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## CHAGHATAY LANGUAGE IS THE BRIDGE BETWEEN OLD TURKIC AND MODERN UYGHUR LANGUAGE

Çağatay Dili Eski Türkçe ile Çağdaş Uygur Dili Arasında Bir Köprü

Ayshemgul ABDULLA\*

### Abstract

*In this article mainly discussed the period of Uighur literary language of Chagatai borrowed a lot of Arabic and Persian words, in the later development, we found that borrowed Arabic words undergone some voice changes. Also part of the ancient Turkic words had some phonetic changes in Chagatay period of Uighur language and manifestations of modern times there are certain rules. In addition, the article also discusses some of the problems that appeared in Uighur language after during Chagatai language time.*

**Keywords:** Uygur language; Phonetic changes; relationship.

### Özet

*Bu makalede Arapça ve Farsçadan ödünç kelimeler alan Çağatay Türkçesinin Yeni Uygur Türkçesi yazı diline geçişi, bu geçişte ödünçlemelerin maruz kaldığı ses değişimleri tartışılmıştır. Uygur Türkçesinin ve modern zamanların Çağatay Türkçesi döneminde Eski Türkçeden farklı ses değişimleri vardı ve bunlar kesin kurallardı. Bu makalede de Çağatay Türkçesi döneminden sonra Yeni Uygur Türkçesinde ortaya çıkan bazı problemler tartışılmıştır.*

**Anahtar Kelimeler:** Uygur dili, fonetik değişiklikler, ilişki.

There are lots of phonetic changes in Uyghur language, language changes always come from language contact as we know, so especially when Chaghatay Islamic literature time, Turkic language was strongly influenced by Persian Literature, and as a result, Central Asia formed a kind of trend which was Turkic poets enthusiastically wrote poem in Persian and Arabic, during translation religious masterpieces from Arabic and Persian into Turkic language, writers simulated Arabic and Persian poetic style and structure into Chaghatay literature, that trend was lasted five hundred years. To be a common literature language, Old Turkic or Uyghur language had phonetic and morphological influences, so need to find out the reason of changes, looking backward need to check Persian language structure and Arabic words in Turkic language.

Turks and Iranians have been interacting for at least one and a half millennium and the close contiguity has led to a mutual dependence with profound cultural and linguistic effects. Even we admit Chaghatay language based on Old Turkic language but it specialized by one kind of 'hybrid' character which combine Persian and Turkic languages. Its foundation was Islamic Culture and superior poetic tradition (Johanson 2006: 1).

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\*Bilingual teacher of Xinjiang Education Institute, candidate PhD of Minority language and literature of Xinjiang University, ÇİN, E-posta: ayshemabdulla@yahoo.com.

Meantime some researchers think, the great majority of these works belong in the category of the highly polished, formalism 'classical' court literature. A much smaller number belong to the class of the less sophisticated 'popular' literature which had its roots in the life of the lower classes. (Bodrogligeti 1975: 1). But in a way that makes people believe that language's really character because Gunnar Jarring also said: 'Books were still being copied by professional scribes, usually mullahs or at least by men with varying degrees of mullah-education.' (Jarring 1980: 9).

That caused a lot of borrowed words and some grammatical structures make us uneasy to understand Chaghatay manuscripts. In order to understand Chaghatay manuscripts reader should be bilingual even should be a triple language expert.

Although some of the Arabic words used in eastern Turkestan may have been adopted more than a thousand years ago, none of them can be demonstrated to have been borrowed directly from native speakers of Arabic (Nugteren 2009: 603).

The volumes were written in Central Asia, mostly Turkic manuscripts on religious subject, but among them there are some lithographed books on medicine, history and theology, and all in Persian from India in Kashgär (Jarring 1980: 10) Many manuscripts are triple language, containing both a Turkic and Persian translation. A closer study of these versions would offer a first insight into the relationship between Persian and Turkic translation (Johanson 2006: 6). It has to be kept in mind that many phonetic changes in Uyghur are in fact of Persian origin. (Nugteren 2009: 604). Barbara Flemming deals with the influence of Persian literature on Turkic literature, commenting on the background of the literary tradition. What needs to be examined, she argues, is how Turkic authors acquired Iranian poetry, what kind of stylistic and conceptual changes occurred (Johanson 2006: 4).

Chaghatay language is the result of the formation and development of ancient Uyghur language which flourished under Islamic religious and cultural environment; it is the foundation of modern Uyghur, which in many respects there are similarities modern Uyghur literary language.

However, since it was a long time away from the Spoken language, because it was span of almost five centuries in a common literary language for Turkic people of Central Asia, but modern Uyghur language development, as close as possible spoken language, so that there are many obvious differences between Chaghatay and Uyghur language (Hämit, Abdurup 1987: 10).

#### **It is shown from Phonetic aspect:**

Persian language has 6 vowels, as long 3 (ā, ī, ū) and short 3 (a, e, o). Loan -words from Arabic and Persian have fixed pattern (Persian a articulation equal in Turkic ä, Persian e articulation equal in Turkic e). But Uyghur language has 8 vowels, but none long vowels, as a, ä/e, i/i (combined one when after 14-15 century), o, u, ü, and ö. (in Old Turkic period, sound ä and e can be substitute each other, means the two vowel does not change the meaning of the word, e.g. keng~käng 'wide', är~er 'men') (Geng Shi Min 2010: 73, 122, 102)

In Chaghatay poetic creation Turkic poet always pursue coordination of poems' rhyme, to change vowels arbitrarily, even using some writing style which according their own character, e.g. كېلىمەك (kälümäk) 'came', ايمەك (ämgäk) 'labor', writer used ئى means vowel ä. But in Turkic words except head of the word, when a writer use l other places in a word, for judging the vowel could be a or ä, we can completely based on the collocation of sound, e.g. كىرگەن (kirgän) 'go in', كىرەك (keräk) 'must', ويغا (öygä) 'go home' (Hämit, Abdurup 1987: 111).

Otherwise in these words use vowel middle form of the vowel *i*, going to say the vowel *ä* will definitely be reduced into *i* or *e*, the words may involve phonetic alterations of the stem, contain vowel *ä* after would possibility to have formative inflection, e.g. كىلىماك (kälmaq) (kelidu) 'will come', مين (män) 'I' > مېنىڭ 'mine'. So it means it was written *ى* or *ل*, but read them *ä*.

### 1. Matter of weakening:

We know that in modern Uyghur language vowels 'ä and ä' will mutate into 'e and i', but in Chaghatay which is not keep the change, e.g. açilghan > eçilghan (be opened), lälilär > lälilär (flower), çiraghi > çirighi (someone's lamp), canim > cenim (my dear) (Hämit, Abdurup 1987: 11).

### 2. Matter of harmony:

Vowel harmony is a characteristic feature of Chaghatay. From above examples we can see that loan-words in Chaghatay language not follow the rule of harmony.

Uighur language has eight vowels which are always keep harmony from place of articulation and manner of articulation. But according the place of articulation or called palatal harmony, we divided them front and back vowels, the front vowels are "ä, ö, ü", the back vowels are "a, o, u", there are always have some problems with "e and i", when they pronounced by alone, they certainly belong to the front group, but based on Uighur language harmonic principle, "e and i" lost their quality of being the front vowels, turned characterized into both front and back. When it meets some phonetics they will show front vowels character, sometimes back, so normally we call them middle vowels. E.g. eyiq (bear), eyt (speak, said), ilgäk (hock); eçir (heavy), seriç (yellow), qir (bank of river) (Litip 2003: 30-31).

For palatal harmony in Chaghatay, János Eckmann suggested that distinguishing back - and - front vocalic words is whether they contain *ğ/q* or *g/k*. Back-vocalic stems will combine with back-vocalic suffixes (e.g., Suffixes containing *ğ/q*), and front vocalic stems should match front - vocalic suffixes (e.g., suffixes containing *g/k*) (Eckmann 1966: 29).

Another type harmony is labial harmony, rounded are "o, u, ö, ü", unrounded are "a, ä, e, i", rounded vowels add the rounded vowels, e.g. adäm (human), eyiq (bear).

Except from consonant harmony, we only talked these two types harmony, in Chaghatay words always at least have one kind of harmony to keep.

They are always keeping in harmony from point of view vowels and consonants, but when Chaghatay language, most of the Arabic and Persian borrowed words break the harmony rules.

### 3. The short Arabic vowels display *a* [ä] wider variety of counterparts in Uyghur:

Short *a* mostly appears as *a* or *ä* as in mäšq (< mäšq) 'exercise', haraq (< 'äraq) 'brandy'. (Nugteren 2009:604)

Hämit & Abdurup show some examples for *a* > *ä* mutation, e.g. kağaz > qäğaz 'paper', kašğär > qäšqär 'Kashghar'. In the meantime, *a* in the some borrowed words from Arabic and Persian, if it came before syllable which contains short *a*, in Uyghur always is *ä* > *a*, e.g. Zäman > zaman 'world, time', häyat > hayat 'life', säda > sada 'sound, voice', säba > saba 'mild wind, east wind' (Hämit, Abdurup 1987: 16).

Hämit & Abdurup confirmed that *ä* on the first syllable in Uyghur now, in the Chaghatay language always read as *e* vowel, form is *e* > *ä*. E.g. er > är (man), kelmäk > kälmaq (come), bermäk > bärmaq (give), sekkiz/sekiz > säkkiz (eight), yetmäk > yätmaq (arrive at) (Hämit,

Abdurup 1987: 13).

J. Eckmann has the same view about this change. He said Karakhanid words such as *är*, *äşik*, *käs*, *käl*, *män*...etc., are written in Chaghatay as *er* 'man', *eşik* 'door', *kesmak* 'to cut', *kelmak* 'do', *men* 'I'. (J. Eckmann, 1966, 37, in his book he classified Chaghatay vowels into 9, but ä and e are the same one phoneme in Uyghur language, even shown two symbolic voice). So there have changed Karakhanid - Chaghatay - Uyghur, *ä* - *e* - *ä* ( for metrical convenience or other reason changed some vowels, but back to the original again in modern Uyghur. ) From some umlaut in Uyghur language, Mirsultan Osmanow said: "Judging from the evidence of the stones inscription, in the closed syllables these two sounds remained in a neutral state even during those times, e.g. *Ber~bär* 'give', *yer~yär* 'ground', *beş~bäş* 'five', *ter~tär* 'plant'" ( Mirsultan 1992: 13 translated version on 2013: 244)

So we know that even Uyghur alphabet came from Arabic, we critically accept some of the written rules. Such as the long Arabic vowels *ā*, *ī*, *ū* usually retained their quality as a, i, u, but in short vowels in Uyghur now, because when we transcript the manuscripts we usually write Arabic and Persian words in long vowels, but they exist in Turkic language form now. e.g. *Xal* (< *xāl*) 'birthmark', *din* (< *dīn*) 'religion', *nur* (< *nūr*) 'light'. Arabic long *ā* resists the Uyghur umlauting rules. Apart from this, native Uyghur words always keep the rule and have phonetic alternation, e.g. *Baş* 'head' → *beši* 'his head'. There are not *ö* and *ü* vowels in the Arabic and Persian.

The Arabic short a in the first syllable undergoes so-called umlauting before *ī*, a > e, e.g. as in *bexil* (< *baxil*) 'stingy', *heqiq* (< 'aqīq) 'agate', *peqir* (< *faqīr*) 'poor', *xemir* (< *xamīr*) 'dough'. Long *ā* is not affected in this way, e.g. *Tarix* (< *tārīx*) 'history', *hami* (< *ḥāmī*) 'protector' (Nugteren 2009: 604).

4. f > p: Arabic f is consistently represented by p, e.g. *Pikir* (< *fikr*) 'thought', *peil* (< *fi'l*) 'verb', *sāhipa* (< *sahifa*) 'page' (Nugteren 2009: 605). Hamit & Abdurup said the same theory exists in modern Uyghur language, they mentioned in his book that voice of f came from Arabic and Persian language, in the modern Uyghur pronounced p and written p, in the Chaghatay language we still use f consonant . e.g. *Cäfa* > *capa* (hardship), *wäfa* > *wapa* (faithfulness), *näfs* > *näps* (desire, greed), *färawan* > *parawan* (welfare), *firaq* > *piraq* (parting), *fursät* > *pursät* (opportunity), *färq* > *pärq* (difference), *fän* > *pän* (subject)...

5. b > w: In Arabic words, Intervocalic b has often become w in Chaghatay, e.g. *nöwät* (< *nawbat*) 'turn', *xäwär* (< *xabar*) 'message'. Note that final -b can become intervocalic due to suffixation, as in *säwäp* (< *sabab*) 'reason' → *säwuvu* 'his/her reason'. Nominal inflection, such as case ending and possessive suffixes, would keep the same rule, e.g. *kitab* → *kitawim* 'my book'. We can conclude that b in the Arabic words in Chaghatay will have *b* > *p*, *b* > *w* changes (Nugteren 2009: 605). From Hämit & Abdurup's view they had the same idea, they said: 'In Uyghur language, intervocalic w or final w has often b in Chaghatay language'. e.g., *abad* > *awat* 'flourish', *baba* > *bowa* 'grandfather', *tebrämäk* > *täwrimäk* 'vibrating', *näbrä* > *näwrä* 'nephew', *bağbän* > *bağwän* 'gardener', *läb* > *läw* 'bank, side'. So from Chaghatay to Uyghur language, has happened *b* > *w* change. Historically, sound b seems unstable consonant, according to J. Eckmann's book we can find, in Chaghatay initial b is usually maintained, e.g. *bağer* 'heart', *bar* 'there is. But before a nasal (*n*, *ng*), initial b is changed to m in a few words, e.g. *mengiz* (< Orkh. *bäniz*) 'color of face', *ming* (< Orkh. *binj*) 'thousand', *munča* (< Orkh. *bunča*) 'so much', *munda* (< Orkh. *bunda*) 'here'. There is the b > m changed. Old Turkic intervocalic or stem-final b, represented by bilabial *w* (*ḡ*) in Karakhanid and khorazmian Turkic, is changed to v in Chaghatay, e.g. *savče* (Old Turk. *sabčī*) 'prophet', *taveşqan* (Old Turk. *tabeşğan*) 'hare', *yavaş* (Uig. *Yabaş/yawaş*) 'slow, gentle', so there is the *Kāš* > Chaghatay is b > v changed (Eckmann 1966: 42-43). So it is

looks common happened  $b > m$ ,  $b > w/v$ , except initial of syllable and final b would not change.

6. *Final d*: Voiced plosive d generally become voiceless in final position, e.g. Heyt (<‘id) ‘religious holiday’, but rarely elsewhere in the word, as in mästär (< maşdar) ‘gerund’. In the same time, Hämit & Abdurup said, some words borrowed from Arabic and Persian, consonant of d in the final syllable in the Chaghatay language it was written d, meanwhile read it ḍ. Nowadays in Uyghur language it is written t and read it also t, e.g. Abad > awat (busy market), ihtisad > ihtisat ‘Economy’, äcdad > äcdat ‘ancestors’, äwlad > äwlat ‘offspring’, därd > дәrt ‘pain’, säwad > sawat ‘literacy’. (Hämit, Abdurup 1987: 14-15)

7. *w > y, w > ğ/g*: Except above mentioned points, Hämit & Abdurup have some differences views, May Hans Nugteren hasn’t mentioned yet. If consonant w exists end of the syllable or beginning of the syllable, it would change into y and ğ/g separately, e.g. ew > öy ‘house’, sew > söy ‘like, adore’, buzaw > mozay ‘cow’, qawun > qoğun ‘melon’, sawuq > soğuq ‘cold’, tewä > tögä ‘camel’, tawşqan > toşqan ‘rabbit’ (Hämit, Abdurup 1987: 12). From above the examples also can explain labialization of the stem vowel (regressive assimilation). And support J. Eckmann’s idea that in some cases the unrounded vowels of the first syllable in Chaghatay becomes rounded under the influence of the rounded vowel of the second syllable, like a , u > o or e > ö , under the examples showed compare the relationship between old Turkic > Chaghatay, e.g., azun > ocun ‘world’, aruğ > oruq ‘lean’, äksü > öksü ‘to grow less’, äsrük > ösrük ‘drunk, drunken, intoxicated’, täşük > töşük ‘hole’ (J. Eckmann, 1966, 37), from the examples we can conclude that some old Turkic vowels unrounded vowels after became round in Chaghatay, will keep that way which we see the round vowels keep in shape until in modern Uyghur. Like Old Turkic - Chaghatay - Uyghur, e.g. aruğ > oruq > oruq ‘lean’.

8. *Epenthetic vowel matters*: This impact of the consequence also came from Arabic and Persian language, for instance, modern Uyghur < Arabic/Persian, as word- final consonants clusters not tolerated in Uyghur were broken up by epenthetic vowels, e.g., äqil (< ‘aql) ‘mind’, hösün (< ḥusn) ‘beauty’, isim (< ism) ‘name’, jinis (< jins) ‘gender’, qulup (< qulf) ‘lock’ (Hans Nugteren, 2009, 605). When the new Uyghur time we still resist the consonant clusters. Hämit & Abdurup indicated other some mutate in Chaghatay language, e.g. Börk > bök ‘cap’, they explained that phenomenon: ‘Word final consonant clusters are usually not accepted in Uyghur’ (Hämit, Abdurup 1987: 16). J. Eckmann also explained that syncope is the loss of an unstressed medial closed vowel: even some Old Turkic words would lose unstressed vowel in the middle of a word, e.g. ilgärräk > ilgärräk ‘farther forward’, yoqareraq > yoqarraq ‘higher up’ (Eckmann 1966: 39)

They need some felicity condition. As insert a high vowel i, u, ü, between two consonants, e.g. Äsir (< ‘aşr) ‘epoch’, kupur (< kufr) ‘unbelief’, höküm (< hukm) ‘command’. The epenthetic vowel, which is always not stable, is dropped when such words receive suffixes beginning with a vowel, such as the possessive suffixes, e.g. Ismi, hösni, äqli ‘her/his name, beauty and mind’ (Nugteren 2009: 605).

### **It is shown from vocabulary and grammar:**

When Chaghatay period, Uyghur language borrowed amount of words from Arabic and Persian. As following, we talk about some special changes in Uyghur language.

1. As in other Turkic language, Arabic verbs could not be borrowed directly, due to the different verbal systems and in corporation and inflection of Arabic words, Uyghur creates new verbs by combining an Arabic noun or verbal noun with an Uyghur auxiliary verbs like qil-, ‘to do’, bol- ‘to become’, e.g. Pärq qik ‘distinction’, jäwab ber ‘to answer’ (Nugteren 2009: 606).

2. In Chaghatay language had used some Old Turkic words, they are not be used anymore nowadays, they already have prop-words which came from Arabic and Persian. E.g. Ajun > dunya (A. -Bawudun, 280) 'world', tabuğ > hizmät (A. - Hämüdulla, 223) 'work', öküš > köp (Old Turkic word. Clauson, 1972, 686) 'more, much', igä > kesäl (A. Hämüdulla, 459) 'illness', bitik > kitab, hät (A.Bawudun, 540, 222) 'book, letter', qamuq > barliq (Old Turkic word, G. Clauson, 1972, 365), hämä (P. Bawudun, 715) 'all', tamuğ > dozah (P. Hämüdulla, 245) 'hell'.

3. As expected, the meaning of the Arabic source borrowed lexemes may have bleaching and specialization even transferred meaning. Hämit & Abdurup coincidentally are keeping the same viewpoint with Hans Nugteren. They gave same examples, such as säyasät 'afraid of, shock' > siyasät 'politics', älfaz 'words and language' > älpaz 'someone's outlooks', anglamaq 'understand, know' > anglamaq 'listen (Hämit, Abdurup 1987: 16).

4. So we must strongly emphasis those writers who wrote masterpiece by Chaghatay language, they used Arabic and Persian lexical resources at their will, this brought the weird phenomenon of equivalent words exceeded in Uyghur language. E.g. Kök - fäläk - asman - ärš - gärdun -sipähr- čärh 'sky', ay - qämär - mağ - ħilal - bädo 'moon', šärab - mäy - badä - čağir 'brand'....(Hämit, Abdurup 1987: 19).

5. From Hämit & Abdurup words we can feel that they didn't like the Chaghatay writers gave Arabic and Persian name after their manuscripts. They said: 'at that time, people used to give Arabic and Persian name for their manuscripts, they at randomly gave Arabic, sometimes Persian name, there were no rule to keep'. Even Neva'i used «Hämisä» 'five Dastan', «Čağar Divan» 'four Divan' «Gärayebussigär» 'childhood wonders' (Hämit, Abdurup 1987: 19).

6. In Chaghatay language, plural form based on Old Turkic, they should be لار, لير, but since Chaghatay language borrowed lots of Arabic and Persian words, plural forms of above language, also shared Persian plural forms of ها and نان, also used Arabic plural words too. Even sometimes add Turkic plural forms affixed the loans plural words, e.g. yaran 'friends, Persian word' > yaränlär 'In Uyghur language we also add the -lär for plural', räsayil > risalilär 'works, Arabic plural word, also added -lär plural in Turkic' (Hämit, Abdurup 1987: 24).

7. When reading Chaghatay language manuscripts, Arabic and Persian words are follow their own language's rule of spell, so should have a ability to it, so that identify the loan-words is very essential.

### Abbreviation

Bawudun. - (Muhemettursun Bawudun, Gänizat Gäyurfni, Äkper Äli, *Chaghatai Tilining Izaħliq Lughity*, Xinjiang Helq Näširyati, 2002.)

Hämüdulla.- (Hämüdulla Abdurahman, Äsqär Abduqadir, Abduzahir Tayir, *Uyghur Tiligha Čättin Kirgän Sözlärning Izaħliq Lughiti*, Xinjiang Hälq Näšriyati, 2001.)

P. - Persian borrowing words in Uyghur language

A. - Arabic borrowing words in Uyghur language

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