

A Philological Analysis of a Chagatai Waṣīyatnāma-Will from the Republican Period in Shanghai

Osman Juma

omaf2025@126.com

Northwest Minzu University

Maysigul Husiyin

Northwest Minzu University

Article

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Abstract

Chagatai contracts are important primary sources for studying the social and economic history of Xinjiang, China, and Central Asia in modern times, with the most abundant documents being related to sales and inheritance. This paper focuses on a Chagatai will from 1919 and conducts a systematic linguistic study. Through a detailed analysis of its writing rules, grammatical features, and vocabulary, combined with Latin transcription, English translation, and annotations, this paper reveals the language characteristics of late Chagatai as it transitions into modern Uyghur and Uzbek. This provides a valuable case for understanding legal practices and language culture in southern Xinjiang in the early Republican years.

Keywords: Chagatai Will; Philological Studies; Shanghai

1. Introduction

The document is currently housed in the Museum of Shanghai Lixin University of Accounting and Finance, with the number: 维 856. It measures 71 cm × 56.5 cm, contains 27 lines, and includes four testamentary clauses and a list of witnesses. At the end of the document are four seals: three Qāzīs (judges) and one leader (aqsaqal). The document is written in late Chagatai. According to its date, it was written in Kashgar on 1st Sha‘bān 1337 AH (May 2, 1919).

Orthographically, the main text follows Chagatai writing conventions but also shows notable phonetic spelling variations. For instance, in some words the consonant “p” is written as “f”, such as the word for "money," pūl, which appears as both “ful” and “pul” in the document; similarly, the old word “tapşurmaq” (CAFEROĞLU,2011; Niyāzī,2011), meaning “to submit,” is written as “tafşurmaq”. In modern Uyghur and

Uzbek, this word has been standardized as “tapşurmaq” (NECİP,2013) and “topşirmoq” (Тўхлиев,2006).

From the perspective of grammatical features, the notable grammar points in this document are reflected in the following aspects:

1. İdāfā is the element that links modifiers and the words being modified, used to indicate their modifying relationship. This element is called “īdāfā”(李湘 和 哈米提,1990). In the document, Arabic and Persian construct phrases (īdāfā) are common, reflecting the linguistic tradition of Chagatai texts. For example, Persian phrases like [دُنْیای فانی] (the ephemeral world), [دُنْیای باقی] (the eternal world), [تنگه کاشغر] (Kashgar tāngā), [زمین وثیقه] (land deed), and Arabic phrases like [شعبان المعظم] (the noble month of Sha'bān) appear.

2. The use of the genitive case in nouns shows transitional features toward modern Uyghur and Uzbek. In the use of the genitive, the document highlights the transitional nature of late Chagatai as a common precursor to both modern Uyghur and Uzbek. A key piece of evidence is the coexistence of first-person singular possessive suffixes. As Eckmann pointed out in the Chagatai Manual, these suffixes in Chagatai exist in variants like ‘-m, -im, -um, -üm’ (Eckmann, 1966). This feature is confirmed in this document, and its two modern evolutionary paths are also clear: on one hand, it tends to simplify into Uzbek ‘-(i)m’ (for example, kitobim ‘my book’) (Mirtojiyev,1992); on the other hand, it continues to follow vowel harmony, retaining multiple forms in modern Uyghur such as ‘-m, -im, -um, -üm’ (for example, kitabim, oğlum). This synchronic variation provides vivid evidence for diachronic language divergence. In the document, the genitive and accusative suffixes ‘-ni, -ning’ are mixed. For example:

منی بول حولی ده حق و دخلم یوق

māni bul ḥāvlīdā ḥaqqī vā daḥlīm yoq

I have no rights or interests in this property.

تعمیر قیلغونجه لیک تعین قیلغان تعمیرینی فلی نی اوزوم ایشلاتیب فایده سنی اوزوم آلیب دکواة نی اوزوم ادا قیلورمن

ta‘mīr qīlgūnčālik ta‘yin qīlğan ta‘mīrini fulīnī özüüm işlätip faydāsini özüüm alıp

zākavātnī özüm adā qīlurmān

If my lifespan allows, I will personally supervise the construction and manage the benefits, and I will personally pay the religious dues.

اوغلوڭم صالح جان قولیغه آلیب مدرسه نینک تعمیر قیلور

oğlum şālih cān qolīga alīp mādrāsāning ta‘mīr qīlur

My son, Maula Şālih cān, is responsible for building the school.

ملا صالح جان نینک ایکی مینک پلینی اجراتیب قالغان نینک همه ورته لار هم تقسیم قیلیب آلا دور

mollā şālih cānning ikki ming sār pulinī acratīp qalgannīng hāmmā vārāşālārim taqsīm qīlīp aladur

After the 2,000 sār allocated to Maula Şālih cān are disbursed, the remaining portion will be distributed among all heirs according to law.

2. Editions of the Text

2.1 Text (The original text transcription and Latin transcription were completed based on Figure 1)

01. وصیت نامه

02. تاریخچه بر مینک اوج یوز اوتوز یته ماه شعبان المعظم نینک بریده کاشغر ده من مرغینان لیق مشهور حاجی انس الدین ولد

03. میر داوید بای اوشبو وصیت نامه نی اوزوم حیات و تندروست احوالیم مستقیم لیغ حالتده یازیب معلوم قیلامنکه

04. حیاتم رشته سی اوزولوب دنیای فانیدین دنیای باقی غه رحلت قیلسام اموالاریم دین تکفین تجهیز نذر صدقات

05. لاریغنه بش یوز سر یعنی سکر مینک تنگه کاشغر صرف قیلینسون ۲نجی وصیتم شولکی کته اوغلوڭم ملا صالح جان کاشغرده

06. توروب مدت اوج ییل سوداگرچیلیک تجارت لاریم نی قیلغان و ایکی ییل مرغینان ده دوکانده اولتوروب تجارت قیلغان

07. ایش لاریدین اوغلوڭم ملا صالح جان غه قیلغان فایده سیدین ایکی مینک سر کاشغر فلی فایده تیککان ایدی و هم موندین

08. باشقه مرغینان شهریده قلندرخانه محله سیداکی متوفا میرزا فالتو حاجی زرکر ورته لاریدین آلکان خانه جای مینک اوغلیم

09. ملا صالح جان اوزی تجارت قیلیب تابکان اوز پلیمه آلفان منی بول حولی ده حق و دخلم یوق مذکور ایکی مینک سر فل

10. مذکور خانه جای اوغلیم ملا صالح جان نینک اوز حق خالصی دور موندین باشقه اوغلیم صالح جان نامیدا خواه کوفجکت

11. خواه زمین وثیقه و حولی و حجت لیق نسبه لارده ملا صالح جان نینک حق یوق موندین کین همه ورته لار بیلان محکمه شرع

12. آلا دورلار ۳نجی وصیتم شولکی یراق یقین داکي نقد نسبه لارنی اوغلیم مذکور ملا صالح جان یغیب جمع قیلیکب همه میراثم

13. دین بر اوغول لیغ میراثی نی آلا دور ۴نجی وصیتم مرغینان ده قلندرخانه ده سیده قلندرخانه محله سیداکی

14. اوز اکام میرزا عالیم بای میر داوید بای اوغلی دین صاتیپ آلکان زابوت نی أسباب اسکنه لاری ایلان مدرسه قیلماقغه
 15. وقف قیلدیم مذکور مدرسه نینک بناسی اوجون اون مینک سر یعنی بر یوز اتمیش مینک تنکه کاشغر
 16. فلی هم هدیه قیلدیم عمروم وفا قیلسه اوزوم بنا قیلورمن تعمیر قیلغونجه لیک تعین قیلغان تعمیرینی فلی نی اوزوم
 17. ایشلاتیب فایده سنی اوزوم آلیب ذکوة نی اوزوم ادا قیلورمن قچان منی حیاتمه بناسی بولمای
 18. مندین کین قالسه مذکور زابوت اسبابلارینی ساتیب اون مینک سرغه قشوب اوغلووم صالح جان قولیغه
 19. آلیب مدرسه نینک تعمیر قیلور هر نمه مندین قالسه اول مدرسه غه تعین قیلغان اون مینک سرنی و هم
 20. ملا صالح جان نینک ایکی مینک پلینی اجراتیب قالغان نینک همه ورته لار هم تقسیم قیلیب آلا دور
 21. منده کیم حقوقیم بار دیسه بریب منی کده حقم بولسه معامله سینی اوغلیم صالح قیلادور صغیره ورته لاریم کبیر
 22. بولغونجه الارنیک میراثی غه اوغلیم صالح جان وصی بولوب خبر آلا دور قچان کبیر بولغان لاریدا بشرط روشده قول لاریغه
 23. تافشوروب برادور بو توغریده هیچ کیم دخلی و تعرض قیلمایدور دیب انس الدین حاجی میر داوید بای اوغلی
 24. قاضی ابولقاسم قولوم
 25. جلال خان اقسقال شاهد بولوب مهر باستوم
 26. داملا اسلام مهر قیلدیم
 27. میرزا رحیم حاجی اخوند بای اوغلی ملا تیمور خواجه آخوند احمد خواجه اوغلی ملا ناصر جان قاضی جان حاجی اوغلی ملا عبیدالله میرزا عالیم
- بای اوغلی

2.2 Latin transcription

Scholars both in China and abroad have adopted different transcription symbols for transcribing Chagatai texts into Latin script. The Latin transcription symbols used in this study follow Eckmann's *Chagatai Manual* (Eckmann, 1966).

01. vaṣiyyātnāmā

02. tāriḥqa bir mīng üč yüz ottuz yättä mäh-i ša‘bān ul-mu‘azzamñing biridä šähär-i kašgärdä män märgînānlıq mäshūr ḥacî uns ed -dîn vālād-i

03. mîr dāwîid bay uşbu vaṣiyyāt nāmāni özüüm ḥayāt vä tändurüst aḥvālim mustaqîmlîg ḥālät-dä yazîp ma‘lūm qılamānkı

04. ḥayātim rištasi üzülüp dunyā-yi fānîdin dunyā-yi bāqîgä riḥlāt qılsam ämvāllarîmdin tākfinu tächiz nāzru şadaqāt

05. larîmgä bāş yüz sār ya‘nî sākkiz mīng tāngä-i kašgār şarf qılînsun ikkinçi vaṣiyyātim şulki kättä oğlum mollā şāliḥ cān kašgärdä

06.turup müddəti üç yıl səvdəgərçilik ticarətlərimni qılğan və ikki yıl mǝrgīnānda dūkānda olturup ticarāt qılğan

07.işləridin oğlum mollā şālih cān qılğan fāydāsıdin ikki mīng sār kaşğār fulī fāydā tāgkān ādi və hām mundīn

08.başqa mǝrgīnān šāhridā qālāndārḥānā maḥāllāsıdāki mutāvāffā mīrzā falto ḥacī zārgār vārāşālāridin algān ḥānā cāy māning oğlīm

09.mollā şālih cān özi ticarāt qilip tapkān öz puliğa algān māni bul ḥāvlidā ḥaqqī və daḥlīm yoq mǝzkūr ikki mīng sār ful

10.mǝzkūr ḥānā cāy oğlīm mollā şālih cānnīng öz ḥaqqī ḥālişidur mundīn başqa oğlīm şālih cānnīng nāmīda ḥāh kofçik

11.ḥāh zāmīn vaşiqā və ḥāvlidā və ḥöccātlīq nāsiyālārdā mollā şālih cānnīng ḥaqqī yoq māndin kāyin hām mā vārāşālār bimaḥkāmā-yi şar‘i

12.aladur üçünçī vaşiyyātim şulki yīraq yaqīndaki naqdu nāsiyālārni oğlīm mǝzkūr molla mollā şālih cān yīgip cāmi‘ qilip hām mā mīrāşim

13.din bir oğullīg mīrāşini aladur tōrtinçī vaşiyyātim mǝrgīnānda qālāndārḥānā dāḥāsıdā qālāndārḥānā maḥāllāsıdāki

14.öz akam mīrzā ‘ālīm mīr dāvid bay oğlidin şatip algān zabutnī āsbāb üskinālāri ilān mādrāsā qılmaqğa

15.vaqf qıldım mǝzkūr mādrāsāning bināsī üçün on mīng sār ya‘nī bir yüz atmış mīng tāngā-i kaşğār

16.fulī hām ḥādyā qıldım ‘ömrüm vāfā qılsa özüm binā qılurmān ta‘mīr qılğuncālik ta‘yin qılğan ta‘mīrini fulinī özüm

17. işlätip fāydāsini özüm alip zākavātnī özüm adā qılurmān qaçan māni ḥāyātīmda bināsī bolmay

18.māndin kāyin qalsa mǝzkūr zabut āsbāblarini şatip on mīng sārğā qoşup oğlum şālih cān qoliğa

19.alip mādrāsāning ta‘mīr qilur hər nāmā māndin qalsa ävvāl mādrāsāğā ta‘yin qılğan on mīng sārni və hām

20.mollā şālih cānnīng ikki mīng sār pulinī acratip qalgannīng hām mā vārāşālārim taqsīm qilip aladur

21.mändä kim hoqūqīm bar däsä bärıp vā māni kimdä haqqīm bolsa mu‘āmäläsini
oğlum şālih cān qılatur şagîrā vārāşälärim kâbîr

22.bolğunčā alarnıñ mîrāşığa oğlım şālih cān vaşî bolup habâr alatur qačan kâbîr
bolğanlarıda bişarţ rävişdä qollarığa

23.tafşurup bärädur bu toğrıda hîç kim daħlî vā ta‘arruz qılmaydur dâp uns ed-dîn
hâcî mîr dâvîd bay oğlî

24. qāzî äbu el-qāsim qolum

25.cäläl hân aqsaqal şāhid bolup mûhûr bastım

26. damollā islām mûhûr qıldım

27. mîrzā raħım hâcî āhûnd bay oğlî mollā tāmûr hâcä āhûnd aħmäd hâcä oğlî mollā
nāşircān qāzî cān bay oğlî mollā ‘abd ul-lāh mîrzā ‘ālîm bay oğlî

وصیت نامه

تا بحقیق برینک اوج بوز او تو ز تبه ما شنبه اعظم نیک بریده شهر کا شغره من مرغیان لوق مشهور جا ایش الدین
میر داوید با او شنبه وصیت نامه از اوزوم حیات و تندرست احوالیم مستقیم بایع حالیده باریب معلوم قیلا کند
حیاتم برشته سی اوز ولوب دنیای فانی دنیای باقی غرضت قیلا معلوم اموالیم دین تکفین تجیزه صدقا
الارمیه شش بوز سر لوق سکر نیک سنگ کا شغره صرف قیلا معلوم عیالیم شوقه کته او علم ملا صالح جان کا شغره
توروب مدتی اوج میل سودا کر حلیک تجارت لایم غفلت و ایکی میل مرغیان ده دوکا نده اولوروب تجارت قیلا
ایش لایم او علم ملا صالح جان غفلت فایده سیدن ایکی نیک سکر کا شغره فایده نیکان ایدوم موند
باشق مرغیان شهریده قلندر خانه حله سیدک متوفایمیرا فالتو حاجی زرک درته لایم دین اکان خانه جالی نیک اعظم
ملا صالح جان اوزی تجارت قیلا نیکان اوز ملایع اکان مشر لول جولی ده حق و مظلوم نکور ایکی نیک سکر
نکور خانه جالی او علم ملا صالح جان نیک اوز حق خالص دور موندن بقعه او علم ملا صالح جان نیک سکر اوز خانه نیک
خواه زمین و شوقه جولی و حجت لوق نسبه لارده ملا صالح جان نیک حقی لوق موندن کین بمه درته لایم لایم حکم
الادور لار سونجی و صمیم شوقه براق لوقین داکه لوقه نسبه لارده او علم ملا صالح جان لایم صمیم قیلا معلوم
دین براو غول لوق میرا نه الادور عیالیم مرغیان ده قلندر خانه ده سیده قلندر خانه حله سیدک
اوز اکام سیرا عالم بریده داوید بای او علم دین صابت اکان ذابوت اسباب کته لاری ایلا در قیلا
وقفه قیلا معلوم نکور مدرسه نیک بناسی او چون اون نیک سکر لوقی بر بوز اتمش نیک سنگ کا
قله هم مدینه عسدم وفا قیلا معلوم اوزوم بنا قیلا معلوم لوق قیلا معلوم قیلا معلوم قیلا معلوم
ایشلا تب فایده سینه اوزوم الیب ذابوت اوزوم اوقیلا معلوم قیلا معلوم قیلا معلوم قیلا معلوم
مند نیک کین قیلا معلوم ذابوت اسباب لاری ساتب اون نیک سکر غرضت او علم ملا صالح جان قیلا
ایک رسبه نیک تعمیر قیلا معلوم موندن قیلا معلوم اول مدرسه غرضت قیلا معلوم اون نیک سکر
ملا صالح جان نیک ایکی نیک سکر لوقی اجر ایتب قیلا معلوم نیک سکر درته لایم قیلا معلوم
مند کیم حقوقیم بار دلبه بریب و منکره قیلا معلوم معامله سینه او علم ملا صالح جان قیلا معلوم
بولوغه الار نیک میرا نه غرضت او علم ملا صالح جان دمی لوب خیر الادور قیلا معلوم لوق لایم لایم
تامشوروب برادر لوق غرضت سینه کیم دفع و تعرض قیلا معلوم دروب اسرار لایم میرا دویا دینی



میرزا احمد

میرزا احمد میرزا احمد میرزا احمد میرزا احمد میرزا احمد میرزا احمد میرزا احمد میرزا احمد میرزا احمد میرزا احمد

Figure1. The manuscript from the Museum of Shanghai Lixin University of Accounting and Finance

2.3 Translation

On Sha'bān 1, 1337 of the Hijri calendar, I was in the city of Kashgar. As Ḥācî Uns ed -dîn Ḥācî, son of Mîr dāvîid Bay from Marghinan, of sound mind and clear awareness, I hereby make this will and declare the following: If I pass away, please allocate 500 sârs (two units), that is, 8,000 Kashgar tängä, from my estate for the affairs of my descendants.

The second will: My eldest son, Maula Şālihçān, did business in Kashgar for three years and then managed a shop in Marghinan for two years. Among the profits he earned, 2,000 sârs, that is, Kashgar tängä, belong to him. In addition, he purchased a property in the Qäländärhana district of Marghinan city from the heirs of the late gold purchaser Mîrzā Falto, with payment made by Şālihçān himself. I have no claims over this property. The above 2,000 sârs and the purchased property are all Şālihçān's personal assets. Apart from the above, any lands, houses, or other items with documented proof under Şālihçān's name cannot be claimed by others; all other inheritance will be distributed to the remaining heirs according to Sharia.

The third will: All my debts and properties are to be collected and managed by my eldest son Maula Şālihçān, who may inherit a male share of the estate.

The fourth will: I donate the factory I purchased in the Qäländärhana district of Marghinan city from my older brother Mîrzā 'Ālîm, son of Mir dāvîid Bay, along with all its equipment, permanently as a school (mädräsä) under waqf (gifted endowment).

I have donated 10,000 sârs, that is, 60,000 Kashgar tängä, for the construction of this school. If my life allows, I will personally oversee construction and manage the earnings, and I will also directly pay the zakat. If the school is not completed when I pass away, the workshop and equipment must be sold, and the proceeds of 10,000 sârs will be used exclusively for the school's construction. From all my property, first allocate 10,000 sârs for the school, 2,000 sârs to Şālihçān, and the remaining portion will be distributed among all heirs according to law.

If anyone makes a claim against me, it must be settled; if I have claims against others, Şālihçān will be responsible for collection. Until my minor heirs reach

adulthood, Şāliḥcān shall manage their inheritance shares as guardian and transfer them under specified conditions once they come of age. No one may interfere.

Witnesses: Maula Tāmūr Ḥacā Āḥūnd, son of Mirzā Raḥim Ḥacī Āḥūnd Bay; Maula Nāşircān, son of Aḥmād Ḥacā; Maula Nāşircān Qāzīcan, son of Maula ‘ubāyd āl-lāh, son of Mīrzā ‘Ālīm Bay.

3. Notes

vaşiyyātnāmā: Arabic-Persian compound phrase meaning ‘will, testamentary document’. Composed of Arabic vaşiyyāt ‘testament, bequest’ and Persian nāmā ‘letter, document, book’. In this document it is the title of the text.

tārīḥqa: Arabic loanword tārīḥ ‘date, chronology’ with Chagatai dative suffix -qa; here meaning ‘to the date, according to the date’.

bir ming üč yüz ottuz yättä mäh-i ša‘bān ul-mu‘aẓẓamning biri: According to the Hijri (Islāmic) calendar, the 1st day of the 8th month (mäh-i ša‘bān) of the year 1337 corresponds approximately to May 2, 1919.

šāhār-i kaşgār: ‘the city of Kashgar’ in Xinjiang Uyghur Autonomous Region, China. šāhār is Persian ‘city’.

tängä-i kaşgār (kaşgār puli): Name of a currency. In documents, it refers to the currency minted in Kashgar during the Republic of China period. Works such as “新疆历史货币-东西方货币文化交融的历史考察”(王,2007); 喀什地区史志办编,2005), and (新疆维吾尔自治区地方志编纂委员会,1994) mention that from 1912 to 1934, copper coins were minted in Kashgar. The ‘Kashgar pul’ was limited to Kashgar and Hotan; hence, it was called the ‘Kashgar currency.’ In the ЎЗБЕК ТИЛИНИНГ ИЗОҲЛИ ЛУҒАТИ (3.tom) (Директор,2006), ‘tängä’ is explained as a generic term for currency made of metals like gold, silver, and copper, excluding paper money.

mārgīnān: a city in eastern Uzbekistan. In earlier historical materials, it was written as marginān, for example, in the *Baburnāma* it is explained that this city is located to the west of Andijan. The modern Uzbek spelling is ‘Marg’ilon (Марғилон).’ In this document, we have retained the earlier spelling.

māshūr:Arabic loanword meaning ‘famous, well-known’.

qäländärhānā maḥälläsi: Place name, referring to a district in the city of Margilan at the time called the Qäländärhānā neighborhood, meaning ‘an area where ascetics and beggars lived.’(Xudoyberganov,2022)

pul (ful) (money): Borrowed from Persian, should be written as ‘پول-pūl’, meaning money, cash, currency, banknotes. (北京大学东方语言文学系波斯语教研室编 1997) ;Gunnar Jarring in *An Eastern Turki-English Dictionary* explains ‘pul’ as coins, money; banknotes, paper money.(Jarring,1964)

tākfinu tāchiz: Arabic phrase meaning ‘funeral preparations’

nāzru şadaqāt: Arabic phrase meaning ‘performing a charitable donation as a vow’.

sār: Persian unit of measurement.

ḥācī: Arabic loanword meaning ‘pilgrim, one who has performed the Hajj’. In Central Asian usage it is also used as an honorific title before or after a name.

välād-i mîr dāvid bay: Persian-Arabic-Chagatai phrase meaning ‘son of Mîr Dāvid Bāy’. vālād is Arabic ‘son, child’; -i is Persian idāfā; mîr dāvid bay is the father’s name.

uşbu: Chagatai demonstrative pronoun meaning ‘this, this very’. Used here to modify vaşiyyät nāmā.

özüm: Chagatai reflexive pronoun meaning ‘myself’. öz ‘self’ + 1st person singular possessive suffix -üm.

ḥäyāt: Arabic loanword meaning ‘life’. In the phrase ḥäyāt vä tändurüst aḥvālim, it means ‘while I am alive and in good health’.

tändurüst: Persian compound adjective meaning ‘healthy, sound in body’. tän ‘body’ + durüst ‘sound, healthy’.

aḥvālim :Arabic loanword aḥvāl ‘conditions, circumstances’ with 1st person singular possessive suffix -im; meaning ‘my condition, my state’.

mustaqîmliġ ħälät: Arabic-Chagatai phrase meaning ‘upright/stable condition’. mustaqîm is Arabic ‘straight, upright, stable’; -liġ is Chagatai adjectival suffix; ħälät is Arabic ‘state, condition’.

ma‘lūm qīlamān :Chagatai verb phrase meaning ‘I make known, I declare’. ma‘lūm is Arabic ‘known’; qīl- is Chagatai auxiliary verb ‘to do, make’; -amān is 1st person singular present tense.

rištā: Persian loanword meaning ‘thread, string’. In ħäyātīm rištāsi üzülüp, it is used metaphorically: ‘when the thread of my life is broken’.

dunyā-yi fānî: Arabic-Persian phrase meaning ‘the transient world’. dunyā is Arabic ‘world’; fānî is Arabic ‘transient, perishable’; -yi is Persian idāfä.

dunyā-yi bāqî :Arabic-Persian phrase meaning ‘the eternal world, the hereafter’. bāqî is Arabic ‘eternal, lasting’.

riĥlät qīlsam :Arabic-Chagatai phrase meaning ‘if I depart, if I pass away’. riĥlät is Arabic ‘departure, journey, death’; qīl- is Chagatai ‘to do, make’; -sam is 1st person singular conditional.

ämväł: Arabic plural loanword meaning ‘properties, possessions, wealth’. Singular is māl.

nāzru şadaqāt: Arabic phrase meaning ‘vow offerings and charitable donations’. See Notes.txt.

şarf qīlīnsun: Arabic-Chagatai phrase meaning ‘let it be spent, let it be expended’. şarf is Arabic ‘spending, expenditure’; qīlīnsun is passive imperative/optative of qīl-.

kättä oġlum: Chagatai phrase meaning ‘my elder son’. kättä ‘big, elder’; oġlum ‘my son’.

sävdāġärçilik: Chagatai noun meaning ‘trade, commerce, merchant activity’. Derived from sävdāġär ‘merchant’ + -çilik abstract noun suffix.

ticārät:Arabic loanword meaning ‘trade, commerce’.

dūkān: Arabic loanword meaning ‘shop, store’.

olturup: Chagatai converb meaning ‘sitting, residing’. From oltur- ‘to sit, to stay, to reside’.

fāydä: Arabic loanword meaning ‘profit, benefit, gain’.

täggän: Chagatai verb form meaning ‘that which reached, that which accrued’.

From täg- ‘to reach, to touch, to accrue’.

mundin başqa: Chagatai phrase meaning ‘other than this, besides this’. mundin ‘from this’; başqa ‘other’.

mutäväffä: Arabic loanword meaning ‘deceased, the late’. Used here before the name mîrzä falto häcî zärgär.

mîrzä falto häcî zärgär: Personal name and title. mîrzä is a title for a scribe or educated man; falto is the personal name; häcî is the Hajj title; zärgär is Persian ‘goldsmith, jeweler’.

väräşä : Arabic loanword meaning ‘heirs, inheritors’. Plural of vāriş.

hänä cāy: Persian phrase meaning ‘house and place, dwelling’. hänä is Persian ‘house’; cāy is ‘place’.

hävli: Arabic loanword meaning ‘courtyard, enclosed yard, house with courtyard’.

haqqi vä dahlîm yoq: Arabic-Chagatai phrase meaning ‘I have no right or claim’. haqq is Arabic ‘right, claim’; dahlî is Arabic ‘interference, claim’; -im is 1st person singular possessive; yoq is Chagatai ‘there is not’.

mäzkûr: Arabic loanword meaning ‘mentioned, aforementioned’.

hâliş: Arabic loanword meaning ‘pure, clear, exclusively owned’. In öz haqqi hâlişîdur, it means ‘it is his own pure/clear right’.

nāmîda: Persian-Chagatai phrase meaning ‘in his name’. nām is Persian ‘name’; -î is 3rd person possessive; -da is locative.

hâh ... hâh: Persian conjunction meaning ‘whether ... or ...’. Used here as hâh kofçik hâh zämîn vaşîqä ... ‘whether a contract, or a land deed...’.

zämîn: Persian loanword meaning ‘land, earth’.

vaşîqä: Arabic loanword meaning ‘document, deed, title deed’.

höccät: Arabic loanword meaning ‘document, deed, legal instrument’.

bimaḥkāmā-yi šar‘i: Arabic-Persian phrase meaning ‘according to the Islamic religious court’. bimaḥkāmā is Arabic ‘according to the court’; šar‘i is Arabic ‘religious, of the sharia’.

naqdu nāsiyā: Arabic phrase meaning ‘cash and credit’. naqd is Arabic ‘cash’; nāsiyā is Arabic ‘credit, debt’.

cāmi‘ qīlīp: Arabic-Chagatai phrase meaning ‘collecting, gathering together’. cāmi‘ is Arabic ‘collecting, gathering’; qīlīp is Chagatai converb ‘doing’.

mîrāş: Arabic loanword meaning ‘inheritance’.

bir oğullıg mîrāşı: Chagatai phrase meaning ‘the inheritance of one son’s share’. bir oğullıg ‘of one son, belonging to one son’; mîrāşı ‘his inheritance share’.

akam: Mongolian loanword meaning ‘my elder brother’. aka ‘elder brother’ + 1st person singular possessive -m.

şatıp algān: Chagatai verb phrase meaning ‘having bought, purchased’. şatıp is converb of şat- ‘to sell’ but in compound şatıp al- means ‘to buy’; algān is past participle of al- ‘to take’.

äsbāb üskinäläri: Arabic phrase meaning ‘equipment, furnishings, tools and implements’. äsbāb is Arabic plural ‘equipment, means’; üskinä is ‘equipment, tools, furnishings’.

mādräsä: Arabic loanword meaning ‘madrasa, school, college’.

vaqf qıldım: Arabic-Chagatai phrase meaning ‘I established as a waqf, I endowed’. vaqf is Arabic ‘religious endowment’; qıldım is 1st person singular past of qıl-.

binā: Arabic loanword meaning ‘building, construction’.

on mīng sār: Chagatai numeral phrase meaning ‘ten thousand sār’. on mīng = 10,000; sār is a Persian unit of measurement.

hädıä qıldım: Arabic-Chagatai phrase meaning ‘I donated, I gifted’. hädıä is Arabic ‘gift, present’.

‘ömrüm väfä qılsa: Arabic-Chagatai phrase meaning ‘if my life suffices, if I live long enough’. ‘ömrüm ‘my life’; väfä qılsa ‘if it suffices’.

ta‘mîr: Arabic loanword meaning ‘repair, restoration, construction’.

ta'yin qılğan: Arabic-Chagatai phrase meaning 'appointed, designated, fixed'. ta'yin is Arabic 'appointment, designation'.

zākavāt: Arabic loanword meaning 'alms-tax, zakat'. In this context, zākavātnī özüm adā qılurmän means 'I will pay the zakat myself'.

adā qılurmän: Arabic-Chagatai phrase meaning 'I will pay, I will discharge'. adā is Arabic 'payment, discharge'; qılurmän is 1st person singular future/present of qıl-.

qačan: Chagatai conjunction meaning 'when, if'.

qoşup: Chagatai converb meaning 'adding, joining'. From qoş- 'to add, to join'.

qolıǵa: Chagatai noun with dative suffix meaning 'into his hand'. qol 'hand' + -ı 3rd person possessive + -ǵa dative.

acratıp: Chagatai converb meaning 'separating, setting apart, deducting'. From acrat- 'to separate, to set aside'.

taqsım qılıp: Arabic-Chagatai phrase meaning 'dividing, distributing'. taqsım is Arabic 'division, distribution'.

şaǵırä vāräşälärim: Arabic phrase meaning 'my minor heirs'. şaǵırä is Arabic 'minor, small'; vāräşälärim 'my heirs'.

käbîr bolǵunčä: Arabic-Chagatai phrase meaning 'until they become major/adult'. käbîr is Arabic 'major, adult'; bolǵunčä is Chagatai 'until they become'.

vaşî bolup: Arabic-Chagatai phrase meaning 'being guardian/executor'. vaşî is Arabic 'guardian, executor, testamentary executor'.

habâr aladur: Arabic-Chagatai phrase meaning 'he takes care of, he supervises'. Literally 'he takes news', but in context 'he manages, he looks after'.

bişart rävişdä: Arabic phrase meaning 'with the condition, in the manner stipulated'. bişart is Arabic 'with the condition'; rävişdä is Arabic-Chagatai 'in the manner'.

tafsurup bärädur: Chagatai verb phrase meaning 'he hands over, he delivers'. tafsur- 'to entrust, to hand over'; bär- 'to give'; -ädur present tense.

daǵlı vä ta'arruz qılmaydur

Arabic-Chagatai phrase meaning 'no one shall interfere or oppose'. daǵlı is Arabic

‘interference’; ta‘arruz is Arabic ‘opposition, objection’; qılmaydur is negative

kofčik: Borrowed from Russian (Кўпчик), meaning ‘contract, land deed, property certificate.’

zabut: Borrowed from Russian (Завод), meaning ‘factory, enterprise’.

aqsaqal: aqsaqal originally means a white-bearded, elderly man. In the document, it refers to a headman/leader. According to research by scholars, after Russia established consulates in Xinjiang, China, in the late 19th and early 20th centuries, the position of aqsaqal, subordinate to the consulates, was established in various places throughout Xinjiang (Han, 2022). Therefore, it can be inferred that the Aqsaqal Cäläl Hān, who stamped his seal as a witness in the document, was very likely an official of the Russian consulate in Kashgar at that time.

qāzî: Arabic loanword meaning ‘qāzî, Islamic judge’.

qolum: Chagatai noun meaning ‘my hand’. Used in qāzî ābu el-qāsim qolum as a signature formula: ‘the hand of Qāzî Abū al-Qāsim’.

šāhid bolup: Arabic-Chagatai phrase meaning ‘being a witness’. šāhid is Arabic ‘witness’; bolup is Chagatai converb ‘being’.

mühür bastım: Chagatai phrase meaning ‘I affixed a seal’. mühür is Arabic ‘seal’; bastım is 1st person singular past of bas- ‘to press, to stamp’.

mühür qıldım: Chagatai phrase meaning ‘I sealed, I affixed my seal’. mühür + qıldım.

4. Seals on the document

Seals are a key part of contractual documents, and the identity, design, and authenticity of the seal directly reflect the social governance model of the time. Generally, each document contains at least one seal, and the color and shape of seals in documents vary. According to Yakup’s analysis, the shapes of seals used in various types of Uyghur documents can be divided into apple-shaped, pomegranate-shaped, red date-shaped, pear-shaped, gourd-shaped, pumpkin-shaped, square block-shaped, leaf-

shaped, turnip-shaped, onion-shaped, and so on (Yakup, 2014). This document has four seals, belonging to three Qāzīs and one leader. It's worth noting that there is a correspondence between the seal design and the holder's identity: the three Qāzīs seals are all round, while the local leader's seal is oval. This difference in shape can be seen as a visual representation of official judicial authority versus local administrative authority. The information about each seal holder on the document (Figures 2–5 is all based on the same original source presented in Figure 1.) is as follows:

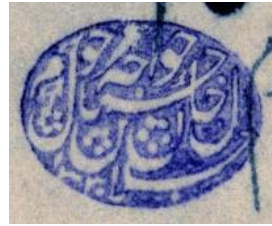


Figure2. Seal belonging to Aqsaqal Cālāl Hān

The name on the seal is transcribed as 'جلال خان بن جمال خواجه مرحوم' - celāl hān bin cemāl ḥacā mārḥūm'.



Figure3. Seal belonging to Ābu el-qāsim, son of Muḥammād 'Ali

The name on the seal is transcribed as 'قاضي ابولقاسم بن محمد علي المتوخل علي الغني' - qāzī ābu el-qāsim bin muḥāmmād 'alā āl-mutāvāḥil a'li-y-ul ḡanî'.



Figure4. Seal belonging to Toḥtī Maḥmūd, chairman

The name on the seal is transcribed as ‘حاجی رایح الله ریس قاضی بن توخته محمود اعلم مرحوم’ - ḥācî rāyihāllah rāyis qāzî bin toḥtī maḥmūd a‘lām mārḥūm’.



Figure5. Seal belonging to Ḥācî Damollā Islām, son of Ḥācî Maḥmūd, chairman

The name on the seal is transcribed as ‘حاجی داملا اسلام ریس قاضی بن حاجی محمد مرحوم’ - ḥācî damollā islām rāyis qāzî bin ḥācî māḥmūd mārḥūm’.

From this document, witnessed and certified jointly by local elites and judicial authorities, it can be seen that the testator, Uns ed -dîn Ḥācî, came from a family with considerable prestige and economic power in the area. This case clearly shows that, in southern Xinjiang society at the time, families with certain social status placed great importance on using formal civil legal procedures to establish and protect their property and inheritance rights.

Moreover, the seals on the document are not only markers of authenticity but also valuable clues for analyzing the social governance model of that era. The four seals on this document corresponded in form to the status of the holders: three qāzîs used round

seals, while a headman (aqsaqal) used an oval seal. This difference might suggest a written or unwritten system of norms, reflecting the coexistence and collaboration of different power structures within local governance.

5. Conclusion

The 1919 Chagatai will from Kashgar studied here is a well-preserved and information-rich Chagatai document from the early Republican period. From a philological perspective, the analysis has been limited to a brief examination of the document's vocabulary and grammatical features, showing that its language system reflects many features of the transitional period of Chagatai evolving into modern Uyghur and Uzbek. The mix of grammatical elements, phonological variations in vocabulary, and the retention of Arabic-Persian loanwords and syntactic structures all indicate that Chagatai at this time was undergoing significant linguistic contact and regional evolution. However, the study has not fully explored the inheritance distribution system reflected in the document, nor has it discussed the social background of Margilan merchants doing business in Kashgar. From a social history perspective, this will is not merely a record of family property distribution but also a valuable window into civil law, the wakf system, and social organization in southern Xinjiang during the early Republic.

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