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

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III.

FOLK-LORE FROM GUMA
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The present volume contains tales, poetry, proverbs and riddles from Guma, a small town and oasis between Yarkand and Khotan (v. STEIN, Innermost Asia, IV, map 9 1A). They have all been collected in Srinagar, Kashmir, in 1935 from Maqsud hadji (mæqsut haːːdʒi), a native of Guma, born in 1900. He earned his living as a farmer in the oasis outside the town of Guma. He had at that time just completed his pilgrimage to Mecca and stayed for a couple of months in Srinagar. Maqsud hadji was literate and had spent some time in a local madrasah. Although he was a mullah his language is not very much influenced by literary style but extremely rich in contracted forms and interesting colloquialisms.

A fourth volume containing ethnological and historical texts from Guma is in the press and will be published shortly.

My thanks are due to Dr. Bror OLSSON of the University Library of Lund who has this time too, very kindly helped me with matters connected with the printing of this volume.

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GUMA
I.

Adil Khan.

1. Once upon a time there was a king called Adil Khan. 2. That king always had the habit of finding poor and weak people and beggars, 3. give them clothes\(^3\), 4. and food and drink 5. and (thus) made himself happy. 6. One day in the evening 7. he wandered about in the streets of the bazaar saying, 6. »Where are the poor people, I wonder?« 8. By chance there were three beggars sitting in a place. 9. The king did not go near to them, 10. but stopped (waited) somewhere. 11. One of those beggars said, 12. »O, friend! What is your (highest) wish in the world?« 13. That (beggar) answered, 15. »I would say (that I wish) 14. I had one thousand goldcoins 15. and could go to Mecca», he said. 16. Then he asked another one, 17. »What are your wishes in the world?« 18. That

1. _kessem_ < _ketsem_.
2. _de'ime_ < _de'imen_.
3. _ηαjαjιy < IGIN ajay_.

beggar answered, 19. »Nowadays there is nowhere such a just king as our king Adil Khan. 20. Wherever there are poor people 21. he gives them clothes, 22. and much money in their hands 23–24. and having asked them, »What desire do you have?« 26. he complies with that desire 25. whatsoever it is. 27. If the king would pity me too 28. and give me this high-ranking woman1 (I should feel happy), he said. 29. Another one said, 30. »Friend! There is nothing in the world which I have not seen. 31. I have been rich for several times, and I have also been a beggar several times. 32. If the king would show favour to me 33. he would let me rule for three days. 34. If I could rule for three days 35. I shall reach my desire,« he said. 36. When king Adil Khan had heard these three beggars speak like this 37. he returned home. 38. Next morning he gave the following order to a soldier, 39. »At a place so-and-so there are three beggars. 40. Bring the three beggars here without scaring them away!,« 41. (Thus) he ordered. 42. That soldier went away (and saying), 43. »Get up! King Adil Khan summons you!« 44. he brought them along. 45. The beggar who had said, »If the king would give me a (his) wife!« suspected (said),

1 probably the queen or a princess or the like.
46. "It looks as if what we talked about yesterday evening has reached to the ears of the king!". 47. And he was very afraid. 48. Thinking thus they came to the palace. 49. They went to the king. 50. They greeted the king. 51. When the king had returned their greetings he said, "Come here!" 52. and had them sit down somewhere. 53. He asked them, 54. "Tell me truthfully whatsoever3 wishes you have!" 55. If you don't tell the truth 56. I will cut off the heads of all of you!" 57. (Thus) he frightened them. 58. One of them said, 59. "O, king of the world! If I had one thousand goldcoins 60. and could go to Mecca! 61. That is my wish", he said. 62. The king gave that beggar two thousand goldcoins and four horses 63. and sent him away. 64. Then he asked another one, 65. "What is your wish? 66. What did you say last night? 67. Tell me the truth!" (Thus) he asked (said). 68. That man said, 69. "O, king of the world! I am afraid of my head!" he said. 70. The king said, "However many deadly sins you have 71. I will forgive them!" 72. The beggar said, 73. "King! I said, 'if he would give me a certain woman!'" 74. The king gave the woman to the beggar. 75. Then he asked another one,
What wish do you have in the world? 77. That man said, I have seen all kinds of things in the world. 79. But I have never ruled. 80. King! If you would give me your kingdom for three days, I should see for once how it is to be a king! he said. 82. The king gave the kingdom for three days to the beggar. 83. Within the three days the beggar had had all the money in the treasury divided among the vezirs and among big and small people of the country and made himself popular among the people. 85. Three days later the poor king said, Now give me back my kingdom! 86. He had entered the palace. 87. That unjust beggar said, Oh, King of the world! Have you heard the proverb A king does not abandon his order, an eagle not its prey? he said and

1 köjdüm < kördüm; the change r < j is common in the Guma-dialect.

2 na-insap < A.P. 

3 talpuy the 'prey' which is used for teaching the eagle hunt. When an eagle is to be tamed and trained to hunt, it is usually first taught to come to its owner when called. This is usually done by offering it a piece of meat. The next step is to teach it to hunt and this is done with the help of a talpuy, usually a duck or some other small animal. The Turks of Turkestan are in the habit of tying its feet and wings together and then letting it move forward to the best of its ability. The eagle is meanwhile sitting on its owner's hand and as soon as the talpuy moves, it at once falls upon it and starts tearing it to pieces. At that moment the eagle cannot be made to leave its prey. It declines even ordinary meat, if offered, having now taken a liking to fresh, living meat. It is therefore said in the proverb an eagle does not abandon its prey.
did not agree to give back the kingdom. 90. That poor king gave
up the hope about his kingdom, 91. and went to his house. 92. He
said to his wife, 93. »This unjust beggar did not agree to give back
the kingdom. 94. Let us not remain here! 95. Let us go to some
other country 96. and live there!» 97. Saying thus he took his wife
and three children behind him 98. and left his own country. 99.
When they had walked for some days they came to a big river1. 100.
There was no possibility that a man could cross that river on foot.
101. As they were now standing there unable to cross the river two
mounted men came. 102. Those men asked, 103. »From where have you
come and where are you going? 104. Why did you stop at this place?»
105. they asked. 106. The king said, 107. »We are going to a certain
place. 108. The reason for our stopping here 109. is that there is (too)
much water in this river. 110. Even if I crossed it 111. these small
children of mine would not be able to cross the river. 112. That is
why I have stopped at this place», he said. 113. Those people said,
114. »If it is so, I will let one of your children ride behind me on my
horse and take it over. 115. This comrade of mine will take over one

1 lit. 'a big river came'.

(another) of your children), 116. he said and deceived the king. 117. The king said, »Very well!« 118. and not understanding their evil purpose 119. let his two small children ride on the horses’ back. 120. When those villains had brought his two children over the river they fled. 121. The wife of that poor king was struck with grief that she had to part from the royal dignity and from her two children, 122. and when she was fording the river crying bitterly 123. and there only was little left1 her only child2 floated away on the river. 124. The king wept and lamented much that he had to part also from this child of his 125. (but) walked on expressing gratitude to God. 126. Husband and wife together went near to a town. 127. The people of that town were standing with a jing3 of meat each in their hands. 128. Looking towards the sky they were saying »gah gah!« 129. The king thought, 130. »The people of this place are doing something strange), 131. and when he walked on, surprised, 132. a noise5 was heard from the air. 133. The king said »What noise is this!« 134. and walked on. 135. When he was

1 until they had reached the opposite side.
2 i.e. the last one.
3 djing or d3iŋ a weight of 560 gram according to RAQUETTE, Eastern Turki Grammar, I, p. 35.
4 gah gah imitating a bird’s cry.
5 şe:pe < P. شرقة ‘noise of feet in walking’; here ‘noise of a bird flying’.
thus walking 136. a bird perched on his head. 137. However much the king scared the bird 138. it did not agree to fly away from his head. 139. In the meantime some people came to him (and said), 140. »Oh, may you be blessed!« they said. 141. That poor king said, 142. »What (kind of a bird) is this? 143. Why is the bird bringing blessing to me? 144. I am a poor man. 145. Don't hinder4 me and let me go (continue) on my way!« he said. 146. They said, 147. »The king of our country has died. 148. The bird is the bird of our king. 149. When our king was dying he advised, 'Send this bird of good luck into the air! 150-151. Make the man on whose head this bird of good luck perches king instead of me!« he said. 152. Thus he had advised. 153. Since some days all people have gone out 154. and walking around carrying a jing of meat in their hands 155. they are crying5 »gah gah«. 156. This bird has not perched on the hands of anybody. 157. With God's will it has perched on your head. 158. We shall make you king of this town«, they said 159. and urged

1 újúkút-, újkút- or úkút- 'to frighten, to scare'.
2 assæ < atsæ.
3 o·namyæ < orunumyæ.
4 k'ašala cf. n. 4, p. 127.
5 unde- 'to cry like a bird'; also ŭnde- 'to coo'.

This poor king (said), 160. «I am a poor man. I don't need a kingdom», he said and did not consent. 162. These (people) said, 164. «We don't care if you don't consent», and brought him to the town, 165. brought him to the throne\(^1\) and had him sit down on it 166. and put the royal crown on his head. 167. The king who was surprised over what they did 168. ruled for some years. 169. One day the king said, 170. «Bring me two slaves!» he said. 171. The vezirs said, «All right!» 172. and brought one slave and one slave-woman. 173. Some days later a great merchant\(^2\) who had loaded\(^3\) some horses (with goods) 174. came from a town to the country of this king. 175. The merchant went to the king 176. and having greeted him 177. and having put some of the presents\(^4\) he had brought (with him) before the king, he returned. 178. The king asked the merchant, 179. «Where are you going? From where did you come? What are the wares you have brought (here)?» he said. 182. That merchant said, 183. «I myself have come from a town thirty days from here. I am going to a town so-and-so."

\(^1\) \textit{taxte} \(<\textit{taxt.}\)

\(^2\) \textit{sevd'age} alternating with \textit{sodeger} which is the more usual form.

\(^3\) \textit{jükülte} \(<\textit{jükle}-\) lit 'to cause to load'.

\(^4\) \textit{sowyat} 'a magnificent present made to kings'.
All the wares are tea and spices. Thus he replied. The king said, 

The king said, I am also a stranger to this country. Let us lie down in the night and talk with one another, he said and did not allow the merchant to take leave. The merchant said, It won’t do if I put up here for the night. I have precious wares, he said and did not agree to put up for the night. The king said, If it is thus I have two trusted slaves. They can go and take care of your wares, he said and sent these two slaves to the serai to take care of the wares. The merchant and the king lay down together and explained to each other what they had met with. These two poor slaves (said), If we should sleep and not take care of the wares here and the wares should be lost, the king will kill us. Saying (thus) they were frightened (and said), Let us tell to each other what has happened to us and guard the wares in the night without falling into sleep, they said and one of them began a story. He said, My father was the king of a town so-and-so. A beggar said, Give

1 bent bisimizin < birisi birisimizin.  
2 do're < da:ru.  
3 ayiyašiq < ayirbašiq.
me the kingdom for three days!" 213. and (thus) requested the kingdom. 214. My father gave the kingdom for three days to that beggar. 215. Three days later 216. when my father entered saying 215. »Give me back my kingdom! 217. that beggar did not agree to give back the kingdom. 218. My father took my mother and my younger brother and sister 219. (and said) »Let us live in another country!« 220. When we came to a place we met with a big river. 221. When we were standing there not being able to ford the river 222. two men on horseback came along. 223. Those men asked my father, 224. »Why are you waiting here?« they said. 225. My father said, 226. »We have been waiting because we are not able to pass through the water of the river. 227. I have these small children of mine,« 228. he replied. 229. One of these men said, 230. »If it is so, let your two children mount both of them behind us! 231. We will bring your children over the river,« they said, 232. and he let my younger brother and sister mount (their) horses. 233. When they had brought them over the river they fled. 234. My father, my mother and I (myself) all three together passed through the river and when little was left I floated away on the river. 236. A fisherman\(^1\) dragged me out of the river,
237. looked after me for some years, 238. made me grow up 239. and sold me to this king." 240. He told this story. 241. In the place where they were sitting there was a box. 242. From the inside of that box (they heard a voice), »Oh, take me out from the box. 243. If you are (there), you are my elder brother. 244. The merchant who took me away and fled is this one!» 245. Thus the voice was heard from the box. 246. The other one said, 247. »Oh, you are my elder brother! 248. A merchant took also me away and fled himself. 249. He brought me to this town 250. and sold me to a bai so-and-so.» 251. When these three, brothers and sister, had recognized each other 252. and had brought her out from the box 253. and had embraced each other and wept together 254. they fainted. 255. In the morning the bai had his breakfast in the king’s palace 256. and when he went to his wares 257. these two slaves had broken a box. 258. One woman and two men were lying there, embracing one another. 259. When the merchant saw this 260. he at once went to the king. 261. »Oh, king of the world! The slaves you said were deceived. 262. They have broken my box. 263. I have a slave-woman 264. whom I had put into the box. 265. They have taken that person out of the box 266. and all three together are lying embracing one another», 267. he said and told the king many bad things. 268.
The king was surprised 269. and when he went out and looked 270. it was true! Three together were lying embracing one another. 271. The king got angry 273. and ordained, 272. »Kill these slaves!» 274. A prudent vezir of his said to the king, 275. »It is easy to kill a man but difficult to reawaken him! 276. Let us ask them 277. and if it then is an act according to which we will have to kill 278. let us put their sin to their necks 279. and kill them!» 280. he said and stopped the king. 281. The king said, 282. »If it is so ask them (about it)!» he said and gave the permission. 282. The vezir awoke those two slaves, 283. brought them to an empty house (and said), 284. »If the king calls you trusted people 285. why do you then behave like this?» 286. he asked being vexed. 287. These people said, 288. »We have not committed any evil treachery. 289. What this poor woman concerns, 290. she is our younger sister. 291. We said, 292. »Let us not sleep in the night. 292. If his wares should be lost 293. the king will get angry with us», 294. we said and decided to sit down and tell each other what had happened to us. 295. When I told a story 296. the woman in the box listened to the story which I told. 297. A voice came out from the box (saying), 298. »Oh, brother! Let me out of the box! 299. I am your younger
sister! 300. Saying thus she cried. 301. I took out my younger sister from the box. 302. This is also my younger brother. 303. When we three had met 304. and told each other what had befallen us for some years 305. it is true that we fell into sleep at dawn as we did not sleep in the night), he said. 306. The two slaves (thus) told the whole story to the vezir. 307. The king was sitting outside2 the door 308. and heard all the stories. 309. When the king looked (at them) 310. he understood that these three people were his own children. 311. He also understood that it was that merchant who had taken away his children and who had fled and wandered about (with them). 312. The king got angry 313. and from outside the door he returned home. 314. The vezir informed the king about all what he had heard from these two slaves. 315. The king also told the vezir all what had happened to him from the beginning to the end. 316. The vezir was amazed. 317. »Oh, it is strange that these three children of yours have come (back) to you. 318. God has also returned the kingdom. 319. To a man who has good intention God always will show kindness!« he said 320. and much comforted the king’s mind. 321. Then he asked, »What are we going to do with

1 kûllerimizni < kûnlerimizni; for kûn cf. Materials, I, p. 8, n. 4.
2 tûbîde lit. ‘under’.
The king said, 322. «Give this robber a severe punishment 324. and make him understand the sins he has committed 325. and then kill him!» he ordained. 326. The vezir went out, 327. divided all the money and wares of the merchant among the poor, 328. brought all the sins which the merchant had committed to justice 329. and then killed him. 330. The king announced, 331. «Whosoever commits evil things to somebody else 332. will get his punishment!» he said 333. and issued a decree (saying), 334. «Nobody in my country may ever commit evil to anybody like what this merchant has done. 335. If somebody commits evil 336. I will punish him in this way!» he said 337. and issued a strong decree. 338. He gave the kingdom to the vezir 339. and he himself, his wife and three children were serving God somewhere. 340. Without mixing with state matters he passed his life (in that way).
II.

1. There was a king. 2. But the king had no child. 3. Having besought God day and night 4. God bestowed a child upon the king. 5. He educated that child very well and looked after it (well). 6. When that child (boy) had grown up he dreamt a dream. 7. In the dream he had put on a black coat¹ 8. and as he was wandering along 9. a cart came towards him². 10. The wind turned aside the curtain of the cart. 11. When he looked into the cart 12. a beautiful and elegant lady was sitting inside. 13. When the poor prince saw that woman 14. he fell passionately in love with her. 15. When he awoke (he found that) it had been a dream. 16. His love for this woman increased day by day. 17. After he (had reached the point that he) could not eat 18. nor drink 19. he could do nothing but cry day and night. 20. The king was surprised that his son went about crying day and night and not eating 21. and asked one of the

¹ pala:s is lit. 'coarse cloth'.
² lit. 'from the front side'.
What has happened to this child of mine? Why does he cry thus much? he ordered the vezirs. The vezir called the prince to an empty place (and said)  

Oh, prince! What has happened to you that you do nothing but cry day and night? The king is very distressed about your going about crying like this. However difficult (your) case might be I will of course easily arrange it for Your Highness. Thus he asked the prince with much persuasion. The prince never told the truth. The vezir gave up all hope about the prince and went to the king. The vezir said, »Oh, king! I have asked this prince very much in detail. The prince is crying. He does not produce any word but crying. He did not tell me the truth! If I sent away my child on a journey and he travelled everywhere and had a look at every town and travelled around he must get happy», he said and sent the prince on a journey

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1 i.e. where there were no people.
2 perişen ~ perişa:n < P. بِرِيْشَان.
3 muh'ėja < A. مُهِیَا.
together with some people. 51. And having loaded some horses richly with wealth 52. he also gave them (to the prince). 53. The king exhorted the people who were going to serve the prince (saying), 54. »Whatever the prince wishes to have done 55. you perform what he will order. 56. The prince must not feel grief!» 57. he said and sent them away. 58. When the prince had travelled for some days with his servants 59. he one night rose from his bed \[50\] and said to himself, 61. »If I am walking along in this way 62. I will not be able to find my beloved one.» 63. Saying thus he took ink-stand and pen in his hand 64. and wrote down some words to the men who had come with him, on a sheet of paper 65. and having distributed his property among them5 66. he added at the end (of the letter) »Don’t look for me! 67. Don’t have anything to do with me! 68. Everybody should return from this place!» 70. and writing 69. at the end of the letter »Rain has no effect\[6\] on stone nor water on ice nor deceit on a lover» 71. he put it under the cushion where he had been lying, 72. got up and left. 73. When in the

1 \(me\&\text{\textasciitilde}uk\) \(<\text{A. معشوق;}\) usually \(me\&\text{\textasciitilde}uq\) in the Eastern Turkestan dialects.

2 \(t\&\text{\textasciitilde}xs\text{\textasciitilde}m\) \(<\text{A. }\text{\textasciitilde}\text{\textasciitilde}قسم;}\) ‘distribution’.

3 \(i\&\text{\textasciitilde}y\&\text{\textasciitilde}ler\) \(<\text{i\&\text{\textasciitilde}y\&\text{\textasciitilde}ler;}\) \(e\) or \(ae\) for \(i\) is quite common in the Guma-dialect.

4 \(on\&\text{\textasciitilde}n\) \(<\text{orun\&\text{\textasciitilde}din;}\)

5 lit. ‘having made a letter of distribution’.

6 \(ka\&\text{\textasciitilde}ri\) \(<\text{ka\&\text{\textasciitilde}ri;}\) \(\text{\&\text{\textasciitilde}ار;}\)
morning they (his followers) awoke and looked 74. the prince was not there. 75. They all made an outcry1 76. and conferred with one another how to look for the prince. 77. Some of them said, »Let us load the beddings of the prince on a horse and leave!» 78. and when they lifted up the bed-cover 79. a couple of letters came out from beneath the bed-cover. 80. When they read the letters 81. some sentences were written in the letters. 82. They knew for sure 83. that the prince was in love with somebody. 84. They understood the real reason why the prince had gone about distressed and crying in this way. 85. Some (of these people) wanted to go back (when they had been informed of) the contents of the letter. 86. Some of them said to each other, 87. »How can we appear before the king? 88. We must find the prince 89. wherever he may be 90. and bring him back with (us), 91. or serve the prince 92. and go with him!» Saying thus to one another some of them left. 93. Some of them looked for the prince. 94. and went away in every direction. 95. But as the prince was walking along in the night 96. he came to the hut2 of a shepherd and 97. when reposing for a moment 98. he said to the shepherd, 99. »Give me this black coat

1 qiqas, also pronounced qeqiqas, means not only 'outcry' but also 'noise, din'; cf. further KATANOFF-MENGES, I, p. 116 qiqas 'Freudengeheul'; < A. qayq 'loud scream'?  
2 kepe is a hut built of reed and straw.
of yours! 100. I will give you the clothes I have on! 101. Let us exchange our clothes!» 102. Having said this he exchanged his royal costly garment, which he had on, against an old coat of a shepherd, 103. and saying «This coat is better than royal garments» he put it on and left. 104. When he was walking like this and had gone for some days 105. he came to a town. 106. He entered an old tumbledown house in a suburb and lay down there. 107. In that town there was a generous man. 108. The generous man had the habit whenever poor people came from some place 109. always to take them to his house, 110. give them clothes and money in their hands, 112. and whatever their desire might be 113. he helped them to have their desire fulfilled. 114. When one day the generous man was looking for poor people 115. and when he was strolling in the outskirts of the town 116. a young man was lying in an old ruin. 117. On his back he had a black coat. 118. When the generous man went near 119. and looked again 120. he saw the son of some prominent person resembling a prince. 121. He awoke him gently, put him into a cart 122. and brought him home. 123. Having provided accommodation (for him) in a guest-house 124. and brought

1 palaseñ < palasiñ.
2 tamlīq 'a place with walls', i.e. with ruined houses.
When the prince had had tea the generous man asked, 127. «From where and where to are you going?» 128. What is your occupation?» 129. (Thus) he asked about his circumstances. 130. The prince explained the things he had seen in his dream. 131. The generous man thought, 132. «The sweetheart whom this man has seen in his dream is (my) own wife» and at once rose from his place 133. and went to his house. 134. He said to his wife, 135. «Be very pleased with me! 136. God has the intention to divorce us today!» 137. he said and divorced his wife. 138. His wife was surprised. 139. She said to the generous man, 140. «Oh, my fortune! What ill-mannered acts did I commit to you? 141. For what reason do you send me away? 142. However much I may have sinned, 143. forgive me!» 144. she said and wept much 145. and besought him very much. 146. The generous man said, 147. «You never sinned in front of me» 148. he said and told his wife, word for word, the dream of the beggar and the miseries he had sustained for some time. (Then) he said, 149. «I have for some years fulfilled the wishes whichever

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1 tüste < tüside.
2 repeated jalvardî.
4 ruzega:r < P. روزگار.
people might have had. 150. It is known to you that my nature has always been to fulfil the wishes of people who have got such. 151. If I looked only to my own advantage and did not give you to this poor and needy one 152. I could not remain among generous men. 153. For this reason I have decided to give you to this man who is in love. 154. Don’t be angry with me!» 155. he said and presented many apologies. 156. When this woman heard these words 157. she was surprised 158. and not being able to say anything (she only said), »This seems to me to be the will of God» 159. and became silent. 160. When the generous man had arranged for the wedding 161. and was to give his own wife to the prince 162. he came to him and said, 163. »Oh, young man! Don’t worry (so) much! 164. The woman whom you love and whom you have seen in the dream is my younger sister. 165. I will give my younger sister to you. 166. Look after if she is your woman from the dream or not!» 167. he said and brought the prince inside. 168. When the prince saw his beloved one whom he had seen in his own dream 169. he fainted. 170. After long

1 bolmœṣe = bolmœṣun.
2 körse = kœrœn.
3 lit. ‘in the line of’. 
time he recovered consciousness. 171. He rose from his place, 172. fell to the feet of the generous man 173. and presented many apologies (saying), 174. "If you in this way fulfil my wishes in this world 175. God will fulfil your wishes on the day of resurrection!" 176. he said and having risen from his place he left. 177. When the generous man heard such words from the prince 178. his inner ached more than before 179. and he gave his wife to the prince with a wedding of forty days. 180. And further he gave them a number of slave-women, servants and slaves and much wealth 181. and having loaded money and riches 2 on ten to twenty horses 182. he sent the prince away together with his own wife to the country of the prince. 183. When the prince had gone for some days 184. an island came in sight. 185. On that island there were no people. 186. But its climate was extremely good. 187. All the trees and flowers and fruits of the world were to be found on this island. 188. The prince stayed for two or three days on this island, 189. and then one evening went to his wife. 190. When the prince entered 191. his wife was sitting there weeping bitterly. 192. He went over to his

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1 neče hesse zia:de lit. 'some lots more'.  
2 pul piçek — piçek without meaning of its own, to be compared with pala:ni pusta:ni and others, cf. Materials, I, p. 126, n. 1.
wife and asked, 193. "Are you unhappy that you have married me or do you dislike me for some reason? 194. Since I took you away from the generous man 195. I have not done anything wrong to you. 196. For some years I have had many miseries and troubles in my love for you 197. and strolled in the deserts and wildernesses 198. and when I find you 199. then you bring grief into my heart, not pitying me. 200. What is the reason for your sitting crying in this way?" he asked. 201. That woman said, 202. "I am not angry with you. 203. My distress is of another kind. 204. I am crying over my having been separated from my aging husband with whom I have lived together for many years 205. and because I have been separated from my own country," she said. 206. The prince asked, 207. "Who was your aging husband?" 208. The woman said, 209. "My aging husband was the man who received you as a guest. 210. You told this generous man yourself what had happened to you. 211. That generous man pitied you, 212. divorced me 213. and gave (me) to you. 214. For this reason I cry!" she said. 215. When the prince heard this 216. he was surprised and said, 217. "From this day

1 mehnet against mihnet in sentence 148.
on you are my younger sister. 218. Don't worry! 219. If God will, 220. I shall not forget the kindness which this generous man has shown to me. 221. I also think of helping you to reach the wishes which you bear in your heart. 222. Now the thing that was going to happen has happened. 223. It is God's will! he said, 224. and after having had the loads thrown on the horses 225. he went to his own country. 226. When walking on the roads 227. he thought, 228. »This generous man has done something wonderful. 229. I have never seen so good a man in this world«, 230. he thought. 231. But he always presented very many apologies to this poor woman 232. and served her himself like a slave. 233. When they had gone for some time in this way 234. they came to his own country. 235. When his parents had heard the news that the prince had come 236. they went out to meet him in a place some days' journey away. 237. They brought the prince and his beautiful lady with much honour to the town. 238. The prince had a palace

1. kojollerideki N. B. the vowel harmony!
2. bol'utqan < boladururan.
3. qil'utt < qilur edi.
4. iskram < ikram.
5. gul çehr < P. çahr (name of the mistress of Aurang (STEINGASS)

I have here translated with 'beautiful' as the name implied this to my narrator. In the following sentences I use the name, transcribed Gul Chahra.

where he used to live before. 239. They let them put up there.

240. The wife of the king was thinking, 241. »Our son has taken a very noble¹ wife«. 242. They (the king and the queen) always said like this to one another. 243-44. But the prince explained to the king word for word how he had met the generous man and how he had given him his own wife.

245. When the king had heard from the prince what the generous man had done 246. he was surprised. 247. The king ordained, 248. »Let us build a special palace for Gul Chahra Khanim!« 249. (Thus) he said to the prince. 250. The prince said, »It will be all right!« 251. They built a house like the building of the generous man. 252. The furniture and decoration of that house, they also made like those of the house of the generous man 253. and installed Gul Chahra Khanim there. 254. One day the king died. 255. They had his son the prince take over the kingdom. 256. When his son had become king he made manners like those of the generous man his habits. 257. If poor people came from whatever place to the town 258. he went out himself, 259. brought them to his palace, 260. led them to a comfortable guest-house 261. and took care of

¹ esil< A. محل, birth, good family.
and in kim o: ademniq murad macqasadini sorap 263. o: ademniq xulayanicxe isini putkuzup 264. jolye sal'utti. 265. padsha: bir kuni vareth miskin istep 266. seherniç bir ter'sipide ketip bairsa 267-268. bir puçuq tamlixta öziniç avelde patecidin alyan qara pal'asvay oxeš bir qara pal'asni japinip bir adem jatsdu. 269. derhal: attin tusup 270. o: ademniq qasriye badi. 271. o: ademni jólep 272. ornidin qoparip 273. öjige alip bardi. 274. o: adem baldu özi körëşken kishi iškenlikini bil'elmedi. 275. amma sehza:de o: ademniq qara pal'asni japinip jatqan jerdë körëp tonuyan edî. 276. sehza:de o: adem vareipni bir neç kün mehman qilip 277. andin kim bir penham dajyas apkirip 278. o: vareiptin sehza:de »rastünizni wejtiq! 279. siz nərdin keldiñiz? 280. nergə varəsiz?» dep soradı. 281. vareip dedi ki 282. »men bir vareip adem. 283. meniç jurtum joq. 284. nergə baarişimi hem bilmejmen» 285. dep rastini demedi. 286. sehza:de o: kişige neç qat tonlærni kiguzüp 287. them for some days. 262. He then asked these people about their wishes and intents 263. and having complied with the things they wished 264. he sent them away. 265. When one day the king was looking for poor people 266. and was strolling in some part of the town 267-268. (he saw that) there was a man lying in a dilapidated ruin who had wrapped himself in a black coat like that one he had himself earlier taken from the shepherd. 269. He at once dismounted from his horse 270. and went to that man. 271. He supported that man 272. and helped him rise from his place 273. and brought him to his house. 274. That man could not know that it was the person whom he had met earlier. 275. But the prince had recognised that man who had wrapped himself in a black coat when he saw him in the place where he was lying. 276. The prince made that poor man his guest for a couple of days 277. and then brought him to a secret place. 278. The prince asked that poor man, »Tell me the truth! 279. From where have you come? 280. Where are you going?» he asked. 281. The poor man said, 282. »I am a poor man. 283. I have no country. 284. I do not even know where I am going,« 285. he said and did not tell him the truth. 286. The prince dressed that man in (new) clothes,¹ 287. put some persons to serve him

¹ qat lit. ‘layer’.
Materiulu to the Knowledge of Eastern Turki


288. arranged for a wedding like the one the generous man had made for him 289. and some days later went to the poor man (and said), 290. »Oh, my dear guest! I have a younger sister for you! 291. If you want my younger sister 292. I will give her to you1,» 293. he said and urged2 him much. 294. The poor man said, 295. »I am a poor man. 296. It would not be correct for me to marry a younger sister of such a great king as you,) he said and did not consent. 297. The king, without caring if he agreed or not, had the judge of the town called there, 298. and having made a wedding of forty days 299. the king gave his younger sister to the poor man as a wife. 300. All the people of the town had meals from the king's palace during forty days. 301. The king one day announced, 302. »All people from town and country from the age of seven to seventy must come without exception3,» 303. Thus he announced. 304. (His) subjects also (saying), »The king is said to have given his younger sister as wife to a poor man» 305. gathered, all of them, in order to have some amusement. 306. Then the king had the poor man sit down on a throne4, 307. and he himself sat on another throne 308. and gave

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1 berəm polite form = berəmen.
2 taqaza: < A. تاقازا 'demand, claim'.
3 əla lit. 'rest, remainder'.
4 taχtə = taχt.
order to the judge (saying), 309. »I have a younger sister. 310. I have decided to give this younger sister of mine to this poor man as a wife. 311. Marry my younger sister to this poor man!» 321. This the king told the judge. 313. The judge read the sermon 314. and married the younger sister of the king to the poor man. 315. The poor man was surprised over this 316. and thought 317. »What does this mean? 318. Am I awake or do I dream?» he said. 319. At this moment the king also had brought some slave-women, slaves and servants there and the wealth of two or three treasuries 320. and put (all) down in front of the poor man. 321. Then they brought the poor man to the palace which had been built for Gul Chahra Khanim. 332. The poor man entered the first gate of the palace. 323. It resembled the palace in his own country. 324. Having walked from here 325. he came to the second gate. 327. Its inside also resembled the arbours and rose-beds of his own country and the ponds the ponds of his own country. 328. The servants also resembled the servants of his own country. 329. When he came inside the rooms 330. in a room there was sitting a woman who resembled his wife whom he had given to a beggar. 331. The slave-women and slaves at that woman’s side all resembled the
slaves and slave-women whom he had given himself to the beggar.

332. The poor man thought, 333. »It appears to me that I am seeing my wife, household,1 slaves, and slave-women of my own country,« he said, 334. and was surprised 335. and went to sit down next to Gul Chahra Khanim. 336. Gul Chahra had been crying day and night (saying), 337. »It looks as if the king is going to give me away to somebody else.« 338. But when the beggar entered through the gate Gul Chahra Khanim knew that it was her own husband. 339. Gul Chahra Khanim also leapt up from her place, 340. fell down to her husband’s feet 341. and explained to him what had happened3 to her and (told about) the honour the king had shown to Gul Chahra Khanim and that he by calling her »my younger sister« had believed4 her to be his younger sister and that the king never had said anything improper5 to her, 342. but had taken care of her like a relative and a younger sister. Gul Chahra Khanim told all this word by word to the generous man. 343. The generous man also was
very glad over what the king had done. 344. He was very happy to have met with his wife safe and sound and over the money, property and wealth which the king had given in this way 345. and was for ever praying for the king. 346. Some days later the king sent somebody to the house of the generous man (saying) 347. I will go to the house of the generous man 348. and read the Fatihah. 349. The poor man must come at once! 350. Thus he informed. 351. When the poor man saw (i. e. heard) such deeds of the king's 352. he said to the king, 353. I have heard about all the kindness you have shown to me. 354. But I have a request from you. 355. If you ask me about my request I will tell it) he said. 356. The king said, Whatever wish Your Excellency might have, tell it! 357. If the Kingship would be agreeable to you 358. it is also yours! he said. 359. The generous man said, 360. You have shown me honours which could not have been better even if you had given me the kingship. 361. My request is this: 362. To speak about myself, I rendered you a small service at the time when you went to

1 Repeated: bunday.

2 patihe < A. فاتحة the first chapter of the Quran.

3 i.e. he must be in his house.

4 menyucün lit. 'for my sake'.

5 menzur < A. منزور 'acceptable, agreeable'.

very glad over what the king had done. 344. He was very happy to have met with his wife safe and sound and over the money, property and wealth which the king had given in this way 345. and was for ever praying for the king. 346. Some days later the king sent somebody to the house of the generous man (saying) 347. I will go to the house of the generous man 348. and read the Fatihah. 349. The poor man must come at once! 350. Thus he informed. 351. When the poor man saw (i. e. heard) such deeds of the king's 352. he said to the king, 353. I have heard about all the kindness you have shown to me. 354. But I have a request from you. 355. If you ask me about my request I will tell it) he said. 356. The king said, Whatever wish Your Excellency might have, tell it! 357. If the Kingship would be agreeable to you 358. it is also yours! he said. 359. The generous man said, 360. You have shown me honours which could not have been better even if you had given me the kingship. 361. My request is this: 362. To speak about myself, I rendered you a small service at the time when you went to

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When the king of our country heard about the service which I had rendered to you (he said), 365. 'This generous man has given his own wife to the son of a certain king, 366. he has given him a number of slaves and slave-women 367. and sent him away. 368. When now that prince comes to his own country 369. and tells about the kindness which the generous man had shown to his father and mother 370. the king will drive me away from my throne (kingship) and make that generous man king'. 372. They brought me (to the palace), 373. oppressed me much, 374. took my money and my property, 375. took away my household and all my land property. 376. I fled from the place where they had put me in order to kill me 377. and came here. 378. God arranged that I got in touch with you in this place. 379. The reason for my telling to you all the troubles I have undergone is (that I want you to) 380. elect another just king instead of this one. 381. But don't let that king know of the oppression I have undergone from the king! 382. That king should not be angry with me!' 383. he said and thus ended, having explained his situation. 384. When the king heard that the generous man had suffered such wrong from the king 385. and yet had pity in

my own country. 364. When the king of our country heard about the service which I had rendered to you (he said), 365. 'This generous man has given his own wife to the son of a certain king, 366. he has given him a number of slaves and slave-women 367. and sent him away. 368. When now that prince comes to his own country 369. and tells about the kindness which the generous man had shown to his father and mother 370. the king will drive me away from my throne (kingship) and make that generous man king'. 372. They brought me (to the palace), 373. oppressed me much, 374. took my money and my property, 375. took away my household and all my land property. 376. I fled from the place where they had put me in order to kill me 377. and came here. 378. God arranged that I got in touch with you in this place. 379. The reason for my telling to you all the troubles I have undergone is (that I want you to) 380. elect another just king instead of this one. 381. But don't let that king know of the oppression I have undergone from the king! 382. That king should not be angry with me!' 383. he said and thus ended, having explained his situation. 384. When the king heard that the generous man had suffered such wrong from the king 385. and yet had pity in
His heart towards him 386. his love for the generous man became still greater than before. 387. He deposed the cruel king in the country of the generous man 388. and intended to make the generous man king in his place. 389. The generous man did not consent to become king. 390. Eventually he sent a vezir there to become king. 391. He gave his own kingdom to the generous man 392. and passed his life staying with the generous man.
III.

The Story of a Scald-Head.

1. The scald-head who had become poor in his own country went to another country. 2. When he looked around a man was threshing in a threshing-place. 3. That scald-head went up to the man who was threshing, saying »Peace be on you!« 4. The man who was threshing said, »Well, scald-head! From where have you come? Where are you going?« 5. The scald-head said, »Oh, bai! I have neither father nor mother! I am going to be a child to somebody who hasn’t got a child,« he said. 6. That man said, »Come here! By the way, I have no child. 7. Be my child!« he said. 8. The scald-head said, »Oh, that is good!« 9. He took the

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1 *ba:ræse* < *ba'ræsen*.
2 *özniy jurttin* = *öziniy jurtidin*.
4 *bolmæsæ* 'by the way, in such a case', also in Uzbek, cf. my Uzbek Texts from Afghan Turkestan, p. 180.
stick which is used when threshing into his hands and began to thresh. 17. That man said, "He is threshing well. 18. I will go home and bring bread for you and me," he said, and went home. 21. That scoundrel of a scald-head drove away all the beasts of burden which were joined together in the threshing-place and having driven them behind a hillock and placed them there he cut off the tail of a donkey. 24. He fastened the tail of the donkey thoroughly into the stack that was on the threshing-place (and said) "Oh, bai! The ground has swallowed up all the beasts of burden that were on the threshing-place. I was standing there pulling with all my force in the tail of a donkey," he said, and started to shout for the bai. 28. When the bai after some time came running out from his house and went to the threshing-place there was no beast of burden there. 31. That scoundrel of a scald-head was standing there pulling something. 32. When that bai came near he said, "Oh, look here! The tail of the donkey got off and remained in my hand!" he said, and showed the tail of

1 *döy* alternating with *duy* in my narrator's speech.
2 *tubesdin* lit. 'from below'.
3 changed to *tutuv'aldım*.
4 forms in *-am* instead of *-um* etc. as well as verbal forms in *-ap, -ep* instead of *-up, -up* are common in my narrator's speech as will be seen from everywhere in the texts.
5 which is used in directing the man when threshing.
6 *jüüp*, normally *jüt-* 'to swallow'.

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the donkey to the bai. 35. That bai was surprised (and said), 36. «Go, unfortunate scald-head! 37. There is (was) a proverb which says ‘The foolishness of a scald-head will, even if he is lying under a bridge, make a horse shy’. 38. It is really true!» he said and drove him away. 39. That soundrel of a scald-head drove away the cattle and donkeys which were behind the hillock 40. and returned to his own country. 41. He had two elder brothers\(^2\) who had the same father but another mother. 42. They came (and said), 43. «Oh, scald-head! From where have you brought these cattle and donkeys? they said. 44. The scald-head said, 45. «God has given them to me!» he said 46. and didn’t tell the truth. 47. Again some time later — that scald-head had a grandmother. 48. She died. 49. He smeared paint and red powder on (the face of) his (grand-) mother, 50. laid on usma\(^3\), 51. fixed a rose,\(^4\) 52. let his dead grandmother ride on a donkey and moved away. 53. Again he was walking in some country-side. 54. He saw a threshing-place containing four or five hundred charak\(^5\) of wheat. 55. He drove the donkey on which he had let his grandmother mount to the wheat in the threshing-place and put it there 56. and he himself sat down in

\(^1\) kevrük < köprük.

\(^2\) i.e. his father had several wives.

\(^3\) osma, usually usma ‘black dye for cosmetic purposes’.

\(^4\) in her hair e.g. or behind her ears.

\(^5\) čarek a weight, according to RAQUETTE, Eastern Turki Grammar, I, p. 35 = 8.96 kg.
some place in order to relieve nature.\footnote{\textit{teha:ret šik'este qil}-lit. ‘to break (one’s) purity’.} 57. The donkey went and started to eat of the wheat in the threshing-place. 58. The people who had arranged the threshing-place were sitting in the shade of a tree having tea. 59. When one of them looked towards the threshing-place a donkey was in the act of eating of the wheat which they had made ready and piled up. 61. A young woman\footnote{\textit{no:čė} < P. \textit{ھچر} ‘a youth, a young woman’ (Steingass); it is used also in the meaning ‘snob’, ‘dandy’. The meaning of \textit{no:čė mæzlrum} would be ‘young, nice-looking (painted) woman’.} was riding on the donkey. 62. Those people who were drinking tea (said), 63. ‘Oh, woman! Keep away your donkey!’ 64. Why do you let it eat wheat?’ they said, 65. and started to shout. 66. That woman did not speak. 67. When they shouted again she was silent. 69. One of them got angry (and said) 70. ‘If we have got this threshing-place ready with difficulty why do you then let your donkey eat of the wheat and not keep her away?’ they said and came 72. and struck it once with a big stick. 73. That woman fell down from the donkey on the threshing-place. 74. Some time later that scald-head came along (and said), 75. ‘Oh, my mother who didn’t get sated of the wheat. 76. Who beat you to death? \footnote{\textit{taz} is emphatic.}
Oh, my mother!" he said 77. and started to cry in a loud voice. 78. The people who had during six months with thousand difficulties cultivated and watered and made this wheat ready (ripe) were surprised. 79. They said to one another, 80. "Let us soothe this scald-head. 81. Even if he (wants to) take all the wheat of this threshing-place, let him take it! 82. Under all circumstances he must take away the corpse of this mother of his from the threshing-place!" they said. 84. Having conferred together they said to this scald-head, 86. "Oh, scald-head! We will give this wheat in compensation¹ for your mother." 87. When they said, "Take away your mother!" 90. he started to cry, 88. "Oh, ‘my mother, who didn’t get sated on the wheat!’ I have found the wheat. 89. My mother, where shall I go (to find) the sacks?" 92. Those poor farmers (said), "We haven’t got any mules. 95. But we have donkeys which are better than mules. 96. We will also give (you) our donkeys. 97. Move your mother away from this threshing-place at the soonest!" they said, 98. and having brought their donkeys and sacks (there), 99. and having filled the wheat 100. and loaded them on the donkeys, 101–102. five or six

¹ lit. ‘for your mother’s blood’, χυ:νεγα = χυ:νιγα.
men brought them to the scald-head's house and unloaded them there. 103. They also shut up the donkeys in the stable and then left. 104. The two elder brothers of the scald-head came along and asked, 105. »From what place did you find this wheat and these donkeys?« they said. 106. That coot-scald-head2 said, 107. »I killed my (grand)-mother, 108. fixed a rose (on her head), 109. put on paint and red powder (on her face), 110. let her ride on a donkey 111. and when in a certain place a bai was threshing with his donkeys 112. I myself took cover and waited there. 113. The donkey on which I had had my mother mount went 114. and began to eat the wheat. 113. The owner of the threshing-place came (and said), 116. »Are you giving your old donkey to eat of the threshing-place which I have made ready with great difficulty?« he said, 117. and came there and struck it once with a stick. 118. My mother fell down from the horse on the threshing-place. 119. I started to cry, shouting, »Oh, my mother!« 120. Those people — the people who were threshing — gave (me) the wheat on the threshing-place and also donkeys and sacks. 121. Saying »For God's sake, take away your mother from this threshing-place!« 122. they drove me away

1. *jaqap* < *jiqilap* < *jiqilip*; *a* and *æ* frequently occur in my narrator's speech for *i*.

2. *qašqaldaq* the bird 'coot' (*Fulica atra*). In Turkestan the coot is considered to be cunning and deceitful, thus having the same qualities as a *taz*. 
with a thousand efforts. 123. Look at the wheat here! 124. Look at these donkeys!" he said, 125. and started to boast before his two brothers. 126. Those two foolish brothers of his (said) »Shouldn’t we too kill our mother 127. and do the same as this coot-scald-head?" they said 128. and having conferred they killed their mother. 129. They also dressed their mother in the same way as the coot-scald-head 130. and brought her to the village and country-side where this coot-scald-head had gone. 131. While they were on the way, all people had understood what this coot-scald-head had done. 132. These people (the two brothers) drove their mother to some threshing-places and put her there. 133. Nobody struck their mother 134. nor did they strike her donkey. 135. Slowly and gently they drove it away from the threshing-place. 136. In the meantime, when these fools had killed their mother 137. and had brought her to the country-side, the coot-scald-head had put on an old coat 138. and again went to a country-side.1 139. When he had gone to that country-side 140. he said to a man, »Oh, if I could be your servant, 141. I would serve you day and night!" he said. 142. Having (thus) deceived somebody 143. he entered his (that man’s) house. 144. That bai asked, 145. »What is your name?" 146. qaš-

1 je:z ~ je:zi although it has a palatal vowel always takes velar suffixes; its meaning is the same as sehra:
The coot-scald-head said, 147. »My name is 'may he (it) strike!'« he said. 148. Some days later that man took the coot-scald-head with him in the fields. 149. At noon he had the coot-scald-head go home (and fetch) bread. 150. The wife of that bai had made a sausage and put it (somewhere). 151. This scald-head saw that sausage. 152. That woman did not even give her husband of that sausage nor did she did give that scald-head of it. 153. She gave him only some hard bread. 154. That scald-head brought the bread to the bai. 155. The scald-head thought in his heart, 156. »It won't do if I don't find that sausage wherever it may be, and eat it.« 157. That hag did neither give the sausage to me nor to the bai. 158. This hag has something in view. Until the evening he could not get this out of his mind. 159. This hag has something in view.» 160. Until the evening he could not get this out of his mind. 161. When it became late in the evening (he said), »Oh, father! I will go home and bring water to my mother!« he said 162. and entered the house. 163. He also entered the kitchen and the store-rooms. 164. But (and) when he looked around 165. she had put the sausage on a table in

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1 lit 'on the top of the earth'.
2 *quij-* 'to pour into, to fill'.
3 *jayliy uč'ej* is a sausage filled with rice and meat or some kind of grain and spices and boiled in water; *uč'ej* lit. 'entrails'.
4 *qærî* is a substantive meaning »an old woman« (more than 50 years old). Here *qærî* is used in abusive meaning, 'hag'.
berip 168. jene jer töpēsige ēqiıp ketti. 169. namaz şa:m væyti'idaø
dadesi birle jenıp kirdi. 170. jatēduyən væyti'idaø vəaj dedem! men
özemniŋ ojemde mu qaznaq ojde jat'ēttim. 171. hele² hem qaznaq
owayne jassam dep 172. jalbēriŋ tuv'aldi³. 173. o: baj dedi ki 174.
"ma:qu! qaznaq ojde jatqin!" dep dəvəvap berdi. 175. xa:tuunı dedi
ki 176. "bu qaznaq ojde jatmasun!" dep 177. qanca dep baqsaø
178. o: taz unamæj qaznaq ojde jatti. 179. kičesi ondin qopap
180. heleki xa:tuunın tæx'qaø ge aqpoqyan jaylıy üč'ejni hemesini
jep tūg'etti. 181. o: xa:tuun eridin qo:qop 182. hec neme de'telmədi.
183. jene évtesi jene jer töpēsige čiqketti. 184. dadesi qaqsaldəq
tazgaø dedi ki 185. "oøjge kiriŋ 186. qonan uruyi æpći'qin!" dep ojge
kīrəzıdi. 187. o: tazınıŋ șunday ojge kirişke aș'xane tɛr'ęptin bir
adem čiqıp 188. qaznaq ojge kiıp ketti. 189. qazanyæ qarlaesæ 190.

the store-room. 167. He brought a calabash of water and gave her,
168. and again went out to the fields. 169. At the time for evening
prayer he came back with his father. 170. When it was time to
go to bed (he said), "Oh, my father! I would rather lie4 in the store-
room than in my own room. 171. Could you allow me to lie in the
store-room," he said, 172. and besought him. 173. That bai said,
174. "All right! Lie in the store-room!" he replied. 175. His wife said,
176. "He must not lie in the store-room!" 177. Whatever she said,
178. that scald-head did not agree but lay in the store-room.
179. In the night he rose from his bed5 180. and finished off the
whole sausage which the formerly mentioned woman had put on
a shelf (there). 181. That woman was afraid of her husband 182.
and was (therefore) not able to say anything. 183. Next morning
he again went out into the fields. 184. The (his) father said to the
coot-scald-head, 185. "Go home 186. and fetch some maize-seed!" he said and sent him home. 187. When that scald-head thus entered
the house a man came from the direction of the kitchen 188. and
entered the store-room. 189. When he looked into the cauldron

1 qapay is a kind of calabash; for a picture v. LE Coq, Volkskundliches,
Taf. 19.
2 hele = hala.
3 tuv'aldi < turup aldi.
4 jatær'ttim < jatar edim.
5 ondin < orundin.
she was again boiling a sausage like that of yesterday. 191. He said to the mentioned woman, 192. »My father said, ‘Bring maize-seed!’« 193. and sent me after seed.» 194. When he had put the maize into a saddle-sack 195. and not being able to lift from the top1 he took it from the bottom2 196. and lifted it once. 197. All the maize ran out on the ground. 198. The scald-head sat down 200. and began to put it into the saddle-sack, 199. gathering the maize-grains one by one. 201. His mother said, 202. »Put it all into the saddle-sack by taking your hands3 full!« 203. When she said this 204. that scald-head said, 205. »No! I will take the grains one by one and put them back. 206. (Otherwise) the maize will be mixed with dust (dirt),« he said 207. and thus made the day late.4 208. That bai meanwhile came home. 209. In the evening that bai, the coot-scald-head and the bai’s wife were sitting in the house. 210. (The scald-head said), »Oh, father! When I was going home from the field a snake like the sausage on the shelf over there pursued me. 211. It was with difficulty that I could get away and save myself,« he said 212. and revealed to that bai the existence of the sausage on the shelf.

1 lit. the mouth.
2 lit. the back.
3 ojušla: ‘to gather by taking both hands full’; ojuš is the amount of something one can get into both hands when put together.
4 i.e. made the gathering of the maize take long time.
213. But it was a lie that a snake had pursued that scald-head on the road. 214. The meaning¹ was this. 215. He revealed (the existence) of the sausage which she kept for her lover on this shelf without giving it to the bai. 216. When that bai saw the sausage on the shelf 217. he said to his wife, 218. «Why didn’t you give that sausage to me!» 219. and having scolded her thoroughly² 220. he had the sausage brought there 221. and ate it all together with the scald-head without giving anything to that wife of his. 222. When it again was time to go to sleep the scald-head (said), 223. «I will lie next to the door in the store-room,» 224. and he lay down there. 225. Even if this woman had wanted to say something³ 226. she was afraid of her husband and was not able to speak. 227. Near midnight⁴ the scald-head rose from his place 228. and having opened the door of the store-room 229. he made his voice like that of a woman 230. (saying), «Where are you, my khodja⁵?» 231. He found that former man, who had come out from the kitchen 232. and who had entered the store-room, in a corner of the store-room. 233. In a calabash there was mustard-oil.⁶ 234. He brought the

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¹ γαρ’εζ < A. غرض 'motive, aim'.
² lit. five six mouths.
³ deidise < ‘deimen’ dese ‘when she said I will tell it’.
⁴ tun hesse ‘midnight’.
⁵ χοδζαμ lit. ‘my master’.
⁶ ačiy jay is the fat or oil pressed from mustard or other oil-seeds.
mustard-oil to that man (and said), 235. If I said I am going to fetch a cup2 in the darkness 236. the father of the scald-head will understand (what is going on).» 237. He therefore lifted the calabash 239. and saying »Drink some water!« 239. he had that man drink mustard-oil. 240. Short time afterwards that man died 241. The scald-head put some bran into the mouth of the dead man 242. and on the top of it he again poured some mustard-oil into his mouth and nose 243. and then went back to his own place and lay down as someone who didn’t know anything. 244. One or two hours later that woman entered, 245. lighted3 a lamp4 246. and when she had entered and looked around 247. that man was dead. 248. In (his mouth) there was much5 bran. 249. His mouth and nose also were greased with oil. 250. That harlot thought, 251. »It looks as if he has been eating bran 252. when he was sitting in this store-room from the morning 253. and he got hungry. 254. Then he has thought the oil to be water 255. and has drunk the oil. 256. When the mustard-oil and the bran got together 257. it killed this poor man.« 258. Thus she thought. 259. She had no idea that this

1 Still imitating the house-wife’s voice.
2 čin < čine.
3 jorut- with u-umlaut < jarut-.
4 ğay contracted < ğeray.
5 pateși was translated to me with džiq ‘much’; < pat- ‘to get room’ cf. p. 55 n. 1.
scoundrel of a scald-head had killed him. 260. Saying, «It won’t do if I don’t remove this corpse!» 261. she went slowly over to the scald-head (and said), 262. «Oh, my child! I have a corpse (here). 263. Remove it (for me)!” she said. 264. That scald-head said, 265. «She doesn’t let me sleep in the night» 266. but says «I have a corpse! 267. Remove it!” he said 268. and started to shout. 269. «Oh, my child! Speak softly! 270. I have a golden ear-ring1 which I have inherited from my mother. 271. I will give it to you! 272. Don’t shout!” 273. The more2 she talked the more that scald-head 278. started to shout worse than before, 274. «Oh,» she says, «I have a golden ear-ring which I have inherited from my mother. 275. I will give it to you. 276. Remove the (my) corpse!” she says 277. and does not let me sleep.» 279. That hag said, «Oh, my child! I will be nice3 to you! 280. I have a ruby necklace.4 281. I will give that one also (to you). 282. Only5 don’t shout!” she said. 283. Then the scoundrel of a scald-head rose from his bed, 284. took the golden ear-ring and the ruby-coloured necklace, 285. put them into his pocket,

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1 zi-'cf. LE Coq, Volkskundliches, p. 24 zi:'re.
3 xošvolaj < xoš bolaj.
4 mundzaq ‘necklace”; SHAW, Sketch, II, p. 184 a coloured bead.
5 xep ‘stop!’; cf. BASKAKOV & NASILOV, p. 166 xep.
took the corpse on his shoulders, brought it outside, made it stand upright in front of the stable and leaned it against a staff. Having called some dogs and having made them call (bark) at that corpse he himself went inside (and said), "Oh, father! When I went outside in order to relieve nature (I saw that) there is a man standing (upright) in front of the stable. I was afraid and returned inside," he said and informed him thus. When that simple-minded man went outside and looked it was correct. A man was standing (upright) in front of the stable. The formerly mentioned man got angry (and said), "Who are you and what are you doing here in the night?" he said and struck him once with a stick. This corpse fell down. Then this coot-scald-head went and looked here and there and started to cry (saying), "Oh, my brother! my brother, who came here and was beaten and died!" That poor man thought, "It is right! It might be his brother," he said and was surprised. That scald-head

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1. *açıqip* < *alip ciqip*.
2. *jüdp* - 'to carry, to load on one's shoulders'.
3. *here called mal ayil 'cattle-stable'*.  
4. *ist < it*. The change *t < st* after *i* is common also in the Guma-dialect.  
5. *jas < rast*.  
6. *yoldæ 'a heavy stick'; in Khotan yulda.*

started to cry. 310. That man (said), "Oh, my child! Don't cry! 311. I will give the sheep and everything which is in this stable (to you)», he said, 312. and with thousands of difficulties calmed the crying (scald-head). 313. He gave the sheep and everything in the stable to this scoundrel of a scald-head. 314. That scald-head drove the sheep away 315. and went to his own country. 316. His two brothers who had killed their mother 317. in the disappointment that they had not been able to find wheat, conferred (saying), 318. »Let us kill this scald-head. 319. He goes somewhere 320. and comes back having found four or five hundred charak of wheat. 321. He goes somewhere 322. and comes back having found five or ten donkeys and cattle. 323. He goes somewhere 324. and comes back having found four or five hundred sheep. 325. This scald-head has become very rich. 326. If we kill this scald-head 327. all the money, means, property, and cattle will belong to us,» they said 328. and the elder and younger brother both together entered the house of the scoundrel of a scald-head and beat him and beat him with their fists and killed him. 329. The fate of a man who commits evil deeds will at last be death. 330. Wickedness is not good.
A wood-cutter had the intention to go to the jungle in order to fetch wood. 2. His wife gave him some milk in a jug. 3. The wood-cutter went to the jungle, 4. put the jug under a tamarisk 5. and began himself to take (cut down) wood from a hill. 6. A fox came to the milk in the wood-cutter’s jug. 7. The fox said, »I will drink the milk» 8. and put its head into the jug. 9. When it had drunk a little, the milk in the jug did not reach up to its mouth. 10. Saying »I must drink some more!» 11. it pressed$ its head afresh into the jug. 12. Its head entered the inside of the jug. 13. When it had drunk the milk 14. and said, »I will draw back my head», 15. its head did not have room enough to get out of the mouth of the jug. 16. It used some force 17. and tried to draw its head back. 18. Its head did not have room in the mouth of the jug. 19. The fox thought, 20. »I will now moisten and soften this jug in water 21. and

$ \textit{išej < ičej.}$

$2 \textit{maχla- ‘to press together, to press down’; e.g. paxtɛni tɑ:a:ɡɛ maχtɑp sɑlsɛ obdan dzɑjлаsɑdu ‘if one presses down the cotton into the sack, it will easily get room.’}$
(then) draw out my head) it said, 22. and having thought it halfway 23. it went to the bank of a canal 24. and put the jug into the water. 25. Since water entered the jug to the brim¹ 26. and it got heavy 27. it was not able to draw out his head from the jug. 28. Nor was he able to pull the jug out of the canal. 29. At last the fox was suffocated² and died. 30. If somebody follows the greedy habits³ of some other man 31. it at last ruins him like what happened to this fox.

¹ *pateşi* means 'full to the brim'. The corresponding word in Kashghar is *liq* cf. Materials, II, p. 136: 11.

² *demiq* ‘to be suffocated’, also *demiq bolup ketti* ‘he was suffocated’.

³ *neps* < A. نفس ‘vice, fault’.
V.

The Goldsmith.

1. Once upon a time there was a goldsmith. 2. Since that goldsmith was not able to earn his living in his own country he went to another country. 3. He had two or three companions. 4. When he was walking with his companions in the street of a town 5. he saw a big temple of the idol worshippers. 6. When he looked (he saw that) all the idols were made of gold. 7. The goldsmith thought, 8. «I wonder if I could find some pieces of gold from here!»
9. Thinking thus, 10. he sat down at the gate of the temple. 11. He remained sitting for some days and did not move from this place to another place. 12. Thus he was sitting in front of the gate of the temple. 13. After one or two months' time he went in and out from the temple. 14. Finally he became shaikh of the temple.
15. Near this town there was a river. 16. At the bank of this river he
dug in a place which nobody knew1 and made a cave,2 and in the cave he also arranged the tools of a blacksmith. 19. Some
days later he stole an idol of gold and brought it to the cave. 21. His companions made another idol of iron resembling the idol
of gold. 22. Having put on a layer3 of gold on the idol of iron
23. he brought the idol of iron there and put it on the place where the
idol of gold had been. 24. Doing this repeatedly he made in some
days' time all the idols of gold idols of iron. 25. Finally there
did not remain a single idol of gold inside the
idol-temple. 26. The
goldsmith's companions had with united forces broken all the idols
of gold into pieces 27. and packed4 them into cases. 28. After
having cut down ten or twenty trees on the bank of the river
29. and made a ship of them 30. and put all the idols of gold
which
were in the cases on board the ship
31. and made everything in
order, 32. the goldsmith went to the idol worshippers. 33. He said,
34. »A letter has come from my parents telling 'Return here!' 35. I
will return. 36. As you have everyone been very nice to me
37. I

1 bilmez/itken < bilmez/dur cyan.
2 BASKAKOV & NASILOV, p. 53 gom translate 'mud-hut'.
3 sij < sir 'varnish, polish'.
4 qa/ala- 'to pack', cf. BASKAKOV & NASILOV, p. 116 qacili.
will see my parents for five or ten days 38. and then return to serve everybody. 39. Thus he lied. 40. I have written a couple of letters 41. and put these letters under the big idol in a place so-and-so. 42. When you have found it and read it 43. all what I have done will be known to you. 44. he said, went on board the ship and left. 45. Those idol worshippers said, »Oh, our great shaikh has left!« 46. and they wept together. 47. When they took the letter from beneath the idol 48. and read it 49. he had written down an explanation how he made all the idols of gold into iron and then had fled. 50. Those idol worshippers said to one another, »What is this?« 51. and when they looked at the idols 52. all turned out to be idols of iron. 53. These idol worshippers pursued him. 54. They were not able to overtake him. 55. This thief of a goldsmith committed bad treachery against (these) people. 56. Finally, as he did not himself have any profit of this money, other people ate and drank (their value). 57. He himself was heavily punished.

1 æsqæt- was translated to me with pajde teg-.
VI.

hika:jê.


VI.

Tale.

1. A man became ill. 2. That man had three children. 3. Those children called a doctor and brought him there (saying), 4. »Make whatever medicine that will be necessary for our father. 5. However expensive it may be 6. we shall pay for it,» they said. 7. That doctor knew that this man would not recover. 8. »I have no medicine in my hand which will have effect on your father. 9. A medicine which will have effect on your father exists in a place three months’ journey from here. 10. Fetch it from this place! 11. Then I will prepare the medicine,» 12. he said and sent them away on the long way (journey). 13. Those poor children (said), »Oh, (your) honour! From where will we find that medicine?» they said. 14. The doctor said, 15. »When you have gone ten days from this town there is a road-fork with three roads. 16. If you take

1 sap < salîp.
the road to the right. 17. you will go (arrive) in one month. 18. At the road (-side) there is water and fuel. 19. Whatever you want and whatever things you desire will be found. If you take the road in the middle, you will arrive in ten days, but on this road there is nothing to eat or drink to be found. Furthermore there is also a big dragon. But if you walk on the road to the left you either come back or you do not come back. Its dangers are very great. Thus he replied. These three (children) conferred together (saying), Let two of us go and one (remain here) in order to take care of our father. Or let us all three go. Let us all three enter the three roads. If God will we shall find the medicine rather soon. (And) our father will recover. Thus they said to one another and went all three. When they had walked for ten days, the road-fork with three roads came in sight. The eldest brother said, I will enter the road where there is a dragon and, if God will,  

1 barəsəlae < barəsizler?  
2 kelisle < kelisizler.  
3 kelmeisle < kelmejsizler.  
4 χα: < P. خوا ‘wishing’.  
5 tapələdu < tapildu; ə ~ i frequently occurs in my narrator’s speech.  
6 joldin the ablative would give the meaning ‘with this road’.
7 ejder and in sentence 39 sq. ejdere, 43 sq. ejderha ~ ejderha: < P. أَدْرَهَا ‘dragon’.
I shall kill the dragon and find the medicine and come with it. You two are furthermore small. Your strength is not sufficient for the dragon. I will enter the road where the dragon is,) he said and left. The youngest brother and the middle brother conferred (saying) As I am small it is necessary that I render much service to my father. I will enter this road which takes thirty days,) he said. The middle brother entered the road which took thirty days and left. The little brother stood (there) and thought, Why, my elder brother is on the middle road. There is a dragon. (He said), 'You are small. Don't enter this road. Your strength is not enough for the dragon,' he said and left. My middle brother entered the road where there was bread to eat and water to drink. As to me, I am young of age and as I am not able to understand good and evil they gave me the road from which you do not return if you walk on it,) he said and having wept to God and prayed much, he entered the road from which you don't return if you take it. When the eldest brother had separated from his two younger brothers he came near to the dragon.
fought with the dragon, 70. he finally killed the dragon, 71. and went to look for the medicine. 72. When he went to a place he saw a beautiful girl. 73. His father's illness left his mind. 74. The love for the girl came into his mind. 75. He even forgot in the love for the girl to bring back the medicine to his father. 76. He was not able to go from this country to another place. 77. When the middle brother had gone for thirty days 78. he was not able to find neither the medicine nor anything else. 79. He returned so. 80. and went to his father. 81. When his little brother had left on the road from which if one enters it one does not return 82. the poor (brother) after some time found both the medicine and some gold and came (back) to his father. 83. He made the medicine for his father. 84. For the reason of the medicine, God — May His name be exalted — gave recovery to the poor sick man. 85. He recovered. 86. He prayed very much for his small (youngest) child. 87. His big (eldest) child appeared two or three years later without food or drink and himself naked. 88. His middle child (said), »For thus long time I went to the place thirty days away and came back. 89. My father never said thanks nor does he pray for me,« 90. he said, got angry,
left his father and went to another country. The eldest and the youngest child received day and night their father’s prayers and rendered him much service. After some time their father died. His middle son who had got angry and left divided the legacy together with his two brothers who had stayed in the house. The middle one said, »I was for some time not at home.« Both of you put away of the property that was in the house, he said and accused his elder and younger brother and took much legacy. For the reason that he had not rendered services to his father all the big property he had (thus) taken was wasted in short time. His elder and younger brothers received (the profit of) their father’s many prayers. With the quality of their father’s prayers they got richer day for day. Thus great is the quality of the prayers of parents.

1 ajedi < ajridi.
2 tiqiv‘aldinya < tiqip aldinya°.
3 lit. in these parts in the house.
4 xa:ssijet < A. chargement χα:ssijat.
The holy Adam — peace be upon him — and mother Eve were separated from each other for seven years. 2. One day the holy Adam — peace be upon him — and mother Eve met each other on a glacier. 3. They wished to coite on this place. 4. They had coition at this place. 5. The seminal fluid flowed out on the glacier. 6. The seminal fluid froze. 7. From this the jade-stone\(^1\) has its origin. 8. That is the miracle\(^2\) of the holy Adam — peace be upon him. 9. That women feel cold on their rump\(^3\) and men on their knees has remained from this time.

\(^1\) qaš taš ‘jade-stone’, which is found in the mountains near Khotan; cf. SHAW, Sketch, II, p. 144.

\(^2\) möːdzɛ < A. معجزه ‘miracle’.

\(^3\) sayrae ~ saːyrae ‘rump’, in Persian صاغري or ساغرى but probably of Turk origin.
VIII.

hika:je.

1. There was a king. 2. There also was a son of the king who was eight or ten years old. 3. When the king (once) joked with his wife 4. he had a rose in his hand. 5. He struck (his) wife's face with the rose. 6. His wife lay in bed for a couple of days out of sorts. 7. The king's son knew what had happened between his father and mother. 8. When some time later the king's son at bedtime was walking on the roof of the palace in the evening in order to get some fresh air 9. the sound of somebody beating another person came in (from) the direction of the stable. 10. The prince at once went in the direction of the stable 11. and when he looked 12. the stableman who was looking after the horses was beating his mother. 13. When he was standing there looking and saying,

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1 bagatqan < baqæ:dwryan.
2 mija:qul < mira:qul.

5—III
13. »bu neme iš?« dep qa:lap tursæ 14. »sen neme išqæ meni saqlätüp
15. bu čaqqæ čiqmæjæn. 16. méniŋ ujuqum kep qaldä. 17. men 
sençe saqlap olturduń 18. dep goja: özniŋ xotunidän soyay qilyandek
sojay qilædu. 19. pa:d¹sa:n兮 xotunq 20. »men bu čaqqæ čiqættim1
21. pa:d¹sa:n兮 uzlatalmaeq čiqalmaeq qaldim. 22. vaj! xapa bolmæsæ2!»
23. mija:qulæ neha:jeti dziq jalv’ardï. 24. andin ki:n mija:qul bile
pa:d¹sa:n兮 xotunq bir qodoq jätüp 25. eski išlænq qilyælæ turdï.
26. šehza:de anesiniŋ bu iśni kölep 27. özi özige dedi ki 28. »men her
gi:z xotun almaj 29. dünja:de mæzlum k’si şunday eski bol’utqan
bolsæ 30. dedam bir tal guul vile ojnæsîp ursæ 31. neç özæ kün jæti
v’alædu. 32. amma bu mija:qul čünçe3 qattiq ursæ 33. jene jalværîp
tur’ituq4 dep 34. şu xia:lda turvæn væxtdæ anesi ornidän qopap
35. ičkeisige kip ketti. 36. šehza:de hem kip jætîp qaldä. 37. şu

»What is this?» 14. (he heard), »Why did you make me wait 15.
and you don’t come until now! 16. I was near to sleep5. 17. I
was sitting waiting for you,» 18. he said and questioned her as
if6 it was his own wife he was questioning. 19. The king’s wife
(said), 20. »I would have come at this time 21. had I not been
unable to go out as I could not get the king to sleep. 22. Oh,
don’t be angry!» 23. (she said) and besought the stableman very
much. 24. Then the stableman and the king’s wife lay down in a
crib7 25. and started to make nasty things. 26. When the prince
saw what his mother did 27. he said to himself, 28. »I will never
marry 29. if women are thus bad in (this) world. 30. If my father
beat her (once) with a rose when they were joking with one another
31. she was lying (in bed) for some days. 32. But if the stableman
beats her thus heavily 33. she is standing beseeching him again.»
34. When he was thinking thus his mother rose from her place
35. and went inside. 36. The prince also went inside and went to

1 čiqættim < čiqar edim.
2 bolmæsæ ~ bolmasæ = bolmaselær.
3 čünçe < şunçæ.
4 tur’ituq < turædu.
5 N.B. ujuqu; usually ujqu.
6 goja: < P. ʃb ‘saying, speaking, as if it were’.
7 qoq is a crib only for horses, for cattle it is called holaq.
Beginning from now on he never looked into his mother's face. He also never spoke a word to her. In the meantime ten or twenty years passed. When the king said to prince 'Let us bring a wife (for you)' or when it (the same) was told¹ by a vizier to the prince, he replied to the vizier, 'I shall not marry.' The vizier (said), 'The prince says 'I shall not marry' and does not agree to do it.' Thus he informed the king. The king again some time later had the vizier enter. 'Tell the prince that he should marry and not do like this!' It is better that he arranges for a wife when I am alive,' he said and again had the vizier go to the prince. Finally the prince replied, 'All right! If I don't marry, it looks as if my father is going to be angry with me. (But) if I am going to marry, he must build a palace for me in the middle of a certain river. To that castle he shall bring a girl. Only my father may bring a (that) girl there! When later that girl has grown up I shall marry her. Until then nobody may go to that castle. If any person other than my father goes to the castle, then I won't marry that girl,' he said.

¹ deidue < deidürüp esê.
² de·se = de·sle.
and replied (thus). 62. »A condition¹ is that he will have to come to that castle and go from there by boat. 63. He may not build a bridge over the river. 64. The boat must come and go by itself. 65. A man may not sail (drive) that boat!⁵ he said 66. and laid down many conditions. 67. The vezir went to the king 68. and told him all what he had said. 69. The king (said), »However it may be 70. my son is going to marry,« he said 71. and was happy. 72. In a short time⁶ he had finished a palace according to the prince’s prescription⁷ (and ordered) 73. »Find one among the girls who are five or six years of age. 74. A condition is that a man shall not have seen that girl!⁸ he said 75. and ordered some women (to find her). 76. When the women had sought for some days 77. they at last found from the inner of the town the daughter of a big merchant and brought her there. 78. The king himself put the girl in a cart, 79. drove the cart himself 80. and when he came to the bank of the

¹ *bi čertek* < A.P. *بِما رَتِّمَهَْ*; *čert* < *šert*; for *č* ~ *š* cf. n. 3, p. 66; for *bi* instead of *ba*, cf. also BASKAKOV & NASILOV, p. 143 *gør*.

² *al’ıṭan* < *łaeduaryan*.

³ *bini* < *birini*.

⁴ cf. n. 1.

⁵ *buredi* < *bujrdı*.

⁶ *pursët* < A. *فرَصَتَ*.

⁷ *tæqłīt* < A. *تَلِيد*.
river he let the girl descend from the cart, 81. put her on board the boat 82. and brought her on board the boat to the castle. 83. In the castle he had arranged and deposited food for some years to eat and drink. 84. The girl ate of that food 85. and strolled about in this castle. 86. The king and sometimes5 the prince went there and held her company. 87. No man other than the king and the prince saw that girl. 88. The prince's mother (89.) asked the king, 88. »I too can go some times 89. and see my daughter-in-law6. 90. The king said to the prince, 91. »Your mother says, »I too will go 92. and see my daughter-in-law!« he said, 93. and asked the prince (about it). 94. The prince answered the king, 95. »The reason for my going about in this way not marrying and again for the building of a palace in the middle of this river and for the guarding of a five or six year old girl for some years in this place, not showing her to men and also not showing her to women and only showing her to my father, the reason for this is this mother of mine.« 96. Thus he answered his

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1 jü'itti < jürer edi.
2 körme'itti < körmes idi.
3 memu < men mu.
4 otus'gæ < otrasiyæ.
5 bæzi.
6 normally kelin. I noted also kenlim and kellim 'my daughter-in-law' from Guma.
When the king heard this talk from the prince, he thought, 'It is known that this woman once has done something nasty,' and when he said, 'I will reveal those things!' he wanted (to keep) my heart, and did not reveal it. He took his wife away from the prince and divorced her. The king rose and conferred (saying), 'I am not going to take a second wife as I have servants who will prepare food for me and I furthermore am old,' he said. He also gave the kingdom to his son and advised his son thus, 'Oh, my child! If you say, 'Be satisfied with me!' don't be tyrannical against (your) subjects! Seek the heart of the weak ones! Also don't abandon me but come to me morning and evening!' he said and when he had given many pieces of advice, he began to worship in an empty house. The prince said to his father, 'Oh, dear father! If you live in this place, you could as well

1. *išken* < *iš* *ik'en*.
2. *boyyandin* < *bolyandin*; *-ly-* > *γγ-* is common in my informant's speech.
3. *qər'itw* < *qəridur*.
4. *kip tuŋ* < *kirip turuŋ*.
5. *dadeka* 'little' or 'dear' father.

instead of this go to the castle in the river 120. and keep5 my wife company and stay there. 121. Since my wife has become like your own child she will prepare your food and drink and give you!» he said 122. and so the prince brought the king to the palace in the river and put him up there. 123. When the prince after some time wanted to go to his wife 124. he went there one day. 125. The prince, his father, and the prince's wife, all three together, ate food from a dasturkhane 6 126. and then everybody went to his (her) room to have (some) rest. 127. The prince went to a room upstairs 128. and looked in (all) four directions, 129. and when he was sitting amusing himself, 130. a beggar came out from the direction of the town 131. and went to the place where the feet of man must not reach. 132. The beggar took the bundle he had on his shoulder7, 133. opened it, 134. took a girl from the inside 135. and lay down with the girl in a place. 136. Then the beggar put his head on the

1 yatununî is genitive; -ni ~ -ni as genitive suffix will occur sporadically.
2 vilen ~ bilen; as seen from the texts b > v is quite common in my informant's speech.
3 ajam < aram, N.B. r > j very common everywhere in the texts.
4 ișidîn < icimiento.
5 bolyač cf. RAQUETTE, Eastern Turki Grammar, II, p. 57. Forms in -yaç ~ -geç appear to be very rare in colloquial language.
7 oșne ~ oșnen (often höșne) or dola 'shoulder'.

N.B.

and feel asleep. 138–139. After the beggar had fallen asleep the girl gently gathered sand under the beggar’s head and rose from her place. 140. When she had put the beggar’s head on the sand 141. she took a box from her own pocket 142. and opened the cover. 143. A man came out of the box. 144. The wife of that beggar played with the man who had come out of the box, 145. and having made love to one another 146. they made nasty things together. 147. Then that wife put that man back in the box, 148. closed the cover of the box 149. and put it into her pocket. 150. Then she went to the beggar 151. and sat down, taking the head of the beggar on her thigh again as before. 152. The prince, who was sitting upstairs 2, 153. saw all what happened. 154. Then the prince crossed the river in the boat, 155. went to the beggar 156. and awoke him. 157. When the beggar’s wife saw that the prince was coming 158. she played a trick to her husband 159. and went into the bundle. 160. When the beggar awoke and looked 161. the king of his country was standing (there) looking at him. 162. At once he rose from his place 163. and greeted the king. 164.

1 jöte ~ jote ~ jote (in Khotan also lo-te or lo-ta) ‘thigh’.
2 balaxane lit. ‘an upper chamber’.
The king (said), «Go! Let us go to my palace!» he said 165, and invited the beggar. 166. When the beggar said, «I can’t go!» 167, he was afraid of the king but went — as there was nothing else to do — to the king’s palace. 168. The king took the beggar to a room, 169, gave him tea and a dasturkhan 170, and then the king called his father and his wife, 171, and brought them to the room where the beggar was. 172. The king’s wife and the king’s father were surprised (and said), 173. «This prince never showed his wife to anybody. 174. What is this?» they said and sat down. 175. Then the prince took a sword into his hands 176, and asked the beggar, 177. «What is in your bundle2? 178. Tell the truth! 179. Also open it and show (what is inside)!» he said 180, and brought pressure3 to bear upon the beggar. 181. The beggar was afraid of the king, 182, told the truth, 183, opened the bundle 183a, and revealed everything to the king. 184. The king asked the beggar, 185. «Do you wander about carrying this woman shut up in the bundle?» 186. The beggar said, 187. «I had a wife before. 188. I considered that wife of mine to be a very good and faultless4 wife. 189. But

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1 jürse < jürürsen.
2 jeindzi is a bundle or sack which beggars carry.
3 sia: set < A. سأسة ‘torture, terror’.
4 dia: net translated with eski iš qilmā’itqan.
once I saw that woman commit an evil act. 190. I killed that woman 191, and then stole this girl from a cradle\(^4\) in which she was lying and brought her away, 192. tended her for some years and made her grow up 193. and married her. 194. I wandered\(^5\) about not showing this woman even to a male fly. 195. One day (i.e. to-day) I was afraid of you 196, and showed her to you,\(^1\) he said, 197. The king (said), «If you say 'I did not even show my wife to a male fly!' 198. I am going to show you what your wife does» 199. and took the box from the pocket of the beggar’s wife, \(^2\) opened its cover; 200. took out a man from its interior, 201. and showed it to the beggar. 202. When the beggar saw this 203. he was perplexed. 204. The king explained to the beggar all what he had seen when he was seated in the upper chamber. 205. Then the king gave the sword to the beggar. 206. The beggar took the sword from the king’s hand 207. and killed the man who had come from (his) wife’s pocket. 208. Then the prince said to his father, 210. «This beggar said, ‘I did not show the girl since she was of one or two years’ age

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1. hejân < hejra:n.
2. qiliš < qilič.
3. jandzuqidin < jandzuqüdîn.
4. bol'endzek alternating with bol'encék.
5. jüj'ittim < jürür edim.

211. But this beggar’s wife committed such things. 212. When you joked with my mother and struck her once with a rose she went to bed for some days. 213. When one day in the evening I went up on the roof of the palace, 214. there came the sound of somebody beating some person in the direction of the stable. 215. When I at once went in the direction of the stable and looked, 216. the stableman is beating my mother very heavily, calling her a wretched hag. 217. That wretched hag was beseeching the stableman, ‘Oh, don’t be angry! I was not able to come to you’. 218. Since the character of women in (this) world is (like) this — why should I need a wife?» he said, 219. and gave the kingdom back to his father (and saying), 220. »Don’t be angry with me. 221. Let me go! 222. I will neither be king nor will I keep a wife,» 223. he joined the beggar, 224. put on a beggar’s clothes 225. and left his own country.

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1 uryallærîyæ < uryanlærîyæ.
2 boyyandin < bolyandin.
IX.

Shah Bahram.

1. Shah Bahram was the king of the whole world1.  2. Shah Bahram one day went to a desert and wilderness in order to have a stroll.  3. Having had the tents2 pitched on a high hill 4. he stayed there for some days with all his numerous3 soldiers.  5. One day King Shah Bahram was sitting in his tent.  6. From the direction of the wilderness a man was coming 7. who went in some direction not even looking towards the king.  8. The king sent a bodyguard.  9. When that body-guard called the man who was walking in that wilderness, 10. saying »Come here!« 11. he made his horse gallop 12. and when he came near to that man (he said), 13. »Oh,

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1 jetti iqlim ~ iqlim (＝A. ٹاا qalam 'the seven climates, the whole world'.

2 ĉdir and barga: (＜P. بار کاا) with the same meaning.

3 la:ve probably ＜P. ل 'manifold'.

The king summons you he said, and letting him ride on (his) horse he brought him there. The king let this man sit down in a chair, and gave him tea and cakes. Then he asked that man. «What is your name? What is your occupation? From where have you come? Where are you going? Tell me the truth about it!» he said. That man said, «My name is Maninaqash. I am a beggar. But it is said that there is a great king of the whole world called Shah Bahram. I am a man who has gone in order to serve this king,» he said. Shah Bahram said, «What have you to do with the king called Shah Bahram? What news have you brought to the king called Shah Bahram?» he said. Maninaqash said, «I will not tell the truth to anyone except to King Shah Bahram,» he said, and did not agree to tell the truth. Shah Bahram said, «The king called Shah Bahram whom you are looking for is myself! Now tell the truth!» he said. Maninaqash (said), «If it is thus, let us two together go to some deserted (empty) place!»

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1 *çaːmaːze* cf. ROSS & WINGATE, Dialogues, p. 4, n. 1 *çaːmaːzaː*, according to which *maːzaː:* < Arabic *maː: hazara* (ماحضر) ‘whatever is ready or prepared in haste’.
Then I will tell you the truth," he said. 39. Shah Bahram and Maninaqash went to a house. 40. When Maninaqash had prayed much for the king 41. he then (said), "Oh, king of the world! When I had heard the name and the fame of Your Majesty 42. I have for some years been wandering about with the intention of rendering you some good service. 43. Once upon a time there came a merchant to China. 44. That merchant had a beautiful female slave. 45. Her name was Malika Dil Aram. 49. That merchant fixed the price of one thousand gold-coins on that female slave. 47-48. The Khan of China thought much of paying one thousand gold-coins and of buying the female slave. 49-50. If he had bought the female slave and given the one thousand gold-coins to the merchant 51. the tributes and contributions of China which were to be sent to him would have been finished. 52. For this reason the Khan of China was not able to buy this girl. 53. But that girl was the only girl of her kind on the earth. 54. There was no girl in the world who was equal to her in beauty. 55. When she takes her $tchang^1$ into her hand and sings 57. and when she plays her $tchang$, 58-59. a man's heart will melt however stone-hearted he even might be» he

1 $čay$ is a musical instrument in the form of a plate, cf. PANTUSOV Таранчинскія пѣсни, emп. IX, $dzay$. 

said and praised the girl very much. When he had told King Shah Bahram this, he took out a picture from his bosom and handed it over to the king. When the king had taken the picture and looked at it, he fell in love with the picture. From this day the king did not even occupy himself with his soldiers, nor did he occupy himself with (his) subjects. Some tyrannical people started to oppress the poor ones. The king always put the picture in front of him and was sitting looking at it. And in (his) love for the picture he was drinking wine. The vezirs took counsel together (saying), «Let us prepare a medicine for the king. It looks as if the king has become ill, »they said and brought a number of doctors there. The vezirs said to the doctors, «For some years you have mounted the king's good horses, and have spent his good money, and wandered about dressed in beautiful clothes. The king has been ill for some days. We can't get these things of our hands. As far as we are concerned we understand state affairs and to fight with enemies. Make it everyone of you

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1. ta'rîp < A. تَعَريق.
2. tâevsîf < A. تَوْصِيف.
his endeavour to make a medicine for this illness of the king! 85. Whatever medicine that will be necessary 86. the treasurer will pay for,) they said. 87. When the doctors for some days had studied books of medicine 88. (they found that) the king was not ill. 89. The king was afflicted by love. 90. The doctors told this to the vezirs. 91. The vezirs went to the king (and said), 92. »Oh, king of the world! You don’t gain anything by entering your house and lying down crying (there). 93. The doctors say that you are not ill but that love has turned its face towards the king. 95. There is a proverb saying, 94. ‘If one hides the illness, death is evident’. 96. Tell us the truth! 97. Let us arrange it for you!» they said. 98. The king (said), »If it is so, there is a girl in China. 99. Send immediately somebody to the Khan of China 100. and have him bring this girl here!» he said 101. and showed the picture to the vezir. 102. The vezir at once rose from his place, 103. went outside 104. and ordered the king’s treasurer and the servants in the stable, 105. »Saddle at once thirty of the horses who make ten days road in one day!» 106. Thus he ordered. 107. Then he said to the treasurer,

1 $kønal < kõnûl.$
2 $açlane < açlanedekî$.
Give sufficient money to these people who will go to China! Thus he ordered. 108. He had Maninaqash called to him and said, 109. You are the man who has in the beginning sown this calamity. 110. If you now don't make a medicine for this illness it won't do. 111. You go to China, and bring the female slave of that merchant here! he said and sent Maninaqash together with some people to China. 114. He wrote a letter to the Khan of China saying, 115. It is told that there is the female slave of a merchant in your presence. 116. Give the tributes and contributions of one year of China to the merchant and buy the female slave and send her here! But don't take the tributes and contributions of China for three years from (your) subjects! Thus he wrote and gave (the letter) to somebody. 121. When these people had travelled for some days, they came to China. 122. They gave the letter to the Khan of China. 124. When the Khan saw the letter, he was very glad and went to the merchant. When the merchant had heard that the Khan had gone (to see him) he went to meet him and conducted the Khan to (his) inn. The female slave also went out to meet the Khan.

1 jiv' erdi = ib' erdi.
2 i.e. since Shah Bahram wanted to pay them.
bilen turdi. 133. Xan sodegerge melike dil aramnii baha:siini berip 134. jene bir munca pul hem berip 135. dil aramni bir mepege sailip 136. tola daydivye qilip 137. o: xannii o:daeiyge alip kirdi. 138. Xan bir nece kun jolnii djabduyuini qilip 139. melike dil aramni sah behrmaniialdiiin kelgen kiqilerge qosap 140. jolyae saldi. 141. ozii hem iski uc kunluk jerge qiqip 1zetip jandii. 142. sah behramnii aldiiin kelgen ademler melike dil aramnii tola izzet iskrem bile sah behrmaniialdiiye alip berdi. 143. seh'ergge jaquin jetkende sah behrmanyadeem kirkuzdi. 144. sah behram melike dil aramnii kelgeni anlap 145. aldiqye qiqip 146. seh'ergge alip kirip 147. oz:daye tusirdi. 148. melike dil aramnyadeem nece kenizeklerini yizmetigeberti. 149. melike dil aramnii harduqi qiqqandii kiiii sah behram qirq kun puqera:lerge toj tam'asa qilip berip 150. dil aramnii neka:hiyeyaldii. 151. sah behram kece kunduz dil aram bilen jurer edii. 152. melike dil aramsiz bir loqmey taam hem jemes

payed reverence to him 132. and stood (there) with good manners. 133. The Khan paid the merchant the price of Malika Dil Aram, 134. gave him also some more money, 135. put Dil Aram in a cart 136. and with pomp and splendour1 136. brought her to the palace of that Khan. 137. When the Khan had arranged for the journey for some days 139. he gave Malika Dil Aram to the people who had come from Shah Bahram 140. and sent them away. 141. He also himself accompanied them to a place two or three days' journey away and then returned home. 142. The people who had come from Shah Bahram brought Malika Dil Aram with much honour to Shah Bahram. 143. When they had come near to the town they sent a man to Shah Bahram. 144. When Shah Bahram had heard that Malika Dil Aram had come 145. he went out to meet her, 146. brought her to town 147. and had her put up in the palace. 148. He gave some female slaves to serve Malika Dil Aram. 149. When Malika Dil Aram's tiredness had disappeared Shah Bahram gave a wedding and amusements of forty days to his subjects 150. and married Malika Dil Aram. 151. Shah Bahram was spending night and day with Malika Dil Aram. 152. Without Malika Dil Aram

he did not even eat a piece of food. 153. Thus he spent some years of his life. 154. One day Shah Bahram wanted to go out hunting with Malika Dil Aram. 155. The servants in the palace made everything ready for a hunting trip. 156. The king said, »You go to-day!« 157. and sent away the servants. 158. He himself went out hunting next morning together with Malika Dil Aram and some vezirs and high officials. 159. Having wandered for some days in the deserts4 160. they hunted. 161. By chance one day an antelope passed in front of them. 162. Looking to Malika Dil Aram 163. Shah Bahram said, 164. »In which way shall I hunt (shoot) this antelope?« 165. Dil Aram said, 166. »Stay here without going near to it 167. and tie the four feet of the antelope together! 168. Then stay at this same place 169. and cut the troath of the antelope!« she said. 170. Shah Bahram took an arrow from his side, 171. aimed at the two forefeet of the antelope that was running away 172. and shot one arrow. 173. The arrow went 174. and hit the two forefeet of the antelope. 175. The arrow passed between the tendon

1 bugün < bu gün with ü-umlaut.
2 baylaslaç < baylaslaer polite imperative; the same in boyuzlaslaç < boyuzlaslaer.
3 soqag, in Kashghar siyek.
4 çol dzezi: re ‘desert’.
and the bone and stopped. 176. The two forefeet of the antelope became tied together. 177. With another arrow he shot at the hind feet of the antelope. 178. When the hind feet also had become tied together 179. the antelope stopped. 180. Then he took one arrow 181. and shot it into the throat of the antelope. 182. The antelope, which had had its throat cut by one arrow, died. 183. Shah Bahram, who (184.) rejoiced (183.) that he had shot and tied together the four legs of an antelope who had been running thus fast 184. and furthermore killed it with one arrow, 185. said to Malika Dil Aram, »Did you see my proficiency in archery?« 186. Malika Dil Aram said, »That was (really) art!« 187. Shah Bahram, who got angry at Malika Dil Shah Aram’s suffisance in this way, 188. tied Dil Aram’s hands and feet in her own hair, 189. left her in a desert 190. and himself went back to town. 191. When Shah Bahram had repented what he had done 192. he sent away some people saying, »Go and find Malika Dil Aram!« 193. These people left 194. (but) however much they looked3 for her 195. they were not able to find Malika Dil Aram anywhere. 196. Those people came back 197. and entered the

1 jittik = ittik.
2 çaçidae < saçidae.
3 istedi here stands as conditionalis, i.e. istese.

king’s presence. 198. They explained that they had not been able to find her. 199. The king became very restless. 200. The king again like before never went from his house outside and never informed himself about the conditions of his subjects 201. and went about weeping day and night in his love for Dil Aram. 202. The vezirs and high officials (said), »It is necessary to arrange for the king’s love. 203. Let us do something to delight the king’s heart!« 204. Having conferred 205. the high officials ordered, 206. »Let us build seven palaces for the king! 207. Every palace must be made ready within a year! 208. Every palace must be of different type and different colour! 209. The seven palaces must be ready within seven years. 210. Seven kings must build these seven palaces. 211. If the king goes to these palaces every day 212. and amuses himself 213. and looks at the skill the masters have displayed 214. his heart will delight. 215. The longing for Malika Dil Aram will disappear from the king’s heart,« they said 216. and wrote letters to the seven kings of the seven climates to build the seven palaces. 217. As soon as the letters had reached the kings 218. they at once said, »King Shah Bahram has ordered us to build palaces. 219. If we do not go ourselves or if we do not send our children (sons) in our place
to build the palaces for the king, 220. it won’t do!)) Saying this 221. these kings one by one collected all kinds of clever masters (like) carpenters and perfect constructors, 222. gave them some money in hand 223. and again gave them some money (saying) 224. »Give this money to your wife and family! 225. You go 226. and until you have come back having built the palace 227. your family should eat and drink (for this money)!« they said, 228. and the king gave these masters the chance of this money. 229. These masters took the money 230. and having given it to their parents and families they rejoiced together (saying), 231. »We now go away in order to build a palace to King Shah Bahram!« they said 232. and again entered the town. 233. The king sent these clever (masters) away to Shah Bahram’s country in order to build palaces to Shah Bahram. 234. When these masters had gone for some days 235. they came to Shah Bahram’s country. 236. The vezirs of Shah Bahram showed some places of the localities with convenient air (climate). 237. The masters who had come from the first climate built a palace in the form of a white cupola² for the king. 238. The walls of that palace were

1 hûnerven < hûnerbend ( < P. هنر بنده). 2 günbez < P. كنبد gunbad.

white, its ceilings2 were also white, the flowers which had been planted for the palace were also white and all the belongings of the house were also white. 239. They built a palace in this form. 240. Shah Bahram went to this palace once every day, 241. looked at the things the masters had performed 242. and when he had rejoiced he left. 243. Within seven years the seven kings of the seven climates had made (their) palaces ready. 244. King Shah Bahram every day went to the place where they were building a palace 245. and having rejoiced a little he left. 246. In seven years' time the seven palaces were finished. 247. Everyone of these palaces was built in a different fashion. 248. The high officials ordered, 249. »Now you bring seven girls from the seven climates to these palaces. 250. There must not be a girl in the world who is like those girls in beauty!« they said, 251. and sent letters to the kings of the seven climates. 252. When the letters reached the kings, the king at once found his own daughter or, 253. if he had no daughters, the most beautiful, intelligent and attractive girl in the country, 254. satisfied the parents of the girl with much wealth 255. and sent away the girls to king

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1 jib'erdı < ib'erdı, cf. n. 1, p. 81.
2 tous < torus 'ceiling'.
Shah Bahram. 256. The girls went 257. and everyone of them put up in the palace that had been built by their own king. 258. The high officials ordered the king, 259. »Even if you don't lie in a place with these girls which we have brought from the seven climates 260. and even if you don't have sexual intercourse with them 261. you at least must listen to the tales these girls will tell!« they said 262. and admonished him much. 263. King Shah Bahram kept in mind what (his) high officials had told him 264. (but) did not have sexual intercourse with any of the girls. 265. The king the first evening went to the girl who had been brought from the first climate after he had put on white clothes 266. and after he had mounted a white horse 267. he entered the palace that was in the form of a white cupola. 268. He entered the girl's presence. 269. When the girl heard that the king was coming 270. she at once went out to meet him 271. and having greeted the king 272. she conducted him inside, 273. and had him sit down on a white throne. 274. She herself also sat on a white chair. 275. Having spread out white dasturkhans 276. she put in front of the king white dishes which had been prepared in white colour. 277. When the king had become at ease after the

1 tollær < tonléer.
2 pa:riy < A. فارغ.
food the girl took away the dasturkhans and sat down. 278. The king ordered, «If you have a story which you have met with, tell it!» 279. The girl made some reverences 280. and sitting on her chair began to tell a story. 281. This is the story of the girl who was brought from the first climate. 282. The girl said, 283. «There was a king, belonging to India. 284. In a place thirty days from the king’s town was a man called Juna. 285. The king of that town was extremely generous. 286. He always divided the treasures he had from his father and grandfather among his subjects. 287. The king thought, 288. «There is no more generous man than I on the earth’s surface.» Thus he thought. 289. After some time the king wanted to go on travels 290. and was walking in a desert. 290 a. He met a man. 290 b. The king asked this man, 291. «From where have you come? 292. Where are you going?» he said. 293. That beggar said, 294. «Are you the king of a town called Jaipur which belongs to India?» Thus he asked. 295. The king said, 296. «What do you want from me?» he said. 297. That beggar said, 298. «I have brought an unequalled gift to you. 299. I have heard your name (fame).» 300. I
come from a place thirty days from here," he said, 301. took a mirror from his pocket 302. and handed it to the king. 303. The king wished so much to have the mirror. 304. When that beggar had given the mirror to the king he said, "Oh, King of the world! This mirror has two qualities. 305. One is that if a man who has told a lie looks into the mirror 306. his face will appear black. 307. If a man who has told the truth looks into it 308. his face will appear white even if the face of that man is black," he said, and explained the signification of the mirror to the king. 309. When the king heard about the qualities of the mirror 310. he gave away very much wealth to that beggar. 312. Even if that wealth would lie without interest and be eaten by the grand-children and great-grand-children of the beggar (it would last). 313. Thus much wealth he gave which was not likely to come to an end. 314. Then he asked the beggar, "You say, 'I have seen many places!' 315. And you say 'I have seen some kings!' 316. But have you on the earth's surface seen a king as generous as me?" 317. Thus he asked the beggar. 319. If the beggar had told the truth the king would have got angry. 320. Having considered he at last said, 322. "The
king must not be angry with me. 323. If I didn’t tell the truth I would lie. 324. I have never seen a king as generous as you on the earth’s surface.» 325. Thus the beggar lied. 326. In order to ascertain if the beggar’s words were true or untrue, and further in order to test that mirror, the king held it to the beggar’s face. 327. As soon as he held the mirror to the beggar’s face 328. it at once appeared black in the mirror. 329. For the reason that, the beggar’s face appeared black the king thought, 330. «There is a king in the world who is more generous than I. 331. This poor beggar said, ‘He (the king) must not be angry with me!’ 332. and trying to flatter me he told a lie,» he said. 333. He again gave the beggar some portions of wealth. 334. The beggar brought away the riches which the king had given him. 335. The king got a desire in mind (saying), 336. «I am now going to find this generous man. 337. I too have until this time been walking about calling myself a generous man,» 338. and went inside having had people find that beggar. 339. The king asked the beggar, 340. «Oh, beggar! Tell the truth! 341. Where

\[1\] jast < rast.
\[2\] for the construction «as soon as» cf. also sentence 252.
\[3\] köjendi < köründi.
\[4\] pulpiçek reduplication of the same type as in p. 28, n. 2.
\[5\] hêves < A. هووس ‘desire, ambition’.
\[6\] jüpturnen < jürüpturnmen.
is that generous man whom you have met? 342. Explain to me in detail where the place is where he is!» he said. 343. The king asked the beggar word for word about the generous man’s country, the place (where he lived) and his quarter (of the town). 344. Then he gave the beggar permission to leave. 345. The beggar left. 346. The king said to the vezirs, 347. »I am not going out (in the fields and deserts) for ten days!» Having told them this, 348. he went to the stable 349. and said to the servant who tended the horses, 350. »Saddle a horse for me! 351. But that horse must be a horse who runs very fast!» he said. 352. The king had a horse that could cover ten days’ road in one day. 353. The servant who tended the horses saddled this horse for the king. 354. The king said to the stableman, 355. »Don’t tell anybody that I mounted a horse 356. and that I went somewhere and until I have come back don’t say to anybody, ‘The king went there or here!’» 357. He mounted the horse 358. and having covered thirty days road in three days 359. he arrived at the generous man’s place. 360. Having asked for the generous man’s quarter 361. he found his house. 362. The king entered the house of the generous man. 363. The generous man put up the king in a guest-house 364. and made him his guest

1. bag'atyan < baqædwuran.
for some days. 365. Every day he entertained the king in another guest-house. 366. During the entertainment some slaves and slave-women served the king. 367. If it was in the evening he gave those slaves and slaves-women to the king, 368. saying, »These slaves and slave-women are a present to you!» 369. Next morning he gave a luxurious enjoyment in another guesthouse. 370. Towards the evening he gave the slaves and slave-women, who had served until it was late, to the king, saying, »They are a present to you!» 371. Thus some days passed. 372. The generous man always did the same thing. 373. Every evening he gave the slaves and slave-women, who had served until it was late, and the dasturkhans which they had spread out, to the king, saying, »It is a present!». 374. The king was surprised at these doings of the generous man 375. and thought in his heart 376. »There was thus in the world a generous3 man (like this). 377. I too was wandering about calling myself a generous man,« he said 378. and finally asked the generous man about it. 379. »What is the reason for your doing generous acts in this way? 380. I thought that, 381. as you have so much wealth 382. and give

1 repeated tö-pe.
2 jüp'teme < jürüp'turmen.
3 sæx'a:et < A. سخـاوة 'generosity'.
it away in this generous way, 383. you should tell me (how you manage to do it). 384. I too would like to know the way to find money thus,)) he said 385. and asked the generous man. 386. The generous man said, 387. »I have done nothing for it. 389. But the reason for my having given small or big presents 388. to people who have come here in this way and for my having served them (389.) is this: 390. We have a just king. 391. For the reason of our king’s uprightness we (his) subjects are able to serve guests who have come here in this way,) he said 392. and praised the (his) king very much. 393. The king said, 394. »Are you often going to the (your) king?) he asked. 395. The generous man said, 396. »I have never gone to the king 397. nor have I ever seen the king. 398. But our king is very just and very generous,)) he said 399. and gave him some more wealth. 400. Then the king asked permission to leave, from the generous man. 401. »As I now will return to my own country, 402. please give me permission to do so!» he said. 403. »Be so kind to stay another five or ten days! 404a. I have not

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1 _memu_ < _menmu_.
2 _biliv’alaj_ < _bilip alaj_.
3 _seb’ebe = seb’ebi_.
4 _qil’alæmiz_ < _qilip_ al’alæmiz.
5 _tösef_ = A. ‘describing, qualifying’.
at all been able to serve you," he said 405. and besought him much. 406. At last the generous man gave the king permission to leave. 407. The king took all the presents which the king had given him and all the slaves and slave-women and went to his own country. 408. The vezirs of the king (said), ))To-day fifteen days have passed. 409. Our king is not going out. 410. He has said, ))I won't go out for ten days!' 411. (But) to-day it is fifteen days. 412. We have not seen our king,) they said to one another and went, to the king's palace. 413. The king (just) entered from outside with some slaves and slave-women and with some costly things which he had loaded on horses and beasts of burden. 414. The vezirs all run there 415. and having helped the king to dismount 416. and having inquired after (his) health3 417. they brought him inside. 418. When the king had relaxed for two or three days 419. he sat on the throne. 420. The king ordered, 421. »In a certain town there is a man. 422. Three vezirs should go and invite this man and bring him here!)) he said 423. and sent away the three vezirs and furthermore some soldiers to the place where the generous man was living  

1 itldża:liq < A. التجلاء 'petition, supplication'.  
2 depti < dep ed.  
3 ha:doq ~ hardoq (sentence 420) < hara- 'to get tired' in spite of its tense-form stands as a nomen, cf. Ross & Wingate, Dialogues, p. 2—3 ha(r)doq soramaq.
eb'ardi. 426. bulær joldæ ketip barıp deiant edî ki 427. »bu padiša:-hîmîz bu tæriqædæ izzet iškrem qîlîp 428. apkeleduyan qajday kîš1 dur?» dep 429. vezir eskerler sæçînîj jûtîyæ ba:di. 430. sæçînîj öjini istep sojap tapti. 431. sæçî vezirlerînîj eskerlerînîj kelgen ÿæberlerînîj anlap 432. aldiyæ çiçîp 433. öjige alîp kirdi. 434. vezirlerînîj başqa mihmanq:ay: ey:ey: tûşûrdi. 435. askerler hem başqa mihmanq:ay: ey:ey: tûşûrdi. 436. bulærni hem pa:dîša:ni mehman qîlyandek bir neçe kûn mehman qîldi. 437. bulær »pa:dîša: özlerîni tekîlîp etip alîp kîrînler! dep bujrup edî. 438. biz džena:blerîni alîp barmaqqa kelip edûk. 439. iltîpa:t bolsæ 440. özleri pa:dîša:-niği aldîyæ ba:rdla: dep 441. vezirler sæçînî tekîlîp etti. 442. sæçî »obdan!» dep 443. vezir eskerlerge heddizîn inamler qîlîp 444. andîn ki:n özi džabdunup 445. padša:nîj qasîrîyæ mañdîlær. 446. sæçî vezir eskerler bir neçe kûn jol mañap 447. padša:nîj aldîyæ ba:rdîlær. 448. pa:dîsa: aldîyæ çiçîp 449. sæçînî neha:jeti tola izzet in order to bring him there. 426. When these people were going on the road they said to one another, 427–428. »What kind of a man is the person whom the king honours in this way and whom are (we) to bring (to his palace)?« they said 429. and the vezirs and the soldiers went to the country of the generous man. 430. They looked for and asked for the house of the generous man and found it. 431. When the generous man received news of the coming of the vezirs and the soldiers 432. he went out to meet them 433. and brought them to his house. 434. He put up the vezirs in one guest-house. 435. He also put up the soldiers in one (another) guest-house. 436. He also made these people his guests for some days in the same way as he had made the king his guest. 437. These people said, »The king has ordered us to invite you and bring you back to him. 438. We have come to bring Your Excellency there. 439. Be kind enough 440. to go to the king!« they said, 441. and thus the vezirs invited the generous man. 442. The generous man said, »All right!« 443. and having given the vezirs and soldiers countless presents 444. and having then equipped himself 445. he went to the king. 446. When the generous man, the vezirs, and the soldiers had walked for some days 447. they arrived at the king's (presence). 448. The king went out to meet them, 449. and brought the generous man with very
many honours into the town. 450. Then he said to the vezirs, 451. I have decided to make this generous man a vezir near me. 452. You should not be angry about this. 453. You should of course give him place above you! he said 454. and made him his right-hand vezir. 455. The vezirs also became happy that the generous man had become vezir. 456. The girl said, 457. My origin is that I am a child of this generous man, she said 458. and told this story to King Shah Bahram. 459. King Shah Bahram rejoiced over the girl's story 460. and slept at this place. 461. Then next morning (he listened to) the story of the guest-girl who had been brought from the second climate.

462. When the girls had told the seven tales and the king again had found Malika Dil Aram 463. he went out hunting with Malika Dil Aram. 464. During the hunt they hunted in a place where there was water under and dust on the top (of it). 465. Believing that there was earth in the place where they were hunting 466. they were drowned in the water 467. and thus Malika Dil Aram and Shah Bahram died.

1 i.e. my most trusted vezir.
2 i.e. this is the end of the story of the girl of the first climate.
3 i.e. in the palace which had been built by the king of the first climate.
4 my narrator did not remember the following six stories, which were to be told by the girls of the second to the seventh climate.
X.

Shah Bahram. 

1. There was a great king called Shah Bahram. 2. One day he went out hunting together with all his soldiers. 3. Having entered a desert 4. he put all his soldiers in four lines in the four directions of the desert. 5. The king himself went into the interior of the jungle together with some of his archers 3. 6. He hunted the stags, deer and wild game which he met. 7. The soldiers who were standing in the four directions shot the antelopes, stags and deer who fled in the four directions. 8. Since so many antelopes, stags and deer died the whole of jungle got (filled up with) blood. 9. But under this desert all was water. 10. As plants had grown up from the water and dust had fallen on its surface 12. it had turned into something which resembled dry earth. 13. Without knowing this,

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1 This is a short addition to the previous tale which contains some more details about the tragical end of Shah Bahram and Malika Dil Aram. It was told to me a couple of days after we had finished the long tale in No. IX.
2 _sap_ < _salip._
3 _tirendaːz_ < _P. تنَير_ (+ _P. انداز_ ( < _imp. of andaːχtan_ 'throwing'; _tirendaːz_ _esker_ 'archer').
the soldiers and Shah Bahram were hunting at this place. 14. For the reasons that the soldiers who stood at the four sides had shed much blood during the hunting the earth got soft 15. and when it (the blood) reached the layers (place) beneath, which were moist by the water, 16–17. all that which the soldiers who were standing in a line in the four directions had thought to be earth fell down into the water. 18. When the king had made (his) hunting in the interior of the hunting ground and returned and looked around 19. all the soldiers who had been in the four directions who had thought it to be earth 20. had gone (disappeared) under the ground. 21. The king was surprised 22. and when, saying, »What is this?« 22a. he went near and looked 23. all was water under this place. 24. When reeds and rush had grown up from the water 25. and dust had fallen on it 26. it had turned into a desert which resembled dry soil. 27. King Shah Bahram let some horses run in the four directions and tried it. 28. But they could not get over at any place. 29. The place where he was standing slowly got soaked with water and sank down in it and disappeared. 30. For some time he had his horse run in that and this direction and tried (the soil). 31. Since he was not able to get away at any place he too was drowned in the water.

1 awni genitive
2 teke < tegige.
XI.

1. Somebody asked a pious man, 2. »What man’s lot is the heaviest in (this) world?» 3. And again what man’s lot is the easiest?» Thus somebody asked a pious man. 4. The pious man replied, 5. »The easiest lot in the world has the man got who has a good wife. 6. The worst lot in the world has the man got who has a bad wife,» he said. 7. This man was never able to believe in these words. 8. The pious man said to that man, »If you do not believe what I have told, 9. go to a certain cave! 10. But enter its interior!» he replied. 11. That man walked for one day 12. and entered the cave. 13. In the cave an old man was sitting. 14. He went (near) to that man 15. and greeted him. 16. When that old man had returned his greetings 17. he asked, 18. »From where have you come? 19. Where are you going?» 20. That man replied, 21. »I am a man on travels. 22. I am visiting every place,» he said. 23. That old man said, »If
it is so, 24. put up here for a night!» he said, 25. and caused that man to stay. 26. When that man had sat down a little the old man’s wife came out from an inner room (and said), 27. »Why did you cause this man to stay? 28. As you know there is nothing in your house to give to this man,« she said 29. and having talked much 30. she insulted her husband 31. very much. 32-33. From this time until next morning when the guest was to leave that woman went about quarrelling with her husband. 34. But inside the house there was much to eat and drink and very many household goods. 35. The guest was surprised (saying within himself), 36. »What kind of wife is this who is behaving thus badly against her husband?« he said and was surprised. 37. When he then went from that place 38. to the middle of the cave he met with another man. 39. That man (said), »Put up in our house to-day and for the night 40. and when you have been my guest you leave!« he said 41. and urged him very firmly. 42. This man had to put up also at this place 43. and went with that man to his house. 44. The wife of this house-owner also quarrelled with her husband in the same way as the wife in the first place

1 *mehman* ~ *mehman* ~ *mihman* cf. n. 3, p. 23.
2 *bejip* < *berip* < *berip* < *barip*.
3 lit. ‘three or four mouths of words.'
where he had put up for the night 45. and not getting quiet until dawn next morning she (continued to) dispute. 46. When the guest looked round in this house 47. its food and drink and household belongings were even better than in the house where he first had put up for the night. 48. But his wife was very dirty. 49. The guest also took permission to leave this place 50. and again walked towards the interior of the cave looking around. 51. When he entered the interior (the most interior part) of the cave 52. a man was sitting there. 53. About food and drink there was nothing known at all. 54. And also there were no household belongings. 55. As soon as that guest had come, at once the man inside this cave urged the guest firmly (to stay). 56. »Stay one night 57. and make my heart happy and then leave!« he said 58. and the guest was going to stay. 59. From an inner room a woman came out, 60. and having greeted the guest (she said), 61. »From where have you come?« 62. For what reasons did your footsteps reach here?« she said 63. and let him enjoy much kindness. 64. She at once went into the inner room, 65. brought forth a cup of water 66. and gave it to the guest. 67.

1 semdzam < serendzə:m.
2 u usually o:
3 izha:r < A. آزهار 'flowering, blossoming'.

Gunnar Jarring
When the guest had drunk the water she took the cup from his hand and went inside. 68. The (her) husband called that woman 69. and said, 70. »Have you anything that would be suitable for a guest to eat?« he asked his wife. 71. His wife said, 72. »Oh, there was a water-melon on the roof!« 73. went up on the roof 74. and brought down the water-melon. 75. Her husband said, 76. »This is not a good water-melon. Bring down another one!« he said. 77. That woman picked up the water-melon 78. and went up on the roof. 79. A moment later she brought down this (i.e. the same) water-melon. 80. Her husband said, 81. »This water-melon won't do! Bring down another one!« he said 82. and again sent his wife up on the roof. 83. That poor woman went up on the roof in the same way 4 forty times 84. and descended forty times. 85. But that woman was pregnant. 86. One or two months remained to her delivery. 87. The roof was also high up. 88. Even if it was difficult in these ways (90.) she served her husband 89. without contradicting him 90. and without making her husband's heart ache. 91. When the guest saw this woman serving her husband in this way 92. he was surprised. 93. When he looked round in his house 94. there was nothing of

68. erti o: mæzllumi qiçqirip 69. dedi ki 70. »bir mehmangæ je:gudek bir nerseleri ba: mu?« dep yatunndin sorædî. 71. yatunî »vaj! ögözetæ tavuz ba: edî« dep 72. ögözege çiqip 73. tavuznî æptüsti. 74. erti dedi ki 75. »bu tavuz obdan em'æsken. 76. başqænî æptüessel!« dedi. 77. o: yatunî tavuznî kötejeþ 78. ögözege çik'etti1. 79. jene bir demdin ki:n jene su tavuznî æptüsti. 80. erti »bu tavuz bolma'itiu. 81. bölek æptüssel!« dep 82. yatunî jene ögözege çi-qardî. 83. ala ha:siil qijas o: biçæ:ra meæzllum ögözege qirq merre çiqip 84. qirq merre tüsti. 85. amma o: mæzllumni'q qo:saqtæ ba: edî. 86. tuyușqa bir iški ajliq qalyan edî. 87. ögözæ hem egiz edî. 88. su tær'iqæde ters bolsæ hem 89. erige2 düzuvab qilmaj 90. enimni' konılıni ağıtmaý ÿizmet qilur edî. 91. mehman bu yatunni' bu tær'iqæde qilyan ÿizmetni köjep 92. hejran qaldî. 93. özige qa:lasæ

1 çik'etti < çiqip ketti.
2 erige < erige; enimni < eriniy in both cases i-umlaut.
3 tavuz < tarbuz.
4 ala ha:siil qijas = علی هذا القیس.
food or drink or nothing of things necessary to put in a house like felt carpets and coverlets. 95. Thus poor he was. 96. When the guest was going to return he asked the house-owner, 97. »How old are you?« he asked. 98. The house-owner said, 99. »I am seventy years old!« 100. But not a hair of his had become white. 101. When he returned from this place 102. and came to the place where he had put up for the night earlier 103. he again decided to stay there over night. 104. His (i.e. the house-owner’s) wife again started a quarrel in the same way as before. 105. When the guest had stayed (there) for one night 106. and when next morning he was going to return home, he asked, 107. »How old are you?« 108. The house-owner replied, 109. »I am fifty years old!« 110. Then he returned 111. and came to the place where he first of all had put up for the night. 112. He also decided to stay there for one night. 113. As soon as the guest had arrived his (i.e. the house-owner’s) wife started to quarrel. 114. When next morning he was going to return home, he asked, 115. »How old are you?« 116. The white-bearded man replied, 117. »I am thirty years old.« 118. When the guest saw (i.e. heard) this 119. (he knew) that not a hair of the beard of the

1 salitqan < saløduryan.
2 deslap 'beginning'.
man who was seventy years old had become white. 120. The beard of the man who was fifty years old was shot with grey 121. but the beard of the man who was thirty years old had become all white. 122. This man was surprised at these things 123. and again went to the pious man. 124. The pious man said, »Come along! 125. What have you seen?« he asked. 126. That man told all what had happened and what he had seen. 127. The pious man said. 128. »You asked me first. 129. When I considered your question 130. and gave you a reply 131. you didn’t believe my words. 132. For this reason I sent you to that cave 133. When you went to the cave the (first) man you met with was thirty years old. 134. But for the reason of his wife’s wickedness and for all the troubles he had to sustain from her and for the reason that he never had peace because of his wife the beard of that man had become white. 135. The beard of the man of the second place (stage) where you alighted had not become so white because of his wife’s dirtiness. 136. But what a man has eaten or drunk doesn’t show on his face. 137. This man was very thin1 because of his wife’s dirtiness. 137a. But did you see the man in the third place where you alighted? 138. As to that man, 139. he was seventy years

1 ojuq < uruq.
old. 140. He was a fat man, his face was also beautiful and his beard too had not become white. 141. His wife also was an old woman. 142. Because she had never made her husband's heart ache and because her husband's lot (in life) had been kindness his beard had not become white, he said 143. and informed that man of the truth about bad women and good women. 144. That man also saw the road the pious man had shown 145. and understood the secret of the world 146. and was very glad.

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1 ayritmayan < ayrımajduruyan.
XII.


XII.

1. One day the efendi's donkey did not agree to go (move). 2. A man who passed by 3. said to the efendi, 4. »Oh, my friend! If you put red pepper into the arse of your donkey 5. it will go well!» he said. 6. The efendi put red pepper into the arse of the donkey. 7. The arse of the donkey took fire 8. and his donkey ran away. 9. The efendi was unable to overtake it. 10. The efendi thought, 11. »I will do the same thing to myself what I have done with the arse of my donkey!» 12. and put a piece¹ of red pepper into his own arse. 13. The efendi's arse took fire 14. and he distanced the donkey.

¹ şox 'grain'.
XIII.


The efendi one day entered the house of a neighbour and asked for a kettle. 2. Three or four days later the owner of the kettle said, »My efendi! Please, give back the kettle!» 3. The efendi said, 4. »Yes! Take away¹ your kettle!» 5. and gave him one big and one small kettle. 6. That man said, 7. »My efendi! This big kettle is mine! 8. This small kettle is not mine!» 9. The efendi said, 10. »Your kettle has borne. 11. This small kettle is the child of your kettle,» he said 12. and did not consent but to give him the small kettle. 13. Again some days later the efendi came and asked for a kettle. 14. The owner of the kettle came (in order to have) the kettle back. 15. The efendi said, 16. »Your kettle died!» 17. That man said, 18. »My efendi! A (thing which is called a) kettle does not die. 19. Give my kettle back without talking like that!» he said.

¹ æçekет. <ælip čiqip ket-
20. The efendi said, 21. "When I said 'Your kettle has borne' 22. you believed it. 23. When I say 'It has died', 24. why don't you believe it?" he said, 25. and the efendi took this poor man’s big kettle in exchange against (his own) small one.

‘qazanını tuydi’ desem 22. pūtūjsen. 23. ‘öldi’ desem 21. nemez iš;ış;e pūtmėjsen?» dep 25. o: bičareniņ čon qazanını ef'endi kičik qazanyâ tegišip aldı.
Poetry.

1.

išiktin čiqardı bašıni
körsetti qælem qašini
qajsi bajniŋ qiizi iken
tonmaj diken¹ joldašni

2.

qara qara qašlærin
dzelpûr² ne du sačlærin
neme šunčæ jɪyælsæn
tökæledu jašlærin

Poetry.

1.

From the door she stretched out her head.
She showed her eyebrows (thin) like a (stroke of a) pen.
The girl of what bai is she?
She says she doesn’t know her comrade.

2.

Your eyebrows are very black!
How beautifully your hair waves!
Why do you cry thus much?
Your tears are flowing.

¹ diken < duur ik'eň.
² dzelpûr < jelpûr.
3.

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

4.

These mountains are high mountains.
They have stones but no sand.
If I take a friend this same day
she would have pain but no faithfulness.

5.

You winked with your eyes!
You abandoned me.

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3 qašat- to wink, to give sign with one’s eyes.
Does God not exist?
You made me cry piteously.

6.
I have fallen in love with you,
with your eyebrows and with your eyes.
Even if I had to give up (my) soul it doesn’t matter
if it is for you, my friend, dearer¹ (to me) than my soul.

7.²

(My) friend left, the naughty one!
My friend didn’t say if he was going to leave.
Having poured tea in the cup
my friend didn’t say if he was going to drink it.

¹ iziz < œziz.
8.
men anamdin ajrilip
sindiqanatimsaqalip
menjiyilamajkimjiylasun
dzanimanamdinajrilip

9.
qizilgulnisedesem
guncenesiniusgumjoq
seanamninedesem
buşerlerdeturyumjoq

10.
guillaeracilipqaptu
mura:diyejetkende

8.¹
I was separated from my mother,
my wing was broken and bent.²
If I do not cry who should then cry!
I got separated from my dear mother!

9.³
If I do not mention the red rose
(it means that) I have no desire to break its bud.
If I do not mention you, my mother,
(it means that) I have no desire to stay in this town.

10.
The roses have opened
when they have reached their desire.

² qajal. 'to get bent', cf. Materials, II, p. 160, No. 2, where it occurs as qa:ril-.
qædrim ötilûr jaryæ
men bu şeh'erdin ketkendê

11.
ojnamaqqæ čaqqan qîz
jûrekke otnî jaqqan qîz
keçe kûndûz îşqændæ
jiylap jûrëñ hejrân biz

12.
atam sormæjdu ha:lîmnî
anam sormæjdu ha:lîmnî
aramîzdæ músûlman joq
körüştürmæjdu jariûmî

My value will be known¹ to my friend
when I am leaving this town.

11.
Girl, who is quick² to play³!
Girl, who has set fire to (one's) heart!
Night and day in love for you
I am surprised that I have been wandering about crying.

12.⁴
My father does not ask for my state,
my mother does not ask for my state.
Among us there are no Muslims,
they do not arrange a meeting with my friend.

¹ ötil- 'to be passed on'.
² čaqqan and čapsan with the same meaning.
³ i.e. to go to bed with somebody.
13.
men ɣæzatqæ atlansæm
atam bolæduu ra:zi
ölgenler şehit ölsün
qalγanlær tema:m ra:zi

14.
atası ölmegen ba: mu
anası ölmegen ba: mu
kišiniñ jü:tiγæ barip
musa:pir bolmayan ba:r mu

15.
qızıl gul túbide sinçej
içıp ɣuma:r boldum men
qælænder eñnini kejmøj
ædʒep diva:nə boldum men

13.
When I mount my horse for battle\(^1\)
my father is content.
May those who died be martyrs!
(Then) all those who have remained (alive) will be content.

14.
Is there somebody whose father has not died?
Is there somebody whose mother has not died?
Is there somebody who has gone to (another) man’s country
and who has not become a stranger?

15.
When I have had a little tea\(^2\) in a cup under a red rose
I got desirous (of something).
Without putting on a beggar’s clothes
I got strange in mind like a beggar-monk.

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\(^1\) ɣæzat < A. غزاة 'a warlike expedition against infidels, battle'.
\(^2\) sinçej was translated to me with ‘a little tea in a cup’.
16.

Sing, my nightingale, sing,
that the branches of the platane get broken!
(My) friend says, «I will leave (you).»
May (my) friend’s heart be quiet.

17.

Crow, my cock, crow, my cock!
My friend shall awake!
I will bite her (his) lips
that she (he) will leap up and awake.

18.

The Shunqar-falcon learned wonderfully
to come to the grain on my roof.

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2 cf. LE COQ, Bemerkungen über türkische Falknerei, p. 9.
3 I suppose -γα in Ŝunqaryae to stand only for the sake of euphony.
közem tojsæ tojyandu
bayrim qanmædi ja:ryæ

19.
ketmekke  render eajlep
bayçæqen bile jol saldim
çokanñi tola alip
dguvanni' ada saldim

20.
ændzæ:n dopam ba:r deisen
kemçet bile jazlaesen
bir sujep qojanq desem
juz miñ telik¹ nazlaesen

Even if my eyes are sated
my heart has not slaked its thirst for (my) friend.²

19.
When I took into my mind to leave
I took the way through your garden.
I took many newly married ladies
and finished off with the juvans.³

20.
You say you have a cap from Andidjan.
But you use a beaver-cap in summertime.
When I say, »Kiss me once!«
You coquette (as if you wanted) one hundred thousand tangas.

¹ telik < teyelik:
² cf. Kashghar-poetry No. 7 (Materials, II, p. 79); when my narrator repeated this verse he exchanged qanmædi against tojmædi.
³ dguvan a woman who is thirty or more, cf. SKRINE, Chinese Central Asia, p. 202—203 with a description of the believes connected with the 'coming of age' of women.
21.
ændʒaːn dopam baːr deisen
körmejmen γυ βασίνδα
öleŋ kessem arman joq
bir kičə jassəm qaşındəe

22.
men özəm şəhərvalası
je:ziγə ʧiqip qoj vaqəmən
qoj alip qo:ʒ1 sætıp
tæxtı sül'ejman alur men

23.
ædʒəb bəldum ædʒəb bəldum
ædʒəb bolıanγə jıyləjmen
kişinịŋ jū:tiγə barıp
jetim bolıanγə jıyləjmen

21.
You say you have a cap from Andidjan.
Why, I don’t see it on your head.
I wouldn’t complain if I died
if I (only) might lie one night at your side.

22.
I myself am a town-child.
I have gone out in the fields tending sheep.
When I have bought sheep and sold lambs
I will buy Solomon’s throne.1

23.2
I have become strangely sad, I have become strangely sad,
I am crying over my having become strangely sad.
Having gone to somebody’s country
I am crying over my having become an orphan.

1 tæxtı sül'ejman al- = baj bol-.
2 cf. my Studien zu einer osttürkischen Lautlehre, II, p. 32, No. 3.
24.

ušaq balalær ojnæjdu

tal ċiñæχtæ¹ attætîp²

musa:pirle jīylajdu

öz jū•tini ja:d etîp

25.

qašniŋ³ qarasî kündûz

osma qojænîŋ jalyan

mèn saña tola køjđûm

maña köjgenîŋ jalyan

26.

sûzûk sunî laj qîlyan

χan kævrûkniŋ topasi

24.

The small children are playing

mounted on the branches of grape-vine.

The strangers are crying

when they remember their own country.

25.⁴

The black of her eyebrows is daylight

that she had put on osma⁵ is not true.

I burnt much in love for you

(but) it is not true that you burnt for me.

26.

The dust (dirt) from Khan Kavruk⁶

has made the clear⁷ water muddy.

¹ ċiñæχ ~ ċiñæq ~ čiñiŋ ‘branch of a tree’.
² attætîp < at etîp ‘making a horse’.
³ qašniŋ < qašîniŋ.
⁵ osma cf. n. 3, p. 41.
⁶ χan kævrûk place-name, lit. the Khan-bridge.
⁷ sûzûk ‘clear, transparent’.
The osma from Kavazlik\(^1\)
has made the young women beautiful.\(^2\)

27.\(^3\)
I went in the night
in the water-channel.\(^4\)
My sweetheart’s hands were tied
with the words of an enemy.

28.
(My) friend, did you come in order to look?
(My) friend, did you come in order to make me burn in love?
(My) friend, did you come in order to light
the fires that had burnt to an end.\(^5\)

\(^1\) I suppose this to be a place-name; the literal translation is ‘cotton-field’.
\(^2\) uz = čîrajliq according to my narrator only used in the Khotandan
dialect; cf. Shaw, Sketch, II, p. 22 uz ‘handsome, pretty, beautiful’, which
indicates that the word must be used also in Kashghar and Yarkand.
\(^3\) cf. Kashghar-poetry No. 9 (Materials, II, p. 80).
\(^4\) ojaq = øeriq.
\(^5\) köjevőčken < köjep ötken.
29.1

Come, Oh, my friend,
let us enjoy life luxuriously!
The world is the duration of a breath.
Let us find out what it has to offer.

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1 From the litographed edition of bærg tedʒ'elli, which according to my narrator is widely read in Eastern Turkestan.
Proverbs.

1. A sign to the prudent man, a needle to the ignorant man.

    Explanation: — Our proverb 'A sign to the prudent man, a needle to the ignorant man' (means that) an attentive man with a few words understands many words. A fool (we also say *galvay*) with much talk and many words understands little. As such a man does not understand his task\(^2\) he has to sew with a needle.

2. The crow says 'qaq' (i.e. croaks) and makes itself happy.

    Explanation: — Our proverb 'The crow says 'qaq' (i.e. croaks) and makes itself happy' (means that) (if) a poor man who is sitting in an old arbour (says), 'This ar-

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1. *tiqmaq* with the meaning 'to sew' < 'to insert.'

2. *gæræz* (\(<\) A. عرَض 'main point'). I very much doubt if my narrator has caught the meaning of this proverb. I suppose the meaning to be that a clever man only needs a sign in order to understand something whereas a fool will have to be pricked with a needle in order to understand.
bour of mine is even better than the aivan and serai of Tokhta Akhun in Qum Köl, it will become a winged word.

3. If you are friendly with an elephant, arrange your elephant-house!

Explanation: — The object of saying ‘If you are friendly with an elephant, arrange your elephant-house’ is (the following): By saying ‘elephant’ an important man is meant. After one has become friendly with that man it is of course necessary with a big building, good felt carpets, cushions and mattresses and carpets of different kinds. Thus is the meaning.

4. If you are to be hanged, hang in a high gallows!

Explanation: — Our proverb ‘If you are to be hanged, hang in a high gallows’ means: ‘if you speak or if you trade, do it with a man who is bigger than yourself!"
5. A man who has asked himself has not gone to the judge.

6. For a place to where (you) have not been called an uncut mace.
   
   *Explanation:* — With the saying ‘For a place to where you have not been called an uncut mace’ the point is: If somebody calls somebody to a place it is necessary to go. If he is not called there it is better not to go. If one is not called and goes there he will say, »Why did you come here?« and when he beats him with an uncut mace he will leave. This is the point.

7. Arrange your dam before the water has come!
   
   *Explanation:* — With the saying ‘Arrange your dam before the water has come!’ it means (that if) it is probable that some mischief is going to come over your head then think of it or take some measures (to prevent it).

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1 *nuqta hasil* < A. نقطة حاصل.
2 *ahtimāl* < A. أحتِمال ihtimāl ‘probability’.
3 *putuum* - to cut off branches etc; in this case it is probably meant that the mace has twigs left.
4 *tuy* is a dam in a river or channel.
8. If you cause a camel to dance, it will spoil a melon-field.  

_Explanation:_ — 'If you cause a camel to dance, it will spoil a melon-field' means that if you order a man who doesn't know how to do the work, to render you a service, he will destroy it since he is not able to do it. _pelez_ means the branches of the melon which when they have grown long are called _pelez_. Furthermore, a man dressed in a long coat or in a trailing coat who, when working, is destroying the implements is called a _pelez_.

9. It is better with much than little.

10. Look into your conditions and draw your condition! Look into your sack and grind the flour!  

_Explanation:_ — With this saying of ours (we mean): Do (your) work according to what suits your conditions.

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1 _söjem = sörem_ 'trailing', also according to Baskakov & Nasilov, p. 139 'harrow'.
2 in Kashghar the same proverb but with _təxətə pijaz_ 'an onion-field' instead _təxətə pel'əzi_.
3 i.e. and find out what you are able to do.
11. Those who never drank anise-water now drink tea. Those who never rode a donkey’s foal now ride a horse’s foal.

12. There is no wrong with (one’s) origin. In bad origin there is no faithfulness.

13. In one’s own country an owl catches both geese and ducks. In another person’s country the grey barbary-falcon catches neither geese nor ducks.

14. When you eat duck, try to catch the goose.

15. A man who has endured much can also endure little.

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1 içmegelle < içmeğeller; minmegelle < minmegenler.
2 ələr < əlur.
3 kiş = kişişiş.
4 a-pa bedjan < arpa bedjan Anisum sativum (LE Coq, Eine Liste ost-türkischer Pflanzennamen, p. 118); according to my narrator there are two kinds of anise a-pa bedjan and rum bedjan.
5 This proverb is used about parvenus; almost the same in SKRINE, Chinese Central Asia p. 215.
6 for lačin v. LE Coq, Bemerkungen über türkische Falknerei, p. 6.
7 pejde < pejiide; pej ~ pej ( < P. چ) ‘behind’.
16. If one has patience one can make halva\(^2\) of unripe fruit.

17. Before you enter consider how to get out!

18. The person sitting at your side is your most beautiful friend.
   The person who caresses your head is your Shaikh.\(^3\)

19. Know yourself! Leave others!
   Close your rump! Enter your own road!
   It means: Have nothing to do with other people! Do your work according to what you know yourself.

20. The mother of a k'as'aln\(^4\) goes together\(^5\) with eighteen grandchildren to seventy (different) doors.
   Explanation of our saying: — If, when somebody says ‘I will do this’, another work comes in sight and when he says ‘I will

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1. kijištın < kirištın.
2. halva the famous Oriental sweet pudding.
3. meša:jič (< A. مشايخīn pl. of شيخīn).  
4. BASKAKOV & NASILOV, p. 82 give kašila ~ kašal ‘confused’, difficult’.  
   In Guma it seems to have the meaning ‘unhappy’ or išini qīl’almayan kıśi ‘a man who is not able to perform his work’.
5. qošul- ‘to be added’.
išni qilaj dep tursae jene bölek iš pejda: bolup qalædu. munday išni k'əšala deidu.

21. atañ atyana duka:nda paχte at biædzel olaj desən tam tübigə bærüp jat

22. körmeğen per'iştедин körgen dö æfzel degenimiz körmeğen bir jayşi ademdin körgen bilgen bir jæman adem javaşi. menseşi şu

23. azyæ qanaæt qilmayan adem dziqtin quruy qalædu degenimiz bir nersæ az bolsæ mu bu azken dep tašlav'atmaj şu az nersenij azliqqæ sæbræ qilip tursæ dziq bolædu

do that which came in sight' then again another work comes in sight. That is what is called k'əšala.

21. Strike the cotton on the dukan$^2$ on which your father has struck it.
If you say you want to die an unnatural death lie down next to a wall.

22. Better than an angel which you have not seen is a demon$^3$ which you have seen.
(This) saying of ours (means): better than a good man whom you have not seen is a bad man whom you have seen and known.

23. A man who is not satisfied$^4$ with little will remain poor$^5$ from much.
(This) saying of ours (means): if a man, even if something is little (few) is not throwing it away, saying 'It is little (few)!' but has patience with the insignificance of this little thing, it will become much.

1 ædzel < A. حَل ‘appointed hour of death’.

2 duka:n is the instrument in the form of an one-stringed bow on which the cotton is struck.

3 dö = dive < P. دَوْنَ .

4 qanaæt < A. قَانَعَة ‘content, contentment’.

5 quruy lit. ‘dry’. 
24. The lung of to-day is better than the fat tail of tomorrow.

25. If one scrapes a raw hide it becomes ghiltan¹. One who can control his greedy nature becomes a sultan.

26. If difficulties arise, however bad something may be it becomes good.

27. If you buy a horse consider it a month. If you take a wife consider it a year.

¹ ghiltan a hide with the hair scraped off.
Riddles.

1. manšadur manšadur qıjdın aš’almajdur.  
o: neme? čirriq.

2. kičesi kimχap toq'adun  
kündüzü zejtun taw'a  
o: neme desək? a:smən.

3. qat'ar qat'ar tuyalla  
tülki telpək keigəllə  
o: neme desək? qumuş.

Riddles.¹

1. It goes and goes and never is able to leave its track.²
   What is that? A cotton cleaning machine.

2. In the night it weaves kimkhap³
   In daytime blue⁴ cloth.
   If we say what is that? The sky.

3. Standing in rows
   dressing in caps of fox-skin.
   If we say what is that? A reed.⁵

¹ The Turki name for ‘riddle’ is tapma tarpishmaq.
³ kimχap ~ keimχap a cloth with flower-pattern (i.e. indicating the stars).
⁴ zejtun usually is ‘olive’; zejtun taw'a is a special blue cloth.
⁵ because the reeds get red in autumn; tuyalla < turyanlar; keigəllə < keigenler.
4. qar'anuyu öjde išek hańrajdun.
   o: neme? tögürmen.

5. ayxšam keter leglek
   ertoğen keler seksek
   o: neme? kündüz.

4. In a dark house a donkey is crying.
   What is that? The mill.

5. In the evening it leaves like a stork,
   in the morning it comes like a saksak.\(^1\)
   What is that? Daylight.

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\(^1\) saksak was described to me as an animal which runs very fast.