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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 ila 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 İsnâd-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 tanıklandıkları 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 غ/ق 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 ġ/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 *aġrıqġa, bėrgän, yüräksizlik,* and *qorquncaqlıq* some Arabic and Persian loanwords, such *šacā'atlig, awwalqısı,* and *ġamgä* 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/}	uyqusı, köŋli
Genitive {+nIŋ}	munıŋ, šunıŋdın
Ordinal number {+(U)ncI}	onuncı, üčünci
Deverbal noun {-GUčI+}	pütgüči, oqugučı

Table 2: The Suffixes Only Have Rounded-Vocalic Allomorphs

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

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* > *tofraḳ*.

Metathesis

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

Morphology

Derivation of Denominal Nouns

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

The suffix {+lIK} forms abstract nouns based on the adjectives, (Bodrogligeti, 2001, p. 62) e.g. *šād+lıq* ‘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-ġučı* ‘reader’, *püt-güči* (< pütü-güči) ‘copyist, writer’.

The suffix {-(I)K} forms the qualitative adjective (Boeschoten, 2022, p. 164), e.g. *aġrı-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 *yamġur* derived from *yaġ-mur* in the manuscript. The *yaġmur* ‘rain’ is the subject of *yaġ-* ‘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 {+lA-}. This suffix derivatives transitive verbs from nouns e.g. *ḫ̌āh+la-* ‘to desire’, *söz+lä-* ‘to

speak'. Another denominal suffix in the text is also at the base of a deverbal noun. The noun *aġrıq* meaning disease is derived from the verb *aġrı-* which means to be in pain and this verb also is derived from the adjective *aġır* 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: *koġ-ala-* > *koġ-ula-,* > *koġ-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' *ävr**ül**ür*, *qıl-* 'to do, to make' > *qıl-ın-* 'to be done, to be made' *qıl**ın**dı*.

The following four causative suffixes are used in the text to form transitive verb stems: 1. {-KUr-} *yet**kür**gändin*, 2. {-KUz-} *yet**küz**gäy*, 3. {-DUr-}, *qıl**dur**sa*, 4. {-Ur-} *ič**ür**sä* 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+ı*, *köŋl+i* and {+sI} after vowels, such as *uyqu+sı*.

Cases: As for case suffixes, the genitive suffix is {+nIŋ}, e.g. *ḫudāy ta'ālā+nıŋ amri*, *ilči+niŋ qulaqıġa*. Two demonstrative pronouns in the text combined with the ablative suffix bring about the interposition of the genitive suffix, e.g. *a+nıŋ+dın* 'of them', *šu+nıŋ+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+nı*, *kiši+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 kišini siḥr-i cādū qılġan 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. *čīnī+ġa*, *tofraq+ġa*, *ṭaraf+gä*, *qaydı+gä*.

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

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

Adjectives

The bulk of the adjectives in the text are Arabic and Persian loanwords. There are only two Turkic adjectives: *yaman* 'malicious' and *uluġ* '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. *siḥr* ***bātıl*** *bolur* , ***muḫtaṣar*** *qılduq*.

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

One of the adjectives has the semantic function of referring to a concept, e.g. ***maḥbūs****dın ḫalāṣ bolmaq üčün* '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 ***ġayb*** *sırlar*, ***müškil*** *iš*. 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', *šu*, and *šol* 'that' as well as *šubu* '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. *munıŋ ḫāṣiyäti*, *muŋa*. 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 *šu* 'that' occurs in the dative and ablative cases such as *šuŋa*, *šunıŋdın*. 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***

ḫalā'iq, ***šol*** *ṭarafgä*, ***šubu*** *qısm*. The Persian demonstrative pronoun *ān* 'that' is also used in the text, e.g. ***ān*** *ḫażrat-i ṣallallāhu 'alayhi wa sallam*.

The Turkic reflexive pronoun *öz* 'self' occurs in the text only in the form inflected with the third singular possessive suffix {+ı}: *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 *kiši* 'anyone, someone', e.g. *bu* ***kiši****din tuhmat kötärilgäy har* ***kiši*** *bu* ***kiši****niŋ 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. ***yetmiš*** *martaba*, ***beš*** *martaba*, ***üč*** *martaba*.

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

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

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 Isnâd-e Nâdi Ali. Except for *awwalqı* meaning the first, all ordinal numbers are Turkic and formed with the suffix {+(I)ncI}, e.g. *bešinci* '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*** *sā'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 *üčün* 'for'.

The postpositions governing the nominative case in the text are as follows: 1. *bile* 'with, by', e.g. *bu du'ānı ipar za'farān* ***bilä*** *čīnīğa bitip*, 2. *bilen* 'with' *čandān ṣıfatlar* ***bilän*** *waṣf qılġan*, 3. *dek* 'like, as' *išläri köŋlidäki* ***dėk*** *kifāyat bolur*, 4. *üčün* 'for, to' *aġrıqlar šifā tapmaq* ***üčün***.

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

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. *anıŋdın qırq ḫāṣiyäti bayān qılındı* ***ammā*** *awwal niṣābıġa yėtküzgäy*, 2. The Arabic coordinating conjunction *wa* which means and, connects both synonym words and phrases in the text, e.g. *köčürmäk* ***wa*** *koġlamaq*, 3. The Persian coordinating conjunction *yā* which means or, connects both two conditional clauses and two phrases in the text, e.g. *bu maḥalladın ol maḥallagä* ***yā*** *bu öydin ol öygä*.

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. *oquġučı wa pütgüči malāl bolur* ***dėp*** *muḥtaṣar qılduq*', 2. The Persian conditional conjunction *agar* which means if, connects the conditional clauses to the main sentences, in the text, e.g. ***agar*** *camī' ḫāṣiyätlärini bayān qılsa tavīl 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*** *dušman bolsa ham bu kišigä mihribān bolġay*.

Particles and interjections

The Persian additive particle *ham*, which means even, is the solitary particle in the text, e.g. *bir ẕarra* ***ham*** *šunıŋdın ičürsä*.

The Arabic honorific expression *ta'ālā*, 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. *ḫudāy ta'ālā*.

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. *ḫācatı rawā **bol**ġay*, *camī‘ ḫāṣiyatlarını bayān **qıl**sa*, *ġusl **qıl**dursa*, *anıŋdın qırq ḫāṣiyatı bayān **qılın**dı*.

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’, *baġlan-* ‘ 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. *dušmannı qaydıgä **al**maq üčün*, *dušmanlarnıŋ tili **baġlan**maq üčün*, *uyqusı **käl**mäslik üčün*, *her kim šek **keltür**se*, *šifā **tap**qay*.

Postverbial 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 postverbial 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 **dur**ġan yėridä* ‘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 kišini siḥr-i cādū qılġan **bol**sa*. At the second point, the morphosyntactic structure {-GAy} *bol-* (to become doing) indicates the transition to an intra-terminal state, e.g. *agar kišigä tuhmat bolġay **bol**sa*.

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 **tur**ur*.

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: *-du*	First plural: +q	*muḥtaṣar qıl**duq***
	Aorist	Positive: *-ar*, {-Ur}	Third singular: +ø	*tap**ar***, *siḥr bāṭıl bol**ur***, *ävrül**ür***
		Negative: *-ma-s*	Third singular: +ø	*gušāda bol**mas***
Modals	Optative	Positive: {-GAy}[1]	Third singular: +ø	*šubu qısm oqu**ġay***, *murādlarıġa yėt**käy***
			Third plural: +lar	*gušāda qıl**ġaylar***
		Negative: *-ma-ġay*	Third singular: +ø	*zahr kār qılma**ġay***
	Conditional	Positive: {-sA}	Third singular: +ø	*oqu**sa***, *ibär**sä***

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	{-mAK}	with the postposition *üčün* meaning to, for, etc	*ʻilm-i ḥikmat taḥṣīl qıl**maq üčün***
	-meslik	with the postposition *üčün* meaning in order to, for, etc	*uyqusı käl**mäslik üčün***
	-mes	with the ablative suffix *+din* and the postposition ilgeri meaning before	*sözlä**mäsdin ilgäri***
	{-GAn}	*-gen* with the ablative suffix *+din* and the postposition *keyin* meaning later	*nişābıġa yėtkür**gändin kėyin***
	{-GAn}	*-ġan*: with the locative suffix *+da*, the converter suffix *+qı*, and the postposition *dek* meaning like, as, etc.	*ḫ̆āhla**ġandaqı dėk***

[1] 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}	-ġan	*ḥācat bol**ġan** waqtda*
Converbs	{-GAnDA}	*-ġanda*: The converb expresses an action occurring during which another action takes place.	*har oqu-**ġanda** šubu qısm oquġay*
	{-GUčA}	*-ġuča*: This converb indicates that an action must be completed before the main action.	*bar**ġuča** yėtä martaba oqup barsa*
	{-(I)p}	*-ıp*	*su al**ıp** šuŋa dam qıl**ıp** ġusl qıldursa*
		-p, -ip	*čīnīġa bit**ip** suda yu**p***
		-up	*tofraqġa yėtä martaba oq**up** šol ṭarafgä sačsa*

Transcription

[66a] (1) isnād-ı nādi ʿalī bu turur munıŋ ḫāṣiyatı toladur (2) anıŋdın qırq ḫāṣiyatı bayān qılındı ammā (3) awwal nişābıġa yetküzgäy nişābı tört miŋ (4) üč yüz qırq üč martabadur nişābıġa yetkürgän-(5)-din keyin har ʿadadnı ḫʿāhlasa oquġay ḫudāy (6) taʿālānıŋ farmānı bilä bī-šakk ḥācatı rawā bolġay (7) awwal bu duʿānı beš martaba oquġay duʿā-yı nādi (8) ʿālīniŋ iʿtiṣāmıdur *allāhu ṣamadi min ʿindika* (9) *madadī wa ʿalayka muʿtamadī* andın duʿā-yı nādi ʿalī-(10)-ni bir martaba oquġay bu duʿānı beš martaba o-(11)-quġay iḫtitāmıdur *yā äbū al-ġay& aġisni* (12) *yā ʿalī adriknī* har oquġanda šubu qısm oquġay (13) maqṣūdıġa yėtä qırq ḫāṣiyatnıŋ awwalqısı (14) budur ki agar kiši bir camʿnıŋ arasıda giriftār (15) bolup darmānda bolsa tofraqġa yetä martaba [66b] (1) oqup šol ṭarafgä sačsa ḫudāy taʿālānıŋ (2) amrı bilä ol ḫalāʾiq maqhūr bolġay ikinci agar kiši-(3)-niŋ dušmanlar arasıda qorquncı bolsa (4) har kün yetmiš iki martaba oqusa dušmanlar (5) maqhūr bolġay üčünci agar kišini siḥr-i cādū qılġan (6) bolsa hīč wach bilä gušāda bolmas bu kalimāt-(7)-nı yetä martaba yetä cāhdın su alıp šuŋa dam (8) qılıp ġusl qıldursa bir ẕarra ham šunıŋdın (9) ičürsä siḥr bāṭıl bolur törtünci agar kišigä (10) zahr bergän bolsa bu duʿānı ipar zaʿfarān bilä (11) čīnīġa bitip suda yup yänä on iki martaba (12) oqup ičürsä zahr kār qılmaġay bešinci (13) agar aġrıqġa hīč tabīb ʿilāc qılmaġan bolsa (14) yetmiš martaba yamġur suyıġa oqup ičürsä (15) šifā tapqay altıncı agar kišigä bir müškil iš [67a] (1) kälsä yā bir ġamgä giriftār bolsa ḫalāṣ (2) bolmaq üčün miŋ martaba oqusa ol ġam (3) šādlıqġa mubaddal bolur išläri köŋli-(4)-däki dek kifāyat bolur yetinci agar pādišāhı bir (5) kišigä ġażab qılur bolsa barġuča yetä (6) martaba oqup barsa ġażabı luṭf ʿināyat-(7)-gä ävrülür säkizinci agar kiši bir ṭarafgä (8) ilči ibärür bolsa üč martaba ilči-(9)-niŋ qulaqıġa oqup ibärsä albatta (10) sözi maʿqūl bolup pat yanġay (11) toquzuncı āẕīna küni awwalqı

sā‘atdä (12) qırq säkiz martaba oqup har kimgä sözläsä (13) har qanča dušman bolsa ham bu kišigä mihribān (14) bolġay onuncı agar kišigä tuhmat bolġay (15) bolsa har ṣabāḥ qırq martaba oqusa [67b] (1) bu kišidin tuhmat kötärilgäy har kiši (2) bu kišiniŋ obdanlıqını aytqay ḫalāṣ (3) bolġay on birinci uyqusı kälmäslik (4) üčün namāz-ı cum‘adın keyin yigärmä beš martaba (5) oqusa albatta uyqusı daf‘ bolur on (6) ikinci ġanī wa tawāngar bolmaq üčün har bāmdād (7) sözlämäsdin ilgäri toqsan bir martaba (8) oqusa albatta ġanī wa bī-niyāz bolġay on (9) üčünci dawlat wa ḫašmatı ziyāda bolmaq (10) üčün har kün beš yüz martaba oqusa (11) muḫtašam wa mukarram bolġay on törtünci (12) dušmannı qaydıgä almaq üčün yetmiš (13) kün har kün yüz on beš martaba oqusa (14) dušmanları bu kišigä muṭī‘ wa farmān-(15)-bärdār bolġay on bešinci ḫācat [68a] (1) bolġan waqtda kišiniŋ közidin maḫfī (2) bolmaq üčün yetmiš martaba oqusa dušman-(3)-larnıŋ közidin maḥcūb bolġay on altıncı (4) dušmanlarnıŋ tili baġlanmaq üčün on (5) kün har kün on yetä martaba oqusa dušman-(6)-larnıŋ tili basta bolġay on yetinci camī‘ murād-(7)-ları ḫāṣıl bolmaq üčün har kün yigärmä tört (8) martaba oqusa har murādı bolsa ḫāṣıl bolur (9) on säkizinci aġrıqlar šifā tapmaq üčün (10) on kün har kün säksän martaba oqusa (11) šifā tapqay on toquzuncı čašm-i zaḫm (12) üčün til baġlanmaq üčün üč kün (13) har kün yigärmä martaba oqusa yaman közlär-(14)-din wa ḫāsidlärniŋ tilidin amīn bolur [68b] (1) yigärminci ganclar ẓāhir wa kašf bolmaq üčün (2) qırq kün har kün yetmiš martaba oqusa (3) albatta bu kišigä ganclar ẓāhir bolġay yigärmä birinci (4) ḫażrat-i risālat-panāh ṣallallāhu ‘alayhi wa sallam-(5)-nı tüšidä körmäk üčün yata du[r]ġan (6) yeridä pāklik bilä üč miŋ martaba (7) oqusa albatta ān ḫażrat-i ṣallallāhu ‘alayhi wa sallam-(8)-nı tüšidä körgäy yigärmä ikinci asrār-ı (9) ilāhī gušāda bolmaq üčün har kün (10) beš yüz martaba oqusa asrār gušāda (11) bolġay yigärmä üčünci maḫbūsdın (12) ḫalāṣ bolmaq üčün yetä kün har kün (13) altmıš martaba oqusa ḫalāṣ bolġay (14) yigärmä törtünci bar-āmadan ḫācāt ya‘nī [69a] (1) ḫācatı rawā bolmaq har ḫācatı tamāmıġa yetmäk (2) üčün toquz kün har kün on beš (3) martaba oqusa maṭlabı köŋli ḫ‘āhlaġan-(4)-daqı dek ḫāṣıl bolġay yigärmä bešinci (5) ġayb sırlar kašf bolmaq üčün (6) qırq kün har kün altmıš yetä martaba (7) oqusa äsrar-ı ‘ilm-i lädünîni bu kišigä (8) gušāda qılġaylar yigärmä altıncı dušman-(9)-lar qatl bolmaq üčün olardın güšād-(10)-lıq tapmaq üčün yetä kün har kün (11) yetmiš martaba oqusa dušmanları (12) maqhūr wa fānī bolġay yigärmä yetinci dušman (13) daf‘ bolmaq üčün säkiz kün har kün (14) yetmiš martaba oqusa dušmanlarıdın [69b] (1) amīn bolġay yigermä säkizinci ‘ilm-i ḥikmat (2) taḥṣīl qılmaq üčün har kün namāz-ı (3) pašīn waqtıda yetmiš martaba oqusa (4) ‘ilm-i ḥikmat muŋa gušāda bolġay (5) yigärmä toquzuncı ni‘matı ziyāda bolmaq (6) wa dawlati artmaq wa özi uluġ (7) wa baland bolmaq üčün har kün on (8) altä martaba oqusa dawlat wa ni‘matı (9) wa rif‘ati ziyāda bolġay otuzuncı (10) ziyādalik gušāda bolmaq

üčün (11) beš kün har kün tört yüz martaba (12) oqusa ziyāda wa gušāda bolġay (13) otuz birinci saʿādat üčün (14) maqṣadlarıġa yetmäk üčün on [70a] (1) altä kün har kün beš martaba oqusa (2) maqsadı ḥāṣıl bolġay otuz ikinci (3) ʿizzat wa šawkat[2] ḫalāʾiq arasıda martaba (4) tapmaq üčün har kün on martaba (5) oqusa tapar otuz üčünci iki kiši-(6)-niŋ arasıdın buġż wa ʿadāwat (7) kötärilmäk üčün yigärmä kün har kün (8) yigärmä martaba oqusa buġż wa ʿadāwat (9) aradın kötärilgäy otuz (10) törtünci dušmannı bu maḥalladın ol (11) maḥallagä yā bu öydin ol öygä (12) köčürmäk wa koġlamaq üčün otuz (13) kün har kün otuz martaba oqusa (14) nā-būd bolġay otuz bešinci camʿiyat-(15)-nıŋ arasıdın iḫtilāf wa ʿadāwat [3][71a] (1) dafʿ bolmaq üčün otuz kün har (2) kün yigärmä beš martaba oqusa dafʿ (3) bolġay otuz altıncı šäcāʿatlik (4) wa dilīr bolmaq üčün qorquncaq-(5)-lıq wa yüräksizlik bu kišidin dafʿ (6) bolmaq üčün yigärmä kün har kün (7) ällig martaba oqusa albatta bu kiši (8) dilīr wa šacāʿatlig bolġay qorquncaq-(9)-lıq wa yüräksizlik bu kišidin (10) dafʿ bolġay otuz yetinci dušman dafʿ (11) bolmaq üčün altä kün har kün yüz (12) martaba oqusa dušmanı ḫˇār wa zabūn (13) bolġay otuz säkizinci dušman (14) bu kišigä ṭuġyān wa ʿarbada qılsa (15) anı dafʿ qılmaq üčün on kün [71b] (1) har kün miŋ martaba oqusa dušmandın (2) amīn bolġay bu kiši dušman-(3)-dın muẓaffar wa manṣūr bolġay dušman (4) past bolġay otuz toquzuncı (5) camīʿ küllī wa cuzwī ḥācatları rawā (6) bolmaq üčün on miŋ (7) [4]yetä yüz qırq toquz martaba (8) oqusa camīʿ küllī wa cuzwī ḥācat-(9)-ları rawā bolġay murādlarıġa yetkäy (10) čandän ṣıfatlar bilän waṣf qılġan duʿā-yı muʿaẓẓam wa mukarram bu turur (11) agar camīʿ ḫāṣiyatlarını bayān qılsa (12) tavīl bolur oquġučı wa pütgüči malāl (13) bolur dep muḫtaṣar qılduq har kim šakk (14) keltürsä kāfir bolur *nāʿūẕu billah min ẕālik*[5]

Vocabulary

A (a, ā, ʿa)

ʿadāwat	enmity; a. 70a/6, 70a/8, 70a/15
ʿadad	individuals of things; ʿa.+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
aġrıq	disease; a.+ġa 66b/13, a.+lar 68a/9
al-	1. to get; a.-ıp 66b/7; 2. (AUX) to subdue; qaydıgä a.-maq 67b/12
albatta	certainly; a. 67a/9, 67b/5, 67b/8, 68b/3, 68b/7, 71a/7

[2] The manuscript contains شکوه instead of شوکةwritten in it.

[3] Folio 70b of the manuscript is a blank page.

[4] The phrase (miŋ martaba oqusa) that was written from the beginning of the word (miŋ) that was written at the end of the top line to here has been crossed out by the scribe.

[5] This Arabic expression has the following meaning: God protect us from this.

altä	six; on a. 69b/7-8, 69b/14-70a/1, 71a/11
altıncı	sixth; a. 66b/15
altmıš	sixty; a. 68b/13
amīn	safe; a. bolġay 69b/1, 71b/2; a. bolur 68a/14
ammā	but; a. 66a/2
amr	command; a.+ı 66b/2
ān	this, that; ā.-ḥażrat-i 68b/7
andın	then; a. 66a/9
anı	him, her, it; a. 71a/15
anıŋdın	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
āẕīna	friday; ā. 67a/11

Ä

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

B

baġlan-	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.-ġuča 67a/5; b.-sa 67a/6
bar-āmadan	to come up; b. 68b/14
basta	obstructed; b. bolġay 68a/6
bāṭıl	ineffectual; b. bolur 66b/9
ber-	to give; b.-gän bolsa 66b/10
beš	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
bešinci	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. bolġay 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.-ġan 68a/1; b.-sa 66b/3, 68a/8, 67a/14, 71b/13; 2. (AUX) to become; amīn b.-ġay 69b/1, 71b/2; amīn b.-ur 68a/14; baland b.-maq 69b/6-7; bāṭıl b.-ur 66b/9; basta b.-ġay 68a/6; bergän b.-sa 66b/10; bī-niyāz b.-ġay 67b/8; dafʿ b.-ġay 71a/2-3, 71a/10; dafʿ b.-maq 69a/13, 71a/1, 71a/5-6, 71a/10-11; dafʿ b.-ur 67b/5; darmānda b.-sa 66a/15; dilīr b.-maq 71a/3-4; dušman b.-sa 67a/13; fānī b.-ġay 69a/12; farmānbardār b.-ġay 67b/14-15; ġażab qılur b.-sa 67a/5; giriftār b.-sa 67a/1; giriftār b.-up 66a/14-15; gušāda b.-ġay 68b/10-11, 69b/4, 69b/12; gušāda b.-maq 68b/9, 69b/10; gušāda b.-mas 66b/6; ḫalāṣ b-ġay 67b/2-3, 68b/13; ḫalāṣ b.-maq 67a/1-2, 68b/12; ḫāṣıl b.-ġay 69a/4, 70a/2; ḫāṣıl b.-maq 68a/7; ḫāṣıl b.-ur 68a/8; ʿilāc qılmaġan b.-sa 66b/13; kāfir b.-ur 71b/14; kašf b.-maq 68b/1, 69a/5; kifāyat b.-ur 67a/4; maḥcūb b.-ġay 68a/3; maḫfī b.-maq 68a/1-2; manṣūr b.-ġay 71b/3; maqhūr b.-ġay 66b/2, 66b/5; maʿqūl b.-up 67a/10; mihribān b.-ġay 67a/13-14; mukarram b.-ġay 67b/11; mubaddal b.-ur 67a/3; nā-būd b.-ġay 70a/14; past b.-ġay 71b/4; qatl b.-maq 69a/9; rawā b.-ġay 66a/6, 71b/9; rawā b.-maq 69a/1, 71b/5-6; šäcāʿatlik b.-ġay 71a/8; tawāngar b.-maq 67b/6; ṭawīl b.-ur 71b/12; zabūn b.-ġay 71a/12-13; ẓāhir b.-ġay 68b/3; ziyāda b.-ġay 69b/9; ziyāda b.-maq 67b/9, 69b/5; 3. (CV) to be; b.-ġay b.-sa 67a/14-15; siḥr-i cādū qılġan 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
buġż	malevolence; b. 70a/6, 70a/8

C

cādū	wizard; siḥr-i c. qılġan bolsa 66b/5-6
cāh	place; c.+dın 66b/7
camʿ	assembly; c.+nıŋ 66a/14
camīʿ	all; c. 68a/6, 71b/5, 71b/8, 71b/11
camiʿyat	society; c.+nıŋ 70a/14-15
cumʿa	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 zaḫm: a fatal misfortune in consequence of witchcraft 68a/11
čīnī	cup; č.+ġa 66b/11

D

dafʿ	expelling; d. bolġay 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
duʻā	supplication; d.+nı 66a/7, 66a/10, 66b/10; d.-yı muaẓẓam 71b/10; d.-yı nādi ʻalīni 66a/9-10; d.-yı nādi ʻalīniŋ 66a/7-8
dur-	to continue; yata d.-ġan 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.+larniŋ 68a/2-3, 68a/4, 68a/5-6; d.+nı 67b/12, 70a/10

F

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

G (g, ġ)

ġam	grief; ġ.+gä 67a/1, 67a/2
ganc	treasure; g.+lär 68b/1, 68b/3
ġanī	rich; ġ. 67b/6, 67b/8
ġayb	absent; ġ. 69a/5
ġażab	wrath; ġ.+ı 67a/6; ġ. qılur bolsa 67a/5
giriftār	captured; g. bolsa 67a/1; g. bolup 66a/14-15
ġusl	total ablution of the body; ġ. qıldursa 66b/8
gušāda	disentangled; g. bolġay 68b/10-11, 69b/4, 69b/12; g. bolmaq 68b/9, 69b/10, g. bolmas 66b/6, g. qılġaylar 69a/8

gušādlıq	opening; g. tapmaq 69a/9-10

H (h, ḥ, ḫ)

ḥācat	requirement; ḥ. 67b/15; ḥ+ı 66a/6, 69a/1; ḥ.+ları 71b/5, 71b/8-9
ḥācāt	requirements; ḥ. 68b/14
ḫˇāhla-	to desire; ḫ.-ġandaqı 69a/3-4; ḫ.-sa 66a/5
ham	even; h. 66b/8, 67a/13
ḫalā’iq	people ḫ. 66b/2, 70a/3
ḫalāṣ	salvation; ḫ. bolġay 67b/2-3, 68b/13; ḫ. 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
ḫˇār	miserable; ḫ. 71a/12
ḥāsid	envious; ḥ.+lärniŋ 68a/14
ḫāṣiyat	peculiarity; ḫ.+ı 66a/1, 66a/2; ḫ.+larını 71b/11; ḫ.+nıŋ 66a/13
ḥāṣıl	outcome; ḥ. bolġay 69a/4, 70a/2; ḥ. bolmaq 68a/7; ḥ. bolur 68a/8
ḥašmat	magnificence; ḥ.+ı 67b/9
ḥażrat	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
ḫuday	God; ḫ. 66a/5-6, 66b/1

I (i, ‘i)

ibär-	to send; i.-sä 67a/9; i.-ür bolsa 67a/8
ičür-	to cause to drink; i.-sä 66b/9, 66b/12, 66b/14
iḫtilāf	disagreement; i. 70a/15
iḫtitām	completing; i.+dur 66a/11
iki	two; i. 70a/5; on i. 66b/11; yetmiš i. 66b/4
ikinci	second; i. 66b/2
‘ilāc	remedy; i. qılmaġan bolsa 66b/13
ilāhī	divine; asrār-ı i. 68b/8-9
ilči	messenger; i. 67a/8; i.+niŋ 67a/8-9

ilgäri	before; i. 67b/7
‘ilm	science; asrār-ı ‘i.-i lädünīni 69a/7, ‘i.-i ḥikmat 69b/1, 69b/4
‘ināyat	favor; ‘i.+gä 67a/6-7
ipar	musk; i. 66b/10
isnād	attribution; i.-e nādi ‘alī 66a/1
iš	affair; i. käl-: to come up against a problem i.-sä 66b/15-67a/1; i.-läri 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. qılmaġay 66b/12
kalimāt	words; k.+nı 66b/6-7
kašf	discover; k. bolmaq 68b/1, 69a/5
käl-	1. (AUX) to come up against iš k.-sä 66b/15-67a/1, 2. (AUX) to feel a physiological need by the autonomic nervous system; uyqusı k.-mäslik 67b/3
kältür-	to perform; šakk k.-sä 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.+gä 67a/12
kifāyat	sufficient; k. bolur 67a/4
kiši	one, someone, anyone; k. 66a/14, 67a/7, 67b/1, 71a/7, 71b/2; k.+din 67b/1, 71a/5, 71a/9; k.+gä 66b/9, 66b/15, 67a/5, 67a/13, 67a/14, 67b/14, 68b/3, 69a/7, 71a/14; k.+ni 66b/5; k.niŋ 66b/2-3, 67b/2, 68a/1, 70a/5-6
köčür-	to cause to move; k.-mäk 70a/12
kör-	to dream; tüšidä k.-gäy 68b/8; tüšidä k.-mäk 68b/5
köŋül	(> köŋl) heart; k.+däki 67a/3-4; k.+i 69a/3
kötäril-	to break away from; k.-gäy 67b/1, 70a/9; k.-mäk 70a/7
köz	evil eye; k.+idin 68a/1, 68a/3; k.+lärdin 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; *asrār-ı ʻilm-i l.+ni 69a/7*
luṭf	kindness; *l. 67a/6*

M

maḥalla	district; m.+dın 70a/10; m.+gä 70a/11
maḥbūs	confinement; m+dın 68b/1
maḥcūb	concealed; m. bolġay 68a/3
maḫfī	hidden; m. bolmaq 68a/1-2
malāl	weariness; m. 71b/12
manṣūr	triumphant; m. bolġay 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. bolġay 66b/2, 66b/5
maqṣad	intent; m.+ı 70a/2; m.+larıġa 69b/14
maqṣūd	intended; m.+ıġa 66a/13
maʻqūl	comprehensible; m. bolup 67a/10
maṭlab	demand; m.+ı 69a/3
mihribān	affectionate; m. bolġay 67a/13-14
miŋ	thousand; on m. yetä yüz qırq toquz 71b/6-7; m. 67a/2, 71b/1; tört m. üč yüz qırq üč 66a/3-4
mu	this; m.+ŋa 69b/4; m.+nıŋ 66a/1
muḫtaṣar	abridged; m. qılduq 71b/13
muḥtašam	magnificent; m. 67b/11
murād	purpose; m.+ı 68a/8; m.+ları 68a/6-7, m.+larıġa 71b/9
muṭīʻ	obedient; m. 67b/14
muʻaẓẓam	honourable; duʻā-yı m. 71b/10
muẓaffar	victorious; m. 71b/3
mubaddal	changed; m. bolur 67a/3
mukarram	honoured; m. 71b/10; m. bolġay 67b/11
müškil	difficult; m. 66b/15

N

nā-būd	inexistent; n. bolġay 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.+niŋ 66a/7-8, isnad-ı n. 66a/1
namāz	prayer; n.-ı cum‘adın 67b/4; n.-ı pašīn 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.+ıġa 66a/3, 66a/4

O

obdanlıq	goodness; o.+ını 67b/2
oqu-	to recite; o.-ġanda 66a/12; o.-ġay 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
oquġučı	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. altä 69b/7-8, 69b/14-70a/1; o. beš 69a/2; o. iki 66b/11; o. miŋ yetä yüz qırq toquz 71b/6-7; o. yetä 68a/5; yüz o. beš 67b/13
on altıncı	sixteenth o. 68a/3
on bešinci	fifteenth o. 67b/15
on birinci	eleventh o. 67b/3
on ikinci	twelfth; o. 67b/5-6
on säkizinci	eighteenth; o. 68a/9
on toquzuncı	nineteenth o. 68a/11
on törtünci	fourteenth; o. 67b/11
onuncı	tenth; o. 67a/14
on üčünci	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 bešinci	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 säkizinci	thirty-eighth; o. 71a/13
otuz toquzuncı	thirty-ninth; o. 71b/4
otuz törtünci	thirty-fourth; o. 70a/9-10
otuz üčünci	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. bolġay 71b/4
pašīn	afternoon; namāz-ı p.: midday prayer 69b/2-3
pat	quickly p. 67a/10
pütgüči	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; ġažab q.-ur bolsa 67a/5; gušāda q.-ġaylar 69a/8; ‘ilāc q-maġan bolsa 66b/13; kār q.-maġay 66b/12; muḫtaṣar q.-duq 71b/13; siḥr-i cādū q.-ġan bolsa 66b/5-6; taḥṣīl q.-maq 69b/2; vāsf q.-ġan 71b/10
qıldur-	to cause to make; ġusl 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. säkiz 67a/12; on miŋ yetä yüz q. toquz 71b/6-7; t. miŋ üč yüz qırq üč 66a/3-4
qısm	part; q. 66a/12
qoġla-	to pursue; q.-maq 70a/12
qorqunc	fear; q.+ı 66b/3
qorquncaqlıq	fearfulness; q. 71a/4-5, 71a/8-9

qulaq	ear; q.+ıġa 67a/9

R

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

S (s, ş)

saʿādat	happiness; s. 69b/13
sāʿat	clock; s.+dä 67a/11
ṣabāḥ	morning; s. 67a/15
sač-	to scatter; s.-sa 66b/1
ṣallallāhu ʿalayhi 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
siḥr	hex; s. 66b/9; s.-i cādū qılġan bolsa 66b/5-6
ṣıfat	attribute; ṣ.+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.+yıġa 66b/14

Š

šacāʿatlig	brave; š. 71a/3, š. bolġay 71a/8
šādlıq	gladness; š.+ġa 67a/3
šakk	doubt; š. kältürsä 71b/13-14
šawkat	imperial majesty; š. 70a/3
šifā	recovering health; š.tapqay 66b/15, 68a/11; š. tapmaq 68a/9
šol	that; š. 66b/1
šu	that; š.+ŋa 66b/7; š.+nıŋdın 66b/8
šubu	this; š. 66a/12

T (t, ṭ)

ta‘ālā	May (his name) be exalted; t.+nıŋ 66a/6, 66b/1
ṭabīb	physician; ṭ. 66b/13
taḥṣīl	acquirement of learning or science; t. qılmaq 69b/2
tamām	exact; t.+ıġa 69a/1
tap-	to gain; gušādlıq t.-maq 69a/9-10; martaba t.-maq 70a/3-4; šifā t.-qay 66b/15, 68a/11, šifā t.-maq 68a/9; t.-ar 70a/5
ṭaraf	side ṭ+gä 66b/1, 67a/7
tawāngar	rich; t. bolmaq 67b/6
ṭawīl	long; ṭ. bolur 71b/12
til	tongue; t.+i 68a/6; t.+i baġlanmaq: to be tongue-tied 68a/4, 68a/12; t.+idin 68a/14
tofraq	soil; t.+ġa 66a/15
toqsan	ninety; t. bir 67b/7
toquz	nine; on miŋ 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. miŋ üč yüz qırq üč 66a/3-4; t. yüz 69b/11; yigärmä t. 68a/7
törtünci	fourth; t. 66b/9
ṭuġyān	insolence; ṭ. 71a/14
tuhmat	offense; t. 67a/14, 67b/1
tur-	to be, to become; bu t.-ur 66a/1, 71b/10
tüš	dream; t.+idä 68b/5, 68b/8

U

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

Ü

üč	three; tört miŋ ü. yüz qırq ü. 66a/3-4; ü. 67a/8, 68a/12, ü. miŋ 68b/6
üčün	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
üčünci	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: hīč w. 66b/6
waqt	time; w.+da 68a/1, w.+ıda 69b/3
waṣf	qualification; w. qılġan 71b/10

Y

yā	or; y. 67a/1, 70a/11
yaman	malicious; y. 68a/13
yamġur	rain; y. 66b/14
yan-	to return; y.-ġay 67a/10
ya‘nī	in other words; y. 68b/14
yat-	to lie down; y.-a durġan 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 miŋ 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
yetmiš	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. beš 67b/4, 71a/2; y. tört 68a/7
yigärmä altıncı	twenty sixth y. 69a/8
yigärmä birinci	twenty-first; y. 68b/3
yigärmä bešinci	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 üčünci	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; beš y. 67b/10, 68b/10; on miŋ yetä y. qırq toquz 71b/6-7; tört miŋ üč y. qırq üč 66a/3-4; tört y. 69b/11; y. 71a/11; y. on beš 67b/13

Z (z, ẓ, z̲)

zabūn	powerless; z. bolġay 71a/12-13
za‘farān	saffron; z. 66b/10
ẓāhir	apparent; ẓ. 68b/1; z. bolġay 68b/3
zaḫm	injury; čašm-i z. 68a/11
zahr	poison z. 66b/10, 66b/12
z̲arra	particle; z̲. 66b/8
ziyāda	much, many, more; z. 69b/12, z. bolġay 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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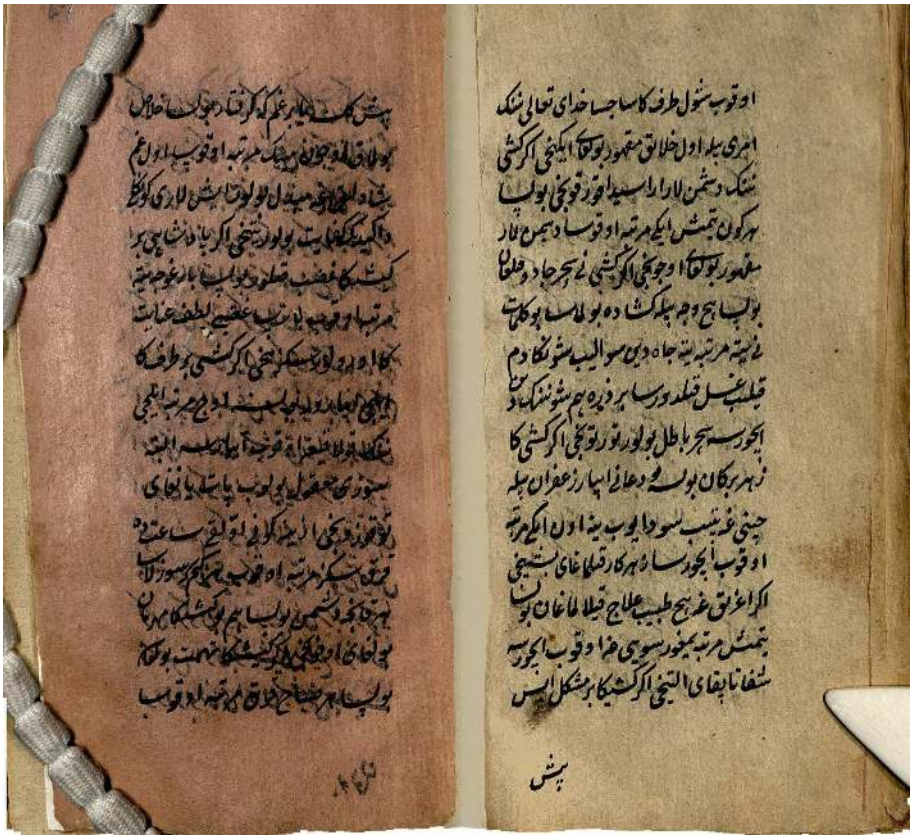
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65b-66a



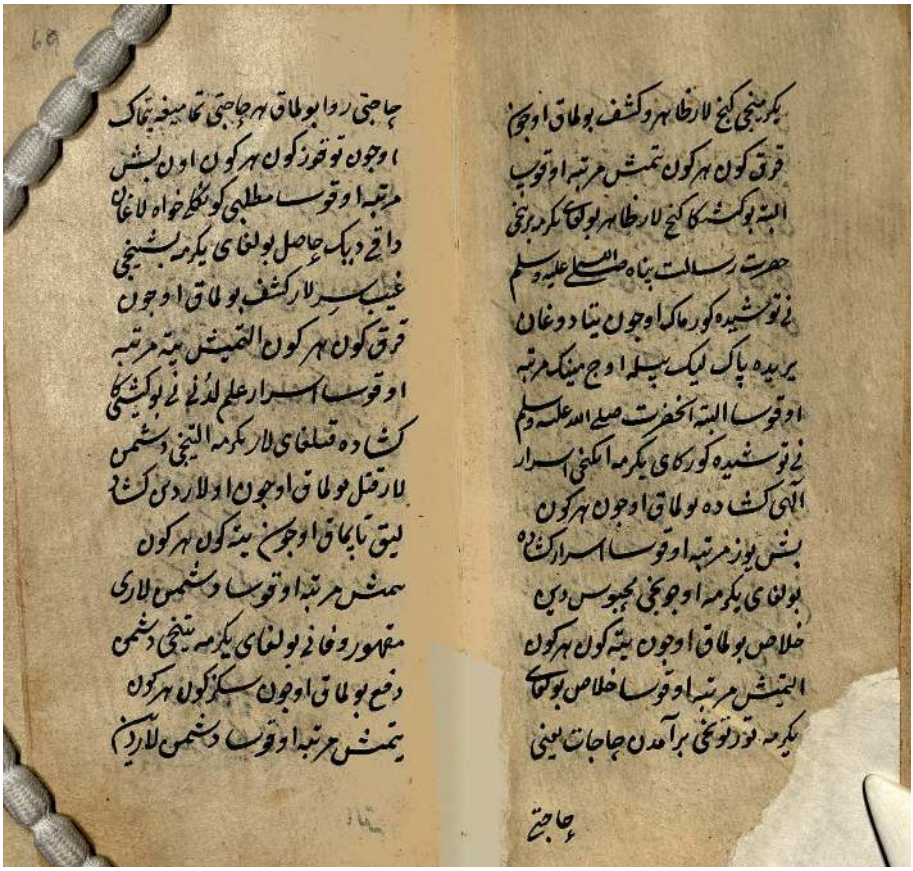
66b-67a



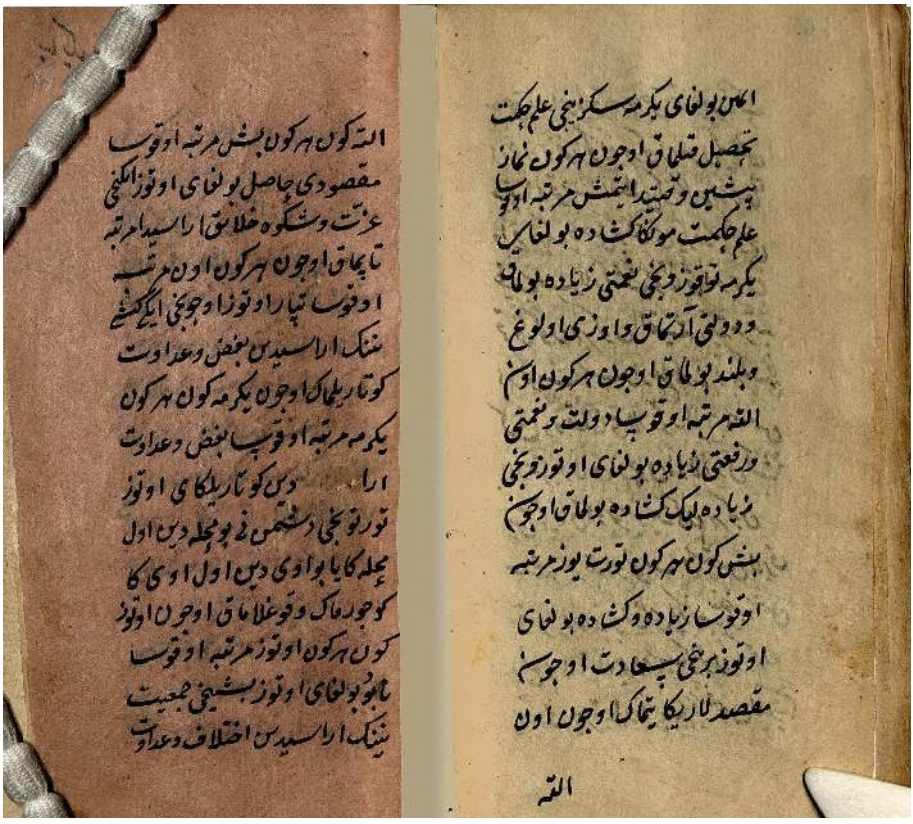
67b-68a



68b-69a



69b-70a



70b-71a



71b-72a

