MATERIALS TO THE KNOWLEDGE OF EASTERN TURKI

TALES, POETRY, PROVERBS, RIDDLES, ETHNOLOGICAL, AND HISTORICAL TEXTS FROM THE SOUTHERN PARTS OF EASTERN TURKESTAN

WITH TRANSLATION AND NOTES

BY

GUNNAR JARRING

II.

TEXTS FROM KASHGHAR, TASHMALIQ AND KUCHA
Published with subvention of the "Humanistiska Fonden"
(Humanistic Fund) Stockholm
PREFACE.

The second part of my Eastern Turki texts, containing texts from Kashghar, from Tashmaliq, a village and oasis to the South West of Kashghar (v. Stein, Innermost Asia, IV, map 2 D2) and from Kucha, is herewith presented. As was the case with the texts of part I they all have been collected in Srinagar, Kashmir, from different Turks coming down from Eastern Turkestan with their caravans. My informants were the following persons:

A. The Kashghar-texts:

Yussup Hadji, caravanman and labourer, about 35 years old, born and living in Kashghar, illiterate
(Tales I and II)

Abd ul-Aziz, servant of a bai, about 17 years old, born and grown up in Kashghar, illiterate
(Tales III and V, Mullah Nasreddin-stories X—XII, Poetry 49—53, 62—73, 76, 81, 89—94, 105, 107—109, 115, Riddles 1—7, 10—13)

Rabbi Khan, a 29-year-old woman from Kashghar, illiterate
(Tale IV, Mullah Nasreddin-stories VI—IX, Poetry 38—48, 54—61, 74, 75, 77—80, 82—88, 97, 104)

Kazi Arif, servant of a bai, about 30 years old, born and living in Kashghar, illiterate
(Poetry 1—5, 65—96, 99)

Kushal Aban, caravanman and labourer, about 40 years old, born and living in Kashghar, illiterate (Poetry 12—27)

Mir Haji, a 40-year-old woman from Kashghar, servant
(Poetry 28—35, 37, 101—102, 110—112, 114—117, Riddles 2—7, 9—10)
PREFACE.

The second part of my Eastern Turki texts, containing texts from Kashghar, from Tashmaliq, a village and oasis to the South West of Kashghar [v. STEIN, Innermost Asia, IV, map 2 D2] and from Kucha, is herewith presented. As was the case with the texts of part I they all have been collected in Srinagar, Kashmir, from different Turks coming down from Eastern Turkestan with their caravans. My informants were the following persons:

A. The Kashghar-texts:

YUSSUP HADJI, caravanman and labourer, about 35 years old, born and living in Kashghar, illiterate
(Tales I and II)

ABD UL-AZIZ, servant of a bai, about 17 years old, born and grown up in Kashghar, illiterate
(Tales III and V, Mullah Nasreddin-stories X—XII, Poetry 49—53, 62—73, 76, 81, 89—94, 105, 107—109, 115, Riddles 1—7, 10—13)

RABBI KHAN, a 29-year-old woman from Kashghar, illiterate
(Tale IV, Mullah Nasreddin-stories VI—IX, Poetry 38—48, 54—61, 74—75, 77—80, 82—88, 97, 104)

ROZE AKHUN, servant of a bai, about 30 years old, born and living in Kashghar, illiterate
(Poetry 1—11, 95—96, 99)

KHOSHUR AKHUN, caravanman and labourer, about 40 years old, born and living in Kashghar, illiterate (Poetry 12—27)

ARZU KHAN, a 40-year-old woman from Kashghar, servant of a bai, illiterate (Poetry 28—35, 37, 101—102, 110—112, 114, Proverbs 2—7, 9—10)
MAHMUD KHAN, caravanman from Kashghar, about 30 years old, illiterate
(Poetry 36)

ABDULLAH DJAN, merchant, born in Namangan (Russian Turkestan), but living in Kashghar for many years, about 35 years old, literate
(Tales XIII—XV, Poetry 113, Proverb 1)

The tales No. XIII, XIV and XV taken down from Abdullah Djan, illustrate the different stages of what is called 'Andidjan-Turkish' among the people of Kashghar. In No. XIII, which I took down first, Abdullah Djan has kept almost in every detail (the more important exceptions are given in the notes) to the Kashghar dialect. In No. XIV he has involuntarily fallen back into his original dialect, mixed with the Kashghar-dialect. No consideration is paid to the vowel-harmony, and purely Uzbek words occur in his vocabulary. The dialect should be classified as belonging to one of the intermediate dialects of Ferghana and furthermore to the umlauted or kashgharized dialects, according to POLIVANOV’s classification (cf. my The Uzbek Dialect of Qilich (1937) p. 5 sq.)

In view of the improved communications between Kashghar and Russian Turkestan I believe that the influence of Andidjan-Turkish on the Kashghar-dialect is going to increase.

RAHIM AD-DIN DJAN, merchant, born in Andidjan, but living almost his whole life in Kashghar, about 40 years old, literate
(Poetry 98, 100, Riddles 8—9)

ABD UL-QADIR, barber from Kashghar, about 35 years old, literate
(Poetry 103, 106)

HASSAN AKHUN, teacher from Kashghar, literate (Proverb 8, Tongue-twisters)

B. The Tashmaliq-texts:

ISMAIL AKHUN, caravanman and labourer, born and living in Tashmaliq, about 30 years old, illiterate
(all the texts from Tashmaliq)
C. *The Kucha-texts:*

**Hassan Akhun**, from Shah-yar near Kucha, tailor, about 30 years old, illiterate
(all the texts from Kucha)

In the preface to my texts from Khotan (Materials I, p. III) I have given the names of my informants for these texts. I take the opportunity to give additional information about which texts belong to my two informants:

**Alim Akhun**
(Tales I—V)

**Hashim Akhun**
(Tale VI, the proverbs and the poetry).

The texts of the present volume represent — like the texts of the first volume — the language of caravanmen and the working people, which is very different from the literary language.

The third and last volume, containing texts from Guma, is under preparation.

Also this time I would like to express my sincere thanks to my friend Dr Bror Olsson of the University Library of Lund for his kind help with all matters connected with the printing.

Lund, July 9th, 1948.
LIST OF CONTENTS.

Texts from Kashghar.

Tales:

1. The tale of the bai and the ishan ........................................ 11
2. The tale of the king’s three questions ................................. 20
3. The tale of a thief ...................................................................... 27
4. The tale of the wife of the dead young man ......................... 31
5. The tale of the mullah in love .................................................. 39
6. Mullah Nasreddin selling his donkey .................................. 49
7. Mullah Nasreddin and the women who wanted to cross a river ................................................................. 51
8. Mullah Nasreddin and the days of Ramazan ...................... 53
9. Mullah Nasreddin and the Qurban - Id ................................. 55
10. Mullah Nasreddin buying oil ....................................................... 57
11. Mullah Nasreddin’s galosh ......................................................... 58
12. Mullah Nasreddin praying for one thousand tillas ............. 59
13. The tale of the bai who had three sons ............................... 61
14. The tale of the king and his pir who was a thief ......... 65
15. The tale of the king who needed to learn the languages of all towns ................................................................. 76

Poetry .................................................. 77
Proverbs .......................................................... 132
Riddles .......................................................... 134
Tongue-twisters ......................................................... 137

Texts from Tashmaliq.

Tales:

1. The tale of Adil Khan .......................................................... 141
2. The story of a scald-head ......................................................... 151
Gunnar Jarring

Poetry ........................................ 160
Lailais .......................................... 173
Names of the cardinal points in Tashmaliq .... 174

Texts from Kucha.
A description of Kucha ....................... 177
Poetry .......................................... 182
Names of the cardinal points in Kucha ....... 183
KASHGAR
Once upon a time there was a rich man (bai). 2. That bai had a daughter. 3. The mother of that daughter was dead. 4. By chance this bai had to go on travels. 5. No one knew where to leave that daughter of his. 7. That bai had an ishan. 8. That bai thought, 9. »Of course, if I entrust my daughter to that ishan he will take care of her« he said. 11. He brought her to the ishan and entrusted her to him. 13. The bai went away on travels. 14. That girl remained for some time with the ishan. 15. One day the family of the ishan went away somewhere to a feast (party). 16. The ishan and the girl remained at home. 17. The time for dinner (food) came. 18. The girl brought a ewer to the ishan.
19. She poured water over the ishan’s hands. 20. When the ishan had washed his hands he seized her hands. 21. He said indecent words to the girl. 22. The girl was very offended. 23. Meanwhile news came from the bai. 24. After news had arrived the ishan wrote a letter to the bai (saying), 25. »Your daughter has turned bad in such and such a way!» 26. From the bai came news (saying), 27. »I do not need such a daughter. 28. Kill that daughter (of mine) and send me a spoonful of her blood! 29. I will not regret (her), when I drink it!» he said. 30. Then the ishan gave the girl to two men (and said), 31. »Kill that girl and bring back a spoonful of her blood!» 32. When those men had brought her away to some desert they pitied the (mentioned) girl. 33. »She is such a young thing! They should not die meaninglessly and without sin», they said. 34. Having found a newborn child there

---

1 *issem* <i>ićsem</i>

2 Here and in the following sentences my narrator frequently has ablative forms in <i>-den</i> instead of <i>-dzn, -din</i>. These forms are often heard in the Kashghar dialect, evidently under the influence of the various Uzbek dialects of Russian Turkestan, where many Kashghar Turks go on labour for a shorter or longer time.

3 *naša hezek gep*. I translate the whole expression by ‘indecent words’. *naša* is probably P. ‘indecent, improper’. Is *hezek* only a corrupt form of the last syllable of the original Persian word? Yussup Hadji translated the expression by ojan *gep*.

4 *qızni* for *qızınmı*

5 *sehra* or *sæhra* usually indicates country, contrary to town; here it stands in its original meaning (A. جَفْر ‘desert, plain, barren waste, forest’).
they killed it, took its blood and brought it to the ishan. The ishan sent it to her father. This girl (i.e. the real daughter) went away into a desert. At that time the son of the king of another town had gone out hunting. Casually he sent away his hunting-eagle after some bird. That eagle went, not looking at other places, to the place where the girl was, and perched on a tree. At the same moment that prince came after the eagle to that spring. When he looked round, a beautiful girl was sitting there. When the prince saw her he fell in love with her. The prince asked the girl »From where are you? Whose daughter are you? Why did you come here?« he said. The girl told the prince all about what had happened to her. The prince took the girl and brought her to town. He showed her to the king. »This girl has come here with thus and thus much hardship.« I brought her here. If you agree, give me that girl!« (he said). The king agreed, arranged a wedding and amusements for forty days and nights, and gave the girl

1 ittance against ettipa.q
2 bu jerje
3 A.P. مشاق 'difficulty, hardship'.
alîp berdi. 67. ara:de beş alte jil ötti. 68. qizden iki da:ne oyol bala tapti. 69. bir kün kîcîde qiz bir ah dedi. 70. şehza:de qizgay «neme ucun ah tartæsiz?» dedi. 71. qiz »öz memleketim atamni saramdim. 72. idza:zet berseler 73. barîp öz jurtimni atamni körüp kelsem.» 74. şehza:de ma:qul dep 75. jol ucun qançae esker araba tejer qilip 76. şehza:denin özini şas jaçêi körgen bir ademi ba: edi. 77. bunu heme askerlerge baş qilip maçverdi. 78. aradæ neçè kün jol jürüp 79. ata jurtiya jaqin qalýandae 80. helleki şa:in şu qiznî1 keçêde caderiyë kelîp 81. qiznî zor bilen jaeman iş qilgæli hereket qildî. 82. qiz heç unamædì. 83. helleki adem dedi ki 84. »eger menin mura:dimni ha:sil qîlmasæn 85. şu iki balanîni öltöremen» dedi. 86. qiz dedi ki 87. »öltörsæn öltür! 88. men mundaq jaeman išnî qîlmajmen.» 89. helleki adem iki balanî çapîp öltördi. 90. jene

to the prince. 67. Then five or six years passed. 68. The girl bore him two sons.2 69. One night the girl sighed. 70. The prince said to the girl »Why do you sigh?». 71. The girl (said), »I sighed3 for my own country and for my father. 72. If you allow me 73. I will go to my own country and see my father and come back again.» 74. The prince agreed, 75. and prepared a number of soldiers and carts for the road. 76. The king had a servant whom he particularly4 liked. 77. He made him chief of all the soldiers and sent them away. 78. When they had marched on for some days 79. and come near to (her) native country, 80. that traitor5 in the night came to the girl’s tent 81. and started to do evil things (to her) by force.6 82. The girl did by no means agree. 83. That man said, 84. »If you do not comply with my wishes 85. I shall kill those two children of yours!» he said. 86. The girl said, 87. »If you (want to) kill them, do! 88. I won’t do such evil things!» 89. That man killed the two children by cutting their throats. 90. Again he came to

1 qiznî=qizniy again Uzbek influence.
2 lit. he found two sons from the girl.
3 saramdim? I have translated ‘sighed’.
4 şas A. خاص ‘special, peculiar, particular’.
5 şa:in A. خاص ‘treacherous, perfidious, traitor’.
6 i. e. tried to rape her.
the woman. 91. »Now I shall kill you!« he said. 92. The girl (said), «Do what you want 93. but I want to perform the taharat\(^2\) (first) and then I will come back,« she said. 94. When the girl had got permission to perform the taharat 95. she fled out of doors.\(^3\) 96. That friend of the prince returned with the soldiers 97. and came to the prince. 98. »Your wife was so and so bad a woman. 99. She did such and such evil things. 100. When we were near to her country she left us in the night and fled away,« he told (lit. answered) him. 100\(^a\). Now the girl went to her own home. 101. Her father had a shepherd, who was afflicted with Favus (scald-head) 102. She tended the sheep for some time together with that scald-head without making herself known to her father 103. and strolled in the fields. 104. When a year had passed the prince came to this girl's town looking\(^4\) for her. 105. When he had arrived he became a guest to the house of that bai. 106. He did not reveal his being a prince. 107. When that girl saw her husband 108. she did not go out into the fields that day in order to tend the sheep, but served

---

\(^1\) \(\text{şehза:deligini}\) instead of \(\text{şehза:delikini}\) I ascribe to Uzbek influence.

\(^2\) A. P. طلبارت the canonical purification of the body.

\(^3\) be-der П. بدر 'out of doors'.

\(^4\) izlé-, usually izde-.
During day-time she brought the meals to that guest and was serving him (in every way). In the evening the prince said to the bai, "It would’nt be bad if you could find a man who could tell a good tale!" At this moment the girl was present there. Then the bai got angry, scolded the scald-head, and drove him away. The prince said, "Among these scald-heads there are some good people who know to tell a story well. Call this scald-head! Let him tell us a story!" The bai summoned the scald-head according to (his) guest’s suggestion and brought him to the guest-house. At this time the ishan of the bai was also there. The prince had also brought his friend with him. Now the girl began her story. She said, "Once upon a time there was a bai. That bai had only one daughter. That bai had to go away trading. He had an ishan. That bai entrusted that daughter of his to the ishan, and went away for trade. The girl stayed in the house of the ishan."
Then the prince said, 136. »No!2 Let him remain!» 137. (The scald-head continued,) »One day the ishan’s family had gone to a tea-party somewhere. 138. The ishan was alone with the girl. 139. It was time for dinner (food). 140. The girl brought water for the ishan’s hands. 141. When the ishan had washed his hands, 142. he seized the girl by her hands 143. and behaved badly against her.3 144. Then some time passed. 145. From the girl’s father came a letter to the ishan. 146-147. The ishan wrote a letter in reply saying, »Your daughter has turned (a) bad woman.» 148. From the bai came a second letter. 149. (It said) »Have that girl killed 150. and send me some of her blood! I will drink it 152. and then I will return to (my) town.» 153. As it was thus written the ishan gave the girl to two men to have her killed. 154. »Kill that girl 155. and bring me some of her blood!» he said. 156. These merciful men did not kill the poor girl, but found a small child and killed it instead of her 157. and brought its blood to the ishan. 158. The poor girl was getting tired, thirsty and hungry4 in the

---

1 The forms bul and šul are very rare in colloquial language, being usually found only in the literary language.

2 jaːq is an emphatically stressed joq

3 A. هاء dust etc.; in Persian habā kardan ‘to reduce to powder, to annihilate’ (Steingass). I consider habaː qil- as a direct translation of the Persian expression with the meaning ‘to destroy morally, to behave badly’.

4 ač nehär ‘hungry’; nehär＜P. ناهار ‘fasting, eating nothing, hungry’ (Steingass)
At that time the son of the king of a (certain) country had gone out hunting. 161. When the king's son had seen that girl there 162. he brought her to the town. 163. When he had brought her to town 164. and made a wedding and festival of forty nights and forty days, 165. he took this girl as his wife. 166. When two sons had been born by that girl 167. and the elder one was four and the younger one three years old, 168. the girl one night sighed, 169. and then 170. the prince said to the girl, 171. Why do you sigh? 172. When she had said this, the prince made all equipment for the journey ready. 173. I have got a desire to see my own town and my father. 174. If you allow me 175. I would go and see my father and come back again. 176. When she had said this, the prince made all equipment for the journey ready. 177. He had a special friend. 178. He made him chief and added him (to the party). 179. When she told this, the friend of the prince got angry and scolded (the scald-head) saying Drive away the scald-head! 180. As the prince rejoiced to a very high degree over the scald-head's story, 181. he said to his friend, 182. You sit quiet! 183. Outside he put two

---

1 *mu* here with the meaning 'both—and'.
2 N. B. *çoq* in the meaning 'chief, leader'.
servants as guards. 184. Now the girl said, 185. «When that girl had come near to the (her) town, that prince’s friend said to the girl, 186. «To-day you shall sleep with me.» Thus he forced her. 187. The girl did not agree. 188. Then he said, 189. «I will kill these two children of yours!» 190. «Kill them if you want! 191. I won’t do such evil things!» 192. When she had said this he killed the two children. 193. Again he said, 194. «If you now are going to sleep with me, do! 195. If you do not sleep with me I will kill you.» 196. When he said this the girl agreed 197. and asked for permission to perform the taharat. 198. Having got the permission 199. the girl did as if she intended to perform the taharat, 200. but fled in the night, 201. came to her own home, 202. and having tended her father’s sheep for a year 203. without revealing herself to her father she now stands here in person», she said. 204. Having taken the tumaq2 from her head 205. she revealed herself. 206. At this moment the bai killed the ishan. 207. The prince also killed his friend. 208. (The bai) made another wedding and festival 209. and married his daughter to the prince.

1 berip < barip with i-umlaut.
2 tumaq a leather cap; for a picture of it v. MANNERHEIM, Across Asia, II, (VIKUNA, Sart Specimens, p. 7 and 15)
II.

1. There was a king. 2. That king one day summoned all his vezirs and said, 3. 'I have three questions. 4. The one who can find the reply to these questions 5. will become my first vezir. 6. If you are not able to find a reply to these questions of mine 7. I shall hang you all.' 8. Thus rigorous a decree he ordained. 9. Then he said, 10. 'My questions are these. 11. The first one: 'Which is the heaviest thing in the world?' 12. The second one: 'Which is the lightest thing in the world?' 13. The third one: 'Which is the most delicious thing in the world?' 14. After he had told this to all the vezirs he said, 15. 'Go away! Come back with the replies within three days.' 16. (Then) the king returned home. 17. The vezirs all went away 18. and said to one another, 19. 'That is an easy question. 20. Every one of us can find the reply', they

1 qajsi often pronounced qasi by my narrator.
Majmûzû dep 21. anâçe yâem qâlišmâdî. 22. iškîndzî kûni hemedîn çûn vezir patša:nûnî qâshîyê çêrip âejti ki 23. ©ej patšajia:lem! men sæva:lîyê dzuva:b taptîmî dedi. 24. patša: âejti ki 25. ©qanday dzuva:b taptîn âejti! 26. dese ol vezir âejti ki 27. ©dûnja:de hemedîn âegîr taş ik’ên. 28. hemedîn jinnik pâyta ik’ên. 29. hemedîn tatliq hesel¹ ik’ên! 30. dese patša: âejti ki 31. ©ahmaq! hazer közömdin ket! 32. o: sen degen gëplî hem kîçik bala de’elejdui dep hejdep cîq’ardî. 33. ol vezir başînî qasîlî 34. ©bu qanday sæva:l ik’ên ki 35. menîn degenim fæqat toyra kelmeptu. 36. bu qanday sæval ik’ên? dep 37. tola yemkin boldî. 38. bærîp bâşqa vezirlerge bolyân va:qenî beja:n qîldî. 39. ol vezir hem hemesi dâqqat bolyælî balslêdî. 40. qærar:ryâ az qaldî. 41. jene vezir bærîp 42. patša:ryê âejti ki 43. ©ej patša:jia:lem! men sæva:lîyê dzuva:b taptîmî. 44. patša: âejti ki 45. ©qenî? den? 46. qanday dzuva:b taptîn den! 47. ol vezir âejti ki 48. ©dûnja:de hemedîn âegîr çojûn. 49. hemedîn said, 21. and did not worry very much about it. 22. On the second day the first vezir went to the king and said, 23. ©Oh, king of the world! I have found the reply to the questions.» 24. The king said, 25. ©Tell me what reply you have found!» 29. When he had said this the vezir said, 27. ©The heaviest thing in the world is (a) stone. 28. The lightest thing in the world is cotton. 29. The most delicious is honey.» 30. When he had said this the king said, 31. ©You fool! Get at once out of the sight of my eyes! 32. What you have told even a small child can tell,» he said and drove him away. 33. That vezir scratched his head (and said), 34. ©What kind of a question was this 35. since what I said was not at all correct. 36. What question was this?» he said, 37. and was very distressed. 38. He went and explained to the other vezirs what had happened. 39. Both that vezir and the others began to pay attention (to the questions). 40. There was little time left for the decision (i. e. for the definite reply). 41. Another vezir went 42. and said to the king, 43. ©Oh, king of the world! I have found the reply to the questions.» 44. The king said, 45. ©Which is it? Tell²! 46. Tell me what reply you have found.» 47. That vezir said, 48. ©The heaviest thing in the world is cast-

¹ hesel ~ esel < A. هسل ‘honey’.
² deñ here and in the following sentences, cf. the same alternation in the texts from Khotan and Yarkand (Materials, I, p. 140, n. 1).
The lightest is dust. The most delicious is sugar-candy,
he replied. Then when that vezir left the king, he was very unhappy and very frightened. When he went and told the other vezirs what had happened, also those vezirs were very afflicted, and saying to one another, «What shall we do?» they conferred (thus) with one another. Let us call together the big imams and judges and akhuns and other important people of this town. They might be able to find a remedy! they said, and at once ordained, «All prominent people and wise men of this town shall come here!» Thus the vezirs ordained. When all the prominent and wise men of the town had gathered, they all set about finding the reply to those questions. But no one was able to find a reply likely to be the right one. One of them said »iron« another said »stone«. Saying things like this everyone started to tell what he thought he knew (about it). But nobody’s reply was the right one to those questions. At last the heads of the vezirs turned and when they said, «What shall we do?» there remained very short time for the decision. «What reply shall we give the king?» they said, and were very distressed. They sat down saying, «What shall we
That night nobody could sleep. They were restless the whole night. At dawn one of the vezirs said, «To-day is the third day. What reply shall we give the king?» The vezirs now rose from their beds, and when they were dressing a poor girl entered with her father. That girl said to the vezirs, «Oh, vezirs! I can give the reply to these questions.» One of the vezirs leapt to his feet and came running with joy, and said to the girl, «Tell me! What reply did you find?» That girl said, «Don’t be in a hurry! I shall never tell you.» The vezirs began to bring pressure to bear upon her. However much they brought pressure to bear upon her the girl did not agree to tell (the reply). One vezir asked, «Why don’t you tell it?» When he said so the girl replied, «I will tell it to the king himself,» she said. The vezirs said, «How can you enter the king’s presence? As you are only the child of a poor man, how can you speak to the king?» When they had said thus that girl answered, «If it is thus, find the reply yourselves! I will not say anything.» she said, and rose in order to return home. At that moment the king or-
Within two hours’ time all vezirs shall assemble in the castle! Thus he ordained. Then trembling from fear they urged that girl much, and began to beseech her. However much they besought her that girl did not agree to say anything. Then one vezir said, «We will give (you) money!» When he said thus the girl said, «However much money you give (me) I won’t tell it!» The intention of the vezirs was that they should buy the reply to the questions from the girl and say that they had found it themselves. They played this trick in order to save face with the king and to find some favour with him. But whatever they did the girl did not agree to tell it. Then the vezirs began to bargain with one another. «We will give 10,000 sars.» We will give 20,000! We will give 50,000! However much they said, that girl did not agree. That girl was a very shrewd girl. When they were bargaining like this between themselves it was proclaimed from the king, «The king is sitting on the throne. The vezirs shall assemble!»

1 lit. ‘office, commission’.

Thus it was proclaimed. 134. Then all the vezirs ran away together 135. and went to the king. 136. That girl stood at some distance and looked on. 137. She said, »What reply will the vezirs give to the king?« 138. The vezirs went to the king 139. and bent their knees to him 140. and sat down and made their salaams. 141. The king angrily asked, 142. »Who found a reply to my questions?« 143. When he had said this all the vezirs looked to the ground 144. and sat silent. 145. Now the girl who had stood at some distance came running to the king, 146. and having presented her salaams to him she said, 147. »Oh, king of the world! I can give the reply to your questions«, she said. 148. The king looked towards that girl 149. and said with surprise, 150. »Well, my child! Tell me which it is!« 151. That girl said with a loud voice, 152. »The heaviest thing in the world is sorrow. 153. The lightest thing in the world is the thought of somebody. 154. The most delicious thing is sleep, 155. she answered. 156. The king was now very surprised and happy 157. and said, 158. »Come here, my child! You have found the right (reply)!« he said, 159. and having kissed the forehead of that girl

1 "ulluk < ünlük.
2 "ujuqi against the normal "uju
he said, 160. «From this day you are my daughter-in-law. 161. You are wiser than all the vezirs!» he said, 162. and had her sit down on his throne. 163. All the vezirs had a bad day1 164. and slowly slunk off from the king’s presence.

1 iza:b < A. عذّاب ‘pain, punishment’; iza:b tart- ‘to be tortured’.
III.

oγρι.


III.

The thief.

1. There was a thief. 2. That thief had a child. 3. That thief died. 4. His child grew up. 5. After he had grown up he asked his mother, 6. »My mother! What was my father's occupation?» 7. His mother said, 8. »My child! Your father was a thief.» 9. Her child said, 10. »Teach me too that profession!» 11. His mother brought that child to an apprentice of his dead father.1 12. She gave him to him as an apprentice.2 13. One day that thief went away to thieve together with his apprentice. 14. Having stolen 15. and made a hole in a wall 16. and brought out the (stolen) property, 17. he gave it to his apprentice. 18. That boy took it

1 This type of sentence is rather common in colloquial language. In literary style one would probably have read: ölep ketken dadesiniñ bir da:me oγρι şa:girtı ba:r idi. anesi o: baleni ælip berip şununıya hünerge berdi.
2 hüner lit. 'trade, profession'.
and buried it somewhere. 20. When he had brought out all the property from the house 21. and come out himself, 22. and hung up that apprentice of his in front of the door, 23. the thief said, «Save yourself in the best way you can and come back to me!» 24. When next morning the owner of that house came out and looked around, 25. there was nothing left in his house. 26. When he went outside and looked, 27. the formerly mentioned man hung there. 28. That man asked, «Who has hung you up?» 29. That boy said, «The thief who has made a hole in the wall over there.» 30. That man asked, «Who made a hole in the wall?» 31. That thief said, «The thief who has stolen (your) property.» 32. That man asked, «Who took (my) property?» 33. That boy said, «The thief who hanged me up (here).» 34. He (the house-owner) asked again. 35. He answered in the same way as before.

1 a:šu a demonstrative pronoun, often pronounced with rising and protracted tone in order to indicate that the thing or person in question is far away, cf. ane and a: in Materials, I, p. 82, n. 2 and p. 117, n. 5.
he said. 51. The court asked again. 52. Once more he answered in the same way. 53. They set that thief free. 54. That thief came to his master and said, 55. »I said so and so 56. and saved myself.» he said. 57. His master said, 58. »I will open a shop for you.» 59. One day he went out thieving together with his apprentice. 60. In a tree there was a pigeon. 61. In its' nest the pigeon was sitting on two eggs. 62. When his master saw this he said, 63. »Oh, apprentice! Go up and bring down those two eggs without the pigeon's noticing it!» he said. 64. The apprentice said, 65. »My teacher! Take them down yourself! 66. I will watch how you do it!» he said. 67. His teacher climbed (the tree) 68. in order to take the eggs of the pigeon. 69. When he was taking them his apprentice climbed (the tree) 70. and took off (his) teacher's trousers 71. and put them on again having turned the inside out. 72. The teacher brought down the mentioned eggs. 73. The teacher said, 74. »Did you see? 75. I took down these eggs without (the pigeon's) noticing it.» 76. His pupil said, 77. »My teacher! Have you put on your trousers in the right way or inside out?» he asked. 78. His teacher said, 79. »I didn't understand.» 80. Go away! Let us go home!

\[i\text{s}t\text{a}n\] Russian штаны; often pronounced \[i\text{s}\text{t}a\text{n}.\n
\[dj\text{u}<\text{j}u\text{r}\text{.}\n
\[with the meaning: I can't understand, that I have put them on inside out.\]
he said. 81. His apprentice said, 82. "All right. 'Please go!' 83. We will go home," he said. 84. Having gone home 85. he asked his wife, 86. "Oh, wife! Did I put on (my) trousers in the right way or inside out to-day?" 87. His wife said, "You put them on in the right way!" 88. He asked his apprentice, 89. "Why are they inside out?" 90. That apprentice said, 91. "When you were taking the eggs of the pigeon I went up and put (your) trousers inside out!" 92. Now he (the teacher) opened a shop for that boy 93. and devoted himself to stealing.

1 dzusle <jürseler is the polite imperative.
IV.

ćöček.


IV.

Tale.²

1. There was a man who had a daughter. 2. He sent his daughter to school. 3. Every morning when that girl went to school 4. and said to her teacher, »Peace be on you!« 5. her teacher in reply said, 6. »And on you also be peace! Come here my child! Wife of a dead young man!« 7. The girl was surprised (and said), 8. »Why does my teacher say like that?« 9. When she came home 10. she said to her father, 11. »When I say ‘Peace be on you!’ to my teacher 12. he says ‘Come here my child! Wife of a dead young man!’ 13. Thus she told her father. 14. Her father went to the teacher and said, 15. »Teacher! Why did you call my daughter wife of a dead
d

¹ aχunisi with double possessive-suffix; the same in the texts from Khotan (Materials I, p. 8: 115).

aχunı probably is conceived — like aχunum in e. g. sentence 16 — as a noun in its non-suffixed form.

² It was stated by the narrator, that this tale is usually told among women and young girls, not among men.
young man?» 16. The teacher in reply said, 17. »It came out like that from a book. 18. This child will be the wife of a dead young man», 19. the teacher answered. 20. Every morning when that child greeted her teacher 21. he answered her »Come here, my child! Wife of a dead young man!» 22. When that girl one morning was on her way to school 23. she got thirsty in the road. 24. When she looked around there was a courtyard with big gates. 25. Inside the courtyard there was water in a water-channel. 26. Saying »I will drink of that water» 27. she entered the court-yard and drank her fill of the water. 28. When she had drunk enough of the water, she rose 29. and said, »Now I will go to school» 30. but when she came to the gate 31. it had been closed by someone from the invisible world. 32. She ran from one side to another 33. but could not find any way to get out from the courtyard. 34. There also was no one in the courtyard. 35. At last that girl sat down and began to cry. 36. However much she cried 37. the gate did not open itself. 38. When at last she had wept till she could weep no more 39. and looked around in the four directions, 40. there was a house inside the courtyard. 41. While saying »I will enter the

1 ičiv'olaj < ičiv'olaj.
2 ištî < ičitî.
42. She entered the house and looked around. 43. A very beautiful dead young man is lying there on a bed. 44. At once the girl remembered what (her) teacher had said, and when she slowly went near to the dead young man 47. she sees that a letter is fastened to his forehead. 48. When she reads the letter 49. it is written in that letter on his forehead 50. that if someone will fan the young man for forty days and nights 51. he will return to life. 52. The one who has been fanning will be the wife of that young man. 53. Thus it was written. 54. As that girl could find no remedy 55. (she said), "I can’t get out of this courtyard. 56. I will fan this young man so that he returns to life." 57. Not being able to resist the beauty of that young man 58. she began to fan him. 59. For thirty-nine days and nights she fanned him, never sleeping (herself). 60. When only one day remained of the forty days the girl got very tired. 61. "I will go up on a roof 62. and see if somebody is to be seen," she said 63. and went out on a roof. 64. When she went up on the roof and looked around, 65. at some distance a

1 karavat <Russian кровать.  
2 jelpur- in the following sentences varying with jelpur-. For the alternation ɛ ~ e within the same individual’s speech cf. Materials I, p. 7, n. 1, p. 50, n. 1 and p. 140 n. 1.
woman was sitting combing her hair. 66. She called that woman and said, 67. »Oh, woman! Will you serve me for one day?« 68. When she asked, 69. that woman agreed. 70. She drew up that woman to the roof with a rope 71. and brought her to the dead young man. 72. She showed the dead young man. 73. She said, 74. »Sit down and fan this young man! 75. I will comb my head 76. and wash my face 77. and read the prayers 78. and get ready.« 79. (Saying thus) she put that woman beside the dead young man, 80 went out herself, 81. combed her head, 82. washed her face, 83. read the prayers 84. and took a little rest. 85. Then at once she rose. 86. To-day it was forty days. 87. (Saying) »The young man may not return to life! 88. I must go back in a hurry!« 89. When she entered (the house where the young man was) 90. he had returned to life, 91. and had taken that woman, whom she had employed for one day’s service, as his wife 92. and was sitting beside her. 93. When that poor girl saw what had happened 94. she was very distressed and said, 95. »If I have fanned him for thirty-nine nights and days 96. and had all the trouble with it 97. and (so) when this woman has not even fanned him one day 98. he is getting back

1 dsēpa:r A. حَفْا 'oppression' with false r; cf. Materials I, p. 42, n. 3.
2 I. e. before she came back.
to life, 99. (is it then right that) he shall marry this woman? 100. All my trouble has been useless», she said. 101. She was very sorrowful 102. and went away into the fields. 103. Months and years passed. 104. This dead young man who had returned to life never asked about what happened to that girl, but lived in a very happy marriage with that woman who had fanned him only one day. 105. One day when that young man intended to go to the bazaar 106. he asked his wife, 107. »What shall I bring you from the bazaar?« 108. Thus he asked his wife. 109. His wife said, 110. »Bring silk-stuff, crêpe-de-chine, a finger-ring, ear-rings, slippers and leather-socks!« 111. Thus she told her husband. 112. Her husband agreed and went to that girl. 113. When he looked round he saw that girl sitting there weeping. 114. When he asked »What has happened to you?« 115. she did not consent to speak. 116. Neither did she tell what had happened to her to that young man. 117. Therefore the young man did not know anything (about her). 118. When he asked that girl »What can I bring you from the bazaar?« 119. that girl said, 120. »I

do not need anything? 121. Bring me only a sangil-sungul-stone! 122. You agree to do it?« she said. 124. But having looked for that sangil-sungul-stone in all the shops 125. he was not able to find it anywhere. 126. At last when he came to a shop 128. and asked somebody, 127. »Have you got a sangil-sungul-stone?« 129. that man said, 130. »I have got the sangil-sungul-stone, 131. but it is a very expensive and very dangerous stone.« 112. That young man asked, 133. »In what way dangerous?« 134. When he said this, that man replied 135. »If somebody is very distressed, 136. and he puts this sangil-sungul-stone into a cup filled with water 137. and tells all his sorrow to this stone 138. the stone will swell and become big and get broken. 139-140. When the stone is getting broken the man for the sake of whom that woman is weeping will die», he said. 141. Having thus explained it to the young man 142. he sold the stone to him. 143. He also told him, 144. »Be very careful!« 146. That young man took the sangil-sungul-stone, 147. went home, 147. and gave all the

---

1 yætelrik against yætirliq above from A. خطر - 'peril'.

2 'sangil sungul ta's' I have not been able to ascertain if there is any real meaning of sangil sungul.

silk-stuff and crêpe-de-chine which he had bought to his wife. 148. Then he took the sangil-sungul-stone 149. and gave it to that girl. 150. She took the stone 151. and went home. 152. In the evening that young man entered his wife’s house in order to sleep (there). 153. But that girl closed the door (to her house), 154. lighted a lamp, 155. put water into a cup, 156. put the sangil-sungul-stone into the cup 157. and began to tell all what had happened to her to the sangil- sungul-stone in the cup. 158. That young man remembered what the man who had sold the sangil-sungul-stone had told him, and was afraid; 159. and having risen in haste from his bed he ran 160. to the house (door) of that girl. 161. When he looked the door was closed from the inside. 162. When he watched, 163. that girl had put the sangil-sungul-stone into a cup 164. and was telling all what had happened to her to the stone. 165. The stone swelled and became big. 166. That young man at once broke the door and went in, 167. and quickly fished it up from the water. 168. If he had been a little late 169. the stone would have got broken 170. and the young man would have died. 171. When the young man had

1 jugur- alternates with jügur- within the same individual’s speech.  
2 marup- the verbal root is usually mara -.

taken out the stone from the cup he sat down in front of the girl 172. and was very dissatisfied. 173. »I did not know this. 174. If I had known it earlier 175. I would never had married that woman, but you. 176. Of course you are within your rights to feel distressed. 177. If you have had all the trouble, 178. should then the woman who helped one day have all the profit of it?» he said. 179. Then he went out 180. and drove away that wife of his who had fanned him one day (saying), 181. »You are not worthy of me! 182. If that girl has had all the trouble, 183. should you then have the peace (the cosy life)?» 184. Having driven away that woman he made a wedding of forty nights and days with that girl 185. and took her as his wife.

1 sz < siz; the vowel is practically non-existent.
I. There was a bai. 2. That bai had a daughter. 3. That bai had (also) a son. 4. One day he sent his daughter to school. 5. She was (read) in school five or six times. 6. After she had been there (these five or six times) the school-teacher fell in love with her. 7. The teacher said, 8. »Oh, my girl! I will go and have a bath to-day! 9. Bring water in a pail to the place where I am going to have my bath!» he said. 10. That girl took water in a pail 11. and brought it to the place where the mullah was going to have his bath. 12. The mullah seized the girl by her hands 13. and arranged it with her. 14. That girl felt ashamed 15. and did not go to her home 16. but went to the house of a relative. 17. Now the mullah wrote a letter to the girl’s father. 18. In the letter he said, 19. »It ought to be

1 A variant of tale No. I.
2 i. e. seduced her.
known to a certain merchant Tude Akhun. That your child does not go to school, but strolls playing with other young people. When I looked at her to-day she looked ashamed. I don't know what has happened. It is better you investigate yourself and give her an admonition! Her father got angry. If my daughter comes home to-day I shall kill her and drink her blood! Thus he swore. That bai said to his son, You go and bring that daughter of mine here! Her brother went and when he came to the house of that relative his sister is sitting there feeling ashamed. Her brother called her and brought her home. Her father said, I do not want to see that girl! To her brother he said, You take this girl to the mountains and kill her and bring back (some of) her blood! he said. That boy took his sister and having brought her to a mountain, he said, Oh, my sister! If I say that I am now going to kill you. (I

1 uškesi < ukesi; the same in the texts from Khotan (Materials, I, p. 117, n. 4)

2 The usual beginning of a letter; Tude a man's name, from turdi 'he remained'. Names like this one are often given to children who are very weak and sick during the first days or weeks of their life, but who, contrary to expectation, survive.
must confess that) you are my own sister! 51. You go away to some town somewhere!" he said. 52. His sister was happy 53. and went somewhere, 54. and she went to some place very far away. 55. When her brother came to some place 56. a wolf's cub was lying there. 57. He killed it 58. and took its blood and gave it to his father. 59. His father drank it 60. and was very happy. 61. A king had gone out hunting. 62. When that girl had walked for a couple of days 63. she came to a place where she fell (to the ground). 64. The king who had gone out hunting saw this from far-off 65. and came along to that girl. 66. When he looked (in the direction of) that place 67. a girl was lying there. 68. She was not very far from dying. 69. The king dripped water into the mouth of that girl and got her on her feet. 70. He had her ride on a horse 71. and brought her to his own town. 72. When he had taken her to his house and looked (at her) 73. she was not able to speak. 74. He said to a woman, 75. "You give her for forty days only raw sheep's liver." 76. She gave raw sheep's liver to that girl. 77. The blood came back to her face, 78. she could speak, 79. and became beauti-

---

1 ik'ense < ik'en sen.
2 šerge < šeherge.
3 berip < barip with i-umlaut.
4 k in körep often pronounced with strong aspiration; in colloquial language the form is many times pronounced almost as körep.
That king got more and more in love with her from day to day. 82. Then one day that king married her. 83. He got two sons with that wife. 84. That king got very happy. 86. But one day the king noticed 85. that his wife sighed. 87. The king said, 88. «Oh, my wife! Why do you sigh?» 89. Thus he asked. 90. His wife said, 91. «I had a father. 92. This father of mine for some reason gave me to my brother that he should kill me. 93. My brother took me away 94. and intended to kill me on a mountain. 95. «Get away from this town!» he said. 96. I met you 97. and married you. 98. I have got two children with you. 99. I would like to go to my own town 100. and see my father and then come back,» she said. 101. That king said, 102. «Allright! But if I say that I (too) will go 103. there is nobody to sit on this throne (of mine). 104. I have here a vezir in whom I have confidence. 105. I will give him for company to you» he said. 106. That vezir was standing behind a wall of the house and heard this talk. 107. The vezir came out 108. and having wrapped a brick into a towel 109. he brought it to the king’s presence. 110. He said, 111. «Oh, king of the world! Your wife has got the desire to go to her own country! 112. In the

hope that you will send me with her. 113. I took this brick1 114. and swore saying »This rock may strike me!» 115. The king agreed 116. and sent him away with his wife and two children together with one hundred soldiers. 117. In the moment they were entering the cart 118. the veil of that woman opened itself. 119. When the vezir saw the face of that woman 120. he fell in love with her. 121. He said within himself, 122. »As to you, you are now in my hands!» 123. When they had travelled for five or six days 124. the vezir one day said to all the soldiers, 125. »To-day you can take a rest. 126. Sleep and take a rest!» he said. 127. When he said thus the soldiers rejoiced and said, 128. »Yes! Let us all take a rest to-day!» they said. 129. All the people went to sleep. 130. When that vezir entered the tent (house) of the king’s wife 131. she was sleeping. 132. Having awaked that wife he said, 133. »Oh woman! Now I want to do some loving with you!» 134. he said and put his hand around her neck. 135. She said, 136. »Oh vezir! Under no circumstances I will do anything like that with you!» 137. The vezir said, 138. »I am going to kill your children!» he said. 139. That woman said, 140. »If you want to kill you are quite wel-

1 piš chiš, usually pišiq chišt ‘kiln brick’.

come! Go on killing! 141. God has given (me) those children. 142. He will give new ones.» 143. Then saying »Are you going to make love with me, I wonder?» 144. he killed one of her children. 145. He asked for a second time, 146. »Are you going to make love with me?» 147. Saying thus he killed her second child. 148. Then he asked the woman, 149. »Are you going to make love with me?» 150. »I will go at once 151. and take a bath and come back» she said. 152. Having fetched water 153. she bathed. 154. Having bathed she said, 155. »Oh, God! Save me from this!» she cried. 156. Then there came a wind. 157. That wind turned the tents upside down 158. and went into the noses of the soldiers 159. so that all of them died. 160. Two horses, gold, silver, bread, tea and this woman (was all that) remained. 161. That woman put the bread, the gold and silver, everything into the saddle-sack, 162. loaded it on one horse 163. and mounted the other one herself. 164. When she had ridden for five days 165. she came to a place. 166. That day in the evening forty thieves came 167. and took all the silver and gold 168. and (also) brought away the woman. 169. When they had come home 170. the woman escaped the same evening. 171. As her horse had died on the road 172. she went on foot, 173. when a forest came in sight. 174. That woman became happy
and when she came to some place, there with forty sheep. He was eating qaimaq-bread. That woman came (saying), «Oh, scald-head! Give me some bread!» The scald-head said, «Yes!» and gave her bread. That woman asked the scald-head, «How many sheep has your master got?» She asked the scald-head about everything. It became night. The scald-head said, «Kiss me once!» he said. The woman said, «Yes! But if I say that I will kiss you, your head is rotten and stinking. In my pocket I have a remedy for a scald-head. To-morrow morning when I have washed your head, I will smear on the remedy,» she said. The scald-head said, «Alright!» In the morning she washed his head, stripped the scald-head to the skin, and buried him to his throat, and scalped his head with a knife. She put (some of) her own hair onto his (head) and put the scald-head’s head (scalp) on her own and entered the town. She entered the master’s house. The master asked, «Did the sheep get sated?» That scald-head said, «They got sated»

1 qajmaq nan lit. ‘cream-bread’.
and brought them to the stable (for the night). 210. Having slept overnight 211. she again brought the sheep into the fields. 212. Five or six days later she asked permission to leave that bai. 213. She said, 214. »I want to leave!« 215. The bai said, 216. »Well, you may go!« 217. The scald-head left 218. and when she came to her own town and looked round, 219. her own brother and father were sitting in their shop. 220. In front of that shop there was a restaurant. 221. She stood 1 in that restaurant 222. and prepared food. 223. There she remained. 224. Then that vezir from the wilderness came back to the king and said, 225. »Thieves killed your wife and your two children 226. and fled away.« 227. Thus he told lies to the king. 228. The king entrusted the throne to that vezir 229. and became himself a merchant, 230. and having gone to the place where the mentioned woman was, he put up there for the night. 231. The place where he put up for the night was the house of the father of this woman. 232. Having strolled for five or six days 233. one day the king entered that restaurant to have some food. 234. With that scald-head-woman was the food which the king used to eat when he was a king. 235. She prepared this for him and gave him. 236. When the king had eaten it, he said,

1 i. e. she got employment.
238. meñiñ \(\gamma\)atunumđin bašqa adem bilmès edi\(239\). dep \(\text{»}\)su ademni tapaj\(240\). dep tala:γæ ĕičtì. 240\(^a\). öziniñ \(\gamma\)atunidin sordi ki 241. \(\text{»}su ašnî čim etti?\) 242. dese \(\text{»}\)men ettim\) dedi. 243. ki:n pa:diša: hČjra:n bolup 244. özige čiçiıp ketti. 245. heleki qiziniñ dadesiñin bir balesi ba: edi. 246. šuni heleki pa:dša:γæ ælip bermekči boldi. 247. heleki taz \(\gamma\)otun helekini uqup qalip 248. bir kuni pa:dša: o: qiziniñ dadesi aspeza:ne:γæ aš je:geni čirdi. 249. aš jep bolap 250. taz \(\gamma\)otun kelip dedi 251. \(\text{»}\)sodegerler ma:vu baγæ čirip 252. bir čiliṃ tamaq ælip berej. 253. čekip čiçiıp ketiñe!\) depti. 254. o: baj ma:qul dep 255. baqqa čirdi. 256. tamaku čekip olturup dedi ki 257. \(\text{»}j\) taz! maña bir hika:je æjtip bergin!\) dep sordi. 258. taz æjtì ki 259. \(\text{»}ma:qul!\) dep bir hika:je dedi. 260. æjtì ki 261. \(\text{»}bir baj va: ik'ẽn. 262. eniñ bir qizi va: ik'ẽn. 263. o: qizini mektepγæ beriptu. 264. mollæsi heleki qiz bilen ojnaptiken. 265. dadesi \(\text{»}bu balæni æçiçiıp öltöręp etkin!\) 266. dep akasiγæ berdi. 267. akæsi ælip čiçiıp 258. öltörmej \(\text{»}ketiñe!\) dedi. 269. šu qiz bærıp 270. bir

237. \(\text{»}Who has prepared this food?\) 238. No other person than my wife knew how to prepare it.\(239\). Saying \(\text{»}I will find that person\) 240. he went outside. 240\(^a\). He asked his own wife, 241. \(\text{»}Who prepared this food?\)\(242\). When he said this, she answered, \(\text{»}I did.\) 243. The king then was surprised 244. and went to his house. 245. The father of that girl had a servant. 246. He intended to give her to that king. 247. This the scald-head-woman learnt. 248. One day the king and the father of that girl entered the restaurant to have some food. 249. When they had finished eating 250. the scald-head-woman came over and said, 251. \(\text{»}You merchants may enter that garden 252. and I will give you a pipe of tobacco. 253. When you have smoked it you can leave again,\) she said. 254. That bai agreed 255. and entered the garden. 256. Having sat down and smoked the tobacco he said, 257. \(\text{»}Oh, scald-head! Tell me a tale!\) he said (asked). 258. The scald-head said, 259. \(\text{»}Yes!\)\) and told a story. 260. She said, 261. \(\text{»}There was a bai. 262. He had a daughter. 263. He had sent that girl to school. 264. Her school-teacher had played\(^1\) with that girl. 265-266. Her father gave her to her brother saying, 'Take away this girl and kill her!' 267. Her brother took her away 268. but did not kill her, but told her 'Go away!' 269. That

\(^1\) i. e. behaved shamelessly.
girl went away 270. and met a king who had gone out hunting). 271. The father of the woman who told this story said, 272. «This scald-head is speaking like my daughter,» 273. he said, and was very surprised. 274. The king said, 275. «If it is so, she speaks like my wife» 276. he said, and was surprised. 277. That woman told everything beginning with what had happened to her and what the vezir had done to her. 278. That king was surprised. 279. She made the merchant very sorry.1 280. Then the woman said, 281. «This woman who has turned up in the shape of a scald-head in a shop 282. and who has put tobacco (into the pipe) for the king and this merchant and told you this tale 283. is your wife!» she said 284. and then threw off the scald-head. 285. Her hair tumbled down. 286. The king fainted. 287. When next morning he recovered 288. the king took his wife, her father, his wife's brother 289. and went to his own town, 290. captured the vezir and killed him, 291. brought back his two children whom he had thrown into a well and buried them. 293. Having buried them he became happy with his wife 294. and passed away from this world.

1 ωψυσ< P.أسوس.
VI.

1. Mullah Nasreddin Efendi had a donkey. 2. He brought it to the bazaar with the intention of selling it. 4. After he had decided to sell his donkey, one man said "I will give nine sars" and another one said "I will give nine and a half sar." 7. At last he sold it for ten sars. 8. When he, having taken the money and put it into his pocket, was about to say "I will go home!" a man came along wailing, "I am a very poor man. You are a very prominent man and a generous man. Give me some help!" When he said (thus), Nasreddin Efendi gave (him) a couple of sars out of the money for which he had sold the donkey. 17. Then, when that man had taken the money, and left contented, another man came, and as he cried and besought (him) in the same way, he gave him also a couple of sars. 22. That one went away. 23. Another man came and also said thus. 25. He gave him too, the last money that remained
ef'endi qolini jandzuqiyae saelip 27. baqip bahsae jandzuqidae he-\n neme qalm'aptu. 28. 'emdi men ojome barsem 29. aya'cem 'isekni
satqan pul qeni?» dep sorsae 30. neme deimen?» dep 31. xia:l
qilip 32. ki:n o: satqan isekke minip 33. dedi ki 34. 'iseknni puli
meni jqolomdae joq. 35. xelqlarqe berip boldum. 36. anday bol-
yandin ki:n jene isek ozominjki» dep 37. isekke minip 38. ojigeh
qae'ip ketti.

in his pocket. 26. Then, when Nasreddin Efendi put his hand into
his pocket 27. and looked there was nothing left in his pocket.
28. »Now if I go home 29. and my wife asks, ‘Where is the money
you got for the donkey?’ 30. What shall I then say?» 31. he thought.
32. Then he mounted the donkey that he had sold 33. and said,
34. »The money (I got) for the donkey is not in my pocket. 35. I
have given it all away to the crowd. 36. As it has turned out thus
the donkey belongs to me again,» he said, 37. mounted the donkey
38. and fled away home.
VII.

1. When Mullah Nasreddin Efendi one day was sitting at the bank of a river 2. five or six women came to the riverbank. 3. These women intended to cross the river to the other side. 4. As the women could not pass through, as there was much water, they asked Nasreddin Efendi, 5. "Could you help us across? 6. We will pay you (for it)." 7. When Nasreddin Efendi had bargained with them 8. and agreed to six pul for each, 9. he was to carry them over on his shoulders 1. one by one. 10. Then Nasreddin Efendi rolled up his trousers 11. and began to take the women across one by one. 12. When he had taken all the women across 13. and there only was the last one left, Mullah Nasreddin felt tired. 14. Having taken the last woman on his shoulders 15. Mullah Nasreddin Efendi fell when he came into the middle of the river. 16. When he fell 17. the woman floated away. 18. The other women

1. jud- to carry on one's shoulders.
shouted, 19. «Oh, take hold of her! She must not float away!» 20. As they stood there shouting together 21. also Mullah Nasreddin Efendi himself began to yell. 22. The women asked, 23. «Why do you yell?» When they said this, 24. Mullah Nasreddin Efendi answered, 25. «When I came to the middle of the river with the woman whom I had scarcely been able to carry on my shoulders she floated away. 26. I lost six pul on it. 27. If I had brought her across safely, 28. I would have had six pul more. 29. It doesn’t matter that that woman has floated away, 30. but six pul also floated away» he said, and went on weeping.
VIII.

1. When Ramazan began, Nasreddin Efendi 2. every day put a maize-grain into a sack (I.) saying »I shall (in this way) not forget to count the days of the fast.» 3. The efendi had a child. 4. When it saw that its father put maize into the sack 5. it too put some grains in it when its father did not see it. 6. When fifteen days of the fast had passed the efendi said, 7. »I will count the maize-grains. 8. How many days can be left of the fast, I wonder?» 9. When he counted them 10. there were fifty-two maize-grains in the sack. 11. »Oh, we have held the fast for too many (days). 12. The fast was for thirty days. 13. We have held it for fifty-two days. 14. The time for Id¹ has already passed. 15. He was very sorry 16. and said to his child, 17. »Oh, my child! Warm up water at once! 18. I will bathe 19. and put on my (best) clothes 20. and

¹ hejí/جُلُف, in this case the عَيد الفطر ‘the Festival of the Breaking of the Fast’; v. Hughes, A Dictionary of Islam, p. 194.
kiib 20. hejt muba:rekleşəli baraj iştik¹ bolun!] dedi. 21. balasi su ışitip berdi. 22. suyə tüşüp 23. ətklerini kiip 24. tonlərini kiip 25. sələsini baylap 26. bəz dostənəkə hejt muba:rekleşəli bərədi. 27. dostəq bərip 28. »əssə:la:m ə'lə'ejküm! hejtleriyə muba:rek bol-
sun!] dep körüsti. 29. bu dosti hejra:n bolup 30. »mollam saran bolup qalıyan meki?] dep 31. »bü gün ro:zevə on beş bəldi. 32. nəmİşqə aldırap hejt qildınlər?] dep 33. mollam ef'endimdin sorsə 34. ef'endi dedi ki 35. »bu gün ro:zevə əllig işki kün boluptu. 36. mən əltayə qonaq səliip 37. hisa:p qılıp qoýan 38. biz ro:zəni oşuq tutuptumız. 39. iştik boluqlər! 40. dastuyn səlinlər! 41. hejt qıləmiş] dep aldırap 42. gəp qılıp turyan çayda 43. jene bir adəm qırəp 44. »bu nəmə vələve ik'ən?] dep sordi. 45. bulər bolyan va:qənəq beja:n qildi. 46. o: adəm ajtii ki 47. »vaj saraqlə! bu gün ro:zevə on beş jene hejtkə on beş kün ba:r. 48. ef'endim saran bolup qalıptu] dep 49. ef'endini ojdir xəlip hejdep çiqardı.

---

1 iştik < əttik.
2 vələve < A. غلوة.

Go round wishing a happy Id. Hurry up!] 21. His child warmed up water and gave it to him. 22. He bathed, 23. put on his boots, 24. put on his (best) clothes, 25. tied up his turban 26. and went to one of his friends to wish him a happy Id. 27. He went to his friend (and said), 28. »Peace be on you! Your Id be blessed!] he greeted him. 29. This friend of his was surprised 30. and said, »Has the mullah got crazy, I wonder? 31. To-day there are fifteen days of the fast left. 32. Why did you hurry on to celebrate the Id?] 33. When he asked the mullah efendi 34. he said, 35. »To-day fifty-two days of the fast have passed. 36. I have put maize-grains into a sack 37. and counted them 38. and we have kept the fast too long a time. 39. Hurry up! 40. Spread out the table-cloth! 41. Let us celebrate the Id!] he said and pressed on. 42. When he was speaking thus 43. another man entered 44. and asked, »What is this hubbub?]² 45. They explained to him what had happened. 46. That man said, 47. »Oh, fools! To-day fifteen days of the fast have passed and there are still fifteen days to the Id. 48. The efendi has gone mad!] he said 49. and drove out the efendi from the house.
IX.

1. ef'endi bir kün özı olturyan şeh'erdin başqa bir şeh'erge başdı.

IX.

1. One day the efendi went from the town where he himself used to live to another town. 2. In that town it was the Qurban-Id that day. 3. Whatever house he entered there were big tablecloths spread with sugar, sweets, bread, meat and all things. 4. Wherever he entered they honoured the efendi and gave him to eat of the dishes he wanted. 5. The whole day he went from house to house and whatever his heart wanted he ate. 6. In the evening the efendi returned home and thought, »This town is a very good town! 14. The people of it are also very good. 15. Wherever I entered they entertained me in the best way. 17. I will go to my own country and bring my family here and settle down in this country (i.e. town). 20. The people of this country are very good», 21. he thought. 22. But


2 kezek; corresponding to Raquette, English-Turki Dictionary, p. 117 b gezük.
he did not know 23. that it was the Qurban-Id. 24. On the third day he returned to his country, 25. went to his wife and said, 26. »Oh, my wife! Hurry up! Collect (our) belongings! 27. I have found a very nice town. 28. Let us move to that town. 29. The people of that town have everything ready whatever house we enter. 30. We do not need anything to drink or eat.» 31. They sold all (their) belongings 32. and moved to that town. 33. When they had come to that town 34. the efendi next morning put on his clothes, 35. took his wife with him 36. but when he entered the houses where he had gone before 37. nobody invited him as before. 38. Nobody even offered him a cup of tea. 39. When having left that house, 40. he went to another house 41. also in this house they gave him nothing to eat. 42. Having gone round all the houses the whole day 43. he felt hungry 44. but could find nothing to eat. 45. When he at last in the evening came home 46. the efendi's wife quarrelled with him and said, 47. »You have deceived me 48. and brought me from my own country to this country. 49. Where is the kabab², the meat, the sugar and the sweets you boasted about?» she said. 50. When they had quarrelled with one another thoroughly 51. they returned to their own country next morning.

¹ qæne against the normal qænã.
² kebap the well-known Oriental dish.
X.


---

X.

1. There was an efendi. 2. That efendi had a wife. 3. His wife said, »Bring some oil!« 5. and gave him a cup. 6. The efendi left in order to buy the oil 7. and bought half a sar of oil in the cup. 8. That (cup) was filled to the brim with oil. 9. When he in this way turned the cup 10. all the oil ran off. 11. When it had run off 12. he said (to the shopkeeper), »Pour out (some more) on the bottom4 (of the cup).« 13. This oil he brought to his wife. 14. His wife asked, 15. »Did you bring thus little oil?« 16. The efendi said, 17. »Oh, fool! Don't you understand that there is some on this side too?« 18. and turned it once more. 19. It (the oil) ran out. 20. After he had finished the oil the efendi's wife thrashed him 21. and turned him out of doors.

---

1 æçiptu < ælîp çiqiptu.
2 æçidin < ælîp kirdin.
3 te'ne ișip qaptu is unclear to me. It is probably meant that the cup was too small for its purpose for which reason he turned it.
4 lit. on the back.
XI.

1. ef'endi bir künü si:geni olturuptu. 2. o: tər'ęptin qızı çiqıp kelip soraptu. 3. »ef'endi! o: neme?» dep soraptu. 4. ef'endi dep-tiki 5. »meninj kalte putum!» qızı soraptu 7. »ef'endi! »buninj kepsî nes:dê?» 8. ef'endi depton 9. »səninj anəniniç çetidə kepsî ba:du» depton'ın.

XI.

1. One day the efendi sat down to make water. 2. From that (the other) direction his daughter came out and she asked, 3. »Efendi, what is that?» 4. The efendi said, 5. »My short foot!» 6. His daughter asked, 7. »Efendi, where is the galosh belonging to it?» 8. The efendi said, 9. »Its galosh is between your mother's legs», he said.

XII.

1. One day the efendi went to a mosque for the namaz3. 2. He prayed to God. 3. »Give me one thousand tillas4! 4. If you give me one tillə less than a thousand I shall not take them», he said. 5. Next to this house (i.e. the mosque) there was the house of a Jew. 6. That Jew went up on the roof of the mosque 7. and having put one thousand tillas less one into a purse 8. he threw it in front of the efendi. 9. When the efendi opened it and looked into it 10. there were one thousand tillas less one. 11. The efendi said, 12. »A God who has given a thousand tillas less one will also give one tillə», 13. and put them into his pocket. 14. Next morning the Jew complained to the Government. 15. From the Government the order came, 16. »Bring the efendi here!» 17. That Jew came to the efendi’s house. 18. The Jew said, 19. »Efendi! The Government

1 daa:<dua.
2 qîp<qilip; contracted forms of this type are very common.
3 namaz P. نماز the Muhammadan liturgical prayer.
4 tilla a gold coin.
summons you!» 20. The efendi said, 21. «I haven't got a coat 22. and furthermore my foot aches. 23. I can't walk.» 24. The Jew said, 25. «I will bring you a nice coat and a horse.» 26. That Jew went home 27. and having brought a horse and a coat 29. he dressed the efendi in it, 30. had him mount the horse 31. and brought him to the Government. 31. The Government told the efendi, 32. «Efendi! Give this Jew his money!» 33. The efendi said, 34. «This liar says 'That coat and the horse are also mine'.» 35. The Jew said, 36. «Yes! It is true! This coat and this horse are mine!» 37. The efendi said, 38. «Look there! Didn't I tell you that this Jew is a liar?» 39. When he had said this also the Government agreed 40. and drove the Jew away.
XIII.

1. There was a bai who had three sons (children). 2. These three sons became ready (old enough) to marry. 3. This king sent a man (servant). 4. Ask whose daughter this son of mine is going to take!» he said. 5. The eldest son answered, 6. I am going to marry the daughter of my aunt.» 7. That man then asked the middle son 8. and he replied, 9. I too am going to marry the daughter of my aunt.» 9. Now I will ask the youngest son.» he said. 10. When he asked the youngest son he too replied, 11. I am going to marry the daughter of my aunt.» 12. This bai was surprised. 13. If this aunt of theirs has got one daughter, 14. how can these three people marry her?» he said and was surprised. 15. The bai had a brother. 16. He conferred with him (saying), 17. What shall I

1 i. e. the bai.

2 amma aunt, cf. my Uzbek Texts from Afghanistan, p. 172; the word is not in common use in Eastern Turkestan but must be ascribed to the narrator's Andidjani origin.
This man answered, 19. "Send these sons (of yours) to some town! 20. May be you should send some money with them," he said. 21-22. "If they should marry in that town and settle there (it would be allright) and even if not, much\(^2\) has been won." 23. Thus he advised him. 24. The bai gave much money to each of them 25. and sent them away from (his) town. 26. The three young men left. 27. There was a man coming along who was carrying a stone. 28. When they said, "Do you sell it?" 29. he said "I do." 30. When they said, "For how much?" 31. he said, "For one thousand gold coins." 32. When they said, "For what is it good?" 33. he said, "If you put it on a dead person and pour water on it he will return to life." 34. When they again were walking in another place 35. a man was going there carrying a carpet. 36. When they said, "Do you sell it?" 37. he said, "I do." 38. When they said, "For how much?" 39. he said "For one thousand gold coins." 40. When they said, "What is the skill of it?" 41. he said, "It can make forty days' journey in one hour." 42. Again when the three together were walking in a street 43. a man was going there carrying a mirror. 44. When they

\(^1\) ojlanip<ojlenip typical iranianized form of an Uzbek dialect, cf. my "The Uzbek Dialect of Qilicho," p. 5—7.

\(^2\) kop also indicates Andidjan-influence; in the pure Kashghar-dialect it would be ēoq.
Materials to the Knowledge of Eastern Turki 63

köterip barœdu. 44. »satemsen?» dese 45. »satemnen» dedi. 46. »nece pul?» dese 47. »miñ tilla» dedi. 48. »buniñ neme huneri ba?:» dese 49. »su qirq künlük džajni qajerni γα:λασαε 50. »sunu korsetedui» dedi. 51. andin ucöwlen mesleh'et qilip dedi ki 52. »ata anamiz-niñ amمامiçniñ qizini köreli> dep 53. ajnekke qaradi. 54. qarasaε bu amمامiçiñ qizi öluptu. 55. nehasjeti γαpa bolup 56. heleski zilçede ucöwlen olturdi. 57. zilçede olturup 58. zilçe učturup 59. hemesi öjige ketti. 60. körüp körse 61. tayte reva:n ba:. 62. körüp körse 63. tayte reva:nñiñ topeside ölug¹ jujup turaeduw. 64. hazer heleski miñ tille alyan taštæ su ækilip 65. qiziniñ başıγæ æequjdi. 66. qiz tirildi. 67. çongi æjti ki 68. »men alemen.» 69. otrandgi æjti ki 70. »men alemen.» 71. kiçiki æjti ki 72. »men alemen.» 73. şu çongiðæ ajnek. 74. ajnekte körgende qiziniñ ölgeni körüdi. 75. eger ajnekke körmeşε bilmes edi. 76. otrandžiside zilçe ba:. 77. eger

said, »Do you sell it?» 45. he said, »I do.» 46. When they said, »For how much?» 47. he said, »For one thousand gold coins.» 49. When they said, »What is the skill of it?» 49-50. »It will show to you any place you wish which is forty days (journey) away from here,» he said. 51. Then the three conferred together and said, 52. »Let us see the daughter of our aunt!» 53. and looked into the mirror. 54. When they looked the daughter of their aunt had died. 55. They were extremely distressed 56. and all three together sat down on the mentioned carpet. 57. When they had sat down on the carpet 58. they made it fly 59. and (thus) they all went home. 60. When they looked around 61. there was a table² for the dead. 62. When they looked 63. they were washing a dead body (lying) on the table. 64. At once they applied water to the stone which they had bought for one thousand gold coins 65. and poured it over the head of the girl. 66. The girl returned to life. 67. The eldest son said, 68. »I will marry her.» 69. The middle one said, 70. »I will marry her.» 71. The youngest son said, 72. »I will marry her.» 73. The eldest son had the mirror. 74. When he looked into the mirror he saw that the girl had died. 75. If he had not looked into the mirror they would not have known it. 76. With the middle one there was the carpet.

¹ ölug instead of ölik Andidjan influence.
² tayte reva:n a table upon which dead bodies are stretched and washed before interment. Or is it just 'bier'?
77. If he had not had the carpet 78. they would not have been able to cover a distance in one hour which would (otherwise) have taken forty days. 79. (In the meantime) they would have washed and buried the dead (girl). 80. With the youngest son was the stone. 81. If he had not had the stone 82. the dead girl would not have returned to life. 83. There was much row and broil. 84. Who can pronounce the judgment?
1. Once upon a time there was a king who had a **pir**. 2. The king liked that pir much. 3. If somebody said, »Your pir is bad!» 4. the king cut off the head of such a man. 5. They invited the king and the pir to a party. 6. The king ate the food 7. but his pir only ate one or two morsels of food and (then) stopped. 8. He was sitting looking at the household goods and furniture of the house. 9. After the king and the guests had left this pir came two hours later 10. with thirty-nine soldiers and tied the owner of the house or killed him 11. and took away his belongings. 12. (If somebody wanted to say,) »The king’s pir is such and such a thief» 13. he was not able to say to the king »Your pir is a thief». 14. The affection\(^3\) of this king for the pir reached such a degree 15. that he had made shoes\(^4\) of

---

1 v. preface, p. 4.

2 *pir* P. بیضٌ ‘an elder, a religious leader’.

3 *etqat* no doubt a corrupt form of A. اتفاق.

4 *kauš* < P. كفسٌ.
gold for his feet and presented them to him. 16. Further he had made forty bricks of gold. 17. Men carrying each one brick were walking along with them. 18. When this pir was walking they put them as footsteps for him. 19. Such unjust actions were manifold. 20. In a place near to his house a bāi had invited guests. 21. At seven o'clock the king and the pir entered the house of the host. 22. The king and the pir went to the party. 23. They regaled the king and the pir much and (then) let them leave. 25. Two hours later the pir together with his thirty-nine soldiers went to the house of this bāi, tied him, plundered all the property of the house and brought it to the king's palace. 29. The king's daughter knew that the pir had left with his thirty-nine soldiers. 31. After he had brought the property (to the palace) the girl said to the king, 32. «Father! Your pir is a thief!» I knew that the pir had left. 34. I was also aware that he had brought (some) property (here). 35. If you don't believe it, come to the palace! 37. Look at the property!» she said. 38. The king got

1 yazib < A حضب.
2 su = sunīy
3 ujrūzgar = ōj + P. روزگار cf. PVAVET De COURTEILLE, p. 331 quoting BABUR.
very angry 39. and condemned this daughter of his to death. 40. A vezir said, 41. »Under no law is there the death penalty for a woman. 42. If you are going to kill her, 43. bring her to a place where there is no food, no water and no tree and leave her alone (there). 44. There she will die herself,« he said. 45. Thus the vezir advised. 46. The king consented, 47. and having tied her with (the help of) some men, 48. he brought her to a wilderness and left her alone (there). 49. He had (once) built a beautiful palace for his daughter. 50. The king ordained, »Burn it down!« 51. They burned it down. 52. When the girl and her mother had wept in this wilderness, 53. she put a stone under her head 54. and slept. 55. She dreamt. 56. In her dream somebody said, 57. »Don’t grieve! Don’t weep! 58. Raise the stone which you have put under your head! 59. From underneath something will appear to you!« 60. When she awoke she told about her dream to her mother. 61. They raised this stone. 62. A well appeared. 63. Inside that well there appeared a ladder. 64. They went down this ladder. 65. Terrifying animals showed their anger. 66. Saying ‘Bismillah ar-rahman ar-rahim’ they descended without fear. 67. But these animals did

1 vehi:melik A. P. وأهمه ‘fear, awe’.
2 χίρς cf. Азербайджанско-русский словарь под ред. Г. Гуссейнова (Баку 1943) p. 334, hirs ‘anger, fury’. 
not give way to her (the) mother. 68. They gave way to her child. 69. When she had descended and looked round there were all kinds of arms and precious stones and pictures in this well. 71. She took away two pictures of peacocks. 72. She took away an amount of precious stones. 73. She brought some of these stones to the bazaar and sold them (there). 74. She bought herself man's attire and a horse, engaged some servants and (then) came back. 76. She gave orders to the servants (saying), 77. »Take whatever place\(^2\) (space) you need. 78. Find out the best\(^3\) and take it! 79. If there is water somewhere lead it there. The palace which there is in this place, you will need. 82. I do not need it. 83. However much money you need 84. I will pay you,\(^1\) she said 85. and put them to work. 86. She herself mounted her horse, 87. took the two pictures 88. and came to the king's palace. 89. She asked for permission to see the king. 90. The king gave the permission. 91. Saying »She may enter!« he gave the permission. 92. When she had entered with the king's permission 93. she put the two pictures

\(^1\) *alberip* < *alip barip*,

\(^2\) i. e. for the building of new houses. As will be seen from sentence 250 it is the question of the building of a palace, arranging for a garden etc. in the desert where she was left by her father.

\(^3\) *tayşi:n* < A. tahşi:n ‘approval’.
of the peacocks (in front of him) 94. and the king admired them much. 95. The king asked, 96. »Oh, son of a bai! From where have you come?« the king asked. 97. The son of a bai said, 98. »My town is very far away. 99. I am visiting (different) towns for my pleasure.« 100. When she had sat down for an hour with the king and had tea she left. 101. She went to the bazaar, 102. engaged some slaves and slave-women 103. and (then) went to her own place. 104. Again after three days she took the two pictures of the peacocks 105. and anew came to the king. 106. She put the pictures in front of the king, 107. sat down, had tea and bread and a talk and (then) went away. 108. She went to the bazaar, 109. engaged slaves and slave-women 110. and went to her own place. 111. This son of a bai and the king became very close (friends like) father and child. 112. If this son of a bai did not come 113. the king even looked for him. 114. Again after three or four days she took the two pictures of the peacocks 115. and put them before the king. 116. When she had eaten food with the king 117. and had sat down and had tea and talked 118. (she said,) »Oh, King of the world! I have a request to Your Majesty.« 119. »Well, tell it!« he said. 120. »For some time I have eaten salt¹ with Your Majesty. 121. I have the

¹ tüz for түз and put for put in following sentences proves that the narrator's sense for the vowel-harmony has been completely lost.

desire 122. that I also may invite you once. 123. But as I do not have a place which would be worthy of you 124. I beg you to be kind enough to allot a place to me.» 125. The king at once ordained, 126. »Wherever the prince should ask for a place 127. give it to him!« 128. Saying »Thanks and gratitude« she returned home. 129. They looked for a place. 130. It was not to her liking. 131. She liked the place where they had burnt down (the palace) of the daughter of the king. 132. The vezîrs did not agree saying, »The king will not give it (to you)«. 133. »If the king will give me this place I shall build (a palace). 134. If he will not give it I shall not build a palace«, she said and was annoyed. 135. The vezîrs told the king. 136. »He wants the place which you burnt down yourself!« they said, 137. The king ordered, »Agreed! Give it to him!« 138. The son of a bâi now built a palace in that place 139. even more (beautiful) than the original one. 140. He (she) brought all kinds of pictures of animals there. 141. He (she) brought some of the formerly mentioned pictures of the peacocks (there). 142. He (she) also brought all kinds of precious stones (there). 143. He (she) brought all kinds of arms (there). 144. He (she) decorated the house much and completed it (thus). 145. Whatever other things there were in the treasury

¹ özlerini < özlerini.

(the well), 146. he (she) brought there, 147. and decorated the house much. 148. In the meantime the slaves and slave-women had built much in the place where she (he) used to stay herself (i. e. in the desert) 149. and had constructed a big well-provisioned town. 150. Now she (he) invited the king and the pir, both of them, to a party at eight o'clock. 151. She (he) prepared all kinds of dishes. 152. When she (he) had gathered all the very big policemen2 of this town 153. and selected two hundred of them 154. and given each of them thirty or forty sars, 155. she (he) said, 156. «To-day the king is coming as a guest to my house. 157. At eight o'clock the guests will be coming. 158. After the guests have left at ten o'clock, forty thieves will be coming. 159. Catch and tie everyone of them, together with the property they have taken, 160. and fetter them! 161. I will give (you) both the property which the thieves have taken as well as money!» she said 162. and promised much. 163. «But catch (them) cautiously!» she said, and disciplined them much. 164. The soldiers came and lay down one in every place. 165. It was eight o'clock. 166. The king and the pir4 came 167. and entered the house. 168. When the king and the pir saw

1 tajla=inteza:n qil- 'to discipline'.
2 pulus < English 'police'.
3 şor is, according to my narrator, the same as huşjar<P. هشأر.
4 now and in the following sentences pirza:de 'son of a pir' instead of pir.

the houses 169. and all the (different) kinds of belongings 170. they were very amazed. 171. But the pir became very happy in his mind. 172. »This day I will become rich!« he said, 173. when they spread the dasturkhan. 1 174. The guests ate the dishes with pleasure. 175. The pir had no appetite. 176. He sat entertaining himself (by looking at) the house-belongings. 177. When the food had come to an end the guests returned home. 178. When it was ten o'clock the pir on naked feet, in short trousers, in short shirt and with a towel wound round his head 179. entered the house of this prince together with his thirty-nine soldiers. 180. This the two hundred policemen had seen. 181. This pir entered the room of the prince, 182. found him in his bed, 2 183. tied his hands and feet 184. and saying »We shall kill him« frightened the prince. 185. »If you have come for my life, 186. kill me! 187. If you have come for (my) belongings 188. take them! 189. I will even give you more property«, he said 190. and made more promises. 191. The thirty-nine soldiers finished off the property of the house. 192. The pir took the four pictures of the peacocks 193. and tied them to his back. 194. When he had tied them (to his back) 195. they left

1 cf. Materials, I, p. 43, n. 2.
2 čajpe<čarpaj.
The policemen caught them and tied them together with the property which each one had stolen, and put them into prison. At this moment the son of a bai shouted, "Woe is me! Oh, a thief!" A man came from the king's (palace). What is this noise?" a man came saying. As the hands and feet of the son of a bai were tied he loosed them and when he saw the property of the house he reported about all to the king. The king called the head of the police (and said to him,) "Do you inform yourself about what is happening in the town or not? If thieves come everywhere and steal you know nothing about it. If you can catch the thief who has stolen the property of this son of a bai, do! If you don't catch him you will have to pay the value of the (stolen) property and I will also shoot you!" Thus he ordained. Very well!" he said and left. Next morning the king called the head of the police (and said,) "Did you catch the thief or not?" When he said this, he answered "I caught the thief." When he said "I caught him" he (the king) called the son of a bai. When he saw the son of a bai his (the son's) face was all 

1 tola-<tölä- 'to pay'.
2 i. e. that it was not there.
over wounds and broken. 221. The king was very ashamed. 222. He ordered, 223. »Bring the thief here!« 224. The son of a bai said, 225. »We go there!« 226. We go to him!« he said and did not agree. 227. »Well, the king agrees!« he (the lying) said, and when he went there together with some soldiers and looked, 228. it was his own trusted pir. 229. He was very ashamed. 230. After having got ashamed 231. he in the same moment brandished his sword, which was at his side, 232. and was going to cut off his head. 233. When the king looked, 234. his pir had stolen four pictures of peacocks. 235. The rest of the property of the house had been stolen by the thirty-nine soldiers. 236. He cut off the heads of all of them 237. and presented many apologies to the son of a bai. 238. The son of a bai said, 239. »Oh, king of the world! Do you recognize me?« 240. When he said »me« 241. the king said, »No!« 242. He threw off his cap from his head. 243. When the king looked 244. it was his own daughter. 245. The king was very ashamed. 246. At this moment the king mounted his horse, 247. his daughter too, 248. and also all the soldiers. 249. She proposed to the king to go to the place where he had thrown (left) his daughter. 250. When the king and all

1 sua:ra P. < سوأره 'horseman, rider'.
2 that the thief should be brought to the palace.
3 i.e. in the desert.
the soldiers had gone there, they saw that there was a big and mighty town. Gardens, palaces, wells and water became visible. The king dismounted and presented apologies to his daughter and presented apologies to his wife and was very down-hearted. When they had given (everything) to these slaves and slave-women who had made the gardens they themselves returned to town. They reached their wishes and desires.
XV.

1. A king needed to learn the languages of all towns.  2. He sent his vezir to every town  3. saying, »Come back when you have learned (their) languages!»  4. When he (the vezir) had learned the language of every town he came to Kashmir.  5. He stayed for a time of two years.  6. He didn’t learn a word.  7. The king heard that he had come to Kashmir.  8. The vezir did not return.  9. He (the king) sent somebody there.  10. »Bring the vezir here!« he said.  11. The vezir returned with that man to the king.  12. He put down (told) the words he had learned in every town to the king.  13. The king asked,  14. »How is the language of Kashmir?»  15. He (the vezir) had put stones in a box which he had put into his pocket.  16. He took the box from his pocket and shook it.  17. »What does this mean?« the king asked.  19. The vezir replied,  20. »This is the language of Kashmir!» he replied.

1 mokoda:re is probably corrupt for A. مَقْدَر ‘space’.
Poetry.

1.
qa:sin deimu kozun deimu
qilqi?q qildi diva:ne
selip otyae meni taslap
ne dep ajtaj bu dadimni

2.
chapanimni je?nini
tapalmadim sal'almadim
sen o: jerde men bu jerde
tolyanip jat'almadim

Poetry.

1.
Is it your eyebrows, is it your eyes,
is it your temper that made me mad?
You put me into fire and threw me away.
How can I express my lamentation?

2.
I could not find my coat
neither put (my arm) into its sleeve.
As you were there and I here
turning and twisting I could not sleep.
3.
The sleeve of my coat is narrow.
How shall my arm get room?
How will my heart withstand
the beauty of a lady like you.

4.
When I was playing with (my) friend
my tender hand was broken.
Even if I wrapped up my hand in my friend’s
handkerchief
it will not heal.

5.
I wrote and sent a letter
to you my beloved friend
Take it into your hand and read it
that my state be known to you
6.

jetɛ doːzaɛ ɔːtrædæ
köjɛncɛ köjɛdum mɛn sɛnɛ
bilɛmsɛn kiːm bilmɛm sɛn kiːm
χuʃtar edim mɛn sɛnɛ

7.

neːge baræsɛn qaryɑ
erkɛʃtamdɛki jaːɡæ
közɔm tojsæ tojyandumu
bayrɪm qanmædɪ jaːrɡæ

8.

jar bilɛn iːsɛm aɾaq
qujsɛm piaːle tolmædɪ

6

While burning in the middle of the seven hells
I burnt for you.
Do you know who or don't you know who?
I was in love with you.

7.¹

O, crow! Where do you go?
To my friend in Irkeshtam.
Even if my eyes are sated
my heart has not slaked its thirst for (my) friend.

8.

When I drank brandy² with my friend
and when I poured it into the cup it did not get full.

¹ Almost the same in Materials, I, p. 143 (No. 8 from Yarkand); Irkeshtam is a frontier station between Eastern Turkestan and the Soviet Union.
² aɾaq or aɾaq is a collective name for strong alcoholic drinks, like brandy, gin etc.
The one who gave his (her) heart in haste did not have any honour left.

9.
I went in the night
in the water-channel.²
The young man had his hands tied up
with the hair of the young woman.⁴

10.
My nightingale flew from my hand.
Where is the guest to-day?
My heart is vexed to-day
that is has lost my nightingale.

¹ kič'a = kiča.
² æriq ‘a water-channel for irrigation purposes’.
³ ič'a = iči.
⁴ čörken ~ čo:ken ~ čo:kan ‘young woman’. The meaning is more correctly ‘a young woman who has not borne a child’ cf. Shaw, Sketch, P. 2 and Katanoff-Menges, p. 104 where it occurs as čökiün. It is according to Skrine, Chinese Central Asia, p. 289 in use also among the Tajiks in the southern parts of Eastern Turkestan with the meaning ‘bride’, i. e. a wife who has not yet borne a child. That the word here occurs as čörken seems to contradict its possible Persian origin (<P. جوان).
11.

öjöńniŋ a-qæsi şo-laq
putuŋ ayridiki ja:rim
seniŋ išqîndæ men ölsem
ičiŋ ayridiki ja:rim

12.
a-tuš degen obdan ju-t
düšenbe baza-rı ba:

11.

Behind your house is a salty place.¹
My friend, does your foot ache,² I wonder?
If I died in love for you,
My friend, would your heart then ache,² I wonder?

12.
The (place) called Artush³ is a good place.
It has got a market on Mondays.⁴

¹ şorlaq < şorlaq a place with white efflorescence on the ground from salt or nitrate.
² ayridiki < ayrii-duur-iki; iki is the verbal form expressing supposition, cf. Old Turkish ärki (A. v. GABAIN, Alttürkische Grammatik, p. 157).
A parallel to this verse is No. 1 from Tarkand in Materials, I, p. 140., where instead of iki we have mekin with the same meaning.
My informant from Guma (see the texts in Materials, III, to be published) told me that in his dialect iki was unknown. ayridiki would in his dialect be expressed as ayriip keter meki, a statement which I have never been able to check.
³ Artush is a village to the north of Kashghar where is situated the shrine of Sultan Satuq Bughra Khan, the first to embrace Islam in Eastern Turkestan; cf. W. BARTHOLD, Turkestan down to the Mongol invasion, p. 255; SHAW, A Sketch of the Turki Language I, p. 235 sq.; GRENAIRD, La légende de Satok Boghra Khân et l’histoire (Journal Asiatique, Sér. 9. T. 15. 1900.) and JARRING, Uzbek Texts from Afghan Turkestan, p. 142.
⁴ The markets are held on different days of the week in different places.
They take care\(^1\) of poor orphans.\(^2\)
The shrine of the Sultan\(^3\) is there.

13.

On the roads to Faizabad
the red roses blossom.
If I go there and grasp their branches
the nightingales (on them) sing to each other.

14.\(^4\)

The girl, who stood on the wall,
the mullah-girl\(^5\) with long hair,
she has in her hands inkstand and pen,
she is writing a letter, that mullah-girl.

\(^1\) qolda- to lead by the hand > to take care of.
\(^2\) -če is diminutive suffix.
\(^3\) i. e. of Sultan Satuq Bughra Khan.
\(^5\) molla indicates that she is able to read and write.
Materials to the Knowledge of Eastern Turki

15.

alma berdim qolanãae
köjep qaldim bojaðnêe
qaçanãîcân qarlajmen
servîn ketken jolanãae

16.

havadeki laçinnî
tor bilen tutaj deimeñ
koñomdeki ja:r bolsae
su bilen jutaj deimeñ

17.

igiz takqae çiçqunçân
tûlep qojyan guna:him ba:
χælqæ a:lem ara:sídân
köjep qalyan guna:him ba:

I gave an apple into your hand.
I burned (with love) for your body.
Till when must I be looking

16.

The falcon in the air
I would catch with a net, I say.
If there was a friend in my heart,
I would swallow her with water, I say.

17.

While going up to the high mountain
I had sins pushing on.
Among people of (this) world¹
I had the sin of being in love.²

¹ χælqæ a:lem izafat-construction
² repeated: söjep qojyan 'of having kissed'.
18.

dæja suji ta·tildi
ja: aldî meki baštîn
ar'amîzdae düşmen čiqtî
ajrîldî qalem qaştîn

19.

ja: bilen ojnav'attîp
sundî mënîn nazuq qolom
ja:ni¹ jaɣliqiţâe
taŋsam saq'ajmajdu qolom

18.

The river-water was led away
I wonder if my friend took it from (its) source.
There arose enmity between us.
The pen was separated from the eyebrow.²

19.³

When I was playing with (my) friend
my tender hand was broken.
If I wrapped up my hand in (my) friend’s
handkerchief
it will not heal.

¹ ja:ni Genitive, (=ja:nîy), either under influence from Uzbek (v. p. 2, 14, 15) or from the Central Asian literary language of ‘Chaghatay’, as one finds it in the many lithographed editions from Tashkent, Samarkand and India, which are widely spread in Eastern Turkestan, cf. my »The Contest of the Fruits» p. 5. It will be seen that numbers 20—22 are definitely influenced by this literary language.
³ same as No. 4.
20.

sekreban ba:γιηγα tüştüm
bir qızıl almar1 üçün
ol qızıl almanı uzdüm
sen qalende2 ja: üçün

21.

bayuban u3 berehim4 γünçæm açılmæj uzdiler
bemah'all5 kelgen öläm
χa:nema:nim6 buzdidæ

20

I fell jumping7 into your garden
for the sake of a red apple.
I broke off that red apple
for you, my beggar-friend.

21.

The cruel gardener
broke off my bud before it had opened.
Death that came without warning5
destroyed my house.6

1 almar=alma with false final -r, cf. Materials, I, p. 82, n. 1.
2 qalende<qalender P. قاندر.
3 bayuban u the u’s for euphony; bayuban=bayban.
4 berehim=A. P. بئ رحم ‘merciless, cruel’.
5 bemah'all=A. P. يمحل ‘illtimed’; here ‘without giving notice’.
6 χa:nema:n with P. ma:n ‘our’ + Turki -m ‘my’=my house, my family?
The literary origin is clearly visible from all the Persian words.
7 sekreban a participle corresponding with the modern sekrep, a literary
form of which further examples are found in my ‘The Contest of the Fruits’
p. 5. My informer himself described it as ko:ne turkiniç gepi ‘old Turki’.
Open the door, gardener!
I want to enter and look on the garden!
I want to see my (love-) intoxicated friend
with her body slender like grape-vine and with
love-drunk eyes.

If you are the flower of a meadow
and I the nightingale of a meadow.
If you believe in your beauty
I am the slave of God.

A big crane is coming
who wants to perch on the rose-bough.
The rose-bough is shivering
when letting the crane perch.

1 čir'aj usually 'countenance' but 'beauty' more likely here.
2 cf. Tashmaliq-poetry no. 15, p. 165.
3 læzen <lærzen >P. لرزان 'trembling, shivering'.

---

22.
bayuban išikni ačqin
men kirip bayını körej
buji tal közi xuma:r
mēsta:ne ja:rîmi körej

23.
 sen čimenniŋ gulî bolsæŋ
men čimenniŋ bulbuli
sen čir'ajîne¹ isenseŋ
men xuda:jîmiŋi quli

24.
bir katta turna keledu
gul šæxîæ qonyæli
gul šæxî læzen uradu
turneni qonduræli

---

1 čir'aj usually 'countenance' but 'beauty' more likely here.
2 cf. Tashmaliq-poetry no. 15, p. 165.
3 læzen <lærzen >P. لرزان 'trembling, shivering'.
25.
iş'ık aldınızdzin men ötsem
qilav'attəsiz gepni
men köjsem saña köjdùm
özəŋ ta-təsən derdini

26.
rebabçı ötop ketti
arqadəki jol bilen
könlənmə öttiv'aldı
çəkes-deki guyl bilen

27.
çıqməmsən tala tuzığə
ərinə məzar deməsnən
altaj boldı köjməkki
jürekni taza deməsnən

---

25.
When I pass in front of your house
you talk to me.
When I burned (with love) I burned for you.
You yourself should feel the grief.

26.
The mandoline-player went his way
on the road at the back.
He captured my heart
with the rose at his temple.

27.
Do you go out in the fields and the plains?
Do you call your husband »shrine»?
It is six months since you fell in love.
Do you (still) say your heart is in good condition?
28.
qalāyān ćqara neme
qanatīdīn ājrīlmasūn
qīz jetīm ādžīz neme
ānasīdīn ājrīlmasūn

29.
qīzīl gūl tar'am tar'am
dōqletim ata an'am
jar dēgen kōngūl ỹoṣī
tapīlmajdū ata an'am

30.
at mindīm qara taqqa
jumulandīm jantaqqa
jantaqūnīn ċičklerī
šūm taznūnī ḩadžeklerī

28.
The swallow, the black little one
should not part from its wings.
The poor fatherless little girl
should not part from her mother.

29.
Red roses in masses,¹
my wealth is my father and mother.
(When I have got) the heart’s-delight called a lover
father and mother are not (more) to be found.

30.
I rode up on a black mountain,
I rolled down on a (bush of) camel-thorn.
The flowers of the camel-thorn.
The fiddles of an unfortunate scald-head.²

¹ taram taram, the usual meaning is ‘a stream branching off into many’, found in place-names like Toquz Taram.
31.
jaeman jolvars joldæ jatip
širgæ jol bermes
anasidîn qarγiš alγan
ilğeri kelmès

32.
totæros totæros
jasajdiken papiros
papirosni alaj desem
sekleπ tüšti beš urus

33.
tamakonî salaj özäm
dʒiγlajdu qara közem

31.¹
The bad tiger lying on the road
does not make way for the lion.
The one who has been cursed by his mother
never comes forward (has no success).

32.
Totaros, Totaros²
made a cigarette.
When I said, «I will take the cigarette»
out jumped five Russians.

33.
I put the tobacco (into the pipe) myself.
My loved one is weeping.

¹ This verse is probably a laiγaj (cf. Materials I, p. 135 n. 1 and II, p. 173) although not recognized as such a one by my narrator.
² Nomen proprium, probably only made to rhyme with papiros. The verse is evidently of jesting signification.
If my loved one is deserting¹ me
I will lose my reason.²

34.

I was looking upon your figure
amongst the red roses.
It won’t do not to tell it
I fell in love with you.

35.

My flower is a bud, my flower is a bud.
Why do you burn (in love) so much?
While your flower is opening
my flower is still a bud.

¹ usually jaemanlap ket- ‘a wife’s deserting her husband’.
² nama:qul (A. P. معتقول) bol- lit. ‘to become unreasonable’.
36.
gulrum ketti gulrum ketti
qolamdin bulbulum ketti
alte kûnlük alemge
kim maqsutγae jetti

37.
alma bersem almajesen
bîs bersem je−mejesen
qaisy bajnej qizi sen
nezringe almajesen

38.
ja:rîm ba:mayan tojγae
men sormaj bar'almajmen
ja:rîm koŋli bek na:zuk
čaj qujuq al almajmen

36.
My flower left, my flower left.
My nightingale fled from my hand
to the world six days (flight) away.
Who achieved his purposes?

37.¹
If I give you an apple you don’t take it.
If I give you a quince you don’t eat it.
The daughter of which rich man are you
since you don’t take me into your consideration.

38.
I cannot go to a wedding
to which my friend did not go without asking me.
My friend’s heart is very tender.
If she has poured out tea I cannot drink it.

¹ Almost the same in RAQUETTE, Eastern Turki Grammar I, p. 51.
39.
kečesi tam jaqalap
ajdīndae jatqæniq qæni
biz jæman dep ajrilip
jayšini tapqanniq qæni

40.
bu taylær igiz taylær
ɣærɪp jolĩnũ bâylær
ɣærɪp ʔölɛ kim jĩɣlær
ɣærɪŋka ɣærɪp jĩɣlær

41.
dutaːni čalaj özũm
jỹlajdu qara közũm

39.
Having gone along the wall in the night
(I said to myself) where (is the place where) you
used to be in the moonlight?
We parted from each other as enemies.
Where can it be made good again?

40.¹
These mountains are high mountains
they close the road to the poor ones.
If a poor man dies who will be crying?
For poor men only poor people will cry.

41.²
I will play the dutar³ myself.
My sweetheart will cry.

¹ From the tale of Tahir (Tira) and Zohra, cf. RADLOFF, Proben (Texts),
VI, p. 185, RAQUETTE, Taji bilä Zohra, p. 40 and KUNOS, Adalékok a Jarkendi
törökség ismeretéhez, p. 67.
² cf. Tashmaliq-poetry no. 32, p. 172.
³ dutar: a two-stringed instrument.
As I am on travels in India
my words (my song) will not reach her.

42.
Don’t go out on the high roof
you may fly away with the wind.
Don’t kiss the one I have kissed
you may die from the fire.¹

43.
In the air the falcon is playing.
The gamblers are playing with coppers.²
If you have money in your pocket
a young woman will be playing with you.

¹ i. e. the intensity of his (her) kissing.
² da:čen a round copper coin with a square hole punctured in it.
44.
kelîjls ja:rîm ojnæjlı
dæja boji bojîæjlı
bölêklerçe ærz æjtîp
biz ñuda:γæ jîylæjlı

45.
almata degen ñehrîni
almasî tola meki
musa:pirçilik mana jetti
kelmesen bolur meki

46.
davançideki qoram
musa:pir balanîn dʒajî
jetmëmdù ñuda:jimge
jetim balanîn ahijî

44.
Come my friend, let us play.
Let us walk along the river-bank.
Having complained to others.
Let us complain to God.

45.
The town called Alma Ata\(^1\)
has it got many apples, I wonder?
Homelessness has reached (overcome) me.
If you do not come, I wonder if I can stand it?

46.
The rocks in the mountain-pass
are the bed of the homeless child.
Do not the sighs of the orphan
make their way to God?

\(^1\) the capital of the Soviet republic Kazakstan; ñehrîni genitive.
47.

išik aldi tal baran
navatim ba: jep qojaŋ!
kečqurundæ ba:γandæ
jayši γiza: qilip qojaŋ!

48.

igiz ögzège ciqip
hæzret sultange qarajmen
saña bergen könlömini
ürümçige pa:laajmen

49.

qašïñniŋ qarasıγæ
xal bolaj arasige
esla ræhmin kelmɛjdu
musulman balasige

47.

Over the door is a plaited vine-matting.
I have got sugar-candy. Eat it!
When I come at nightfall
prepare some nice food (for me)!

48.

When I go up on the high roof
I look towards Hazrat Sultan!¹
My heart, which I have given to you,
I will send away to Urumchi.

49.

I will become a mole
between the black of your eyebrows.
Your pity never comes (reveals itself)
towards a Muslim boy.²

¹ Hazrat Sultan, cf. no. 12, where the shrine of Satuq Bughra Khan is mentioned. Evidently the same shrine is hinted at here.
² I suppose this to hint at the Hindu girls with their caste-marks, 'mole', between their eyebrows.
50.

When I pass in front of your door
I hear the sound of your tambur.²
What has put fire into my heart
is the veil of your garment of cotton cloth.

51.

I am the wind of a river.
I am the evil of all good.
In my hand (I have) a pipe of kurbitsa.³
I am a hashish-smoker.

52.

(Oh,) If I had a pipe of gold
and if I could put on eyes⁴ of pearls.

---

¹ *mæ:va:it* < P. marva:ri:d ‘a pearl’.

² *tambur* a musical stringed instrument; for a picture of it v. MANNERHEIM, Across Asia II, (VILKUNA, Sart Specimens, plate XIII).

³ *qapaq čilim* for a picture, v. MANNERHEIM, Across Asia II, (VILKUNA, Sart Specimens, plate XV).

⁴ The meaning of an ‘eye’ of a pipe is somewhat obscure; probably some decoration is meant.
(Oh,) If I once could smoke your tobacco.
(Oh,) to get rid of the fire of the burning.

53.

When I say that I want to smoke a pipe
I couldn’t find the head.¹
When I say that I am going to tell (you) my worries
I couldn’t find an empty² place.

54.

The stick in your hand
to whom do you give it³ ...
If you don’t come, my forgetful⁴ friend,
do you think I would keep you?

¹ sejxane is the head of a water-pipe.
² i. e. where I could do it in peace; χα:λε<А. خالی; usually χα:λی.
³ I prefer not to translate aqlap as I am not at all sure of its meaning.
aqla- usually would mean ‘to get white, to rehabilitate, to prove the innocence of’.
⁴ leven P. لوند ‘free, independent’.
55.

I say, I will catch the falcon in the air with a horse-hair.
I say, if I had a friend in my heart I would swallow him (her) with water.

56.

I will count the flowers of the cap on your head.
When are you coming, my friend?
I will look along your road.

57.

If I play the dutar¹ you don’t look (at me).
If I sing, you don’t kiss me.
You don’t die for the one who has kissed you once.
You don’t look to a poor and sick one.

---

¹ v. p. 92 n. 3.
58.

duta:nî özöm etken
sûnûp ketse jamlæjmen
jardîn könlöm âyrisæ
bu da: ketsem kelmejmen

59.
iš'kiņniŋ aldîdin ötsem
qilævattesæn gepni
men köjsem saña köjdûm
qilævattesæn gepni

60.
sæmavarîm bolsæ edi
çajlæri qajnap tursæ edi

58.¹

I have made the dutar myself
if it becomes broken, I repair it.
If I long for my friend,
and I leave now² I don’t come back.

59.³

When I pass in front of your house
you talk to me.
When I burned (with love) I burned for you,
(but) you are talking.

60.⁴

(Oh,) If I had a samovar,
and its tea was boiling.

¹ cf. Tashmalıq-poetry no. 27, p. 170.
² *bu da:* < *bu day?* I translate 'now'.
³ cf. no. 25, p. 87.
⁴ The same in Raquette, A Contribution to the Existing Knowledge of the Eastern-Turkestan Dialect, p. 53 with musical notes; further Skrine, Chinese Central Asia, p. 209.
bir pia:e čaj ičkünče
ja:rim ojnap tursæ edi

61.
ja:rimniŋ atasi joq
belide pata:si¹ joq
išenmeŋle bu ja:ge
bu ja:nǐŋ væba:si joq

62.
qara qučqač qara neme
qanaːtidiŋ ajrilmasun
qız bala a:dziz neme
anasidin ajrilmasun

(Oh,) If while drinking a cupful
my friend was playing (with me).

61.
My friend has no father,
he has no girdle around his waist.
Don't believe in that friend (of mine).
This friend (of mine) is not keeping his promises.²

62.³
The sparrow, the little black one,
should not part from its wings!
The girl, the weak one,
should not part from her mother.

² væba:< A. وفا wafa: , also noted as vefa: and vopa from Kashgar-
people.
³ cf. no. 28, p. 88.
63.

asmandeki julduznī
künde sanaseŋ ottuz
men şundaγ betelejmən
künde jatəmən jalyuz

64.
pajiz keledu basip
ja:nıγæ pener asip
a: jengi čiqqan beş sumluq
jaš balayæ mona:sip

65.

bu jandæ mu ja:rım ba:
o: jandæ mu ja:rım ba:

63.

The stars in the sky,
if you count them in daytime they are thirty.
I am such a ...¹
In daytime I am lying alone.

64.

The train² is coming puffing along,
at its side a lantern³ is hanging.
That (young girl) who just came out
and who wants five roubles would be suitable to a young man.

65.

On this side too I have a friend.
On that side too I have a friend.

¹ betelej??
² pajiz < Russian поезд 'train'.
³ pener < Russian фонарь 'lantern'.
bu jandeki jarımdin
ölgüçi tema:im\(^1\) ba:

66.
alma attım atkenge
sim karavatte jatkenge
ja:rım χapa bolmasun
birni söjep ketkenge

67.
alma attım atkenge
sim karavatte jatkenge
ačıylærî kelmesûn
birni söjep ketkenge

For my friend on this side
I have the desire to die.

66.
I threw the apple to the one who had thrown it
to the one who was lying in the iron bedstead.\(^2\)
My friend should not be angry
with the one who kissed her (only) once and went
away.

67.
I threw the apple to the one who had thrown it,
to the one who was lying in the iron bedstead.
She should not get angry
with the one who kissed (her) only once and went
away.

\(^1\) *tema*: A. P. طمع.

\(^2\) *sim* 'wire, steel-wire'; *karavat* < Russian кровать 'bedstead'.
68.

The child of a horse is called a foal,
It eats the tops of grape-vine.
The harlots of this town
eat the fat of (one’s) heart.

69.

If there is a house, if there is sand,
does a kurbitsa or a poplar grow there?
If there is a friend and she is free (for love)
does not (one’s) heart grow big like a mountain?

70.

Yesterday at this time of the day
the fire was burning at her hearth.
If you want to kill me, kill me!
Kill me in the bosom of my friend!

1 usually gučay.
71.

hindustannıŋ jolini
simmom bilen qaturyan
jengi čiqqan qızlarını
beş rup'ie berip paturyan

72.

baŋinge čirip baysأم
șaptolunıŋı şæxi pës
qızbalılenıŋ æqlı biz
her doqmuštæ soqqan biz

73.

qarənı qara dejle
qunduznı qama dejle

71.

The roads of India
have been made hard with asphalt.¹
The girls who have just come out
I have slept with for five rupees.

72².

When I enter your garden and look around,
the branch of your peach is (hanging) low.
I am the brain of the girls
at every corner³ I have fucked.

73.

Black is called black,
beaver is called otter.

¹ simmon according to Abdul Aziz 'asphalt'; probably a corrupt form of the word 'cement'.
² cf. Tashmaliq-poetry no. 22, p. 168.
³ dogmuş~dogmiš is the outside corner; the inside corner is called buluy.
Materials to the Knowledge of Eastern Turki

jaš čiqqan qızlənî
tav'ardın æetebâr dejle

74.
qolanđəki aspi mu
bojnanjəki tespi mu
qojup bërəm bolmamdùu
qərəi xotun desmi mu

75.
havanî tuman bastî
ajni kögeli bolmas
könlümge gûman tüştî
ja:nî söjgəli bolmas

A young girl (who has just reached ripe age)
is said to be the most esteemed of all goods.

74.
Have you got a ... in your hand?
Have you got a ... around your neck?
Will it do if I give free
the ... of an old woman.¹

75.
The sky got covered by mist.
It is impossible to see the moon.
A thought came into my heart,
that it will not do to kiss (my) friend.

¹ aspi, tespi, desmi??
76.

havanîn̄ tumanlärî
džılqânîn̄ šema:lîlärî
su desem haraq berêdu
hindustan džellaplêrî

77.

çerây neme îšqæ köjmejdu
jaeyî jetsæ köjmêmdu
aşnaq neme îšqæ kelmejdu
qiçqîrmæsæn̄ kelêmdu

78.

du:ta:nî ċal'alamlær
perdesini bas'alamlær

76.¹

The clouds of the skies,
the winds of the ravines.
If I ask for water they give me arraq²
(these) harlots of India.

77.

Why does the lamp not burn?
If there is oil enough why does it not burn?
Why does your sweetheart not come?
If you don’t call for her, do you (then) think she
will come?

78.

Can you play the dutar?
Can you take her veil away?

¹ cf. Tashmaliq-poetry no. 29, p. 171.
² v. p. 79 n. 2.
When a young woman is in love
can you take her and spend some money with her?

79.¹

Do not your fingers, which have played the tambur,
and your arm get tired?
When I go far away,
can your heart stand it?

80.

A mountain-pass of ice is called ice.
While I am going over it, it is freezing.
My head that has become hard (hardened),
only God can better.

¹ cf. Tashmaliq-poetry no. 25, p. 169.
81.

tāeqī dopam bēš tala
mēnin jasnam jāš bala
šēret\(^1\) qišam oqmējdu
sōjēp akēdu aškā:ra

82.

qašliq etmēsen jā:rim
qašēndēki bolmamdu
ašna tutmēsen jā:rim
jānēndēki bolmamdu

83.

gul yunčēge mējlum ba:r
sōzūmni jerde qojmējdu

81.

My knitted \textit{dopa}\(^2\) is divided into five fields.\(^3\)

My girl-friend is a young girl.

When I make a sign she does not understand.

She is kissing publicly.

82.

If you don’t put black on your eyebrows, it won’t do to stay with you.

My friend, if you don’t keep a lover, it won’t do to stay with you (at your side).

83.\(^4\)

I have an inclination for the rose-bud.

She does not put my words on the ground.

\(^1\) šēret for \textit{A. iša:ret} ‘sign, signal’.

\(^2\) \textit{dopa} a small cap, usually embroidered; for pictures v. \textit{Mannerheim}, Across Asia, II, (Vilkuna, Sart Specimens, plates II—III).

\(^3\) \textit{tal’a} is a field in a \textit{dopa}.

\(^4\) cf. Tashmaliq-poetry no. 23, p. 168.
levenni nečeni sójsem
közöm her gi:z tojmæjdu

84.
dadam sormajdu ha:limnî
anam sormajdu ha:limnî
aramızdæ músülman joq
körüştumejdu ja:rînî

85.
pejzavatniŋ jollæri
qizil čekmæn follæri¹
aŋrimamduq talmamdu
harva hejdeqen qollæri

How ever many times I kiss her
my eyes never get sated.

84.
My father does not ask after my state,
my mother does not ask after my state.
Among us there are no Muslims,
they do not arrange a meeting with my friend.

85.
The road to Faizabad.²
Garments of red cotton cloth on it.
Do they not ache, do they not get tired
the hands that drive the cart.³

¹ tollæri < tonlæri.
² There are several places with this name in the neighbourhood of Kash-
ghar; cf. also no. 13, p. 82.
³ harva < arabu < A. P. عرآ به ‘a two-wheeled cart'.
The roads to Artush\(^1\) are stony.
(But) on the stony ground there will be corn.
Like the muddy water in the ditch youth is disappearing.

I entered the garden after my goose-foot.\(^2\)
I have no wish\(^3\) for your unripe fruit.
My Good divided me from my\(^4\) ... dearer to me than (my) soul.

I will turn into a falcon and play on the poplar in your garden.
I will turn into a fish and play in your liver and in your heart.

\(^{1}\) The village and shrine to the N. E. of Kashghar, cf. p. 81 n. 3.
\(^{3}\) tama: cf. p. 102 n. 1.
\(^{4}\) ʤora??
Materials to the Knowledge of Eastern Turki

89.
ja:rîmniŋ qojnîdâki
amma meki bi:e meki
qol'dâe altun úzûk
ërleri zêrger meki

90.
tavade da:çen ojnâjdû
di:jma:ni da:çen ojnâjdû
tâjucción pul bolsæ
jûniqda: çokan ojnâjdû

91.
şemavarîm bolsik'ên
câjleri qajnap tursik'ên
bir pia:le çaj ıçkûnçe
cokan ojnâp tursik'ên

89.¹
Is that what is in my friend’s bosom
apples or quinces?
On her hand is a golden ring.
I wonder if her husband is a jeweller?

90.²
On the silk-stuff coppers are playing.
The gamblers are playing with coppers.
If you have money in your pocket
a young girl will be playing at your side.

91.³
(Oh,) if I had a samovar
and its tea was boiling,
(Oh,) if while drinking a cupful
a young woman was playing (with me).

¹ The same in RAQUETTE, Eastern Turki Grammar, II, p. 66.
² cf. no. 43, p. 93.
³ cf. no. 60, p. 99.
92.

When going up to the high mountain
I had my sins pushing on.
When giving her sugar-candy
I committed the sin of kissing her.

93.

Don’t you come, oh my friend?
I have started looking out for you.
I have taken a pair of knives into my hand.
I am prepared to thrust them into (my) heart.

94.

We were on the point of leaving.
We took the road over the bridge.

1 clip < *elip < *ælîp < alîp.
2 cf. no. 17, p. 83.
4 This verse was probably composed during the rebellion 1931—1934. The Ma Dotai is probably the Tungan governor of Kashghar.
The soldiers of Ma Dotai we buried\(^1\) under the town-wall.

95.

In love for you I wrote a letter on olive-coloured silkstoff.
The black eyebrow\(^2\) did not go out from her house into the open.
If the black eyebrow did not go out from her house into the open on the top of my tongue
I went to Lava\(^3\).
When I got the intention to go to Lava I will weep to God.
If I weep to God

\(^1\) qax sal-; Abdul Aziz translated it by kömep goj- ‘to bury’.
\(^2\) qara qaš ‘black eyebrow’ is a pet name for the girl.
\(^3\) Lava a village in the district of Yangi Hissar. When I asked Roze Akhun about the meaning of tilemnįji učidae bardim lava:γε I got the reply that it was kena:je (A. 4 ‘metaphor’), i. e. there was a hidden meaning behind it, which he could not tell me. Therefore the passage remains obscure.
Is the one who has left his sweetheart bad?
The one who has left his soul is bad.
If the fire of love hits one's heart
it is worse than the fire of hell.

99.
In the grief for you my lady
there was no strength left in (my) body.
Having become yellow (pale) like a big fly¹
there was no strength (in me) to fly.
Ask for the state of the big fly
from the (your) companions in the road!
I will ask after the state of the poor lover
from a witty friend.

100.²
I will go now, I will go now.
I will disappear from you now.

¹ ro: čevin 'a big yellow fly'. Cf. Materials, I, p. 130, n. 3.
² I suppose this to be only the beginning of a verse, or a common phrase.
101.

White thistle, thistle white as snow!
Around it are flowers.
If one breaks the flowers and puts them into köp\(^1\) there are leaves\(^2\) in the köp.
I took the leaves in my right hand, in the left one (her) little finger.
When I saw (her) little finger (she said), it would be better (for you) to go and see my elder brother.
What kind of a man is your elder brother?
He is beautiful\(^3\) and he is a wise man.
His beauty originates therein that he has a powder-maker every week.
That his eyes are black (originates therein) that there is an ink-maker in his school.
My brother goes to the bazaar

---

\(^1\) köp 'pieces of dough boiled in water'.
\(^2\) varaq 'leaf'; or has it to be connected with Baskakov & Nasilov, p. 163 b varaqlaš and varaqlimaq 'бурылить' = 'to boil with bubbles'.
\(^3\) məyz ~ məyiz is usually 'kern, stone'.

Materials to the Knowledge of Eastern Turki

117
and buys me a towel.\footnote{rommal (P. رومال، lit. 'a towel for wiping the face'; the normal Turki form is roma:l, here false double-consonantism.)}

After the towel
he buys a golden ring for me.
Don't kiss my hand, brother!
Don't undo (the clothes around) my waist, brother!
A man from Andijan is passing by looking into
the arbour in front\footnote{iskiejińiz < isikińizin aiøeda; for aiøeda cf. Materials, I, p. 6:70.} of your door.
To the waist of the man from Andijan
are fastened silk\footnote{šaji; cf. Katanoff-Menges, p. 119 šahi < P. شاهي.} trousers.\footnote{šelpær < P. شلوار šalaur}

Motram Khan has five daughters.
If I marry two of them, there are still three of them left.
Don't hurry, girls!
There are people who pass by who will have words with you.
102.

From the sky-high mountains
I slid down to you.
Like the bud of a red rose
I bowed to you.
If I shall die in these fires (of love)
I shall blame you.
You were created there, I here.
Between us many enemies were created.
Let us be saved from these enemies.
Let us blossom like a rose smelling of musk.

103.

I know you well.
Your heart is not inclined to me.
When I sit weeping complainingly
you do not return my inclination!²

Does somebody call a rose a rose
if it has no thorns.
Does somebody call a friend a friend
if he (she) is not faithful.³

Look at the golden yellow roses!
They are bending towards the daylight.
Look at the unfaithful friend!
He is torn asunder though not dying.

104.

Kepila Khan,
Kepila, my darling!
When I was fifteen years old,

¹ gulnî, ja:nî genitive forms, cf. n. 1, p. 84.
² Cf. BASKAKOV & NASILOV, p. 58 murâdi hasil boldi 'он достиг цели'.
³ væpa:<A. وفا
and had my dopa\(^1\) on my head.
Choldeki choldek
poldeki poldek\(^2\)
Motram Khan\(^3\) has five daughters.
If I marry two of them there are still three of
them left.
Don't hurry, girls!
There are people who pass by who will have words
with you.

105.\(^4\)
I have gone to Ili\(^5\)
I have lain in Chang-kho\(^6\)
I opened the gates of Ili
with my fists.

---

\(^1\) *dopa* 'a small cap' cf. n. 2, p. 108.
\(^2\) *čoldeki čoldek poldeki poldek* according to my narrator without meaning,
but indicating the splashing of water.
\(^3\) for the last part of this verse cf. no. 101, p. 118, the end.
\(^4\) This is a very poor variant of the Ballad of Said Nochi Gangung, a
famous brigand and hero of Kashghar in the early years of the present
century. A full translation of this ballad is given by SKRINE, Chinese Central
Asia, p. 212—14.
\(^5\) *iliχo* = Ili i. e. Kuldja.
\(^6\) Chang-kho?
Gunnar Jarring

I have gone to Uch-Turfan,
(but) I remained outside.
Among six hooligans
I remained in affliction.
Said Akhun was your name.
Your letter remained in the Government files.\(^1\)
When your death-warrant had been issued
Your head remained in Kashghar.
The roads to Ili
are bad roads.
What are apples, apricots and peaches?
Do they sell peaches for money?

106.\(^2\)

Have you understood what Kashmiris are like?
The very dirty Kashmiris.

---

\(^1\) *dayze* cf. KATANOFF-MENGES, p. 104 b, where its Chinese origin is explained.

\(^2\) This is a rhymed lampoon about the Kashmiris, composed by a 35 years old Kashgharliq, called Abdul Qadir, barber by profession.
Though not having died the Kashmiris wrap themselves up in shrouds.²
When you see them walking in the markets and the bazaars you say: there must be many mullahs (among them). But when you know them, you say that the Kashmiris are very illiterate. If you greet them believing them to be people none of them will greet you in reply. They call us »men from the jungle»³
These Kashmiris do not give us (room in) the sun; If you are doing business with a Hindu, and a Kashmiri comes he says, »Everything is very cheap in the Serai,⁴ and (thus) the Kashmiri is ruining the business.

¹ sawde is the highstyled — and of course correct — pronunciation; in commonday speech it is sode.
² kapan<<A. كفن ‘a shroud, winding-sheat’; alluding to the habit of the Kashmiris (men) of wrapping themselves up in blankets or shawls.
³ dženga:li Kashmiri nickname for Turks from Eastern Turkestan.
⁴ alluding to the so-called Yarkand-Sarai in Srinagar, where the caravans from Turkestan always put up and where the Turk merchants display their stocks of Eastern Turkestan products.
With words on the tip of his tongue
the Kashmiri gives his soul.¹
If something else² happens
the Kashmiri runs away slowly.
Every foreigner must understand
that he has to be careful with Kashmiris.³
Don’t fall unaware into the trap.
The Kashmiris are great liars.
Having seen and known it I wrote it down,
that all people should know it.
If they by ignorance fall into the trap,
the Kashmiris will cheat them much.
In every street there are four mazars,⁴
and every one has got as many shaikhs.
Every day at dawn

¹ i. e. goes in for something.
² i. e. than was foreseen.
³ I am uncertain about the translation. I suppose that te'd beriğ has to
do with A. تد بير ‘deliberation, prudence’.
⁴ mazâr Moslem Shrine.
the Kashmiris pay a visit\(^1\) to it.
They saddle a piece of wood,
put fire into an earthen pot,\(^2\)
put it inside their clothes
and keep it for ever between\(^3\) their legs.
Thus they walk about, the Kashmiris.
It is alike with man and woman.
There is a thing which is called *kangra*\(^2\)
from which not a single one
will ever part.
If somebody is beating (another one) in the road
he is beating one who has (earlier) got a thrashing.
A Kashmiri does not pity a stranger
because he is worse than an unbeliever.
There are one hundred thousand who take an oath,

---

\(^1\) *zia:ret* A.P. ḏiyār 'paying a visit, especially to a sacred tomb or shrine'.
\(^2\) *safal* < P. سَفَال *sifa:l, sufa:l* an earthen pot placed inside the *kegret*,
which is made of plaited willow and carried under the blanket in which a
Kashmiri is dressed in order to keep himself warm.
\(^3\) *čat* is the space between the legs; for *čat* cf. Materials, I, p. 100, n. 1.
Kashmiris in a row.\(^1\)
If we say that is right not to take an oath
the Kashmiri does not understand it.

107.

Father Hodjam Niaz Ghazi\(^2\)
his guns are killing five.
When he is fighting with the Tungans\(^3\)
he is killing thousands of victims of war.\(^4\)

Does not the river of Kashghar flow along?
Does he not look in that direction?
Will not Hodja Hadji flee
before he has taken (the whole) of Turkestan.

\(^1\) \(\text{zere} < \text{P. ژر} \) ‘a row, a line’?

\(^2\) This piece of poetry and nos. 108 and 109 were made during the rebellion of 1931—1934. Hodja Niaz Ghazi was a Moslem leader from Hami, who played a great rôle during the rebellion; For general information about the rebellion v. ATCHEN, K. Wu, Turkistan Tumult, (1940) and U. F. TEMIR, Das Vordringen des Sowjetimperialismus in Ostturkestan (Osteuropa 12:3, 1936).

\(^3\) Chinese Muslims from the province of Kan-su.

\(^4\) \(\text{oldzа} \) ‘war-trophy, war-booty’ but also living war-booty, i. e. prisoners of war, victims of war.
Materials to the Knowledge of Eastern Turki

You are the king of kings!
You are the ‘sincerity’ among the ghazis.
may the godless ...
Take our souls as ransom!

108.

The bais who for taxes
made ...
For the sake of the bais, who sold
the nation for the sake of money
Come, O, Revolution!

The mullahs and judges!
For the sake of the judges who sold
their town for the sake of money
Come, O, Revolution!

---

1 ya:zi A. ‘one who fights in the cause of Islam’.
2 mesut? 
3 yetva:?
Gunnar Jarring

109.
bedžindin čiχtī
bu za:lim χit'aj
alγan ʃeh'ərleri
ürümči alt'aj
qašqarnı ezən
γa:in ömr baj
uiγanıŋ γazi!
qozyuluŋ millet!

110.
bz taz bzni jegen taz
iški taz iškini jegen taz
uç taz uučini jegen taz
töːt taz töːtni jegen taz

From Peking marched off those cruel Chinese.
The towns they have taken are Urumchi and (the towns of) Altai.
The traitor Omar bai smashed Kashghar into pieces.
Awake, Oh, Ghazi!
Oh, Nation, rise in rebellion!

One scald-head is a scald-head who has eaten one. Two scald-heads are scald-heads who have eaten two. Three scald-heads are scald-heads who have eaten their ends.
Four scald-heads are scald-heads who have eaten four.

1 ömr bai Omar bai
2 cf. the texts from Tashmaliq, p. 158; LE Coq, Sprichwörter und Lieder aus der Gegend von Turfan, p. 46 has a similar piece of poetry.
3 uuč~uç ‘end, nib’. The trick is to find a word which resembles uç ‘three’. beš ‘five’ and baš, umlauted baši and so on.
Five scald-heads are scald-heads who have eaten their heads.
Six scald-heads are scald-heads who have hurried on.
Seven scald-heads are scald-heads who were not able to reach their destination.
Eight scald-heads are scald-heads who were jumping.
Nine scald-heads are scald-heads who have sewn (made) donkey-saddles.
Ten scald-heads are scald-heads who have carved out the harvest.

The head of a scald-head is a combed\textsuperscript{1} head.
(\textit{His}) brain is bad and good for nothing.
Why has he got such a scarred head?
A \textit{monaq}-head that has remained in the sunshine.\textsuperscript{2}

There was a tale, there was a tale.
Between them there was a \textit{bölçek}.\textsuperscript{3}

\textsuperscript{1} \textit{tarag} I suppose to be derived from \textit{tara}- 'to comb'.
\textsuperscript{3} When e. g. a child is asking for a tale to be told they often will recite this piece of poetry instead of the tale.
\textsuperscript{4} I suppose this to be a word without meaning, rhyming with \textit{çıçek}. 
When I hit it, it overflowed.
It fled away scuttling.

113.
The beginning of the year, a spring-day.
A young woman who had dressed herself up like a flower.
Who caught her foot in some frozen horse-dung.
A young woman who farted like a horse.

114.
A Taranchi is a fool.
In his girdle he has flint and steel.
In whichever town he is
he (is ready to) sell his own town.

---

1 ömölé-<örmôle- 'to creep, to crawl'.
2 Probably a parody on a spring-song of the type given by PANTUSOV in his Таранчинский пчени, стр. 69.
3 usu-<usur-; in Materials, I, p. 140:39 osur-.
4 tar'anči a Turk settler of the Ili-valley, cf. e. g. NORINS, Gateway to Asia: Sinkiang.
5 čaqmaq or čaqmaq is a small pouch, containing tinder, and with the steel attached to the bottom.
115.

čećüre čećüre qajnajdu
anam maŋa bermejdu
bermesmu bermesün
koŋlom aŋa qalmajdu

115.

The čećüre\(^1\) is boiling.
My mother does not give me of it.
Is she not giving? She should not.
My heart will not remain with her.

\(^1\) čećüre a Turkestan dish, of which a recipe will be given in Materials, III, (the texts from Guma); cf. also Katanoff-Menges, p. 104.
Proverbs.

1. her kalade minj xia:l
   her kalade bir xia:l

2. ze·dekta xæbæ joq
   pollaw demjep¹ qaptu.

3. šapaqtæ terilip² uruγdæ zoŋ³ olturγan.

4. baj bajγæ su sajγæ.

Proverbs.

1. In every head are a thousand thoughts.
   In every head is one thought.

2. There is no talk of carrots
   and the pilau is ready.⁴

3. The one who slides on melon-peelings will squat down on
   (its) seeds.⁵

4. A bai is for a bai and water for the river-bed.⁶

¹ demjep<demlep; demle- ‘to steam, to boil in steam’.
² terilip<teril- ‘to slide, to glide’; Le Coq, Sprichwörter, p. 32 has
tela- with the same meaning; cf. further Shaw, Sketch, II, tai- ‘to slip’.
³ zoŋ oltur- ‘to squat, to squat down’.
⁴ i. e. as carrots form a very important ingredient in pilau, a pilau without
carrots cannot be considered very savoury. The meaning would be ‘Be
careful to take everybody into consideration before you do anything’.
⁵ the meaning would be ‘Out of the frying-pan into the fire’.
⁶ ‘like will to like’; the same in Skrine, Chinese Central Asia, p. 215,
translated ‘The rich stand by the rich as the stream seeks the desert’.
5. If I enter a bai's house there is everything except hen's milk.¹

6. Those who find will bring a flower.
   Those who find nothing an onion only.
   Those who find will bring a sheep.
   Those who find nothing a chick and a cock.²

7. A man who has never mounted a donkey will ride it to death.³

8. Don’t give a woman to a man who has never seen a woman.⁴


10. If the camel likes to, it stretches its neck towards a thorn.

¹ cf. Skrine, op. cit., p. 216, no. 23.
² i. e. something is better than nothing.
³ cf. the proverb from Khotan in Materials, I, p. 120, no. 2; further Skrine, op. cit., p. 215, no. 1.
⁴ cf. the proverb from Khotan in Materials, I, p. 120, no. 2.
Riddles.

1. işttn pes attın igiz.
   neme šu?  igiz.

2. attın igiz qojdın pes.
   o: neme?  iger

3. tamγæ qara ayamči atγlγ turædüu.
   o: neme?  dež.

4. maŋædü maŋædü qijdin ašmajdu.
   o: neme?  saşt.

Riddles.¹

1. Lower than a dog, higher than a horse.
   What is this?  A saddle.

2. Higher than a horse, lower than a sheep.
   What is that?  A saddle.

3. There is a black rope thrown against a wall.
   What is that?  A fissure.

4. It goes and goes and never leaves its track.
   What is that?  The clock.

¹ For Turkish riddles v. KOWALSKI in Encyclopaedia of Islam, Supplement, art. bilmedje.
5. qulaqī qujruqīnin qæštæ
   účeqi qo;saqin qæštæ
   o: nemè? du:ta:

6. özi bir γærič qujruqī miŋ γærič.
   šu nemè? qælem.

7. išk bæšiyæ kayaz čaplayliq.
   o: nime? qulup.

8. iči tola mîčë.
   o: nime? ana:r.

9. teptim terskæ mindim.
   o: nime? at.

---

5. Its ears at the side of its tail.
   Its guts outside its stomach.
   What is that? A dutar.¹

6. Itself one gharich,² its tail³ a thousand gharich.
   What is this? A pen.

7. A paper that is stuck to the top of a door.
   What is that? A lock.

8. Its inside has many small nails.
   What is that? The pomegranate.

9. I kicked (once) and mounted a poplar.
   What is that? A horse.

¹ cf. p. 92, n. 3.
² γærič is the shortest Eastern Turkestan long measure, cf. RAQUETTE, Eastern Turki Grammar, I, p. 36.
³ i. e. the writing.
10. qar'anγu öjde aqvaš qæri.
   o: nime? tögûmen.

11. kečesi qajlæsæm sanduxæ liq oq
    kündüzı qajlæsæm he·ç nime joq
   o: nime? julduz.

12. kömsê köm'êlmes.
    neme šu·? sa:jê.

13. axtamdae qara ayamčï.
    o: neme? čûmûle.

10. In a dark house there is an old woman with a white head.
    What is that? A mill.

11. When I look in the night it is brimful with bullets in the box.
    When I look in daytime there is nothing at all.
    What is that? The stars.

12. If one (tries to) bury it, one is not able to.
    What is this? The shadow.

13. A black rope on a white wall.
    What is that? Ants.
Tongue-twisters.

1. akam bilen toχmaq lašmaqčïdidim
toχmaq lašmasam mu toχmaq lašmaqčïdim

2. tö·t uijæ tö·t toqam tö·t töšt'atqu tö·t qušqun.

3. aq kala qaa kala.

Tongue-twisters¹.

1. — — — — — — — — — —²

2. To four oxen four pack-saddles four belly-bands four cruppers.

3. White cattle black cattle.

¹ For tongue-twisters in other Turk-dialects cf. A. N. Samoilovich, Кримско-татарская скороговорки (Сборник музея антропологии и этнографии. Т. 5:1 (1918) стр. 197—200).
² I am unable to translate. lašmaq?
TASHMALIQ
I.

Adil Khan.

1. Once upon a time there was a king. 2. He was living in a town called Misran. 3. That king every day gave one thousand tillas in alms. 4. But since three days nobody came to the place of this king (in order to ask for alms). 5. That king stood up and said, 6. »I (always) gave one thousand tillas in alms every day. 7. Now three days have passed. 8. Nobody has come to this palace of mine.» 9. That king had a daughter. 10. He had two sons. 11. That king said, 12. »Now three days have passed. 13. Nobody came. 14. Whosoever may come and ask me for something I will give (it) to him.» 16-17. Then a beggar who had heard this came there. 18. He came to the king. 19. The king said, 20. »Oh,
beggar! Why do you not come here? 21. During three days time I would have given three thousand tillas. 22. Now I have three thousand tillas in deposit. 23. Now I will give you whatever you ask for." 24. That beggar said, 25. »I don't need any wealth. 26. If you give me your capital for three days 27. that is what I ask for." 28. Thus he spoke. 29. The name of that king was Adil Padishah. 30. That king said, 31. »It is all right! 32. As king Adil I do not turn from my given word." 33. He now gave his kingdom for three days to this beggar. 34. Having given his kingdom for three days to the beggar 35. he took his family 36. and went away to a garden. 37. That beggar-king summoned all the people. 38. Having summoned them he said to all those subjects of his, 39. »Look here, subjects! I won't take money (tax) for your land. 40. I won't take any money for your land. 41. You will see that I have very much wealth!" 42. Then that beggar-king said, 43. »And I am the new king. 43a. Do you want me or the old king?" he said. 44. Then all these people said, 45. »We want you to be the new king! 46. That old king of ours

1 körüsle < körürszizler.
2 I. e. the just king.
Materials to the Knowledge of Eastern Turki

47. Saying thus all the subjects turned enemies of the old king. 48. They sent one man as a messenger, 49. they sent him as messenger to this old king. 50. That messenger said, 51. »Oh, king! If there will be war to-day, 52. leave the town and flee! 53. Thirty thousand laks² of soldiers are ready to fight with you!» 54. The king fled from that place. 55. Having loaded (his) gold 56. he took his wife 57. and his three children 58. and having gone from that place 59. he went to a desert ten days journey away. 60. Having arrived in the desert he stayed there. 61. A robber came along. 62. That thief took away all the loads of gold of ten horses. 63-64. The king sat down at that place weeping. 65. It became late in the evening. 66. It became late (evening). 67. He sat down making fire. 68. Having made fire he sat down (next to it). 69. Another robber came. 70. That robber said, 71. »Oh, king! Are you the king called Adil Padishah?» 72. Adil Padishah said, 73. »Yes³, I am!» 74. When he had said »I am», that robber said, 75. »I have come to ask you

1 šuverdin < šu jerdin
2 laks = 100,000; thus 30,000,000!
3 he is very much in use for 'yes' in the Tašmaliq- and Kashghar-dialects.
for something.) 76. The king said, 77. »I will give you whatever you ask for.» 78. Then the robber said, 79. »There is a king here. 80. His wife is pregnant. 2 81. It is now three days. 82. She has not been able to bear. 83. Would you be so kind to let your wife go and see her. 3 84. Let her come and help the wife of that king to bear!» 85. »Well, I agree!» he said. 86. He let her go. 87. He let her go with that robber. 88. The robber let her mount a horse and brought her away. 89. That king had three children. 90. The thief took away the mother of three children. 91. Now the three children were weeping. 92. »Oh, (my) God! I will leave. 93. I was separated from my capital. 4 94. I was separated from my mother (wife) whom I loved more than my (own) soul.» 95. He rose from here and went away leading his three children by the hand. 96. As he was walking along, there was a river in that desert. 97. Saying »I will cross the river» 98. he entered it. 99. Saying »I will cross the river» 100. he was carried away (by the water). 101. When he was carried away 102. the king brought his two children back. 103. One

---

1 I translate by the present tense.
2 amilda:r A. P. حامله دار.
3 lit. to add your wife.
4 paita'te šeher 'capital'; e probably to be considered as a false izafat.
child of his floated away. 104. In the river was a water-dragon\(^1\) 105. The dragon ate that child who had been carried away by the water. 106. A man set out a net to that dragon 107. and caught it. 108. Thereafter that king (again) wept (saying) 109. »If I was separated from my capital 110. and from my wife 111. and from one of my children 112. and from my wealth 113. Well! now there is nothing to be done! 114. Now I will leave in my distress.« 115. He left. 116. While walking until he reached a town, 117. he (in the meantime) ate the roots of herbs when he was hungry. 118. When he was thirsty he drank rain-water. 119. In the meantime ten years passed. 120. When ten years had passed, he came to a town. 121. He went to the town and stayed there. 122. The king of that town had died. 123. They had a bird of luck. 124. The people (of that town) sent up that bird of luck into the air. 125. After it had left, the people deliberated. 126. Having deliberated (they said), 127. »If this bird should perch on the head of whatever man it may be 128. we will make him king.« 129. That bird did not perch on the head of anybody. 130. Then this Adil Padishah came to the town. 131. After he had come there, that bird perched on the head of Adil Padishah.

\(^1\) lehen < nehe\(\text{n}\) P. نهنک 'crocodile, sea-monster' etc.

132. Adil Padishah carried the bird 133, and entered the town. 134. After he had entered the town and all the people had assembled 135, they said, »Long live the king!» 136. After I have told this — was it not so that a thief had taken away the wife of that king? 137. When he had taken that woman 138, he went to a house. 139. That thief said, 140. »I will marry you.» 141. When they had come to that place 142, the woman said, 143. »I don't marry you! 144. You are a thief and nothing more; 145. but I am the wife of a king 146, and I have until now never looked to unlawful things. 147. Why should I agree to do it with you?» 148. When she had said this, the thief said, »I will kill you!» 149. The woman said, 150. »If you want to kill me, kill me!2 151. I do not marry you!» 152. When she had said this he took his sword into his hand 153, and was ready to kill the woman. 154. When he had got ready to do it, the woman said, 155. »Have patience a moment! 156. I will read two prayers,« she said. 157. »Then you may kill me!» 158. Then that woman read (her) prayers. 159. Having read (her) prayers 160, she lamented to God. 161. »Oh, God! As I now have been separ-

1 səvərə <sabr. 2 oltərxən imperative.
rated from my own town, \(^1\) from my three children \(^2\), and from my husband the king, \(^3\), you God, who have made me so covered with shame, take the soul, which you (in any case eventually will) have to take as (your) deposit!\(^4\) she said. Thus she lamented.\(^5\)

The thief got inclined for sleep. In his dream he got the following commandment from God.\(^6\) In his dream it was revealed by God — may His name be exalted — that, \(^7\) If you offend this woman and commit adultery with her you will never be able to save yourself from Hell\(^8\) he said. \(^9\) She is entrusted to somebody\(^10\) he said. Now this man woke up. Having risen from his bed (he said), \(^11\) However far away this town might be, I will bring this deposit and entrust her to this king.\(^12\) He went away from here to look for the king. \(^13\) I will give back what has been entrusted me, \(^14\) he said, and went to this king. \(^15\) The king said, \(^16\) Oh, vezir! I need a servant!\(^17\) That vezir went to the bazaar. \(^18\) Having come to the bazaar (he said), \(^19\) I will engage a servant. \(^20\) If there is a boy to be sold I will buy him\(^21\) he said. \(^22\) When he had said this the fisherman brought the king's child who had come out

---

1. \(\text{va}ji\) A. \(\text{v}o\) revelation (in a vision).
2. and therefore should be safe.

from the belly of that fish (dragon). 187. He sold to the king his own child. 188. That king did not recognize his own child. 189. That child did not recognize its father. 190. The vezir brought it to its father. 191. That child did not eat bread nor drink water. 192. Then the king said, 193. »If this child does not drink water nor eat bread, 194. what shall we do with it? 195. Let us buy one more servant like him,» he said. 196. The vezir again went to the bazaar in order to buy a boy. 197. During the time when Adil Padishah had been wandering in the desert a thief had taken away another of his children. 198. By chance the thief had brought that child to this town in order to sell it. 199. When he (the vezir) had come to the bazaar 200. he bought the child that the thief had brought there. 201. He bought the child for one thousand tillas. 202. He brought it to the king. 203. Then the two children of the king did not recognize each other. 204. That child (also) on no condition would eat anything. 205. Without eating these two children wept night and day 206. saying »Oh, my mother! Oh, my father!» 207. They didn't speak to anybody. 208. Then the thief brought the mother of these children. 209. The king got news of their coming. 210. The king didn't know that it was she. 211. That king said, 212. »If you summon that merchant (the thief) to me, 213. he can stay with me to-day.»
214. That thief said, 215. «I don’t stay with the king. 216. I have something held in trust in my hands» he said. 217. After he had said this, the king said, 218. «I will put two men to take care of the thing you hold in trust.» 219. «All right!» he said. 220. That thief entered the king’s house. 221. When he was staying in the house of the king, 222. the king brought those two children (servants) there. 223. After he had brought them there, these children did not recognize the woman. 224. Then these children received the news of the trusteeship. 225. They could not sleep in the night. 226. It dawned. 227. When it had dawned, these children who hadn’t talked spoke. 228. One (of them) said, «Look here! comrade! 229. Ten years have passed since I was with this king. 230. I did not (want to) speak before I was happy (again). 231. Let us now while it is dawning be happy 232. and speak.» 233. The younger child said, 234. «After I had been separated from my town 235. and become a stranger 236. I was separated (also) from my father Adil Padishah. 237. I was separated from my mother whom I loved more than my (own) soul. 238. I was separated from my (own) capital. 239. I was separated from an elder brother whom I loved more than my (own) soul» he said. 240. Their mother heard their talk. 241. She thought, 242. «I am hearing the voices of my
children.) 243. Saying thus she embraced these two children and wept (for joy). 244. When she had wept, the mother and her children went out 245. and when their mother had embraced the children (again) 246. she fell to the ground. 247. She fainted. 248. The king sent out a servant. 249. »Go and look after that entrusted woman!« 250. When he went out (and looked), a mother and her two children were lying embracing each other. 251. That servant informed the king. 252. He said, »Oh, king! This (entrusted) woman has been abused.« 253. The king got very angry (and said), 254. »Kill them!« 255. The woman came to her senses. 256. When she had come to her senses 257. that woman went to the king, 258. and having embraced him she wept. 259. Having wept she said to the king, 260. »Oh, king! Why did you (want to) kill my two children?« 261. When she had said this the king said, 262. »If you have been abused 263. is that not sin enough for me?« 264. That woman said, 265. »If I have been separated from Adil Khan 266. and from my capital 267. you may now kill me!« she said. 268. When she had said thus, the king himself wept. 269. »Are those two children not mine? 270. Are you too not mine?« he said.
II.

The story of a scald-head.

1. Once upon a time there was a bai who had three servants who were scald-heads. 2. Those scald-heads had neither mother nor father. 3. That bai said, 4. «If you are to serve me, 5. you have to serve me very well! 6. I will then give you great wealth (a fine reward).» 7. Then those three scald-heads agreed (upon a certain thing). 8. Those three scald-heads made up their minds to kill the bai. 9. One day they went away 10. and dug into the ground behind a wall. 11. Having dug (a hole) into the ground 12. and having again conferred, 13. they made up their minds to kill the bai in the night. 14. Pretending that a thief had entered the bai’s house in the night, 15. one of the scald-heads entered it. 16. When (this)
one scald-head had stolen the riches, which were to be found in the house, 17. he fled into the fields. 18. When that scald-head had fled away 19. he went to the pit\(^2\) which they had dug before. 20. He went there and waited there. 21. The bai went (there) 22. and caught that scald-head. 23. Because the before-mentioned three thieves had made up their minds thus, 24. »You go away to that pit and wait there! 25. The bai will catch you there. 26. In the moment when he is catching you we shall throw you both into the pit, 27. and then we will take you up from it.\) 28. The scald-head went to the pit and waited there. 29. The bai went there 30. and caught the scald-head. 31. The bai threw the thief into the pit. 32. That thief got hold of the bai. 33. The bai too fell into the pit which the thief had dug. 34. Now also the two scald-heads came after (the two others). 35. When the two scald-heads had arrived 36. (they said) »We shall separate him (from the bai) and take him up!« 37. and so one scald-head went down into the pit. 38. He went down there and separated them. 39. Having separated them 40. that scald-head asked the thief, 41. »Where is the wealth? 42. Where is the wealth?« he said. 43. Thus that scald-head now asked the (other) scald-head. 44. That scald-head said, 45. »This is the wealth!« 46. and pointed to the bai. 47. When he pointed to

1. *adʒet*-<*adʒret*· 'to separate'.
2. *oːra* 'pit', especially for storing grain.
the bai they killed him. 48. Then they also killed the scald-head. 49. The two scald-heads remained alone. 50. The two scald-heads went from there to the bai’s house, 51. and in order to take (his) wealth 52. they went to the bai’s house. 53. Having gone to the bai’s house 54. they searched the interior of it within its four walls. 55. When they searched it, saying »There must be some more riches!« 56. one of them found a dap. 57. Another one found a bow. 58. That scald-head took the bow 59. and went from there to a wilderness. 60. When he had come into the wilderness 61. he met a magpie. 62. He shot that magpie with the bow. 63. He took the magpie into his hands 64. and tended it for some days. 65. The magpie recovered. 66. Then the magpie got very tame. 3 67. After it had got tame he went to the house of a king. 68. He entered it. 69. Then the king had gone out somewhere for amusement. 4 70. The king came back from his pleasure-trip. 4 71. That scald-head sat watching him from the skylight on the roof. 72. That king came 73. and said to his wife, 75. »I will have to take care 74. that our fortune will not be destroyed!« 76. Thus he said. 77. He opened the door to

\[1\] **újsige** forms of this type are quite frequent, cf. n. 1, p. 31.

\[2\] **dap** ‘tambourine’.

\[3\] **ulgen**- ‘get tame’; **ürgen**- in Guma with the same meaning ~ **örgen**- ‘to learn’.

\[4\] **sejle > A. سر ‘amusing oneself’. Ismail Akhun translated it by **tamas’a**.

\[5\] **mara**- ‘to watch (secretly)’.
the treasury. 78. He opened it and took out the tangas. 79. Having brought out the tangas 80. he put them into a box in another place. 81. He took out the gold. 82. He took out the *yambus.* 83. He put them in another place. 84. The scald-head was watching the place where he put all his riches from the roof. 85. The king prepared food. 86. Then the scald-head took the magpie in his hands 87. and entered the house. 88. The king said, 89. »Oh, scald-head! From where have you come?« 90. He said, »I have come from my house.« 91. »Why did you come?« he said. 92. »I have come in order to sell this magpie!« 93. »What is it good for?« 94. That scald-head said, 95. »This magpie knows how to find fortune«, he said. 96. That king said, 97. »Let it find fortune! 98. I will see (how it does it)!« he said. 99. That scald-head said, 100-102. »However much fortune should there be, and should this creature find it, will you (then) give it to me?« he said. 103. The king said, 104. »I will!« 105. That scald-head struck the magpie once. 106. When he hit it 107. the magpie crowed »qqqr qqqr« 108. The king said, 109. »What does it

---

1 *ujóm* N. B. the vowel-harmony!
3 *jambu* a lump of silver in the shape of a shoe and stamped with the official Chinese stamp, cf. further n. 2, p. 24.

say?" 110. He did not understand this language. 111. That scald-head said, 112. "In a certain house there is gold. 113. Bring that gold here!" he said. 114. They brought it there. 115. The scald-head took the gold into his hands. 116. The king said, 117. "Let it find again!" 118. The scald-head said, 119. "Will you again give me what it finds?" 120. The king said, 121. "I will give also that to you!" 122. The scald-head again hit the magpie once. 123. After he had hit it, the magpie crowed again. 124. The king said to the scald-head. 125. "What does it say?" 126. The scald-head said, 127. "In another house there are tangas." 128. "Bring the tangas here!" he said. 129. They brought them there. 130. The scald-head took them too. 131. Then the king said, 132. "Let it find again in the same way!" 133. When he said "Let it find!" 134. he let it find again. 135. The magpie crowed again. 136. When the king then asked, "What does it say?" 137. (he said), "In a certain house there are yambus. 138. Bring them here!" 139. They brought them (there). 140. The scald-head finished off all the (king's) fortune. 141. Then the king said, 142. "Sell the magpie to me!" he said. 143. That scald-head said, 144. "You are not able to pay its price." 145. The king said. 146. "I will buy it for however much fortune you demand", he said. 147. That scald-head said, 148. "I will give it to you if you load forty
Having loaded forty mules with wealth, 150. he made them ready and gave them to him. 151. That scald-head took the riches and went home. 152. When that king had taken the magpie into his hands and sat down, 153. there came a message from (another) king. 154. That king mounted his horse and went there to a wedding. 155. When he came to that wedding the people there made a fool of him. 156. They disgraced the king very much. 157. When he saw the magpie another king asked, 158. »What is that?« 159. That king said. 160. »That is the mullah who can find things!« 161. The king imitated that scald-head and hit the magpie once. 162. That scald-head had said earlier, 163. »If, when you strike the magpie, it doesn’t crow in the moment you strike it, it will crow if you beat it against the ground.« 164. Having struck it against the ground once the magpie died. 165. Then the scald-head came to the house of that king who had arranged the wedding. 166. When the scald-head arrived there, the king said, »Oh, scald-head! Why have you come here?« 167. That scald-head said, »I have come to be child to somebody who has not got a child!«

he said. 181. When he had said this, that king said, 182. »I have got a child. 183. (But) I need a servant. 184. I will keep you as such a one.« 185. He kept that scald-head. There was a threshing-place\(^1\) there. 186. He sent that scald-head to the threshing-place. 187. »You thresh!« he said, 188. and sent him to the threshing-place. 189. His other servants returned home to eat. 190. That scald-head remained alone. 191. After he had remained alone, a butcher came along. 192. When the butcher had come the scald-head sold all the cattle which were there to the butcher. 193. He cut off the tail of one of the cattle. 194. Having cut it off, he sent a message to the house (of the king). 195. The king came from his house. 196. That scald-head said, 197. »Run quickly! Run quickly! The cattle have entered (disappeared) into the ground!« he said. 198. When the king came there, the scald-head, saying »The cattle disappeared into the ground!« 199. was holding the tail of one of the cattle. 200. When the king came to the threshing-place he was pulling on the tail of one of the cattle. 201. The king said, 202. »Oh, scald-head! What have you done to the cattle?« he asked. 203. When he had asked, the scald-head said, 204. »The cattle have gone down

\(^1\) ɣiñan P. خرمان in Eastern Turkestan the place where the harvested grain is piled up in a circle for threshing; also the act of threshing, which is performed with a couple of oxen or cows walking round on the grain; ɣiñan hejde- 'to thresh'. 
When I pulled on their tails but went down, he said. The king said to this »You are right. We will dig at this place. We will find the cattle!» he said. They dug at this place for ten days and nights. There was nothing. After that scald-head had done such things, he (the king) drove him away to his house. There are four or five sayings about scald-heads:

A scald-head went up on a salt-mountain, He rolled down on a (bush of) camel-thorn. The fiddles of the wretched scald-head rolled on a (bush of) camel-thorn.3

One scald-head is a louse-scald-head. Two scald-heads mean a dog-scald-head.

---

1 pišt < pit.
2 išt < it.
4 cf. Kashghar-poetry no. 110, p. 128.
Three scald-heads mean a scald-head from whom the intestines have been drawn out.

Four scald-heads mean a tömețγu — scald-head.¹

Five scald-heads mean a scald-head who has eaten his own head.

Six scald-heads mean a scald-head in a hurry.

Seven scald-heads mean a scald-head who can’t reach (his goal).

Eight scald-heads mean a leaping scald-head.

Nine scald-heads mean a scald-head walking in a dangling way.

Ten scald-heads mean a scald-head who died not being able to rise from his bed.

¹ The symbol γ represents the glottal stop sound in Eastern Turki.
Poetry.

1.

qara qara qašlærîñ
jelpûr ne du ćašlærîñ
neme ančê de't keldi
tökûlêdu jašlærîñ

2.

mêñ anamðîn a:rîlip
sundi qa'atîm qa:rîlip
mêñ' dʒîylamaj kim dʒîylasun
dʒanîm an'amðîn a:rîlip

Poetry.

1.

Your eyebrows are very black!
How beautifully your hair waves!
Why did there come so much sorrow?
Your tears are flowing.

2.¹

I was separated from my mother,
my wing was broken and bent.
If I do not cry who should then cry!
I got separated from my dear mother!

¹ cf. SKRINE, Chinese Central Asia, p. 197 where the same verse occurs as the «Daughter's Song». It has to be connected with Kashghar-poetry no. 97, p. 115, n. 1, with further indications to the existing literature.
3.

deja: su:j¿ t±:tild±
ya: ald¿ meki ba:±t±n
j±: o± jæman iken
ajrild¿ qalem qa:±t±n

4.

quryujum ucup ketti
kemesen tereklerge
j±: o± jæman iken
ot ketti yureklerge

5.

quryujum ucup ketti
be:± ker'¥mni¥ tayiye

3.¹

The river-water was led away.
I wonder if (my) friend took it from its source?
The fire (of love) for (one's) friend is awful.
The pen was separated from the eyebrow.

4.

My sparrow-hawk flew away
to the poplars, which had not been cut down.
The love of one's friend is awful.
Fire went into (our) hearts.

5.²

My sparrow-hawk flew away
to the mountains of Besh Keram.³

¹ cf. Kashghar-poetry no. 18, p. 84.
³ Besh Keram or Besh Karim, near Artush to the N. E. of Kashghar, cf. SKRINE, op. cit. p. 209, n. 2.
When I call it does not come to the lure.
It has gone away to the garden of Paradise.

6.

Don't give the cup to an ignorant one.
He will play and play with it and break it.
When will the friend of the faithless\(^1\) one
give peace\(^2\) to the (one's) heart.

7.\(^3\)

I know you well!
Your heart is not inclined to me.
(Even) if I wept blood night and day
my desire for you is of no use.\(^4\)

---

\(^1\) be hopa: < A. P. \(\text{پی وفا}'\) 'faithless'.

\(^2\) tundur- = tindʒ bol- = aram tap-

\(^3\) cf. Kashghar-poetry no. 103, p. 119.

\(^4\) a:sil < A. هاصل 'outcome, result'.
8.

seniň men seniň men
seniň bolmaj čimniň men
æzizda:nė kaşqardın
sætivâyan quluŋ men

9.

havada palpal qil'adu
qara miltiŋniŋ oqi
jûrekim dzâγdzâγ qil'adu
qara köz dzânniŋ oti

10.

alma dep söjdüm seni
gûldîn beter qildim meni

8.¹

I am yours, I am yours,
If I were not yours, to whom should I (then) belong?
I am your slave which you bought
from the magnificent² Kashghar.

9.

The shot of the black gun³
makes a faint light⁴ in the air.
My heart has palpitations⁵
from the (love-) fire of (my) sweet-heart.

10.

Saying you were an apple I kissed you.
You made me worse⁶ than a rose.⁷

¹ the same in my Studien zu einer osttürkischen Lautlehre, II, no. 22.
² æzizda:nė corrupt for æziza:nê, by-name to Kashghar; a list of by-names
of Eastern Turkestan towns is given in my above mentioned Studien,
II, p. 15 n. 5.
³ qara miltiq. Or is qara to be connected with qarayce al- ‘to aim’?
⁴ palpal ‘a faint light’; palpal qîlîp qaldî ‘there was a faint light’.
⁵ dzâγdzâγ ‘palpitation of the heart’. I have noted the same word as
dzûndzû from Guma.
⁶ beter < P. بدتت bêtter.
⁷ the sense is obscure.
Now I do not kiss you.
You have made me a beggar and a martyr.¹

A rose is beautiful as well as a bud.
When it has been caused to open itself it also is good to press it.
When one has grown up and has had to go into sorrows it is also good to die like a ...²

Your eyebrows are marvellously beautiful.
I fell in love with your eyes.
When asleep in the night, in my dream I kissed your lips.

¹ ša:hid with false long a: from A. ² mu:štek?
13.

When I enter the garden and look around
the nightingale is shaking its wings.
Don't worry, my dear mother!
God is looking after me.

14.

The black of her eyebrows is daylight.
Next to the moon is a star.
I was wonderfully in love with you.
I am weeping night and day.

15.¹

If you are the flower of a meadow
and I the nightingale of a meadow.
If you believe in your beauty
I am the slave of God.

¹ cf. Kashghar-poetry no. 23, p. 86.
Those who have gone to Ili\(^1\) are boasting of Ili.
Those who do not consider themselves any good are weeping in the town\(^2\) of Kashmir.

They say that they are parentless, parentless.
If they are parentless it is God who has made it so.
If fathers and mothers have been separated it is God who has made it.

I have never come on this road but Abraham\(^3\) conducted me.
The lover and his beloved one has God separated.

---

\(^1\) *ili* cf. n. 5, p. 121.
\(^2\) i.e. Srinagar, the capital of Kashmir.
\(^3\) *ur'ajim* corrupt from *ibrahim*. 
19.

tam töpesige tam qojdōq
šem'alγə dalda bolsun dep
jengi jaːči jaː tuttoq
jürekkə pajda bolsun dep

20.

tam töpes4de tujan qiz
čači udžun1 madzan2 qiz
qolidae düvet qaləm
χæt qil'adu mollaqiz

21.

cel degendə kelgen biz
ket degen vaχte ketken biz

19.

We put wall upon wall
that it should be a shelter3 against the wind.
We (I) took a new friend4
to bring profit to our (my) heart.

20.5

The girl who stood on the wall
with long hair, a pearl-girl.
She has in her hand inkstand and pen
she is writing a letter, that mullah-girl.

21.

When she said »Come!» I came.
When she said »Go!» I went.

1 udžun < uzun in the Tashmalig-dialect.
2 madzan < P. مرجان mardzan 'a small pearl, coral'.
3 dalda is a shelter against the sun or the wind; the word qalqa has the same meaning.
4 jaːči; -či without meaning of its own, reinforcing jaː;
5 cf. Kashghar-poetry no. 14, p. 82.
ata anamdin kicip
dzea:n gesti\(^1\) bolyan biz

22.
bayinge cirip baqsam
saptolun a'dzep cazliq
ayzinda navat bar mu
sojsem levleri\(\text{\`}u\) tatliq

23.
gul yuncesige mejlim bar
sozumi jerd qojmajdu
levige\(^2\) nee dni sojs
jureki ja:ge tojmajdun.

Having abandoned\(^3\) father and mother
I have become a world-wanderer.\(^1\)

22.\(^4\)
When I enter your garden and look around
your peach-tree has got marvellous branches.
Have you got sugar-candy in your mouth?
When I kiss it your lips are sweet.

23.\(^5\)
I have an inclination for the rose-bud.
It does not put my words on the ground.
When I kiss her lips a couple of times
her heart will never get sated (by love) for her lover.

---

\(^1\) dzea:n gesti (<P. كشتان) 'one who has wandered round the world'.
\(^2\) levige < levige with i-umlaut.
\(^3\) kic- in the same sense as ta'slav'at-.
\(^4\) cf. Kashghar-poetry no. 72, p. 104.
24.
ædʒeːp muː jaraːşiptu
jengi dawzəyæ χανδɘk
kiʃniʃ śeherə kilip
heç kim bolmasuƣ mendet

25.
raevəp çalɣan qollər妞
talmamdu bölekler妞¹
meniŋ jaːdimyæ jetkendə
köjməmdu jʊrekler妞

26.
baɣdæ bulbul sarajdu
za:lim qizniŋ qolidae

24.
Does (not) the moat² suit admirably well
the new town-gate³
If somebody comes to town
nobody may be like me!

25.⁴
Do not your hands which have played the rabab⁵
and your arm get tired?
After you came into my thought
does not your heart burn (in love)?

26.
In the garden a nightingale is singing
in the hands of the cruel girl.

¹ bölek against the normal bilek.
² χανδɘk or χəndɘk 'moat' A. P. خند ق BASKAKOV & NASILOV, p. 165
give xandaƣ.
³ dawzə<dervaːzə.
⁵ rebab a kind of mandoline.
Having said »I shall not die!»
(my) soul is in the hands of God.

27.²
I have made the dutar³ myself.
If it becomes broken, I repair it.
My heart is aching for (my) friend.
If I leave now I will not come back.

28.
You do not mention the red rose.
I have not got a desire to break its bud.
If I do not mention you, my lady,
I have no desire to stroll about in this town.

¹ özgüm < ʻüz- ‘to break’.
³ cf. n. 3, p. 92.
29.

havanını̱ tı̱malla̱rı̱
ji̱lqını̱̱ gınalla̱rı̱
su desem haraq bergen
šültəmни̱̱ satəνı̱̱r

30.

esso̱m dep öjge ėı̱rsm
öjde mehman olturur
qašläɾi̱ qı̱̱yan qałmdek
köänderi̱ ojnəp turur

31.
bay ʃila:nıp su tuttum
kelesen dep köz tuttum

29.4

The clouds of the sky,
the foals of horses.5
If I say water they give brandy
the harlots6 of Shulkem.7

30.8

When I enter the house saying 'Peace be on you!'
a guest is sitting there.
Her eyebrows shaved (thin) like a pen,
her eyes flirting.

31.

When strolling3 about in the garden I stopped
the water.
Saying »You will come!» I kept an eye (ready for you).

1 tumalla̱rı̱<tumandı̱rį̱
2 gınalla̱rı̱<gınandı̱rį̱; gınan 'three year-old foal'.
3 ʃila:nıp with false long vowel<ajlan- 'to stroll about'.
5 jı̱lqı̱ here in collective sense.
6 sateŋ or setəŋ 'harlot'. Etymology?
7 Corrupt form for some place-name? To my informant it was just a
name without definite meaning.
8 cf. Kashghar-poetry no. 98, p. 115.
When I reckoned that you would not come, 
I swallowed blood drop by drop.²

32.³
I will play the ravap⁴ myself. 
My sweetheart will cry. 
Having gone to a foreign town
my words (my song) will not reach her.

¹ dzut- < jut- ‘to swallow’.  
² laxta < P. هْن ‘a piece, a portion’.  
³ cf. Kashghar-poetry no. 41, p. 92.  
⁴ revap = rebab cf. n. 5, p. 169.
lajlaj

1. arpa buydajni salkin arijdvi
2. o· mell Jen1 bu mellange ojnaj dep keldim joli bar mu dur?
3. atam meni anam meni balam de·mesun
4. xuda: saptu bu qojlære jæman demesun
5. at alsañlæ taj almanlæ joljæ jurmejdu
6. jæman jolvars joldæ jætip
   širæ jol bermes
   atasidæn qa·γïš alyan
   ligeri2 kelmes

Lailai.3

1. The cool wind4 is sorting barley and wheat.
2. I came from that place of yours to this place of yours saying »I will play». Is there a way there?
3. My child may not call me »my father» or »my mother».
4. God has put (them there). You may not say »bad» to this sheep!
5. If you buy a horse, don’t buy a foal. It won’t run on the road.
6. The bad tiger5 lying on the road,
   does not make way for the lion.
   The one who has been cursed by his father
   never comes forward (has no success).

1 mell < A. мл mehell ‘place of abode’.

2 ligeri = ilgeri.

3 cf. Materials, I, p. 135. The lailais are rather difficult to translate as the meaning is very obscure.

4 salkin means usually only ‘cool’.

5 This is almost the same as Kashghar-poetry no. 31, p. 89. My informant however classified it as a lailai and for that reason I have placed it here.
Names of the cardinal points in Tashmaliq.

The North \begin{itemize} \item toyra, toyrası or \emph{šema:l} tam \end{itemize}

The South \begin{itemize} \item \( \text{kün juriš} \) tam, toyra, toyrası or \emph{qilba} tam (\(<\text{A. qibla}\)). \end{itemize}

The East \begin{itemize} \item \( \text{kün čişiš} \) tam or \emph{ajay} \end{itemize}

The West \begin{itemize} \item \( \text{kün čiriš} \) (\(<\text{kiriš}\)) tam, \( \text{kün patar} \) tam or \emph{jugari}. \end{itemize}

Tashmaliq is surrounded by mountains. The names \emph{ajaγ} (foot) for the East and \emph{jugari} (up) for the West are explained from the fact that the water runs from the West (the higher part) to the East (the lower part.)

It is worth noting that \emph{toyra} is used for both the North and the East.

The Arabic names of the cardinal points were unknown to my informant.
KUCHA
1. To the North of Kucha\(^1\) there are mountains. 2. The name of those mountains is the Kucha-mountains. 3. From Kucha onwards there are mountains for half a day's journey. 4. From Kucha one goes in three days to Yulduz by the Talamat pass. 5. To the South is Shah-yar. 6. To the South of Shah-yar is an old town called the "Town of Wood".\(^2\) 7. Before one reaches Khotan there are thirty days of desert and wilderness. 12. Many people have died, 8. when they entered the desert in order to find gold. 9. and were not able to find the way in the sand by which they had entered. 10. and after they had gone astray and gone in all directions, 11. and when the provisions\(^3\) and water which they had taken with them had been finished. 13. Some of the people who have entered (the desert)

---

\(^1\) For earlier texts from Kucha v. ALBERT VON LE COQ, Osttürkische Gedichte und Erzählungen, MALOV, Характеристика жителей Восточного Туркестана. For general information about the district of Kucha, v. STEIN, Innermost Asia, II, p. 797 sq., LE COQ, Auf Hellas Spuren in Ostturkistan (1926) and Von Land und Leuten in Ostturkistan (1928) by the same author.

\(^2\) šeher kötěk lit. 'a town of wooden pieces', one of the ruined towns of the desert, cf. LE COQ, Auf Hellas Spuren and Von Land und Leuten.

\(^3\) uzqī < uzuqī
find gold. 14. others cups, teapots, idols and (other) things which have been used by people in old times, 15. and others come back with letters. 16. Some people disappear. 17. Those sand (-dunes) are very high. 18. The sand-dunes are like high hills and mountains and deep hollows. 19. Among those sand-dunes there are many wild camels. 20. If the wind blows away the sand from the bottom of certain sand-dunes 21. houses will become visible. 22. According to what old people tell, 23. the bottom of this desert was originally one thousand years ago the town of Afrasiyat. 24. Over this town the wind gathered sand from heaven 25. and (since then) it has remained under the sand. 26. There are very many chickens that have run wild. 27. In the middle of the desert there are many poplar-trees. 28. Hunters 3 from the districts belonging to our Shah-yar and Kucha enter (the desert), 29. shoot the camels 30. and bring their fat and their brains home. 31. Having loaded it on their beasts of burden or their horses they bring it (home). 32. Under the sand-dunes there is a thing (like) pearls. 33. The

1 madzan < P. مرْجَان 'a small pearl, coral'.

2 I suppose this to be Afrasiyab, the legendary king of Turan of the Persian tales, cf. e. g. Browne, Lit. Hist. of Persia, I, p. 116.

3 polgan = pahlevan in other dialects 'brave man, hero'; here 'hunter'; the change c > g is a feature of the Kucha-dialect.
kōp joyan ik'en. 34. šaja:r kičik šeh'er. 35. šaja:r ta:bəsidin otuz qīrq miñ əjůk adən ba:r išk'en. 36. šaja:rniñ ʒałqłaɾi dehqan-
čiliq qılədu. 37. kōpə ša:jə:dín dʒiq čuqədu. 38. her ojde mal ba:r. 39. eger kəmbəyal adən bolsæ 40. qīrq əllig qoj ba:r. 41. eger baj bolsæ 42. on miñ (bir tûmən) qoj ba:r. 43. kəmbəyəldiŋ birdin
at iškiðin učtin kallası ba:r. 44. bəjlərnəniŋ toqajlaɾdə otləjduɣan
ellig atmış birer jüz atlaɾı ba:r. 45. dʒəngallerdə ə: atlaɾ jürüp
46. bəzῖləɾi ʃaħ bolup ketken. 47. šaɾəniñ bir kûllik kûn jûɾûš-
niŋ təɾ'epide čoŋ dəja: ba:. 48. o: dəjaŋ ʒot'ən dəjaɾi qa-ʒaliq
dəjaɾi jarkend dəjaɾi qaʃqar dəjaɾi maralbashı dəjaɾi aʃə su də-
jaɾi bir bolup aqədu. 49. kelkûn kelgen væ:eqdə bəz-i ʃerlerge
bir iški kûllik ʃerlerni su bəsiп 50. bəzî ʃerlerdə terek buji su
tɔxtejdu. 51. bir ajdîn kiñ dəjaɾiñ sujî azlaɾdu. 52. azlaɾaŋdaŋ
sulaɾ jəniп 53. dəjaɾiæ ketədu. 54. ojmat ʃerler bolsæ 55. čol

pearls are very big. 34. Shah-yar is a small town. 35. There are
thirty to forty thousand settled people who belong to (the district
of) Shah-yar. 36. The people of Shah-yar are peasants. 37. Coverlets
are exported from Shah-yar in great number. 38. In every house
they have cattle. 39. If it is a poor man 40. he has forty or fifty
sheep. 41. If he is rich 42. he has ten thousand sheep. 43. A poor man
has one horse and two to three cows. 44. The bais have fifty to
sixty horses each. grazing in the meadows. 45-46. Some of the horses
which wander in the jungles have run wild. 47. One day's journey
from Shah-yar to the South there is a big river. 48. That river is
flowing and joining with the Khotan-darya, Qarghaliq-darya,
Yarkand-darya, Kashghar-darya. Maralbashi-darya and the Aqsu-
darya. 49. In the time when inundations are coming, at certain
places the land is under water for one or two day's journey 50. and
at certain places the water stops (only) at the height of a poplar.
51. A month later the water of the river decreases. 52. When it is
decreasing the water returns 53. and flows down into the river.
54. If there are deep places 55. they become pools1 56. where the

1 čol water which remains in deep hollows after an inundation; in other
parts of Turkestan called kōl.
water remains. 57. The places which the water has flooded become pastures and groves. 58. They grow wheat in these places. 58 a. They also grow melons and water-melons there. 58 b. Melons are grown in the districts. 58 c. They are also grown in places which have been flooded and in the jungles. 59. In places where there is no grass and no pasture, and if good places are to be found where there is no jungle, they grow wheat and mustard. 60. From a place where they have sown (grown) ten charak¹ of wheat 61. they harvest a thousand charak if it is good (luck). 62. From a place where they have grown one cap² of mustard they get with good luck a hundred charak of mustard. 63. Mustard is grown after the wheat. 64. If it is a good place 65. it grows very high. 66. In every house there is an oil-press.³ 67. If it is a question of an oil-maker there are two or three oil-presses. 68. Of animals there are deer, antelopes, hares and others. 69. There are many wild boars in the jungles. 70. There are many foxes. 71. And at the banks of certain rivers the tiger will be seen. 72. There are also lakes which dry from time to time. 73. In (these) lakes there are wild ducks and wild

1 čarek a weight equal to 8:96 kg. according to Raquette. Eastern Turki Grammar I, p. 35.
2 bö'k < bôrk a skull-cap, for a picture v. Vilkuna, Sart Specimens, plate II (Mannerheim, Across Asia, II).
3 dzug'as < P. جَو dzurâz.
geese. 74. Above the base of the rocks there are »Ming-öy». 1 They have one (the same) entrance. 75. In the middle of the mountains there are caves (called) »Ming öy» which have been made in the mountain itself by the help of pickaxes. 77. Those houses are all decorated with paintings. 2 78. There are also pictures of wonderful things. 79. In certain houses there are also idols. 80. In a place called Su-bashi, belonging to (the districts of) Kucha these things are to be found on (in) a mountain. 81. Once upon a time a Russian came 82. and entered this house with an electric torch. 83. When he had entered forty or fifty houses (he found) that on a shelf 3 in a house there was medicine in three or four bottles and boxes. 84. He took one of them and left. 85. He did not take the rest as he said that he did not need them.

---

2 sırıla- 'decorate'; for the wall-paintings cf. Le Coq, op. cit.
3 qırırm is a shelf, hollowed out in the wall itself. In Guma it is called joyu tam.
Poetry.

1.

semme₁ östen bujidæ
memme östen bujidæ
çudaçim bujursæ körüşemiz
saqsaq östen bujidæ

Poetry.

1.²

You are on the bank of the water-channel
I too am on the bank of the water-channel.
If God pleases we will meet
on the bank of the Saqsaq water-channel.

¹ me = mu 'also, too'.
² the same in Malov, Материалы по уйгурским наречиям Син-дяна (С. Ф. Ольденбургу ... стр. 315).
Names of the Cardinal points in Shah-yar.

<table>
<thead>
<tr>
<th>The North</th>
<th>tay ter'ëpi, šema:l tam (ter'ëp)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The South</td>
<td>kùn jùrùš (niy) ter'ëpi, töveni.</td>
</tr>
<tr>
<td>The East</td>
<td>kùn čiqïši</td>
</tr>
<tr>
<td>The West</td>
<td>kùn olturuši</td>
</tr>
</tbody>
</table>