A Textbook of Uyghur Grammar
by
Tarjei Engesæth

Volume II
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Tarjei Engesæth

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Volume II
In this lesson, and also in lessons 24 and 25, we will look at different aspects of what is called in English the **Imperative Mood** (ie. commanding or ordering). In English we think of the Imperative Mood as only existing in the 2nd person singular or plural (ie. addressed to 'you'):

"Come here!"

"Don't leave before 7 o'clock!"

Generally speaking to form the 2nd person Imperative forms in Uyghur:

1. the Verb Stem without any suffix makes the intimate/rude singular "you" imperative,
2. the suffix (-ئەن / -ئە) is added for the formal singular "you", and
3. the suffix (-ئە_ / -ئە_ ر / -ئە_ س) makes the plural "you".

Here are phrases you looked at in point 5 of Lesson 15:

Come in! Sit down!
- You (may) go too!
- Forgive me!

However, in Uyghur there is also the 1st person Imperative (sometimes called the 'Voluntative' or 'Cohortative') and 3rd person Imperative forms (also referred to as the 'Jussive'). In English we use what we call the 'optative' which is similar in meaning, for example:

1. 1st person: "I must go now!" / "(You must) let me go now!"
2. 3rd person: "He must stay!" / "(You must) let him stay!"

In this lesson we will focus on the 1st and 2nd person forms, whereas Lesson 24 will deal more fully with the 3rd person Imperative.

In the 2nd person singular there are at least seven forms of the Imperative, signalling different levels of respect or intimacy, or different tones of voice. We will take a closer look at the more commonly used ones.

At the same time, you will learn how to correctly address **people** you know and strangers, and also how to refer to them, governed by your relative ages, your social status and your relationship.

**Dialogue 18:1**

Rukiya sees Mahira carrying some books and wants to help her.

(ماهەرە بەر قاتىچە کەتەبىيى كۆتۆرۇپ كەتەسەدىوە. روڤقىیە تەوەسە فارەدەم بەرەدى دەد.)

روڤقىیە: ئەگەر؟

ماهەرە: بۇ کەتەبەلەيى کۆتۆرۇنە سەرىسەدەم.

روڤقىیە: مەن پەردەم قەبەيەن؟

ماهەرە: ئەرەنبەئەن. تەوەسە فارەبەرەمەن.

روڤقىیە: مەن ەئەنجە ئالەرەش وەمسە. ئەپاشۆرەقەنە تەشلىەم بەلەدەم.

ماهەرە: تەوەتەقە بۆسە بەوەئەن.

روڤقىیە: ئەمەئە کەتەبەلەيى ئەپاشۆرەمسەرەئەکی ئەچەمت تەوەسە لەغەتەلەمەن؟

ماهەرە: یەقەم لەغەتەلەرەئەن.

روڤقىیە: ئەمەئە کەتەبەلەيى ئەپاشۆرەمسەرەئەکی ئەچەمت تەوەسە لەغەتەلەمەن؟

ماهەرە: یەقەم لەغەتەلەرەئەن.

(مەھەرە: یەقەم بۇ کەتەبەلەيى ەمەسەئەن 1-قەوەئەسە ئەپاشۆرەمسەرەئەن.)
Dialogue 18:2

Rena is Maryam’s housekeeper. She works very hard.

Dialogue 18:3

At the Qurban festival there was a party in Abduveli’s home, and his close friend Nijat came, bringing with him one of his friends called Abdurixit. (Abduveli and Abdurixit have never met before. They are all in their fifties.) Abduveli is welcoming them in the courtyard.
(This dialogue will be continued in lesson 24.)
### Vocabulary

<table>
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<th>Yenji script</th>
<th>Meaning (grammatical part of speech)</th>
<th>Arabic script</th>
</tr>
</thead>
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<tr>
<td>-a</td>
<td>'do ...' added after ء (V Imp. Plea enclitic)</td>
<td>أَءَلْتَ</td>
</tr>
<tr>
<td>Abduwali</td>
<td>Abduveli, a boy’s name (N)</td>
<td>عَفْدُوْلِي</td>
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<tr>
<td>aq-</td>
<td>to open, uncover, unpack; turn on (V)</td>
<td>(آَكَّ)</td>
</tr>
<tr>
<td>adax</td>
<td>pal, chum, buddy (N)</td>
<td>(أَدَخ)</td>
</tr>
<tr>
<td>azada</td>
<td>comfortable, spacious (Adj)/ comfortably, at ease (Adv)</td>
<td>(أَزَدَا)</td>
</tr>
<tr>
<td>aliy</td>
<td>high, lofty, supreme (Adj)</td>
<td>(أَلَيْ)</td>
</tr>
<tr>
<td>aliyliri</td>
<td>Your Highness! when addressing royalty, etc (PN phrase)</td>
<td>(أَلْيْلِيَرْ)</td>
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<tr>
<td>ambar</td>
<td>vegetable cellar, vegetable storeroom (N)</td>
<td>(أَمْبَر)</td>
</tr>
<tr>
<td>-a</td>
<td>'oh please do ...' added after مَعْنَى (V Imp. Plea enclitic)</td>
<td>(أَعْ)</td>
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<tr>
<td>apandi</td>
<td>Mr., Sir (Title)</td>
<td>(أَبَانْدِيْ)</td>
</tr>
<tr>
<td>atrap</td>
<td>surround, surroundings (N)</td>
<td>(أَتْرَاب)</td>
</tr>
<tr>
<td>atrapida</td>
<td>around, round about, more or less (PostP)</td>
<td>(أَتْرَابِيْدَا)</td>
</tr>
<tr>
<td>assalamu'aykum</td>
<td>'peace to you' Arabic greeting (Interj)</td>
<td>(أَسْسَلَمُكَ)</td>
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<tr>
<td>alqi</td>
<td>ambassador, representative (N)</td>
<td>(أَلْقَ)</td>
</tr>
<tr>
<td>bak-</td>
<td>to tend, nurture, look after, bring up (V)</td>
<td>(بَكَ)</td>
</tr>
<tr>
<td>bala bakidiqan kiz</td>
<td>child-minder and housemaid (Nphrase)</td>
<td>(بَلَا بَكِيْدِيَقَانْ كِزْ)</td>
</tr>
<tr>
<td>bayram</td>
<td>a national holiday, festival (N)</td>
<td>(بَايْرَام)</td>
</tr>
<tr>
<td>ayyalar bayrimi</td>
<td>Women’s Day holiday in China (N)</td>
<td>(أَايْلَارْ بَايْرِيْمِيْ)</td>
</tr>
<tr>
<td>basay</td>
<td>'bácâl', Chinese leaves (N)</td>
<td>(بَاْسَيْ)</td>
</tr>
<tr>
<td>bolmandin keyin</td>
<td>'after having ...' (Adverbal phrase)</td>
<td>(بُلْمَانْدِينْ كِيْيْنِ)</td>
</tr>
<tr>
<td>padixah</td>
<td>king, monarch (N)</td>
<td>(بَدِيْخَاه)</td>
</tr>
<tr>
<td>pakiz</td>
<td>clean, vacant (Adj)</td>
<td>(بَاْكِز)</td>
</tr>
<tr>
<td>palak</td>
<td>spinach, water spinach (N)</td>
<td>(بَاْلَك)</td>
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<tr>
<td>Parhat</td>
<td>(Arabic for 'joy?'), a boy’s name (N)</td>
<td>(بَاْرَحَت)</td>
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<tr>
<td>payqambar</td>
<td>prophet, God’s messenger (N/Title)</td>
<td>(بَاْيْقَامْ بَاْمْبَر)</td>
</tr>
<tr>
<td>purqak</td>
<td>beans, peas, and all legumes (N)</td>
<td>(بُرْقَقَك)</td>
</tr>
<tr>
<td>kak purqak</td>
<td>green peas (N)</td>
<td>(كَكْ بُرْقَقَك)</td>
</tr>
<tr>
<td>tatlik</td>
<td>sweet, surgery; unspiced; cute, pleasant (Adj)</td>
<td>(تَتْلِيْك)</td>
</tr>
<tr>
<td>tartin-</td>
<td>to withdraw, draw back; be shy, hesitate (V)</td>
<td>(تَاتِرْنِ-)</td>
</tr>
<tr>
<td>-tak/-dak</td>
<td>&quot;like ..., as if&quot; (N Phrase enclitic? of Manner)</td>
<td>(تَتَكْ)</td>
</tr>
<tr>
<td>tambûr</td>
<td>3-stringed lute, smaller than dutar often with fish design (N)</td>
<td>(تَامْبُّر)</td>
</tr>
<tr>
<td>tayyar</td>
<td>ready, prepared (Adj)</td>
<td>(تَايْيَأْر)</td>
</tr>
<tr>
<td>tonux-</td>
<td>to know eachother, be acquainted (V)</td>
<td>(تُوْنَعْسِ)</td>
</tr>
<tr>
<td>tükur-</td>
<td>to spit (V)</td>
<td>(تُوْكُرِ)</td>
</tr>
<tr>
<td>teti-</td>
<td>to taste, savour, relish, enjoy; to equal (V)</td>
<td>(تَتِيْ)</td>
</tr>
<tr>
<td>teyal-</td>
<td>to slide, slip, skid (V)</td>
<td>(تَيْلَ)</td>
</tr>
<tr>
<td>jahanderqilik</td>
<td>livelihood (N)</td>
<td>(تَهْانْدَرْقِيْلِك)</td>
</tr>
<tr>
<td>jahanderqilik kil-</td>
<td>making/earning a living (V phrase)</td>
<td>(تَهْانْدَرْقِيْلِكْ كِلَ)</td>
</tr>
</tbody>
</table>
Lesson 28

hair, head hair (N)
ocasion, a certain time (N)
play, strum a musical instrument (V)
china dish, china bowl (N)
queen (N/Title)
‘madam’, Mrs., Lady (Title)
tambourine-shaped hand drum (N)
‘Aunty ...’ (female name suffix for respectful address)
‘dutar’, 2-stringed lute with a long neck (N)
hill, slope, dune (N)
hilly area, the slopes (N)
fast, fasting (N)
moslem festival (end of Ramadan) ‘Id al-Fitr’ (N)
a tiny drinking cup, liqueur glass, shot glass (N)
host, hostess (N)
spring onions, leeks (N)
‘let him/her/them ...’ (V. 3rd person Imperative mood)
to postpone; to rub on, apply (V)
host, hostess (N)
(sun Deferential 2nd p. sing. Conditional mood)
thanks! (Interj)/ a boy’s name (N)
‘may it be, if only” (V. Wish. suffix)
dispute, quarrel (N)
(sing. Advisory Imper. mood)
 oppose, against, in opposition to (Adv/Adj)
to welcome (V phrase)
muddled, haphazard (Adj)/ chaotically, in disarray (Adv)
TV channel; canal, channel of water (N)
which? (Interrog PN)/whichever (Demons.)
step, pace, stride (N)
your coming, the steps you took to come (N)
courtyard (N)
to add on, put to; add to, contribute (V)
sacrifice, offering (N)
moslem Qurban festival, ‘Id al-Adha’ (N)
look!, look there!, hey please! (Interj) / where? (Interrog PN)
“Uncle ...” (male name suffix for respectful address)
accord (N)
material, ingredient (N)
‘blessing’, a girl’s name (N)
please! (Interj)
1. **Formation**

1) **The Positive forms** of the 1st person (cohortative) **Imperative Mood** are formed by adding the following suffixes to the stem of the verb:

**Singular:** -ay/-ay (ي ل) / a _

which reduces to -ي (ي ل) for stems ending in a vowel.

**Plural:** -ayli/-ayli (ي ل _ )

reducing to -ي _ (ي ل _ ) for stems ending in a vowel.

NB. In single syllable stems ending in a consonant, only the vowel _ will change to _ or _ (just as for the present-future tense) - see examples below.

2) **The Negative imperative forms** are made by adding the suffixes:

**Singular:** -may/-may (م _ ي _ _ )

**Plural:** -mayli/-mayli (م _ ي _ _ )

NB. Stems ending in either of the vowels _ / _ will change to _ or _ when these these stems are added – see examples below.

*For questions on the Verb form see lesson 29 about the Reciprocal Voice.*
1st person PLURAL Imper. | 1st person SINGULAR Imper. | STEM
---|---|---
**Negative** | **Positive** | **Negative** | **Positive** | **Present-future**
قدَّما| قُلِّي| قدَّما| قُلِّي| قدَّما| قُلِّي
كَلُهُم| كُلَّمِي| كَلُهُم| كُلَّمِي| كَلُهُم| كُلَّمِي
بَارِمُهُ| بَارِمَي| بَارِمُهُ| بَارِمَي| بَارِمُهُ| بَارِمَي
قُوَيَهُ| قُوَيَمي| قُوَيَهُ| قُوَيَمي| قُوَيَهُ| قُوَيَمي
كُورُمُهُ| كُورُمي| كُورُمُهُ| كُورُمي| كُورُمُهُ| كُورُمي
نُقَوَأَهُ| نُقَوَأَي| نُقَوَأَهُ| نُقَوَأَي| نُقَوَأَهُ| نُقَوَأَي
نُقَوَأَهُ| نُقَوَأَي| نُقَوَأَهُ| نُقَوَأَي| نُقَوَأَهُ| نُقَوَأَي

B. **Usage**

1) The 1st person singular and plural Imperative Mood (also called the ‘Voluntative’ or ‘Cohortative’) are generally equivalent to the English ‘Optative Mood’ ie. “Let me ...!”, or “Let’s (let us) ...!”

- Let me help (you)! (volunteering)
- Let’s go shopping! (cohorting/sharing)
- Let’s go to the movies today.
- No, let’s not go today, let’s go tomorrow.

2) Generally in Uyghur, however, it is more forceful/compulsory than the English usage. The singular form can even be translated “I have to...”, or “I really must ...”. In fact it is really a command to a second person: “you must let me ...!”.

And in the same way, the plural form can also be directed to another person not involved in the action (e.g. one’s host):

- (I’m afraid) I have to go back (now)./You really must let me return now!
- The time’s gone, we have to go./You must let us leave!

3) The negative form of the 1st person singular قدَّمتُ / قدَّمتِ is often heard, but the plural form قدَّمَمُ / قدَّمَمِ is more common.

The main difference being that the negative imperative is more emotional than the negative of the regular present-future tense, and also reflects a level of decision:

- Sit down!
- Thank you, (but) I won’t (sit)./I’d rather not sit down.
- You go! I won’t./I’m resolved not to go.
- Don’t let’s do bad things!/We mustn’t do anything bad.

4) The affirmative 1st person singular قدَّمْتُ / قدَّمْتِ is also often used in interrogative sentences by adding the Question enclitic ْما. As such it is very similar in meaning to the present-future tense interrogative. However, whereas the sentences (a) below are questions for information, sentences (b) indicates a willingness to act. Compare the following two examples:

a) Will I cook the meal? / Shall I be cooking the meal?  تَقَامُ قُلي مَدَمَ من أَقَمُهُ؟ (a)
b) literally: Will you let me cook the meal?  تَقَامُ قُلي مَدَمَ؟ (b)
(i.e. If you would like me to cook it, I would be happy to.)

a) Will I clean up the room now?  ٌتَقَامُ نَظَّمْتُهُ مَدَمَ من أَقَمُهُ؟ (c)
b) literally: Will you let me clean up the room now?  تَقَامُ نَظَّمْتُهُ مَدَمَ؟ (b)

Lesson 18

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5) The 1st person plural imperative is also used on signs in public places, because it is felt to be less abrupt than the 2nd person imperative:

No smoking! (literally: Let’s not smoke.)
Don’t spit all over the place!
(literally: Let’s not spit chaotically on the ground.)
Surrender your seat to women with children!
(literally: Let’s give a seat to women who have children.)

Intent/expectancy:

Paul is about to go out.

This literal translation sounds quite strange to us, because Paul does not actually talk to himself, but the phrase expresses his plans and intentions. The phrase can also be used for inanimate things, when something is about to happen to them.

(B) In Uyghur, however, there is also a 1st person of the Imperative Mood (also called Co-hortative) which is a little like volunteering to do something. This is similar to the English Optative “let me ...!” (for the singular) and “let’s/let us ...!” (for the plural).

Let me tell him!
Let me leave! (I ought to go now.)
Let’s borrow his tools!

One unusual expression in Uyghur is that inanimate things also appear to ‘speak’. They use the expression “It said ‘let me ...’.”, in order to show that something was likely to do/seemed almost to do an action. Of course the thing referred to does not actually speak – it is just the way they like to put it!

The weather is going to clear up.
(Lit: The weather said, “Let me begin to be opened up!”)

2. 2nd person Imperatives

Broadly speaking there are seven different levels of the 2nd person Imperative – some being obvious commands whilst others are used to express a request or a desire.

1. General Polite forms: singular plural
   2. Intimate Advisory form: (singular only) plural
   3. Abrupt/Authoritative form: (singular only) plural
   4. Conditional mood (a): polite singular plural
      " (b): deferential sing.
   5. Invocatory (wishing) mood: singular plural
   6. Speculative (maybe) mood: singular plural

You have already met the Conditional mood in lesson 17. In this lesson you will be briefly introduced to all of them, but we will focus mainly on the first three. The last two will be covered in more detail in Lesson 33.
1) **Polite form**

A. **Formation**

With verb stems ending on a consonant, the polite form of the imperative is made by adding -نگ in the singular and -نگلار in the plural to the stem of the verb.

For verbs ending on a vowel only گیل and لکلا respectively are added. The negative form is made by inserting the negative suffix between the verb stem and the imperative suffix.

a) The **Positive** forms of the 2nd person Polite Imperative Mood are formed by adding the following suffixes to the stem of the verb:

- Singular: -نگ/-نگلار (سک/سک/سک/سک)
- Plural: -نگلار/-نگلار (سک/سک/سک/سک)

which reduce to -نگ (لک/لک) for stems ending in a vowel.

NB. In single syllable stems ending in a consonant, the vowels ی / ل will change to ی / ل (just as for the present-future tense). This can lead to some ambiguity – see examples below.

2) The **Negative imperative** forms are made by adding the suffixes:

- Singular: -مانت/-مانتار (سک/سک/سک/سک)
- Plural: -مانتار/-مانتار (سک/سک/سک/سک)

NB. Stems ending in either of the vowels ی / ل will change to ی or ل when these these stems are added - see examples below.

<table>
<thead>
<tr>
<th>POLITE 2nd person PLURAL</th>
<th>POLITE 2nd person SINGULAR</th>
<th>STEM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negative</td>
<td>Negativeا</td>
<td>قدیم</td>
</tr>
<tr>
<td>قلنگلارا</td>
<td>بارماقاک</td>
<td>باربک</td>
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<td>قوفوکلارا</td>
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<td>قوفوکلارا</td>
<td>قوفو</td>
</tr>
</tbody>
</table>

B. **Usage**

1) The 1st person singular and plural Imperative Mood, in northern Xinjiang, is the most widely used and is the polite form used amongst the younger and the middle-aged groups.

2) In some contexts it signals both a clear command, as well as common politeness. In other contexts (e.g. addressing guests) it signals an invitation.

- Come in (please), all of you!
- Sit down! Do sit down!
- (You can) put them down there!
- Before you go, fetch up some vegetables from the cellar!

2) **Intimate or Advisory form**

A. **Formation**

Lesson 18
The four variants -uin/hin/gin/kin ( diversos ejemplos de la forma -uin) of the Intimate or Advisory Imperative suffix are also added directly to the verb stem. This 2nd person singular imperative is used to ask things of people one knows very well, e.g. very close friends or siblings. This form does not have a plural equivalent.

These four variants begin with a consonant, therefore only those stems ending in the vowels a/æ (æ l l) will be affected by their addition.

The negative forms will also cause identical vowel changes -miqin/mikin/miqin/mikin ( ميقيم/أقيم). You might occasionally hear rounded vowels in the pronunciation of this suffix (e.g. "olturəun"). However, the written form is always with an i (i) olturəun.

<table>
<thead>
<tr>
<th>INTIMATE/ADVISORY 2nd person SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Negative</strong></td>
</tr>
<tr>
<td>قَلْفِنَنِ!</td>
</tr>
<tr>
<td>بَيْرَمَكْنِ!</td>
</tr>
<tr>
<td>بَهْتِكْنِ!</td>
</tr>
<tr>
<td>بَاَرَمَكْنِ!</td>
</tr>
<tr>
<td>بَاقِفْنِ!</td>
</tr>
<tr>
<td>قُوَبْمِكْنِ!</td>
</tr>
<tr>
<td>كُوْرَمِكْنِ!</td>
</tr>
<tr>
<td>تَاَكِفْنِ!</td>
</tr>
<tr>
<td>وَقَوْعِمْنِ!</td>
</tr>
<tr>
<td>تَوْقَوْمِسْنِ!</td>
</tr>
</tbody>
</table>

**Lesson 18 page 10**

B. **Usages**
1) This Intimate 2nd person singular imperative is used to ask things of people one knows very well, e.g. very close friends or siblings.
2) It still carries an element of respect or politeness, but it should not be used when addressing a person of higher status than the speaker, (e.g. a pupil to a teacher, to an employer, or to a person significantly older than oneself).
3) It will be accompanied by the subject being referred to as سمَن, and other suffixes (e.g. possessives) will reflect this. For example:

   Let me borrow your pen a second!
   — قَلْفِنَنِ! بَرِبَ تُورَبُنَّا

   Put the tape on for us!
   — لِبَرْتِي قَوَبُوُي بَيْرَمْكُنِ!

4) This form does not have a plural equivalent, so the plural of the Polite Form is used when addressing several people in this سمَن category at the same time.
5) There is a single vowel Enclitic -ة l (or ى ى ??) which can be attached to this particular Imperative form. It usually makes the request even softer and less abrupt, or it may add an element of encouragement or pleading, as does the addition of an extra “oh do ...” in English. Ask: is this the same as on the polite form?
   — قَلْفِنَنِ! بَرِبَ تُورَبُنَّا

   Do let me borrow your pen a second, please.
   — دُوْتُارَنِي بَرِبَ دَمَ چَافِنَنَا

   Oh do play on the dutar for a while, won’t you!
   — دُوْتُارَنِي بَرِبَ دَمَ دُوْتُارَنِي
3) **Abrupt or Authoritative form**

A. **Formation**

1) This Imperative form is the simplest to produce, because it consists only in the stem of the verb alone. (Note: To help you check what is the stem, look at the infinitive form for stems ending in a consonant, but at the infinitive form for stems ending in a vowel.)

2) The abrupt form is only used when addressing one person. Like the Intimate form of (2) above, when addressing two or more, you must use the plural of the polite form.

3) The negative form of the Abrupt Imperative is simply made by adding the appropriate negative suffix -ms/-ma (-o - - / L* -) alone directly onto the stem. Only those stems ending in L - or a vowel have any vowel changes.

<table>
<thead>
<tr>
<th>Negative</th>
<th>Positive</th>
<th>Infinitive</th>
<th>Consonant-final Stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>قبلما!</td>
<td>قبل!</td>
<td>قبلاق</td>
<td>قبل -</td>
</tr>
<tr>
<td>بارما!</td>
<td>بار!</td>
<td>بارماق</td>
<td>بار -</td>
</tr>
<tr>
<td>باقما!</td>
<td>باق!</td>
<td>باقماق</td>
<td>باق -</td>
</tr>
<tr>
<td>قومبا!</td>
<td>قوي!</td>
<td>قومباق</td>
<td>قوي -</td>
</tr>
<tr>
<td>برمبا!</td>
<td>برم!</td>
<td>برمباك</td>
<td>برم -</td>
</tr>
<tr>
<td>كورما!</td>
<td>كور!</td>
<td>كورماك</td>
<td>كور -</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Negative</th>
<th>Positive</th>
<th>Infinitive</th>
<th>Vowel-final Stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>تيكلما!</td>
<td>ريال!</td>
<td>تيكلاش</td>
<td>ريال -</td>
</tr>
<tr>
<td>تسنلما!</td>
<td>تسن!</td>
<td>تسنلشم</td>
<td>تسن -</td>
</tr>
<tr>
<td>توقوما!</td>
<td>توقو!</td>
<td>توقوش</td>
<td>توقو -</td>
</tr>
</tbody>
</table>

B. **Usage**

1) This Intimate 2nd person singular imperative has two areas of usage.

   (a) On the one hand it can signal a very close relationship between the speaker and hearer (e.g. a parent to a child, between siblings or classmates, or intimate friends and spouses).

   In such relationships it will not sound disrespectful, but can imply an expectation to be obeyed. For this reason some wives do not use it to their husbands, preferring the Polite Imperative form.

   (b) On the other hand it may have an abrupt or rude tone, perhaps signaling anger or to give a warning. This way the speaker is making a definite command for attention and respect.

   "Come here (at once)!
   "Go away!"

2) As for the Intimate form, the subject of the sentence (and related possessives) must again follow the pronoun forms.

4) **Conditional form**

   (a) **Polite forms**

   As mentioned in Lesson 17, the conditional verb form can function in the place of the Imperative mood. As such, the meaning conveys a polite command, or at times a gentle exhortation. These will match and the suffixes of the 2nd person.

   Please clean the house first.
   Please prepare the food now.
It is even more polite to add -" after the conditional verb, thus turning it into more of a question than a command. This form is used when addressing a superior or someone of a higher status:

Is it OK if you clean the house first?
Would you be happy to prepare the food now?

(ie. Have you got time, or are you hungry?)

(b) **Deferential (very respectful) form**

A. **Formation**

The Conditional Mood suffix  is added to the verb stem (according to whether the verb is 'back' or 'front' harmonizing).

**DEFERENTIAL 2nd person CONDITIONAL**

<table>
<thead>
<tr>
<th>Negative</th>
<th>Positive</th>
<th>STEM</th>
</tr>
</thead>
<tbody>
<tr>
<td>قیلسلا</td>
<td>قبلسلا</td>
<td>قُلَسَ</td>
</tr>
<tr>
<td>بهرسلا</td>
<td>پیرسلا</td>
<td>بَرَسَ</td>
</tr>
<tr>
<td>پازسلا</td>
<td>بارسلا</td>
<td>بَارِسَ</td>
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<tr>
<td>باقسلا</td>
<td>باقسلا</td>
<td>بَاقِسَ</td>
</tr>
<tr>
<td>قویسلا</td>
<td>قویرسلا</td>
<td>قَوِیرَسَ</td>
</tr>
<tr>
<td>کورسلا</td>
<td>گورسلا</td>
<td>گَویرَسَ</td>
</tr>
<tr>
<td>تاقسلا</td>
<td>تاگلسلا</td>
<td>تَاغِلسَ</td>
</tr>
<tr>
<td>یوقوسلا</td>
<td>یوقوسلا</td>
<td>یَقویرَسَ</td>
</tr>
</tbody>
</table>

This 2nd person Deferential form has an equivalent of the Pronoun "you" سلی (سلی) (which is almost the same as the above suffix). Then the Possessive Noun suffix that matches this form, when you want to say "your (something)" is -لری (لری). Be careful not to confuse this with the plural -لر/لر with the 3rd person -ل which is identical.

(1) This is a form which in North Xinjiang is considered the most polite (almost too polite), so it is only used exclusively when addressing elderly people (of either sex). It was especially used to address royalty or government officials, etc. You will encounter it most frequently in literature and storytelling. If heard in use between young people in the North, it will probably be conveying sarcasm. Here is a typical quote from a children’s story:

*"Your highness, please do me the honour and step this way,“ said the ambassador to the king, inviting him into the palace.

Notice the word order of the speech margin, with the Subject and the Addressee coming before the quote (the Object) but the word and rest of the action at the end.

(2) In the South, the Deferential form is much more common. It signals politeness when used to address people older than the speaker. However, it is also used by older people addressing younger people, and even amongst the young themselves. It that case it does not reflect the same degree of politeness or deference, but is be closer to the N Xinjiang usage of سر (which is taken to be too abrupt in S Xinjiang).

(3) To translate the Deferential form into an equivalent level of formality in English, it would sound a little flowery, rather like "I would be honoured if ..." or "Would you do the kindness of ...?", so the gloss of the following examples have just been translated as ‘please’.
5) **Invocatory (wishing) mood**

A. **Formation**
   This form is actually an Indefinite Future Tense. The 2nd person forms are made by inserting 
   \(-\text{gay}/\text{kay}/\text{guy}/\text{kay}\) before the regular Present-Future Tense suffixes 
   \(\text{سلا}-\text{رامثا}-\text{سر}-\text{سه}-\text{س}
   \) Both the singular and plural of the 2nd person forms can be used as 
   a kind of **polite request.** You may even find the 3rd person form -\(\text{gay}\) 
   used in this way. Full details of the formation of this tense will be given in lesson 33.

B. **Usage**
   This particular Indefinite Future Tense is called Invocatory, since it is used for making wishes or 
   expressing one’s desires. The closest way to translate it into English is by use of the auxiliary verb 
   “may” (eg. “Oh may ... happen!”), and it is also used in prayer. Note, however, that the Intimate form 
   (rather than the polite or deferential forms) is preferred when addressing God:

   (My) God, I pray you will help me!

   Generally the Invocatory mood is limited to literature. It is not often used face to face with 
   people, but is more commonly encountered in **writing**, particularly on invitations and greetings cards, 
   where one wishes to invoke a blessing on someone. If it is in the 3rd person, it is addressed to no one 
   in particular, but could be translated either “oh may ...” or “I wish that ...”. For example you may find 
   this on a wedding card:

   May your love be blessed!

6) **Speculative (maybe) mood**

A. **Formation**
   This form is in fact another Indefinite Future Tense. The 2nd person forms are made by inserting 
   \(-\text{ar}/\text{ar}/\text{r}\) before the regular Present-Future Tense suffixes 
   \(\text{سلا}-\text{رامثا}-\text{سر}-\text{سه}-\text{س}
   \) Both the singular and plural of the 2nd person forms are found used as 
   a kind of **vague invitation.** You will often find the 3rd person form -\(\text{ar}\) used similarly to 
   \(\text{gay}\) ie. as an expressed longing or wish (directed to no-one in particular).

B. **Usage**
   This Indefinite Future Tense is called Speculative, because it is usually used to express what you 
   think ‘might’ happen. For example:

   It might rain today.

   When it is heard in the 2nd person, it implies only a vague invitation. It might be heard when you 
   meet someone on the street and they would like you to come to their house.

   You might (like to) come to my home (some time).

   However, it is not a direct invitation to visit immediately, because they may be busy or have other 
   business to attend to.

   We will return to both the \(\text{gay}/\text{ار}/\text{ر}\) \text{tenses} in lesson 33.
3. **3rd person Imperative**

**A. Formation**

The 3rd person Imperative (also called 'jussive' or 'desiderative') is always formed by adding the suffix -sun (سًن) to the stem of the verb. To make it negative, the -ma/-mä is placed before it, which will join as -misun (مًسًن).

**A. Usage**

1) This Imperative is similar to the 'Optative mood' in English "let him, let her, let it, let them ...". Hold a happy festival.

   literally: "Let a blessing be on your Festival!"

2) However, as mentioned in the introduction, the Uyghur usage is often more forceful than a simple permitting, or allowing. It usually implies some obligation on the hearer to enforce the action. For example:

   Let him/make him stay with you, we must go!

   The 3rd person Imperative will be looking into more deeply in lesson 24.

4. **Proper use of Titles**

The Uyghurs are very observant of protocol, and in particular pay much attention to the correct way to talk to and to refer to people.

There are certain classes of people to whom everyone is expected to show much respect; to refer to such people by personal name only would be considered extremely disrespectful. These kinds of people will include royalty or government leaders, community and religious leaders, any holy men and prophets, and also some famous people. Some titles will come before the name, but most titles go after it. A few examples:

- the Prophet Moses
- (our) Forefather Adam (of Garden of Eden fame)
- Queen Elizabeth
- Prince Wang (whose tower is in Turpan)
- (my) Imam Ahun
- Mr Nesridin (a comic character featured in Turkic tales)
- teacher Nijat

5. **Using Personal Names Respectfully**

(a) **One's Own Close Family**

1) Naturally usage differs from family to family, but the practice of many is to call their older brothers and older sisters not by their name, but only by the titles aka (ئاکا) and hada (ھەدە) or aqa (اۋقا). Younger siblings they would call by their name since such respect is not required. Some people also call their younger siblings by the titles singil (سەڭیل) for a sister or uka (ۋەکا) for the brother, şen (شەن) would not be used in this way. Notice below which examples use şen and which use şen forms:

   Older sister, is the food ready (cooked)?
   Older brother, can you give me some help?
   Little brother, take these beans out to the cellar!
2) Notice the use of the personal 'my' suffix on the -تام. Such personal suffixes will always be used when referring to others about one's siblings or other family members. However you will notice that, wherever more than one person has the same relationship, Uyghurs are more likely to use "our brother/sister", where in English we would just say "my brother", etc.

3) Usually one would address one's real parents as -دا and -دا, and refer to them as either -دا and -دا. If they were your in-laws you would call each one -دا. Some children address their parents -دا and -دا, and also when referring to their parents when they are absent -دا. Many Uyghur children are raised by their grandparents or an aunt and uncle, who would then be called -دا and -دا. (This may be one reason for the above, but it is not the only reason.)

(b) Addressing Other People

If the person you speak to has no official title (as referred to in point 4 above), but is older than you, you will need to use the term -دا. You may have noticed in dialogue 22:2 that the housemaid addressed her employer with the title -دا, by attaching it directly onto her name -طا (coming out as -طا Maryam'da) literally meaning "aunty Meryem".

Both this and -دا are the commonest way of showing respect for any person older than oneself. The words -دا and -دا are generally never heard in such a context since older people are not obliged to address younger people in this way.

A. Formation

1) When addressing the person directly, the title on its own attaches directly onto the personal name. These are called 'terms of address'. In pronunciation, and even in writing, these titles are reduced to just -دا and -دا, but you will also encounter them written in full.

2) Remember that the spelling of personal names ending in a vowel will not change when suffixes are added.

3) When referring to these same people in their absence, you will need to add either of the 1st person suffixes "my" or "our" as well. These are called 'terms of reference'. See the list of a few examples below:

<table>
<thead>
<tr>
<th>terms of Reference</th>
<th>term of Address</th>
<th>Male Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Our Uncle ...&quot;</td>
<td>&quot;Uncle ...&quot;</td>
<td>-cca</td>
</tr>
<tr>
<td>تورسونكة</td>
<td>تورسونكة</td>
<td>-cca</td>
</tr>
<tr>
<td>تابدوللاكماك</td>
<td>تابدوللاكماك</td>
<td>-cca</td>
</tr>
<tr>
<td>توكتشكما</td>
<td>توكتشكما</td>
<td>-cca</td>
</tr>
<tr>
<td>تورهاتكما</td>
<td>تورهاتكما</td>
<td>-cca</td>
</tr>
<tr>
<td>توختزما</td>
<td>توختزما</td>
<td>-cca</td>
</tr>
<tr>
<td>تابژکما</td>
<td>تابژکما</td>
<td>-cca</td>
</tr>
<tr>
<td>سدیفکما</td>
<td>سدیفکما</td>
<td>-cca</td>
</tr>
</tbody>
</table>
B. Usage
1) When addressing the person directly, you should use the forms ‘Hamilton’ and ‘Hamit’ without the personal suffixes. These expressions are similar to the more traditional English titles ‘Aunty’ and ‘Uncle’, which parents encouraged small children to use to any other grown-ups or acquaintances of the parents, simply for politeness and respect. In America one also uses the titles ‘sir’ or ‘ma’am’. In Uyghur these terms can be used to talk to people whose names you knew, but you had not met before.

‘Uncle Hamit/Hamit sir, how are you?’
‘Aunty Zahide/Zahide ma’am, are you keeping well?’

2) When referring to the person when they are not present, you will need to add a personal suffix. Both the singular and the plural forms may be heard without much difference in meaning:

How is (my Uncle) Sabir?
How is (our Aunty) Rena?

3) The suffix ‘mother of’ would be used in particular if addressing Rena’s husband, in which case we might simply translate the question “How is your wife Rena?” This seems to be a method of stressing that the speaker’s relationship is nothing special, by implying it is a shared one. The same ploy is used when more than one person are talking, or if a person is asking on behalf of several people about someone:

Is (my uncle) Adil at home? (just one person enquiring)
Is (our uncle) Adil at home? (for several people)

6. Addressing Strangers Politely

The words akā, ḥāda, uka and singil (اكس، حداد، وكا، سنا) are often used for politely addressing strangers whose names you do not know. For example, if you need somebody’s help, often together with a phrase similar to “May I ask you a favour?” / “May I trouble you?”

The title chosen depends on your estimate of the age of the person in relation to yourself. ۱۵ا and ۱۵د are always used without the possessive suffix, but if you are older than the person you are addressing, you may add the possessive “my” onto either ۱۵کا or ۱۵کا (کاکا، کاکا). Some examples:

Excuse me, Ma’am, could you help me please?
Miss, please let me take a look at this (one).

Some Uyghurs will use ۱۵کا for either sex (provided the individual is younger than themselves), whilst others prefer to use the word only for males. If you know that the person in the house with you is expecting someone, but you don’t know their name, you could say the following to them when you...
answer the door:

Come in, little boy/girl! My (older) friend is waiting for you.

Any of the following phrases all serve as introductory phrases before asking somebody a favour:

“Don’t be upset, but...”

“May I trouble you, by...”

“It will cause you trouble, I know...”

7. The use of ‘pal/chum’

أداش (أداش) is another word used to address people, but it never takes a possessive ending.

1) It is used between people who are well acquainted with each other, in place of their name. It is used by both men and women, but only by men to other men, or by women to other women, and the people will be of approximately the same age (e.g. roommates or classmates). It is considered very informal, so do not use it with your teacher (unless he/she uses it to you first!)

“Buddy, be sure to bring some tea!”

2) It is can be used to address a stranger (still of around the same age), and then it would mean a more neutral “guys” or “gals”. Because it is less respectful than زوكا، etc., it is more likely to be used in a situation where someone’s behaviour disturbs the speaker, eg:

“Hey, guys/fellows, don’t fight!”

8. Two meanings of the word قبئى

كئى لقنى is used in two very different ways.

1) In lesson 14 you have seen it used as a question pronoun meaning “where?”. It has the same meaning as أده إىد

Where is my book?

Where is my book?

Where is the other lady in this office?

2) In this lesson it is used instead as an interjection. It can be used to catch someone’s attention, as in the expression “Hey, look there!” However, in the third dialogue 22:3, Abduveli uses it when he wants his guests to do something, rather like we would say “please”.

Please, sit comfortably!

Please, drink a shot!

Please, sit higher up!

(i.e. Take the place of honour, farthest from the door.)

3) The Uyghurs often accompany the word with an outstretched arm. In fact this kind of hand-movement if given clearly and the meaning is obvious, the other words will remain unsaid and you will hear the word all on its own! “Please!”

4) The other word for “please” مارهامات (مارهامات مه) is more in use in literature, or perhaps in correspondence. It tends to be avoided in daily speech, but you may hear it occasionally, and sometimes even co-occurring with قبئى:
Please, come inside, please.
Please, have some tea.
- Is it OK to look at this book?
- Please (do).

9. The conditional used with Question Pronouns

1) When any of the question pronouns like “who, where, what, how, which” کیم چاپار، نمیا، کندک، کایسی (کیم، قیمی، نیمه، قنداق، قایسی) appears in a clause ending in the most suitable translation is “whatever, whoever, whichever, however, wherever”, etc.

2) Note in Uyghur that this phrase must come first, whereas in English we are more comfortable saying it the other way around. Because of that, in Uyghur one needs to add a pronoun like چوئو شو or to refer back to the “whatever”. Here is the one taken from the first dialogue.

Put it down wherever it is clean.

(و:گئى چرپ چى نورى، شو چرپ چوئو.)

One should learn from whoever is diligent.

Come whenever you have the time.

10. The Enclitic ته لک meaning “like, as”

When دەنەک (or دەنەک) is added to the end of a phrase or word, it means “like”, “as” or “in the manner of”. In the dialogue the host used it to encourage his guests to relax:

Without holding back, settle down as if at home.

(In other words: Go ahead! Relax and make yourself at home!)

Don't be shy, have a taste of what's on the table, as you wish.

Exercise 1

Add an appropriate word or phrase before each of these verbs, and put them into the 1st person imperative mood (singular and plural), and translate each expression into English. For example:

<table>
<thead>
<tr>
<th>English</th>
<th>1st p. Plural</th>
<th>English</th>
<th>1st p. Singular</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Let's give grapes!</td>
<td>گئۇئۇتوم بىرىملىيىلى</td>
<td>Let me give (you) grapes!</td>
<td>بە رە - گئۇئۇتوم بىرىملىيىلى</td>
<td>چىوئۇش ئەنىهەزەر</td>
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Exercise 2
The following list of verbs is given in the Infinitive form. Put each verb into the three 2nd person singular forms (a) the abrupt form, (b) the intimate/advisory form -ә, (c) the polite form -ин, and (d) its plural form -инглар. Then in the left column (e), give the equivalent English command. One example is given:

<table>
<thead>
<tr>
<th>(e)</th>
<th>(d) English</th>
<th>(d) Polite</th>
<th>(c) General Polite</th>
<th>(b) Intimate</th>
<th>(a) Abrupt</th>
</tr>
</thead>
<tbody>
<tr>
<td>Come</td>
<td>Полит</td>
<td>Полит</td>
<td>Полит</td>
<td>Полит</td>
<td>Полит</td>
</tr>
</tbody>
</table>

Exercise 3
Below are five short dialogues. In each you will find several incomplete verbs. Insert the appropriate imperative mood (positive or negative) in the spaces. Pay attention to which level of formality is appropriate to the characters' relationship, and chose the appropriate imperative form to fit that situation.

(a) Tursun is talking to his teacher:

دۆرەسە: مەئەممە، ەژەن بەژەن ەتمەنەن ەنە! بەز تەخی مەئەممەن

یاخشی تەپەرەیەنە: ەتمەنەنەن ەنە! مەئەممە

مەئەممە: مەئەنەنە! ەنەنەنەنە!

ەژەن: سەزەکە ژۆرە ەکەمەت;

کەپیەن دۆرەسە سەواە قەشەرتە بەدەیەنە:

Lesson 18
(b) A girl named Tursun’ay looks after Gulmira and her family’s house:

A girl named Tursun’ay looks after Gulmira and her family’s house:

1. Tursun’ay takes care of the house. How do you think she feels?
2. What do you think Gulmira and her family are thinking and feeling?
3. What do you think Tursun’ay is thinking and feeling?

(c) Adil has gone to visit his close friend Dolkun:

Adil has gone to visit his close friend Dolkun:

1. Adil has gone to visit his friend Dolkun. How do you think he feels?
2. What do you think Dolkun and his family are thinking and feeling?
3. What do you think Adil is thinking and feeling?

(d) In the winter Halmurat, Nurshat and his older brother, Adiljan, are on the slopes, sliding in the snow:

In the winter Halmurat, Nurshat and his older brother, Adiljan, are on the slopes, sliding in the snow:

1. In the winter, Halmurat, Nurshat and his older brother, Adiljan, are on the slopes, sliding in the snow.
2. What do you think Nurshat and Adiljan are thinking and feeling?
3. What do you think Halmurat is thinking and feeling?
(e) Two children, Perhat and Shukur are fighting indoors. Their mother comes in and ...

Exercise 4
Finally a short dialogue for you to translate into English, also referring to what you learned in Lesson 17. Try not to do it too literally word for word, but convey the meaning as you would in natural English.
In this lesson we will learn about the Reported Past Tense of a main verb, and its various personal endings. In the 3rd person -iptu (میں), is generally used for recounting past events to a third party. The speaker has not personally seen or been involved in the action that he conveys.

On other occasions, particularly in the 1st person -iptiman (میں), and 2nd persons -ipsan, -ipsiz, -ipsilar, it will frequently be used by some speakers to express their surprise.

Text 19:1

Ekber and Ehmetjan are from Ili (Gulja). Their friend Nijat, who now studies in Urumqi, is also from Ili. Since the summer vacation is nearly over, so Ekber was asking whether or not Ehmetjan has seen Nijat during the summer.
Ekber has been talking about his friend Yalkun, who has been to the Soviet Union. Ekber’s words have been based on what Yalkun has told him.

Text 19:3

After Sidik had chatted for a while with Peter, a foreign student, Sidik says:

"At the end of the conversation, Peter brought a gift for my father. It was a watch, a beautiful silver watch. As he handed it over, he said, ‘This is a gift for your father. I hope he will like it.’"
Dialogue 19:4
Two students are talking together after their exam.

Dialogue 19:5
Adil was going round the shops, and inadvertently knocks down someone’s parked bicycle. However, he hadn’t noticed.

Dialogue 19:6
Tursun’ay had given Aygul a small job to do yesterday.

Vocabulary

<table>
<thead>
<tr>
<th>Yenji script</th>
<th>Meaning (grammatical part of speech)</th>
<th>Arabic script</th>
</tr>
</thead>
<tbody>
<tr>
<td>ahir</td>
<td>the end, finish, conclusion (N)</td>
<td>تأخیر</td>
</tr>
<tr>
<td>ahiri</td>
<td>finally, in the end (Adv)</td>
<td>تأخیری</td>
</tr>
<tr>
<td>ara</td>
<td>the midst, between (Adv)</td>
<td>تارا</td>
</tr>
<tr>
<td>arka</td>
<td>the rear, back, behind (N)</td>
<td>تارقا</td>
</tr>
<tr>
<td>aldiraxlik</td>
<td>a hurry, a rush (N)</td>
<td>نادرشلقم</td>
</tr>
<tr>
<td>borganda (see bar-)</td>
<td>When he went (time locative of past participle of - S J)</td>
<td>بارگاندا</td>
</tr>
<tr>
<td>bilmay kal-</td>
<td>to be unaware, ignorant of (V phrase)</td>
<td>بیلمی قالت</td>
</tr>
<tr>
<td>palanqi</td>
<td>somebody, a certain person (N)</td>
<td>پالانجی</td>
</tr>
<tr>
<td>putunlay</td>
<td>completely, absolutely (Adv)</td>
<td>پوئتونلی</td>
</tr>
<tr>
<td>tara- (-mak, -x)</td>
<td>to spread, disperse; to comb, brush out (V)</td>
<td>تارا</td>
</tr>
</tbody>
</table>

Lesson 13
to distribute, circulate (V)

tarāt- (-mak, -ix)
tarāl- (-mak, -ix)

Taktent
talent

bu jahattiki talenti

Tashkent
capital of Uzbekistan (N)
talent, skill, ability (N)

taklip bilan qakīrt-
talap

to formally invite, send an invitation (V phr.)
a demand, strong request, requirement (N)

tohta- (-mak, -x)
tohtat- (-mak, -ix)
tohtitip koy-
qakirt- (-mak, -ix)

to have someone invited/called (V)

gegra

hata

hata yaz-
hatalik
dadūy
dank

radio

radio istansisi

zira'at

saz

sawiya

xawdīy

xundekmu?

kara- (-mak, -x)

karīganda

kant

kolhoz

kommuna

kegūr- (-mak, -ūx)
gungxe

mahalla

mukaddas

oulay- (-mak, -ix)
etkandin keyin

erū- (-mak, -x)
erūwat- (-mak, -ix)
istansa

yeza

talant

talant

to be dispersed, spread out (V passive)
talant

Tashkent

talant

his talent in this area (N phrase)

Tashkent capital of Uzbekistan (N)
talent, skill, ability (N)

to stop, halt, cease (V)
to stop, make a break, prevent (V)
to park (V phrase)

to have someone invited/called (V)

frontier, border (N)

wrong, incorrect (Adj); wrongly (Adv)
to write (it) incorrectly

a mistake, error, fault (N)

section/division of a commune ("dàduì" troop) (N)

repute, prestige, renown (N)

radio (receiver) (N)

radio (transmission) station (N)

crop (N)

music; musical instrument (N)

standard, level (N)

a work team of a commune (N)

Is that so? Really! (Adv phrase)

to look, gaze at/look after, care for/compare (V)

(when) compared to ... (V phrase)

division of a farming commune (N)

farming commune, rural settlement (N)

commune, settlement (N)

to move; to copy, transcribe (V)
a commune, from Chinese ‘gōngshè’ (N)

residential neighbourhood, suburb; team of residents (N)

‘Mukaddes’, girl’s name; Arabic holy, revered (Adj)

to think together, deliberate, consider (V)

to tip over, push over, upset (V)

to overturn, push right over, topple (extremity V)

station eg. bus, train, radio, TV etc (N)

farming commune, rural settlement (N)
1. The Reported Past Tense  -iptu (ـبت_fr)

A. Formation
1) Affirmative Sentences
The following personal endings are added directly to the form of a verb stem (eg. دمب _دمب)

Note particularly the 1st person (which adds an extra 'ت' before the ـتئمن/ـتئمذ to make them easier to pronounce) and the 3rd person (which changes from ـتع becoming unvoiced ـتع to match the گ):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>-p-timan</td>
</tr>
<tr>
<td>2nd p. intim./abrupt</td>
<td>-p-san</td>
</tr>
<tr>
<td>2nd p. formal</td>
<td>-p-siz</td>
</tr>
<tr>
<td>3rd person</td>
<td>-p-tu</td>
</tr>
</tbody>
</table>

The following are some examples:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>oylu-</td>
<td>ogalap</td>
</tr>
<tr>
<td>oylupiptimun</td>
<td>oylupiptiman</td>
</tr>
<tr>
<td>agin-</td>
<td>aginip</td>
</tr>
<tr>
<td>aginipisiz</td>
<td>aginipisiz</td>
</tr>
<tr>
<td>bar-</td>
<td>berip</td>
</tr>
<tr>
<td>beriptu</td>
<td>beriptu</td>
</tr>
</tbody>
</table>

2) Negative sentences
Negative sentences are formed by inserting the negative suffix (بـقـب) before the ـتمه/ـتمذ endings, just as you did for the ـتمه participles in Lesson 14, as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person (back)</td>
<td>-maptiman</td>
</tr>
<tr>
<td>1st person (front)</td>
<td>-maptiman</td>
</tr>
<tr>
<td>2nd p. intim. (back)</td>
<td>-mapsan</td>
</tr>
<tr>
<td>2nd p. intim. (front)</td>
<td>-mapsan</td>
</tr>
<tr>
<td>2nd p. formal (back)</td>
<td>-mapsiz</td>
</tr>
<tr>
<td>2nd p. formal (front)</td>
<td>-mapsiz</td>
</tr>
<tr>
<td>3rd person (back)</td>
<td>-maptu</td>
</tr>
<tr>
<td>3rd person (front)</td>
<td>-maptu</td>
</tr>
</tbody>
</table>

3) Positive and Negative Questions
To turn the Reported Past Tense into a question, the question Enclitic ـمـمـم is added to the end of the verb, after the personal marker. For example:

"Have you really learned Russian?" Rusqini aginipsizmu?

4) Spellings
In the 3rd person (singular and plural) however, it is helpful to notice that the final vowel of ـتمو is dropped.
changes to *,-; when the g---.- -is added to it.
Therefore beriptu +mu becomes beriptimu? “Did he go?”
   ie. “Did you hear whether he went?”
Also barmaptu +mu becomes barmaptimu? “Didn’t he go”
   ie. “Is that right, you heard he didn’t go?”

5) Dropped ‘L’s again
Remember too the Silent/Dropped لـ which you learned about in lesson 15. When the لـ
participle suffix added onto the verb stems which end in لـ it disappeared into the لـ sound, but
was still written out in full: يبليق قالدي is pronounced كيپ کاّلدي.
When the longer لـ suffixes are added to the verb stems which end in لـ they once again
drop the لـ but this is indicated in the spelling as well as in the spoken form.

<table>
<thead>
<tr>
<th>Bol-</th>
<th>kæl-</th>
<th>kæl-</th>
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<tbody>
<tr>
<td>بوسیز</td>
<td>تپتیو</td>
<td>قایسیز</td>
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<tr>
<td>بوسیز</td>
<td>تپتیو</td>
<td>قایسیز</td>
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<tr>
<td>بوسیز</td>
<td>تپتیو</td>
<td>قایسیز</td>
</tr>
</tbody>
</table>

B. Usage
1) A Reported Past Tense

The Simple Past Tense (باردی) and the Reported Past Tense (بریپتوب) covered in this chapter
could in theory both be translated in the same way into English “He came”. However, in Uighur an
important distinction must be made between information that the speaker has acquired through
first-hand experience, (eg. through seeing or hearing directly), as opposed to information he has
found out from an indirect source, (eg. through reading or hearing about it from other people).

When a speaker passes on information of which he/she has no personal experience, he must use
the ميپو Reported Past Tense forms to convey it to a third party.

First look back at dialogue 19:1. When Ekber asks Ehmetjan whether he has news about Nijat,
Ehmetjan says he has got a letter from Nijat.

Any information that Ehmetjan passes on to Ekber concerning Nijat is not his personal experience,
because he is relying on Nijat’s account of the facts in his letter. It is second-hand information.
Consequently, Ekber uses the ميپو Reported Past forms in order to convey to Ekber, not just the
facts about Nijat, but also it’s degree of reliability (second-hand). Look again at the passage, and
notice when Ekber and Ehmetjan use it and when they don’t.

Note the final نتپک (because it is an adjective and not a verb) takes an لكن to denote that it too
is subjective information. He only heard the fact from his family at home that Nijat called when he
wasn’t at home. Other sentences ending in a noun or adjectival phrase, instead of a verb, will similarly take َ مايَا لَا to indicate Reported information or surprise.

In text 19:2 Ekber changes from using the َ مايَا لَا Reported Past Tense to use the Regular Past tense where he has been personally involved in the events he is recounting to the listener.

2) The Unexpected Past
The َ مايَا لَا forms can also be used to indicate that the speaker is surprised by, or suddenly recalls, something that has just happened or been heard. A new situation has occurred, causing him/her to show an emotional response. It often accompanies an exclamation word like َ مايَا لَا “Oh no!”.

(a) In this first example, Abduveli has just been reminded or confronted with the fact that he has forgotten the bicycle, and responds using the َ مايَا لَا form, which in this case reflects regret that he had not thought of it himself earlier.

```
Did you bring the bike? َ مايَا لَا َ مايَا لَا
Oh no, I forgot to bring it! َ مايَا لَا
```

(b) Compare that with the following situation.

```
In the exam yesterday, I forgot this character.
```

The speaker in this case is simply reporting something that happened yesterday. He had known all along and not been surprised by the information.

(c) In the next example there is once again a sudden and an emotional element involved, when Ilyar reacts to Azad’s knowledge of the Uighur language:

```
علباز: تازاد، َ مايَا لَا َ مايَا لَا
غلباز: ياق، َ مايَا لَا َ مايَا لَا
```

(d) In this next situation, the speaker may not in truth be surprised by the lateness of the time, but is using the َ مايَا لَا form here to imply that they had been having such a good visit, that they had lost track of the time.

```
Oh, how the time has gone! We ought to be going.
```

3) Comparing the Reported Past with the Regular (First-hand) Past
Despite the two general guidelines above, these are not hard and fast rules between the usage of
You will find that the Reported Past Tense is used in a wider range of situations than those of the regular First-hand Past. That is to say, the -form has to be used in the circumstances described under (1) and (2) above, AND, it can be used where these factors are not involved (ie. where we would have expected the regular simple past tense to be used) as well.

The opposite is not possible, ie. the First-hand Past Tense cannot be used where the speaker either conveys things he has not personally seen or heard, or wherever he feels a degree of surprise, amazement or disappointment.

Look again at Azad’s comment in the dialogue above.

"Compared to last month, I have forgotten lots (more) words.”

This is a fact known to him, but as we see, - is used here, just as easily as - because he is expressing some disappointment over his own performance.

2. Reason-Result Conjunctions (شگرگ، شوگلاشا، شونک، چوجون)

You have perhaps already discovered a few words for expressing “therefore” or “so” in Uighur. The expressions given below are more or less synonyms. Therefore they can be used interchangeably wherever a reason is followed by a sentence which describes the result. They could be translated “for that reason” or “because of that”. Note a difference in the punctuation of the last two.

He got sick, so he didn’t come.

I got sick, so I didn’t come.

3. Recording and Filming

The word نبنتنا can mean any kind of “ribbon” or “tape”. This will therefore include sewing ribbon, sound tape and also photographic or cinefilm. To convey the idea of recording or filming they will use it with the verb تالامق “to take down” (نپنستسا تالامق) or the verb كوجورومادک (نپنستسا كوجورومادک) meaning “to move (from one place to another)” or “to copy” (د مو.J). You will see that they are usually used in this context with the نبنتنا auxiliary, because of the element of uncertainty often involved in the process.

I taped/recorded this song.
I managed to copy what the teacher said.

To take a photograph, however, the Uyghurs use the phrase “to pull along” (تارت- جوش-) a picture. Note again the sense of using نبنتنا a picture.

I took a picture of them.
I was able to get a picture of them.

5. Communes and their sub-divisions
The word in the dialogue is a loanword from Chinese "gōngshè". It is used for the communist-style of self-supporting settlement, ie. a "commune" or "kibbutz". Even though much land has been reallocated to families since the land reforms, many communes still exist as independent administrative units.

The Uyghurs refer to the Russian word "kommuna", and you might also hear the word "kölhözh" used, but the most common word is now "gezä" but these last two are always used to describe a farming commune.

A section of a gezä is called in Chinese "dàduǐ" (meaning a 'troop') which corresponds to the Uighur kant, perhaps something like a section of a farm/village community. There may be around 20 kant making up a typical gezä.

The smallest division of a "dàduǐ" is a "xiàōdǔ" (meaning a work 'team'); and the Uyghurs may use the word mahalla for this kind of section of a farming commune, but it is elsewhere used to mean a neighbourhood or suburb of a town or city.

Exercise 1
Change the following Regular Past Tense verbs into the correct Reported Past equivalents. For Example

Exercise 2
In dialogue 11:2 of lesson 11 you met the foreign student Jim. Now you are being asked by Abliz what you know about Jim. Since you did not know Jim before, you don't have any first-hand information about his past, you are dependent on what Jim tells you about himself.

You are now being asked to retell this information to Abliz, so you need to use the Past forms. Jim's story is summarized for you in the left-hand column. Now rewrite it in the right-hand column as if you were recounting the facts to Abliz, making the necessary changes as you go:

Lesson 19
Exercise 3
Fill in the correct form of the verb given in brackets (). Pay very close attention to which Past Tense is appropriate in the context.

Exercise 4
Translate the following story into Uighur, again using the Reported Past or the Regular Past, whichever you feel is appropriate.
My friend Sam and I graduated from college in Canada in 195. Then we were teachers in Toronto for one year. After that I came to China, and Sam went to Europe.

In Europe at first he travelled for two months. After that he studied German for one year. He lived in Bonn. Then in the summer of 1997 he came to Beijing to see me. We travelled in China for two months. He also came as far as Xinjiang. After that he went back to Canada. There he met his wife, Cathy. They got married three months ago, then Sam and his wife moved to Mexico.
We have just seen how the غان- form is employed as a verb indicating a more remote past action, or an action which took place at a less defined point of time in the past. However, the غان- form is a participle, i.e. it has inherent adjectival and nounlike qualities as well as the verbal qualities that we saw in the previous lesson.

In this lesson we will look at three other aspects of the غان- form:
1. functioning as an adjective
2. functioning as a noun
3. functioning as an adverb.

**Dialogue 20:1**

English explanation ...
Page 34 Lesson 20
Dialogue 20:2
Muhtar talks to Peter, a foreigner who has lived in Kashgar for about a year. Peter will soon return to Europe.

Muhtar: قُمّشقرده بَر بِلْ تُورَنَان چَمِتْ تُّلْلَك بِلْهُن سُؤْرُلْشَدُو. Peter
Peter: مُؤْخَتَار قُمّشقرده بَر بِلْ تُورَنَان چَمِتْ تُّلْلَك نَأْرُوْبِغَا قَائِمَاقِي. مُؤْخَتَار: قُمّشقرده تُوْنِنْب قَالْدِگَزِمُو؟ Peter
Peter: تُوْنِنْب قَالْدِم. لَبْکَن يُؤْلُتْور كَلْهُنْدَه قَيْینَلْفَانْدِم. مُؤْخَتَار: يُؤْلُتْور قَانْجُلُی وَاْقِتْ تُؤْرُدْگَزِر؟ Peter
Peter: يُؤْلُتْور بَر بِلْ تُؤْرُدْغُم. مُؤْخَتَار: كَپِين نَیْه قَلْسِرْذ؟ Peter

کبستنگان واقعیاً شالندی بیلمن یؤتون شنیغازنک هممه یپرینی سایاهنت قلسمه. شنیغاز کُورُوی بولفاندن کپین، سوؤبت نشتیافا بارمتن. دوئلتمیزگه یثکتهدو دوستلیرم بیلمن کوروشمیم. ثادنن خزیمیت تبیشم کپرد. خزیمته تایقاندن کپین توي قلسمه.

Vocabulary

<table>
<thead>
<tr>
<th>Yenji script</th>
<th>Meaning (grammatical part of speech)</th>
<th>Arabic script</th>
</tr>
</thead>
<tbody>
<tr>
<td>footnote</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Grammar

1. The form functioning as an adjective

A. **Formation**
   1) **English Explanation**

Adjectives describe nouns, and the form can also act as such. In that function it is placed directly in front of the noun it describes. First, look at some English equivalents of the Uighur use of (adjectival part of the sentence underlined):

The **old** book > The book **which is old**.

The **American** man > The man **who comes from America**

We see that adjectives can be single words (old, good, American, etc.) as well as whole relative clauses, i.e. clauses starting with the relative pronouns "who", "which", "that". The form plays a key role in the forming of equivalents of the English relative clauses. is the past participle. This means that in most contexts it refers to past events. Translated literally then, means "the having come person". Some more examples:

- The person who comes/is from America
- People who (have / had) rested
- Children who (have / had) studied English

The above phrases are not complete sentences but noun phrases. The adjectival form describes the noun. To complete the sentence we add a verb in any tense:

- The person who comes from America is now staying in Urumqi
- The person who gave me this book is Adil.

Apart from verbs, adjectives, nouns and personal names can also complete the sentence:

Where have the people who rested/ were resting gone?

The young people who studied/have studied English are teachers / will be teachers. (do teaching work).

English are teachers / will be teachers. (do teaching work).

The person who gave me this book is Adil.

Apart from verbs, adjectives, nouns and personal names can also complete the sentence:
 Were there many other tourists (people who travelled)?
I know the person who came yesterday.

The one who has made this food for us is Adila.

The one who has written this book is T’mur.

2. The نان form functioning as a noun.

The نان - form can also function as a noun. In the text you saw several examples of this. Most of the time when acting as a noun, the نان - form has a plural suffix attached to it. When translating to English, again the relative pronouns are used:

Those who/that came yesterday - تؤنگون کمکگنی کیشته تونویم.
Those who/that rested/had rested - دهم کالقالار.

We see that the the functions of نان - as an adjective and as a noun are closely related. Dropping the noun that نان - describes and adding the plural suffix to the نان - form gives the same meaning:

دهم کالقالار = دهم کالقالار کیشته.

3. The نان - form functioning as an adverbial.

The نان - form can also have adverbial function; i.e. it is part of a phrase which describes when and where an action takes place. As said before نان - primarily refers to the past, but as you will see from the English translations of the sentences, it may also refer to actions going on at present, especially in spoken Uighur. The wider context is often the key to deciding this.

(a) First some examples of time adverbials expressing when the action took place:

When he came I was not there.
When I was doing my homework, Adil came.
When Abliz was in America, he studied English.
When I studied Uighur, I got to know Mariam.

Lesson 20
(b) Then some examples where the 6\(t\) form is part of an adverbial of place, i.e. where the action takes place:

In the class where Adil studied there were very few Uighurs.

In the wagon I sat there were not too many people.

Notice, too, the more complex structure where the 6\(t\) form gives more information about the whereabouts of the subject of the sentence, "most of the people":

Most of the people in the wagon I sat in, went off the train in that place.

4. The difference between جاذ and تارقا

The verb جاذ

This is the passive form of the verb تارقا. We will return in more detail to passive verbs later, but notice the expression: "Most of the people"

- To see Beijing (felt)/was interesting to me.
- This thing seems very unusual to me.
**Exercise 1**

Put the following verb forms into the correct form (مَهَّل / مَقَ، غَنَان / غَنِ).  

Example:

<table>
<thead>
<tr>
<th>بَرَمَك</th>
<th>بَرَمَك</th>
<th>تَلَمَق</th>
<th>تَلَمَق</th>
<th>بَلَمَق</th>
<th>بَلَمَق</th>
<th>ضَمَنَك</th>
<th>ضَمَنَك</th>
<th>سَلَمَك</th>
<th>سَلَمَك</th>
<th>بَقَامَك</th>
<th>بَقَامَك</th>
<th>ثَلَامَك</th>
<th>ثَلَامَك</th>
<th>كَلَامَك</th>
<th>كَلَامَك</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَيَملَق</td>
<td>تَيَملَق</td>
<td>يَتَلَمَق</td>
<td>يَتَلَمَق</td>
<td>يَبَلَمَق</td>
<td>يَبَلَمَق</td>
<td>يَضَمَنَك</td>
<td>يَضَمَنَك</td>
<td>يَسَلَمَك</td>
<td>يَسَلَمَك</td>
<td>يَبَقَامَك</td>
<td>يَبَقَامَك</td>
<td>يَثَلَامَك</td>
<td>يَثَلَامَك</td>
<td>يَكَلَامَك</td>
<td>يَكَلَامَك</td>
</tr>
</tbody>
</table>

Lesson 20  

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Exercise 2

Below are ten sentences, all containing a verb + an object. After each sentence is a short phrase. Change that verb + object into the object of a new sentence and then incorporate the phrase in the parentheses into the new sentence. This phrase functions as a comment on this object. Put the verbs in the parentheses into the present-future, the present continuous, the simple past tense or the form. Note that you might have to add a case marker in some sentences.

Example:

\[\text{Example:}\\\]
\[
\text{Menn ñuntour bæ kœntœnù kœrœmæk (yaxhœ kœrœmæk).}\\
\text{Menn ñuntour kœrœmæk bæ kœntœnù yaxhœ kœrœmæk.}\\
\text{New sentence}\\
\]

1. ñou ñøntœgœn jœhæntœnù sœmœntœlœdœ (nœghœmæk bœrmæk);

2. Menn jœshœtœ tœmœq tœntœmœ (bællœrmœ yaxhœ kœrœmæk);

3. sœdœkœgœr mœgœr gœlœmœ sœmœntœp bœrdœi (yaxhœ kœrœmæk);

4. sœz ñøntœgœn hœmœtœ hœnkœhœ pœzœdrœgœz (nœqœœgœjœlœr hœærœ tœqœœmœq)

5. sœz ñøntœgœn mœgœr pœlœ bœrdœgœz (mœnœ xœœlœlmœxœ);

6. ñøntœgœn mœœntœlœmœn bœzœgœ nœkœœ gœœtœ sœœntœ dœœrœœ œœrœœi (nœnœ`i`hœ yaxhœ)

7. tœshœœmœlœmœsœlœk;

8. dœœuœtœœ rœœmœœ dœœrœœ œœrœœi (hœærœ nœnœ`jœœ bœlœœqœq);

9. mœnœ bœœ kœœtœntœnù tœqœœdœmœ (bœlœœtœntœnù kœœrœmœk);

10. tœœhœœmœœ kœœnœœ hœœmœœœ lœœmœœ kœœœmœœ nœœœtœnœœ tœœœmœœlœœ; (nœœkœœkœœ yœœlœœdœœ bœœœtœntœnù kœœœtœntœnù)

Exercise 3

This exercise is similar to the previous one, but whereas the element you were asked to rewrite was most often the object on the sentence and therefore received the \(\text{-ni} -\) suffix, in this exercise the element you are asked to rewrite needs other case suffixes \(\text{-da, -da,} -\) in
order to be complete. Example:

New sentence

Exercise 4
In the sentences below the form is an adjective. Make it a noun and make the necessary changes in the sentence. Example:

Change to

Exercise 5
Translate the following time expressions into Uighur and put the verb in the brackets into the simple past tense. Example:

Change to
In four lessons we have studied the -پ form. Now we will turn to the suffix -کمن which is used in a variety of contexts. In this lesson we will see how the -کمن form is used when functioning as a verb. As such it forms a distinct past tense form, sometimes together with, sometimes without the past tense of the near-equivalent of the English "to be", کمن. Generally this past tense denotes an event further in the past than the regular Indefinite Past tense (that we studied in lesson 11). It is similar to the Past Perfect "had been".

**Dialogue 21:1**

English explanation.

**Uyghur**

دوئور: نجات, گاغلشیجی سیز قارامایفا بارغانەکەنیست؟

سەجات: هەیە، 84-وێلی بەرەنیی قەئەم قارامایفا بارغانەم.

دوئور: توو واققەتا سیز توي قەڵەبائەنەکەم؟

سەجات: هەیە، تەی قەڵەبائەم. لەبەک دەیەم بەلەست ھەوەشەک دەیەم بەلەست بارگەم. بەب

بارگەنەدەکەیی قەلەبائەیەک لەمیستەیەک تەوەڵاشەوەتۆک بەلەو 2-

تووەتۆک بەرەنیی قەڵەبائەوەکەیی. تەوەڵەمەر شۆ ھەکتەیەکی تاشخانەدا بێکەندەوە.

دوئور: باقاتا یەکەکەی تەوەڵەبائەنەکەم؟

سەجات: بەیەوە، یەکەکەی بەرەنییەکەی تەوەڵەبائەوە.

دوئور: ھەوەشەکەی تەوەڵەبائەوە؟

سەجات: بەیەوە، ھەوەشەکەی تەوەڵەبائەوە.

دوئور: چۆڵەیەکەی قەلەبائەیی قارەیی جارلەیی قانیەنیکەی؟

سەجات: 500 کەڵەمەری.

دوئور: یول ڤاندا؟

سەجات: خەیەکەی یاخشە.

دوئور: یول سێرەم کەڵەسەن تەوەیەدۆ?

سەجات: تەوەیەدۆ. سێرەم کەڵەکەی بەرەپ بەقەڵەبائەنەکەم?

دوئور: بەرەسەفان.
Dialogue 21:2

English explanation.

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Dialogue 21:3

(Can I borrow your bicycle?)

Rukia: ۋىلدىسىئىشىزىنى تىلبى تۆرسەن بىلەدى؟
Zahedm: بولدى، قۇرىدى تۆرىدى.

Rukia goes out in the yard to get the bicycle, but she can’t find it, and comes back in:

Rukia: ۋىلدىسىئىشىزىنى تىلبى تۆرسەن بىلەدى؟
Zahedm: بولدى. قۇرىدى تۆرىدى.

Rukia: تۇرسۇن بىزنىدىن بىلىدىرى بىلىدىرى؟
Zahedm: مەنمە نەتەخۋارى. تۇرسۇن تۇرىدىرى.

English explanation.

Rukia waits another half hour, but Tursun is still not back with the bike:

Rukia: تۇرسۇن تۇرىدىرى؟
Zahedm: كىم بەلدىرى؟ بەزىدى تۇرسۇن بەك کەچ بەلدىرى.

English explanation.

Lesson 21
## Vocabulary

<table>
<thead>
<tr>
<th>Yenги script vocab.</th>
<th>Meaning (grammatical part of speech)</th>
<th>Arabic script</th>
</tr>
</thead>
</table>

footnote

## Grammar

1. The **-خان** form functioning as a verb

A. **Formation**
1) **English Explanation**

The **-خان** form is what we call a participle. As we will see more of in the next lesson, the participle combines the features of the noun, the adjective, as well as the verb. When functioning as a verb, however, the **-خان** form by itself functions as a tense.

A. **Formation**
1) **English Explanation**

The **-خان** suffix (and its variants) is attached directly to the verb stem of the **-خان** form:

<table>
<thead>
<tr>
<th>BACK VOWEL IN THE STEM</th>
<th>FRONT VOWEL IN THE STEM</th>
</tr>
</thead>
<tbody>
<tr>
<td>بارمامق</td>
<td>تسکمک</td>
</tr>
<tr>
<td>تأقلماق</td>
<td>تسکمک</td>
</tr>
<tr>
<td>باقمق</td>
<td>تسکمک</td>
</tr>
<tr>
<td>یبیتمق</td>
<td>تسکمک</td>
</tr>
<tr>
<td>قوروماق</td>
<td>تسکمک</td>
</tr>
</tbody>
</table>

Note that when the verb stem ends on the voiced consonants غ and ش, these become unvoiced in spoken Uighur when the **-خان** suffix is added. This unvoicing of the stem-consonant is only partly reflected in writing in that the stem-consonant remains unchanged, but the unvoiced variants of the **-خان** suffix are attached to the stem to signal that it is unvoiced:

<table>
<thead>
<tr>
<th>WRITTEN</th>
<th>SPOKEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>تسکمک</td>
<td>(to hit)</td>
</tr>
<tr>
<td>چیسکمک</td>
<td>(to tie)</td>
</tr>
<tr>
<td>یاقمق</td>
<td>(fall [rain])</td>
</tr>
<tr>
<td>تؤقوماق</td>
<td>(give birth)</td>
</tr>
</tbody>
</table>

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Lesson 21
B. **Usage**

1) **English Explanation**

When functioning as a verb the غان form indicates a past event. As a learner of Uighur you will find that the contexts in which this form is used can be practically identical to those in which the simple past is used. However, the following points will give you a general idea of the main difference between the two past tenses.

1. Sometimes the غان form indicates a more vague point of time in the past than the simple past tense. When used like that, it can be translated into English using the present perfect tense, "have done/have been/etc." We see that there is no adverb of time (yesterday, last year, etc.) in the sentences, which makes the sentence less specific as to when the action took place or not:

   - Have you been to Kashgar?
   - I have not been to America.
   - Have you studied English?
   - He has never eaten kabab.
   - I have not seen that movie.
   - I have been to Urumqi once.

2. The غان form generally indicates a more distant past event than the simple past.

Comparing it to the simple past tense, on many occasions it would be appropriate to call the simple past (غان) a near past tense, whereas (غان) could be called a remote, or unspecified past tense. Some examples of this:

   - My father has been to many countries.
   - Adil grew up in Urumqi.
   - Did Amina work in Kashgar before?
   - Yes, she worked here for ten years.

3. When using the simple past tense, the purpose of the action is emphasized more.

Compare the sentences:

   a) تۆرۈمچىكە باردەسەزمۇ؟
   b) تۆرۈمچىكە بارغانمۇ؟

As said in point 1 and 2, the time aspect may be different in these two sentences. However, in Lesson 21...
certain contexts, the difference is not one of time, but of purpose. In sentence a) using there is more emphasis on the purpose for going. An underlying thought is "Did you go to Urumqi to (look for that thing/him/ do that business) (like you said you would)?". As for بارده, however, the question is simply whether or not the person has been to Urumqi.

(4) As you saw when you studied the difference between the simple past and the past hearsay Uighurs always make a fine distinction between events that they have seen and events that have told them by others. The - form can also be a device which the speaker uses to distance himself from what he talks about or to show that he himself has not witnessed that action or event. Two examples:

\[
\begin{align*}
\text{A} &: \text{بۇ ختمنى كم پازدي؟ / بارگان؟} \\
\text{B} &: \text{سگلتم پازدی / سگلتم بارگان.}
\end{align*}
\]

Person A can use either past tense form, but if B uses پازدي in his answer that would indicate that he has seen his sister write the letter. Using بارگان means that he has most likely received the letter from his sister. He has not actually seen her write it.

The - form is often used when the verb is in the passive. We will return to the passive in more detail later. For now one example will suffice, and again the difference between the simple past and the - form is that the former indicates that the speaker has seen the event happen, whereas the - form does not:

\[
\begin{align*}
\text{Adil was born in 1960.} & - \text{تاددل 60-پیلی پۇغۇلغان.} \\
\text{Adil was born in 1960.} & - \text{تاددل 60-پیلی پۇغۇلغان.}
\end{align*}
\]

Adil’s friend, wife or other person about the same age as or younger than Adil would use تۇغۇلغان as they were not present at his birth. Adil’s mother, however, would most likely use تۇغۇلغان. Used like this, the - form resembles the - form, and we may scale the verb forms from (a) (most reliable information) to (c) (least reliable information):

\[
\begin{align*}
\text{(a) } & \text{تامانى پاسىدۇ / بارگان} \\
\text{(b) } & \text{سگلتم پازدی / سگلتم بارگان} \\
\text{(c) } & \text{بۇ ختمنى كم پازدي؟ / بارگان؟}
\end{align*}
\]
The person using یندلی is most likely a person the same age as Sidik, and he might have worked together with Sidik. The person using یندلکگن shows that he has most likely not been Sidik’s colleague. یندلی carries the same distance. Using یندلی the speaker guarantees more that what he says is true.

2. The past marker یندلی

یندلی functions as a marker of past time of Stative (verbless) sentences, (see lesson 3) eg. sentences with بار and and یوق. Notice though that بار and and یوق can be dropped, and the sentences can be negated with مس. Compare:

She is a nurse. - تو سستیرا.
She is not a nurse. - تو نسستیرا.
She was a nurse. - تو سستیرا (بیان).
She is in the yard. - تو قورودا (بار). 
She was in the yard. - تو قورودا (بار).
That man is good. - تو کلامی پاکشی.
That man was good. - تو کلامی پاکشی (بیان).

He was a good man. But he died last year.

One example from lesson dialogue 13:1:

یاقویجان: بو خیزمهتی نصققا داواشتوئر؟
جمه: شتاره تنکه پاکشی مس. ماتششمو تؤوئن ندی.

Yakupjan: Why didn’t you continue in that job?
Jim: (Because) the conditions weren’t very good, and the salary was low.

یندلی receives personal markers just like past tense verbs:

I was a nurse.
You were a nurse.
You were a nurse.

Lesson 21
He was a nurse.

We were nurses.

You were nurses.

They were nurses.

In spoken Uighur is merged with the word preceding it, and in certain environments is quite reduced:

<table>
<thead>
<tr>
<th>SPOKEN</th>
<th>WRITTEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>تۇستېرە گەدى</td>
<td>تۇستەرە گەدى</td>
</tr>
<tr>
<td>تۇستەرە گەدى</td>
<td>تۇستەرە گەدى</td>
</tr>
<tr>
<td>تۇستەرە گەدى</td>
<td>تۇستەرە گەدى</td>
</tr>
<tr>
<td>تۇستەرە گەدى</td>
<td>تۇستەرە گەدى</td>
</tr>
</tbody>
</table>

3. The combination گەدى and گەنى

A. **Formation**

1) **English Explanation**

As opposed to when گەدى is used after nouns, adjectives and گەنى، it is merged with the form in writing. Note that گەدى changes to گەنى in spoken Uighur:

<table>
<thead>
<tr>
<th>WRITTEN FORMS</th>
<th>SPOKEN FORMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>PLURAL</td>
</tr>
<tr>
<td>بارغانتەۋەق</td>
<td>بارغانتەۋەق</td>
</tr>
<tr>
<td>بارغانتەۋەق</td>
<td>بارغانتەۋەق</td>
</tr>
<tr>
<td>بارغانتەۋەق</td>
<td>بارغانتەۋەق</td>
</tr>
</tbody>
</table>

The negative and interrogative forms are listed below. Note that the interrogative form can be made in two ways:

1. بەر گەنى گەدى چەدى مۆ ەمەندەۋەق ؟
Be especially aware that when \( \text{سُنِّ} \) is merged with \( \text{مُؤَذَّن} \) (2 above) it becomes which resembles the negative form of the simple past, e.g. 

### NEGATIVE FORM

<table>
<thead>
<tr>
<th>سُنِّ + مُؤَذَّن</th>
<th>مُؤَذَّن سُنِّ؟</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُؤَذَّن سُنِّ</td>
<td>مُؤَذَّن سُنِّ؟</td>
</tr>
</tbody>
</table>

### INTERROGATIVE FORM

<table>
<thead>
<tr>
<th>سُنِّ + مُؤَذَّن</th>
<th>مُؤَذَّن سُنِّ؟</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُؤَذَّن سُنِّ</td>
<td>مُؤَذَّن سُنِّ؟</td>
</tr>
</tbody>
</table>

#### B. Usage

1) **English Explanation**

As said under point 1, \( \text{سُنِّ} \) is a participle and as such shares verb-like and adjective-like qualities. When the past marker \( \text{مُؤَذَّن} \) is added to the \( \text{سُنِّ} \) form it loses its dual qualities and functions as a verb. Meaningwise it is identical to the \( \text{سُنِّ} \) form in some contexts, but it also has its specific uses where \( \text{مُؤَذَّن} \) would not be appropriate. Have in mind that in order to grasp the context in which \( \text{مُؤَذَّن} \) is used, you need to have in mind and be aware of the larger context in which the verb form occurs. In that respect the example sentences below may not give the full overview of the situation in which the \( \text{سُنِّ} \) is used.

1) **Like \( \text{سُنِّ} \) by itself, \( \text{سُنِّ} \) denotes a more distant past than the simple past tense.

- They have their own house. They bought (their) house in the fifties.
- I went to Karamay in 84 for the first time.
- In 86 I went to Karamay again with my whole family.

We stayed in a house given by the Pedagogical (Teaching) Institute.

The term "distant past" must be understood relatively and not too literally. Sometimes is used about actions that took place as recently as yesterday. It all depends on
which point of time the speaker relates and compares the past event to.

(2) - carries with it a degree of incompleteness. I.e., the hearer expects more information to follow after a - form. This information does not have to occur within the same sentence, but is definitely expected in the discourse. Look again at two excerpts from dialogue 18.1 that clarify this point:

- At that time I taught music classes to an art class. My wife taught dance classes.

So/then/After that we finally came back to Ili in 89.

Through most of the monologue the speaker uses the - form, as this is a distant past event. However, when he gives the last piece of information about their stay in Karamay, he uses the simple past tense: . This indicates that the last item of information about his life in Karamay has been given. The speaker also uses the simple past tense in the very last sentence of his story, thereby indicating that this is the end. If he had said , the hearer would assume that there was more to the story.

(3) The - form can in some contexts also be used to express a durative action that goes on at the time of a second punctual action in a sentence like this:

- When we were sitting in Sidik's home, Abliz suddenly came.

- When we were sitting in the car/bus, the sky suddenly cleared up, and it stopped snowing.

- When I was standing at the (bus) stop waiting for the bus, suddenly a strong wind
In the next chapter we will look at another way of expressing durative "background" action that goes on at the time of some punctual action.

(4) As said above there are certain contexts where گاندی and غاندی are seldom used interchangeably. One example is when گان indicates a vague point of time in the past, and where there is no adverb of time in the sentence. As said above, in such contexts the گان- form is close to the English present perfect tense.

\[
\begin{align*}
\text{Have you been to Kashgar?} & \quad \text{سز قرشمکه بارگانمی؟} \\
& \quad \text{بازگانه مه یاره؟} \\
\text{I have not been to America.} & \quad \text{مین گامبرکنم بارمگانمی.} \\
& \quad \text{بیاجبافم بیاجبافتام.} \\
\text{He has never had kabab.} & \quad \text{گو کاکلی بیاجبافتام.} \\
& \quad \text{بیاجبافم بیاجبافتام.}
\end{align*}
\]

Also, the گان- form is often used when the verb is in the passive.

\[
\text{(seldom) Adil was born in 1960.} \\
\text{(seldom) نادیل 60-یلی تؤگولفتام.}
\]

In general, however, there is little or no difference between گاندی and غاندی. Any of the two can in many contexts be used interchangeably. So the following sentences could be used with both forms:

\[
\begin{align*}
\text{My father has been to many} & \quad \text{دام دخیل دوست مه بارگامی.} \\
& \quad \text{بازگانمی.} \\
\text{Adil grew up in Ili.} & \quad \text{گامش تؤگولفتاد چوای بولفانمی.} \\
& \quad \text{بولفانمی.} \\
\text{Did Amina work in} & \quad \text{نمینه بیژرتن قرشمکه نئشکانمی؟} \\
\text{Kashgar} & \quad \text{یکتکمکه نئشکانمی؟} \\
\text{before?} & \quad \text{کو تکمکه نئشکانمی؟} \\
\text{Yes, she} & \quad \text{هههه بیژرتن تون پیل قرشمکه نئشکانمی.} \\
\text{worked here for} & \quad \text{یکتکمکه نئشکانمی.}
\end{align*}
\]
(5) Finally, notice that when ندید - is joined to verbs, it is written as one verb. When occurring with adjectives，که مین، and يک مین، it is written as a separate word:

- ندیده‌باناندی.
- ندیده‌بان/یک مین.
- ندیده‌بان، یکم مین.

4. The word شکن

شکن is used in a variety of contexts, connected directly to verbs, or to adjectives. It often indicates (1) surprise on behalf of the speaker, as in this sentence:

"Nijat, I've heard that you have been to Karamay! (Is that the case?)"

or (2) some feelings or opinions on behalf of the speaker:

شکن will be treated in more detail in lesson 30.

Exercise 1
Change the simple tense verb forms into the غان - غاندی - forms. Example:

<table>
<thead>
<tr>
<th>بارمدوم</th>
<th>بارمغاندیم</th>
</tr>
</thead>
<tbody>
<tr>
<td>کلاهم</td>
<td>کلاهمدوم</td>
</tr>
<tr>
<td>نتوانستم</td>
<td>نتوانستمود</td>
</tr>
<tr>
<td>نبودستم</td>
<td>نبودستمود</td>
</tr>
<tr>
<td>نبودستم</td>
<td>نبودستمود</td>
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<tr>
<td>نبودستم</td>
<td>نبودستمود</td>
</tr>
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<td>نبودستم</td>
<td>نبودستمود</td>
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<tr>
<td>نبودستم</td>
<td>نبودستمود</td>
</tr>
<tr>
<td>نبودستم</td>
<td>نبودستمود</td>
</tr>
<tr>
<td>نبودستم</td>
<td>نبودستمود</td>
</tr>
<tr>
<td>نبودستم</td>
<td>نبودستمود</td>
</tr>
</tbody>
</table>

page 53 Lesson 2
Exercise 2
Change the simple and habitual past verb tenses into \( \text{-ганды} \) or \( \text{كامل} \) forms where you think it is appropriate. You can also make changes where the simple past tense is not necessarily wrong, but where you think the two other forms might be even more appropriate.

Exercise 3
Translate the following sentences and conversations into Uighur.

a. He has studied in Beijing.

b. "When did you come to Lili?"
   "I came yesterday."

c. "Where do you come from?"
   "I come from Germany."

d. He has lived in many countries.

e. "Have you ever been to Kashgar?"
   "No, I have never been (there)."

   First I stayed two weeks in London, then I visited a friend in Manchester. After that I studied English for one year in Oxford. In June of 1986 I came back home.
In the previous lesson we learnt how the **- لام** Past Participle occurs in adjectival, adverbial, as well as nominal structures. In most of the cases it contained an element of the past, e.g.:

```
The man who came/has come/had come — كمگنن تادم — When he came — تام کمگننده
```

Not unexpectedly, a suffix with such a rich variety of usages is not limited to events in the past. If certain elements are added in front of the **- لام** suffix, the notion of past time can be changed.

Two elements can be added in front of **- لام** to form a Present Participle, and a Future Participle:

1) The familiar continuous aspect (كِفْرُ: دمُأَت — موْؤَات).

Like in the present continuous tense, **- سْوَاتْنَ — مُؤْاتْنَ** refers to a present, ongoing action “doing”

2) An element similar to **- شَدِيدٌ** before **- لام** forms **- سْوَاتْنَ — مُؤْاتْنَ**

It generally points to either a future or a time-unspecific (permanent) event “to be done”

Just like the **- لام** form, the **- سْوَاتْنَ** and **- مُؤْاتْنَ** forms can function as

**a) subjects:**

```
I don’t know those **that are coming**, — يَايَقْتا كِفْرُ: دمُأَتْنَ — موْؤَاتْنَمَنِنَ — there.
```

```
I know those **that are coming**, — كِفْرُ: دمُأَتْنَ — موْؤَاتْنَمَنِنَ — tomorrow.
```

**b) part of adverbials:**

```
While eating the food... — تاَماَقُتي يُؤْئِلْتْنَا... —
```

```
When he comes... — كِفْرُ: دمُأَتْنَ — موْؤَاتْنَا...
```

**DIALOGUE 22:1**

Iminjan bakes "nan" in a nanshop next to the biggest bus station in Urumqi. Peter stops to...
talk to him.

Lesson 22
DIALOGUE 22:2

Parhat has invited the foreigner Peter to take part in a wedding. The bridegroom, Dilshat, works in the medical school, so the wedding takes part in the restaurant at the school.
بولغان بالا، تمبی مکتیه تسیلیئود، شوگا توه تمبی مکتیئک
گیشتخندی بولوانتیدو.

پهرهئا: تاماما چاکه مسی؟
روب: رهیمیه، چکمیهم.

پهرهئا: سرب سر کهی قیراققو، تامامی چکمه، هاروقدو چکمه، سلمر چمت
تاملکیل ار هریق چکشینی بدلسلمرغو.
روب: چم تامامی چکمه، هاراق چکشینه باد کاماراق، لبخن تاماما
چکمه چکشینه، بدلین بدلنا کوئونوانتیدو، هاراق چکشینه چاکلکه
چی، لبخن چکمه چکشینه چینه، چکمه چکشینه کوئیینچیه هورمنه
قلدلو. تویغرب یاشلیردا هاراق چکشینه کورلایدن ماما کاماراق.

پهرهئا: تویرا، تویفرولا درا شهیلی شنیجاکا هاراق چکمه چکشینه.
روب: سلمر موئونمان، قوران سلسری هاراقتین چکلکگن، چکمه چکشینه
یمه خلی بار. پو قانداق بولغان چی؟

پهرهئا: تویفرولا داسیمینی کامه، یاق گوکون، تویون-تامامی کاماراق، خوی-جافچین مسللی. شوگا تویفرولا یاشلیری کاماراق هاراق چکش چاکچیلق
توئ گوک ولین یاسی خوش یقلدلو، بدنگنر هاراق چاکچیلق گوک ولین
خایجلیق چو بیم-بتدشلیتنی یوقنتیدو.

روب: قوناخا موریگنی چکلی.

پهرهئا: یاهشی، هاریز تاسا توییاکوس.
روب: مهن تاسا تویناشتنی یاققنت بلسیمین.

پهرهئا: نشتمیه، چم تاملکیل کيتی یئنگنی بدلبلدمو.
روب: یاق، تویشماریتی، تاسا تویناشتنی بلسیمی چکشینه چینه.

پهرهئا: قوناخا دنییان ووه تاییلی تاسا توینوانتیدو.
روب: تایلیشک یئنگ نیمه؟

پهرهئا: کئیتی یایلی.
روب: نیمه کیش یقلدلو؟

پهرهئا: تویفرولا چکشینه چینه.
روب: چکلکگ نیو؟ تویکوله چکشینه کومه تشکی بورتی قانداق؟

Lesson 22
Lesson 22

VOCABULARY
GRAMMAR

1. - functioning as an adjective

A. Formation.

Using the formation of the present-future tense as the basis, the addition of the - form is quite easy. The linking elements that we find when forming that tense are the same as those occurring with - . The vowel changes in the verb stem are also the same. Look at the following chart:

Verb stems ending on a consonant:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>to go</td>
<td>باردو</td>
<td>to go</td>
</tr>
<tr>
<td>to give</td>
<td>باردو</td>
<td>to give</td>
</tr>
<tr>
<td>to tell</td>
<td>باردو</td>
<td>to tell</td>
</tr>
<tr>
<td>to believe</td>
<td>نشندو</td>
<td>to believe</td>
</tr>
<tr>
<td>to hit</td>
<td>نشندو</td>
<td>to hit</td>
</tr>
<tr>
<td>to see</td>
<td>نشندو</td>
<td>to see</td>
</tr>
</tbody>
</table>

Verb stems ending on a vowel:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>to make</td>
<td>ياسايدو</td>
<td>to make</td>
</tr>
<tr>
<td>to float</td>
<td>لميلهيدو</td>
<td>to float</td>
</tr>
<tr>
<td>to search</td>
<td>نزديدو</td>
<td>to search</td>
</tr>
<tr>
<td>to dig</td>
<td>كوليدو</td>
<td>to dig</td>
</tr>
</tbody>
</table>

B. Usage.

- functions similarly to - , which you studied in the previous lesson, except that - points to 1) a future event or 2) what we may call a time-unspecific event. As was the case with - , when translated into English we often use the relative pronouns "that", "who" and "which".

(1) Some examples of the future. In these two examples - is the only acceptable form:

The people that are coming tomorrow -
In your opinion, what kind of people travel by bus?

There are many fruitsellers here. - میوه سالنگلار کوب - میوه سالنگلار کوب

Are those studying in this class Uighurs?

Since the state or condition is underlined here, using لوقوفیدیفانلار does not imply future. The sentence can be uttered even while the students are physically present in the classroom, studying, or it may be said about a class whose students are generally studying in the class.

The fact that دسافان - can be less time-specific and emphasizing a quality or condition can be seen from the following example from the text, where بئریون indicates that the action took place in the past, but where دسافان - still is appropriate as بئریون specifies at which time the action was taking place. In other words, دسافان - signals a state, condition or action that was true or took place at the time indicated by the time adverbial بئریون - بئریون قمشچیگه باردشافان تادهملر جمع کندی. - بئریون قمشچیگه باردشافان تادهملر جمع کندی.

Before there were many people going to Kashgar.

(3) One way of distinguishing whether the دسافان - refers to a clearly future action or to a habitual one is to add a plural suffix to the time adverbial, thereby indicating that the action occurs several times

- نامول کئریومچیده تئریدشافان واقتنا ظوقمت قلدودو - نامول کئریومچیده تئریدشافان واقتنا ظوقمت قلدودو

Adil will do business when he stays in Urumqi (this time). (The sentence may also indicate page 61.)
habitual action, but outside of context, it has a future meaning.)

Every time Adil stays in Urumqi, he does business. (The emphasis is clearly on the habitual aspect.)

**NB!** We have earlier seen that ـت can function as a time adverbial with the ـت suffix attached directly to the ـت form. But when ـت is used in a similar position a noun (بضائع كوده چاغدا ـت) must follow it. It cannot have the ـت suffix directly attached to it:

When Adil came to U., he was ـت کولنده گلاه بهبپی ـتیپتو. ـت very tired.

The day (you, he) goes to America we will say goodbye to you/him.

Notice that the noun following ـت must have a possessive suffix corresponding in person to the subject:

When I go to the bakery, the whole city is quiet.

If the subject changes, the personal marker suffix attached to the word ـت also changes:

When you go to the bakery ـت باربیدان ـت باربیدان ـت ـتیپتو
When he/she goes to the bakery ـت باربیدان ـت باربیدان ـت ـتیپتو
When we go to the bakery ـت باربیدان ـت باربیدان ـت ـتیپتو
When you (plural) go to the bakery ـت باربیدان ـت باربیدان ـت ـتیپتو

2. ـت functioning as a noun.

As a noun ـت functions in the same way as ـت. Very often the plural suffix ـت is added:

Those going to Kashgar ـت باربیدان ـت
Those that study in the literature department ـت ـت باربیدان ـت ـت

Lesson 22
2. **Future Participles** with Past Tense of for Decisions

The construction -دیال بولبدی (دلبان بولبدی) denotes an action that has in most cases still not taken place, but the subject has decided to take action, so there is a high degree of certainty that the action will come about. In some contexts its English near-equivalent is "has decided to".

Before each example, the context needs to be explained:

1) Your friend knows that your parents might come to visit you, so when you have read the letter you just got from your parents, he asks:

قانداق؟ گارا-تانگر کپچان بولبدو؟

How is it? Are your parents coming? / Have they decided to come?

They are no longer coming. / They've decided not to come.

کلمه-دلبان بولبدی.

2) Halmurat was going to teach you Uighur this year, but he has moved to another work unit and Sidik is going to teach you instead, but has not yet started. So you could say about the situation:

- تعسیل خالمروت ماما دارس بیرمکچی ئیدی، لبکین ئو باشقا کئداریکه یوتکبندی کئنتی. شەوەکە هابزە ماما سەبدی دارس بیردیشان بولبدی.

A guest is going to come to our home, and he is going to stay for a long time, so -دلبان is used:

- ئو-بییسیره بەر مەهمان کپچی، ئەچ وەئات توردیشان بولبدی.

Mwen دارس گارنیبمالدیشان بولبدو.م

ئووکات. سئینی ئاوەرە قوندلبان بولبدو. بە چەمادانی کوئوشوپ بەرەسکەن.

Excuse me, boy, may I trouble you. Would you to help me carry this suitcase?

3. - functioning as an adjective.

A. **Formation.**

With the formation of the present continuous tense as a basis, the -تت suffix follows directly after the -تت and (like -تت there is no 3rd person suffix.

**Verb stems ending on a consonant:**

<table>
<thead>
<tr>
<th>Form</th>
<th>Present continuous tense</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>دئاغان</td>
<td>بەر-دئاغان</td>
<td>ڕەبارمەک</td>
</tr>
<tr>
<td>بەر-دئاغان</td>
<td>دئاغان</td>
<td>بەر-دئاغان</td>
</tr>
</tbody>
</table>

Page 63
Verb stems ending on a vowel:

- **Form**: يُهاَوَّئِقَانُ
- **Present continuous**:
  - يُهاَوَّئِقَانُ
  - لُهُمِّهَاوَّئِقَانُ
  - مُزِدَهَاوَّئِقَانُ
  - كُولاَوَّئِقَانُ
- **Infinitive**:
  - يُهاَوَّئِقَانُ
  - لُهُمِّهَاوَّئِقَانُ
  - مُزِدَهَاوَّئِقَانُ
  - كُولاَوَّئِقَانُ

The number of foreigners (that are) going to Altay is increasing month by month.

There are lots of people coming on the road now.

4. **functioning as a noun.**

- The plural suffix is often added to دِفَان - when it functions as a noun in the sentence:

  - تَالَايْفَا مِبْكَوْئِقَانُ نَأْدِسُ ثَلَالَمْ كُلِّيْفَا كُوْمَيْهَاوَّئِقَانُ.

  - The number of people that are going to Altay is increasing from month to month.

  - هَازِرُ يُوْلِدَا كُبْلُوْئِقَانُ نَأْدِسُ بِهَا جَيْقَ.

  - There are lots (of people) coming on the road now.

  - يُوْلِدَا كُبْلُوْئِقَانُ نَأْدِسُ بِهَا جَيْقَ.

  - There is enough nan for those that are coming.

5. **functioning as an adverbial.**

Like دِفَان - can have the suffixes دِفَان / دِفَان attached to it. As such it functions as a...
time adverbial emphasizing an ongoing action. E.g.:

When giving a lecture
- دروس بیروت‌افغاندا

When my children are / were playing
- بالسربنم یویناوتاقنادا

Notice that the verb in the sentence following this time adverbial can be in the past as well as in the present-future tense. The time adverbial only emphasizes that some action is or was going on at the time when the second action takes or took place:

When my children were playing they got
- بالسربنم یویناوتاقنادا سوقوشون قافلید. 
into a fight.

Or:

When my children are playing,
- بالسربنم یویناوتاقنادا دائم سوقوشون قافلید.
they always get into a fight.

To sum up, then، غان - وئاقناد - can both receive the suffix, but 
requires a noun after it:

(a) دروس بیروت‌افغاندا چارچای کبستم.
(b) دروس بیروت‌افغاندا چارچای کبستم.
(c) دروس بیروت‌افغان واقعشدا چارچای کبستم.

As for the difference of meaning between them, sentence (a) emphasizes that the person becomes tired after class, although it may start during class. Sentence (b) more strongly emphasizes that the person gets tired during class, whereas (c) says the person gets tired when class starts.

6. The phrase

This phrase is very useful when you want to ask the meaning of unfamiliar words. سوژ can also be used instead of کم. Or you can also insert ندرسه if you want to know the meaning or usage of a concrete thing:

What does the word "ناتختا" mean?
- تختا ناتختا سؤزنه مانستی نسیمه؟

What kind of thing is a "ناتختا"?
- چه چیزی از ناتختا نشان می‌ده؟

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7. The phrase ناسا - X

The root of the word is نان، meaning "side". When being an adverb of place, نان means "beside". When used like that, the word preceding it has the possessive suffix دی - attached to it. A synonym is:

- At my side / Next to me - پیشی / قبضمدا
- At your side / Next to you - خزانمکانی پیشی / قبضمدا
- Beside the bakery - ناولهیبانک قبضمدا / قبضمدا

نان can also function as an adjective when the suffix دی - is attached to it, i.e. it describes a noun:

- The person next to me - پاسما / قبضمدا کشی
- The bakery next to us - پاسما / قبضمدا ناولهیبانک

8. The words ناسا and تفریح

Both words mean "dance", but ناسا denotes modern dance, and تفریح is used about traditional Uighur dance.

9. The words نجار قلمیش and وقوقلمیش

Both words can mean "to do business", but whereas نجار قلمیش is restricted to selling and buying, وقوقلمیش has a much wider meaning. It basically means "to make an income", "make money", and as such it includes trades or professions like being a blacksmith, carpenter, etc.:

- نبنا ندیدن قلمیش؟
  - A: نه

- نبنا وقوقلمیش؟
  - A: نه

- ماکازنینی کیچیبوکلمیش.1 کوپیگچه قلمیش، مال قوی. بقوقلمیش.
  - B: چیز

Even تفریح قلمیش (stealing) and وقوقلمیش قلمیش (robbing) can be considered.

Lesson 22
10. The derivational suffixes جملة / جمل. 

There are two possible derivations made from e.g. a word like جذب. Adding جذب describes a person doing some trade or business. Adding جملة makes it a noun describing the profession. It can be hard at times to see any significant difference between جذب and جملة. But, the range of the latter is wider. It describes the whole activity of selling and buying, whereas جذب is used in specific contexts referring to the specific business of somebody:

- business, trade - تجار - تجار
- merchant, businessman, trader - تجار - تجار
- trade, business - تجارة / تجار - تجار
- businessman, merchant - تجارة / تجار - تجار

A synonymous word is سودا or سودا قلش = do business, do trade. The person is called a سودا or سودا قلش = businessman, merchant, and سودا قلش = business, trade.

The phrase سودا قلش refers to what a customer does, i.e. buying. The professional businessman does سودا قلش.

An interesting second meaning of the verb سودا قلش is "to compromise":

There can be no compromising on these بولمايweis - principles.

EXERCISES

1. Below is a list of verbs in the ماق / مик form. Add the correct form of ماق / ميك - ماق and - ماق, as in the example given. Also, make the necessary changes of the stem vowels:

- ماق - دفاع - ماق
- ماق - ماد - ماق
- ماق - واقع - ماق
- ماق - بار - ماق
- ماق - بار - ماق
- ماق - زن - ماق
- ماق - زن - ماق
- ماق - بار - ماق
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- ماق - زن - ماق
- ماق - بار - ماق
- ماق - بار - ماق
2. Change the verb forms in the parentheses into either ممکن / ممکنتو اور ممکن / ممکنماق.

Example:

The person who came yesterday is my relative.

Answer

1. همه مسئله (برمک) ممکنمنک ماچمکا

2. هایر پاکستاندند قرشکرگه (کلمه ک) ممکنمنکا

3. ولنونز ناوخندا تاملق (نتمک) ممکنمنکا

4. کباری یا یا ماکمکیا کلمه کا

5. پری کونقیه نایریتیران بلمن (مالماق) ممکنمنکا

6. مینولر توروقیده

7. مینولر سلی (only)

8. خمیره

9. پری برمکه دصر (برمک) ممکنمنکا

10. مینولر قرشکرگی تادل.
3. Translate into Uighur. Use either a noun after تاماقان, or دەفان, or employ the plural suffix ـا، making it into a noun.
1. The people staying in this hotel these days are all foreigners.
2. The man who is coming here tomorrow plays the dutar well.
3. The students who will study here next year have all passed the examination.
4. The students playing football outside now are my classmates.
5. The students doing homework in the classroom now are very hardworking.
6. The people who went to Heaven Lake yesterday went by bus.
7. The people taking this bus are normally farmers.
8. Most of the people that come to this post office work in that work unit.
9. There are many people coming to this post office.
10. Most people working in this factory are in their twenties.

Exercise 4
Translate the following sentences into Uighur:
1. My sisters have decided to come to Urumqi.
2. As I was walking down the street yesterday, I bumped into Abliz.
3. Polat's father just phoned. He is no longer coming.

4. - Have you decided to go to Beijing, or not?
- We're not going.

5. - Are you going to study English this year?
- No, I've decided to study Russian.
Before we cover the 3rd person imperative (or optative) form, we will take a closer look at what in English is called Direct and Indirect Speech. First a few examples in English:

Direct Speech: He says/said: "I will go to Urumqi."

Indirect Speech: He says he will go to Urumqi.

He said he would go to Urumqi.

Direct speech is, then, an accurate quotation of what the person has said, set off with quotation marks. Indirect speech, on the other hand, is a free rendering of the person's words.

In Uighur there is no real equivalent to indirect speech. Everything is said using direct speech. In English the direct speech is marked with quotation marks in writing. In Uighur quotation marks are rarely used. The end of the quote is only marked off with a form of the verb چوردوم, چوردوپاندوم, etc.

**DIALOGUE 23:1**

ئادل: كئەپەدەپي كوردوپاندوم؟

كەئەپەدەپ: چەبەزەدەپ چەبەزەبابەکەدەپ.

ئادل: تەخەنەدە پەزەردا خەبەکەدە؟

كەئەپەدەپ: چوردا چەبەزەدەپ چەبەزەبابەکەدە.

ئادل: تۇرەپ كەورەپ قالساپ، ئادل سەبەپ كەڕەدەپاندەپ دەب تۇرەپ قويسەن؟

كەئەپەدەپ: بەلالەدو؟

كەئەپەدەپ: ماقۆل، تۇرەپ قوبایي.

ئادل: رەھەمەت.

كەئەپەدەپ: كەپ بەوە.

**DIALOGUE 23:2**

ەرەنە: ئاينور، ەدەگەزەدەن خەئ كەپەدەوە؟

ئاينور: ەتە.

ەرەنە: چەنەپەرستەنتى پەژەنور پەژەدەوە؟

ئاينور: ەتە، پەژەنور تەژەتەن.

ەرەنە: تەوی قەڵەپەدەوە؟
DIALOGUE 23.3

Outside the classroom:

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?

C: Hello, my name is [Name]. What is your name?
1. The Uighur equivalent of Indirect Speech.

In English we differentiate between the terms "Direct Speech" or "Reported Speech":

He said: "I will go", and He said that he would go.

Lesson 23

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Such a distinction becomes less clearcut in Uighur as both the above sentences would normally be rendered the same way: 

What is inside the brackets is what is reported, or what the person really said. What is outside the brackets are the words of the speaker.

The element "to me", ماعة can also be added, but in actual speech it is often deleted:

He said to me that he would come.

Sometimes it is impossible to judge exactly where the reported element starts in a sentence.

Look at the following small dialogue:

A: Why didn't Tursun come?  
B: تورسون نبشقا كەلەندە؟ — تەنەبەش Pepsi دەرسکە بەرەماپوسمەن دەدەنە.

It is not clear whether the first part of B's answer, تەنەبەش Pepsi، is B's own words or part of B's quotation of Tursun's words. So the sentence may be translated in two ways:

a) Tursun said he was sick and couldn't come to class.

b) Tursun is sick and said he couldn't come to class.

Some more examples, all of them declarative sentences:

He (A) says (that he (A) likes Urumqi).  
He said(A) (that he(A) would study English).

He says(A) (that he(A) is not Uighur).

All the sentences so far have been examples of person B retelling to person C what person A has said about himself. However, the picture gets a bit more complicated when A talks about person B or C and B retells this to C. Then an object marked نى - has to be inserted in the sentence. This object indicates A's reference to B or C. Let us for comparison use the same sentence pattern as above:

He (A) says (that I (B) is not Uighur).
He (A) says (that you (C) are not Uighur).

The objects "me" and "you" can be translated "about me" and "about you" respectively:

"He (A) says about me (B) that I (B) am not Uighur."

"He (A) says about you (C) that you (C) are not Uighur."

Some more examples of this, and remember that the object is only used when the sentence contains a statement made by A about B or C which B retells to C later. C has not overheard the original comment:

Later

This could even be taken further. Mahira (C) is happy about what she heard and tells Nadshe (D) about what she has heard from Nadshe:

Notice that "me" has changed to "he" signalling hearsay. Again the object "me" signifies person (C) = "Rena says about me...."

Lesson 23
Question sentences

The focus so far has been on indirect speech used when A talk to B about somebody else, even though B has passed the message on to C later.

We will return to the making of questions and commands made by A aimed at C in chapter 25. In those cases the 3. person imperative is used.

used in combination with other verbs

As we saw in dialogue 23:2 other verbs are often added to in order to add information about the manner in which a statement has been said. All the examples are about B telling to C something that A has said.

Adil is talking about going to Urumqi. Adil is thinking about studying

Adil told (explained to) me to solve the problem like this.

Adil got angry and said that he'll go whatever his dad says.

When Adil saw the bad apples I had bought, he laughed and said I was very stingy.

When I asked Adil, he (said he) agreed to help.

Also notice the following sentence where indicates that what the person thought is not the case:

Abliz (wrongly) thought I was a teacher.
We thought that Urumqi was in southern Xinjiang.

2. The difference between ديم قوي and كبيتب قوي
Both expressions can be translated "tell (somebody)", and there is very little difference between them. However, كبيتب قوي is often used when the person who has to be told something is further away, and there is more effort involved in telling him. ديم قوي is often heard when the person is closer and less effort is involved in bringing the message:

I'll tell (them) that you'll come.

I'll look for Adil and tell him.

3. The difference between ديم برر and ديم قوي
is used when retelling past events or stories, not when passing on messages to others:

A: جتم تملنه چپشیپ کمیسیئن. جتم تملنه کورگنلریئن ئئمی بهرمی؟
B: چیوئئن. ديم برری.

A: You have gone abroad. Why don't you tell about the things you saw there?
B. All right.

Why don't you tell a couple of jokes/anecdotes?
Okay, I'll tell (some).

EXERCISES

1. The following statements are made by Aygul to Rena. Later Rena retells them to Mahira. Rewrite the statements the way Rena retells them to Mahira later in the day. Example:

A: ماگول رهیئنگا چغپ یولیئکا بهک چیرابیلق کئکمی.
B: چغپ یولیئکا بهک چیرابیلق کئکمی دیمکی.

A: You have gone abroad. Why don't you tell about the things you saw there?
B. All right.

Why don't you tell a couple of jokes/anecdotes?
Okay, I'll tell (some).
راکا ماهرکیه:

تاکیکول رضف: چئشتن كیپن تورسون کبلدود.

راکا ماهرکیه:

تاکیکول رضف: راکا سر به کیپن ترکتنر.

راکا ماهرکیه:

تاکیکول رضف: کیپن ترکری کیپنی قادی.

راکا ماهرکیه:

تاکیکول رضف: ماهره توزنگون پایشی تاماق کیپنی بادری.

راکا ماهرکیه:

تاکیکول رضف: مینک بر توزنگن یهه کیپنی مؤمنک.

راکا ماهرکیه:

تاکیکول رضف: ماهره گینهههه یهه توزنگ?

راکا ماهرکیه:

تاکیکول رضف: هر توزنگره بورری بافقامی?

راکا ماهرکیه:

تاکیکول رضف: توزنگون ماهره گوچری قادی.

راکا ماهرکیه:

تاکیکول رضف: کنو کوروشنی یاهشی کوچریمیه.

راکا ماهرکیه:

تاکیکول رضف: جوک ماهاری ساپنت کیچه توزنگ.
2. Translate the following sentences into Uighur. They are all statements that Abliz has made. Now Nur is telling Azat about what Abliz has said.

a. "Abliz (says he) hopes to study English."

b. "Abliz is thinking about getting married."

c. "Abliz said angrily to his mother that he didn't want to buy the milk."

d. "Abliz explained to me that the hotel lies next to the post office."

e. "Abliz thought the shops close at six. In fact, they close at five."

f. "Abliz thought it didn't snow in Ghulja."

g. "Abliz is hoping his brother can come to see him in the break."

h. "When he saw the yellow jacket I had bought, Abliz said I was crazy and started laughing."
In this lesson we will look at the 3rd person imperative form, which in English can be translated "He must/has to/should ...": In Uighur the suffix -سون expresses the same meaning:

Adil must come.
- تادیل كاپسون.

Rena shouldn't go now.
- گوية رهنا چابه بارمسون.

Since the 3rd person imperative form is often used when giving a message via a person to somebody who is not present, it frequently occurs in sentences with indirect speech:

Say to Adil that he must come.
- مريم: گورسون, تادیل كامپسون, دوي قويپاک.

Tell Rena not to go.
- مريم: گورسون, رهنا بارمسون, گويپاک.

DIALOGUE 24:1

The following dialogue is almost identical to the one you studied in the previous lesson except that something has been added at the end.

Dialog: HUDA:
- جم جام هلده تونيداغان دادمي چابه؟

Dialog: Tabiiz:
- چابه توي خوشایوندو، لوکيم چوئن تائيي دوگاودو. تاکام تونيداغان تايمديرکت بولمسا چعط چينە. دەبەت تەنەمە جوتشدورسومۆ, دەبەت بهه جامەی بار دەبە دەچينەي كەلپی كەچندو.

Dialog: رهنا:
- چمە تەڵەدن نەمه پار؟ موشتو چاره خەزەمان تەبەس, توێ قەلسای پۆڵەسە؟

Dialog: تاینۆر:
- مەندەو شونەوە دەبەند. لەبەکە هەمەم چوڤومن جەشەوەن دەبەند.

Dialog: رهنا:
- شوێنەوە بولسای مەیایی, کەنگەلەچەنی یاخەوە شوێنەوەن. چەمە جەمە تەڵەدن فەڵەسەنە.

Dialog: تاینۆر:
- خۆدا ساڤەسەنە!  "

DIALOGUE 24:2
This is a continuation of dialogue 22:3, where Nijat and Abdurexit have come to a party at Abduweli’s house. Abduweli is just going to get the taperecorder. He leaves the room and asks his wife Aynur where it is.

Abduweli goes back to the room where Nijat is:

Then Abduweli says to all the guests:

خیابا بولماکلار، گونالغز تویده یوق تیکمکین. لیکمان نسجات دوئار

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Nijat begins to play. Abduweli leaves the room again and goes to talk to his wife Aynur:

Aynur talks to her neighbour Azat:
Aynur is back home.

## Grammar

### Formation

The 3rd person imperative, singular and plural is made by adding the suffix نون - to the verb stem. The negative form is made by inserting مي - between the verb stem and نون.

<table>
<thead>
<tr>
<th>Negative Imperative</th>
<th>Positive Imperative</th>
<th>Verb Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>قيلمسنون</td>
<td>قيلمسنون</td>
<td>قيلمسنون</td>
</tr>
</tbody>
</table>

Lesson 24

---

دايدوؤهلي: نازاتکام کيلمسنون بولسنو؟

داينور: كالمهيدو. بالنس کاغيری قبلي. دوختورخاندا پيسبی قاینتو. نازاتکام 
نونی قوتوبولوم کيرک. دايدوؤهلي خايا بولمسنون ديدي.

دايدوؤهلي: بويتو.
Usage

a) In imperative sentences

In general imperative sentences the 3. person imperative expresses an order or the strong desire of the speaker:

A: Come in and sit down. Rena is making food. It will be ready in a second.
B: She shouldn’t go to any trouble. She shouldn’t prepare food (for me). I’ll just sit for a minute and then go.

A: I’ll go and invite Adil, okay?
B: No, he mustn’t come now. He should come at around five.

Then two examples where সোন - clearly expresses only the speaker’s desire and not a command:

A: Abliz is together with (dating) Mahira. It looks as if they are getting married.
B: Great. May they do that. I hope they’ll do that.

Maryam is sick and has been hospitalized.

A: Wow, what has happened?
B: High blood pressure.
b) as part of a sentence equivalent to indirect speech in English

plays a vital role in the forming of sentences equal to indirect speech in English. As seen, three parties are involved. A, the person who conveys a message to C (who is not present) through an intermediary, B.

The types of sentences in which - is used are imperative sentences or sentences containing a request from A to C.

Below are some examples of how the statement of speaker A, is transformed by B, when B brings the message to C.

Notice the following points:

i. in oral the element can come before the actual message.

ii. Notice too, that the suffix is vital when B conveys the message from A to C

iii. Notice that when A speaks to B, he can address person C with or without the case marker

---

A: Can you tell Mahira to come at eight?
B: Okay, I'll tell her.

Later (B) meets (C) and tells her:

B: Mahira, Rena tells you to come at eight.
C: All right, I'll go at eight.
A: Can you tell Mahira not to wear my jacket?

B: All right, I will.

Later, Mahira (C) meets Rena (B) and tells her:

B: Rena, Mahira told you not to wear her jacket.

C: What shall I do then? I don't have a jacket.

Notice the ambiguity here. Only wider context can decide whether to translate "her" or "my" jacket.

Later, Mahira (C) meets Rena (B) and tells her:

B: Rena told me that you should help her (OR "me"!). Notice again the ambiguity.

However, the answer solves that:

C: I'm sorry (May she not be angry), I don't have time.

Later, Mahira (C) meets Rena (B) and tells her:

A: If you see Mahira, tell her to go to my dorm.

B: Okay, I'll tell her.
B: Rena told me that if I met you, I should tell you to go to her dorm.
C: Okay, I'll go.

A: Mehemmet, if you happen to see Sidik, tell him to lend me 10 yuan, okay?
B: Alright, I'll tell him.

Later, Mehemmet meets Sidik and tells him:

A: Mehemmet met with his friend Sidik. He asked if he could lend Mehemmet 10 yuan.
B: Mehemmet tells Sidik:

Sidik: I don't have any money. I can't lend him any.

A: Abdulla: Today some guests are coming. Tell Rena to make some good food.
Reshida: Okay, I'll tell her.

Later Reshida sees Rena:

Rashida: Rena, Abdulla says there are some guests coming today. You should make some good food.
Rena: All right.
As seen, the name of C is not repeated when B speaks to C face to face. Instead سمزني is used. As seen before، سمزني can be translated "about you".

However, if C is not home when B comes to give the message، C might give the message to C's mother Aynur. In that case the name of C (باتسی) is used، with the suffix - 

- تاینورهدهد. تادل، لستیلی، هم، کمالسون، دم، کبیتی. 

Also notice that when دم قوی is put before the message، the name of the person to whom the message is designated، C، receives the ضا suffix: 

- تادل (A) سدابق، لستیق، دم، قوی، هم، کمالسون. 

2. The word میلی 

(a) The word can be translated "never mind" or "okay"، and as you saw in the dialogue it is often used in response to something that one does not quite agree with، but has no way of remedying: 

- میلی: من تصویر سوندن، دیمی. هدیه، جوکوم، جنسین، دیپو. 
- رند: سوندان، بولسا میلی. مانگلزین، یاشی، توکسون. 
- میلی، چه گله فالمسون. 

Another situation: If the store does not have the size of the thing you are looking for، but only a smaller one، you might say: 

- میلی، کچیکسی، تالایی. - 

You might also hear میلی if you try to keep your child quiet without success and the host says to you: 

- میلی، بیا، چه مسیر؟ - 

(b) میلی is also used in the expression equivalent to the English "no matter how/what" and "whatever". In the 3. person، سون - is used. In the 1. and 2. person، the equivalent imperative forms are used. Notice the near-synonymous phrase میلی قانقا قبل/بول: 

- میلی، قانقا، قبل/بول. بارمای، توپرودنک، گشی. 

Whether I go or not is my own business.
Using fine here is very close in meaning, but does not limit the condition only to "going" or "not going":

- منقندقا قنلاي قنلاي توروزمنلي كيتشي.

Whatever I do, that's my own business

- سر ميليلي بيرز (ميليلي) بارمسون, توروزمنلي كيتشي.

Whether you go or not is your own business.

Or:

- سر قنـنـدـقا قنـلـاـي توروزمنلي نتشي.

Whatever you do that's your own business.

- نزار ميليلي بارسون (ميليلي) بارمسون، توروزننك نتشي.

Whether Azat goes or not is his own business.

Some more examples:

- نزار، ميليلي قنلاي بولسون، توروز بيرز، جومو؟

Azat, come to our home anytime, okay?

- تؤلر ميليلي بارسون بارمسون، بيز جومو بارمسون.

We'll for sure go no matter whether they do or not.

- مييليلي يو بيل بولسون، مييليلي كـبلـر بيللي بولسون، مهن جومو قمشـره~ك بارسون.

Whether it be this or next year, I will for sure go to Kashgar.

Or:

- مييليلي قنلاي بولسون مهن جومو قمشـره~ك بارـسون.

OR

- مييليلي 50 يوين بولسون، مييليلي 100 يوين بولسون، يو يوييكنـي تامـسـام بولـمـايدين.

No matter whether it costs fifty or hundred yuan I have to buy this sweater.

Or:

- مييليلي قنـنـدـقا بولسون، يو يوييكنـي تامـسـام بولـمـايدين.
also occurs in the following expressions:

(۶) میلی یوقداد توردو. 

We have introduced a girl to Weli, but he is not interested.

Other options are:

Weli seems to be interested.
Weli seems to be interested.

3. The expression

The expression can be translated "May your child be cured." In English a passive verb form is used. However, in spoken Uighur there is a tendency to avoid the passive, but the subject of the active sentence in this context is خودا، and the full sentence would be:

May God heal/cure your child.

4. The expression

The two words نبمه چاتاقب چار and کار چاتاق are used in expressions similar to the English "none of your business":

Why do you interfere in this?

Don't interfere in this.

What has this got to do with him. He shouldn't interfere.

This is none of your business. Why don't you leave?

A: Does the English government give you an additional salary?
B: No, They have nothing to do with us. What do they care about us!

Lesson 24
This tool is broken, and is of no use any longer.

This tool is broken. It can’t be used any more.

5. The plural 
- on personal names.
When the plural suffix is added to a personal name, it indicates that more people are involved in the action, but for economy of speech they are not mentioned. The plural could be translated "and the others/rest":

Abduweli returns to the room where Nijat and the others are sitting.

In some contexts 
- implies "X and the children":

Gulzar and the children should come, too.

6. Notice the following sentence from dialogue 24:2:

Even though Aynur does not mean that she or any others are actually going to play the dutar, she still uses the 1. p. plural , thereby not just limiting the meaning to playing it, but for all to listen to it.

EXERCISES

1. Fill in appropriate imperative forms (1. 2. and 3. person) of the verbs in brackets.

EXERCISES

1. Fill in appropriate imperative forms (1. 2. and 3. person) of the verbs in brackets.
Later Erkin goes to Muhtar's house and talks to him:

Later Muhtar goes to see Erkin's father and says to him:

Lesson 24
Introduction to rewritten dialogue

It would be very impolite to change an invitation of one's own parents.

2. The following dialogue is taken from lesson 5, (dialogue 5:1). Imagine that you are the person selling apples, (Letip). You have just overheard the dialogue between Adila and Aygul in front of your fruit stall, and are now going to retell it to your friend Azat. Use suitable connectives as you retell the dialogue, such as ",, and " and " 진달래 .. etc. In order to get you started, an introduction has been given after the following dialogue.

(гримщ его teeth in anger.)

(It would be very impolite to change an invitation of one's own parents.)
لبتی: گازلاپ کهنتی، تالملزننک سویستی بهک یاخشمیکه ممس. تؤرلرسؤ
گاز. لبیکن دئلایین کیپن تالملزنک سویستی ناچارشسی کبندؤ
کهمسامنا هارئر موهمللمندزدیکی تایگول بیلفن نادنله دبگنن یالزار
کلدی. تایگول یالما یاخشی کورسما، بیراق بیو تالملزا قزرل یامس
نبگنن دبی.

ئلرات: شونداهمؤ؟ تالمنی تالدمو یوق؟

لبتی: یلق. یوت .......................... دبی.

ئلرات: یوت تالمنی نهدزن تالدوؤ؟

لبتی: ............................................................... دبی.

(Continue.)
3. The following sentences are statements or requests made by person A to person C via
B. Rewrite them the way B will have to tell them to C when they meet. Example:

- مورات: سديد، دلبمراهقا دلبمراهقا كلمه كلهن مه دم قوي؟
  
  سديد: موافق، مه دم قوي؟
  
  مورات دلبمراهقا دلبمراهقا كلمه كلهن مه دم قوي؟

  Rewritten
  
  دمدي.

OR

- مورات: سديد، دلبمراهقا دلبمراهقا كلمه كلهن مه دم قوي؟
  
  سديد: موافق، مه دم قوي؟
  
  مورات دلبمراهقا دلبمراهقا كلمه كلهن مه دم قوي؟

  Rewritten
  
  دمدي.

(b) مورات: سديد، دلبمراهقا دلبمراهقا كلمه كلهن مه دم قوي؟
  
  سديد: موافق، مه دم قوي؟
  
  مورات دلبمراهقا دلبمراهقا كلمه كلهن مه دم قوي؟

  later

(c) مورات: سديد، دلبمراهقا دلبمراهقا كلمه كلهن مه دم قوي؟
  
  سديد: موافق، مه دم قوي؟
  
  مورات دلبمراهقا دلبمراهقا كلمه كلهن مه دم قوي؟

  بالا مواء؟

(d) مورات: سديد، دلبمراهقا دلبمراهقا كلمه كلهن مه دم قوي؟
  
  قالمچمز بارميز.
  
  سديد دلبمراهقا

(e) مورات: سديد، دلبمراهقا دلبمراهقا كلمه كلهن مه دم قوي؟
  
  سديد دلبمراهقا

Lesson 24
4. Translate the following sentences into Uighur:

a. Tell Adil not to come today. I'm sick.

b. Can you please tell Mahira to bring me her tape recorder? Mine is broken.

c. If you happen to see Abliz, tell him to bring his wife also.

d. If you happen to see Adila, ask her to make a lot of polo. I'll invite two friends of mine to go to see her.

e. Tell Batur not to eat in the bazaar. The food there is not very good.

f. Tell Gulsun to come to the party tomorrow at eight.
In this lesson we will look at three very common usages of the 1st person imperative form where the original meaning of the verb form has changed quite a bit.

a) It indicates a purpose or plan which the speaker had in the past. It is similar to the English "wanted to" or "was about to".

(dialogue 25:1)

b) It is often used to describe an unexpected and unplanned action that is or was about to take place, (dialogue 25:2).

c) It indicates a present purpose or plan of the speaker.  (dialogue 25:3).

DIALOGUE 25:1

In front of the movie theatre.

Lesson 25
DIALOGUE 25:2

Later Azat tells his brother Dolkun:

DIALOGUE 25:3

Later Azat tells his brother Dolkun:
**GRAMMAR**

1. 1st person imperatives used to convey a previous intention

   When the imperative is linked with the conditional form of ُبَنَى ُبَنَى, it refers to a plan or desire that the speaker had in the past. However, the phrase implies that the plan did not come about, or at least that some hindrance had to be overcome first:

   - تُؤْتِين ٌفِيْ أَنفَانَةُ، بِرَمَهُمُتُ كُلْبِهِ قَالَهُم. -
   As I was just about to leave the house, a guest showed up.

   - بُلَّدَنَةُ بَلَدُهُ بِضَمْهُمُتُ كُلْبِهِ قَالَهُم. -
   As I was about to go to the bazaar, it started raining.

2. 1st person imperatives for an unplanned action in the past.

   This usage of the imperative is very common when retelling a past event similar to the English “was (just) about to”. Notice that the subject of the sentence is *inanimate*, so logically one would not expect a 1. person imperative since formally it is the inanimate subject that utters the phrase:

   - ُسُوْبَكْيُ كُبَتْهُ كُبَتْهُ دُمِ قَالَهُم. -

   Literally translated the sentence means: The water bucket said: 'I’m about to fall over'.

   As seen in the dialogues the imperative indicates that the action did not take place:

   - ُجُفَاقْتَكْيُ سُوْبَكْيُ كُبَتْهُ كُبَتْهُ دُمِ قَالَهُم. -
   The milk on the stove was just about to boil over.

   - ُجُلُسْيِمُ بِقَلْبِهِ كُبَتْهُ دُمِ قَالَهُم. -
   My bike almost fell down.

   - ُجُنَّي بَكَبَتْهُ كُبَتْهُ دُمِ قَالَهُم. -
   My bike almost fell down.

   - ُجُنَّي بَكَبَتْهُ كُبَتْهُ دُمِ قَالَهُم. -
   When I was walking on the road, a care was just about to run into me.

   - ُجُنَّي بَكَبَتْهُ كُبَتْهُ دُمِ قَالَهُم. -
   The seams of these pants are/were about to rip.

   This structure can also be used when the action did take place, but this is less common and not implied in the verb form itself. It must be added explicitly:

   - ُجُنَّي بَكَبَتْهُ كُبَتْهُ دُمِ قَالَهُم. -
   The seams of these pants are/were about to rip.

**Linking the phrase to the next clause**

Lesson 25
If the sentence stands on its own, it usually ends with:

- بالام يسقط كتبتي دمي قاليدي.
- My child was about to fall.

However, if there is a clause following it which further explains the final result, there are two options other than:

a. If the next phrase starts with بصرف or لبكن, the verb in the first phrase can have:

- سو جملسكي نورولوب كتبتي دبگدن. لبكن مهن توني يولوؤئددم.
- The water bucket was just about to fall down, but I was able to "catch" it.

b. If the next phrase does not have the conjunction لبكن, the first phrase ends on:

- سو جملسكي نورولوب كتبتي دبگدن. مهن توني يولوؤئددم.

3. 1st person imperatives used to express a current plan or purpose

As seen in dialogue 25:3 the 1. person imperative together with أو دموئدود دوؤئاتسمن expresses a desire which the speaker has now. It expresses a high degree of certainty, but it is not quite as certain as the expression

- مهن ژوروميجکه باردیفان بولدوم. : ديفان بولدوم.
  - I'm planning to go abroad.
- مهن جمی حلمکه چنقای دوؤئاتسمن.
  - He says he'll be going to Adil's wedding.

4. The expression هویوئب برمھک

This verb phrase is found in a variety of contexts.

a) It can mean "to give":

- What did (they) give you for your wedding?
  - نتوبیدا سلمفاکه نبھه هویوئب برمھک. 
    (They) gave us a carpet.
- (They) gave us a carpet.
b) In some contexts this expression can best be translated "to (agree to) let go", "let loose":

When I told my mom I was going to the movies, she didn’t let me go.

After the thief had been in jail for a year, the police set him free.

c) گوزن is also used when asking about whether people have started their holiday or not:

A: تمتلگه قويINTERNAL (بمردن؟
B: همچنین قويINTERNAL بمردن.

This is a typical example of the general reluctance to use passive constructions in spoken Uighur. The implied, but unnecessary subject is "school", which in most cases is dropped. Still the active verb form is retained. The full sentence would be like this:

Career سلمندې تمتلگه قويINTERNAL بمردن؟

In other contexts, combined with e.g. the adjective "free" = تمرکسن = " تمرازه", the expression is used as follows:

چې تملتکرم سپاده توزانغ بالسرین تمرکسن تمرکسن تمرکسن قويINTERNAL بمردن.

Foreigners often let their children play freely, (without any restrictions).

5. The expression گوزن بولماقل and تمارازه قلماقل.

You have already come across تمارازه قلماقل in lesson 22, point 2b when it was used as a near equivalent of the English "May I ask you a favour?" / "May I trouble you?". One thing to notice is that the object of تمارازه قلماقل always receives تمارازه and not تمارازه. As seen in lesson 22 it can be used to ask somebody a favour. It can also be used after a favour has been done, or as a response, implying that one is grateful:

I gave you a lot of trouble. I’m sorry.

گوزن بولماقل is used in the following way: For instance, you come to visit somebody and they start preparing a meal for you. Then you might say:

دوم گوزن بولماقل. مین تملتکرم یې پې ټولنې قويINTERNAL. خاپې بولماقل.
Don’t go to any trouble. I ate before I came. I’ll just sit for a moment and then go.

Your assurance most likely does not make any impact, so after the meal you can say:

- Either
  - You went to a lot of trouble.

- Or
  - I gave you a lot of trouble.

The host’s response might be something like this:

- Making food is no trouble at all.

6. The use of a personal name and

The phrase "Hamit and I" can be expressed in the following ways in Uighur. Notice how the personal markers are used:

- خەمت تیککسەز کەنوفە بەرپە کەڵەدۆق.
- خەمت بەلەن تیککسەز کەنوفە بەرپە کەڵەدۆق.
- Hamit and I have been to the movies.
- Hamit and I have been to the movies.
- I went to the movies with Hamit.
- Me and Hamit went to the movies.

7. The expression

The expression literally means "to open one’s heart" or "to have a fun/good time", talking together with good friends:

- خەمت بەلەن تیککسەز گۆگەل گەچب پەرەگەڵشەتوە.

The phrase is also used about an evening party, e.g. at a school, where there are people performing, a social time, and often a dance:

- مەکەمشە گۆگەل گەچب پەتەڵبەتە گۆگەلشەتوە.
- There will be a "party" at the school.
8. The equivalent of the English "luckily", "fortunately".

The word تعلیمی means "chance" or "luck". It can either stand on its own with the possessive suffix, or connected to the word پیامد:

- ممکن ساخت بهشمرده به‌پن ساخت پیامد پیامدی تعلیمی پیامدی پیامدی تعلیمی پیامدی

The store was fortunately still open when I went there at almost five o’clock.

تؤیفیاً ساجددمیشک ویلسیتی سوگا چوشنپ کبرنی نالیم دامی. تعلیمیزکه

Sajidem’s bike suddenly almost fell into the water, but fortunately (for us) she grabbed hold of it.

9. The use of the particle — added to verbs.

The particle ۰۵ - is frequently added to the verb of a sentence (or an adjective being the predicate of the sentence), and it adds shades of meaning to the whole utterance depending on the context.

(a) ۰۵ - is used when the speaker says something he assumes the hearer already knows or will agree to:

دلنر: یو نشتر نبه دیگمن نابورجنیک. سننی بهک خایا قلیتیتو-دید؟
گوگنیه: همیه.

Dilnur assumes that Gulgina was upset at what had happened, so she uses ۰۵ - to the verb.

(b) ۰۵ - can function as a near equivalent of the English "As you know", where again the speaker expects that the hearer is familiar with or agrees to what is being said. In the following example two friends talk about what happened to them yesterday when they were shot at:

A: شچما واقعتا سز دومهان تبز همیکمتد قلیسکن-دید. چته تؤننپ کمتشکنر.
بولمسا بک
همتیماکه ۰۵.

Lesson 25
A: Then you really moved fast didn’t you, and moved to the side, if not it would have been really dangerous.

B: If you hadn’t been there then, the bullet would have hit me (as you know), and I would have "said goodbye to this life".

(c) ـ - can convey an element of surprise:

So you work in this factory, do you!

So they returned yesterday, eh?

(d) ـ - can be a time indicator linking two succeeding actions of two clauses. However, the subject of the two clauses must be identical:

When/As soon as the students got out of the class, they went to the cafeteria.

When he saw me, he came running, and after having given me the book, he went back home.

When he got up, he went to the bath-house.

10. The word ٰیار

The word has various shades of meanings according to the context:

(a) "barely"

I just barely managed to get up this hill/slope.

A synonym is

My mother just barely/scarcely agreed (to let me go) after I had finished my homework.

(b) "just now" and possibly with some difficulty.
I just got here.

(c) "only"

Only eight people have showed up.

(d) "also"

also occurs in the following expressions:

This child is apt to cry.

I barely passed the exam.

Also get examples with and

EXERCISES

1. Here we are going to practise the use of describing an event that was about to take place. Some sentences consist of one clause, others of two. Have this in mind when you insert the right form of , i.e. . In the brackets only the main verb is given. The form of you must add yourself.

Example

Rewrite

1. فولومدیکی همیان توبنکس‌زدن سوتا (جوشومهک).

(جوشومهک)، لبکن ممن تونی توبنکس‌زدن.

2. بر چوک مامنی پودا، بدلانی منه (توبنکس‌زدن).

(توبنکس‌زدن)، منه تونی توبنکس‌زدن.

3. سو چینکی (توبنکس‌زدن).

(توبنکس‌زدن)، لبکن ممن تونی توبنکس‌زدن.

4. ممن توبنکس‌زدن، پدندا رنا بدن پاراگنیی (توبنکس‌زدن).

(توبنکس‌زدن).

5. توبنکس‌زدن دیرو دادا چومولو، پنی‌کو تو بدن تابرغان بدن کمک کیمی.
2. Translate the following sentences into Uighur, making use of the verbs in parentheses.

a) Yesterday my milk almost got spilled. (تۈۋۈزەك)

b) The radio almost fell down from the table. (قۇشەك)

c) I almost burned my finger yesterday. (قۇشەك)

d) The car almost ran me down. (تۈۋۈزەك)

e) When the earthquake (قۇرۇنچى) took place, the roof of our house was just about to collapse (قۇشەك)، but we ran out in time.

f) My bicycle almost fell over. (تۈۋۈزەك)

g) My clothes almost fell into the water. (قۇشەك)

h) Every day I boil (بەشەرەك) the milk, it rises (تۈۋۈزەك) and is just about to boil over (تۈۋۈزەك).

i) Yesterday it rained hard, and my clothes almost got wet. (بۈلەك)

2. An additional exercise about past tense (بەرەي دەستەم... ) etc.
ADDITIONAL READING

MAHER: نيمه يولد؟ يفحصنااا؟

رشوان: نادل ثلاثم دروزجك يورمهم мн يوقليه دم. توجن
جوشتنت كيبن بلقت خبوالهدوق. توجن تشكن بز كچنكي
قوبن. كاري سائنت هده تايتوبه نبكتشغ يثسي باردوق. تايتوبه
كبيحي قالي ديكاته نادل تانغفا چنقي تايتوبه توسؤالدي. توج
شوهورنا چامادانت قويه قويه. نادن كبرمس در چامادانت
تايتوبه نك يوك بايغلا تورنفا قويه قويه. نادل يو گنشي
فلسطینيا ممن ثالما گادم. نادل تايتوبه قايشگ كربي. نوسانت
ممن چامادانت ينقليي چوشغ كبتهي دم. فالافستي گوزغيم. ممن
يوق بايغلا تورنفا چنقي. ثونى بايخربرق باغللالاي دبسم،
تئوبسدن شويور مان اړقبراب. گويهيدن. همي ماشمن دم،
ماشمني همدي، چامادنت ينقليي چوشغ كبتهي دم. ناصيري
جوشغ كبيحي.

سديق: ناملي؟

رشوان: نو شوهورغ توبخات دم. اړقيبغاذا. شويور كاري توختاني. نادن
نادل تايتوبه نك چوشغ كبيحي.
In the next four lessons we will study what in English grammar is called voice.

In English an important distinction, for instance, is made between active, passive, and causative voices:

- Active: He hit me.
- Passive: I was hit by him.
- Causative: He was made to hit me.

We see that in English the voice change is made by adding a form of the verb ‘be’ (is, was, etc.) and changing the main verb to the past participle form. However, in Uighur all voice changes are made by adding a infix to the verb stem, in front of other infixes and personal markers.

In Uighur we operate with five voices, including active. In this lesson we will concentrate on the causative voice. One problem as opposed to the other voices is that the causative infixes can be classified into four different groups, and the choice of infix depends on the sound qualities of the verb stem. We will return to these groups in more detail in the grammar part, but to help you through the dialogues the four groups are as follows:

- The verb جور تور becomes ئالدارماق تاپماق.
- The verb يور تور becomes تورغؤرماق تورماق.
- The verb تورتور becomes قاجيرماق قاجيرماق.
- The verb تور تور becomes جووشورماك جووشماك.

**DIALOGUE 26:1**

يالقۇننىڭ سۆرەي دۆلکۇن دوختۇرخانەسندەن تەھمەد قاييلىمەتى كەلدى. رەشەت

Yalkun's son Dolkun has just come back from hospital. Rishat has come to visit Yalkun.

- رەشەت: دوختۇرە داخشى بولۇوب قالدىمۇ؟
- يالقۇن: تازا داخشى كەمەس. تۇنەك تنکى پەدى بەك تەغەرۇنەتەدۇ.
- رەشەت: ەوەىدەسە قانداق پەزى بەردى؟

Lesson 26
رمشات:

قانون: یکن دوختخواران به حال نیامدن بوپون دولقوان

یکن دوختخواران به حال نیامدن بوپون دولقوان

یکن دوختخواران به حال نیامدن بوپون دولقوان

قانون: یکن دوختخواران به حال نیامدن بوپون دولقوان
A little while later they reach a forked road:
DIALOGUE 26:3

Two engineers are talking about an instrument. The quality of it is not very good.

Calib: This one is very bad.

Engineer: This one is very bad.
1. The causative voice.

A. Formation

As said in the introduction to this lesson there are four groups of infixes that can be added to the root of a verb to make it causative, and the infix chosen depends on the sound qualities of the root. For your reference, below is a list of sounds that go with each type of infix.

However, as you keep talking you will probably find that gradually you learn to use the right infixes by instinct rather than through memorization.
a. The group.

This infix appears after roots ending on the following consonants:

Voiced: د، ذ، س، س، ز

Unvoiced: ط، پ، ن,

Some examples:

make/have sb. write یاز دوز یافدوزش (write)
cause it to rain یاغ دوز یافدوزش (rain, snow)
to bend دوز یافکدوزش (bow, bend)
make sb. walk مالک دوز یاغکدوزش (go, walk)
inform, express بل دوز یالدوزش (know)
make sb. bury something کوم دوز یکمدوزش (bury)
explain, account for جوشدن دوز یکمدوزش (understand)
make sb, cut, have sth. cut کس دوز یکستوزش (cut, chop)

enjoy, find pleasure in بیاق دوز یباقتروزش (please, satisfy)
make sb. sew, have sth. sewn بیک دوز یبیکتروزش (sew, stitch)
make sb. get up قوب دوز یقویتروزش (rise, get up)

b. The group.

This infix appears after roots ending on the following sounds:

Consonants: ر

Vowels: ی، ی

Some examples:

make/have sb. go بار یغوز یارغوزش (go)
make sb. enter کم یگوز یککرژوزش (enter)
lay sb. down یات یقوز یاقوزش (lie)
make sb. send sth. کمیه یکمدوزش (send)
make sb. leave کم یکمدوزش (leave)
feed یه یگوز یپکژوزش (eat)
have sb. develop a film (have ٍ يَوْذِرُ وَوْذُوش (wash) wash)

One exception to the above is the verb ٍ قَوْزَمَقَ, which does not receive the ٍ قَوْزَمَقَ - infix, but that of group d., ٍ قَوْرَمَقَ, making the causative ٍ قَوْرَمَقَ.

c. The ٖ - category

This is mostly found after verb roots of more than one syllable (often ending on a vowel or a ٌ).

Some examples:
Some verbs that take the ت- infix may also occur with تهذّب - تقویم. This looks like a double causative, but it is not:

- تهذّب - تقویم or تهذّب - تقویم:
- تهذّب - تقویم / تهذّب - تقویم

My husband had me invite you saying “Azat should come”.

d. The - group

This occurs almost exclusively (as an exception) after the consonants ج and ر. Some examples:

make/have sb or sth.

- تهذّب - تقویم (fly)

- تهذّب - تقویم (descend, land, etc.)

- تهذّب - تقویم (ripen, cook/be cooked)

to ripen/cook

- All voice infixes come right after the root of the verb, before any other elements like the negative -ال - می/ - مای:
To complicate the picture, we shall have to look at the following three points:

e. Some verbs can occur with either دُور - دُور or - دُور. It very much depends on the dialect which infix the speaker prefers. In some cases spelling dictionaries accept both forms:

I made my child drink the milk.

I had my child take off his clothes.

The teacher made the student speak.

For other verbs spelling dictionaries only give one form, but the unaccepted form is still widely used. Some people do, for instance say مان کوکوزوش and مان کوکوزوش whereas the option given in spelling dictionaries is مان کودوروش and مان کودوروش.

f. Verbs that end on unvoiced consonants normally receive the infix with an unvoiced consonant and vice versa. E.g. کتنت کتنت ends on the unvoiced ت and so receives the کتنت - کتنت infix with the unvoiced کتنت. However, some verbs whose root final consonant is voiced, undergo devoicing of this consonant. That means that a verb like مان کمترکان - "hit", "reach", "touch" becomes in spoken Uighur مان کوکوزوش In spite of this form being used extensively, the dictionary only lists the form مان کودوروش as acceptable, (see point d.)

g. A small number of verbs do not follow the classification given in points a.-d. Some of them are:

<table>
<thead>
<tr>
<th>English</th>
<th>Uighur</th>
</tr>
</thead>
<tbody>
<tr>
<td>have sth.</td>
<td>کم - تور - کم تورماک - کم تورماک</td>
</tr>
<tr>
<td>brought</td>
<td>کم - تور - کم تورماک - کم تورماک</td>
</tr>
<tr>
<td>show</td>
<td>کو - سهت - کو سهتماک - کو سهتماک</td>
</tr>
<tr>
<td>take out, pull</td>
<td>چیق - ار - چیقماق - چیقماق</td>
</tr>
<tr>
<td>out</td>
<td>چیق - ار - چیقماق - چیقماق</td>
</tr>
<tr>
<td>scare, frighten</td>
<td>کوروق - ۸وت - کوروقالمق - کوروقالمق</td>
</tr>
</tbody>
</table>

Lesson 26
Also notice the verb "to sit" which in the stem has the element دور. This is, however, not a causative. The causative is دور = "make sb. / cause sb. to sit.

Double causatives are possible, eg: "to break, tear down, dismantle" دور then with a single causative you will have: "to make broken, destroy" دور With yet another causative you will get: "to cause to be destroyed, to sabotage" دور

There are some verbs ending in a voiced consonant (eg. اگ) which may take a voiceless variant (thus becoming اکر). Also some verb stems can take more than one of the above, so you may have two forms with the same meaning (eg.).

Usage

What for the sake of convenience we call the causative has in fact two usages in Uighur.

1) It makes intransitive verbs transitive. (Transitive = the verb has an object following it)

2) It makes transitive verbs causative.

First let us look at point 1):

The sentences:

I made my child walk. / I walked my child. I had/made him sit on the cushion. Let's play with the child outside. Adil killed him. My father didn't let me go to the game. A large number of intransitive verbs are verbs of movement (go, come, run, return, etc.)
Group 2) are verbs that at the outset are transitive, but are made causative by adding the causative infix. As such they take what we call two objects, i.e. the direct object (which receives the suffix) and the indirect object. This object is very often a person and receives the suffix (and their variants). Some examples:

- My child eats food.
- I feed my baby (food).
- I fixed the bike.
- The students wrote a paper.
- He is afraid of me.
- Adil made him afraid of me.
- I doubted what Abliz said.
- Letip made me doubt what Abliz said.

b. In the next two cases the indirect object "دَوْخُتُورَةَ" and "دوخُتُورَةَ" is often dropped unless the person is of importance to the story.

- I cut my hair.
- The doctor gave me an injection.
- I had an injection taken.
c. In some cases two elements might have the ئا suffix. The one is the indirect object, the other is the directional adverb. (The second sentence below):

My sister mailed a letter to my parents.

I had my sister mail a letter for my parents.

d. The causative may in certain cases be ambiguous. The following sentence may have two meanings:

1) The parent feeds the baby.
2) The parent orders his child to eat the food by himself.

e. One Uighur verb, قوتچزو ماپ, has the form of the causative, but it has no corresponding active root form.

He saved me out of the water.

f. Finally, let us look at one expression whose use of the causative might cause some difficulties to the learner:

The doctor is checking the sick.

I got sick and had the doctor check me.

Notice too, that whereas دوختور کبسل کورژودو strictly means "sick person" and کبسللسك means "sickness", the former is often, especially in oral, used as referring to both.

2. The formation of verbs from adjectives and nouns. (A)

In Uighur it is very common to make verbs from adjectives and nouns by adding a suffix to them. There are altogether more than ten such suffixes, but in this lesson we will only look at three of them.

(a) -ئي/وئي/أي

This river has become wider.
Your child has grown.

This road has become very narrow.

Every year more and more foreigners studying Uighur come to Urumqi.

In Urumqi the snow gets black one day after it has snowed.

This team has become much stronger (better) this year.

All these verb have their causative counterparts as well. Some examples:

The farmers widened the canals.

This area is very weak. It needs to be strengthened.

I enlarged the picture of my father.

This term we strengthened the class discipline.
We worked hard and multiplied the riches.

I made my dad’s jacket more narrow, and had my younger brother wear it.

(b) 
This suffix is similar in form to that in (a) but is less frequent.

Some businessmen have become very wealthy.

His monthly income became more and more insufficient every year.

Causative forms of these verbs are also used. E.g.:

Those students who don’t waste their time, will increase (lit.: enrich) their knowledge.

His hard work made him rich.

(c) 
This suffix is not identical to the causative -ن- - -ن-. It is connected to the following adjectives:

My hair has gone white.

The laundry has become very white.

The trees sprouted very early.
The days have become shorter.

You look very young.

Again, these verbs have their causative counterparts:

Today we whitened (painted) the walls along the road.

Physical training makes people younger.

You can shorten this paper.

3. and -باقی‌مانده -ة-غان used with personal markers.

As you noticed in the text the various -ة- غان forms can have personal markers attached to them:

<table>
<thead>
<tr>
<th>Present-Future</th>
<th>Present Continuous</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>نوبلایدفسنیم</td>
<td>نوبلایدفسنیم تونیلایدکشنی</td>
<td>نوبلایدفسنیم</td>
</tr>
<tr>
<td>نوبلایدفسنی (ز)</td>
<td>نوبلایدفسنی (ز) تونیلایدکشنی</td>
<td>نوبلایدفسنی</td>
</tr>
<tr>
<td>نوبلایدفسنی</td>
<td>نوبلایدفسنی تونیلایدکشنی</td>
<td>نوبلایدفسنی</td>
</tr>
<tr>
<td>نوبلایدفسنی (ز)</td>
<td>نوبلایدفسنی (ز) تونیلایدکشنی</td>
<td>نوبلایدفسنی</td>
</tr>
<tr>
<td>نوبلایدفسنی</td>
<td>نوبلایدفسنی تونیلایدکشنی</td>
<td>نوبلایدفسنی</td>
</tr>
</tbody>
</table>

This usage of -ة- غان - with personal markers occur in certain positions:

(a) As adverbs of time.

While I stayed-/During my stay in Urumqi my bike was (still) good.
While I was studying Uighur/During my Uighur studies I got to know Merhaba.

While Adil studied English he always used to get sick.

In oral the personal marker is often dropped, especially if the personal pronoun is used. But when 存 in plus the personal marker are used, the personal pronoun is not necessary:

(bull) As part of the subject.

As we know, the fact that 存 can receive personal markers makes it clear that it contains nounlike qualities as only nouns can receive such markers. Note: "my book" and "my thinking" = "مینلک قۇیراوايىنىم" "مینلک كتەبانم".

My concern/worry - مینلک تەنسربەدیسم - 存 - سەزێکە خالەواوەکە - What you agree to - سەزێکە خالەواوەکە - 存 - What he is thinking - سەزێکە قەرایاوەکە - What you said - سەزێکە دەگەنگەزار.

These phrases may be used as follows:

My concern/worry is that my mom might not come.


What he was thinking was that he should get married.

Did you say that we have to print this paper once more?

In oral there is a very fluid difference between the various tense forms.
The present-future form could indicate that the concern or worry has not started yet, but in practice it means the same as "What I am worrying about is...."

A similar case is the phrase دیگریم. It may refer to the past in a context where the listener has not caught the meaning of the speaker, so the speaker re-tells it again:

A: I didn't understand what you said.
B: What I said was/ am saying is that the conclusion of this paper is wrong.

The person may in this context also say:

B: I am saying is that the conclusion of this paper is wrong.

One more example:

A: نمه دیهه؟ تاکننه فشارگرکه بسپر داده په پیش دامن کژه مسلکم که یکم؟
B: بله، دیگریم دوستخواست فشارگرکه فایتماسلوکب که ممسی بهکی تکلیپ که تیرشی

A: What are you saying!! That I shouldn't go to Kashgar and see my father in the break?!
B: No, what I'm saying is not that you shouldn't go to Kashgar, but that you should study hard also in the break.

(c) In combination with چه

In lesson 22 you came across the expression خالصه چه. This functions like an adverb of manner, describing in what way the action takes place. This is an example of where the personal marker is essential. More examples:

Say it according to how you have understood it. - خالصه چه سوزیم بپشک.
May it be like you said. - سوزیم چه بپینه چه بیایه. -
Take a walk wherever you want. - خالصه چه سهیله قنبلک.

We will return to another use of چه - plus personal markers in chapter 36.
EXERCISES

1. Insert either the regular active voice form of the verb or the causative form. In the brackets only the verb stem of the root verb is given, not the causative verb form. Also, try to decide which tense suits the context best. In some cases the last part of the verb has been added to give you a better clue of the meaning. When this has been done, it is marked with a dash just after the blank:

Example:

(کوینهکا)

(تَخْفِيفُ التَخْدُم) سِلْفَا سِبْنَ سَوَتَيَ؟

A: 

B: 

Example completed

(تَخْفِيفُ التَخْدُم) سِلْفَا سِبْنَ سَوَتَيَ؟

A: 

B: 

(تَخْفِيفُ التَخْدُم) سِلْفَا سِبْنَ سَوَتَيَ؟

A: 

B: 

(تَخْفِيفُ التَخْدُم) سِلْفَا سِبْنَ سَوَتَيَ؟

A: 

B: 

(تَخْفِيفُ التَخْدُم) سِلْفَا سِبْنَ سَوَتَيَ؟

A: 

B: 

(تَخْفِيفُ التَخْدُم) سِلْفَا سِبْنَ سَوَتَيَ؟

A: 

B: 

(تَخْفِيفُ التَخْدُم) سِلْفَا سِبْنَ سَوَتَيَ؟

A: 

B: 

(by itself) قَالَهُمُ مَعِينَ كَتِبَ، سَوَتَيَ، مَعِينَ كَتِبَ، سَوَتَيَ، مَعِينَ كَتِبَ، سَوَتَيَ، مَعِينَ كَتِبَ، سَوَتَيَ.

A: 

B: 

(by itself) قَالَهُمُ مَعِينَ كَتِبَ، سَوَتَيَ، مَعِينَ كَتِبَ، سَوَتَيَ، مَعِينَ كَتِبَ، سَوَتَيَ، مَعِينَ كَتِبَ، سَوَتَيَ.

A: 

B: 

(by itself) قَالَهُمُ مَعِينَ كَتِبَ، سَوَتَيَ، مَعِينَ كَتِبَ، سَوَتَيَ، مَعِينَ كَتِبَ، سَوَتَيَ.

A: 

B:
(be confused, be fooled, be tempted = تأزم - -)

(a)

(1) "be confused, be fooled, be tempted"

(4) تأزم

(6) تأزم

(5) تأزم

(b) شهبان توداو نشاق

قتأزم... لقد تعودت، لكنه تعود ببر

(1) كيماك

(2) ديماك

من كونه سهلك تائبي، كيماك

بالانكشك كيماك

- دين كيبن تاماقى... بالام كمدي

- قمرشوم كبرى... تاماقل... قمرشوم

كبهك... بر بلاند كيبن... تاماقل تورى... مؤمن

- جوال بالام بلاشا كبرى... تاماقل تورى... لمكنك... تورى... لمكنك... تواع قولي

- سوقسه كتنى... شوكة في ريز تونسك كيماك

- جايتى... سوقسه... ساقسي كشنكدن كيبن تورى

- بولدوز.. تاماقى... بولدوز

- B

(6) تورى تورى... تورى تاماقى... كبيماك

become wider = كغيره... كبيماك

become longer = become longer

(b) تورى تورى... تورى تاماقى... كبيماك

(c) تورى تورى... تورى تاماقى... كبيماك

has been made longer

- قارافٍا بز تاماقه.. بز.. كليومبتر

- (It looks as if) بز بز تاماقه.. بز.. كليومبتر

- : A

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I.  If... (made longer) V-.......... foo .tll. ,,W ,ai as :B
(widened)

pedestrians)

(become narrow)

A

B

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A

B

(to worsen, deteriorate = become better, improve 

until the 80's)

A

B

(deteriorate)

A

B

A

B

A

B

A

B

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cauws to)

understand =

(8)

A

B

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(make, repair = یاسمان = , become tight = چشمه = , become loose = بخشیت) 

A: یکی به + یک کنیا 

B: یکی به + یک کنیا 

(b) (become tight) 

A: پیش از 

B: پیش از 

A: آماده شدی 

B: آماده شدی 

(repair) 

A: یکی به + یک کنیا 

B: یکی به + یک کنیا 

A: یکی به + یک کنیا 

B: یکی به + یک کنیا 

(be encouraged, inspired) 

A: یکی به + یک کنیا 

B: یکی به + یک کنیا 

(10) تعلیم‌العملی = 

A: یکی به + یک کنیا 

B: یکی به + یک کنیا 

(11) (خوشبالانمایی) 

A: یکی به + یک کنیا 

B: یکی به + یک کنیا 

(to slide = , play = تپنده = , (his parents' coming here) 

A: یکی به + یک کنیا 

B: یکی به + یک کنیا 

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(13) (give an injection) سالماق = (توكول)

A: نمی‌هستی؟
B: دوختور خانم، چگونه می‌زادری؟
A: قورسقم، خانم، من به نگیرم تا توكول ندهنم.
B: دوختور خانم، چگونه می‌زادری؟
A: نمی‌بینم.
B: دوختور خانم، چگونه می‌زادری؟
A: می‌بینم.
B: همه، روزهای دوختور خانم، به تن نگیرم.
A: چگونه می‌زادری؟
B: دوختور خانم، چگونه می‌زادری؟
A: به تن نگیرم.
B: همه، روزهای دوختور خانم، به تن نگیرم.

(14) (recall, remember)

A: مینه‌ی چچک هدایت گیامافا توش‌مکه.
B: چوناک‌مکه؟
A: همه، چوناک‌مکه ملا، (من) گیامانی.

B: مینه‌ی کورکسیره ما، (من) گیامانی.
A: مینه‌ی برم ساوادوشماو گیامافا توش‌مکه کیتی‌نی. پیژنری برمچی.
A: (be) heal(ed), become well.

B: ساقیماق.

A: دوآلساق = burn.

B: چنگکروما یوکتا

A: بهه، ملن قولومنی.

B: قوندوم.

A: قانداق؟

B: خوشسمرنهک توبی تونکولن کمتی.

A: ندجوومه کجی

B: باولندا، ندجووکامی (extinguish), قولومنی.

A: قولومنی.

B: بالندا.

A: شونداقمو؟

B: باهه، خوشسمرن تهلختنی.

A: قولومنی.

B: قولومنی.

A: هاکه، خوشسمرن تهلختنی.

B: توسنتن بیلبی کبتش (sparkles)، قولومنی.

A: کمتی.

B: توسنتن بیلبی کبتش (spread).

A: کمتی.

B: کمتی.

A: کاندهملیکم، ند توئیئسی کهتمؤوم با؟

B: مدنن باشقیسغ فوئوئشمدی، ملن توئیکه کرین توئیک کنکی.

A: باسنتن فوئوئزورب، چنجنی.

B: لیکن شؤ جونادة چنجنی هام قولومم.

A: سرز، بله، بانچر، چنکنسر سییارکن ببل کانچکوئنامدو؟

B: کانچکوئنامدو، باشتا یارامی توؤؤوم?

A: قانداق؟

B: ملن گوئنگه همسط سؤئتنوعم؟

A: (heal) همسط کوئیکنی (the burn)

B: نداراق؟

A: همسط کوئیکنی

B: لیکن مینک کوئیکنی بهک تاعیوئنندو، گوئی ما دوختورخانسفا ببری، توئی دوختورغا دواستم.

A: باشکلارمؤ کوئیدصمو؟

B: یغه برل با یؤئتسی.
2. Translate the following sentences into Uighur, having in mind what you learnt about and personal markers.

a. While I lived in America, I used to play football.

b. What I’m saying isn’t that you should stop going to the movies, but that you must study harder.

c. What I’m thinking is that we might have to invite all the relatives, not just Adil and Gulsum.

d. While I was studying in Ürümqi, we always went to the park on Sundays.

e. While they were in the middle of writing their papers, the teacher came.

f. My concern is that my brother won’t pass the exam. (den dion)

g. Eat whatever you would like. (plural)

h. What did you (plural) do when you stayed in Shanghai?
We are now going to look at the passive voice. As with the causative voice, a suffix is added after the verb stem. This infix is usually ل / ژل / سیر / . But after verb stems ending in ه / ن then an infix ي / ين / is added.

We will also look at compound verbs that become passive when پوشاق is part of the verb.

Finally you will see how two different voice infixes are used at the same time within a verb, e.g. causative and passive.

**DIALOGUE 27:1**

؟نورسون: دنارمیزی کیلفر هیهتین یغین چاپلیندو. یولگه باشلبی یغیننی چاپدین.
؟نورسون: مین هممه تشلارنی گورونلاشترووراتمن.
؟نورسون: بانشلار بارم دقلمامدو؟
؟نورسون: یزی کیچک مسسلاری باشلار تعریف دن گورونلاشترووران. لیکن مین بولمام.
؟نورسون: بولما معسسلار گورونلاشتروورامیدو.
؟نورسون: تواناق پولسا سز بیک چایا تارتیدکنسر-دد.
؟نورسون: همک. شونداق چوار بر یغین گورونلاشترووراقندا دیق مسسلارگه چاپد
؟نورسون: یغین فاقان چاپلیندو؟
؟نورسون: په تابه ښینه بلگلمیندی. چارشنه کونی باشلبی میکنی.
؟نورسون: باشلسری ښینه یافتنی بلگلیمیدو. چارشنه کونسگه گیلگردیمیمی.
؟نورسون: یغین یا بر بی یکگی کون کیچگه سپرولبدا.
؟نورسون: سیلر یغیننی کیچگه سپرولگار بولامدو؟
؟نورسون: بولبدو. بی یکه ییکسلاری چلار یچه-توب کون ییکچه-تهیتیز.
؟نورسون: ییکح ییکچه-تهیتیز، ییکسلاری ییکح-دین کیچین گیلبدو. بولبدو یولارنیک.
؟نورسون: ییکح ییکسلاری ییکح-دین کیچین گیلبدو.
؟نورسون: ییکح ییکصلاردی مسسلاردی ییکح-دین کیچین گیلبدو.
مسلطی. بع مسلسل‌های همل قفل‌ساز. مانندی سؤسایی توزرلوئی کبندو.

مهدی محت: مانندی جهشده‌دانه‌ی تغییر به‌کس وست. تونی تریک بلند قفل‌ساز
پولماید. بنگشی مسلسل‌های بیر تری قفل‌ساز. واقع سوزولماید.

مهدی محت: همه. همکلار واقعیتی سوزولماید. بوزون هم قفل‌سازمان مسلسل‌مانی همل قفل‌دوز.

**DIALOGUE 27:2**

مژرات: روچر. دوست‌که بارماسیر. دوم هازر باشلندو.

روچر: بارماسیر. بع کردی پورهای پولؤ. مهکتمنه مؤدیری بلند قفل‌سازمان.

مژرات: تیمه تکچون؟

روچر: یعتمقم به‌کس ناجار. مهکتمنه مختل به‌کس یافتن توزرلوئی کبندو. لبکن.

هازر به‌کس پیش‌بایه قفل‌سازمان.

مژرات: شو واقعیتی ماقول پولمایدکر؟

روچر: ناصفي نشال پولؤ. مخت ناقی قفل‌سازمان. هازر بیر تقاوی ال‌چاق.

چکیکنیدو. 2. فه‌داننک توزرلوئی دورلیس قابن، تمشک سؤسایی کبندو.

مژرات: فتوئی کم سوزرلوئی کبندو؟

روچر: گشک بیر مس توزرلوئی ته‌بیضدن سوزرلوئی‌کبندو. توزرلوئی دبریزیک
پوریسمپو یأه یپرتلیس کمک. مبله به‌کس یافتنم باشمه‌ی تونی پرنسپ
قوسی. تونکه تؤستمک توا سیسمو توزرلوئی کمک.

مژرات: فتوئی کم توزرلوئی؟

روچر: شو تاکله توزرلوئی قوبدی.

مژرات: تاکله بیرپسمپو؟

روچر: یاچ. شو به‌کس خنج‌ال پورن کمک. تزام‌ی بیره‌ی دیگه‌پنی. مدن.

توزرلوئی.

مژرات: به‌کس چی?

روچر: کارکردتمه سؤسایی کمک.

مژرات: قانادق سؤسایی کمک؟
GRAMMAR

1. The passive voice.

A. Formation

The passive voice is basically formed by either of the suffixes -ل, -ول, or -مل (the vowel is chosen according to the last vowel of the verb stem).

All verbs except those ending in -ن or -ه receive these suffixes.

Verbs ending in -ن or -ه receive the suffixes -ل or -هم (basically because it's easier to say than “111”).

regular verbs

(study, read)
(was read, studied)

(give)
(was given)

(shoot)
(was shot)
Two voice infixes frequently occur together, e.g. causative and passive. The position of each infix depends on the meaning expressed. Some examples:

- He died. - تَمَّ مُتَرَّجَمًا
- Adil killed him. - فوِّضَ لَهُ مَعَامَة
- He was killed. - تَمَّ مُتَرَّجَمًا

He agreed with me / (with my opinion). - تَمَّ تَقَوِيمًا
- I convinced him. - كَانَ تَقَوَّمًا
- He was convinced. - تَمَّ تَقَوِيمًا

The load is slipping to / leaning towards one side. - يَصِبُّ الْمَلَأَ مَعَالٍ
- The masses overthrew the king. - تَأَمَّلَ الْمَلَأَ حَقَّ الْجَلَّ
- The king was overthrown. - حَقَّ الْجَلَّ تَأَمَّلَ الْمَلَأَ

The role of تَقَوِيمًا.

In English the passive is often used where the agent of the action is not explicitly indicated:

- My friend was operated on yesterday. (Obviously by a doctor.)
- During the earthquake several people were killed. (The reasons are quite obvious.)

However, if the agent is important, it is added in a "by - phrase":

- My friend was operated on by a doctor he knows.
- During the earthquake several people were killed by concrete blocks.

A similar device exists in Uighur in the phrase تَقَوِيمًا - تَقَوِيمًا - X:

- He was killed by Adil. - كَانَ تَقَوَّمًا مَعَامَة
- The king was overthrown by the masses. - حَقَّ الْجَلَّ تَأَمَّلَ الْمَلَأَ

2. The role of مَعَامَة in making compound verbs passive.

Compound verbs are made up of a noun or adjective plus a verb, often مَعَامَة. When this verb is exchanged for مَعَامَة the whole compound verb becomes passive:

- I satisfied him. - كَانَ تَقَوَّمًا رَأَيَ لَهُ
He was satisfied.

We have lost a day's work.

A day's work has been lost.

They persuaded Adil to go.

Adil was persuaded to go.

3. The difference between: يوقبى كهنتى يوقبى كهنتى and يوقبى كهنتى يوقبى كهنتى

4. The difference between: يوقبى كهنتى يوقبى كهنتى and يوقبى كهنتى يوقبى كهنتى

The two verbs can be used interchangeably in sentences referring to time, meaning to "decide" or "appoint a time":

We set/ decided the time for our departure.

However, in other contexts the two verbs are not synonymous. يوقبى كهنتى يوقبى كهنتى means "fix", "nail":

The government has made (fixed) these laws.

Fix the sign to the door.

يوقبى كهنتى يوقبى كهنتى means "decide", "arrange", "appoint":

The teacher decides the content of the class.

My father must decide/arrange these tasks.

5. The difference between: يوقبى كهنتى يوقبى كهنتى and يوقبى كهنتى يوقبى كهنتى

Lesson 57
بَلَأَكَ means "to throw out", "throw away":

- من تخلتني بَلَأَكَت. -  I emptied the trash.
- بُرْوَلَتْنِي بَلَأَكَت. -  Throw away the spoiled milk.

قَوْيَمَاكَ means "to pour", and the focus is not on puring out.

- قَوْيَمَاكَ سَوْ قَوْيَمَاكَ -  Pour water into the kettle.
- مَن چایی قویماکه. -  Let me pour the tea.
- یامفر قویماکت. -  The rain poured down.

6. The difference between وَقَعَ مَهَأَكَ وَقَعُت مَهَأَكَ means "to fall over", "be toppled", وَقَعَ مَهَأَكَ means "to fall down". A general rule is that the latter is often used about objects that fall from a point above the ground, but that rule is not always applicable. For instance, وَقَعُت مَهَأَكَ is used about things that are placed on the ground and fall over to the side. However, although people are place on the ground when they fall, وَقَعَ مَهَأَكَ is still used. Some examples using both the active and passive forms of the verbs:

- بُورَان دَرَخَتِي وَقَعَت مَهَأَت. -  The wind blew the tree over.
- سَوْ چَلْبَک وَقَعَت مَهَأَت کَت. -  The water bucket fell over.
- خُلُق نَارِمیستی وَقَعَت مَهَأَت کَت. -  The People's Army toppled the government.
- هَوْکُمْنِی وَقَعَت مَهَأَت کَت. -  The government was toppled.
- پُوْکُنَک وَقَعَت مَهَأَت کَتی. -  The roof of this house collapsed.

- بُلَام یِقَلَب کَتی. -  My child fell down/tripped.
- گِرَات دَرَخَتِن یِقَلَب چَوْشَی. -  Azat fell down from the tree.
- یادِل یِقَلَب یِقَلَب قویی. -  Adil pushed Azat over. (made him fall)
- بُورَان دَرَخَهْرُنِی یِقَلَب تَاشُدی. -  The storm blew the trees over.
(was built, established) قُوِّلَ قُوِّلُواً (build, establish)
(was corrected, drawn up) تَحَدِّثَ تَحَدِّثُواً (compile, draw up)

I' verb stems

(was done) قَالَ قَالُواً (do)
(was taken) تَلَقَّى تَلَقَّواً (take)
(was chosen) تَخَلَّقَ تَخَلَّقُواً (choose)
(was repaired) تَعْمَلُ يَعْمَلُواً (repair, mend)

Note:

Single syllable verbs ending in a consonant, whose vowels are ا and ا or ا and ا (e.g., مارک and دانشمند) are influenced by the passive infix and become مارک and دانشمند. However, a two-syllable verb like دانشمند is not influenced, and the vowel of the passive remains دانشمند.

7. The Passive Verb

This verb is the Passive mood of the verb تَأَجَّمَق “to open”. By adding the suffix -ل to the Active Verb stem تَأَجَّمَق we obtain the meaning “to be opened”. Passive verbs are most often used when the Subject being referred to is inanimate (like a door, a meeting, etc), but not necessarily. Basically, someone else has to do the action to them (but who does it is usually not stated).

Who will open the door?
The door was opened.
The leader opened the meeting.
The meeting was opened/commenced yesterday.
The bakery is not open (yet).
The flowers have opened (lit: been opened).

We will cover the passive mood in more detail in lesson 28.

- All personal markers are the same as in other tenses. E.g.: مارک تَأَجَّمَق مارک، مأَجَّمَق.

Single syllable verbs ending in a vowel add a connecting vowel ي before the passive:

(was washed) يُؤْنَى يُؤْنُواً (wash)
(was said) دَهَى دِهْوُواً (say)
(was eaten) يَهُى يَهُواً (eat)

Two voice infixes occurring together
EXERCISES

1. Below is a list of verbs. Write out the 3. person present and past tense, active and passive forms of each verb. Example:

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Passive</th>
<th>Active</th>
<th>Past Tense</th>
<th>Passive</th>
<th>Active</th>
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</tr>
</tbody>
</table>

2. In the dialogues below, fill in the appropriate verb form (active, passive, causative) of the verbs listed in parentheses above each dialogue, in the tense you think is suitable. In some cases the verb you are asked to use is indicated in parentheses, and at the end of some of the open slots a dash and a suffix has been added to give you a better clue of the context, e.g. (...-............)
(care for) — (such) — (get lost, disappear) — (break)
کمکتی دوم ژرمنی. مین چایسون تودین چنگی. تنوری

تردیدیم. یولا ژورگوناراتا مینوژ پولومنی ......................... قوبدوم. لبکن

跆拳도가 선수에게...؟

A: قوی نه...

کمکتی، بخی تایبلسند.

(1: pull, drag, 2: move up, postpone = برمبارک، 3: begin = باشلمرک)

یولا ژورنیای تام تردنیکه .......................... بولادو؟

A: نه...

ماهی بولامک، واقعی بیووق. مین تادلیا ژورنی ...........................

B: ماجول. نهبه بیلمن تالبراش؟

A: پینه هارم .........................

B: یاق، یوگون .......................... یهین چینکی کون کینگشک

قاتدی.

B: رستمیه مین بلمهینمن، پیگنه کم کینگشک ..........................

A: مودراور ژورا، سوهندلشپ پیگنه کینگشک ..........................

B: سسزو، پیگنه فانتشمسورز؟

A: درسم غته .......................... واقعی بیووق.

B: درس بیرشنی کینگشک .......................... بولامدو؟

A: بولمایدو.

(5) ببرمبارک =

یولا ژورنیای کم بیرودی؟

A: پیرسنی تادلی .......................... برنسی کلی-تام تاریپیدین

(solve = 1: stretch, extend, 2: waste = 6) ناجمله =

سومزاق = 10 بولدم.

A: یوم ژونیز، پینه سامت 93 دا .......................... سمن نبیمشقا واقعیدا

B: کلیش ودنه؟

مین بیرو ماقالینی پلیس پارای دمی بامها خانگا باردوم. لبکن نولار

Lesson 29

page 142
مقالتي بساماسمودي. همدي بيسى بيردي. تولار واقتنى بهم

(open) كم ؟

ختمت شحوت يفحتن

هازر نبه تؤسته سوتهت لمشوانته؟

خزمن بيلني تؤسته.

بُؤ شش تبخي

يال تولار همدي

تهب بؤ شش ظوروفنا

كبابيتو

شونداق. منبنچه بؤ تنشئي

انچه خس همسي. لبكن

تولار بؤ تنشئ ياح کامیگن

باتاغن، قاتي بؤ تنشئي

كانت همسي. لبكن

بلاگن قارنی بالشا کردی؟

تکوکدن کاشتی.

ماگدد؟

ماگدن. بئاک شوخ تولوجن سو چنجکنی

چابسنم و. نه جن

(بَرَك) 

قلابک سو گئئنی

قودم فنادو؟

توئنک بئر یؤئتي تازراق

تو بئاک ينقلی کشتی. لبكن

بنز پارسفا همسف

دن کپسی. توختلی قادي

کوئوک پارسا همسف

ننك پايدسي بارمو؟

بار.

(الحديد (the honey that was rubbed on)

(الحديد (passive) ؟

بئزدالن

بئئنی کم ؟

بئرگن؟

منبلك بئر سواقدشم

بئرگن.

یاهشی یئگن.
(not only is he lively)

B: شوُذراق، شوُذ بولوپا فالماي. (not only is he lively)
A: شوخ بالا تشادو انسافا بهاء جاپا سيلپي قويپودا دا
B: مسلمون، شوُذراق سوت تشخشي خالماي. بر پياله سوتنم نه يبرگه
A: بالبخش ياخشي بولوپ فالسمو.
B: هافر خيلي ياخشي.

كاهن، كوهنچه بر جوهشه ددم نيلوافاندا نو ديرنگه جنگي
A: شوخ بالا تشادو انسافا بهاء جاپا سيلپي قويپودا دا
B: مسلمون، شوُذراق سوت تشخشي خالماي. بر پياله سوتنم نه يبرگه
A: بالبخش ياخشي بولوپ فالسمو.
B: هافر خيلي ياخشي.

B: مسلمون، شوُذراق سوت تشخشي خالماي. بر پياله سوتنم
A: بالبخش ياخشي بولوپ فالسمو.
B: هافر خيلي ياخشي.

B: همه، مسلمون، شوُذراق سوت تشخشي خالماي. بر پياله سوتنم
A: بالبخش ياخشي بولوپ فالسمو.
B: هافر خيلي ياخشي.

B: همه، مسلمون، شوُذراق سوت تشخشي خالماي. بر پياله سوتنم
A: بالبخش ياخشي بولوپ فالسمو.
B: هافر خيلي ياخشي.

B: همه، مسلمون، شوُذراق سوت تشخشي خالماي. بر پياله سوتنم
A: بالبخش ياخشي بولوپ فالسمو.
B: هافر خيلي ياخشي.

B: همه، مسلمون، شوُذراق سوت تشخشي خالماي. بر پياله سوتنم
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B: هافر خيلي ياخشي.

B: همه، مسلمون، شوُذراق سوت تشخشي خالماي. بر پياله سوتنم
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B: هافر خيلي ياخشي.

B: همه، مسلمون، شوُذراق سوت تشخشي خالماي. بر پياله سوتنم
A: بالبخش ياخشي بولوپ فالسمو.
B: هافر خيلي ياخشي.

B: همه، مسلمون، شوُذراق سوت تشخشي خالماي. بر پياله سوتنم
A: بالبخش ياخشي بولوپ فالسمو.
B: هافر خيلي ياخشي.

B: همه، مسلمون، شوُذراق سوت تشخشي خالماي. بر پياله سوتنم
A: بالبخش ياخشي بولوپ فالسمو.
B: هافر خيلي ياخشي.
We will now look at the reflexive voice. In English this is expressed through reflexive pronouns like "myself, yourself, himself" etc. However, in Uighur it is expressed through a reflexive voice suffix. This suffix is sometimes difficult to distinguish from the passive voice that we just studied because the suffixes used are identical, i.e. -لْئ- and -نُئ-. In those cases we have to distinguish the two voices, not according to form, but to the meaning that the verbs carry in that particular context.

Dialogue 28:1

English explanation.

just Uyghur

Lesson 28
Dialogue 28:2

English explanation.

just Uyghur

Dialogue 28:3

English explanation.

just Uyghur
Vocabulary

**Yenji script**

vocab.

footnote

**Arabic script**

Meaning (grammatical part of speech)

Grammar

1. The verb’s Reflexive Voice

A. **Formation**

1) **English Explanation**

A. Formation

The formation of the reflexive voice is identical to that of the passive voice. I.e. the infixes-ن or لـ- are added to the verb root, (the ـ being a vowel that changes according to the
vowel of the root of the verb). Notice again how the verb یوماق receives the connective element ی before the reflexive infix.

(open by itself) تاج - بل تماشای - تماشای
(agree, [join oneself]) قول - قول قولوش - قولوش
(wash, rinse, be bathed in) قولوش - قولوش
(begin) باشنا - باشنا باشنا - باشنا باشنا
(to praise oneself=boast) ماهنتش - ماهنتش
(show, appear) کویر - قول قولوش - قولوش
(casue to thrive/bloom) قولوش - قولوش
(wash oneself) یوئن - یوئن یوئن یوئن

Things to notice:
I) Although the passive and reflexive infixes are identical, some verbs take different infixes when they are passive vs. reflexive:

They looked at the paper twice. - Active
The paper was looked at twice. - Passive
They appeared to the doctor. (to be examined by him)

He saw (lit. "appeared to") the doctor. (to be examined by him)

II) Other verbs take the same infix both in the passive and in the reflexive voice. In those cases the distinction between the passive and the reflexive verb form must be made according to the context of the verb, not its form:
The meeting (was) opened/started at 8 o'clock. - Passive
The flowers in the yard have started blooming. - Reflexive

These two rooms have been prepared for the guests.

III) The reflexive infix often appears together with the causative:

Lesson 28
We know each other. - چوچوشمسیز.
I introduced Adil to Abliz. - ممن کادلنی نابلزی ناچوشمه.

IV) Many Uighur verbs (خوشالانماق، تعلالانماق، پایدالانماق، etc.) appear to be reflexive verb forms both in form and meaning. However, in spite of this resemblance these verbs can formally not be considered to be reflexive verb forms because there does not exist any verb root other than the one ending in لان/لیان. See point 2. for more details.

B. Usage
1) English Explanation
We see that on of the characteristics of the reflexive voice is that the subject of the reflexive verb is also the receiver of the action, i.e. the logical object. But formally the sentence does not contain any object:

I washed (myself). - ممن بیوشودوم.
I am prepared, / have finished preparing (myself). - ممن تعبیالانشب بولدوم.

When translated the reflexive and the passive voice may at times seem very close in meaning, but the passive always implies that there is an agent involved:

The water channel has become much wider. - تؤوستاق جهاد کیچیپ کمبتی.
The widening of the river is due to natural circumstances, e.g much water etc.

The water channel has been widened (by people). - تؤوستاق کیچیپتیکلنکن.

2. Gr. pointforming verbs from adjectives and nouns (b)
A. Formation
1) English Explanation

B. Sub-point
1) English Explanation
In chapter 26 we saw that it was very common to make verbs from adjectives and nouns by adding a suffix to them. In this lesson we will look at two more of them. Category (d) resembles the reflexive voice in form and meaning, but as said in point 1, it can not be considered reflexive. (Category a-c is found in lesson 26, grammar point 2.)

Lesson 28:
I profited/am profiting from this book.

habit, custom = خدمت
I've become used to Urumqi.

- خضوع: حمله
inspiration, encouragement = الهام
I was very inspired by this movie.

anger, rage = حماس
Everybody became very angry because of this.

effect, influence, impression = تأثير
Everybody got very impressed after hearing this story.

glad, happy = شاد
This news made me very happy.

without soul, without spirit = بدون جسم
He was in low spirits because of this news.

As we see, all these verbs are similar to the reflexive voice as the subject of the action is also the logical object of it.

Verbs formed in this way can also have the causative infix attached to them:

This book inspired me very much.

These words impressed us deeply.

(e) لا/ـ

good = خوششی
باشخوش: موثر، وقیفیت، وسولی، باششبد
The teacher improved his teaching method.

small = کوچک
کوچکساز: زیره، هواق، هُز، کوچکسازی کمیتی.
Before the difference was very big, but now it has become smaller.

cool, chilly = سالمهین
level, flat = توزر
ice, frost = موزر
Are you freezing? = موزری‌ماند؟
The milk has frozen. = سوت موزر
education, training = تعریف
It is necessary to train the children = تعربیسمهال بالارنی باخش تهریسمش کرده.
well.
plan, design = پلان
Engineers design buildings = تهسیرنیلار فورناره کردهند.

Again, the causative and passive infixes may be added:

We froze the meat.

The taste of frozen meat is not very good. (Literally: meat that has been frozen)

3. Gr. point

English explanation.

3. The role of - in expressions like

This kind of expression is often used with time words of the past: "yesterday", "last year".
We have seen before that - is used when the time word is linked to a noun, with the function of an adjective:

Yesterday's meeting.
Last year's contest.
Last night's programme.

Notice that the - case suffix can not follow directly after the time word. - has to be inserted. This element logically represents a word that is not explicitly stated in the
sentence. (Remember how -بیل گفت که - had the same role when appearing with a possessive
pronoun:

A: مبنگیکی. - مبنگیکی. -
B: -بیل گفت که -

The role of -بیل گفت که - is similar in the following sentences:

-بیل گفت که -بیل گفت که -

Compared to yesterday he has become a lot better.

Here -بیل گفت که -represents the word -بیل گفت که -

Compared to last year the weather this year is very good.

Compared to last week, there has been a little less rain this week.

Compared to the TV program on the 29th, that on the 30th was quite good.

4. Gr. point

English explanation.

4. The difference between -پِرْیا and -پِرْیا
Both words can be translated "village" or "countryside", but -پِرْیا is the more generic term for referring to the countryside. Also, -پِرْیا has the connotation of a place where there is agriculture, whereas -پِرْیا can mean any place outside of the city, not necessarily where land is being cultivated.

-پِرْیا often has the connotation of being a very remote place, less developed and far from the city. Thus -پِرْیا, "a country person" sometimes has a rather derogatory meaning.

5. Gr. point

English explanation.

. The difference between -هنگر and -هنگر
In certain contexts both words can be translated "now", and can be used interchangeably.

i. -هنگر and -هنگر can point to the future as well as to the past:

He will come in a minute. -هنگر / -هنگر

He came just now. -هنگر / -هنگر

ii. However, when -هنگر is used in the latter sentence the meaning changes a bit, meaning "He finally came just now." (I expected him here quite a while ago, sometimes expressed with a critical tone):

iii. -هنگر can mean "from now on", "now" in the following sentence:

What do we do now? -هنگر قاندیم چی؟
The following use of ته مه is also common. It signals that the speaker agrees to something, but perhaps he has some objections or is not completely satisfied with some condition:

6. Gr. point

English explanation.

5. The difference between كور祗مرماد and كور祗مرماد is used with concrete as well as abstract objects, then often with the meaning "explain" (جوشدهدوزوش). Left Justify examples Right Justify examples

My father showed me his new bicycle.
- The teacher showed (explained) a difficult problem to the students.

stem has a more limited scope. It implies making somebody see something with their own eyes:

To have children read books is useful for them.
- Literally: My father made me see a movie. = My father took me to a movie.

Exercise 1

English explanation.

1. Write out the passive and reflexive forms (where such exist) of the following verbs in the present-future tense, 3. person. Some passive forms may occur only in combination with the causative infix! Example:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
<th>Reflexive</th>
</tr>
</thead>
<tbody>
<tr>
<td>كور祗مرماد</td>
<td>كور祗مرماد</td>
<td>كور祗مرماد</td>
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<td></td>
</tr>
<tr>
<td>كور祗مرماد</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Exercise 2

English explanation.

2. Insert the appropriate form (causative, passive, reflexive) of the verbs in parentheses. Where nothing is indicated as for what tense to use, choose a tense appropriate to the context.

Page 153 Lesson 24
Two wives are talking together.

A: مام کوده
B: مموم ساکت تلدره، دسرسه برمنشن پرژون

A: کرئی قاجان
B: کرئی شمعه کنی جوشنن کپن

A: توژوم تیرنی تاکنجه
B: توژوم تیرنی همیشه تاکام

A: (imperative) فولشر (have him wash)
B: هاری فولکشترن

A: ناوجنته
B: لالا مشکه کومو

A: قزر وکمی کومو تکلیبی بموندو؟
B: همه. توژوم باردم قلدنی، ممن تونشنا قولئنی

A: (wash himself) ؟
B: ناوجنته تقویی
A: کنچک چاقندا ممن نوزی

A turns to her older girl Maryam (C): 

A: گورسکا جاواه فنانی مرنی مگه قارایی

A: (the laundry that has been cleaned)
B: نیسیپی فوریافا
C: ماون

Maryam (C), goes out, and B: دین سورایدو A: چنپی C: یاس. asks A:

B: (the clothes that are washed) ؟
A: سوخون بولمسا، پیرمیپه پیسی قویمیم.
B: پیرمیپه کر کریپ (north, shadowy side)
A: پیرمیپه چاکره کیمی
B: قشتی کیمیمی نده ..

Lesson 154
Aynur has come to visit her classmate Adila, and is carrying two suitcases:

A: こんにちは。これは何か？
B: これは鞄です。
A: それは新しい鞄ですか？
B: はい、新しいです。
A: とても素敵ですね。それでは、お腌めは何ですか？
B: それはお茶です。
A: それは美味しいですね。それでは、お腹が空いていることを覚えておいてください。
B: はい、もちろんです。

A: こんにちは。なぜ、その鞄を持って来ましたか？
B: これは私のお母さんのします。彼女が使うのが嫌だっただけでも見えなかったので、私のために持って来たのです。
A: それは親切なことですね。それでは、お茶をどうぞ。
B: ありがとうございます。

the problems that appeared

A: その問題が何ですか？
B: それは私の家庭作業です。
A: それは大変ですね。あなたがそれを解くことができるのですか？
B: はい、私があなたにそれを示すことができます。
A: それは重い負担を解き放ってくれるでしょう。
B: はい、もちろんです。

Lesson 73
(looking around)

گولی‌مر هزار چله‌چه چهارراه خمسه‌بی‌خی.
English explanation. We will now look at the reciprocal voice, i.e. an action that involves two or more people. In English this is generally expressed through the word "together" or the reciprocal pronoun "each other":

I hope the children didn't fight (with each other)?

A: - باتلاز توراز سۆۋەشىمىغاندو؟
No, they played very well together.
B: - يئۆق، تۇراغ بەك یاشى تۇيىشدی.

As you see, the reciprocal meaning is expressed through the suffix -ش - in Uighur.

You have already been introduced to the reciprocal voice in e.g. the verb سۆۋەشەمەک:

We talked together yesterday.

A second usage of the -ش - suffix denotes an action where other people are involved too, but where the action is not so clearly reciprocal. One example is the verb قانتاشماق:

I took part in a meeting, (I was only one of many doing so.)

DIALOGUE 29:1

Gulgina is telling Zahidem about the relationships of her family members:

گولگینە زاهیدەمەك قانتاشماق تاناکەنکەرکەنیکە تەکەلیکتەیکە بێرسە:

Lesson 29
Look at dialogue 27:1. In that dialogue Mehemmmet met Tursun, who was busy preparing a meeting. Two weeks after the meeting is over the two meet each other again:

Lesson 29
درس 29 صفحة 159

توفرسون: ياق، مهن ينقضت يفسنتي تشكنلمي بحريد، برم كوني تاسديبي برم
توفرسون: فللن ونوشوب قادم.
ممه ممته: مبنك بر توفاقتمسو؟
توفرسون: هنأ.
ممه ممته: كيم تشكن؟
توفرسون: تعذر ديكين كشي، دادگينت جوان تاکسفو ديمهن.
ممه ممته: هنأ، توفيمهن، قومولوق.
توفرسون: شونداق.
ممه ممته: توني سرفك كيم توفوشتوروي قوفي؟
توفرسون: بر خميشهتم.
ممه ممته: نمزر كام يافوز كميتسو؟
توفرسون: ياق، تاني بلين كميتو.
ممه ممته: تايلستو يغنشنك ووكلمسو؟
توفرسون: ياق، تاني تورنمست تونلي نياز بلين كوروشون توجون كميتو.
نياز موشون يفود وقوفونادو. توني توفوتمسر؟
ممه ممته: بر توفوشنمز. ليكين تونلك بلين تارلشيشن كانيه خالسایمن.
توفرسون: تيمشقا؟
ممه ممته: هاکينجان بولثور كملكين، شنيدادا وفووونادو، باشتا بيشقلانئ تانجه
توفرومايي، ماكا بنك هيثنقلان. لبكي ينكامدر تانجه كيلتشمبدوق. شوگا تونلك
بلين تارلشنشن كانيه خالسانيديم، تاخيبدا مهن توني شنيدا وفوووناقان
باشتا فومولولفلاها توفوشتوروب قوودوم. هادير تانيه تارلشيميز.
توفرسون: ياهشي، طي، يغنشنك تنشيرني تنيه سوزلونسهووقو؟ يفن قاناق
تووتي؟ جوان مسائلبر هيل قليلبدو؟
ممه ممته: كاساسن هيل قيلضني. 1-كونى ووكفلمر وارقا-تارقبن سزنگه
چقتشي. هممه قناتشاقلاق هم در ووكفلمر سزيئي تاغاشتي. تاندن كيبن
هممي مسائلبر تونستد موزانبرد قيللشي. خبل وأفانت مسائلبر
تونستد، سوقيهت شكيهدن كبيى ينوا. بر-برسها قوشولومشاي. يفن
توجشتيلا. 2-كونى تراكره ينوا داواشتي. تاكي، تاخيبدا ووكفلمر بر
خولاسكه كيي. مسائلبرن هيل قيللشي.
توفرسون: ياهشي.
1. The reciprocal voice.

A. Formation

The reciprocal voice is made by adding the infix \( \text{ش} \) to the root of the verb, (the \( \text{ش} \) being a vowel that changes according to the environment). As usual, the vowels \( \text{ا} \) (a) and \( \text{و} \) in the verb roots are changed to \( \text{ي} \). Also, verb roots ending on \( \text{و} \) receive the connecting element \( \text{ي} \) before the reflexive infix. The options are the following:

- قلش • شين • قشش (do)
- بیشش بیرشش • شش (give)
- بیشش پیشش • پشش (write)
- یبیشش یبیشش • یپشش (play)
- ش یوشش یوبیشش • یوشش • ییوشش (hold, grab)
- کوروشش • یوش (see)
- ییوشش ییوبیشش (wash)
- پیشش پیشش • پشش (eat)
- یپشش ییپشش (talk)
Usage
The reciprocal voice generally implies that two or more people are involved in the action. Whereas the other voice infixes we have studied always change the meaning of the verb, the reciprocal infix in certain contexts adds no meaning to the verb and is therefore often dropped, especially in oral. (See category (b) below.) The meaning of the following sentence does not change at all whether or not the -ش- is added:

Those who heard this teaching were amazed.

In sentences with more than one verb, very often only the last verb has the reciprocal voice marker:

Finally the delegates came to a conclusion and solved the problems.

We can divide the usage of the reciprocal voice into two main categories:

a) It indicates that some action was done by two or more people in cooperation.

The delegates debated for two days. Finally they agreed.

We got to know each other in Adil’s home.

* When the word بلمن is required after the verb, this is also an indication that the -ش- form is needed:

Both sentences mean “Yesterday I met (quite likely talked to) Adil.

(In the last sentence you may also hear the simple form تُنوِّشَمٌ فالدِم.)

* With the verb تُنوِّشَم the adding of the reciprocal element changes the meaning of the verb. تُنوِّشَم does not simply imply that somebody plays together, but that two people (or animals, e.g dogs) play-fight:

Rolling on the ground, Adil and Adil play-fought.

In the next dialogue A has just hit B hard on his shoulder. B gets upset and answers back:

A: مم
B: خايلا بولها. مهن تُنوِّشَمٌ.
A subgroup of a) is the sentences where the subject of the action is singular, (so one would not expect the reciprocal voice) but where the verb is part of the verb, indicating that the subject helped somebody do something:

• A subgroup of b) is the sentences where the subject of the action is plural, (so one would not expect the reciprocal voice) but where the verb is part of the verb, indicating that two or more persons do something at the same time, but do not necessarily cooperate while doing the action. Especially in this context the -ش- is dropped in oral.

Two voice suffixes occurring at the same time.

The reciprocal voice infix often co-occurs with the causative and the passive:

I know him.
Halmirat and I know each other.
I know them.

The people that were introduced to me have gone back to the hotel.

Adil has come.

Finally they agreed on the bargain.
The USSR mediated between (caused agreement) between America and Iraq.

The relationship between the countries that reached an agreement is improving.

The verb can also be used in another context, meaning "with all one's energy", "as best one can":

Adil hit/punched with all his energy.
Wife, make a real good polo today.
**Usage**

The reciprocal voice generally implies that two or more people are involved in the action. Whereas the other voice infixes we have studied always change the meaning of the verb, the reciprocal infix in certain contexts adds no meaning to the verb and is therefore often dropped, especially in oral. (See category (b) below.)

The meaning of the following sentence does not change at all whether or not the -ش- is added:

Those who heard this teaching were amazed.

In sentences with more than one verb, very often only the last verb has the reciprocal voice marker.

Finally the delegates came to a conclusion and solved the problems.

We can divide the usage of the reciprocal voice into two main categories:

a) It indicates that some action was done by **two or more people in cooperation**.

We got to know each other in Adil's home.

* When the word -بلمن is required after the verb, this is also an indication that the ش- form is needed:

Both sentences mean "Yesterday I met (quite likely talked to) Adil."

(In the last sentence you may also hear the simple form -نوجشي قالدم.)

* With the verb -توينشماق the adding of the reciprocal element changes the meaning of the verb. -توينشماق does not simply imply that somebody plays together, but that two people (or animals, e.g dogs) play-fight:

Rolling on the ground, Adil and Adil play-fought.

In the next dialogue A has just hit B hard on his shoulder. B gets upset and answers back:
A subgroup of a) is the sentences where the subject of the action is singular, (so one would not expect the reciprocal voice) but where the verb *بَهَّرَهُمَا* is part of the verb, indicating that the subject helped somebody do something:

- **هُوَّا، خَياَبَةُ بَوْلِمَيْ ِبَوْ جَامِدَانِي مَثَا كُتُوشَرْوَمْبُ بَهْرَهُمَا؟**
- *Excuse me (brother), could you please help me carry this suitcase?*
- **نَادِل كُوشَرْوَمْبُ بَرْشَمْزَانِي ثُوْرُوشْرُمْبُ بَرْهْرَتْيَ.**
- *In the fall Adil used to help us harvest the wheat.*
- **بَرْقِيَتُمَا نَادِل هَرْثُمْزَانِي بَيْدَطْمُبُ بَرْهْرَتْيَ.**
- *Once Adil helped (me/us) fix the cart.*
- **قَشُ وَاقْتَلْدَا نَادِل قَارْ تَارُشْشَرْبُ بَرْهْرَتْيَ.**
- *In the winter Adil helped shovel the snow away.*
- **هُمُ يَكُشَمِبْهُ كُوْلُرْيَ هَدَمَ كُأَيْمَفَا نَانَ بَيْقُشْتَيْ.**
- *Every Sunday my sister helped my mother bake bread.*

b) It indicates that two or more persons do something at the same time, but do not necessarily cooperate while doing the action. Especially in this context the *ش* - is dropped in oral.

- **بَوْ يَغْنَفْنَا ۵۰ نَادِمَ قَانِقُشْتَيْ.**
- *50 people attended this meeting.*
- **تَالُبُزْنِكْ تَوْسَفَا هَمَمَا كَطَنَلاَرْيَ كَبَلْشَتْيَ.**
- *All of Abliz' friends came to his wedding.*

Two voice suffixes occurring at the same time.

The reciprocal voice infix often co-occurs with the causative and the passive:

- **كُمِّن تِّنْيُ تَوْنَّوْحَمْنِ.**
- *I know him.*
- **خَالِمِرَت تَسْكَنْ تُؤْنَوْحَمْنِ.**
- *Halmirat and I know each other.*
- **تَيْلُبَ مَبي خَالِمِرَت تَسْكَنْ تُؤْنَوْحَمْنِ قَوْدِيَ.**
- *I know Halmirat and we are friends.*
- **ماَكَا تُؤْنَوْحَمْنِ قَبَلْشِمُ كَطَنَلاَرْيَ قَانِقُشْتَيَ كَبَلْشَتْيَ.**
- *The people that were introduced to me have gone back to the hotel.*

The relationship between the countries that reached an agreement is improving.

The verb *کُبَلْشُوْتْرُمْبُ* can also be used in another context, meaning "with all one's energy", "as best one can":

- **تَالُد كَبَلْشُوْتْرُمْبُ بَرْ مُؤْسُوْتُ تَوْرَدْيَ.**
- *Adil hit/punched with all his energy.*
- **كُبَلْشُوْتْرُمْبُ بَرْ مُؤْسُوْتُ تَوْرَدْيَ.**
- *Wife, make a real good polo today.*
- **خَوْتُوْنَ، بُؤْكُوْنَ كُبَلْشُوْتْرُمْبُ بَرْ يَوْلُوْ نَبْسَكَةَ.**
- *Wife, make a real good polo today.*

Lesson 29
A near-synonym of کلیدشماک is قیقشماک. However, whereas the emphasis of قیقشماک is on reaching an agreement, (between countries and in business), کلیدشماک emphasizes relationship between people.

Parida doesn’t get along too well with her neighbour.

The married couple get along well.

I reconciled the married couple.

The passive form is seldom heard.

The usage and meaning of some verbs when occurring with the various voice infices:

play

Who is my child playing with?

I take the children to the park to play every day.

I have been to the park to play with my children.

Compared to earlier, my kids play well together.

Adil and Hamit:

A: Yes, they’re just wrestling for fun.

B: No, they’re just wrestling for fun.

Notice that قیقشماق X and قیقشماق Y can be used interchangeably about adults playing with their children, but the latter seems more common. The reciprocal infix can be used about two children playing with each other, but an equally common usage of قیقشماق is about somebody wrestling for fun. قیقشماق can also have sexual connotations in some contexts:

Emet always plays around. (cheats on his wife)

The heel of the shoe fell off.

I separated the fighting children.

The couple that got married last year are divorced now.

It is necessary to distinguish between friend and foe.

I separated the papers that were glued together.

run into, meet, come across

When I was walking down the road, I came across a bag.

I met Azat.

Lesson 29
However, there is not a clear-cut difference between المزمن and المزمن when two persons are involved, so the following options exist:

- When I was walking down the road, I met Adil.

But as you noticed, when inanimate nouns appear, there is no reciprocity involved, so only 

يولدا is used: 

وولادة کنایسا، بر سوما، تولگراپ قاچی.

2. The formation of verbs from adjectives and nouns.

(C)

We have seen in lessons 26 and 28 that in Uighur it is very common to make verbs from adjectives and nouns by adding a suffix to them. In this lesson we will look at two such suffixes that resemble the reciprocal infix, but which can not be considered reciprocal.

(Categories a.-c. are found in lesson 26, point 2, categories d. and e. in lesson 28, point 2.)

(f)

- talk, conversation = باراک

Last night we talked till midnight.

- at last, finally = تااخر

The meeting ended at 4 o'clock.

- industry = سانائمت

The cities in our country have become industrialized.

- machine, car = ماشینا

The electronics industry is highly mechanized.

As said, some of the verbs made from لاش - resemble reciprocal verbs in meaning:

- The delegates discussed the problem.

However, these verbs and others have no regular active counterpart or سوتهتله, so they are not grouped with reciprocal verb forms.

Verbs derived from adjectives by له/ لاش however, have reciprocal as well as other voice forms. One example is بيقنلاسماق (see lesson 28, point 2.) The verb can
describe closeness in distance, time and relationships. (However, in most cases both forms
can be used without any difference of meaning):

We approached Hotan. - نز خوتههك بيقتنلاب/بيققنلششب قالوق. -
The wedding is coming closer. We have to hurry.
These two have become quite good friends.
I made them better acquainted with each other.

3. The words توتوجسز, تاساديمي, and قويوقسز.
The three words are near-synonyms and can to some degree be used interchangeably. All
the words can be translated "sudden(ly)" or "unexpected(ly)". توتوجسز, for instance, derives
from توتوجسز = to feel, notice.

However, توتوجسز differs from the two others in that it often implies that the course
of events was hindered or stopped when the second event occurred. (Notice the word
تينووجسز = hindrance, which has the same origin.) Some examples:

Our neighbour's death was very sudden.
Here توتوجسز is not appropriate. The same is true in the next sentence:
My father showed up very suddenly (unexpectedly).
We were sitting at home when a person suddenly knocked on the door.
When we were working in the fields, it suddenly started to rain.

4. Some expressions containing the word توتوجسز.
A conflict has come up between Adil and Azat.
Adil has caused a conflict between the two.

5. Uighur equivalents of the English "hear" and "listen".
The word توتوجسز covers both the meaning of "hear" and "listen". Other phrases are
therefore often added to the verb to convey the meaning of listen:

I can't hear. - ممن توتوجسز توتوجسز /، "I hear(d) he has gone to Urumqi. - ممن توتوجسز توتوجسز توتوجسز /،
Listen carefully!
I listened with all my "mind".
I listened with "all my heart (attention)".
I listened attentively.

The expression "فولاق: سالما" can also be translated "listen"

Listen to what I say.

The students didn't listen to what the teacher said.

6. The difference between خانم and خاتون.

In its most generic sense, خانم means "woman", "female" as opposed to "man", "male". خاتون is also a polite word for "wife", and the safest to use. خاتون is used by many but can in certain contexts have a rather derogatory meaning. The word خانم "madam" is used differently in the various parts of Xinjiang. In certain areas, it can be used when addressing little girls, indicating closeness to the person. Moreover, it is often heard in movies, especially Western movies, as the word for "Mrs." The male equivalent is خاتون "Mr." or "Sir". It is used very seldom heard in daily speech in northern Xinjiang. For some people the connotation would be the wife of a rich person, a wife that would just be at home at not working, and therefore it would have a negative, sarcastic meaning.

EXERCISES

1. Insert the right form of the verb(s) indicated in parentheses (regular root form, causative, passive, reflexive, reciprocal, or a combination of any of these forms, e.g. reciprocal and causative) in the blanks.

   (hit= سووفوماچ (a ))

   مکتیم گلدا نبکی ماشنا قانتینک
   تونکون بید مشنی مینی
   کابل دود للپس، یاختی فونکانلار
   تونکون کوشنچنر

   (run into, meet= سوورمحاسق (b ))

   تونکون باراغنا بارای دیسلم، دمیوراندا کابل
   تونکون بولدا کوشنچنر مین کابلی
   تونکون بولدا کوشنچنر مین کابلغا
   تونکون بولدا کوشنچنر مین کابلزا
   گارودوما مین کابل بیدن

Lesson 79 - page 166
The parents are inside the house, their children Nijat and Tursun are outside playing with their friend Sidik. As the parents are talking about the children, the father looks out the window to see what they are doing. Suddenly, the two boys come in blaming each other. The mother then asks the father to take the children out to play.

Tursun comes in crying:

"Where are we going to play?"

The mother calls Nijat:

"Where are we going to play?"

Outside Sidik asks Nijat:

"Where are we going to play?"
2. Translate the following sentences into Uighur, using the reciprocal voice where appropriate:

a. The students have finished doing their homework.

ب. Everybody went to see a performance.

c. The delegates are discussing the plan.

d. Adil, did you see Tursun yesterday?

e. Dilmirat helped me fix my bike.

f. We helped my mother do the laundry.

g. I washed clothes for my grandmother.

h. I met my classmate, and helped shovel snow in their yard. After that I went to the house of my grandmother and shoveled snow.
In this lesson we will look at three verb forms, two being closely related.

(1) In English two different tenses are used when retelling two simultaneous events in the past, one being durative/ongoing, the other being punctual. E.g.:

When I was having dinner, Adil suddenly came.

Was having is the durative action, and in the sentence above this verb is in the subordinate or dependent clause. This clause cannot form a complete sentence on its own. As we have learnt, the Uighur equivalent is:

ممن تامات قلت تاماق واقعاندا. قاتل كابل قاتلي.

However, if the durative action is found in the independent clause, i.e. in the clause that can stand on its own because it has a finite verb, the sentence would look like this:

When Adil came, I was having my dinner.

As we have learnt - واقعاندا - is not a finite verb form, and cannot be the verbal of an independent clause. So the Uighur equivalent of the latter sentence would be:

نادلس كملك هنده ممن تاماق يقسمتهم.

Again, we see how the infix - واقان - is instrument in expressing an ongoing action.

(2) Just like the simple past tense changed to - in hearsay form, the - form does the same, and becomes - . However, - also plays an important role when the speaker reports, even event that he has seen himself.

Notice also that - serves two functions. It is the hearsay/reporting equivalent of both the past continuous form, - - as well as the present continuous.

(3) We will also look at the suffix - which is added to the - form of the verb to give the meaning "more and more"

(4) Finally we will look at the particle - . It must be translated differently according to the context, but one meaning is "as soon as". Other times it just serves to underline the meaning of the word it is connected to.
Rehmitulla has just come back from Tekes county, a four-hour ride from Kulja. He has taken part in the funeral of his uncle, Ablikim. Also, he visited his older sister who lives in Tekes.

Dialogue 30:1

Rehmitulla: Rehmitulla, uncle, how was the cemetery in Tekes?

Alikim: The cemetery was beautiful. The people there are very kind.

Rehmitulla: How did you feel during the funeral?

Alikim: I felt sorry for your uncle, Ablikim. He was a very kind man.

Rehmitulla: I am glad you came to the funeral. I really miss my uncle.

Alikim: I know how you feel. We will always remember him.

Rehmitulla: We will always miss him. Thank you for coming.

Alikim: It was my pleasure. I will always remember you.
دائم، دلیل داده، دری دری، دری دری، دری دری، دری دری، دری دری، دری دری، دری دری، دری دری، دری دری، دری دری، دری دری

(See chapter 34).

Lesson 25
DIALOGUE 30:2

Grammar

1. - ژاانتي, signalling ongoing action in the past.

Formation

The form is made by adding - ژاانتي to the past habitual tense, - ژاانتي, (see lesson 13). The chart contains the two verbs - ژاانتي and - ژاانتي, of which the first one has a vowel change in the Past Ongoing Form:
Past Ongoing    Past Habitual

1. p. plur.      2. p. plur.
2. p. plur.      3. p. plur.

Usage.

The Past Ongoing Form is used in two different contexts in the past:

1. As the verb of an independent clause.

In this position - signals an ongoing action that was under way when another punctual action occurred. The punctual action belongs to the subordinate clause. Notice that the speaker is always present or even taking part in the ongoing action described in the independent clause. So he views the action as it is seen from a member of the group described in the independent clause:

Independent clause        Subordinate clause

As we were walking towards the graveyard, my younger brother came.

As we were eating, some guests came.

As we were passing Sayram Lake, a strong wind started, and it began to rain.

3. Like in English Uighur can have two parallel actions, both of whom are ongoing or durative. If the agents of the two actions are not identical, the first sentence can be expressed using -:

While the students were writing a paper, I was reading a book.
If the subject (agent) is the same for both actions, the sentence can be expressed in the following way, using the -ب- form of the -پیشیت کیو- form:

نامیم بشر تاریخن مهبلن یاراگل دیشیتی. بشر تاریخن تاماق نپیشیتی.

While my mother was making food, she was talking to me.

من کیمکرگه دوزمل سبلپیشی. تبلور زور کوردوم.

While I was ironing the clothes, I watched TV.

2. پیشیته - signalling ongoing action in the past and present tense.

Formation.

This form has its origin in -وازمتی. However, just like verb stems with the vowels ل- and ی- were changed to ی- when occurring in the -پیشیتو- form (نامیم - بارلی), the same rule applies to the -پیشیته- form. The infix -وازمتی- is changed to -پیشیته-. Below is a chart with the -پیشیتو- and the -پیشیته- forms side by side:

<table>
<thead>
<tr>
<th>Past and Present Ongoing</th>
<th>Past Ongoing</th>
</tr>
</thead>
<tbody>
<tr>
<td>بشرپیشیتو</td>
<td>کوروزپیشیتو</td>
</tr>
<tr>
<td>بشرپیشیسی</td>
<td>کوروزپیشیسی</td>
</tr>
<tr>
<td>بشرپیشیسیز</td>
<td>کوروزپیشیسیز</td>
</tr>
<tr>
<td>بشرپیشیتو</td>
<td>کوروزپیشیتو</td>
</tr>
<tr>
<td>بشرپیشیسیم</td>
<td>کوروزپیشیسیم</td>
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<tr>
<td>بشرپیشیسیسی</td>
<td>کوروزپیشیسیسی</td>
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<td>بشرپیشیسیسیز</td>
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<tr>
<td>بشرپیشیسیسلر</td>
<td>کوروزپیشیسیسلر</td>
</tr>
<tr>
<td>بشرپیشیتو</td>
<td>کوروزپیشیتو</td>
</tr>
</tbody>
</table>

Usage.

As seen in the dialogues, -پیشیتو- is used to express both present and past ongoing action. The difference from the -وازمتی- form is that the speaker does not define himself as being close to or involved in the action which he describes using -پیشیتو-. As such -پیشیته- can be used as a hearsay form, but as you saw in the dialogues, the form is also used when the speaker is describing or reporting events which he did not consider himself part of, even though he saw them with his own eyes. This is, for instance, the case when the speaker arrives at a new place and reports what he sees upon arrival.

(1) Some examples of -پیشیته- with present tense meaning:

1. person forms are not likely to be heard as the speaker would use -وازمتین- forms about his own actions.
2. person forms can be heard like this:

I hear you are doing business in Kashgar. How is business going?

3. person forms:

The following sentence from the dialogue is an example of a present continuous hearsay form. Rehmitulla has not met the man personally but has the news from his older sister:

Enver: Is your older sister’s son in Tekes, or?
Rehmitulla: No, he is teaching in the evening university in Kulja. He comes home on Sundays.

In the following example is used when the speaker is . Sidik and Abliz are working in one office. Next door is Adil. Abliz has just been to Adil’s office, and when he comes back Sidik asks him:

Sidik: What is Adil doing.
Abliz: Writing a letter. Do you need to see him?

(2) Some examples of with past tense meaning:

A: You went to the classroom.
B: Ha, did I go to the classroom? How did that happen? Who saw it?

(3) Some examples of used to express hearsay, or a situation the speaker has personally seen, but does not consider himself close to or involved in:

Finally, compare the two following sentences, the first conveying present tense, the second past tense.
Ablet: What is Sidik doing?
Hamit: He is selling apples.

Ablet: What was Sidik doing?
Hamit: He was selling (his) apples.

3. The verb phrase

The verb phrase كتبسي باردودو is in some contexts identical to the regular present-continuous verb tense - وانتندو. First one example where they are synonyms:

His sickness is becoming worse day by day. Using كتبسي باردودو the idea of "step by step" is prevalent.

2. Compared to كتبسي باردودو - وانتندو, using كتبسي باردودو generally indicates a longer time span and that the action happens on and off. Compare the three sentences:

This sentence would indicate incessant shooting and fighting, and the emphasis is on the immediate present.

In these sentences the action, كتبسي باردودو indicates an even longer time span than does كتبسي باردودو, but both forms are fairly close.

3. In some contexts كتبسي باردودو refers to actual movement, and as such is not synonymous to - وانتندو. So the following two sentences have different meaning:

It follows that in some contexts كتبسي باردودو cannot be used at all in the place of - وانتندو.

You can say

But you cannot say: كتبسي باردودو since the two actions cannot go on at the same time.

4. The suffix

The suffix - سبري is always attached to the - غان form of the verb, and it expresses that the action is increasing in degree whether it is speed, size, etc.

- سبري occurs in two types of sentences:

Lesson 20 page 176
1. As the adverb is used to modify the verb in simple (single-clause) sentences. Possible translations are "more and more", "less and less", "steadily":

- جهشگودا نامه بارغاسبری کوبیسپاود.  
   तबक سوءیسی بارغاسبری تبلگراولاتد.  
   Her Uighur (level) is getting better and better.

- جهشگودا نامه بارغاسبری کوبیسپاود.  
   तबक سوءیسی بارغاسبری تبلگراولاتد.  
   In China the population is steadily increasing.

- تنبکک تتم-سالاماتسیک بارغاسبری تاجزلشپاود. / تاجزلشپی کبیتی باردو.  
   His health is deteriorating more and more.

However, notice that when another adverb is added, giving more details about what degree the action is developing in, (for instance, how slowly, fast, etc.) can not be used. Compare the two sentences:

- تنبکک سوءیسی بارغاسبری تؤوبنلمی کبیتی باردو.  
   تنبکک سوءیسی بارغاسبری تؤوبنلمی کبیتی باردو.  
   His level is decreasing more and more.

- تنبکک سوءیسی بارغاسبری تؤوبنلمی کبیتی باردو.  
   تنبکک سوءیسی بارغاسبری تؤوبنلمی کبیتی باردو.  
   His level is decreasing very fast.

2. used in the subordinate clause of a complex sentence.

A complex sentence consists of two clauses, a subordinate and an independent clause. The form is the verbal of the subordinate clause, signifying an increase or decrease of some action.

The result of this increase is described in the following independent clause. The subordinate clause with - as its verb, is time neutral, so the verb tense in the independent clause defines the time of the event:

(a) Present tense:

- هاوا تحمسپ کبکتکهسبری. دریادا جومولودیغالار کوبیسپاود.  
  The warmer the weather gets, the more people are taking a bath in the river.

- تشمس نادملر کوبیکهسبری. فالایسپک تیلمارم کوبیسپاود.  
  The more the number of unemployed is increasing, the more confusion there will be.

- تویوس کوبیکهسبری. تونریرق مسرسی تیخاکم قبیئلشپی کبیدو.  
  The more the population is increasing, the more difficult the housing problem becomes.

The of the verb can of course occur in the negative:

- بادام مئکمتین کملسیکهسبری. تمت-تیت بولوؤattsن.  
  The longer it takes before my child comes back from school, the more anxious I am becoming.

Notice that can also be used with the - form of the verb (see lesson 32):

- رازوؤؤار کوبیسپاود. کوبییکسپیک تیکیؤؤؤلوپک بؤؤؤلدو.  

Lesson 30
The more the number of factories continue to increase, the more the ecological balance is destroyed.

(b) Past Tense:

In the seventies, as there were more and more unemployed people, there was increasing disorder.

As the number of unemployed people was increasing, disorder also started to increase.

The more losses they had in the war, the more the soldiers they sent.

The weaker the enemies became, the more they attacked.

5. The particle 

The particle 

can be joined to verbs, numerals, nouns (also when case suffixes have been added), and prepositions like 

The particle has several meanings.

A) indicates that some action followed immediately after the action of the verb that has connected to it. An English equivalent would be "as soon as":

As soon as Sidik got home, he had food.

The guests left as soon as they had eaten the food.

We started freezing once we got to the top of this mountain.

B) can also indicate a limitation of a verbal action. This can in English be translated by "Only by (doing)" or "only provided that":

Only by studying hard can we pass the exam with good results.
Only by climbing to the top of that mountain can we see clearly what the scenery there is like.

Difference?

An equivalent to - in this context is the suffix added to finite verb:

As soon as we came to the party, we started playing the dutar.

This child is very .........?? Only to spank?????? him is not enough. We have got to tell it to his father, and treat him very strictly.

This student does not study very hard. For him to just study hard is not enough. On the contrary, he (also) has to repeat the subjects taught a long time ago.

To .........?? this school it is not just enough to plant trees, it is also necessary to plant fruit trees and

Sentences with -la

There is a range of words used to describe these two words.

1. For the individual grave, the words and are used:

To describe the actual hole dug out, the word is used, and the following expression is heard:

A is the person digging graves.

2. To denote the graveyard as a whole, the words and are used. The most common are probably the two first on the list. The adding of does not change the meaning of the words:

This is the graveyard of those who were sacrificed in the revolution.
can have a rather impolite meaning:

- تؤزب قریب یؤوگون تؤریشکمن - تؤنی قزیرگه تؤرینسی قزیدووق.

That old man died today. We took part in the funeral.

Notice the following saying which indicates the importance of children in Uighur culture:

مرئلاهق تؤزبیکه قزوبسی قزیشکن.

The two first expressions mean "to bury", but دئدینی قزیش is more literary than

مرئلاهق قزوبسی.

The expression مپیتنی قزوبسی literally means "to see off the dead". It covers about the same meaning, but may include what precedes the actual burial.

8. Some expressions for "to die".

There is a range of expressions used for the word "to die". Category a) is the most formal and polite phrase, category b) probably ranges a bit over category c) and d) which are about equal. Categor

a) قزوبسی بولوش is a very formal word used for older people, royal people, etc.

The president died last week.

b) تؤگمی کپش literally means "to be finished", but is often used referring to death. It is a common word, quite polite, and can be used directly to relatives of the deceased. It is also used by the relatives of the deceased:

When did your father die?

A: دئادسما قزیان قزیشکمن؟ / قزیشکمن؟ / کپشکمن؟

My father died last year.

B: دئادم بئولتویب تؤگمی کپشتی.

c) قزیش قزیش is less heard. Like category d) it is less used when talking directly to relatives of the deceased:

When did Azat die?

- تؤزار قزیان قزیش قزیشکی؟ / قزیشکی؟

d) قزیش is a common word for "to die", but it is better avoided when asking relatives of the deceased about the death.

I heard that Dilmurat's mother died.

e) قزاز قزیش is the most direct word for "to die". It should be avoided when talking to relatives of the deceased, but one can hear relatives use it themselves. Compared to تؤلولی، the compound تؤلولی قزیش is less abrupt. تؤلولی can be used about the death of enemies, but is mainly used about other than human beings.
f) The expressions تُوَ دُنْبِيَّة سَمِير قِبَلَش and تُوَ دُنْبِيَّة كَبِتِش literally mean "to go to or travel to the other world", and are used more about deaths that belong to the far past. The expressions do not indicate where the person has gone, (heaven or hell):

Is Tursun still alive? - A
He died five years ago. - B

g) جُرْحًا بالرِّجُل literally means "to depart/leave" and is used rather derogatively in most contexts. Also it implies that the person is to blame for the death.

He had a car accident, and "left his soul" = died. (He himself was the cause.)

Adil killed him with one blow.

h) جَهَّهْنِمَهْگه کِبِتِش (g) literally means "to go to hell" and is used about enemies:
He died from a single bullet. -

9. The word جَهَّهْنِمَهْگه

The word جَهَّهْنِمَهْگه means "the next world", but جَهَّهْنِمَهْگه is used to express everything that is done with the corpse before and at the burial, such as washing the body, putting it in the coffin, and the actual burial.

10. The words قَرَشَقِ وَبُوُوْ وَتَهْرَمِ وَچَهْت قُاسِنَاق
In the exercise below you will come across the word قُاسِنَاق, meaning "(road)side". All the words listed here are near synonyms, so let us look at how they are used.
When referring to "roadside", the two sides of a sportsfield etc, the words قَرَشَقِ وَبُوُوْ وَتَهْرَمِ and a shortened version of قُاسِنَاق are used. Some examples:

(derived from)

When referring to the shore of a river or the sea, the following words are used:

11. The word هُمْمِیَلْن
The word means "all (of)". Notice that it can include the speaker, or it can refer to a group of people not including the speaker. In the North of Xinjiang, هُمْمِیَلْن is not heard as frequently as هُمْمِیَلْن or هُمْمِیَلْن.

All of them went. -
All of us went. -
EXERCISES

1. We saw that the use of versus - واتانی - depends in some cases on whether the speaker defines himself as being part of or closely associated with the action he describes. In the following dialogue, fill in the blanks using the verbs in brackets. From the introduction to the story and from the context itself, decide which verbform to use.

NB. (See lesson 32 for details on - واتانی -)

The context is as follows: A couple originally from Kulja, now living in Manas receives an invitation to a wedding in Kulja. They travel together by bus, and in the daytime go visiting together. However, in the evening, the wife, Zahidem, is at the house where the bride is, waiting for the bridegroom and his friends to come and get her. Ablet however, is at the house of the groom, and comes with him to get the bride. Upon returning home they are asked by Sidik about the wedding they have been to.

Lesson 32 page 182
لقاء 6: همسجلين ماهنشابا ختامي. قبر هرمونهار باردو. ناخشبيار بدر ثانبي تتيمبي بيولبرم ومزونك. (لقاء 6)

بمزلم ناخشا (لقاء 6)

سديق: (لبوملامقا)

زاهمدم: (لبوملامقا)

تايلم: (ذيناميشلا)  ماين واقرني كورومق كاته. ينزي يعفغ كورومقعي. مين تشكنكي بوقويندس فارسمن. سلمت توسل (لوبوملامقا) قرنين.

زاهمدم: (ذيناميشلا) تيوي شونكاق قرشبي كمكتبي.

فارسمنا سلمت باللاغا تازراق يبول ببر كورومق ديشيم؟

تايلم: (ذيناميشلا) شونكاق. هعي. ممن كورنده سيز دوستخز ماشره.

ببلمن (ذيناميشلا)؟

زاهمدم: (ذيناميشلا) ياسق. توسلن واقرف كورومق مبر باشلاقخج. مكنيشكي سواقتسم بلمن... (ذيناميشلا) لبيكن. ياراك.

تفوقي، مبي بانفصا تاريشم. سديق: قبر ترويتي توسلن كورومقا؟

زاهمدم: (ذيناميشلا) هاوا ياغشي بولتي، يبرم ساهتمنك تاتسا توتشتوق.

شاينين كوبن ينكت قيرري بوزنك ماهنشابا سبيلي، قيلي كتبي. يمز كبيشي ماين بزيمكدن بأبرو.

سديق: توسلن ترابونه قينا لنا تاماق بيدنگلام؟

تايلم: (ذيناميشلا) بر دم تامباس توتشتوق. بلالام ببلمن تاتسا... (لبوملامقا) قارسمن بزعي مواليز تو ياق بوي ياقفا. بيوريكتو. توتشتوق. برني تايالار جنده قاحلاري كورومقشو تو ياق بوي ياق. توتشتو توتشتي. بمزلم بجي... (ذيناميشلا) بمزلم تاماقا... (لبوملامقا). بميزلم بزيمكدن قوشلتوي ناخشا.
2. Translate the following sentences into Uighur:

a. The weather is getting colder and colder.

b. The colder the weather is getting, the more people are taking the bus.

c. Last year, the colder it got, the less people used to ride bikes.

d. My Uighur is slowly getting better.

e. My Uighur is getting better and better.

f. The better my Uighur is getting, the more fun it is to talk with people.

g. When I was in China studying Uighur, the better my Uighur got, the more friends I got.

h. The closer it gets to the break, the more I want to have a rest.

i. The summer break is coming closer and closer.

j. The summer break is approaching very quickly.

k. When I went off the bus, two men were fighting at the bus stop.

l. When he came into the classroom, the teacher was explaining the text to us.

m. When I came into the classroom, two of the students were sleeping.
In this lesson we will take a more thorough look at the word چەكەن. You have come across it in several lessons already, starting from lesson 18, but we have not yet covered all the range of contexts in which چەكەن occurs in spoken Uighur. In lesson 18 we saw that چەكەن often (1) carries an element of surprise on behalf of the speaker, or (2) indicates that the statement is the personal opinion of the speaker. Now, let us look at some more contexts in which چەكەن is often used.

**DIALOGUE 31.1**

Azat is the leader of the customs office. Dolkun has to ask Azat for help and at the gate of Azat’s home he meets Azat’s wife Rukiya:

The telephone rings. After Rukiya finishes talking, she turns to Dolkun:
DIALOGUE 31:2

Jack, an American who has recently arrived in Urumqi has got to know two Uighurs. One is Sidik, he is from Kulja, the other is Nurmehemmet, who is from Kashgar. Neither Jack nor Nurmehemmet have ever been to Kulja, and one day the two of them ask Sidik about that city.

Lesson 31

page 186
One week later Jack goes to Kulja. Having stayed for two weeks he comes back and is met by Sidik:

Jack: morning, did you have a good week?

Sidik: I am glad you asked, I had a great time in Kulja.

Jack: Can I ask you a question?

Sidik: Of course, ask away.

Jack: Which hotel did you stay at?

Sidik: I stayed at the Hotel Panorama.

Jack: How was the food there?

Sidik: It was delicious, I recommend the local cuisine.

Jack: Did you visit any museums?

Sidik: Yes, I visited the National Museum.

Jack: How was the weather?

Sidik: It was sunny and warm, perfect for sightseeing.

Jack: Did you have any problems?

Sidik: No, everything was fine.

Jack: Thank you for having me, it was a great trip.
Back in the dormitory Nurmehemmet also asks about Kulja:

Jack: نورمههمت: جولجا باخشیشه‌یی؟

Jack: یان باخشی نیکه‌یی، هم‌مسیس سیدی‌نما گیتی‌نیماه‌یی نیکه‌یی.

نورمههمت: منزی‌یه‌یی فانداق نیکه‌یی؟

نورمههمت: مین‌ریلک جایی‌یی کوپ نیکه‌یی.

نورمههمت: مین‌ریلک جایی‌یی کوپ نیکه‌یی.

نورمههمت: قایسی یسرلله‌یی بار‌دهگزی?

کتاب دریاصل، فاش دوریسی، سیاسم کوار قاتنارک جای‌نیماه‌یی بارمش.

نورمههمت: بای گلوت نیکه‌یی، تونگندرم سوئنی‌یی باشا‌هیه‌یی هم‌هیه‌یی نورمه‌یی تیپی‌نیماه‌یی.

نورمههمت: یکملیق باغدار کوپ‌نیماه‌یی؟

کروپ نیکه‌یی. تونگندرم سوئنی‌یی بااهسلو تؤون نیکه‌یی.

نورمههمت: مین‌ریلک کوپ‌نیماه‌یی؟

پر گلای مکنی‌یی، سکنئی تخننکوم قاتنارک بلمم بؤرزی‌ری بار نیکه‌یی.

مین‌ریلک نیماه‌یی: هاوا بؤلوننوش کیفر نیماه‌یی؟

نورمههمت: عیفر سنامد سیاوئن‌نری گاز بولیادن کین، هاوا بؤلوننوش یوج دیبلریک نیکه‌یی.

کین.

نورمههمت: سیدی‌نماه‌یی دارا بهاس‌ری فانداق نیکه‌یی؟

هم‌مسیس باخشی نیکه‌یی، دادسبی توال بیللین تمیلیش نیکه‌یی.

بیوه‌یی نیکه‌یی. کلیتسی توقوی‌نچه‌یی راوتچا تیشلی‌نیماه‌یی.

کتاب نین‌سی.

SESSION 18

TEXT 31:3

Murat’s relative has just been visiting the Soviet Union, and after having stayed for one month, has now gone back. Now Murat is telling Hamit about the Soviet Union according to what he has heard:

5- تایبدا سومینکه سوئنین کین. بر گای توریب کرتشی، هازبر مئرانت تانتنسی سومینکه سوئنین کین. بایبای. سومینکه سوئنین کین. بر گای توریب کرتشی، هازبر مئرانت تانتنسی سومینکه سوئنین کین. بایبای.

5- تایبدا سومینکه سوئنین کین. بر گای توریب کرتشی، هازبر مئرانت تانتنسی سومینکه سوئنین کین. بایبای.
TEXT 31:4

Ablikim is telling about his own father.

VOCABULARY

GRAMMAR

1. The use of

A. Formation

can modify adjectives, verbs, and

Lesson 31.

page 189
1. Adjectives
When following an adjective is written separately from it, but in oral the two are contracted and the of is lost:

<table>
<thead>
<tr>
<th>Question</th>
<th>Negative</th>
<th>Declarative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ياخشي تمس شکمن؟</td>
<td>ياخشي كمکشن</td>
<td>ياخشي كمکشن:Written</td>
</tr>
<tr>
<td>ياامامو نکمکن؟</td>
<td>يامان نکمکن</td>
<td>يامان نکمکن:Written</td>
</tr>
</tbody>
</table>

2. Verbs
When following verbs is merged with the verb in writing as well as in oral. The only place where the oral pronunciation differs slightly from the written form is in the form where the of is dropped: Notice that never occurs in the simple past tense. Notice that the Present Continuous Form is not the one you are familiar with, but one formed from . More about this in lesson 33.

<table>
<thead>
<tr>
<th>Present &amp; Past Continuous</th>
<th>Hearsay</th>
<th>Present-Continuous (Past Durative)</th>
</tr>
</thead>
<tbody>
<tr>
<td>بارگانهکن</td>
<td>بارگانهکن</td>
<td>بارگانهکن</td>
</tr>
<tr>
<td>بارگانهکن</td>
<td>بارگانهکن</td>
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<tr>
<td>بارگانهکن</td>
<td>بارگانهکن</td>
<td>بارگانهکن</td>
</tr>
</tbody>
</table>

(a) Declarative
Personal markers are also often added in the 1. and 2. person singular and plural. This is added after: The present-continuous form is mostly heard in the 2. and 3. person forms. Notice, too, that another present-continuous form, formed from the - form is employed with . You will learn more about this form in lesson 33, but for convenience it is listed here.

<table>
<thead>
<tr>
<th>Present-Continuous 2.</th>
<th>Present-Continuous 1.</th>
<th>Present-Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>بارگانهکن</td>
<td>بارگانهکن</td>
<td>بارگانهکن</td>
</tr>
<tr>
<td>بارگانهکن</td>
<td>بارگانهکن</td>
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<tr>
<td>بارگانهکن</td>
<td>بارگانهکن</td>
<td>بارگانهکن</td>
</tr>
</tbody>
</table>

Lesson 33: page 190
(b) Negative

The negative form is also used with گان. Notice that the present-future and the past continuous forms generally do not occur in the negative. Below only the singular forms are given.

(c) The Question form.

The thing to notice here are the two alternatives of the گان - form. Either can be used without any difference in meaning.

(d) The Negative Question Form.

The three following forms are the ones most likely to be heard:
3. With and

Like with adjectives is not merged in writing when occurring with and. However, oral forms differ slightly from the written ones. Personal markers can also be added after . (Only singular forms are listed.)

<table>
<thead>
<tr>
<th>Oral</th>
<th>Question Written</th>
<th>Oral</th>
<th>Declarative Written</th>
</tr>
</thead>
<tbody>
<tr>
<td>بار میکهمن؟</td>
<td>بار شکهمن؟</td>
<td>بار میکهمن؟</td>
<td>1. p. sing.</td>
</tr>
<tr>
<td>بار میکهمن؟</td>
<td>بار شکهمن؟</td>
<td>بار میکهمن؟</td>
<td>2. p. sing.</td>
</tr>
<tr>
<td>بار میکهمن؟</td>
<td>بار شکهمن؟</td>
<td>بار میکهمن؟</td>
<td>3. p. sing.</td>
</tr>
</tbody>
</table>

B. Usage

Meaningwise we can divide the usage of into three main areas, discussed in points 1, 2, and 4 below. Point 3, which deals with in question sentences, is closely related to point 2.

1. expressing surprise or subjective opinion.

You have already been introduced in part to this use of when occurring after adjectives, but it also occurs in other contexts.

a) Used after adjectives.

As you saw in lesson 18 often indicates (1) surprise on behalf of the speaker or (2) some feelings or opinions on behalf of the speaker:

- سایر اکثریت محلی باید کوره دیدن کنند! - The scenery at Sayram Lake is very beautiful!
- سلمرنگ تؤی بپک جمیراقی اتکن! - Your home is really beautiful!

b) Used after verbs.

(i) The present-future tense.

| باردهگهمن؟ | باردهگهمن؟ بازرسمن | باردهگهمن؟ باردو | پاردهگهمن؟ بارسمن |

occurs frequently with verbs in the present-future tense, indicating surprise or that the speaker is impressed by something:

- چون گوگورچینی باید باشید سوزهندگیکنن. - You speak Uighur very well!
- سلمر باید بیش گوگورچین بانم! - You run real fast!

Lesson 192 page 192
In the next example, the response has an element of surprise to what has just been said:

Ablet: Shakar, you are not going to Urumqi.
Shakar: Why? Am I not going? When did they tell (you)?

In the next two sentences the speaker also expresses his own opinion, first about his own lack of knowledge, and then his opinion on the eating habits of his relative. Notice how the speaker in that sentence uses the present tense although he refers to a past event. This is quite common:

I really don’t know that much about the situation in the Soviet Union.

(I think) this woman drank very little, and she also had very little food.

(ii) Present continuous tense:

The form often has an undertone of mocking or teasing:

Our friend is always looking for Gulshat.

(iii) The past hearsay:

The 1. person form can be used expressing disagreement with something:

The following example also shows disagreement:

Lesson 52
Dolkun: You didn’t go to Komul when you were little.
Polat: Who says that. I went there.
Dolkun: No, you didn’t.
Polat: Didn’t I go? Look here. I’ll prove it. I’ll bring you the train ticket.

The next example shows surprise:

Sidik: I still haven’t returned this book to the library.
Haji: Oh, you haven’t returned it yet?

(iv) The past continuous

The following is another example of a 1. person form expressing the person’s feelings. Azat has been absorbed in his book and has not observed that Adila has entered the room. Later he sees her and asks:

Was I reading my book when you came in?

2. گئگئ، used when reporting about an event.

Notice that گئگئ，is used both when the speaker has seen the event personally as well as when he reports a hearsay event. Some good examples of both cases are found in text 31:3 when Murat reports what his relative from the Soviet Union has told him when she visited China. Let’s look at parts of his story again. We can group the various sentences into the categories a-c. Points d-g are points related to other dialogues in this lesson and to the usage of گئگئ، in other tenses than those you found in the dialogues:

a) Reporting on events personally seen by Murat during his relative Gulshat's stay in China.

Notice that all except the last two sentences occur without گئگئ،. The reason is that in the first four sentences Murat is stating facts about one-time occurrences that happened when his relative was in China; where she went, what she bought, and when she returned. In the last
two sentences, however, Murat is not really stating a fact as much as he is giving his subjective opinion, so شکمن is used to indicate this:

- هو هدیمزی بُی یارکه که بکار داده‌ی کبیس، بُی یارکه تامین‌کننده تارا چیک‌نده، کونی‌لدمی.
- تُوز مارکس‌نده سکانز بُی مافضا یاپیسیننه بُی گونئی‌دنکی سیت‌ولنده.
- تُوز شکمن کبیس باشقا بُی تونفسمیننک تُوزیکه باره.
- 6 تُوزنک خاپریدا گایتوس بُی گلن قایسی کمی.

b) Reporting on events that he has heard via his relative:

- گولشان تُوزینک رابونیکی بالارا تویکسیکا دِر م بردیکمن.

Gulshat is teaching the children (living) in the Uighur prefecture using Uighur language.

- تُوزنک یازلیق لاکری بَر شکمن.

They have summer camps.

- تُوزنک یازلیق دِم نْبَشی بَاخشی تویتیسکمن.

Their summer vacation is spent very well.

- سیبْر مِای بَمیدنکمن. سّوْتینی بَاخشی کُوْردیکمن. بایکونْجو بَاخشی کُوْردیکمن.

She ate butter, liked milk and potatoes.

c) Reporting on events that he has heard via his relative. However, when using دیده‌ی کشمن, this in itself signals reporting, and گوزش شکمن becomes superfluous:

- گوزش گوشم‌نکه گیتیشیه کامیوتو تُوزیده بُی گوئوییستبت بَر دیدو.
- همپ بِش پِلدیده بُی چوْلک تُوزیئشش بَلولی تُوزیردْ و دیدو.
- تُوز بُی پئالیامتی بُه چوک‌گُرلِک دِدیو.

d) In dialogue 31:2 we saw that گوزش شکمن was used even when Jack reported on something he had seen with his own eyes. However, it does not contradict what you learnt in point a) above. Jack had visited Kulja for the first time, and he came back with new and fresh impressions. Using گوزش then, apart from being a report, signals subjective opinion as well.

In the last sentence Jack uses regular past tense without گوزش. The reason is that he then does not report on the condition of Kulja but simply tells where he personally went:
Another example. Person A tells B and/or C something that C did not hear clearly or did not quite understand. So B uses \textit{ناي بيشوكن} when repeating to C what A just told him. He simply retells or describes in an objective way what he has heard. A might still be present or B may retell it later:

\begin{verbatim}
\textbf{A:} \\
\textit{شهوقي؟} بيارما؟ \\
\textbf{B:}  \\
\textbf{C:} \\
\textbf{B:}  \\
\end{verbatim}

\textbf{f)}

Text 31:4 also showed you another aspect of the use of \textit{ناي بيشوكن} with the \textit{-پيچو} form. Although the use of \textit{-پيچو} in this context is not a necessity, the use of \textit{-بيشوكن} seems to distance the speaker even more from the action which he is retelling than does the \textit{-پيچو} form itself. Notice then that how Ablikim uses three different past tense forms to signal how far or close he was to the events he accounts for:

Group 1: These are events that all took place before Ablikim was born. In general he uses \textit{-بيشوكن} to show the time gap that exists between himself and those actions. However, there are also occurrences of plain \textit{-پيچو} forms with no \textit{-بيشوكن}, which shows that there is no clearcut difference between the two forms. There is, for instance a tendency to drop \textit{-بيشوكن} when retelling historical events that are generally known to most people as opposed to personal affairs:

- دادام 1921-ييتي پيچو لير. 8 پيشدا دنيي مختتمه كبريتيك. 
- كيكين پيديد كيي ييتي-تانسدن تارليبي قيليتشکين. (قاليتشکين)

Lesson 31
In the next example, the response has an element of surprise to what has just been said:

Ablet: Shakar, you are not going to Urumqi.
Shakar: Why? Am I not going? When did they tell (you)?

In the next two sentences the speaker also expresses his own opinion, first about his own lack of knowledge, and then his opinion on the eating habits of his relative. Notice how the speaker in that sentence uses the present tense although he refers to a past event. This is quite common:

I really don’t know that much about the situation in the Soviet Union.
(I think) this woman drank very little, and she also had very little food.

(ii) Present continuous tense: ببروتپاشکئن > پرپاشکئنا
The 1. person form often has an undertone of mocking or teasing:

Our friend is always looking for Gulshat.

(iii) The past hearsay: ببریتکنمن > ببریتکمن
The 1. person form can be used expressing disagreement with something:

The following example also shows disagreement:

Lesson 52
Dolkun: You didn't go to Komul when you were little.

Polat: Who says that. I went there.

Dolkun: No, you didn't.

Polat: Didn't I go? Look here. I'll prove it. I'll bring you the train ticket.

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Sidik: I still haven't returned this book to the library.

Haji: Oh, you haven't returned it yet?

(iv) The past continuous

The following is another example of a 1. person form expressing the person's feelings. Azat has been absorbed in his book and has not observed that Adila has entered the room. Later he sees her and asks:

Was I reading my book when you came in?

2. is used when reporting about an event.

Notice that is used both when the speaker has seen the event personally as well as when he reports a hearsay event. Some good examples of both cases are found in text 31:3 when Murat reports what his relative from the Soviet Union has told him when she visited China. Let's look at parts of his story again. We can group the various sentences into the categories a-c. Points d-g are points related to other dialogues in this lesson and to the usage of in other tenses than those you found in the dialogues:

a) Reporting on events personally seen by Murat during his relative Gulshat's stay in China.

Notice that all except the last two sentences occur without . The reason is that in the first four sentences Murat is stating facts about one-time occurrences that happened when his relative was in China; where she went, what she bought, and when she returned. In the last
Group 2: The events are closer to Ablikim’s birth and even in his childhood years.

is generally dropped:

Group 3 marks the turning point. Ablikim uses the term چپکش which signifies the age from his early teens. Those events he is big enough to remember and relate to, so he switches from and -پتکس - forms to regular past tense:

Finally we will look at the use of كپکش with some of the most common verb tenses. Some of the usages covered in this point have not been presented in the dialogues, but they occur frequently. Some occurrences are not easily divided into either of the two categories of meaning, surprise vs. reporting, but contain elements of both.

(i) The present-future tense.

As seen, كپکش occurs with verbs in the present-future tense, indicating surprise or that the speaker is impressed by something. It can also be used when reporting, but an element of surprise is often present. In the following sentence Azat has just been told by his leader that he has to go to Urumqi the day after. Now he reports this to his friend:

One more example. Azat has been told by his leader that his friend Ablimit has to go to Urumqi for a meeting the day after. Now Azat brings the news to Ablimit. Azat’s use of كپکش is reporting, but in Ablimit’s answer, there is also an element of feeling involved, surprise, or even doubt:
You're going to
Urumqi tomorrow.

Am I going
明天去乌鲁木齐吗？你

tomorrow? Who says that?

(ii) Present continuous tense: 

Notice that the present continuous form of the verb often conveys past tense meaning when used together with یک. Also notice how altogether four different verb forms can be used in the following sentence without any significant difference in meaning:

Dolkun: You didn't go to Komul when you were little.
Polat: Who says that? I went there.
Dolkun: No, you didn't.
Polat: So I didn't go, eh? Look here, I'll prove it. I'll bring you the train ticket.

Lesson 3*
In the declarative the adding of گیشکی does not change much meaningwise. Both forms indicate that the speaker has no firsthand information about what he is telling, or that he does not regard himself as closely associated with what he talks about. Used in the first person the hearsay form is especially useful when the speaker refers to events he has no clear remembrance of. He might have been too small, have been unconscious or even drunk.

Irregardless of person گیشکی signifies, however, that the sentence is not complete. There must be a sentence following it in order for it to be complete, unless it it an answer to a question. Below are three pairs of sentences, marked (i) and (ii) whose difference is the use of گیشکی in the first sentence. See then, how a follow-up sentence is joined to the statement to complete it.

(i) When I was little, I went to Urumqi. Now I recall what Urumqi was like.

(ii) I got drunk yesterday and caused a lot of trouble. My classmates brought me back to my dorm.

Below are some more examples of the past hearsay form with گیشکی. Notice that unless they

Lesson 21
are answers to questions, (as in the last sentence), the 
form does not end the statement:

- تَوْكَأَكُنَّهُ بَيْنَكَ تَوْكَأَكُنَّهُ بِرَبِّيَتُكَنَّهُ. مِنْ يَوْقُ تَوْكَأَكُنَّهُ.
- تَوْكَأَكُنَّ تَأَرَّكَ دَرَسَكَهُ كَشَجَكَتُكَنَّهُ. شَوْكَا مُؤَاشَدُتُكَنَّهُ تَوْكَأَكُنَّهُ.
- A: تَوْكَأَ سَنَكَتُكَنَّهُ بِاللَّارَ سَرَتَتَا يَوْقَعُكَنَّهُ.
- B: مُؤَاشَدُكَنَّهُ كَشَجَكَتُكَنَّهُ.

At times it is artificial to draw a clear line between 
used when expressing feelings and when used to report:

يَا: دَادَهُ، مِنْ قَوْفَّفَكَهُ بِرَبِّيَتُكَنَّهُ؟
سُنُّ: هَمْهُ، مِنْ سَمِنْ تَأَرَّكَ يَلْخَ وَكَتَكَ تَأَرَّكَتَنَا. تَوْكَأَكُنَّهُ تَأَرَّكَتَنَا.
بَابُكَدُنَّ: هَمْهُ، مِنْ قَوْفَّفَكَهُ بِرَبِّيَتُكَنَّهُ.

The following situation is also a mixture of reporting and surprise:

يَا: مِنْ تَوْكَأَكُنَّهُ كَشَجَكَتُكَنَّهُ سُرَّ مَكَتَكَبُ كَشَجَكَتُكَنَّهُ.
سُدَيْقَ: يَا، مِنْ تَوْكَأَكُنَّهُ كَشَجَكَتُكَنَّهُ مِنْ كَتَبُ تَوْكَأَكُنَّهُ.
خَايَا: بُولُافَكَ، مِنْ تَوْقَمَايَتَكَنَّهُ.

Yari: When I came yesterday you were reading a book.
Sidik: Yari, so I was reading a book yesterday when you came, eh? Sorry, I didn't know that.

The next example is also a mixture of report and subjective feelings. Especially the questions 
contain an element of surprise.

تَأَزَلَّ: ثَابُورُكُنَّهُ تَوْكَأَكُنَّهُ مَائَاتَ تَأَرَّكَتْنَا. تَوْقَمَايَتَكَنَّهُ.
- هَمْهُ، مِنْ تَوْقَمَايَتَكَنَّهُ.
- تَأَزَلَّ: تَوْقَمَايَتَكَنَّهُ. تَوْقَمَايَتَكَنَّهُ.

Adil: Abdurixit wasn't able to sign the salary list.
Orkesh: Oh, hasn't he been to school?
Adil: No, he hasn't. He hardly went to school for one semester before he left.
(iv) Past Continuous

In the following sentence كن is used to report. Also, notice that the statement is not completed after كن:

When I went to the oil shop just now, they were selling (giving) oil. I also wanted to buy and went back (to get an oil can).

The following example is also reports, but at the same time there is an emotional element present:

Finally, notice how the hearsay form of the past continuous form, ( ) at times cannot be distinguished in form from the hearsay form of the -ELS form. However, meaningwise, they are different.

Hearsay Regular form

Two examples of the hearsay form of . The reason we know that it is not the past continous form, is from the fact that the action is punctual, not continuous:

B: Oh, I gave it to Parhat.
In most contexts there is **no difference between the past hearsay form and the گفت - form**, and in the following dialogue the two forms can be used interchangeably. A and B are talking about an event in the distant past, and the گفت forms signal two things:

1. that the event has happened long ago.
2. possibly that B has to think for a moment before he actually remembers whether he went to the wedding or not:

   A: تعلیمی توبفا بارگانسیمن؟
   B: بارماغانسیمان / بارمانیکسکیمان.

**h)**

At times گفت can function as an emphazizer:

**باین: همه، باخشی، ممن توبیده بار شکسته، بولماان پولسا (if not) قادیاق توزرئم کپلئتهک، تکمل، توزرئم ببرمی.

3. **گفت used in questions.**

This group could as well be a subgroup of the previous group, as the main function of گفت is to indicate report. However, it is convenient to treat questions separately.

a) یوق بار (and)

Compare the following two questions:

(1) سدیق: گابلیکسکم (ترویده) بارمؤ؟
   یوق: رهم

(2) سدیق: گابلیکسکم (ترویده) بارمکسن؟
   یوق گفتکم.
Question (1) is used when Sidik is at the door of Ablikim’s house. He is asking people who live in the same house as Ablikim and whom he knows has information about him.

Question (2): When the speaker uses گیکومن in questions he is not at the door of Ablikim’s home. He is possibly asking a person living in the same home as Ablikim, but in this case he is asking Abhz, a person who has just been to Ablikim’s home and he expects a report from him.

Yesterday when I said "Don’t go, I won’t be home", you went! Was I at home? I said I wasn’t going to!

b) Adjectives.
Some examples from dialogue 31:2 to illustrate that the person is asking because he wants information in an area in which he has reason to believe that the other person can report him facts:

Sidik is from Kulja but lives in Urumqi, so this question signals that he has not visited his parents for a while, and has no news on how they are doing. Even though Jack has only visited Kulja for the first time, what he does in this context is not to report from or express his opinions from his visit to Kulja. On the contrary, he acts as a person with firsthand information on the condition of Sidik’s parents, and the lack of گیکومن in his answer signals this.
In both of the above examples, Nurmehmet signals by using َنكمَنَ that he does not have information on the questions he is asking, and Jack also signals that his answers are those of a person who has just been to Kulja and learnt something about the city that he did not know before.

Finally, let us sum up the use of َنكمَنَ in question by comparing the following three, almost identical dialogues:

**Dialogue (a):** Sidik may ask without using َنكمَنَ. This signals that he is familiar with the place, and is basically asking Jack's opinion about the place, not because he wants information about the place. Jack answers using َنكمَنَ. This signals that he might have just seen the place for the first time, and has fresh and subjective impressions about the place.

However, Sidik may also use َنكمَنَ in his question. Then also his question is clearly to find out what Jack thinks about the place, and there is not much difference between them.

**Dialogue (b):** Nurmehemmet asks without using َنكمَنَ. He is asking for information about the place as well as Sidik's opinion about it, but knowing that Sidik is from Ili and will give an answer without َنكمَنَ, he also does not use it in his question. Sidik does not use َنكمَنَ in
his answer. This signals that he is well acquainted with the place (تولیدیه) and his answer is a near-objective description about the place.

Dialogue (c): Both Nurmeheemmet and Jack use چانک. Nurmeheemmet has not been to the place, and asking, he knows that Jack has just seen it and gives a fresh and subjective report about it.

4. **expressing condition.**

In English we can distinguish between two conditional clauses.

**Unfulfilled condition:** If you go to Urumqi, you should take this with you.

**Fulfilled condition:** Since you go to Urumqi, you should take this with you.

can be used in both types of sentences.

An unfulfilled conditional clause is most of the time expressed using چانک plus the form of the verb, but in the spoken language چانک connected to the present-future tense expresses the same idea:

مااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااa

If you don’t help me, I won’t help you later (either).

If you don’t return my bike, I won’t give the money.

In the written language چانک is only used about **fulfilled conditionals**.

Since you study at the university, you must work hard hard.

Since you say you do the prayers, you shouldn’t drink (liqour).

When referring to future events, we can still regard the condition fulfilled in the sense that the speaker has made up his mind about what he wants to do, but translationwise, it can be difficult to know whether to use "since" or "if":

یاخشی بیش خلفاق سازندی بولسی. دیدکشیم، کونه هارامی-تالابی مشق قلهکشی کبرک.

Lesson 34

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Since/If you say you want to be a good maker of musical instruments, you must practise
tirelessly every day.

Since/If you want to be a good writer, you should know well how the life of the people is.

Sometimes the relationship between the two clauses can be translated without making the
condition explicit, but the meaning is still close to that expressed by "since":

You say you want to go to university. Well then, why don't you study harder?

"Since" can equally clearly be expressed in the following way:

2. The use of the particle ـد

In a general way we might say that the adding of ـد to the verb of a sentence indicates that
the speaker assumes that the hearer agrees with or is familiar with what has been said.

Sometimes this assumption includes feelings like joy, disappointment, etc.:

You have got a good understandings of these things, haven't you!

At times ـد also intensifies the statement.

You have got a good understandings of these things, haven't you!

So they are actors, eh! ـد

Did your father accept this?

No, he did not. ـد

Yes, he is really happy.

So my brother has found work, eh?

Yes, it's two weeks ago.
3. The expression  {

This is a fixed expression expressing approximinity:

I almost don't have any money.

In England there are hardly any Uighurs.

We will learn more about expressing this idea in the chapter about the particle  {

EXERCISES

1. In this exercise you are asked to add  {

in those open slots where you think it is appropriate. The context is as follows: Jack is a foreigner living in Urumqi. He has recently visited Kashgar and is now back in Urumqi telling his two Uighur friends about his trip. One of his friends, Nurmehemmet, is himself from Kashgar. Sidik, however, has never been to Kashgar. Having this in mind, add  {

where you find it appropriate.

(a)

At the bus station:  {

Jack

Nurmehemmet calls his brother Dilmurat, who lives in Urumqi. When calling somebody else picks up the phone, and he asks for his brother, Dilmurat.

Nurmehemmet calls his brother Dilmurat, who lives in Urumqi. When calling somebody else picks up the phone, and he asks for his brother, Dilmurat.
Dilmurat and Enver are businessmen in Guangzhou. Being from Kashgar, Dilmurat has now come back. When he goes to Enver’s home, Enver’s mother and younger brother are home. Dilmurat tells them about Enver, but since the mother is busy making food, Enver’s brother has to retell some of the things he has heard from Dilmurat. The verb forms are written out in the form they appear in when نکن is not added. So just ignore the fact that for instance ی in نکن is reduced to ی when نکن is added.

The context is as follows:

دیلمورات چو همین کوادچودا توقت قلیل‌د. قرشبلق دیلمورات هازیمی یورتمای نایسی. دیلمورات کمیک بارگندا دیلمورات نابیسی چو تناسبا پرو. نابیسی تاماق تیمبل کنترالی. (because) تناسبی دیلمورات. کمینه کن عاملی قلمی. دیلمورات: یاق. چو یوردو موسولان تاشخانلدن کوی....

گبنتی: چو ایمیک. دیلمورات: چو ایمیک. چو همین کوادچودا توقت قلیل‌د. نابیسی: چو ایمیک...
2. Translate the following sentences into Uighur.

a. Wow, this park is really big, and those flowers are really beautiful.

b. I'm thinking about going to Beijing.

c. I (am thinking) I might study English.

d. A: Where is the key?
   B: Oh! I forgot it at home. I'll go and get it.

e. A: Last week you forgot to bring my dictionary.
   B: Really.
      A: Yes, you forgot it in the classroom.
      B: Ah, that's right, I left it on my desk.

f. Since you want to go abroad, you must study more English.

g. Since you say you are leaving tomorrow, why don't you start preparing then?
In this lesson we will look at one more of the aspectual particles often added to Uighur verbs. You remember how e.g. *-",* - changed the meaning of the root verb, c.p. *- and *- vs. *- vs. *-. In this lesson we will look at how adds some meaning to the root form of the verb. Generally we might say that signals that some action should or can go on unhindered, without interruption and hesitation.

We will also look at the particle - which serves to express doubt on behalf of the speaker. It is very common in the spoken language.

**DIALOGUE 32:1**

Mijit is the dean of the Chemistry Department. When Abdurahman goes to Mijit's home, Mijit is not home. His wife Rena is doing the laundry, and his kids are playing inside:

نادوراخما: كى اکشومى؟ سالامت تورامسە، بایرام بىاخشى؟
ردنى: رەھەمسە، سەلەمسە، توراجومە. تەنچەپەسە، تەنچەپەسە، باخشە؟
نادوراخما: باخشى، سالامتە، رەھەمسە. بەرەمتە. بەرەمتە؟
ردنى: تەحىە کەچەتە. ەبەرە کەڵبەسە. دەبەن، تەعەیە کەکە.
نادوراخما: یۆتۆم پەسکەتا.
ردنى: گەرپەرەوە، ەچە ەوەنسە (ەبەجەسە) یۆتۆم.
نادوراخما: مەڤۆن گەمەسە، کەرەپەرە.

Rena is going to boil water:

رەنا سەر قایانەسە یولەدۆ:

نادوراخما: دەرەنا، گەوابە پەژە دەوەکەنە کەڵبەسەکە! مەن بە گێشەبەنی کۆرۆبە.
ردنى: مەڤۆن، مەن بەرەنی یەوەپەرەت، کەلەدەن تەبەکەت بەرەتە.

Mijit comes and says to his wife:

مەجەت کەڵەدە، ەچە گەوابە:

مەجەت: بەرەنی تەرەکەت تەوەدە یەوە، نادوراخما بەڵەدە بەکەکەیە بەر
شەوەنسەدە پەراگەلخەسەدە.
ردنى: یەوە، چیەپەڕەبەتیە.
نادوراخما: چەبەتە، یۆتەدە، ەوە، بەرەتە پەراگەلخەسەدە.
مەجەت: بەرەنی یۆتەدە یەوە، بەرەدە پەراگەلخەسەدە، بەرەدە یەرەدە پەراگەلخەسەدە.
توئەرەبەرەسەدە. بەکەکەیە بەرەنیەن ەوەنتی ەرە ەسلام.
As Abdurahman is about to leave, Rena comes:

**DIALOGUE 32:2**

As the German Hans is studying Uighur, he asks the teacher regarding a paper he is writing.
DIALOGUE 32:3

Tursunay is Ablikim’s and Zahidem’s housekeeper. In the afternoon, after she has finished all her tasks:

DIALOGUE 32:4

When Dolkun is on his way to Azat’s home, he meets Azat’s girl Aynur:

DIALOGUE 32:5

The following dialogue is almost identical to dialogue 25:3. But adding -кин to the optative form adds an element of uncertainty to the statements:
Later Azat tells his brother Dolkun:

کیسین تؤزین دوړئونداغه: 

تؤزین: دوړئون، تؤزین گوتومیکه باراپیسکن. باراپام، دوړئون بیلمن بیلله بارای
   دوړئون: باراپیسکن دوړئونه.
   ینهار بیلی؟

دلرئون: پیری یندلی یوتومی. یلئی گوتومیه دوړئونه.
   تؤزین: دوړئونه فانداق جاوال بیرمن. تونداق بیله؟
   دوړئون: تورزی مینکی-مینکی باراک قپلیسون. بارادغان بولا، واقنی
   بیکشسون. باراپام، بیلله بارای.
   دوړئونه: ماقول، یمن هازیلا تبلیفون بیلوبیه.

**GRAMMAR**

1. **The aspectual infix** (-ُ / -وُر)

**Formation**
The -ُ / -وُر - is added to the present-future form, the past tense, and the imperative forms. In the present-future tense, -ُ / -وُر - is added, the same is the case in the 1. and 2. person imperative forms. In the simple past, and the 3. p. -وُر - is used.

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**Usage**

As said in the introduction -ُ / -وُر - indicates that the action can start or continue without and hindrance or interruption. As such, it is often used in situations where the speaker wants to confirm that some action can go on:

Lesson 3%
My child, play outside. - 
(to his child)

It doesn’t matter. He is just a child. -

(Feel free to) go on playing the dotar. It does not disturb me at all.

In sentences where two or more items are compared, the word بولو بردو means "Both are okay." The word تبکر کری can be added, but is not necessary as بولو بردو already implies this.

In some contexts بولو بردو can also imply annoyance on behalf of the speaker:

- نامه کودن به رسم کبسنگ چه اتی نمی‌توانیم نوشیم؟ تایید کنید؟ 
Adil keeps listening to the radio till midnight, hindering others from sleeping.

Even though I tell the kids not to play football here, they don’t listen and just keep on playing.

- چوئت 
he can do this very expertly!

"تو بونی قولنک توجدلا یاسویته،یلدو!"

2. The particle چکن expressing uncertainty.

This particle can be linked to adjectives, verbs, as well as بار and یوق.

A. Formation

- چکن has no variants. When attached to words whose last vowel is ئ- چکن reduces that vowel to ی- کبله مسیکن؟ > کبله مدو؟ ینی 

- یاخبی تماقمیکن؟ > یاخبی ین همسیکن؟

Adjectives:

- چکن is linked to the adjective when part of a

  1) positive question sentence: تماقم یاخبیکسین؟ > تماقم یاخبیکسمن؟

  2) negative question sentence: تماقم یاخبی > تماقم یاخبیکسمن؟ ین همسیکن؟

Verbs:

- چکن can only be linked to positive and negative question forms of the verb. Below is a chart with the regular question forms and the counterparts that have چکن to them:
Generally occurs with the following verb tenses:

(a) The present-future tense
(b) The future tense
(c) The Simple Past
(d) The 1. person optative/imperative

In Uighur the 1. person optative/imperative forms, both singular and plural may have -كون - attached to them, especially when followed by دوواتسمز و دوواتسمن and دوواتسمن.

(e) 1. person optative/imperative.

The meaning of the particle -ست can be divided into three groups, all closely related:

(1) It may signal that the speaker does not know for sure the answer to what he talks or asks about. An element of doubt of a positive response is present. Also there is no :
Is Adil at home, or?

A: تاعملا نويهتمکسن؟
B: وئی قئاق، کؤرمدم.

Oh, I didn't see.
A: گئمون بئلمی بارمۆ نئیک؟
B: بارمیکسە، سورەپ بەقاپی.

(2) کم- may also show the worry or concern of the speaker:

- بارسەپار جایا تاریکەیی قەڵاڕەسەرەسکەن.

If you go, you might have to go through difficulties.
- تەته بارسەپیک، کچیشی قەڵاڕەسکەن.

If you go tomorrow, you might be delayed.
- گەڵەدنەسی بیرە، بەڵەسکەن.

(3) Finally, کم- might express the speaker's desire to know the answer to what he talks about:

Let me go in. I wonder who has come.
- کەرپی باقایی، کم کەڵەدەکێن.

Ask Adil. He might know who it is.
- گەڵەدەنەسی بیرە، بەڵەسکەن.

signals doubt or uncertainty on behalf of the speaker whether what he asks is a reality or not.

Notice that کم- only occurs in questions or in answers to questions (The questions need not contain کم-). Below are some examples, each with explaining remarks:

Sidik’s response is one of surprise. He did not know his youngest sister had learnt English.
So now he is guessing that his other sister Gulsum has taught her

By using کم- Dolkun signals that he is not expecting a positive answer to his question.
Aynur also shows that she has not been back home recently and therefore does not know if her father is there, but کم- signals that she thinks he has not come yet.

When Aynur hears that it is almost 12 o’clock she changes her mind, and signals that she thinks her father has come. The joining of the کم- is quite common in spoken Uighur.
Dolkun asks whether Azat has come, but by adding كن he conveys that he expects a negative answer.

Rukia is not sure Azat will agree to talk to Dolkun on the phone, so she uses كن to convey her doubt.

In dialogue 32:5 you also saw how كن was used together with the 1. person singular or plural optative form plus a form of ديمك.

Adding كن shows that the speaker has not fully made up his mind that he will actually do what he is talking about. He has probably made no preparations for the undertaking he is talking about, it is merely a plan he has. Compare the following three sentences:

I am going to Urumqi. - ممن طورومچيک بارهمن. -
I'm going / planning on going to Urumqi. - تورومچيک بارايي دوامستن. -
I might go to Urumqi. - تورومچيک بارايمينكين دوامستن. -

You can also use this structure when talking to somebody to a third person:

What is Sidik going to do in the vacation? - سديق تاغلتشده نيمه قيلديدو؟ -
He says he might go to Urumqi. - گورومچيک بارايمينکين دوامستدو. -

3. The particle دو - expressing uncertainty.

دو - plays a role very similar to كن.

Formation

دو is attached to adjectives, and forms of the verb.

دو is basically added to the question and the negative form.

In the chart both the regular forms and the form are listed. Notice especially how the future question form is formed:

<table>
<thead>
<tr>
<th>غان - form</th>
<th>Future form</th>
<th>Declarative form</th>
<th>Question form</th>
<th>Negative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>كلاچيدون</td>
<td>كلاچيدون</td>
<td>كلاچيدون</td>
<td>كلاچيدون</td>
<td>كلاچيدون</td>
</tr>
<tr>
<td>كيسيدون</td>
<td>كيسيدون</td>
<td>كيسيدون</td>
<td>كيسيدون</td>
<td>كيسيدون</td>
</tr>
<tr>
<td>كلاچيدون</td>
<td>كلاچيدون</td>
<td>كلاچيدون</td>
<td>كلاچيدون</td>
<td>كلاچيدون</td>
</tr>
<tr>
<td>كيسيدون</td>
<td>كيسيدون</td>
<td>كيسيدون</td>
<td>كيسيدون</td>
<td>كيسيدون</td>
</tr>
</tbody>
</table>

Usage

This particle, like كن expresses doubt and uncertainty, and meaningwise the two are not much different. However, whereas كن is often heard in a question - answer context, دو -
can often be heard without the speaker raising a question. He is just commenting on something he finds it hard to believe.

4. The expression

This expression can be used with almost any verb, and be translated "The reason why I...". Some examples:

- منهج تويغز جینی تؤگنشتشکی مفستم.
- تونیک شنگاذا سایهامت قئلبشتکی مفستم.

This structure can be completed using the following verb forms:

- تؤگنشنش تؤجّن.
- تؤگنشتشین تبرامت.
- تؤگنشنش کچی.

is not used much in oral, but is a very common way to end a clause that in English is have an infinitive as part of a predicative complement, (that is, a sentence whose two parts are linked with a form of "to be": "He is nice." "She is a teacher." Some examples:

- تونیک شنگاذا کئلبشتکی مفستم. تويغز خلاق موزنکسنی تؤگنشتشین.

His reason for coming to China is to study Uighur folk music.

5. "نْ" functioning as polite expressions.

These expressions are often used when the speaker does not really expect the other person to actually comply with the request. Or they can also indicate that the speaker is very busy, and that he is not really up for a visit.

6. The expression

The adding of تؤرزا تؤرزا means repeated action, so it can be translated "Keep coming (to our place)." "We want you to come regularly."

EXERCISES

1. In the sentences and dialogues below, both the root form and the aspectual form of the verb (using تؤر - تؤر ) are listed. Put an X next to the sentences where the تؤر - تؤر - form is not appropriate.

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Root Form</th>
<th>Aspectual Form</th>
<th>Correct Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. سمن کم - کبتو. منم کئینگدن بارسن.</td>
<td>A. ممن تؤر یاققاً پوئکشیمون.</td>
<td>B. بایق. سمن تؤرینگدا تؤر - تؤر.</td>
<td>A</td>
</tr>
<tr>
<td>2. بیشی. چین باین.</td>
<td>A. دئیندش بیلمن پوئرینکسن دوئنامدمن.</td>
<td>B. تؤرین خلی پاکشمون. تونیک بلمن پوئر - پوئر.</td>
<td>B</td>
</tr>
<tr>
<td>3. دئال ساینت فائینجدی کئیلدی؟</td>
<td>A.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2. Below are some mini-dialogues. Put an X next to the sentences where you think the use of 'ken' is not appropriate:

A. تامانى سال - سپاسمن - سپاسمن.
B. خداحافظی کندو - کلچربردی.

A. دیدوک - یکودوک.
B. کمکی - کانکی.

A. تامانی کمکمان؟
B. خذوکی - گذوکی.

A. موقوف گردی کنی?
B. کمکمک؟

A. نیمه یکانی دوئامسن؟
B. خن یارامیکن دوئامسن.

A. چه کسی؟
B. تامانی کمک؟

A. چیست؟
B. مونجفا کردی کمککن، چیستمک؟

A. چیست کلیا دوئامسن؟
B. کوبی ،کاننامهمن.

A. کهک ماکلی؟
B. کهک گذیمتکنک دوئامسن.

A. کچک کچلکی کنی؟
B. ناگا کهشک کنهکی؟

A. کنی؟
B. گنی گردی کندوکنک.

A. تاماده بولچی، بارگنجو؟
B. یاه، грچمهگه یارامیکن دیگینشن.

A. فشلچ تمدلی بهمچینه بارامسز؟
B. یاه، شگاچیگه یارامیکن دوئامسن.

A. چنگه بربی کلدکه؟
B. یارا یارمیکن؟

A. همیدا بارمکن؟
B. چوی کاش، گرچمک.

A. بازیمکن، کیژه یکی?
B. چنگه دیگر توی لدکه.

A. گذارگا، بیجنی، بستیی، پیاز کیا گلمنک دوئامسن.
B. دانگن چستین قاتلی کلکی؟

A. کلیمکی؟ توجیه.
B. 

Lesson 32 - page 219
In this lesson we will look at two verb tenses that have their origin in the ماضی - ماقی form of the verb.

1) ماضی - ماقی is a future tense.
2) ماضی - ماقی is a present continuous tense in some ways similar to بوده‌وداده.
Furthermore we will see how بولماقی - ماقی occurs together with بولماقی to form the equivalent of the English "was going to".

Finally we will study the particle کچه/نیچه in more detail.

DIALOGUE 33:1

DIALOGUE 33:2

DIALOGUE 33:3
Later Nebijan tells his wife about Batur's plans about going to Urumqi to open restaurant:

"Kimin Nebijan Baturun Armaghci Batorumu Kelek Gashakan Tajeshkteni Beladine Torz Taalifna Taleebo.


Tewebijan: Torz Armaghchel Bel葱 Beladeni Tajeshkteni at Batorum. Sibari: Batorumu Batorumu Batorumu Batorumu Batorumu?

1. The - ماقتا / - مکتبتا - form.

This form is formed from the infinitive + the - / -ا - suffix. It is primarily used in the written language, and is a near equivalent of the present continuous form. However, it can also be used to describe an action that started in the distant past, and that is continuing in the present, i.e. the time range of the action is wider than that of the - form. In English one would often use the past progressive form "has been V+ing."

It is mainly used to describe issues of relative importance, and not small matters in everyday life. So in the following examples - ماقتا / - مکتبتا - is not used:

My washing machine is breaking down more and more.

Our gate is about to fall down. I should have fixed it earlier/in time.

Some examples with - ماقتا / - مکتبتا -:

This factory's output is decreasing. We have to take the right measures (to prevent it.)

Forests are being cut down, and the ecological balance is being destroyed.

2. The - ماقجی / - مکجی - form.

A. Formation

This form is also based on - ماق / - مک + the particle - ماق / - مک. The form can stand by itself as such, which shows that it has a verbal nature. However, person markers are often added in the 1. and 2. person singular and plural. In that case, the personal pronoun is as a rule dropped. The 3. person forms never receive any person marker.
The question form is formed by adding the question particle directly to the declarative form, before possible person markers:

**INTERROGATIVE**

<table>
<thead>
<tr>
<th>PLURAL</th>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>بارمافیموزه؟</td>
<td>1. p. sing.</td>
</tr>
<tr>
<td>سلمر بارمافیموزه؟</td>
<td>2. p. sing.</td>
</tr>
<tr>
<td>سےن بارمافیموزه؟</td>
<td>2. p. sing.</td>
</tr>
<tr>
<td>تُؤلر بارمافیموزه؟</td>
<td>3. p. sing.</td>
</tr>
</tbody>
</table>

The negative form is formed by adding مممس to the declarative form. It is primarily used in the 1. and 3. person:

**NEGATIVE**

<table>
<thead>
<tr>
<th>PLURAL</th>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>مممس بارمافیموزه</td>
<td>1. p. sing.</td>
</tr>
<tr>
<td>مممس بارمافیموزه</td>
<td>3. p. sing.</td>
</tr>
</tbody>
</table>

**Usage.**

As opposed to the present-future tense, which can imply both ongoing and future action, this form is a pure future tense. It carries an element of purpose, and as such resembles the English "will/shall do". This element of purpose distinguishes it from the future -ار/بارار- form, which we will study in the next lesson. The person markers are often added to the verb stem in 1. and 2. person forms.
The question form is used quite often, and again the person markers are much used in the 1. and 2. person forms. The negative form is heard less, and mostly in the 1. and 3. person. Instead the regular present-future is used.

5) **Invocatory (wishing) form**

A. **Formation**

This form is actually an Indefinite Future Tense made by inserting "may" before the regular Present-Future Tense suffixes. Both the singular and plural of the 2nd person forms can be used as a kind of polite imperative. Besides "may be..." and "may not...", we have included below the singular Deferential form and the polite forms of the 2nd person plural.

<table>
<thead>
<tr>
<th>2nd person Plural</th>
<th>Deferential 2nd Sing.</th>
<th>Polite 2nd Sing.</th>
<th>Intimate 2nd Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>قِلفِاِسْلَرْ</td>
<td>قِلفِاِسْرْ</td>
<td>قِلفِاِسْرْ</td>
<td>قِلفِاِسْرْ</td>
</tr>
<tr>
<td>بَرَاغِسْلَرْ</td>
<td>بَرَاغِسْرْ</td>
<td>بَرَاغِسْرْ</td>
<td>بَرَاغِسْرْ</td>
</tr>
<tr>
<td>بِرَكَجِسْلَرْ</td>
<td>بِرَكَجِسْرْ</td>
<td>بِرَكَجِسْرْ</td>
<td>بِرَكَجِسْرْ</td>
</tr>
<tr>
<td>بِاقِفِاِسْلَرْ</td>
<td>بِاقِفِاِسْرْ</td>
<td>بِاقِفِاِسْرْ</td>
<td>بِاقِفِاِسْرْ</td>
</tr>
<tr>
<td>بِجَمِجِسْلَرْ</td>
<td>بِجَمِجِسْرْ</td>
<td>بِجَمِجِسْرْ</td>
<td>بِجَمِجِسْرْ</td>
</tr>
<tr>
<td>كُرَكِسْلَرْ</td>
<td>كُرَكِسْرْ</td>
<td>كُرَكِسْرْ</td>
<td>كُرَكِسْرْ</td>
</tr>
<tr>
<td>بِيِلِسْلَرْ</td>
<td>بِيِلِسْرْ</td>
<td>بِيِلِسْرْ</td>
<td>بِيِلِسْرْ</td>
</tr>
<tr>
<td>بِوقُوْغِاِسْلَرْ</td>
<td>بِوقُوْغِاِسْرْ</td>
<td>بِوقُوْغِاِسْرْ</td>
<td>بِوقُوْغِاِسْرْ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3rd person</th>
<th>2nd person Plural</th>
<th>Polite 2nd Sing.</th>
<th>Intimate 2nd Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>قِلفِاِسْرْ</td>
<td>قِلفِاِسْرْ</td>
<td>قِلفِاِسْرْ</td>
<td>قِلفِاِسْرْ</td>
</tr>
<tr>
<td>بَرَاغِسْرْ</td>
<td>بَرَاغِسْرْ</td>
<td>بَرَاغِسْرْ</td>
<td>بَرَاغِسْرْ</td>
</tr>
<tr>
<td>بِرَكَجِسْرْ</td>
<td>بِرَكَجِسْرْ</td>
<td>بِرَكَجِسْرْ</td>
<td>بِرَكَجِسْرْ</td>
</tr>
<tr>
<td>بِاقِفِاِسْرْ</td>
<td>بِاقِفِاِسْرْ</td>
<td>بِاقِفِاِسْرْ</td>
<td>بِاقِفِاِسْرْ</td>
</tr>
<tr>
<td>بِجَمِجِسْرْ</td>
<td>بِجَمِجِسْرْ</td>
<td>بِجَمِجِسْرْ</td>
<td>بِجَمِجِسْرْ</td>
</tr>
<tr>
<td>كُرَكِسْرْ</td>
<td>كُرَكِسْرْ</td>
<td>كُرَكِسْرْ</td>
<td>كُرَكِسْرْ</td>
</tr>
<tr>
<td>بِيِلِسْرْ</td>
<td>بِيِلِسْرْ</td>
<td>بِيِلِسْرْ</td>
<td>بِيِلِسْرْ</td>
</tr>
<tr>
<td>بِوقُوْغِاِسْرْ</td>
<td>بِوقُوْغِاِسْرْ</td>
<td>بِوقُوْغِاِسْرْ</td>
<td>بِوقُوْغِاِسْرْ</td>
</tr>
</tbody>
</table>

B. **Usage**

This particular Indefinite Future Tense is called Invocatory since it is used for making wishes or expressing one's desires. The closest way to translate it into English is by use of the auxiliary verb "may" (eg. "Oh may it happen!"), and it is also used in prayer:

God, (please) help me! (I pray you will help me) خُدْوا، ما كَي نَشِأ رَبِّي بِرَكَجِسْرْ!

The speaker is not commanding God to do something, rather this verb form expresses his strong desire. When used to address people these forms are also considered very polite, but are used a bit differently from the regular form. One example; if a person stands in front of your door, you would say بِيِلِسْرْ or بِوقُوْغِاِسْرْ. It is a real invitation to come in.

Lesson 23 page 224
would not be used here. The form is generally limited to literary language. The use of signals that the speaker is more closely related to the person he/she talks to.

6) Speculative (maybe) mood

A. **Formation**

This form is in fact another Indefinite Future Tense. The 2nd person forms are made by inserting -ar/-ar/r ( ) before the regular Present-Future Tense suffixes Both the singular and plural of the 2nd person forms are found used as a kind of vague invitation. You will often find the 3rd person form -ar ( ) used similarly to ie. as an expressed longing or wish.

<table>
<thead>
<tr>
<th>3rd person</th>
<th>2nd person Plural</th>
<th>Polite 2nd Sing.</th>
<th>Intimate 2nd Sing.</th>
<th>STEM</th>
</tr>
</thead>
<tbody>
<tr>
<td>قرار</td>
<td>قبارسلتر</td>
<td>قبارلز</td>
<td>قبارلزن</td>
<td>قلا</td>
</tr>
<tr>
<td>باراز</td>
<td>بقارسلتر</td>
<td>ببارلز</td>
<td>ببارلزن</td>
<td>بار</td>
</tr>
<tr>
<td>پومار</td>
<td>پومسارسلتر</td>
<td>پومبارلز</td>
<td>پومبارلزن</td>
<td>پومار</td>
</tr>
<tr>
<td>یافار</td>
<td>یافارسلتر</td>
<td>یافبارلز</td>
<td>یافبارلزن</td>
<td>یافار</td>
</tr>
<tr>
<td>نگر</td>
<td>نگرسارسلتر</td>
<td>نگرسبارلز</td>
<td>نگرسبارلزن</td>
<td>نگر</td>
</tr>
<tr>
<td>کور</td>
<td>کورسارسلتر</td>
<td>کوربارلز</td>
<td>کوربارلزن</td>
<td>کور</td>
</tr>
<tr>
<td>یکور</td>
<td>یکورسارسلتر</td>
<td>یکوربارلز</td>
<td>یکوربارلزن</td>
<td>یکور</td>
</tr>
<tr>
<td>یوقور</td>
<td>یوقورسارسلتر</td>
<td>یوقوربارلز</td>
<td>یوقوربارلزن</td>
<td>یوقور</td>
</tr>
</tbody>
</table>

A. **Usage**

This Indefinite Future Tense is called Speculative, because it is usually used to express what you think ‘might’ happen. For example:

It might rain today.

When it is heard in the 2nd person, it implies only a vague invitation. It might be heard when you meet someone on the street and they would like you to come to their house. However, it is not a direct invitation to visit immediately, because they may be busy or have other business to attend to.

You might (like to) come to my home (some time).

3. The form used with a form of -bolmāq - مراچی / -مکچی / -ماقچی

**Formation.**

The -bolmāq - مراچی / -مکچی / -ماقچی - form can also co-occur with a form of which gives the -bolmāq - مراچی / -مکچی / -ماقچی - form more of a descriptive quality, somewhat similar to an adjective. This is also underlined by the fact that -bolmāq - مراچی / -مکچی / -ماقچی - is followed by a finite verb form. The most common forms of are the simple past, the present-continuous, and the present-future forms. Notice that the hear-say equivalents of the 3rd person present-continuous and simple past are often used too (last line). Some examples:

Lesson 33 page 225
Usual.

1. Used together with a form of it denotes purpose, and there is hardly any
difference between the - form when functioning as independent verbs. All
three tenses of point to the future, but there are slight differences between them. The
past tense conveys the highest degree of certainty that the action will take place. The
present-continuous also conveys a high degree of certainty, but the preparations
for the action have not been finished. The present-future form expresses a desire to do
something that cannot be realized. This form is used less. Some examples:

Adil is going to Urumqi.

Adil's preparations for going have most likely been completed in the first sentence, and he
can go any time. In the second sentence he is not so ready to go.

Every time I think about my classmates, I feel like going to see them.

Every time I get a letter from my parents I want to go home, but I can’t.

Now let us compare the following two sentences

(1) مه کی / ماقچی بیلریکی بولدومن
(2) مه کی / ماقچی بیلریکی بولدومن

The two forms overlap, but whereas (1) tends to be used more when the person acts
prompted by his own desire, (2) tends to be used when there is some external reason, e.g an
order or some requirement, which forces the person to act:

Lesson 53
I've got a telegram from my mother. My dad is in hospital, so I have to go to Urumqi.

2. Being connected with the -مکچی / مافچی - forms can function as adverbs of time. In such cases, the -گان / -گان form of بولنام can, or can not take personal markers. These adverbs indicate that the action was just about to take place when something else occurred. Notice that the -دیفان - form and the 1. person imperative plus دیفان are used with the same meaning:

One more example (and all the options must mentioned can be used here, too):

- Just as he was going to buy the ticket, it was closing time.

The sentence does not indicate whether the person was able to buy the ticket or not. The outcome would have to be stated in the following sentence:
4. The ـفعل الماضي - form used with the past marker ـفعل الماضي -.
The ـفعل الماضي - form indicates some purpose in the past. The English equivalent would be "was going to". Like in English, the action is not achieved:

I was going to buy a bicycle, but (since) I didn’t have enough money, and wasn’t able to buy it.

Sidik was going to go home in the summer, but suddenly his father came.

5. Sentences ending on ـفعل الماضي - ... 

is the imperative form of ـفعل الماضي - . In the text you saw it used in the following way:

Batur thinks Nebijan puts forward an understatement, and he reinterprets Nebijan’s statement, stating clearly what he thinks the statement implies. Often we can translate this expression using "That means" or even "Just admit that".

Some more examples:

A: Has Adila grown much/become big?

B: Adila is one year and two months.

A: That means she is/must be walking! She has grown (a lot).
A: Are you going to Urumqi?
B: No, I'm not.
A: Oh, (I'm not so sure about that). (Just admit that) you will sneak away quietly without saying a word. We know, too, that you will be going.

A: Do you work in this office?
B: Yes, I do. I come and go.
A: Eh, just admit that you don't do a thing from morning till night, and that there's nothing to do.

EXERCISES

1.
In this lesson we will look at the verb form 
\( \text{ءَرْخُمَيْكُنَّ} \) that you studied briefly in lesson 23 about imperatives. As used in the present lesson it denotes future time. Also it conveys the speaker's own point of view, and feelings of for instance hope of concern. We will also look at the particle 
\( \text{دُو} \) - which is used in a variety of contexts, generally indicating approximinity.

**DIALOGUE 34:1**

Rehimjan and Nuriman are waiting their relatives Rishat and Merhaba to come:

At around six o'clock they go out into their yard:

Noriman: "You folks, are you coming?"
Noriman: "Why are you still here?"
Noriman: "It is late, why are you still here?"
Noriman: "You have been waiting a long time."
Noriman: "You are still here?"
Noriman: "You are waiting for us?"
Noriman: "You want to see us?"
Noriman: "What is the matter with you?"
Noriman: "You are going to leave?"
Noriman: "You are going to come?"
Noriman: "You are coming?"
Noriman: "You are going?"
Noriman: "You are staying?"
Noriman: "You are going to see us?"
Noriman: "You are waiting for us?"
Noriman: "You are going to leave?"
Noriman: "You are going to come?"
Noriman: "You are coming?"
Noriman: "You are going?"
Noriman: "You are staying?"
Noriman: "You are going to see us?"
Noriman: "You are waiting for us?"
Noriman: "You are going to leave?"
Noriman: "You are going to come?"
Noriman: "You are coming?"
Noriman: "You are going?"
Noriman: "You are staying?"
Noriman: "You are going to see us?"
Noriman: "You are waiting for us?"
Noriman: "You are going to leave?"
Noriman: "You are going to come?"
Noriman: "You are coming?"
Noriman: "You are going?"
Noriman: "You are staying?"
Noriman: "You are going to see us?"
Noriman: "You are waiting for us?"
Nuriman goes to her neighbour's house, and Reshida comes out. After they have greeted each other:

Nuriman: جوزه مرزی کاتیو، سویوریکشیزی باربی تورارسزو؟
Reshida: کچه سویوریکشیزی نیمه قلیسز؟
Nuriman: مهبان کاملاکچی ندی، هولیا-کلازا سویوریوی قوباچی دیچا.
Reshida: بولدو، باربی تورای.
Nuriman: ردهم؟

خایا بولماه. تورای بیلمن سدیق. سوچیوشی قایتیو، هولیدا سدیقی.

توراچاکم، چتاک چراپینه خایا بولفاانداک کوروندی.
Reshida: قهکی پیکانسار.
Nuriman: تورای چپکنی.
Reshida: مهبانلاک کچه کیلیمدو؟
Nuriman: چما چیئه کاملاکچی ندی. بیز هازیرو توتو ساهنیپک تؤوتیب.
Reshida: چناک یاقی کبلیقی. تؤلانکه بیر تئیی پچپی قالاندو?

سدنیق: مهبانلاک کاملاکی!
Nuriman: خودانقا سؤکری. تؤلاندو کاملاکی.

Nuriman تؤلانکه هولیسفا کرپی. مهبانلاک بیلمن نامانشیش بولفاندن کپین.

After Nuriman has come back to her own yard and have greeted the guests:

Nuriman: مین سلورینی کاملاکی قارانسکن دیگنهنمو. نیمه بولدوگلاک؟ کچهکی قادالگرذو؟

رنشا: تولوم بزینی هارو دیلمن تکیپی قویامنی کشی. چوپنت نکین تؤ (because). تؤ پزینی چچامسکینک، دیه تؤقه کاملاکیتو. ساپین کئاملاکچی بیز تویی سافلدوکی. بیرق توی کاملاکی. تاکرین تؤوزمس کیلیپریلی. دیب بولغا چاجقاندن کیسی. تؤلیمس بیلمن تچچرچیسی قادالی.

Nuriman: سلورینی تکیپیلی قویامدنار؟
Mehriban: توی تکیپیلی قویامدنار?

Nuriman: نیمه دیه کیمکوزووتنگلاکا بئر چینه چایی نچکیپ کئامسی بولجاک؟

Khwa: تؤری پسیل بولفاندن کپین. ببیره یارگه قویامدنار، واقفت چینبرقش تمس.
Mehriban: تؤریپ کئامسی.

After they have entered the house:

ئوچکه کرگندن کپین:

Mehriban: تویگلاک بئک یاروی نیکین.
Nuriman: جئدکیتیا تویگلاکبیز قیری. تویلیپ بسمرنیما. نئچه قاریفومک دیقتم بیو.
Mehriban: شرداق. میوپ خرمندته نئچ باسیفا قاریفومک. کچچین چوث قئین بیلمن.

همیشیر. بئئچا نئچ قئلیفومک دیقتم چپارلایمن. کچه بولفوچه کئادته.

Gadjali کچیچی. مندلیفومک هالیم قالامیدو.

Nuriman: تویرا.
DIALOGUE 34:2

Mahira and Gulshat are going to buy clothes. First they sit down and have two icecreams.

Mohira: Where, do you like the place we are going to? Can you see any clothes?
Gulshat: No, but it looks like we will like the clothes.

Having said this, they finish their icecream and goes to the bazaar. Going into a store Mahira catches sight of a sweater. She tries it on, and looks at herself in the mirror. She asks Gulshat:

Mahira: Would you try this sweater, please?
Gulshat: Oh, it looks so nice. I will try it on.

Lesson 34
DIALOGUE 34:3

Hamit is going to the Soviet Union and needs a long coat. When he meets Alim and hears that he is going to call his friend in Guangzhou, he asks if he can bring a coat for him.

Hamit: Excuse me, do you have a long coat?
Alim: Yes, I have a coat. I'll bring it for you.

The next day:

Alim: Excuse me, do you have a coat?
Hamit: Yes, I have a coat. You can have it.

Alim calls Nurmehtem:

Nurmehtem: Excuse me, do you have a coat?
Hamit: Yes, I have a coat. You can have it.

Lesson 3:52
GRAMMAR

1. The future verb tense.

A. Formation.

The suffixes ـ or ـ are added to the stem of the verb. 1. and 2. person forms must have person markers added at the end:

<table>
<thead>
<tr>
<th>PLURAL</th>
<th>DECLARATIVE</th>
<th>QUESTION FORM</th>
<th>NEGATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَنْزُ بَارَامُ</td>
<td>مِنْ بَارَامَنَ</td>
<td>مِنْ بَارَامُ</td>
<td>مِنْ بَارَامُ</td>
</tr>
<tr>
<td>سَنْرُ كِلَمْرُسُرُرُ</td>
<td>مِنْ كِلَمْرُسُرُ</td>
<td>مِنْ كِلَمْرُسُرُ</td>
<td>مِنْ كِلَمْرُسُرُ</td>
</tr>
<tr>
<td>تْوُلْرُ تَارَارُ</td>
<td>تْوُ تَارَارُ</td>
<td>تْوُ تَارَارُ</td>
<td>تْوُ تَارَارُ</td>
</tr>
</tbody>
</table>

B. Usage.

1. The ـ form is used to express uncertain future. The declarative form also contains an element of hope, and the negative form expresses the opposite, a hope that the action mentioned by the verb will not take place. In declarative sentences the main verb often occurs in the ـ form followed by ـ:

فَالَارَ: نُورِمان: قوشنم ـ سؤورکنی بیرس ـ ـ؟
رَهمٌمْان: پَبَرُر، قوشنا بولفاندین کَپِس. نیمبگه پَرَمیدو؟

Nuriman: Do you think our neighbour will lend us the broom?
Rehimjan: They will. Why shouldn't they? After all, we are neighbours.
Will my parents come or not?  
(I think) they will come.  

It is going to rain.  
No, it's not?  

Will Adil come?  
He will come. (I think)  

If you have time, please write.  

2. The particle *-dar/-dar* expressing approximation/similitude.  

- carries at least two different meanings, approximity and likeness  

(A)  
It expresses approximity, and it can co-occur with various parts of speech.  

1. Adverbs.  
- is always added to the quantifier (hour, minute, kilo, meter) etc, not the numeral:  

I waited for him for about two hours.  
Adil bought about a kilo of apples.  
The soldiers ran about 50 km. every day.  

On the *Infinitive* to form an adjective/adjetival clause  
There's not really not much opportunity for much argument between us??  
There's nothing/not much to do??  

Lesson 34 page 235
2. On the 2. - Participles to form Adverbial phrases

a) can be added to any of the three 2. - forms of the verb:

- 

He looks as if he is crying, (but he is not).

He looks as if he has cried.

b) With دیگرها

When 2. - is used with دیگرها, دیگرها by itself expresses the excellent standard to which something is compared:

Today your food was excellent.

Often there is a negative دیگرها، دیگرها either occurring directly after دیگرها or after an adjective. However, the expression is still somewhat positively loaded. It just means that the object or event mentioned does not quite reach the ideal standard the speaker might dream of. So in the following example:

the speaker says that the food was quite good, although perhaps not quite as ideal as the food one dreams of. One more example, this time with: 

The adjective یا خاصی can also be dropped without any change of meaning. The three sentences express the same idea:

The English equivalent of this structure is "as if":

Litip looks (as if he is) angry.

I have been waiting for Sidik for about one hour. It seems as if he won't come.

c) The English equivalent of this structure is "as if":

Litip looks (as if he is) angry.

I have been waiting for Sidik for about one hour. It seems as if he won't come.

d) In dialogue 30:1 you also came across دیگرها in the following context:

If the speaker had used دیگرها at the end of this sentence, he would never have contemplated the following:

The verb form دیگرها would signal a clear decision, leaving no room for doubt about what to do. However, the speaker considers two options, but makes up his mind to stay for the seven-day nazir. Adding دیگرها - to the verb makes it less decisive. An approximate English translation would be "It just wouldn't be very suitable/possible."

The 2. - will be treated in more detail in lesson 38.

Lesson 36
3. can also be linked to nouns.
   a) Nouns of measure. Then no verb is needed:
      The weight of these apples is about four kilos.
   Or with a verb:
      His height is about 1.70 meters.
   b) Nouns with which some comparison is made:
      As for me, I sat looking down, just like a criminal.

4. is used in the structures and . These are used in descriptions of objects or events where comparison is involved, and can be translated "just like". Also notice the equivalent of these structures, and . Here are some examples from a story about a man and his dog:

   When my dog started to lose its tooth, it opened its mouth wide open and showed it to me, just like small children do.
   It sat looking at me just as if he understood what I said.
   It looked as if it was expecting some favour from me.
   I cared for the dog, being both happy and uneasy, just like I would if our girl, having gone outside, would come back home after having met some unfortunate event.

5. With the form of the verb.
   We will look in more detail at the form in a later chapter, but when linked with it often occurs in the following two categories:
   a. can stand alone as the verb of the sentence, and as such it can be used in two different contexts:
      (1) When retelling what others have said. Notice the difference when Behtiyar retells to Dolkun what Adil has said:

Lesson 24
very often carries a sarcastic and mocking tone:

He just barely read through a little English book. And he says he knows English, ha!

So Abliz (says he) is a repairmen, eh?!

b.
-
-is often followed by a negative statement, indicating that the condition described by is not achieved:

A: Are you going?  
B: I don't have time to go.  

A: Come on, let's go to the bazaar.  
B: No, I don't feel like going. I'm tired.

- can also mean more than mere approximity. It can indicate that something is precisely the same as something else:

Did they have / Was there anything the same as I said?

- can also be used when quoting something:

As is said in the holy book: "

6. The word can also function as in certain contexts.

His height is about 1.70.

The weight of these apples is about four kilos.

4. Expressing liking and disliking.

a. The verbs 
The root form is and the three verbs are used in the following contexts:

This verb can be translated "to like" or "to suit/fit":

Lesson 34
I didn't like this food. - 

Don't you like the food?

A: No, it's very good.

B: I really don't want to watch this movie.

I don't / he doesn't want to go to Urumqi.

If you want to specify that the 1st person is meant, you can say

I don't want to do this thing.

OR

b. The word خوش is, for instance the stem of خوشال. However, on its own it cooccurs with يلف، and the verb ياقلماق، and it expresses liking or disliking. As such it is a near synonym of كُرُوهُك.

I really don't want to watch this movie.

I don't want to go/feel like going to this wedding.

I don't like that person.

Notice that with the phrase ياقلماق خوش you can express one idea in the following two ways:

I don't want to do this thing.

Notice, too that the following very common expression does not indicate whether the subject is 1st or 3rd person:

I don't / he doesn't want to go to Urumqi.

c. The verb ياقلماق and ياقترورماق.

Like when it cooccurs with ياقلماق، خوش expresses liking or disliking:
5. The expression (BARAFGA DOST)

This expression is used in a situation where the speaker expresses that some condition has not been fulfilled according to his wish, but that he accepts something less ideal:

A: گاوُرُ کلِمَتی تَلَغِمَتی؟
B: گُلَم. نَی. اُنْهی چَی. توْنَت یُمَه تَارَلَشم؟ بِرُ بُرُ تْوَزُُرْکُد کُلِمَم.

This expression is used in a situation where the speaker expresses that some condition has not been fulfilled according to his wish, but that he accepts something less ideal:

A: گاوُرُ کلِمَتی تَلَغِمَتی؟
B: گُلَم. نَی. اُنْهی چَی. توْنَت یُمَه تَارَلَشم؟ بِرُ بُرُ تْوَزُُرْکُد کُلِمَم.

EXERCISES

1. In the following short dialogues you are asked to fill out the blanks using either the future form or the past form of the verb in brackets. You also have to decide whether to use the positive or the negative form of the verb.

A: یافْجه‌اَن کلام‌سی، بُر هادسکه پوْلْوْقُمُفَاندی؟
B: قاَرْبیلَن سَلَک سِلاَم‌سَیتی?

A: تَاهِم، خَمْسَت سَیی قوْمْلُغا بَارَدْوْ دِیگَه‌سِی.
B: روْک‌لَاک بَلْله بَارِنِی؟

A: بَر تَوْرِفَیدو، دَییدنَو؟
B: قَوْنْدَاق، سَلَک سَیلَم‌سَیتی؟

A: قَوْنْدَاق، سَلَک سَیلَم‌سَیتی؟
B: فَرْومُه، بَنَدسِنی خِتَردنَی.

A: فَرْومُه، بَنَدسِنی خِتَردنَی.
B: فَرْومُه، بَنَدسِنی خِتَردنَی.

A: فَرْومُه، بَنَدسِنی خِتَردنَی.
B: فَرْومُه، بَنَدسِنی خِتَردنَی.

A: فَرْومُه، بَنَدسِنی خِتَردنَی.
B: فَرْومُه، بَنَدسِنی خِتَردنَی.

Lesson 36

Page 240
In this lesson we will study three suffixes that are much used in Uighur,

a) كى / -نى, meaning "since" or "in order to"

b) كى / -غاچى, signifying an action the person does while doing something else.

c) كى / -غامچى, meaning "because.

DIALOGUE 35:1

A teacher is talking to his students:

DIALOGUE 35:2

lbli, originally from Gulja, but working in Urumqi, is now back in Ili together with a foreigner. Eating in a restaurant, he runs into a friend.
The next day Abliz and Ron have come to Nijat's home. Nijat's younger brother is also there, and talks to Ron.

A logician break here. Introduce another setting, or make clear that Tursun knows Abliz well, and also some info. that Abliz didn't come alone, but with Xakir.

Lesson 35

The next day Abliz and Ron have come to Nijat's home. Nijat's younger brother is also there, and talks to Ron.
The two students Kiyum and Rehmitulla, their homes being far away from their school, are not going home for the winter break, but stay in their dormitory in Kashagar. A friend, Dilmurat comes and ask them why they don’t go home.

Because her health is not good, she could not come to school today.

Because the gate was not opened on time, the students were not able to get to school.

**GRAMMAR**

1. The suffix -گچهٰ/ُ-غاققاُ, meaning "because" or "since".

This suffix is attached to stem of the -مک - ماق - می - مبخ mật form of the verb, only intercepted by the negative particle -می - می in case of a negative verb form. It is always used at the end of a dependent clause indicating the reason for the action in the independent clause that follows. It has the same function as "because" in English. However, it is only used to refer to past actions, never present or future.
Because he did not get up in the morning, he was too late.

Since the party last night became so fun???, I slept very late, and now I am not going to class.

In lesson 37 we will look in more depth at other ways of expressing reason.

2. The particle -تەکچ/تفاعل
This particle is used in sentences where there are two parallel actions. -تەکچ/تفاعل is linked to the stem of the verb of the less important action whereas the main action is represented by a finite verb form. An English near-equivalent of the clause containing -تەکچ/تفاعل is the clause "while you (I, he, etc) ...... :

Adil, come here. Let's talk while we/you're???????? eating.

Last night I did my homework ffif,ff",n?*/ff'u ea)f ))r

MORE EXAMPLES>

- Do you want me to buy meat? - 1fu.+ e kJU ,iF ..z^4

I brought this material with me from the bazar.

MORE EXAMPLES.

3. The particle -گەلی/غلی
-گەلی/غلی is attached directly to the stem of the -مق/ماق verbform, only intercepted by a possible negative particle -می.
-گەلی/غلی has two main functions.
A) It indicates the length of time since some action took place, and as such it is equal to the English word "since" in positive statements.

It is half a year since I came to Urumqi.

I have studied Uighur for almost one year.

In negative statements it is translated using "for":

I have not been back to America for two years.

OR: It is two years since I have been back to America.
I have not seen that movie for a long time.
OR: It is a long time since I saw that movie.

4. The use of pair words with similar pronunciation.

Pair words, (in Uighur called جوپ سوز) are very frequent. The most frequent ones are words with related meaning, or in many cases part-synonyms. The characteristics about these are that both parts of the pair word can be used on their own, or in combination with other words. Some examples are:

- worry, sadness = قاينغۇر - قاينغۇر
- grace = رەھەمە-شەمەقەت
- oppression, tyranny = جەمەر-ژۆرژە

However, the pair words we will look more closely at here are different in that the second element is not used on its own, but only exists as the last unit of a pair word. So, you would for example not find this word under a separate entry in a dictionary. A characteristic for such a word is that it rhymes with the first word in the pair, and its basic function is to widen or somehow make more general the meaning of the first word. This is even done with personal names, and it makes the reference less specific, not only to the person mentioned in the first part of the pair word.

Below are some examples of pair word. For each one there is a sentence or a little dialogue so that you can better see in which context it is being used:

- all kinds of papers = قەغەرەس-قەغەرەس
- बौ-गौ तेलमिलक: टौसी-कोरिलिया कोटिलिया नहाजिलाह गोलियांचा
- wedding = بوي-بوي
- कहलह-कभलह,
- B: कोगन, पार, गलाफ बालाफो?
- here: Ehmet and those.....
- A: तू-तू, हारंग तू नहर बौ बौ होण गोणां न कोरिलिया?
- B: सेलम टौसी बौसी इन तू-वौलियर गोणो?
- नानानान नानान?
- food = फूड-फूड
- B: फूडको लोडो हेच कम गोलिया?
- नह, यान, तुकमिलमकन?
- fruit = फूड-जोडा
- B: मौर्तूण मौर्तूण महमन बौसी कम लिदेंदू कंबिन.
- موب-موب-چوجئ-چوجئ-چوجئ-چوجئ-چوجئ-چوجئ-چوجئ-چوجئ

Lesson 35
EXERCISES

1. In the following sentences, from the context add one of the suffixes a) که/ب) کهچ/ق) گلی/د) گوچه/پ) گلیچا/ش) گلی

1. ...بودا قبیسم نیوزومچینه بارگادا. چوپوم سزهک یاششی کتاب گال... کله.

2. ...سزهک کربهکلک نشرسیلو مهن گال... کله.

3. ...نو نیوزومچینه بارغلی کی بارملسواهندو.

4. ...نو نیوزهاین نورمالی خبلی بودی.

5. مهن نیوزکهن همهه کاغرپی قال... پو دسرسی یاششی.

6. ...پو قبیسم نیوزومچینه تؤیشک بارسلک، گادریسنی یاز... کل.

7. ...مهن نیوزوفیرینی نوگلن... کله.

8. ...نیزی نو نیوزکون کتاب گال... کیتشکن. مهن یوق. گالاما

9. ...کیرتنوش.

10. ...تامل نویشی پولمی... پالشوز کله.

11. ...گوتمک کهایسی بناک نورالی کش... پولوم یتحمی، یهمه.

12. ...پسیمی گال... کله.

13. ...نو نویشی، گایامنشکنه بارگادا، گادسیزنی یوقلی... کل.

14. ...قوینی، پو نیورسیلو نیچ... یراکلنشیلی.

15. ...نیمزی گیش. گون کون سایهمن قال... کلام.

16. ...نیمی گیش. گیش. گون کون سایهمن یقیل... کلام.

17. ...سکی نیزی نیوزکوك کتام پویلی بارملسواهندو.

18. ...نخود ساینات 12ده گال اونلی... گیش. گیش. گون یچیکی تؤورپی کیتشکن.

19. ...پدری.

20. ...نخود نیزی نیوزکون بیل... کلن... نونک؟

EXAMPLE
We have already studied how to make conditional sentences in Uighur of the following kind:

1. Future real conditional: If I go to China I will study Chinese.

The conditional can also be in the past tense:

2. Past real conditional: If he has come back from China, I will go and see him.

In this lesson we will look at two other conditional relationships called Future and Past unreal conditional. In English that means:

Future unreal conditional: If I went China, I would study Chinese.

Past unreal conditional: If I had had gone to China I would have studied Chinese.

We will also look at the particle "-ئەگىچە/-قىچى" which we studied briefly in lesson plus touch on the particle "-مىش" which is used to indicate scorn or disbelief on behalf of the speaker.

**DIALOGUE 36:1**

**Rahimjan:** سەز تۇيۈفۈرچىنى قەمەرەدة توڭەنكەن؟

**Paul:** رەھسەمان: بئۇ تۇيۈفۈرچىنى قەمەرەدة توڭەنكەن؟ بئۇ تۇيۈفۈرچىنى قەمەرەدة توڭەنكەن؟

**Rahimjan:** بەلە بەرە، بەشە تۇيۈفۈرچىنى قەمەرەدة توڭەنكەن؟ بەلە بەرە، بەشە تۇيۈفۈرچىنى قەمەرەدة توڭەنكەن؟

**Paul:** بەلە بەرە، بەشە تۇيۈفۈرچىنى قەمەرەدة توڭەنكەن؟ بەلە بەرە، بەشە تۇيۈفۈرچىنى قەمەرەدة توڭەنكەن؟

**Rahimjan:** بەلە بەرە، بەشە تۇيۈفۈرچىنى قەمەرەدة توڭەنكەن؟ بەلە بەرە، بەشە تۇيۈفۈرچىنى قەمەرەدة توڭەنكەن؟

**Paul:** بەلە بەرە، بەشە تۇيۈفۈرچىنى قەمەرەدة توڭەنكەن؟ بەلە بەرە، بەشە تۇيۈفۈرچىنى قەمەرەدة توڭەنكەن؟
DIALOGUE 36:2

DIALOGUE 36:3

GRAMMAR

1. The real conditional.

We have already studied the "future real" conditional. In the following sentence the exam has not yet been taken, i.e. the action in the conditional clause has not yet taken place:

If I pass the exam, I'll go to university.

Now we will go on to look at the "past real" conditional.

The past real conditional consists of two clauses. The first states the real condition (If he has done...) This is formed by the -گمن /-خان form of the main verb plus the conditional form of بولماق.

By "past real" conditional we mean that the condition is linked to whether or not the past action described in the conditional clause has taken place or not. The verb in the second clause is in the present-future or the optative:
2. The unreal conditional.

A. Formation.
The unreal past conditional consists of two clauses. The first states the unreal condition (If I had done...) This is formed by the -کن- form of the main verb plus the conditional form of -بوملاق۔

The second clause of an unreal past conditional indicates what would have been the result if the condition had been fulfilled (...I would have been...). This can be expressed by three forms containing -بوملاق۔. The three forms differ somewhat in meaning.

1) By using a structure identical in form to the Past Habitual that we studied in lesson 13.
2) The same as in 1) but adding -کن-.
3) Using the -پ- form of the verb plus -کن-.

B. Usage.
Using structure 1) the speaker objectively refers to a possible result if a condition had been fulfilled. No feeling of regret etc. is implied.

Using structure 2), i.e. adding -کن- underlines the message, and also indicates some regret on behalf of the speaker that the action did not take place.

Structure 3) also implies regret that some condition was not fulfilled or that some action did not take place.

Some examples:
- "If Adil had found the lost money, we could have bought this book." If Adil had found the lost money, we could have bought this book.
- "If I had come to Xinjiang earlier, I would have been able to speak better Uighur." If I had come to Xinjiang earlier, I would have been able to speak better Uighur.
- "If there had been a strong wind last night, we would have come back at once." If there had been a strong wind last night, we would have come back at once.

A: Parhat, you showed up today instead of yesterday.
B: I should have come yesterday.

Then one example with a form of -بوملاق۔ as the only word in the result clause. In that case we don’t translate "If..., but rather "(I, you, should have...)

1) -تؤونگئی کومسا بارغا بولسما بولاتی.
2) -تؤونگئی کومسا بارغا بولسما بولاتسین.
3) -تؤونگئی کومسا بارغا بولسما بولتتشکی.

I should have gone to yesterday’s wedding.
Some examples with negative verbs:

- I really should have gone to Abliz' wedding last night.
- If I had not passed the exam, I would not have been able to go to university.
- It would have been great if Gulzar had not gone.

EXERCISES
In this lesson we will look at one more very important usage of the suffix -طاقٌ/ لِإَق. It is frequently corrected to the لِإَق form of the verb, thus giving it nounlike qualities, just like when personal markers were attached to لِإَق, see lesson 26. Once the verb has become a noun it can function as the subject and object of the sentence. This لِإَق form is translated into English using a whole clause, sometimes a "that"-clause, sometimes a "wh-", clause, i.e. a clause starting with one of the question words, "what", "when", "where", etc., plus "how". Two examples:

I didn't see that he left.
I didn't see where he went.

We will also look at the suffix -طاق which is added to question words like: لِإَق, قاً, لِإَق, etc. This suffix shows that the speaker is puzzled about the issue he has brought up:

- تَغُيِّرُكَ َّنْهَوُ، بِرَّ يَهْرَكَ دُوْبُ بِرَّ يَهْرَكَ بَرَّ يَهْرَكَ بَرَّ كَمْلَي؟ مُنْ بُلْمِنَدِمِم.

**DIALOGUE 37:1**

(IF POSSIBLE ADD -KI UHMIDIM, ETC, IN THE DIALOGUE ITSELF.)

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**Dialogue 37:1**

(If possible add -ki uhmidim, etc., in the dialogue itself.)

---

Lesson 37
Examples with de = keldide= la

Implied in this sentence is that the person came in and left right away. The speakers probably don’t know where he is at the moment.

After some brief action takes place before the person leaves.

DIALOGUE 37:2

GRAMMAR

1. Nominalization.
A) Nominalization of verbs

In English sentence objects can consist of one single noun as well as of whole clauses:

I don’t know him.
I don’t know where he is.

Such object clauses can be divided into three groups:

1) clauses that start with a wh- word: (WHERE, WHEN, WHY, etc, plus HOW)

I don’t know where he is.
I don’t know when he’ll come.
I don’t know how he will do it.

2) that-clauses.

I didn’t know that he would come.

3) clauses that start with IF or WHETHER.

I don’t know if he will come today.
I don’t know whether he will come or not.
In English, these three groups of words: wh-words, "that", and "if"/"whether" help single out the object clause, so the verb in the object clause appears in a finite form, i.e., it has a tense marker:

I don't know where he is. (Present tense)
I didn't know that he had come. (Pluperfect)
I don't know if he has come. (Present perfect)
I don't know where he went. (Past tense)
I don't know when he will come. (Future tense)

However, in Uighur there are two main devices when constructing an object clause, and both are based on one of the -لیق/-لیک - forms.

1) Add the suffix -لیق/-لیک to the گان, -ناطقان, the چونتەخان, and the یارداقان - forms of the verb.

**Formation.**

Adding -لیق/-لیک changes the verb form into a noun. This is called nominalization. The logic is clear: only nouns can function as objects, so adding -لیق/-لیک strips the verb of its verbal qualities, and gives it a nounlike quality instead. A strict translation into English would be as follows:

<table>
<thead>
<tr>
<th>Negative</th>
<th>Positive</th>
</tr>
</thead>
<tbody>
<tr>
<td>my (not) having gone</td>
<td>گان بارمەخانلاپرسە</td>
</tr>
<tr>
<td>your (not) having gone</td>
<td>گان بارمەخانلاپرسە</td>
</tr>
<tr>
<td>his/her (not) having gone</td>
<td>چونتەخان بارمەخانلاپرسە</td>
</tr>
<tr>
<td>our (not) having gone</td>
<td>چونتەخان بارمەخانلاپرسە</td>
</tr>
<tr>
<td>your (not) having gone</td>
<td>چونتەخان بارمەخانلاپرسە</td>
</tr>
<tr>
<td>their (not) having gone</td>
<td>چونتەخان بارمەخانلاپرسە</td>
</tr>
<tr>
<td>my (not) going (now)</td>
<td>گان بارمەخانلاپرسە</td>
</tr>
<tr>
<td>his (not) going (now)</td>
<td>چونتەخان بارمەخانلاپرسە</td>
</tr>
<tr>
<td>my (not) going (in the future)</td>
<td>گان بارمەخانلاپرسە</td>
</tr>
<tr>
<td>his (not) going (in the future)</td>
<td>چونتەخان بارمەخانلاپرسە</td>
</tr>
</tbody>
</table>

The negative form -لیق/-لیک has already -لیق/-لیک attached to it, and receives only personal markers:

<table>
<thead>
<tr>
<th>Negative</th>
<th>Positive</th>
</tr>
</thead>
<tbody>
<tr>
<td>my (not) going (in the future)</td>
<td>گان بارمەخانلاپرسە</td>
</tr>
<tr>
<td>his (not) going (in the future)</td>
<td>چونتەخان بارمەخانلاپرسە</td>
</tr>
</tbody>
</table>

**Examples > Also Check Definition Above (Future)**

**Usage.**

Like in English the object clause in Uighur can reflect a variety of time relations, like past, present and future. This is done by using any of the three forms گان, چونتەخان, and یارداقان.

Lesson 37
Some examples:
a) The جانغلیق - form:

Generally speaking the جانغلیق - form is used to refer to events that were completed or perfected before the action described by the finite verb took place.

I don't know where he went yesterday.
I didn't know he went to Urumqi yesterday.
I don't know if/whether he left yesterday or not.

Notice especially the Uighur equivalent of an English "if"/"whether" clause that contains a verb + "or not". First the positive verb form appears in shortened form without لیک, then the last verb form carries لیک - and the object suffix.

b) The دیفسانغلیق - form:

I didn't see where Adil was playing when I came back yesterday.
I don't know where he is playing.

Every day when I come home from my wife asks me where Adil is playing.
Tomorrow when we go to the river, we can see the children playing in the water.

From the examples above we can clearly see that the دیفسانغلیق - form emphasizes that the action described by دیفسانغلیق - is going on at the moment described by the final verb of the sentence, whether or not this event is in the past, present or future.

c) The دیفسانغلیق - form: This form is used in two contexts

1. When it refers to a general state or condition, or to an event that occurs frequently:

I don't know where Adil works.

TRANSLATION

I didn't know that the farmers sowed the wheat in the fall.

2. Also refers to future events:

On TV they announced that the price of flour will go up.

Did you hear that the president of the school is going abroad?
Notice that with the future verb form (always) not is used. It still points to the future:

Did you hear that the president of the school is going abroad?

d) The negative -جالس - form.
This form primarily points to the future or to some general state or condition:

In the meeting I urged the students not to do this.

I urged him not to that thing again.

EXAMPLES (FUTURE +GENERAL)

Having said all this, be aware of that in informal speech the rather long nominalized clauses are frequently dropped, and you can hear the following:

However, the جالس - form is not at all a purely literary form, but is used a lot in daily speech. So the formally correct form and the form always used in writing would be:

So far all examples of the nominalized form has been when it functions as part of the sentence object, with the suffix -ت - attached to it. But like any other noun the nominalized form can receive the case markers جا/دج - or appear as the subject of the sentence:

It is two hours since he came.

I don't believe he will come tomorrow.

I am afraid when my child is playing at the river bank. (of my child's playing at...)

Adil said he would come today. I am really worried that he has not arrived yet.

When there are two nominalized verb forms in the sentence object, only the last one receives جا/دج and person markers:

I didn't know you followed and picked up your child after school every day.

I am very happy that the students have studied Russian so hard, and that they got such a good result at the exam yesterday.

USE OG GANLIKI UQN. SUM UP WAYS OF EXPRESSING BECAUSE < SINCE. ESPECIALLY FOCUS ON FUTURE TENSE AND THE PRESENT.
Finally we need to look at a form which on the surface looks identical to the nominalized verb form. However, the usage and meaning is quite different. 

لکى - can be added to the لکى form of the verb when it functions as an adjective, and it means "all (of)". It equals the word مه. Compare the following sentences:

- The person who came is eating. 
- All the people who came area eating. 
- All the people who came area eating. 

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- The person who came is eating. 
- All the people who came area eating. 
- All the people who came area eating. 

لکى ماکن کشی تاماق یؤاندو. 
لکینک کشی تاماق یؤاندو. 
لکینک همه مه کشی تاماق یؤاندو. 

لکینک قاتشیویاقان کشیلرلکی مه مهسی یؤ مهمانخاندا تؤردو. 
لکینک قاتشیویاقان همه کشیلر بو ول مهمانخاندا تؤردو. 
لکینک بارباق کشیلر بو ول مهمانخاندا تؤردو. 

لکینک قاتشیویاقان کشی یؤ مهمانخاندا تؤردو. 

These four sentences all mean the same: "All the people who are attending the meeting live in this hotel."

Notice that لکى - does not change to لبقى - when attached to verbs with back vowels.

2. Adding personal markers directly to the دیبان - وئاقان, and forms.

This means deleting the لکى - suffix, and this shorter nominalized form is also used a lot. However, although it is shorter and more economical, the longer form described above overall seems to be used more frequently. Let us compare the two forms:

- مینک کامکنلکسک مینک کامکنک
- سزینک کامکنلکسک سزینک کامکنگز
- تونک کامکنلکسک تونک کامکنک

Meaningwise there is no difference between the two forms, and frequently they can be used interchangeably, especially when the nominalized form functions as object and receives a.

He saw me sitting on the river bank.

EXAMPLES

However, in some contexts there is a tendency to use the shorter form.

a) With expressions of time.

The use of دیبان - equals the English "since". The plural دیبان - requires the English "till", and وئاقان - indicates how long an ongoing action has been lasting:

- تونک تؤویچیک کامکنکنک ننکی سائعت بولدى. 
- تونک تؤویچیک کامکنکنک ننکی سائعت بولدى.

It's two hours since he came to Urumqi.

- تؤویچیک بیتی باركزیچیگزا ننکی سائعت قالدى. 
- تؤویچیک بیتی باركزیچیگزا ننکی سائعت قالدى.

It's two hours till we arrive in Urumqi.

- بؤ يؤرستنی ساقتؤاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقاقت
b) When followed by adjectives like خوش, etc:

I'm very happy that you could come.

I am really upset that you went to Urumqi without telling me.

c) Used with -比如:

May it be as you said. (according to your saying)

(Just as) I have told you before, he will not come back.

10. The Enclitics عـ. - عـ.

When عـ. - عـ. is added to the end of a phrase or word it means "according to" or "as". In the dialogue the host used it to urge his guest to eat:

Don't be shy/don't hesitate. Have a taste of all that's on the table.

d) Combined with the shorter form is used exclusively. It never cooccurs with the positive equivalent in this context. The structure carries much emphasis. The speaker is stressing that he has not done, is not doing, or will not do something which others claim or accuse him of doing:

I didn't come here yesterday, I came two days ago.

The woman gets even more angry at the window maker.

Woman: "Hey, look at the size," she said with a mocking voice.

Window maker: I am not making it too big.

The day after:

Woman: You finally couldn't bear it and came, eh?

Window maker: I did not come because I needed the money. I don't like to leave my work unfinished (in a poor condition).
e) When the nominalized verb form functions as an adverbial, describing in what manner or for what reason an action takes place:

- نشکلر قورقشقندن تورش - تعریفی یونسان جیبی کائنی.

Out of fear the donkeys ran off in all directions.

EXAMPLES.

f) OTHERS?? What about subject position?? Short form more common??

ئونکت پوگونکی چونیا ایقینی شاخمات؟

NOTE:

In all languages there is a tendency towards economy of expression, so having looked at the most common ways of nominalizing clauses, do be aware of the fact that especially in oral Uighur there are two ways to avoid nominalization.

1) Sentences containing "whether-clauses" can be made using the finite verb form if both the positive and the negative verb is used:

- نابلز قومولغا که کتمندمو کئیمی کئیمی.

I don't know whether Abliz has gone to Komul or not.

- ناملق یکشتمو یکشتمو کئیمی.

Did you see whether the food was ready or not?

IF YOU USE SORIDI HERE, IS DEP NECESSARY IN FRONT OF SORIDI???

2. Another common way of avoiding the rather cumbersome nominalization is by using the suffix کئی - attached to the finite verb. As seen in lesson 32, this expresses doubt, so accordingly it can only be used in sentences expressing some kind of uncertainty or doubt on behalf of the speaker. In straightforward declarative or negative sentences it can not be used, and regular nominalization is necessary. Some examples:

A: A
B: تاک، کیلیمدیکی کئیمی.

B) Nominalization of adjectives.

So far we have only treated nominalization of verbs. However, in object clauses we also often find adjectives that have been changed to nouns. This is because Uighur has verbless sentences where the adjective plays the role of a verb, e.g.:

Lesson 37
This bread is tasty.

When such a sentence functions as the object of a larger sentence, it is nominalized by adding لبق to the adjective:

We all know that this bread is tasty.

The negated statement can also be nominalized:

This bread is not tasty.

We all know that this bread is not tasty.

Sometimes it can be difficult to know whether to use لبق after the adjective or the verb. For instance, you might hear both of the following statements:

نام is tasty.

However, whereas using لبق refers to the state of something، لبق indicates that a change has taken place. In the last sentence, we understand that the restaurant has become clean, but that has not always been the case.

Another problem with nominalizing adjectives is whether or not to include لبق at all. In the examples so far، لبق and لبق have always occurred together. But there are cases where لبق are attached directly to the adjective without the use of لبق:

EXAMPLES
EXPLANATION.

C) Nominalization of question words.
Question words like کم، چه بگویید، که چه، etc، can also be nominalized by adding لبق or لبق. Compare the following sets of sentences:

How is Adil?

- A: کم؟
- B: چه بگویید؟

I don't know how Adil is.

Who is this person?

- کم؟
- چه بگویید؟

Do you know who this person is?

D) Nominalization of and and.
Sentences with and and can be nominalized by adding لبق directly to either of the two words:

Adil's book is not at home.

I heard just now that Adil's book is not at home.

MORE EXAMPLES
E) Expansion of nouns to noun phrases by using لبق.
Nouns can be expanded to noun phrases by using لبق. Some examples:

- It is a lion.
- I forgot that he is a lion.

The negative counterpart can be made using لبس or لبست.

- I forgot that he was not a lion. (It looked like one)

Sentence in 1Jn 3:15 - (change to non-religious)

- Longest number of suffixes encountered = 6, is this max??

ONE MORE EXAMPLE of a POS?

EXERCISES
In this lesson we will look in more detail at
1. The particle forms when used with.
2. The suffix - added to verb, meaning "more and more", "longer and longer", etc.
3. More on the suffix

Text 38:1

English explanation.

Text 38:2

English explanation.

Vocabulary

<table>
<thead>
<tr>
<th>Yenji script</th>
<th>Meaning (grammatical part of speech)</th>
<th>Arabic script</th>
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</thead>
<tbody>
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<td>vocab.</td>
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</tbody>
</table>

footnote

Grammar

1. Gr. point

A. Formation
1) English Explanation

Değver, خشايدو دلاك توربودو can occur with ديفان غان and دوكل توربودو plus adjectives and توربودو ماقجي

Lesson 38
We saw in lesson 34 how the suffix -دلام was attached to both verbs and nouns expressing approximation. -دلام is also often heard with the -غون form of the verb, and the meaning is the same as with the -غون form:

Or:

Or:

This is not even worth talking about. Or you might say:

B. **Sub-point**

1) **English Explanation**

Just -غون with duplicated verb.

There definitely is.??

I definitely have some study things, but they are not complete.

I will definitely come.???

2. **Gr. point**

A. **Formation**

1) **English Explanation**

B. **Sub-point**

1) **English Explanation**

3. **Using**

English explanation

Isn't this the home that I have struggled to build, without wasting anything on food and drink?

(This is a rhetorical question just is asking for sympathy.)

**Exercise 1**

English explanation.

**Exercise 2**

English explanation.

Lesson 38
In this lesson we will look at:

1. the suffix ـلاـ. To this suffix personal markers are added, and the structure often occurs with ـوقـ and ـوقـ expressing desire, which can be translated "want to":

- I want to go.

This is the same suffix which also occurred in lesson 34, with the particle ـوقـ.

2. The verb endings for the most deferential form of 'you' سلی, and compare the other forms of 'you': سلی and سلی.

**Dialogue 39:1**

English explanation.

**Vocabulary**

<table>
<thead>
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**Grammar**

1. Gr. point

A. **Formation**

1) **English Explanation**

B. **Sub-point**

1) **English Explanation**

2. Gr. point

English explanation.

2. The verb endings for the most deferential form of 'you' سلی, and compare the other forms of 'you': سلی and سلی.

**Exercise 1**

English explanation.

**Exercise 2**

English explanation.
In this lesson we will sum up various sentence types in Uighur, plus look at some of the main connective words that are used to describe various relationships between connected clauses. Uighur idioms? Dialectal differences?

Text 40:1

Vocabulary

<table>
<thead>
<tr>
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</table>

 Grammar

1. Gr. point
   A. Formation
      1) English Explanation

2. Gr. point
   English explanation.
   Left Justify examples
   Right Justify examples

Exercise 1
English explanation.

Exercise 2
English explanation.