

ئۇيغۇر شېئىرىيەت گۈلزارى

ئوقۇغۇچىلار ئۈچۈن

UYGHUR POETRY READER

FOR STUDENTS

Excerpts from selected poets
with notes on grammar and vocabulary

translated with notes by

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1 Introduction

The purpose of this work is to introduce high-intermediate and advanced students of the Uyghur language to a small selection of Modern Uyghur poetry. By now, these students should already have an idea of the importance of poetry as a genre in the Modern Uyghur literary repertoire. As an expression of the poet's internal world as constructed and cultivated by the external world in which he or she lives, the poetry of a person provides a unique window into the environment in which the poem was written. The subtlety of poetic language — either published in journals or circulated in song — has been and continues to be used among Uyghurs as a way of preserving and promoting their cultural and literary heritage in environments which at times have made it difficult to do so more explicitly. In recent years, the increasing availability of Internet access in Xinjiang and in Uyghur communities abroad has provided unprecedented space for these poems to expand in terms of readership, despite strict censorship of artistic production by the government of the People's Republic of China.

This book will introduce short poems by six Uyghur poets, with reproductions of the original Uyghur texts, translations into English, vocabulary lists and grammar notes for words and grammatical structures (respectively) deemed beyond the mid-intermediate level.

In order to provide a deeper understanding of the culture context in which many of these works were produced, brief biographies of some of the poets can be found in appendix [A](#).

The translation of poetry is no simple task, and there is no single way to translate anything, let alone a poem the meaning of which may be intentionally obscure to begin with. Because this work is primarily intended as an aide to language study, the translations provided have tended towards the literal, venturing at times into the aesthetically unpleasing. At the same time, a literal translation would prove completely nonsensical given the degree to which language-specific idioms and culture-specific images are exploited in these poems. Where translations deviate necessarily for the sake of readability in English, notes have been made — in the Vocabulary section, the Grammar Notes section, and rarely as a footnote to the English translation itself — explaining the literal (lit.) meaning of the original Uyghur.

A list of abbreviations used in the Grammar Notes sections can be found in appendix [B](#).

I am indebted to Gülnisa Nazarova, who oversaw the creation of this poetry reader in her capacity as Uyghur Language Instructor at Indiana University Bloomington as part of my participation in Advanced Directed Language Study in Uyghur during the 2010–2011 academic year. At the same time, any shortcomings in the present work are the result of my work and mine alone.

Nicholas KONTOVAS (Translator)
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«ئىز»

ئابدۇرېھىم ئۆتكۈر

ياش ئىدۇق ئۇزۇن سەپەرگە ئاتلىنىپ ماڭغاندا بىز،
ئەمدى ئاتقا مىڭگۈدەك بوپ قالدى ئەنە نەۋرىمىز.

ئاز ئىدۇق مۈشكۈل سەپەرگە ئاتلىنىپ چىققاندا بىز،
ئەمدى چوڭ كارۋان ئاتالدىق قالدۇرۇپ چۆللەردە ئىز.

قالدى ئىز چۆللەر ئارا، گاھى داۋنلاردا يەنە،
قالدى نى – نى ئارسلانلار دەشتى – چۆلدە قەبرىسىز.

قەبرىسىز قالدى دېمەك! يۇلغۇن قىزارغان دالدا
گۈل – چېچەككە پۈركىنۇر تاڭلا باھاردا قەبرىمىز.

قالدى مەنزىل، قالدى ئىز، قالدى ئۇزاققا ھەممىسى؛
چىقسا بوران، كۆچسە قۇملار ھەم كۆمۈلمەس ئىزىمىز.

توختىماس كارۋان يولىدا، گەرچە ئاتلار بەك ئورۇق،
تاپقۇسى ھېچ بولمىسا بۇ ئىزنى بىر كۈن نەۋرىمىز
يا ئەۋرىمىز.

'Trace'
Abduréhim ÖTKÜR

We were young when set out on this long journey,
Now our grandchildren go as if on horseback.

We were few when we set out on this arduous journey,
Now our great caravan leaves its traces in the desert.

A trace left among the deserts, and sometimes in the mountain passes,
So many graveless heroes left behind in the wastes.

Do not say graveless! For out there amid the blushing cedars,
Our graves are blanketed with wildflowers come next spring.

We left a trace, we left the scene, we left it all so far behind;
But storms move and sands shift though they may, our trace will not be
buried.

The caravan stops not upon its road, though the horses grow thin,
One day at least our grandchildren
or great-grandchildren
shall find this trace.

VOCABULARY

- ئارا = (post.) among [equiv. ئارىسىدا]
- گاھى = (adv.) sometimes [equiv. بەزىدە]
- يۇلغۇن = (n.) cedar [tree, genus *Cedrus*]
- پۈركەنمەك = (intr. + DAT.) to be covered [with]
- تاڭلا = (adj. | dial.) future, coming, next, tomorrow's [equiv. كېلەر؛ ئەتىكى]
- ھېچ بولمىسا = (adv. phr.) in any case; no matter what

GRAMMAR NOTES

- V–**گۈدەك/كۈدەك/غۈدەك/قۇدەك** = ‘as if...’

ex.:

- ئەمدى ئاتقا **مىڭگۈدەك** بوپ قالدى ئەنە نەۋرىمىز. (ln. 2)
Now our grandchildren go **as if on horseback**.

sometimes also ‘for the purpose of...’/‘which is to be...’, i.e. as a descriptor of an item which habitually does or is otherwise expected to receive the action of the verb

ex.:

- **قىلغۇدەك** بىر نەرسىمىز يوق.
There is nothing **for us to do**.

- V–**گۈ/كۈ/غۇ/قۇ**–**personal ending** = (arch.) future/predictive

ex.:

- **تاپقۇسى** ھېچ بولمىسا بۇ ئىزنى بىر كۈن نەۋرىمىز.
One day at least our grandchildren **shall find** this trace.

also sometimes forms a noun meaning ‘the desire/need to...’

ex.:

- نان **يېگۈم** كەلدى.
I want to eat bread. (lit. ‘My **desire to eat bread** has come.’)

«باھار چىللايمەن»
ئابدۇرېھىم ئۆتكۈر

زېرىككەچ جانلار بۇ زىمىستاندىن،
جانۇ – جانىمدىن باھار چىللايمەن.
تۈنلەر كېچىسى ھۇۋلىغان شىردەك
ئاھ پۇغانىمدىن باھار چىللايمەن.
نە تاقىتىم بار، نە سەۋرىم ئەمدى،
قايناق بىر قازان يۈرىگىم ئەمدى.
گويا بىر ۋۇلكان تىلىگىم ئەمدى،
شۇ ۋولكاندىن باھار چىللايمەن.
ئۆلۈمدىن ئارتۇق يىغلاپ ئولتارماق،
مىراسىمدى بۇ ياشلار ئاققۇزماق؟
خائىنلار ئىشى – باش ئېگىپ تۇرماق،
پاك ۋىجدانىمدىن باھار چىللايمەن.
شۇنى كۈيلەيمەن زىمىستاندىمۇ،
تىلىم زەنجىردە باغلانغاندىمۇ،
كۆكرەككە نەيزە قادالغاندىمۇ،
ئىسسىق قېنىمدىن، باھار چىللايمەن.
باھار چىللايمەن، باھار چىللايمەن،
خەلق بەختىگە بىر يار تىلەيمەن.
ئارزۇيۇم باھار، ئۈمىدىم باھار،
ئۇندىن ئۆزىگە كۆڭۈل بۆلمەيمەن.
باھار چىللايمەن، باھار چىللايمەن،
خەلق مۇڭى شۇ، شۇنى كۈيلەيمەن.
بوۋاممۇ ماڭا شۇنى ئۈگەتكەن،
ئۇندىن ئۆزىگىنى نېچۈك سۆيەي مەن؟
باھار چىللايمەن تۈنلەر كېچىسى،
مەيلى توزسۇن ئۆمرۈم غۇنچىسى.
رازىمەن شۇندىن، قىلچە ئارمان يوق،
بولالسام مەن خەلق مۇڭچىسى.

'I Call Forth Spring'
Abduréhim ÖTKÜR

Weary souls, out of the dead of winter,
From the depths of my soul, I call forth spring.
In the late evening, like a roaring lion,
With my bitter cries, I call forth spring.
No longer have I patience nor restraint,
My heart is now a boiling pot.
As if my hope were now a volcano,
And from that volcano, I call forth spring.
This ceaseless weeping here in fear of death,
This flood of tears — were these our legacy?
To keep one's head bowed is a traitor's work,
With my clear conscience, I call forth spring.
These praises I sing, even in dead of winter,
Even though my tongue be bound in chains,
Though spears be fixed upon my breast,
With my warm blood, I call forth spring.
I call forth spring, I call forth spring,
I wish for a lover to bring the people joy.
My dream is spring, my hope is spring,
And with no other will I share my heart.
I call forth spring, I call forth spring,
This is the peoples' sorrow — this I praise.
It was my grandfather who taught me this,
Why ever should I love anything else?
I call forth spring in the late evening,
Even if my budding life should wither.
To this I agree: there is no dream at all,
If I can sing the people's sorrow.

VOCABULARY

- زمستان = (n. | arch.) winter
- جان - ۇ - جان = (n. | arch.) heart of hearts (see Grammar Notes)
- پۇغان / پىغان = (n.) sigh, moan; cry [of pain, sorrow]
- ھۇۋلىماق = (n. | onom.) to roar, howl
- نه... نه = (conj.) neither... nor (see Grammar Notes)
- گويا = (adv.) just like; as if
- ئارتۇق = (adv.) still; again; extra, exceedingly
- ئاققۇزماق = (tr.) to cause to flow; to shed [of tears] (see Grammar Notes)
- پاك = (adj.) clean, pure
- كۆكرەك = (n.) breast, chest
- نەيزە = (n.) spear
- ئۆزگە = (n. / adj.) other [equiv. باشقا]
- ئۇندىن = (pron. | col.) from him/her/it/that [equiv. ئۇنىڭدىن]
- نېچۈك = (pron. | arch.) what; how [equiv. زادى نېمە؛ زادى نېمىشقا]
- توزۇماق / توزۇماق = (intr.) to wither, atrophy, die off
- غۇنچە = (n.) bud [of flowers]
- شۇندىن = (pron. | col.) from it/this/that [equiv. شۇنىڭدىن]
- قىلچە = (adv.) ھېچ ; [not] the slightest

GRAMMAR NOTES

- V- **گهچ/كهچ/غاج/قاچ** = ‘while...’, ‘in a state of...’;
ex.:
 - **زېرىككهچ جانلار**
weary souls (lit. ‘souls being tired/bored’)
 - N-**ۇ**-N = (arch.) from the Persian *u/o* ‘and’; in Modern Uyghur used mostly in fixed expressions
ex.:
 - **جان-ۇ-جانمىدىن باھار چىللايمەن.**
From my heart of hearts I call forth spring.
 - **نە** + N/V/A₁ + **نە** N/V/A₂ = ‘neither... nor...’
ex.:
 - **نە تاقتىم بار، نە سەۋرىم ئەمدى.**
Neither have I patience nor restraint.
- NB: Verbs used with this construction are in the *positive/affirmative*, unlike those used with most other conjunctions and adverbs which have a negative meaning in Uyghur.
- N/A + **مدى** = **مۇ** + ئىدى
ex.:
 - **مىراسمىدى بۇ ياشلار ئاققۇزماق؟**
This flood of tears — were these (our) legacy?
 - V-**كۆز/گۆز/قۇز/غۇز**-... = one of a number of forms of the causative, normally used in verb roots ending in consonants; sometimes alternates with **دۈر/دۆر/تۈر/تۆر**
ex.:
 - **مىراسمىدى بۇ ياشلار ئاققۇزماق؟**
This flood of tears (lit. ‘causing (tears) to flow’) — were these (our) legacy?

«خەجلە، خائىنلار، خەجلە»
ئابدۇرېھىم ئۆتكۈر

خەجلە ، خائىنلار ، خەجلە ، بۇ ئەلنىڭ مالنى خەجلە ،
يېتىشمەي قالسىلا ئۇ ھەم، ئېلىپ سەن جاننى خەجلە .

خېنىمغا ئوسما دەپ خەجلە ، بېگىمگە تاسما دەپ خەجلە ،
تالان – تاراجىدىن قالغان پارچە ناننى خەجلە .

دېھقانغا ئاچقۇزۇپ بوزنى ، دۇكانغا توقۇتۇپ بۆزنى ،
سېلىپ ئالۋاننى يۈز قاتلام ، ئىچىپ سەن قاننى خەجلە !

كۆلدە بېلىقى كۆپ دەپ ، يەر ئاستى بايلىقى كۆپ دەپ ،
قەدەمدە مىڭ تېپىپ خەجلە ، ئىچىپ سەن كاننى خەجلە !

پالانى ئاچىدۇر – كۆكچى ، بۇ ئۆتكۈرمۇ يامان دوقچى ،
دەپ پارچىلاپ بۇ مىللەتنى ، سېتىپ ۋىجداننى خەجلە !

‘Waste, You Traitors, Waste’
Abduréhim ÖTKÜR

Waste it all, you traitors, waste it, waste the bounty of this land,
And finally when that is not enough, then take its soul and waste it too.

Waste it to buy your king eyeshadow, waste to buy your lord a belt,
Waste the only piece of bread that is left from all their pillaging.

Fine the farmer for his pasture, fine the shopkeep for his simple cloth
A hundred times over, then take their blood to drink and waste it too!

See all the fish that fill its lakes, see all the wealth that is beneath it
And every step, a thousand times open a mine and waste that too!

Say “What’s-his-name is a so-and-so, and that Ötkür is such a thug.”
Break this nation into pieces, sell it off and waste its will.

VOCABULARY

- يېتشمەي قالماق = (intr.) to be wanting/lacking; to not be enough [< يەتمەك 'to be enough; to reach']
- تالان - تاراج = (n. | arch.) pillaging; unrest and ransacking
- بوز = (n.) virgin/untilled land; pasture; (adj.) virgin, untilled, unclaimed [of land]
- بۆز = (n.) burlap, gunny cloth; a cheap coarse cloth
- ئاۋان سالماق = (intr.) to levy a fine
- ھييلە = (n.) trick, ruse
- كان = (n.) mine [of gems, metal ore, etc.]
- پالانى/پالانچى = (n.) what's-his-name, a certain person
- (n) so-and-so [a mildly derogatory way of referring to some third-party in a given discourse]
- دوڧچى = (n.) thug, brigand

GRAMMAR NOTES

- V-conditional-لا = ‘if only’; ‘then finally’

ex.:

– يېتىشمەي قالسىلا ئۇ ھەم، ئېلىپ سەن جاننى خەجلە .

And finally when that is not enough, then take its soul and waste that too!

- N/A-دۇر/تۇر = copula (‘is’), generally optional

ex.:

– پالانى ئاقچىدۇر-كۆكچى.

What’s-his-name **is** a so-and-so.

«جەڭچى ئاكامغا»
تېيىچان ئېلىيوۋ

بىللە بارماق بولغىنىمدا سەن بىلەن،
كومىسسىيە كىچىك دېدى يېشىمنى.
ئۆسكەن بولسام بويۇم يەنە بىر غېرىچ
كۆرسىتەتتىم فرونتلاردا كۈچۈمنى.

بىلەلمىدى كومىسسىيە دېگەنلەر
ئىرادىنى ئۆلچەمدىكى ياش بىلەن.
ئالغان بولسا كىچىك دېمەي يېشىمنى،
ئېلىشەتتىم دۈشمەن دېگەن نەس بىلەن.

ئاڭلا ئاكا، بۇ يىل ئۆستى بويۇممۇ،
ھېچ گۇمانسىز ئەسكەرلىككە يارايمەن،
پات ئارىدا بېرىپ سېنىڭ قېشىڭغا،
دۈشمەن بىلەن جەڭ قىلىمەن، ھارمايمەن.

‘To My Brother the Warrior’
Téyipjan ÉLIYOW

When I went along with you,
The commission said that I was too young.
If only I had been a span taller
I would have shown my strength out on the front.

Those people in the commission could not have known
My determination, despite my age.
If they had ignored my youth and taken me,
I would have shown that enemy scum what-for.

Listen brother, this year I am grown,
Without a doubt, I’ll join the service too.
Soon enough I will be by your side,
I’ll battle the enemy, I’ll never tire.

VOCABULARY

- غېرىچ = (n.) handspan [a unit of measure]
- نهس = (n.) scumbag [an insult]; misfortune, unhappiness
- ئەسكەرلىك = (n.) [the quality of] being a soldier; military service
- يارىماق = (intr. + DAT.) to be suitable for; to be ready for; to be of use for
- پات ئاردا = (n.) often, frequently
- قاش = (n.) eyebrow; [fig.] side

GRAMMAR NOTES

- V-**قان/غان/گەن/كەن** + **بولسا** = past conditional ('if X had...'), generally expressing an unreal/unrealized condition
ex.:

– **ئۆسكەن بولسام** بويۇم يەنە بىر غېرىچ كۆرسىتەتتىم فرونتلاردا كۈچۈمنى.
If I had been (lit. 'grown') only a span taller I would have shown my strength out on the front.

«تۈگمەس ناخشا»
تېپىچان ئېلىيوۋ

ھەر ناخشىمى ناخشا ئېيتىمەن،
شۇ كۈچىدىن ئېگىپ كېتەلمەي.
بىر پەللىنى كۆزلەپ ماڭمەن،
ئاۋارىمى تېخى يېتەلمەي.
بۈگۈن ناخشام ئۆتكەنتىم يەنە،
ناخشام بىلەن دەرىزە قېقىپ.
قەيەردىندۇر ئىشك غىچىرلاپ،
كايىپ كەتتى بىر بوۋاي چىقىپ.
«ھەر كۈن ناخشام ناخشا ئېيتسەن،
ساراڭمۇ سەن، ئوڭشالمايدىغان؟!
يا ئادەمگە ئۇيقۇ بەرمەيسەن،
قانداق ناخشا بۇ تۈگمەيدىغان؟»

كايىما بوۋاي،
سەنمۇ بىر چاغدا
ياش ئىدىڭغۇ، ئۇخلىمايدىغان.
سەنمۇ ئېيتىپ تۈگتەلمىگەن
شۇنداق ناخشا بۇ، تۈگمەيدىغان.»

‘Neverending Song’
Téyipjan ÉLIYOW

Every evening I sing a song,
Never able to stray from that street.
I eye a spot and I walk to it,
And, never reaching it, I get upset.
This evening I was passing by again,
Hammering the windows with a song,
When from somewhere a door squeaked open,
And an old man came out, scolding me:
“Are you crazy, you good for nothing,
Screaming like that every evening?
Yeesh, you won’t let a man get some rest,
What sort of neverending song is this?”

“Do not scold me, old man,
You were once
Young, unable to sleep!
You too would sing, unable to stop,
Such a neverending song as this.”

VOCABULARY

- په‌لله = (n.) place, spot
- كۆزلىمەك = (tr.) to spy/spot/glance [at]
- قاقماق = (tr.) to hammer/hit/pound
- قەيەردىندۇر = (pron.) from somewhere (see Grammar Notes)
- غىچىرلىماق = (intr. | onom.) to screech/squeak [esp. of doors]
- كايماق = (tr.) to scold
- ئوڭشالماق = (intr.) to be able to do/set right [< ئوڭشماق 'to do/set right']

GRAMMAR NOTES

- V-**كەن/گەن/قان/غان**-past personal endings (also V-**كەن/گەن/قان/غان** + **ئى**-past personal endings) = indicates that the action of the main verb was conducted a long time ago, or prior to another action mentioned in discourse

ex.:

- بوگۈن ئاخشام ئۆتكەنتىم يەنە.
This evening I was passing (lit. ‘had passed/passed before’, i.e. before the present tense of the previous narration) by again.

NB: While the final consonant of the gerund endings **كەن/گەن/قان/غان** is voiced, the past personal endings attached to it in this construction are the voiceless versions, i.e. beginning with **ت**, not **د**; ex. **جىلغانتىم**.

- **interrogative pron.**-**دۇر** = changes the meaning of an interrogative pronoun to an indefinite pronoun, i.e. ‘some X’

ex.:

- **قەيەردىندۇر** ئىشىك غىچىرلاپ، كايىپ كەتتى بىر بوۋاي چىقىپ.
When **from somewhere** a door squeaked open, and an old man came out, scolding me.

«ھېسلىرىم»
دولقۇن ياسىن

يەر باغرىدا قار – مۇزلارغا سىڭىپ كەتكەن نۇر،
ئىدىرلارغا قانلار چاچقان لەيلى، چېچەكلەر،
يۇلتۇزلارغا ئىشقىنى تۆككەن چوققىلار مەغرۇر،
گىياھلارنى قۇچاقلانغان ھەشقى – پىچەكلەر،
نۇر ئەمەس ئۇ،
لەيلى ئەمەس،
چوققىلار ئەمەس،
ھەشقى – پىچەك ئەمەس،
ئۇلار – مېنىڭ ھېسلىرىم.

ئانىلارنىڭ سولغۇن يۈزىنى يۇغان كۆز ياشلار،
قىزلار چېھرىنى ئېچىۋەتكەن گۈلدەك تەبەسسۇم،
ئوتتۇز ياشقا كىرمەي تۇرۇپ ئاقارغان چاچلار،
قۇياش كۈلۈپ تۇرغاندىمۇ نۇرغا تەشنا تۇن،
تۇن ئەمەس ئۇ،
كۆز ياش ئەمەس،
تەبەسسۇم ئەمەس،
ئۇلار – مېنىڭ كۆچمەن ھېسلىرىم.

ھەسرەتتىمىنى ئايلاندۇرۇپ ھىس – تۇيغۇلارغا،
ئادەملەرگە بەخش ئېتىپ دەردۇ – مېھرىمنى.
ھاياجىنىم گۈللىرىنى چېچىپ قىزلارغا.
يىغىپ ئالدىم مەن ئۇلاردىن ئەمدى شېئىرىمنى.
شۇنچا دۇنيا – شېئىرىم مېنىڭ،
شېئىرىم بىر دۇنيا.

'My Feelings'
Dolqun YASIN

The light which has sunk into the snow and ice in the breast of the earth,
The hollyhock blossoms which have strewn the hills with blood,
The proud peaks which have shed their passion upon the stars,
The morning-glories which have embraced the greenery,
Are not light,
Not hollyhock,
Not peaks,
Not morning-glories,
They are my feelings.

The tears which have washed the withered faces of mothers,
The smiles like flowers which suddenly brighten¹ the visages of girls,
The hair which turns white even before reaching the age of thirty,
The night which longs for light even as the sun keeps laughing,
Are not night,
Not tears,
Not smiles,
They are my nomadic feelings.

Now turning all my grief to emotion,
Bestowing upon the people my sorrows and joys,
Scattering the flowers of my excitement upon the fields,
I gather these up and take from them my poem.

Therefore is the world this poem of mine,
My poem is a world unto itself.

¹lit. 'open'

VOCABULARY

- سڭماق = (intr. + DAT.) to sink/seep [into]; to be absorbed
- ئىدېر = (n.) hill
- لەيلى = (n.) hollyhock [a flower, genus *Alcea*]
- ئىشىق = (n. | arch.) love
- چوققا = (n.) peak, summit [of mountains]
- مەغرۇر = (n.) proud
- گىياھ = (n.) flora, plants, greenery
- ھەشقى – پىچەك = (n.) morning-glory [a flower, more specifically Japanese morning-glory *Ipomoea nil*]
- سولغۇن = (adj.) withered, dried up, shriveled
- چىبەرە = (n. | arch.) face, visage, likeness
- تەبەسسۇم = (n.) smile
- ئاقارماق = (tr.) to turn white [< ئاق ‘white’] (see Grammar Notes)
- تەشنا = (n.) thirst, longing, yearning
- كۆچمەن = (n. / adj.) nomad[ic], itinerant
- ھەسرەت = (n.) grief, sorrow; mourning
- تۇيغۇ = (n.) feeling, emotion; sense
- بەخش ئەتمەك = (tr.) to bestow/bequeath
- دەردۇ – مېھىر = (n. | arch.) pain and love; sorrow and joy (see Grammar Notes)

GRAMMAR NOTES

- V-**نۆتەتمەك** (also V-**پ** + **نۆتەتمەك**) = indicates that the action of the main verb is conducted swiftly, suddenly, with a singular action, or all at once
ex.:
 - قىزلار چېھرىنى ئېچىۋەتكەن گۈلدەك تەبەسسۇم
The smiles like flowers **which suddenly brighten** (lit. ‘open’) the visages of girls,
- V-**ر/ار/ەر...** = a morpheme used to derive intransitive verbs from color words, meaning ‘to turn X color’
ex.:
 - ئوتتۇز ياشقا كىرمەي تۇرۇپ **ئاقارغان** چاچلار
The hair **which turns white** even before reaching the age of thirty
- N-**ۋ**-N = (arch.) from the Persian *u/o* ‘and’
In Modern Uyghur used mostly in fixed expressions.
ex.:
 - ئادەملەرگە بەخش ئېتىپ **دەردۇ-مېھرىمنى**
Bestowing upon the people **my sorrows and joys**

NB: There is no standard way of spelling phrases employing this morpheme in Modern Uyghur.

«ھە دەپ قوي»
مۇھەممەتجان رەشىدىن

ماختانچاقلار ماختانغاندا، ھە دەپ قوي.
كۆك ئۆرۈكتىن قاق سالغاندا، ھە دەپ قوي.
ئاسماندىكى يۇلتۇزلارنى ياراتماي
ئاي بولغىنى تاس قالغاندا، ھە دەپ قوي.

يالغان ئېيتسا سۈرۈشتۈرمە، «راستمۇ؟» – دەپ،
گەپتىن قالسا ھەيران بولما، «گاسمۇ؟» – دەپ،
ئېغىزبۇرۇن پۇراپ يۈرمە، «مەستمۇ؟» – دەپ،
يالغان سۆزگە ئات سالغاندا، ھە دەپ قوي.

بىرىلىرى بار: «ئەڭ بەيگىسى مەن!» – دەيدۇ،
«بۇ ئالەمدە مەندەك ئەقىل كەم!» – دەيدۇ،
«ئادەم بولساڭ مېنىڭدەك بول سەن!» – دەيدۇ،
ئۇنىڭغىمۇ ئاندا – ساندا، ھە دەپ قوي.

بىرىلىرى بار ئۇستىراڭنى قاپلاشقا،
ئالدىرايدۇ كەتمىنىڭنى ساپلاشقا.
خۇشامەتنىڭ ئوتلىرىغا قاقلاشقا،
تونۇرۇڭغا شاخ سالغاندا، ھە دەپ قوي.

جىمى باشلىق ئۇنىڭ «يېقىن تۇغقىنى»،
شۇڭا كۆپتۈر ئاڭلىغىنى، ئۇققىنى.
ئۆلۈپ قالسا، ئاڭا ھازا تۇتقىلى،
ئەلدىن ئاۋۋال ئاق سالغاندا، ھە دەپ قوي.

ئۆز ئۆزىنى باشلىق سايلاپ، كۆڭلى خوش،
ياقتۇر ماسمىش، قانچە ئورۇن قاپتۇ بوش.
شۇ تۈپەيلى مارجانلارنى ئېسىپ قوش،
خوتۇنلىرى چاچ سالغاندا، ھە دەپ قوي.

‘Just Say Okay’
Muhemmetjan RESHIDIN

When braggarts brag, just say okay.
When they make raisins from unripe grapes,² just say okay.
When they heed not the stars yet try
To be the moon, just say okay.

And if they lie don’t probe, say: “Is that so?”
If they fall silent don’t be shocked, say: “Are you deaf?”
Don’t rush to sniff their breath,³ say: “Are you drunk?”
When they jump through hoops to lie, just say okay.

There are those who say: “I am number one”,
They say: “Few on this earth can match my wit”,
They say: “If you’re a man, then be like me”.
To those too once in a while, just say okay.

There are those who hurry to sheath your shaving razor,
Or to fix the handle on your spade.
When they add branches to your tandoor oven
And feed the flames of flattery, just say okay.

Every man in power is his “close relative”,
That is how he hears and knows so much.
And when one dies, and he is first to dress
In white to mourn his death, just say okay.

He thinks himself a leader, and his heart is glad.
But this doesn’t satisfy him, oh no! Look at all he has left to do.
So when his wives heap pearls around their necks,
And walk around in wigs, just say okay.

²lit. “dried apricots from green apricots”

³lit. “smell their mouth and nose”

VOCABULARY

- ماقتانچاق = (n.) braggart, boastful person
- ماقتانماق = (intr.) to brag/boast [about oneself/one's own achievements]
- ئۆرۈك = (n.) [fresh] apricot
- قاق = (n.) dried apricot
- تاس قالماق = (intr.) to nearly/almost do something (see Grammar Notes)
- سۈرۈشتۈرمەك = (tr.) to investigate, look into, check up on
- گەپتەن قالماق = (intr.) to fall silent, to be speechless
- ئات سالماق = (intr + DAT.) to go to extreme lengths to do [something], to jump through hoops
- ئەڭ بەيگىسى = (n. phr. | | idiom | arch./dial.?) the best [meaning unclear; lit. 'the most of the race']
- مېنىڭدەك = (pron.) like me [equiv. مەندەك]
- ئاندا - ساندا = (adv.) occasionally, every once-in-a-while
- ئۈسترا = (n.) straight [shaving] razor
- قاپلىماق = (tr.) to cap, to put a lid/cap on; to sheath
- كەتمەن = (n.) mattock [a type of spade made for digging]
- ساپلىماق = (tr.) to [re]affix a handle to [a tool/item]
- خۇشامەت = (n.) flattery
- قاقلىماق = (tr.) to feed [a flame]; to bake; to dry out
- شاخ = (n.) branch
- جىمى = (adj./adv. | dial.) all, the whole [equiv. جەمى]
- ئانغا = (pron.) to him/her/it/that [equiv. ئۇنىڭغا]
- ھازا تۇتماق = (intr. + DAT.) to mourn, grieve
- ئەلدىن ئەۋۋەل = (adv. phr.) first and foremost; before all others

- خوش = (adj.) glad; pleasant
- شۇ تۈپەيلى = (conj.) for this/that reason, therefore
- قوش = (adj./adv.) [re]doubled; one after/on top of the other
- چاچ سالماق = (intr.) to wear a wig

GRAMMAR NOTES

- V-غىلى/غىلى + تاس قالماق = to nearly/almost do something
ex.:
 - ئاسماندىكى يۇلتۇزلارنى ياراتماي ئاي بولغىنى تاس قالغاندا، ھە دەپ قوي.
When they heed not the stars yet **try to be the moon**, just say okay.
- N/A-تۇر/دۇر = copula ('is'), generally optional
ex.:
 - شۇڭا كۆپتۇر ئاڭلىغىنى، ئۇققىنى.
That is how he hears and knows so much. (lit. 'Therefore what he hears and knows **is much**.)
- V-قەن/قان/قەن/قەن + personal possessive ending = gerund as an substantive, indicating the object which receives the action which the subject specified by the personal ending has performed
ex.:
 - شۇڭا كۆپتۇر ئاڭلىغىنى، ئۇققىنى.
That is how he hears and knows so much. (lit. 'Therefore **what he hears and knows is much**.)
- V-قىلى/قىلى/قىلى = a purpose clause, 'in order to'
ex.:
 - ئۆلۈپ قالسا، ئاڭا ھازا تۇتقىلى ئەلدىن ئاۋۋال ئاق سالغاندا، ھە دەپ قوي.
And when one dies, and he is first to dress in white **to mourn** his death, just say okay.
- V-مىش = an evidential suffix attached to a number of verb forms, most often indicating that the speaker/writer doubts the veracity of the information being conveyed
ex.:
 - ياقتۇرماشمىش، قانچە ئورۇن قاپتۇ بوش
But this doesn't satisfy him, oh no! Look at all he has left to do. (lit. 'How many spaces has he left empty')

«ياشسۇن»
مۇھەممەتجان رەشىدىن

يۈلەكسىزنى يۈلگەنلەر ياشسۇن،
يۈگەكسىزنى يۈگەنلەر ياشسۇن.
ئۆزى ئالماي گۆھەر ياغسا ئاسماندىن،
ئەلگە يامغۇر تىلىگەنلەر ياشسۇن.

سۇغارغاندەك سايە بەرگەن چىنارنى،
ئاتا قەرزى تۈلگەنلەر ياشسۇن.
ئېتى ھارسا ئانا چۈشكەن ھارۋىنى،
ئۆزى ئات بوپ سۆرگەنلەر ياشسۇن.

ئۆزگىلەرنىڭ بەختى ئۈچۈن دەرت تارتىپ،
ئۆزى راھەت كۆرمىگەنلەر ياشسۇن.
يوقسۇزلۇقتا ئوتى ئۆچكەن يالغۇزنىڭ،
ئوچىغىنى پۈۋىلىگەنلەر ياشسۇن.

ھالدىن كەتكەن غېرىپلارنىڭ بېشىدا،
چىراغ يېقىپ تۈنىگەنلەر ياشسۇن.
پەرىشتىدىن شەيتان تولا بەزىدە،
ئېزىتقۇغا كۆنمىگەنلەر ياشسۇن.

سنىغدا تۈمەن – تۈرلۈك سۆيگۈنىڭ،
ئاۋۋال پۇلنى سۆيىمگەنلەر ياشسۇن.
مال – دۇنيانىڭ پىراقىدا كۈل بولۇپ،
ئوت – چوغدا كۆيىمگەنلەر ياشسۇن.

تەزىم قىلغان بىلگەنلەرگە قەدرىڭنى،
ئەمگىڭنى كۆممىگەنلەر ياشسۇن.
ئۇنتۇلمىسۇن ئارمان بىلەن كەتكەنلەر،
ئۈمىدلىرى ئۆلمىگەنلەر ياشسۇن.

‘Long Live’
Muhemmetjan RESHIDIN

Long live those who help the helpless,
Long live those who cloth the naked.
Long live those who, when the sky rains jewels
Take none for themselves, and pray for rain.

Long live those who pay their father’s debts
With the plane tree and its nourishing shade.
Long live those who, when their mother’s cart horse tires
Become the horse and take the reigns themselves.

Long live those who forego their own comfort
And suffer for the happiness of others.
Long live those who blow upon the hearth
Of the lonely man whose fire has just gone out.

Long live those who light the torch and stay
Beside the wretched, in their lowly state.
Long live those who yield not to deception
When sometimes demons far outnumber angels.

Long live those who through love’s myriad trials
Do not put their love of money first.
Long live those who do not burn to ash
Amid the glowing embers of worldly grief.

Long live those who, when friends praise you,
Do not belittle your worth or contribution.
Long live those whose hopes will never die,
Who will not let those passed be lost in dreams.

VOCABULARY

- يۆلەك = (n.) support, help; pillar, support beam (see Grammar Notes)
- يۆلمەك = (tr.) to support/help
- يۆگەك = (n.) wrapping, covering, swaddling clothes (see Grammar Notes)
- يۆگمەك = (tr.) to wrap up [in something]
- گۆھەر = (n.) jewel
- سۇغارماق = (tr.) to water [a plant]; to irrigate; to give water/drink to; to imbue
- سايە = (n.) shade, shadow
- چىنار = (n.) plane tree [genus *Platanus*]
- ئاتا قەرزى = (n.) the debts of one's father, in Uyghur society traditionally paid by the deceased's eldest living son upon his death
- سۆرمەك/سۆرۈمەك = (tr.) to pull/drag/tow; to delay/postpone
- ئۆزگە = (n. / adj.) other [equiv. باشقا]
- دەرت تارتماق = (intr.) to suffer, to be in pain
- راھەت كۆرمەك = (intr.) to be comfortable
- ئوچاق = (n.) hearth, fireplace, stone oven
- پۈۈلمەك = (tr. | onom.) to blow upon
- ھالدىن كەتمەك = (intr.) to fall from grace; to achieve a lowly state
- غېرىپ = (n.) [e]strange[d]; wretched
- چىراغ = (n.) lantern, lamp, torch
- ياقماق = (tr.) to light [a fire]; (intr. + DAT.) to be pleasing, to please
- تۈنمەك = (intr.) to stay up all night
- شەيتان = (n.) demon; Satan/the Devil
- تولا = (adj./adv.) many, much, a lot [of]

- سىناق = (n.) test, trial
- تۈمەن – تۈرلۈك = (adj.) myriad, very many & of different kinds
- ئاۋۋال = (adv.) first and foremost
- پىراق = (n.) grief, sadness, longing [usually of separation from a loved-one]
- ئوت – چوغ = (n.) flames and embers (see Grammar Notes)
- تەزىم قىلماق = (intr.) to bow down/kneel
- كۆممەك = (tr..) to bury

GRAMMAR NOTES

- V-اق/ەك = a suffix attached to some verb roots which derives nouns, often with an abstract meaning
ex.:
 - يۆلەكسىزنى يۆلگەنلەر ياشسۇن، يۆگەكسىزنى يۆگەنلەر ياشسۇن
Long live those who help the helpless (lit. ‘those without **support**), long live those who cloth the naked (lit. ‘those without **wrappings**).
- ئوت – چوغ = ‘flames and embers’ — one of many ‘paired words’ in Uyghur, of which the first and second element are of roughly the same meaning

«يەرنى ساتماڭلار»
كۈرەش كۆسەن

يەر ئاتا ، يەر ئانا ، يەر ئەجداتلار مېراسى،
يەر ئۇلۇغ ، يەر بۈيۈك ، يەر ھاياتنىڭ مەنبەسى.
دېھقان ئاكا، ئىلتىماسم يەرنى ساتماڭلار!
دېھقان ئاكا، ئىلتىماسم يەرنى ساتماڭلار!

ئەجداتلار يېرى بۇ سېنىڭ ھەققىڭ يوق،
ياكى بىر مۆجىزە ياراتقىنىڭ يوق.
ئەتىدىن كەچكىچە يەر بىلەن بولدۇڭ،
گالغا يوق ئۇچاڭغا يا ئارتقىنىڭ يوق.

ئۇزۇندىن بىر نانغا زار بولۇپ كەلدىڭ
ئۆيىڭمۇ يوق تېخى خىش بىلەن سالغان.
قىشۇ - ياز زېرىكتە يۈرۈسەن ھامان.
بۇ جاپا - مۇشەققەت كىملىرىدىن قالغان؟

بۇ پۇرسەت ساڭا خاس يەر دېگەن بايلىق،
ھەر يوغان سۆزلىگەن ئامبالمۇ چاغلىق.
بىر ئوبدان يېرىڭنىڭ قەدرىنى بىلمەي
بولمىسۇن ماكانىڭ ئاخىرى سايلىق.

يەر سېتىپ يانچۇقنى تولدۇرماقچىمۇ؟
بوۋاڭنىڭ ئىزىنى ئۆچۈرمەكچىمۇ؟
ئەۋلاتقا قالغۇدەك مال بىساتىڭ يوق،
دەردىڭگە دەرت قوشۇپ قالدۇرماقچىمۇ؟

يەر ئاتا ، يەر ئانا ، يەر ئەجداتلار مېراسى،
يەر ئۇلۇغ ، يەر بۈيۈك ، يەر ھاياتنىڭ مەنبەسى.
دېھقان ئاكا، ئىلتىماسم يەرنى ساتماڭلار!
دېھقان ئاكا، ئىلتىماسم يەرنى ساتماڭلار!

‘Do Not Sell the Land’
Küresh KÖSEN

The land is mother, the land is father, the legacy of those before us,
The land is grand, the land is great, the land is of all life the source,
 Brother farmer, I beseech you: Do not sell the land!
 Brother farmer, I beseech you: Do not sell the land!

 This is the land of the ancestors; you have no right to it,
 Nor have you performed any miracles to stake your claim to it.
 From dawn until dusk you have been together with the land,
Yet you have no food to fill your throat, no clothes to shield your back.

 For so long have you yearned for just a single crust of bread,
 You do not even have the crudest dwelling made of mud.
You wander in endless boredom, through winter and through summer.
 From whom have you inherited this suffering, this strife?

 This chance is yours alone to reap the wealth that is the land,
 Even the power of the boastful tyrant must one day end.
 Do not let this place wind up an empty river-bed,
 Never knowing the worth of just one acre of your land.

 Would you sell the land to fill your pockets?
 Would you wipe away your grandfather’s steps?
 Already you have no wealth to leave your sons,
 Would you compound your pain and leave them that?

The land is mother, the land is father, the legacy of those before us,
The land is grand, the land is great, the land is of all life the source,
 Brother farmer, I beseech you: Do not sell the land!
 Brother farmer, I beseech you: Do not sell the land!

VOCABULARY

- ئۈلۈغ = (adj.) great, majestic
- بۈيۈك = (adj.) great, large
- مۆقزە = (n.) miracle
- ئەتدىن كەچكچە = (adv. phr.) from dawn until dusk, from morning until nightfall; all day
- ئۇچا = (n.) back[bone]; body [of humans]
- ئۇزۇندىن = (adv.) for a long time
- ئۆي سالماق = (n.) to make/build a house
- خش = (n.) mud
- قىشۇ – ياز = (n.) winter and summer; all year long (see Grammar Notes)
- ھامان = (adv.) constantly, all the time, incessantly
- جاپا – مۇشەققەت = (n.) suffering and strife (see Grammar Notes)
- خاس = (adj.) particular/special [to] (see Grammar Notes)
- يوغان سۆزلىمەك = (intr.) to talk big, to brag/boast
- ئامبال = (n.) ambal, a Qing Dynasty gubernatorial magistrate
- چاغلىق = (adj.) limited [in time or power/ability]
- سايلق = (n.) riverbed
- مال – بسات = (n.) wealth and worldly possessions (see Grammar Notes)

GRAMMAR NOTES

- V–قان/غان/گەن/كەن–personal possessive ending + يوق = indicates that the subject has never performed the action of the verb
ex.:

– ياكى بىر مۆجزە ياراتقىنىڭ يوق
Nor have you performed any miracles to stake your claim to it.

- N–ۋ–N = (arch.) from the Persian *u/o* ‘and’
In Modern Uyghur used mostly in fixed expressions.
ex.:

– قشۇ – ياز زېرىكتە يۈرۈسەن ھامان.
You wander in endless boredom, through winter and through summer.

NB: Usually this morpheme appears only between two words of Perso-Arabic origin. *ياز – قشۇ* is one of the rare examples in which both elements on either side of the morpheme are Turkic in origin.

- مۇشەققەت – جاپا or بسات – مال = ‘suffering and strife’ and ‘wealth and worldly possessions’ (respectively) — two of many ‘paired words’ in Uyghur, of which the first and second element are of roughly the same meaning
- V–كۈدەك/كۈدەك/غۈدەك/قۇدەك = ‘for the purpose of...’;
ex.:

– ئەۋلاتقا قالغۇدەك مال بىساتىڭ يوق.
Already you have no wealth to leave (lit. ‘to remain (for)’ your sons.

- N–قا/غا/گە/كە + خاس = indicates that something is ‘particular to’ or ‘especially for’ N
ex.:

– بۇ پۇرسەت ساڭا خاس يەر دېگەن بايلىق.
This chance is yours alone to reap the wealth that is the land.

«سالام دەڭلار ۋەتەنگە»
كۈرەش كۆسەن

سەندىن ئايرىلىپ، ۋەتەن، يېگەن ئاشىم ئاش ئەمەس.
ساڭا تەلمۈرگەن كۆزدىن قانلار ئاقتى، ياش ئەمەس.
يات ئەلدىكى ئالتۇنمۇ مەن ئۈچۈن بىر تاش ئەمەس.
بۇ دەردىمنى ئاڭلىتىپ سالام دەڭلار ۋەتەنگە!

باراي دېسەم يول يىراق، «ھە» دېگەندە كېتەلمەي.
زەرداب بولۇپ يۈرمەن، بۇردا ناننى يۈتەلمەي.
قاچقۇن بولدى ناممۇ، مەن چېگرادىن ئۆتەلمەي.
«شۇنداق سەرسان يۈرىدۇ بالاڭ» - دەڭلار ۋەتەنگە!

ۋەتەن دېگەن ئېغىزغا تويماي - تويماي قارايمەن،
بايراق تۇتقان قوللارنى سۆيۈپ - سۆيۈپ يالايمەن.
ۋەتەننىڭ ھىدىنى تويماي - تويماي پۇرايمەن.
«ئوغللىڭ بۈگۈن دەردىڭدە ساراڭ» - دەڭلار ۋەتەنگە!

‘Say Hello to the Homeland’
Küresh KÖSEN

Since I left You, o Homeland, the food I eat is not food.
The eye which longs for You cries blood, not tears.
Even the gold of a foreign land is nothing but a stone to me.
Say hello to the Homeland, and tell Her of this pain I bear!

If I should wish to go the road is long, and when I say “yes” still I cannot
go.

I go on grieving, unable to swallow a mere crust of bread.
Even my name is a refugee, now that I cannot cross over the border.
Tell the Homeland: “Your child has become a vagrant!”

I look insatiably at the mouth that says ‘Homeland’,
I lick and kiss over and over the hands that hold its flag.
I smell insatiably the scent of my Homeland.
Tell the Homeland: “Your son has gone mad with grief for you today!”

VOCABULARY

- ئاش = (n.) cooked rice; food [in general]
- تەلمۈرمەك = (intr. + DAT.) to wish/hope/long [for]
- يات = (adj.) foreign [equiv. چەت]
- زەرداب/زەرداپ = (n.) puss; curd [of cheese]; (n. / adj. | fig.) [in] grief, sorrow[ful]
- بۇردا = (n.) piece, bit
- يۈتمەك = (tr.) to swallow
- قاچقۇن = (n.) fugitive, refugee
- چېگرا = (n.) border
- سەرسان = (n. / adj.) vagrant, homeless, itinerant
- يالماق = (tr.) to lick
- ھەد = (n.) smell, scent [equiv. پۇراق]
- پۇرماق = (tr.) to smell
- ساراڭ = (adj.) crazy, mad, insane

GRAMMAR NOTES

- NB: In poetic texts — and especially in lyric poetry — vowel raising/reduction may not occur, e.g. ئاشم, not ئېشم.
- V_1 -پ V_1 -پ or V_1 -مەي/ماي V_1 -مەي/ماي = an intensified version of the پ-/ماي- gerund
ex.:
 - ۋەتەن دېگەن ئېغزغا تويماي-تويماي قارايمەن، بايراق تۇتقان قوللارنى سۆيۈپ-سۆيۈپ يالايمەن.
I look **insatiably** at the mouth that says ‘homeland’, I lick and **kiss over and over** the hands that hold the flag.

«كۈرەش ئۆلمەيدۇ»
كۈرەش كۆسەن

ئەجداتلارنىڭ ئىزىدىن ماڭماي تۇرۇپ،
قىساس ئۈچۈن خەنجەرنى ئالماي تۇرۇپ،
ئارمانلىرىم ئەمەلگە ئاشماي تۇرۇپ
مېنى ئۆلدى دېمەڭلار، ئادەملەر!

مەن ئۆلمىدىم. ئۆلمەيمەن. ياق، ئۆلمەيمەن.

كۆك بايىراقنى ۋەتەنگە ئاسماي تۇرۇپ،
دۈشمەنلەرنى تامامىي ئاتماي تۇرۇپ،
ئازادلىقنىڭ تاڭلىرى ئاتماي تۇرۇپ،
مېنى ئۆلدى دېمەڭلار، ئادەملەر!

مەن ئۆلمىدىم. ئۆلمەيمەن. ياق، ئۆلمەيمەن.

غالبىيەت مارشىنى ئېيتماي تۇرۇپ،
ۋەتەندىن بۇ زۇلۇم كەتمەي تۇرۇپ،
پۈتۈن دۇنيا ئۇيغۇرنى بىلمەي تۇرۇپ،
مېنى ئۆلدى دېمەڭلار، ئادەملەر!

مەن ئۆلمىدىم. ئۆلمەيمەن. ياق، ئۆلمەيمەن.

مەن ئۆلمىدىم. ئۆلمەيمەن.
كۈرەش ئۆلمەيدۇ.

'The Struggle Will Not Die'
Küresh KÖSEN

Without walking in the steps of the ancestors,
Without drawing the dagger in revenge,
Without my dreams having come to fruition,
Do not say that I have died, o people!

I have not died. I will not die. No, I will not die.

Without the blue flag flying over the homeland,
Without slaying the last of the enemy,
Without the dawn of freedom having broken,
Do not say that I have died, o people!

I have not died. I will not die. No, I will not die.

Without singing the march of victory,
Without this tyranny leaving from my homeland,
Without the whole world knowing the Uyghur,
Do not say that I have died, o people!

I have not died. I will not die. No, I will not die.

I have not died. I will not die.
The struggle will not die.

VOCABULARY

- ئىزىدىن ماڭماق = (v. phr. + GEN) to walk in [someone's] footsteps
- قىساس = (n.) revenge
- خەنجەر = (n.) dagger, stiletto
- ئەمەلگە ئاشماق = (intr./v. phr.) to come to fruition [of dreams, hopes]
- تامامى = (adv./adj.) entirely, wholly
- ئاتماق = (tr.) to throw; to shoot, to kill; (intr. | idiom) to break [of dawn]
- تاڭ = (n.) dawn
- غالبەت = (n.) victory
- مارش = (n.) march, anthem
- زۇلۇم = (n.) tyranny, oppression

GRAMMAR NOTES

- V-پ + تۇرماق or V-ماي/مهي + تۇرماق = indicates the action/result of the verb continues for a significant length of time, or happens repeatedly over a long period of time
ex.:

– ئارمانلىرىم ئەمەلگە ئاشماي تۇرۇپ مېنى ئۆلدى دېمەڭلار، ئادەملەر
Without my dreams having come to fruition (lit. ‘my dreams remaining (in a state of) not having come to fruition’), do not say that I have died, o people!

- N-نى + finite V + دېمەك = to say that the subject N (in the ACC) has conducted the action of the verb V
ex.:

– مېنى ئۆلدى دېمەڭلار، ئادەملەر
Do not say that I have died, o people!

NB: In this construction, the noun N is construed of as the subject of the verb V, even though N is grammatically the direct object of the verb دېمەك, and as a result takes the ACC.

«زېرىكىش»
ياسىن مەخسۇت

ئۆزەم ياشمەن، دوستۇم ھەمدە ياش،
دوستۇم بىلەن ئىناق، ئېجىلمەن.
گاھى چاغدا ئۇنىڭغا سىرداش
بولغىنىمغا بەكمۇ خىجىلمەن.

«زېرىكىتىم» – دەپ زارلايدۇ دائىم،
بىكار يۈرۈپ كۈن ئۆتكۈزۈشمۇ.
زېرىكىشتىم بولمايدۇ خالىي،
كۈندە نەچچە كوچا كەزۈشمۇ.

كۈندە ئاڭلاپ يۈرگىنىم شۇ سۆز،
ئاڭلىۋېرىپ زېرىكتىن مەنمۇ،
دېدىم: «پەنگە ئىشتىياق باغلاپ،
زېرىكىستىن قۇتۇلغىن سەنمۇ.»

رەنجىش بىلەن سۆزلىدى دوستۇم:
«ياشلىق دېگەن كەلمەيدۇ يېنىپ.
زېرىكىشتىن قۇتۇلاتتىم مەن،
ئۆتسە كۈنۈم ئويۇنغا قېنىپ.»

كۈنۈڭ ئۆتتى، ئۆتدۇ يەنە،
ئويۇن بىلەن زېرىكىش بىلەن.
زېرىكىشمۇ تۈگەيدۇ ئاخىر،
ئۆلەر چاغدا دەرت چېكىش بىلەن.

‘Boredom’
Yasin MEXSUT

I myself am young, and so is my friend,
I get along well with my friend; we’re close.
Though sometimes I am really quite annoyed
To be the one he shares his secrets with.

“I’m bored,” he always grumbles as he sits
Around all day, not doing anything.
It’s not boredom that makes him wander off
All day alone around so many streets.

I heard those words so much, day-in and day-out,
That I too then got bored of hearing them.
I said: “Why don’t you fix your appetite
on studying, and save yourself from boredom?”

Annoyed, my friend said: “Youth is something that,”
Once it’s gone is never coming back.
I would rescue myself from boredom if
I didn’t spend my day just having fun.”

Your day is spent, and you will spend it again,
With your games and with your boredom too.
But in the end, even boredom stops
In death, accompanied by suffering.

VOCABULARY

- ھەمدە = (conj.) also, too, as well
- ئىناق = (adj.) friendly, amicable
- ئىجىل = (adj.) close [of friends]
- گاهى (چاغدا) = (adv.) sometimes [equiv. بەزىدە]
- سىرداش = (n.) confidant [< سر 'secret']
- خىجىل = (adj.) annoyed; ashamed
- زارلىماق = (intr.) to complain/whine/groan
- ئىشتىياق = (n.) hunger, craving, appetite
- ئىشتىياق باغلىماق = (intr. + DAT.) to set one's sights on, to fix one's appetite on
- قۇتۇلماق = (intr.) to save oneself, to be saved; to avoid
- يېنىپ كەلمەك = (intr.) to come back [< يانماق 'to return']
- دەرت چەكمەك = (intr.) to suffer

GRAMMAR NOTES

- **V-بۇەرمەك** = indicates that the action has continued for as long as possible
ex.:

– ئاڭلىۋېرىپ زېرىكتىن مەنمۇ
I too soon got bored of hearing it. (lit. ‘**having heard as much as possible/thoroughly**’)

NB: This form of the verb is ultimately derived from the پ- gerund, plus the auxiliary verb بەرمەك, and as such the addition of this suffix causes raising in the final syllable of the verb stem. Despite its derivation, the meaning of this verb is different from that of the uncontracted پ-بەرمەك construction.

- **V-قن/كن/گن/غن** = an alternative form of the familiar second person singular imperative
ex.:

– پەنگە ئىشتىياق باغلاپ زېرىكىشتىن قۇتۇلغىن سەنمۇ
Why don’t you fix your appetite on studying, and **save yourself** from boredom?

- **V-ت/ات/تەت**-past personal endings = expresses the result of an unreal or unrealized condition (i.e. ‘would have...’)
ex.:

– زېرىكىشتىن قۇتۇلاتتىم مەن، ئۆتسە كۈنۈم ئويۇنغا قېنىپ
I would rescue myself from boredom if I didn’t spend my day just having fun.

also sometimes a habitual past tense (i.e. ‘used to...’)

- كىچىك بولغاندا كۆپ تاتلىق يەتتىم.
When I was little, **I used to eat** a lot of sweets.
- **V-ار/ەر** = (arch.) a participle used to describe things which, as a rule, generally perform the action of the verb; a participle expressing that the action of the verb is soon to be or about to be performed
ex.:

– زېرىكىشىمۇ تۈگەيدۇ ئاخىر، ئۆلەر چاغدا دەرت چېكىش بىلەن
But in the end, even boredom stops, in death (lit. ‘at the time **when one is about to die**’) accompanied by suffering.

NB: In some dialects, this morpheme may take a different form — i.e., ؤُر/ؤَر — on some or all verbs.

A Poet Biographies

Dolqun Yasin



Dolqun Yasin (styled ئۇچقۇن ‘The Spark’) began his literary career at the Nationalities Institute in Ürümchi in 1953, where he published a number of his early works in the journal «تارىم» (*Tarim*).

Yasin later pursued advanced studies in Uyghur literature in the major Soviet Central Asian centers of Uyghurology in Tashkent and Almaty.

When the political climate in Xinjiang made it impossible for Yasin to return to his homeland, he made a successful career as a writer among the Uyghur diaspora community in the Soviet Union and abroad.

Yasin died suddenly of a heart attack in 2003 in Kazakhstan, never having been allowed to return to the land of his birth.

Dolqun Yasin’s poetry reflects his feelings of longing for the homeland in which he could not set foot. The poem presented here — ھېسلىرىم ‘My Feelings’ — represents a departure from traditional Uyghur poetic forms and themes. Yasin’s choice of more free-verse structure and imagistic language paint the picture of an artist who abates his deep sense of loss by sharing his feelings with his people and with the world.

Abduréhim Ötkür



Abduréhim Ötkür was born Abduréhim Tilesüp in 1923, to a merchant family in the city of Qumul in Eastern Xinjiang.

Ötkür was educated at home by a family friend before attending a local primary school in which he received a traditional religious education. He received a degree from Xinjiang University in 1942, during which time he became acquainted with newly rediscovered works of Old and Middle Turkic literature.

Ötkür also spent a brief period of time in prison for alleged engagement in illegal separatist activities, before returning to a long and fruitful career in academia, teaching and translating works of Ancient and Modern Uyghur literature. He died in 1995.

Many of Ötkür's works bespeak his lifelong interest with older Turkic literature, particularly as a part of Uyghur literary heritage. In his poem «ئىز» ('Trace'), from the book of the same title, Ötkür evokes the spirit of heroes past and calls for a remembrance of their legacy.

In «باھار چىللايمەن» ('I Call Forth Spring'), his preoccupation with the idea of awakening echoes similar themes in the 11th century *Qutadgu Bilig* ('The Wisdom Which Brings Joy'), written in Early Middle Turkic by the scholar Yusuf of Balasaghun and presented to the then-ruler of Kashgar. This similarity is no accident; Ötkür oversaw the first translations of that work into Modern Uyghur and Chinese.

Téyipjan Éliyow



Téyipjan Éliyow (also spelled Éliyov, Éliyop, Éliyup, Éliyew...) was born in April of 1930 in the Ili region of Northern Xinjiang.

He began his career as a writer for the state newspaper of the short-lived Second East Turkestan Republic, after which he continued his work as a statesman in the Ministry of Culture and Propaganda Department of the Xinjiang Regional Communist Party. Éliyow died in 1989.

Éliyow is one of the few major Uyghur poets who continued to write and garner wide readership during the Cultural Revolution, in part because the images his poetry conjures up could be ambiguously interpreted as pro-Communist.

«جه ئىچى ئاكامنا» ('To My Brother the Warrior') tells, in simple language, the story of a young boy who yearns to join his older brother on the battlefield; however, it remains unclear whether the battle to be engaged in is one of ethnic struggle against Chinese occupation or class struggle against Capitalist elements which threatened the integrity of the party.

One of Éliyow's most famous poems — «توگمهس ناخش» ('Neverending Song') — paints the portrait of a restless young man who defies the admonitions of his elders and goes singing in the streets late at night. While the work would seem to be in keeping with the anti-authoritarian spirit of the Cultural Revolution, the scholar Michael Friederich has demonstrated in his work on Uyghur poetry during the High Communist Period that contemporary authors condemned the poem on the basis of an alleged subtext of bourgeois angst.⁴

⁴Friederich, Michael. *Die uighurische Literatur in Xinjiang 1956–1966*. Harrassowitz, Wiesbaden, 1997.

Küresh Kösen



Küresh Kösen was born Sultan Kösen in 1959. His father, Sultan Mexsut, was a noted Uyghur Nationalist intellectual in Ürümchi.

Because of his father's political activities, Kösen's family was forced to flee the capital and move to Aqsu. There, Kösen enrolled in the Aqsu Arts School, where he excelled in translation and music composition. He later went on to found a music school and performance group in Ürümchi, teaching traditional Uyghur folk and classical music to children, often at little or no cost.

Kösen's insistence on performing songs with overtly Uyghur nationalist overtones resulted from his expulsion from the People's Republic of China, after which time he continued his fight for Uyghur independence from the Uyghur diaspora community in Sweden. Kösen chose the moniker كۈرەش ('struggle') to symbolize this fight. He died in exile 2006.

In Kösen's most popular song — «يەرنى ساتماڭلار» ('Do Not Sell the Land') — the poet begs the Uyghur people to not sell their land. In the environment of forced and highly incentivized migrations which characterize life in many parts of Xinjiang, the 'selling' of which Kösen speaks is both literal and figurative in meaning. The song also invites Uyghurs to question the origin and necessity of their economic hardships. This song was chief among the many of Kösen's works which would lead to his eventual expulsion from the People's Republic of China.

«سالام دەڭلار ۋەتەنگە» ('Say Hello to the Homeland') expresses the exiled poet's longing for the land to which he can never return.

Finally, «كۈرەش ئۆلمەيدۇ» ('The Struggle Will Not Die') plays on the poet's name كۈرەش ('struggle'), reminding the listener that though he may die, his struggle for freedom will live on until his dreams of an independent homeland are fulfilled.

B Appendix of abbreviations

Abbreviation	Meaning
ABL.	takes ablative case
adj.	adjective
adv.	adverb
arch.	archaic
col.	colloquial
DAT.	takes dative case
dial.	dialectal
fig.	figurative usage
GEN.	takes genitive case
intr.	intransitive verb
lit.	literally
n.	noun
onom.	onomatopoeia
phr.	phrase (as in n. phr. 'noun phrase')
poet.	poetic usage
post.	postposition
pron.	pronoun
trans.	transitive verb
A	(in Grammar Notes) unmarked form of adjective
N	(in Grammar Notes) unmarked form of noun
V	(in Grammar Notes) verb root