 67a/4, 69a/4
dep	so that; d. 71b/13
dilīr	courageous; d. 71a/8; d. bolmaq 71a/3-4
du‘ā	supplication; d.+nı 66a/7, 66a/10, 66b/10; d.-yı muazzam 71b/10; d.-yı nādi ‘alīni 66a/9-10; d.-yı nādi ‘alīniñ 66a/7-8
dur-	to continue; yata d.-ğan 68b/5
dušman	enemy; d. 69a/12, 71a/10, 71a/13, 71b/3; d. bolsa 67a/13; d.+din 71b/1, 71b/2-3; d.+ı 71a/12; d.+lar 66b/3, 66b/4, 69a/8-9; d.+ları 67b/14, 69a/11; d.+larıdın 69a/14; d.+larıniñ 68a/2-3, 68a/4, 68a/5-6; d.+nı 67b/12, 70a/10

## F

fānī	perishable; f. bolğay 69a/12
farmān	decree; f.+ı 66a/6
farmānbardār	obedient; f. bolğay 67b/14-15

## G (g, ğ)

ğam	grief; ğ.+gä 67a/1, 67a/2
ganc	treasure; g.+lär 68b/1, 68b/3
ğanī	rich; ğ. 67b/6, 67b/8
ğayb	absent; ğ. 69a/5
ğazab	wrath; ğ.+ı 67a/6; ğ. qılır bolsa 67a/5
giriiftār	captured; g. bolsa 67a/1; g. bolup 66a/14-15
ğusl	total ablution of the body; ğ. qıldursa 66b/8
gušāda	disentangled; g. bolğay 68b/10-11, 69b/4, 69b/12; g. bolmaq 68b/9, 69b/10, g. bolmas 66b/6, g. qılğaylar 69a/8



gušādliq	opening; g. tapmaq 69a/9-10
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### H (h, ħ, ḥ)

ḥācat	requirement; ḥ. 67b/15; ḥ.+ı 66a/6, 69a/1; ḥ.+ları 71b/5, 71b/8-9
ḥācāt	requirements; ḥ. 68b/14
ḥ'āhla-	to desire; ḥ.-ğandaqı 69a/3-4; ḥ.-sa 66a/5
ham	even; h. 66b/8, 67a/13
ḥalā'ıq	people ḥ. 66b/2, 70a/3
ḥalāş	salvation; ḥ. bolğay 67b/2-3, 68b/13; ḥ. bolmaq: to get rid of; 67a/1-2, 68b/12
har	every; h. 66a/5, 66a/12, 66b/4, 67a/15, 67b/1, 67b/6, 67b/10, 67b/13, 68a/5, 68a/7, 68a/8, 68a/10, 68a/13, 68b/2, 68b/9, 68b/12, 69a/1, 69a/2, 69a/10, 69a/13, 69b/2, 69b/7, 69b/11, 70a/1, 70a/4, 70a/7, 70a/13, 71a/1, 71a/6, 71a/11, 71b/1; h. kim: whoever 71b/13; h.kimgä; 67a/12, h. qanča: (CONJ) when 67a/13
ḥ'ār	miserable; ḥ. 71a/12
ḥāsıd	envious; ḥ.+lärniğ 68a/14
ḥāşiyat	peculiarity; ḥ.+ı 66a/1, 66a/2; ḥ.+larını 71b/11; ḥ.+nıñ 66a/13
ḥāşıl	outcome; ḥ. bolğay 69a/4, 70a/2; ḥ. bolmaq 68a/7; ḥ. bolur 68a/8
ḥaşmat	magnificence; ḥ.+ı 67b/9
ḥazrat	an exalted personage (used before the name or title), His Holiness; ān-ḥ.-i 68b/7; ḥ.-i risālat-panāh 68b/4
hīč	no, none; h. 66b/13; h. wach: by no means, never 66b/6
ḥikmat	wisdom; 'ilm-i ḥ.: the science of philosophy: 69b/1, 69b/4
ḥuday	God; ḥ. 66a/5-6, 66b/1

### I (i, 'i)

ibār-	to send; i.-sä 67a/9; i.-ür bolsa 67a/8
ičür-	to cause to drink; i.-sä 66b/9, 66b/12, 66b/14
iḥtilāf	disagreement; i. 70a/15
iḥtıtām	completing; i.+dur 66a/11
iki	two; i. 70a/5; on i. 66b/11; yetmiş i. 66b/4
ikinci	second; i. 66b/2
'ilāc	remedy; i. qılmağan bolsa 66b/13
ilāhī	divine; asrār-ı i. 68b/8-9
ilçi	messenger; i. 67a/8; i.+nıñ 67a/8-9



ilgāri	before; i. 67b/7
‘ilm	science; asrār-ı ‘i.-i lādünīni 69a/7, ‘i.-i hīkmat 69b/1, 69b/4
‘ināyat	favor; ‘i.+gā 67a/6-7
ipar	musk; i. 66b/10
isnād	attribution; i.-e nādi ‘alī 66a/1
iş	affair; i. kāl-: to come up against a problem i.-sā 66b/15-67a/1; i.-lāri 67a/3
i’tiṣām	clinging to; i.+dur 66a/8
‘izzat	glory; ‘i. 70a/3

## K

kāfir	infidel; k. bolur 71b/14
kār	effect; k. qılmağay 66b/12
kalimāt	words; k.+nı 66b/6-7
kaşf	discover; k. bolmaq 68b/1, 69a/5
kāl-	1. (AUX) to come up against iş k.-sā 66b/15-67a/1, 2. (AUX) to feel a physiological need by the autonomic nervous system; uyquşı k.-mäslik 67b/3
kältür-	to perform; şakk k.-sā 71b/13-14
keyin	after; k. 66a/5, 67b/4
ki	who, what, that; k. 66a/14
kim	who; har k. : whoever 71b/13; k.+gā 67a/12
kifāyat	sufficient; k. bolur 67a/4
kişi	one, someone, anyone; k. 66a/14, 67a/7, 67b/1, 71a/7, 71b/2; k.+din 67b/1, 71a/5, 71a/9; k.+gā 66b/9, 66b/15, 67a/5, 67a/13, 67a/14, 67b/14, 68b/3, 69a/7, 71a/14; k.+ni 66b/5; k.niñ 66b/2-3, 67b/2, 68a/1, 70a/5-6
köçür-	to cause to move; k.-māk 70a/12
kör-	to dream; tüşidä k.-gäy 68b/8; tüşidä k.-māk 68b/5
köñül	(> köñl) heart; k.+däki 67a/3-4; k.+i 69a/3
kötäril-	to break away from; k.-gäy 67b/1, 70a/9; k.-māk 70a/7
köz	evil eye; k.+idin 68a/1, 68a/3; k.+lärđin 68a/13-14
küllī	total; k. 71b/5, 71b/8
kün	day; k. 66b/4, 67b/10, 67b/13, 68a/5, 68a/7, 68a/10, 68a/12, 68a/13, 68b/2, 68b/9, 68b/12, 69a/2, 69a/6, 69a/10, 69a/13, 69b/2, 69b/7, 69b/11, 70a/1, 70a/4, 70a/7, 70a/13, 71a/1, 71a/2, 71a/6, 71a/11, 71a/15, 71b/1; k.+i 67a/11



## L

ladunī	the knowledge of the divine providence; <i>asrār-ı ‘ilm-i l. +ni 69a/7</i>
luṭf	kindness; <i>l. 67a/6</i>

## M

maḥalla	district; m.+dın 70a/10; m.+gä 70a/11
maḥbūs	confinement; m+dın 68b/1
maḥcüb	concealed; m. bolğay 68a/3
maḥfi	hidden; m. bolmaq 68a/1-2
malāl	weariness; m. 71b/12
manşūr	triumphant; m. bolğay 71b/3
martaba	1. time; m. 66a/7, 66a/10, 66a/15, 66b/4, 66b/7; 66b/11, 66b/14, 67a/2, 67a/6, 67a/8, 67a/12, 67a/15, 67b/4, 67b/7, 67b/10, 67b/13, 68a/2, 68a/5, 68a/8, 68a/10, 68a/13, 68b/2, 68b/6, 68b/10, 68b/13, 69a/3, 69a/6, 69a/11, 69a/14, 69b/3, 69b/8, 69b/11, 70a/1, 70a/4, 70a/8, 70a/13, 71a/2, 71a/7, 71a/12, 71b/1, 71b/7; m.+dür 66a/4; 2. rank; m. tapmak 70a/3-4
maqhūr	defeated; m. 69a/12; m. bolğay 66b/2, 66b/5
maqşad	intent; m.+ı 70a/2; m.+larığa 69b/14
maqşūd	intended; m.+ığa 66a/13
ma‘qül	comprehensible; m. bolup 67a/10
maṭlab	demand; m.+ı 69a/3
mihribān	affectionate; m. bolğay 67a/13-14
miñ	thousand; on m. yetä yüz qırq toquz 71b/6-7; m. 67a/2, 71b/1; tört m. üç yüz qırq üç 66a/3-4
mu	this; m.+ña 69b/4; m.+niñ 66a/1
muḥtaşar	abridged; m. qıldıq 71b/13
muḥtaşam	magnificent; m. 67b/11
murād	purpose; m.+ı 68a/8; m.+ları 68a/6-7, m.+larığa 71b/9
muṭı‘	obedient; m. 67b/14
mu‘azzam	honourable; du‘ā-yı m. 71b/10
muẓaffar	victorious; m. 71b/3
mubaddal	changed; m. bolur 67a/3
mukarram	honoured; m. 71b/10; m. bolğay 67b/11
müşkil	difficult; m. 66b/15



## N

nā-būd	inexistent; n. bolğay 70a/14
nādi ‘alī	the initial two words of the Arabic supplication used to mark this prayer are nādi ‘aliyyan maẓhar al-‘acā’ib which means call Ali, the manifestation of wonders; du‘ā-yı n.+ni 66a/9-10, du‘ā-yı n.+niñ 66a/7-8, isnad-ı n. 66a/1
namāz	prayer; n.-ı cum‘adın 67b/4; n.-ı paşın 69b/2-3
ni‘mat	comfort; n.+ı 69b/5, 69b/8
nisāb	the proper or requisite degree or condition of anything; n.+ı 66a/3; n.+ığa 66a/3, 66a/4

## O

obdanlıq	goodness; o.+ını 67b/2
oqu-	to recite; o.-ğanda 66a/12; o.-ğay 66a/5, 66a/7, 66a/10, 66a/10-11, 66a/12; o.-p 66b/1, 66b/12, 66b/14, 67a/6, 67a/9, 67a/12; o.-sa 66b/4, 67a/2, 67a/15, 67b/5, 67b/8, 67b/10, 67b/13, 68a/2, 68a/5, 68a/8, 68a/10, 68a/13, 68b/2, 68b/7, 68b/10, 68b/13, 69a/3, 69a/7, 69a/11, 69a/14, 69b/3, 69b/8, 69b/12, 70a/1, 70a/5, 70a/8, 70a/13, 71a/2, 71a/7, 71a/12, 71b/1, 71b/8
oquğuçı	reader; o. 71b/12
ol	that; o. 66b/2, 67a/2, 70a/10, 70a/11
olar	them, those; o.+dın 69a/9
on	ten; o. 68a/4, 68a/10, 70a/4, 71a/15; o. altā 69b/7-8, 69b/14-70a/1; o. beş 69a/2; o. iki 66b/11; o. miñ yetā yüz qırq toquz 71b/6-7; o. yetā 68a/5; yüz o. beş 67b/13
on altıncı	sixteenth o. 68a/3
on beşinci	fifteenth o. 67b/15
on birinci	eleventh o. 67b/3
on ikinci	twelfth; o. 67b/5-6
on sākizinci	eighteenth; o. 68a/9
on toquzuncı	nineteenth o. 68a/11
on törtüncü	fourteenth; o. 67b/11
onuncı	tenth; o. 67a/14
on üçüncü	thirteenth; o. 67b/8-9
on yetinci	seventeenth; o. 68a/6
otuz	thirty; o. 70a/12, 70a/13, 71a/1
otuz altıncı	thirty sixth; o. 71a/3
otuz beşinci	thirty-fifth; o. 70a/14



otuz birinci	thirty-first; o. 69b/13
otuz ikinci	thirty second; o. 70a/2
otuzuncı	thirtieth; o. 69b/9
otuz sākizinci	thirty-eighth; o. 71a/13
otuz toquzuncı	thirty-ninth; o. 71b/4
otuz törtünci	thirty-fourth; o. 70a/9-10
otuz üçünci	thirty-third; o. 70a/5
otuz yetinci	thirty-seventh; o. 71a/10

## Ö

öy	house; ö.+din 70a/11; ö.+gä 70a/11
öz	self ö.+i 69b/6

## P

pādišāh	king; p.+ı 67a/4
pāklik	cleanliness; p. 68b/6
past	inferior; p. bolğay 71b/4
pašin	afternoon; namāz-ı p.: midday prayer 69b/2-3
pat	quickly p. 67a/10
pütgüçi	copyist; p. 71b/12

## Q

qanča	how much; har q. : when; 67a/13
qatl	murder; q. bolmaq 69a/9
qayd	control; q.+ıgä almaq 67b/12
qıl-	to make, to do, to perform; ‘arbada q.-sa 71a/14, bayān q.-sa 71b/11; daf` q.-maq 71a/15; dam q.-ıp 66b/7-8; ğazab q.-ur bolsa 67a/5; gušāda q.-ğaylar 69a/8; ‘ilāc q.-mağan bolsa 66b/13; kār q.-mağay 66b/12; muhtaşar q.-duq 71b/13; sihr-i cādū q.-ğan bolsa 66b/5-6; taşıl q.-maq 69b/2; vāsf q.-ğan 71b/10
qıldur-	to cause to make; ğusl q.-sa 66b/8
qılın-	to be made; bayān q. 66a/2
qırq	forty; q. 66a/2, 66a/13, 67a/15, 68b/2, 69a/6; q. sākiz 67a/12; on miñ yetä yüz q. toquz 71b/6-7; t. miñ üç yüz qırq üç 66a/3-4
qısm	part; q. 66a/12
qoğla-	to pursue; q.-maq 70a/12
qorqunc	fear; q.+ı 66b/3
qorquncaqlıq	fearfulness; q. 71a/4-5, 71a/8-9



qulaq	ear; q.+ığa 67a/9
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**R**

rawā	current; r. bolğay 66a/6, 71b/9; r. bolmaq: to be fulfilled 69a/1, 71b/5-6
riḫat	exaltation; r.+i 69b/9
risālat-panāh	the refuge of the prophetic mission; ḫazrat-i r.: His Holiness the refuge of prophecy (Muhammad) 68b/4

**S (s, ş)**

sa'adat	happiness; s. 69b/13
sā'at	clock; s.+dā 67a/11
şabāḫ	morning; s. 67a/15
saç-	to scatter; s.-sa 66b/1
şallallāhu 'alayhi wa sallam	an Islamic complimentary Arabic phrase, which contains the salutation upon Muhammad; s.+ni 68b/4-5, 68b/7-8
säkiz	eight; qırq s. 67a/12; s. 69a/13
säkizinci	eighth; s. 67a/7
säksän	eighty; s. 68a/10
siḫr	hex; s. 66b/9; s.-i cādū qılğan bolsa 66b/5-6
şıfat	attribute; ş.+lar 71b/10
sır	mystery; s.+lar 69a/5
söz	speech; s.+i 67a/10
sözlä-	to tell; s.-mäsdin 67b/7; s.-sä 67a/12
su	water s. 66b/7, s.+da 66b/11; s.+yığa 66b/14

**Ş**

şacā'atlig	brave; ş. 71a/3, ş. bolğay 71a/8
şādliq	gladness; ş.+ğa 67a/3
şakk	doubt; ş. kältürsä 71b/13-14
şawkat	imperial majesty; ş. 70a/3
şifā	recovering health; ş.tapqay 66b/15, 68a/11; ş. tapmaq 68a/9
şol	that; ş. 66b/1
şu	that; ş.+ña 66b/7; ş.+nıñdın 66b/8
şubu	this; ş. 66a/12



**T (t, t̄)**

ta'ālā	May (his name) be exalted; t.+niñ 66a/6, 66b/1
ṭabīb	physician; t. 66b/13
taḥṣīl	acquirement of learning or science; t. qılmaq 69b/2
tamām	exact; t.+ıǵa 69a/1
tap-	to gain; guşādıñ t.-maq 69a/9-10; martaba t.-maq 70a/3-4; şifā t.-qay 66b/15, 68a/11, şifā t.-maq 68a/9; t.-ar 70a/5
ṭaraf	side t̄+ǵā 66b/1, 67a/7
tawāngar	rich; t. bolmaq 67b/6
ṭawīl	long; t. bolur 71b/12
tīl	tongue; t.+i 68a/6; t.+i bağlanmaq: to be tongue-tied 68a/4, 68a/12; t.+idin 68a/14
tofraǵ	soil; t.+ǵa 66a/15
toqsan	ninety; t. bir 67b/7
toquz	nine; on miñ yetä yüz qırq t. 71b/6-7; t. 69a/2
toquzuncı	ninth; t. 67a/11
tola	much, many, very; t.+dur 66a/1
tört	four; t. miñ üç yüz qırq üç 66a/3-4; t. yüz 69b/11; yigärmä t. 68a/7
törtünci	fourth; t. 66b/9
ṭuǵyān	insolence; t. 71a/14
tuhmat	offense; t. 67a/14, 67b/1
tur-	to be, to become; bu t.-ur 66a/1, 71b/10
tüş	dream; t.+idä 68b/5, 68b/8

**U**

uluǵ	exalted; u. 69b/6
uyqu	sleep; u.+sı 67b/5; u.+sı kälmaslık: unable to fall asleep 67b/3

**Ü**

üç	three; tört miñ ü. yüz qırq ü. 66a/3-4; ü. 67a/8, 68a/12, ü. miñ 68b/6
üçün	for, for the sake of, on account of, in order to; ü. 67a/2, 67b/4, 67b/6, 67b/10, 67b/12, 68a/2, 68a/4, 68a/7, 68a/9, 68a/12, 68b/1, 68b/5, 68b/9, 68b/12, 69a/2, 69a/5, 69a/9, 69a/10, 69a/13, 69b/2, 69b/7, 69b/10, 69b/13, 70a/4, 70a/7, 70a/12, 71a/1, 71a/4, 71a/6, 71a/11, 71a/15, 71b/6
üçünci	third; ü. 66b/5





## W

wa	and; w. 67b/6, 67b/8, 67/9, 67b/11, 67b/14, 68b/1, 69a/12, 69b/6, 69b/7, 69b/8, 69b/9, 69b/12, 70a/3, 70a/6, 70a/8, 70a/12, 70a/15, 71a/4, 71a/5, 71a/8, 71a/9, 71a/12, 71a/14, 71b/5, 71b/8, 71b/10, 71b/12
wach	mean: hīç w. 66b/6
waqt	time; w.+da 68a/1, w.+ıda 69b/3
waşf	qualification; w. qılğan 71b/10

## Y

yā	or; y. 67a/1, 70a/11
yaman	malicious; y. 68a/13
yamğur	rain; y. 66b/14
yan-	to return; y.-ğay 67a/10
ya'nī	in other words; y. 68b/14
yat-	to lie down; y.-a durğan 68b/5
yänä	again; y. 66b/11
yer	place; y.+idä 68b/6
yet-	to attain; y.-ä 66a/13; y.-käy 71b/9; y.-mäk 69a/1, 69b/14
yetä	seven; on miñ y. yüz qırq toquz 71b/6-7; on y. 68a/5; y. 66a/15, 66b/7, 67a/5, 68b/12, 69a/10
yetinci	seventh; y. 67a/4
yetkür-	to bring, to fulfill; y.-gändin 66a/4-5
yetküz- ↑	y.-gäy 66a/3
yetmiş	seventy; y. 66b/14, 67b/12, 68a/2, 68b/2, 69a/11, 69a/14, 69b/3; y. iki 66b/4
yigärmä	twenty; y. 68a/13, 70a/7, 70a/8; y. beş 67b/4, 71a/2; y. tört 68a/7
yigärmä altıncı	twenty sixth y. 69a/8
yigärmä birinci	twenty-first; y. 68b/3
yigärmä beşinci	twenty-fifth; y. 69a/4
yigärmä ikinci	twenty-second; y. 68b/8
yigärminci	twentieth; y. 68b/1



yigärmä säkizinci	twenty eighth; y. 69b/1
yigärmä toquzuncı	twenty-ninth; y. 69b/5
yigärmä törtünci	twenty fourth; y. 68b/14
yigärmä üçünci	twenty third; y. 68b/11
yigärmä yetinci	twenty-seventh; y. 69a/12
yu-	to wash; y.-p 66b/11
yüräksizlik	timidity; y. 71a/5, 71a/9
yüz	hundred; beş y. 67b/10, 68b/10; on miñ yetä y. qırq toquz 71b/6-7; tört miñ üç y. qırq üç 66a/3-4; tört y. 69b/11; y. 71a/11; y. on beş 67b/13

### Z (z, z, z)

zabün	powerless; z. bolğay 71a/12-13
za' farān	saffron; z. 66b/10
zāhir	apparent; z. 68b/1; z. bolğay 68b/3
zaḥm	injury; čašm-i z. 68a/11
zahr	poison z. 66b/10, 66b/12
zarra	particle; z. 66b/8
ziyāda	much, many, more; z. 69b/12, z. bolğay 69b/9; z. bolmak 67b/9, 69b/5
ziyādalik	abundance; z. 69b/10

### Conclusion

The manuscript called *Isnad-i Nadi Ali* between folios 66a and 71b of the miscellany in the Bodleian Library under the number MS. Ind. Inst. Pers. 122 is a popular text in Eastern Turki. It is a typical sample of the *isnad* genre containing popular beliefs and rituals relating to a set of Arabic supplications. Its orthographic characteristics match those of the folkloric manuscripts written in Eastern Turkestan in the 19th century. It retains most of the phonetic and morphologic features of the Chaghatai. However, the vernacularization of three words is enough to evaluate it as an Eastern Turkic text. In the text, the forms belonging to Kashgar and Yarkand dialects: *altä* (six), *yetä* (seven), and *tola* (very, many, much) are used instead of the Chagatai and Western Turkestani words *altı*, *yeti*, and *köp*. Its vocabulary consists predominantly of loanwords from Arabic and Persian.



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### Abbreviations

AUX	auxiliary
CV	copular verb

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65b-66a

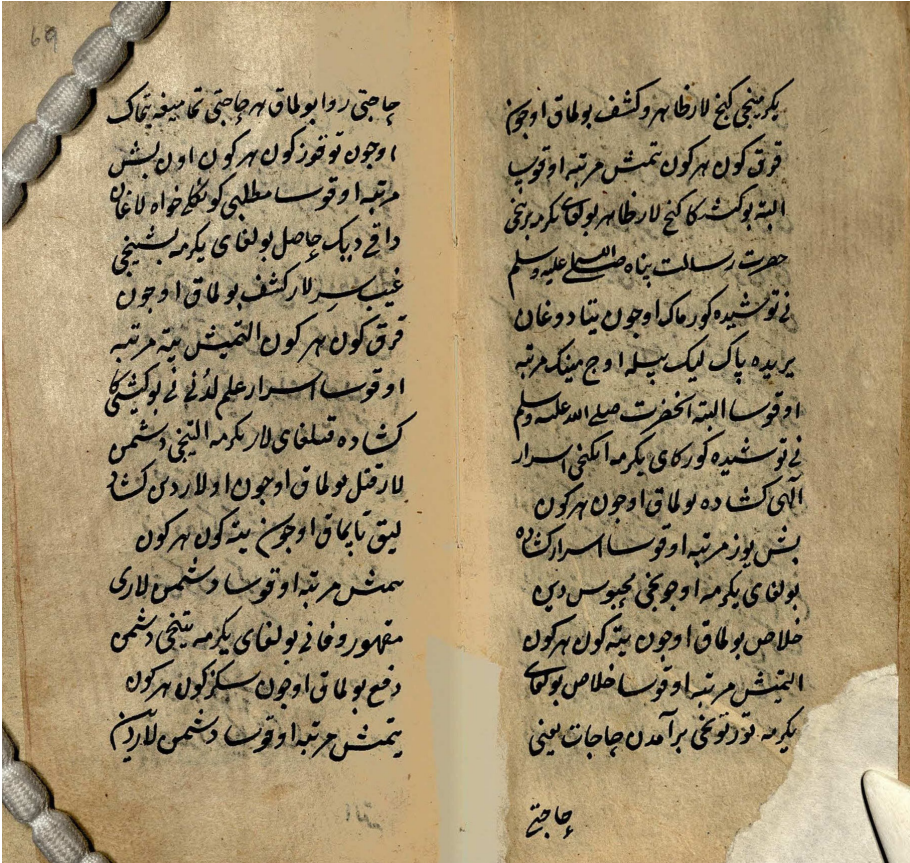




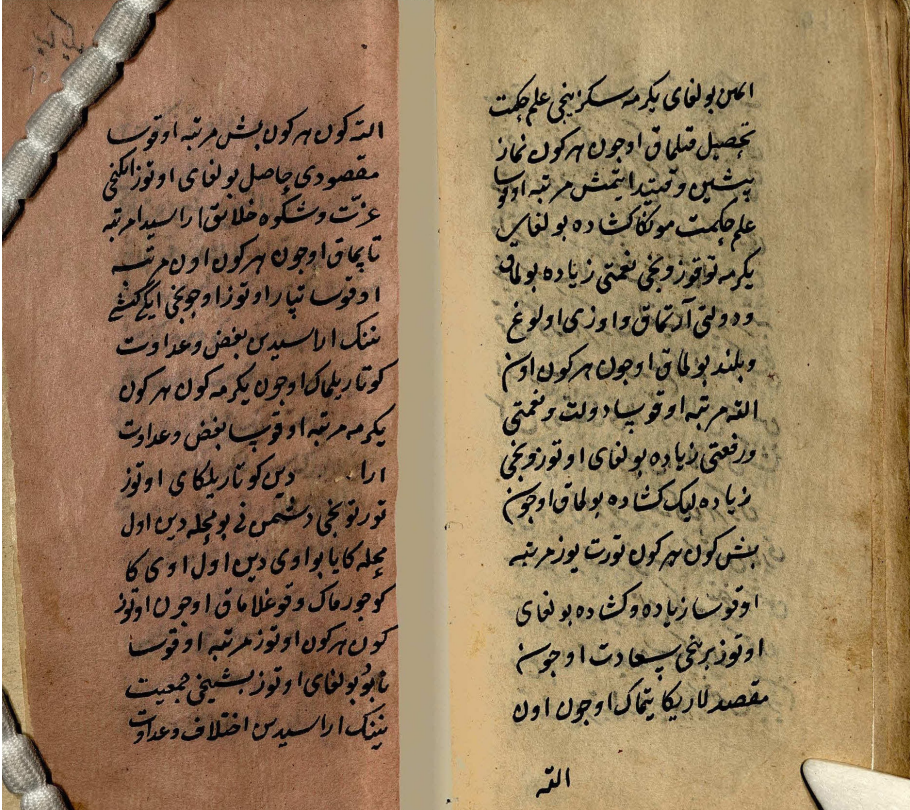
67b-68a



68b-69a



69b-70a





70b-71a



71b-72a

