UZBEK TEXTS FROM AFGHAN TURKESTAN

WITH GLOSSARY

BY

GUNNAR JARRING

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C. W. K. GLEERUP

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OTTO HARRASSOWITZ
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Introduction.

This collection of Uzbek texts from Afghan Turkestan was made by me during a stay in Afghanistan October—December 1935. My informant was a native of Andkhui, not far from the Russian frontier. His name was Osman and he was 32 years old. At that time he was a pupil of the Afghan State school of motor-drivers in Kabul, where other Uzbeks from Afghan Turkestan were also at work.

There will follow in a short time an investigation of the Uzbek dialect of Andkhui, based upon the specimens I got from Osman. I am, however, anxious to emphasise that this can only be regarded as a preliminary one, as we lack all knowledge of the Turk dialects of Afghanistan. I hope, however, with this work of mine to have begun the task and that others will soon continue.

Remarks on the dialect.

The Uzbek dialect of Andkhui belongs no doubt to the main-group of Polivanov: iranized Uzbek dialects. The vowel-harmony of this dialect is completely destroyed. The vowel-system contains the following vowels: a, e, i, o, u with the secondary vowels a, e, o, ü, ū which as a rule have no function of phonemes. There is an alternation e ~ a and a ~ a in suffixes and in root-syllables for which no rules can be laid down. The same alternation is to a certain degree visible also between o and u. Examples can be taken from the glossary. More detailed features of the dialect will be given in the work to appear mentioned above.

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1 Cf. my paper The Uzbek dialect of Qilich, p. 5—7, where I have given a description of Polivanov's system for a classification of the Uzbek dialects.
Remarks on the texts.

As to the tales included in this collection of texts I have desisted from giving a full list of references of variants and types. Especially the Russian sources for Central Asian tales are almost inaccessible and may in many cases be regarded as non-existent to scholars in Western Europe.

Tales.

1. The story of the lion, the king of the animals. AARNE-THOMPSON, 50. The sick lion. The fox pretends to seek a remedy for the lion; advises him to skin the wolf.

   This tale was told to Osman by his grandmother who died about 1926 at the age of seventy. She too was a native of Andkhui.

2. The story of a bitch and a lioness. Cf. WIEBERT, Typen der griechisch-römischen Fabel (FFC. No 56, 1925), p. 44 and 142.

3. The story of two foxes. Cf. an Indian fable »The alligator and the jackal» in Frère, Old Deccan days, p. 309 sq.

4. The story of the shepherd boy who became king. This tale was told to Osman by his teacher in school.

5. The story of the merchant’s wife and the Ishan. AARNE-THOMPSON, 883 A, The innocent slandered maiden. Cf. further JENGBAUR, Märchen aus Turkestan und Tibet, Nr 15, der lüsterne Greis und die schöne Kaufmannstochter and Tutinameh, übers. von ROSEN, I, p. 89 sq., Geschichte der Merhūma. Two variants from Eastern Turkestan were collected by me in 1935 and will be published later. The tale was told to Osman by his grandmother »that he should not do the same thing».

6. The story of the carpenter’s wife who taught the king and all his ministers to work. AARNE-THOMPSON, 465, The man persecuted because of his beautiful wife.

9. The story of the two sons of a king's minister. CHAUVIN, Bibliographie, VI, no. 270 (p. 102) Noūr aldine et Sams aldine.

10. The story of the merchant's wife who was accused of adultery by the merchant's younger brother. AARNE-THOMPSON, 712, Crescentia. The slandered and banished wife is reinstated through her miraculous healing powers. Further RADLOFF, Proben, 4 (Southern Siberia), p. 141 sq., Das Weib als Fürst.

11. The story of the two brothers and the town where the people could not make a difference between evil and good. MENGES, Drei özbekische Texte, p. 148 sq., The story of Sejh and Sāpi. This tale was told to Osman by his grandmother — with the same intention as in no. 5 «that he should not do the same thing».

15. The story of the holy Moses helping a poor family. AARNE-THOMPSON, 750 A. Cf. further BOLTE-POLIVKA, II, p. 223 with references to Arabian, Indian and Georgian variants. A variant of this story was written down by G. MORGENSTIERNE in Kabul in Afghan Persian (Persian texts from Afghanistan, p. 318—20) but in this the prophet Isa (Jesus) is the main-character instead of Moses.

18. Events that have fallen upon the Muhammadans of Turkestan. Cf. n. 1, p. 142.

Many of the textual notes are intended for folklorists and not for linguists to whom they are well-known facts.

Finally I want to express my gratitude to Dr. G. Raquette, to whom I am indebted for valuable advice regarding several points in the translation.

Lund in April 1938.

Gunnar Jarring.
The story of the lion, the king of the animals.

1. One day the lion became ill. 2. All the animals came and saw him and asked him about his illness. 3. But the fox did not come. 4. The wolf was aware that the fox had not come. 5. He slandered to the lion. 6. He said, 7. »The fox does not visit you, that is to say it does not ask about your illness. 8. In this your illness all the animals came (to visit you). 9. But the fox did not come. 10. He neglected (to pay) honour to you.» 11. The lion got angry by these words and said to the wolf, 12. »Go! Bring this fox here in some way by a trick.» 13. The wolf went out in the fields 14. and strolled about looking for the fox. 15. At the time when the wolf was slandering the fox to the lion the hare had been listening to the words of the wolf. 16. It ran away in a hurry to the fox

1 aja:dat from A. عادة a visiting, spec. a visiting of the sick.
and told it word for word. 17. The fox having become aware of this news 18. thought out a trick in a hurry. 19. It said, »If I go to the lion 20. I will be saved by this trick.« 21. After a short time it itself (in its own person) went to the lion. 22. It saw that there was nobody with the lion. 23. Having greeted, it brought its reverences and honour to him (to his place). 24. Then it sat down before him. 25. The lion had hostility against it. 26. Therefore he intended to kill it. 27. He ordered, 28. »Oh, fox! Come over here to this side of mine and sit here!« 29. As the fox (already) had made reverences to the lion 30. it did not pass to that side of the lion. 31. It said, 32. »I will sit here and perform services for you. 33. And then — if a bigger person than me should arrive. 34. there is no place left (for him). 35. And then I will feel ashamed.« 36. With these words it remained sitting at the place where it sat. 37. The lion said, 38. »Oh, deceiver-fox! Why have you not come for so long (a time)? 39. All animals except you have (already) come to ask about my illness. 40. You have not come and done reverence and honour to me and not asked about me.« 41. The fox flattered the lion in its answer and said, 42. »My king

1 I. e. a certain trick.
lion! I honour you rather more than the others. 13. But the reason that I have not come for so long is, 44. that after I had heard about your having become ill I (went away) without waiting to a place where there was a great physician. 45. I ran away to him. 46. Having looked for the physician a long time I found him. 47. I said to the physician, 48. »My king the lion has become ill. 49. Look! it is in this manner. 50. What will you try for that?» 51. The physician said, 52. »I had a son to-day. 53. He died. 54. I will give you an answer in three or four days.» 55. So I waited some days in his house. 56. Later he gave me this answer, 57. »If your king the lion is subject to this disease 58. the remedy of it is that he shall break the leg of the wolf and drink his blood. 59. He shall dye his head with the blood of the wolf. 60. Some days after he will recover.» 61. Having got this answer 62. I came running from the house of that physician to serve you (to your service). 63. And if I should have neglected to do reverence and honour to you (when doing) this service, 64. look! I have come to

1 The narrator inserts a бёр джаёда бёр кatta tabib bar edii. This sentence ought to be read at the beginning of 1:44, thus бёр джаёда бёр кatta tabib bar edii. men sizni ㅊаста...
serve you. 55. This is my declaration», it said and concluded its words. 66. The lion was very pleased with the fox and said, 67. »If you have done this service 68. I will give you much reward. 69. Go! I have given you permission (to leave)!» he answered. 70. The fox went away from the lion 71. and after it had gone away the wolf came. 72. Having greeted, it came before the lion. 73. The lion at once caught the wolf 74. and broke its leg 75. and lapped its blood. 76. Having rubbed the rest of the blood on his head, he said, 77. »A physician has ordered 78. that the blood of the wolf is the remedy for this illness of the lion. 79. So I broke your leg and drank your blood. 80. You go now! I have given you permission (to leave).» 81. The wolf limped away from the lion 82—83. and lay weeping in a place 83. and the blood that ran from its paws dyed the earth. 84. By chance the fox had its road by this place. 85. When passing it saw 86. that the wolf was lying at this place dyed in its blood. 87. The fox said to 1 the wolf, 88. »Ah, father with the red boot! What are you doing lying here?» 89. The wolf said to the fox, 90. »My king the lion has dressed me in this boot.» 91. The fox said to the wolf, 92. »Oh no! It is not so. 93. But

1 qarap I never translated in this position in the sentence by its original meaning 'looking to' but regarded it as reinforcement to the dative in -гс ~ -ге and thence translated it by 'to'.
mundej em'ès. 93. balki sizya bu etigni căqqan căqqimcilik 俎- 
metiniñizni muka:fatıye kigizilgen dur» dedi. 94. bu soz bilen buri 
obilip qoldi ki 95. bu otugni tulki menge kigizgen ek'lan-. 96. kop 
tulkini äldidan 俎d3a:lat boldi. 97. uzrlær ajti. 98. soqra ekeleleri 
ajriliştiler. 99. tema:m.

1 a.


1. kunlardan bêr kun šir kass'al boldi. 2. bu širni kass'alligini 
tama:mi hajva:na:tlær išitip kelip ajadat ettiler. 3. demak kass'e-
lini soradirler. 4. faq'at tulki kelmadi. 5. buri tulkindi širîye chezip 
jtî ki 6. mane! tulki sizni hurmat qilmajdur. 7. ve sizni çasta 
ve bima:rligionizni kelip soramajdur. 8. agar tulkin tanbîh etma-
sagiz 9. bolak hajva:na:tlær ham şunday qiladurlar dedi. 10. buri

the boot has been put on you as reward for your service of 
slandering.» 94. With these words the wolf understood, 95. »the 
fox has dressed me in this boot». 96. It felt much ashamed before 
the fox. 97. It made apologies. 98. Then they separated from each 
other. 99. That is all.

1 a.1

The story of the lion, the king of the animals.

1. One day the lion became ill. 2. When all the animals heard 
about this illness of the lion they came and made visits. 3. That 
is to say they asked about his illness. 4. Only the fox did not 
come. 5. The wolf slandered about the fox to the lion and said, 
6. »Look! The fox does not honour you. 7. And it does not come 
and ask you about your illness. 8. If you don't warn the fox 
9. the other animals also will do so.» 10. The wolf made the lion

1 Was recorded on a phonograph some days after I had written down 
the first version (thus also 2a and 3a). There are some differences, which 
do not influence the wit of the story. The variation a ~ ç is clearly visible 
from the two versions. The story ends with sentence 32.

angry with these words. 11. Then the lion said to the wolf, 12. »Go and look for this fox in some manner! Bring it here!» 13. The wolf went out in the fields 14. and strolled about looking for the fox. 15. But at the time when the wolf had slandered about the fox to the lion, the hare had been listening to the words of the wolf. 16. It went in a hurry 17. and told the fox word for word what the wolf had slandered about the fox to the lion. 18. When the fox became aware of these words 19. it made up a trick in a hurry 20. and made up its mind saying, »If I go to the lion I will say this.« So it determined. 21. Then the fox itself went to the lion and they asked each other about their health. 22. It brought its reverences and honours to him. 23. The lion said to the fox, 24. »Come over to this side of mine, that is to the inner side, and sit down there!» 25. As the fox (already) had made reverences to the lion 26. it did not go over to that side of the lion. 27. It said, 28. »I will sit at this place. 29. I am at your service. 30. And if a bigger person than me should come 31. there is no place left. 32. And I shall also feel ashamed . . .
The story of a bitch and a lioness.¹

1. One day a bitch and a lion contended in words with one another. 2. That is they quarrelled in words. 3. The bitch said to the lion, 4. »How many do you bear each year?« 5. The lion said to the bitch, 6. »You say first.« 7. The bitch said to the lion, 8. »I bear twice a year. 9. Every time when I bear, I bear from nine to nineteen. 10. Now you also tell me how many you bear.« 11. The lioness, that is the wife of the lion, said to the bitch, 12. »I bear one every year. 13. I also bear once. 14. But if I bear one, I also bear a lion. 15. But if you bear twice a year. 16. and also when bearing bear

¹ That jolbars shall be accepted as 'lioness' instead of the common 'tiger' is clear from 2:11 jolbars jani širni žatuni »the lioness that is the wife of the lion«. The Turks of Central Asia in many cases do not distinguish between 'lion' and 'tiger'. jolbars in the meaning 'lion' has been noted by VÁMBÉRY, Čag. Sprachst., p. 355. Cf. further ZENKER, II:975 jolbars »Löwe (nach anderen ein dem Löwen an Farbe ähnliches Thier, aber grösser, in Kharism und in der Umgegend des Aralsees)«.
ekki marta tuyşan 16. ham har tuyaqaniînda toqquzdan on toqquze dav'ur tuyşan 17. madʒmui otuz sekkîzîe boladur. 18. lekin şunça bala tuyaqaniî bilen it tuqasan dedi. 19. temasîm.

2 a.

bër qančiq it bilen bër jolbarsni hikajâsi.


from nine to nineteen 17. the average number will be thirty-eight. 18. But with your bearing so many children, you bear dogs.» 19. That is all.

2 a.

The story of a bitch and a lioness.

1. One day a bitch and a lion contended in words with one another. 2. That is they quarrelled in words. 3. The bitch said to the lion, 4. »How many do you bear each year?« 5. The lion said to the bitch, 6. »You say first.« 7. The bitch said to the lion, 8. »I bear twice each year. 9. Every time when I bear, I bear from nine to nineteen. 10. Now you tell about yourself how many you bear.» 11. The lioness, that is the wife of the lion, said to the bitch, 12. »I bear once every year. 13. I also bear one. 14. But if it is one, I also bear a lion. 15. But you even, if you bear twice every year, 16. and if you bear from nine to nineteen every time when bearing 17. the average number will be thirty-eight. 18. But if you bear children to this extent, 19. all that is born will be dogs.»
The story of two foxes.

1. Once upon a time there were two foxes in the fields of Central Asia. 2. The name of one was Oghri (Thief) and the name of the other Toghri (The Just). 3. Oghri built a hole at some place and passed his life (there). 4. Once having looked for food, 5. and having gone round in the fields, 6. he came back to his hole. 7. He saw 8. that a snake had entered his hole and lay (there). 9. Having seen it, he became afraid. 10. He could not enter that place. 11. Some days he lay on guard outside saying, 12. »I wonder if the snake will go out?« 13. The snake did not go out. 14. At last he lost (his) hope 15. and went away in another direction, looking for a house. 16. As he was strolling about in the fields looking for a house, 17. he came to a good place. 18. He saw 19. that there was much water and much food. 20. There were all sorts of trees. 21. It was excellent in all ways. 22. He thought, »If I should build
a hole here.» (So) he strolled about. 23. Having looked for a place he saw 21. that a good hole appeared. 25. When he went near to it and asked, 26. »Whose hole is this?» 27. they said, 28. »This is the hole of the fox Toghri». 29. He went and called out Toghri from his hole. 30. Toghri went out and made himself acquainted with Oghri. 31. He asked about his health. 32. He said, »How did you come to this our hole?» 33. And you never came before. 34. I also am very sorry about your conditions.» 35. The fox Oghri said to Toghri, 36. »I had a good hole in a certain field. 37. A snake entered and lay down (there). 38. When I looked (into it) after (that) I returned from the field, 39. there lay a big snake. 40. I lay on guard some days 41. saying, »I wonder if it will come out». It did not come out. 42. Now, having lost my hope, 43. I came here with the object 44. that I might find a hole here somewhere. 45. Having seen your house from far off 46. I was happy and asked, 47. »whose house is this?» 48. They said, 49. »This is the hole of the fox Toghri». 50. Therefore I came and called upon you. 51. And if you agree 52. I will tell my story to you from the beginning.» 53. Toghri was deceived by his words, 54. brought him into his house 55. and asked him about his story word for
word. 56. This fox, having told his story, 57. looked in that and this direction of the house of Toghri. 58. Owing to the abundance of food and the good space in it he desired it much. 59. He said within him, 60. »With what trick shall I take this house from him?« So he thought. 61. When Toghri had heard the story of Oghri word for word 62. he reflected much about it (saying), 63. »How shall I make the house of this poor one free from its enemy?« 64. So he thought. 65. They stayed this day there 66. and thought it over together (the two) 67. and found out 68. that they should go out in the fields and gather firewood, 69. tie up two bundles, 70. raise (carry) them, 71. bring them to the house of Oghri, 72. put them in the mouth of the hole 73. and set them on fire. 74. And if they set the fire-wood on fire 75. and the snake did not come out, 76. he would die from the smoke. 77. And if he went outside 78. the fire would kill him by burning him up. 79. So they thought. 80. In the morning the two together with this object went out in the fields 81. and collected fire-wood. 82. Having tied up two bundles 83. and put them in a place, 84. Toghri said to Oghri, 85. »You stand here guarding the fire-wood. 86. I will bring some embers from that village there. 87. Then we will carry this fire-wood one
otunleini ber bâydan kotarip 88. seni ujañye qarap a:lip baramizè dedi. 89. şu soz bilen oýri tulki otunni başida qalìdi. 90. toyri tulki ot uçun qişl'aqqè qarap ketti. 91. bër a':z ûaçttan kigín oýri tulki otunleini ber bâyini bër uz'ay džâjye a:lip bar:rip taşìldì. 92. jugurup kelip jené bër bâyini kotarip 93. toyri tulkini ujiyè qarap a:lip ketti. 94. ujiyè jetkìndan kì:n ozi ujani iciçe kirip 95. otunni içkarids qarap tarti. 96. bër a':z džâjye tartip jetkìzìdi. 97. o'zi ujani iciyè ayanap jatti. 98. toyri tulki qişl'aylardan otnì çoqini jetkìzìp kirip 99. kordì ki 100. ekki bây otun ham joq oýri tulki ham joq. 101. gu:man ser-xi ki 102. òbù beçàra tulki har ekki bây otuni ko:tarip ketiptur menge jengil qîlmak uçunè dedi. 103. jugurup o'yrini ujasìyè bar:rip kordì ki 104. oýri tulki kelìaptur. 105. otun ham joq. 106. fikr qìldì ki 107. òbù tulki jolìn adaşqan mekin?ì dep 108. bu tulki çia:ïda ajtí ki 109. aual men bu çoqni o'z ujum:ayè jetkìzip qojajìn. 110. soñra kelìp bu oýri tulkini äxtarìp tapajìnè dedì. 111. jugurup o'z ujiyè qarap bardì. 112. kordì ki 113. bër bây otunni bu tulkini ujasini ayçìgè

bundle each 88. and bring it to your hole.» 89. At these words Oghri stayed at the head of (on guard over) the fire-wood. 90. Toghri went away to the village for the fire. 91. A short time after Oghri took one of the bundles of fire-wood, went to a far-off place, and threw it away. 92. He ran back, and raised another bundle, 93. and brought it to the house of Toghri. 94. After he had reached his house he himself entered the interior of the hole 95. and drew the fire-wood inside. 96. He brought it together in a little space. 97. He himself rolled himself up in the interior of the hole. 98. When Toghri came back bringing the embers from the village 99. he saw, 100. that the two bundles of fire-wood, as well as Oghri, were not there. 101. He was suspicious and said, 102. »This poor fox has carried away both (two) bundles of fire-wood in order to make it light (easy) for me.» 103. Having run away to the hole of Oghri he saw 104. that Oghri had not come. 105. There was also no fire-wood. 106. He thought, 107. »I wonder if this fox can have lost his way?» 108. The fox said within him, 109. »First I will put up these embers in my own hole. 110. Then I will come back and find Oghri.» 111. He ran away to his own house. 112. He saw 113. that he (Oghri) had brought a bundle of fire-wood to the mouth of his (Toghri's) hole.
ketirip qojuptur. 114. dilide ajtiki 115. bu beca:na o'gri tulki
meni uz'aq qilganligimdan otunni be'r bayini bu jerga ketirip
qojup 116. jene be'r bayini a:lip 117. o'z ujiye qarap ketiptur ik'en-
118. dep otunni c'qonini u'sa otunni tegipe qojup 119. ozi jugurup
120. o'gri tulkini ujasir, qarap ketti. 121. bul yawtta bordan be'r
qatiy shmail kelip 122.otti pudap berdi. 123. bordan otun jamiip
ketip 124. ujni i'sida tutun toldi. 125. o'gri tulki bu ujni i'cida
jatqan edi. 126. ottan qorqup 127. tasqariye c'qari almadi. 128. tu-
tunni kopligidan dami qajtip ujani i'cida olup qaldi. 129. to'gri
tulki o'gri tulkini ujasini tayin be'rip kordi ki 130. o'giridan he'c
be'r darak joq. 131. umedini uzup qajtip jamiip 132. o'z ojiyq
keldi. 133. kordiki otunni jandirip kujuptur. 134. be'r a'z yawtta
kigin ot o'ckandan kigin kirip kordi ki 135. o'gri tulki ujani
i'cida olup jatadur. 136. oni olugini korup 137. so'gra maqsudini
bilip tani'di. 138. tama:m.

111. He said within him, 115. "This poor fox Oghri has brought one
of the bundles of fire-wood here because of my making it so long
(because I have taken so long a time), 116. and has taken another
bundle 117. and gone away to his own house." 118. Having said
so, he put the embers under that fire-wood 119—20. and ran away
himself to the hole of Oghri. 121. At this time there suddenly came
a hard wind, 122. and blew up the fire. 123. At once the fire-wood
took fire 121. and smoke filled the inside of the house. 125. Oghri
was lying in this house. 126. From fear of the fire 127. he could
not go out. 128. His breath ceased owing to the abundance of
smoke and he died in the hole. 129. When Toghri again had gone
to the hole of Oghri he saw 130. that there was no trace of Oghri.
131. He lost (his) hope and returned, 132. and came to his own
house. 133. He saw that the fire-wood was burning. 134. When he
entered a short time after, when the fire was extinguished, he
saw 135. that Oghri was lying dead inside the hole. 136. Having
seen his dead body, 137. he then recognized his (Oghri's) objects.
138. That is all.
The story of two foxes.

1. Once upon a time there were two foxes in the fields of Central Asia. 2. The name of one was Oghri (Thief) and the name of the other was Toghri (the Just). 3. Oghri built a hole at some place and passed his life (there). 4. When he once, having looked for food, 5. and having gone round in the fields, 6. came back 7. and returned to his hole, 8. a big snake had entered and lay (there). 9. Having seen it, he was afraid. 10. He could not enter that place. 11. Some time he lay on guard outside, saying, 12. «I wonder if the snake will go out?» 13. The snake did not go out. 14. At last he lost his hope 15. and went away in another direction, looking for a house. 16. As he was strolling in the fields looking for a house 17. he came to a good place. 18. He saw 19. that there was much water and much food. 20. There were many trees of different sorts. 21. It was excellent in all ways. 22. He thought, 23. «If I should build a hole here». 24. As he was walking along in these thoughts, 25. a good place appeared before his eyes. 26. When he went near and asked, 27. «To whom does this hole belong?»
kimni ujasi dur? dep 28. ajtilar ki 29. bu uja to'g'ri tulkini ujasi dur- dedilar. 30. barih ujasidan to'g'ri tulkini daqirdi. 31. to'g'ri tulki ciqip 32. o'g'ri tulki bilan koruštī. 33. ha'l soradi.

28. they answered, 29. »This is the hole of the fox Toghri,« 30. He went and called out Toghri from his hole. 31. Toghri went out 32. and made himself acquainted with Oghri. 33. He asked about his health.
4.

hikajija.


4.

Tale.

1. One day two of the learned people in Turkestan intended to make a journey. 2. They made their things ready 3. and went away. 4. And so they reached the mountains. 5. As they were going along 6. they met a shepherd boy. 7. One of these people was hungry. 8. They asked this child for food. 9. The child said, 10. "I have a little soup. 11. It is hardly sufficient for myself. 12. I cannot give you (of it). 13. Because if I should give it to you 14. I myself will be hungry till the evening." 15. The mullahs 2 said, 16. "But if you give us of this soup 17. firstly this your soup will increase. 18. And secondly we will recite a very long prayer for you." 19. This young child was happy because of these words,

1 godʒa a soup containing long, narrow pieces of dough. (VAMBÉRY, Čag. Sprachst. 329 ‘ein aus holcus saccharinum bereiteter Brei'; YUDAKHIN, 570, žiçən kiseləratə nıça iç nüssiçəl ili prosa.)
2 mulla a Muhammadan teacher and preacher, a mullah.
and gave these mullahs to eat of his soul). Each of the two mullahs ate of the soup till they were sated.

Then they went away without saying the prayers.

This child said, »Oh, mullahs! You ate my soup (ecaust. you should recite prayers.

Where are you going without saying the prayers?»

The mullahs said, »We have recited the prayers within us (long ago). Now we will ask God for whatever you want.»

This helpless shepherd boy thought it over and said, »For what will you ask?«

The mullahs said, »Whatever you want we will ask for.»

The shepherd boy said, »Let it rain, that the grass, the water and the springs in the mountains and among the stones may increase. May our people be sated and their pans may be filled up with milk and sour milk.«

The mullahs raised their hands and recited something. They stroked their hands over (their) faces and said to the child, »Now in a short time there will appear a cloud and it will rain, and it will be as you said.« The child remained in his place guarding his sheep. The mullahs went away. After some time there suddenly appeared a cloud from some direction on the sky and it appeared larger and larger.
time it began raining. 52. As this child could not stay out of doors 53. he took his sheep 54. and drove them to his shelter. 1
55. The mullahs, after having separated from this child, 56. entered a valley. 2 57. They observed 58. that there were about seventy families of Kirghizes in that valley. 59. They went to the house of one of them. 60. They said, 61. »We will be guests in your house to-day.« 62. That man (the Kirghiz) said, 63. »In my house there is nothing to put before a guest.« 64. And in my house there also is not room enough for you. 4 65. But if it should not be a trouble to you, 66. and if you would go into that house, 67. in that house is our chief (i. e. you will find our chief in that house). 68. He has plenty of room. 5 69. He has plenty of food. 70. If you would be guests there 71. it will be good«, he said. 72. When the mullahs heard these words they said, 73. »Show us the house of your chief!« 74. This man (the Kirghiz) pointed out the house of the chief far away. 75. The mullahs went together to the house of the chief.

1 kaza (كازا) a shelter for shepherds and hunters made of three branches with a roof of twigs and dry grass.
2 dzilye gorge or narrow valley.
3 I. e. there is nothing worth eating for a guest.
4 sýý- 'to take, to have room for', said about large things; bat- about small things or water. buyýadý bør gappy batadur «the wheat will get into a sack»; adam bør uýja sýýadur = »people will have room in a house».
5 Lit. his room is spacious.
Having shouted for the chief they said, 77. «We are very, very great mullahs.» 78. We have gone out from the town. 79. When we took the horse of a great man in town, 80. he said, «That man of ours has made his house and his horse ready for us (for me). 81. Therefore we came to your house to be guests (there)», they said. 82. The poor chief was astonished at these words and said, 83. «I do not know you well, 84. but judging from your dress I suspect 85. that you belong to the liars and deceivers and vagabonds 1 of Turkestan.» 86. So I suspect,» he said. 87. However much the mullahs supplicated he did not agree. 88. In a hurry he ordered his servants, 89. «Go to the other settlements 2 and say, 90. »Two deceivers and vagabonds have come to our valley. 91. No one may admit them to his house.» »92. And as the people did what the chief said 93. these mullahs went to every place 94. but no one admitted them. 95. These mullahs in desperation went away (97.) from this valley 96. tired, hungry and thirsty. 98. They thought 99. to what place they should go 100. when suddenly

1 loli is a name for Kurd among the Turks of Afghanistan, thence also 'vagabond'; cf. Yudakhin, 584, لولی (Pers.) نورمن, نورمن = 'gipsies'; WB III: 760 gives luli 'ein Taschenspieler, der Jongleur, Akrobat', with quotation from Barber only. Cf. further Schwarz, Turkestan, p. 18, 35, 47, 135—36. 2 a'il or a'ul a settlement of Kirghiz nomads with their tents.

a shelterhouse came in sight from far off. 101. These mullahs arrived at that shelterhouse. 102. They saw 103. that a widow was sitting there. 104. They said, 105. »We are very great learned men. 106. If you keep us this day at this place, 107. we will recite a very long prayer for you at the moment we are going away.« 108. This little woman was happy about these words 109. and admitted them to her shelterhouse. 110. She made them (her) guests. 111. This widow was the mother of that shepherd boy, whose soup those mullahs had eaten on the way. 112. That boy was just returning 113. and when he came to his mother 114. those two mullahs were sitting together with his mother in his shelterhouse. 115. The boy was astonished and said, 116. »How have you come to this place (here)? 117. Where have you been for so long a time? 118. This is my mother. 119. She does not know you», he said. 120. »I will introduce you to my mother», he said. 121. He called upon his mother and said, 122. »These are very great mullahs. 123. What (dishes) shall we cook for them?» 124. His mother said, 125. »I have enough flour in the house for one or two loaves.» 126. I will bake those two loaves.» 127. Thinking over this her boy said, 128. »How can I put

1 qaturma, a loaf, very simple and most eaten among the poor.
the loaves before the mullahs?" 1 129. So he thought. 130. The mullahs called for him and said, 131. »What do you think? Tell us!« 132. The boy said those words to the mullahs. 2 133. The mullahs said, 134. »If there should be anyone in the vicinity 135. go away and bring something eatable from them or if you could find a kid (so much the better). 136. After we have had it cooked and we have eaten it, 137. we will recite a very long prayer for you at the moment we are going away.« 138. This boy was the shepherd of the chief from the (previously mentioned) valley. 139. He drove his sheep along 140. and went to the chief and said to him, 141. »Oh, chief! How long have I stayed in your service? 142. What pay will you give?« 143. The chief said, 144. »What happened to you? 145. Today you have suddenly come to discuss your pay with me. 146. What shall you do with your pay?« 147. The shepherd boy said, 148. »Two strangers have come to my house. 149. I will make them (my) guests», he said. 150. The chief said, 151. »If those deceivers and vagabonds should be so and so, 3 they are the same (I know)», he said. 152. »And if you intend to bring them anything 153. I will give you nothing», he said. 154. As this boy was going

1 As gaturum is a loaf only for every-day use and for the poor.
2 I. e. what he had been thinking of.
3 Lit. in just this appearance.
bala u jerdan turup keterdiki 155. bijni bajbuça ẓatuni bijɣe aṭti 
ki 156. »bu balani nima učun qaɣšatinjiz? 157. agarḍ'a bu bala 
erṭści bu qojqar ni talayə aːlip barmasa 158. kim aːlip barur? 159. qoqlar olur aːdliqtan. 160. siz aːlip bar'ilalmaj siz. 161. man 
ham. 162. keliqt bu balani jufatip 163. qoɣe bər gine sojuš 
ulaq beriq! 164. aːlip barip ẓaːlasun ẓiː je-sun ẓaːlasun alđamći 
lolikrəɣe bersun dedi. 165. bu sozɣe bij konup aṭti ki 166.»bar! 
alip kel bu balani! dedi. 167. bajbuça adam jub'aript 168. balani 
 aldiprip keldi. 169. aṭti ki 170.»au bala! bij seŋe sojuš bermasa 
171. men seŋe anę̈s ułaqni bers manganese. 172. aːlip ketkin! dedi. 
173.»bolak haqqləriŋni aːlip berur man» dedi. 174. bala bu ułaqni 
aːlip 175. uɣe qarap keldi. 176. ulaynı aːlip kəlip 177. mullaærni 
 aldide sojdi. 178. su etəːrni pišiript 179. qaturmae nan bilën mulla-
lerγe jediri. 180. mullaær bu tunni su jerdə otkazip 181. seh'arda 
bu jerdan turup dʒuṇedilər. 182. bu bala ul ɣəxta ẓuʃap qalgan 
edi. 183. bərdan uʒwaŋski 184. mullaær ounidə joq. 185. ketip

away from that place 155. the wife 1 of the chief said to him, 156. 
»Why did you frighten away this child? 157. If this child should 
not go out with the sheep to-morrow 158. who will go with them? 
159. The sheep will die from hunger. 160. You will not be able to go. 
161. Nor I. 162. Come! calm this child 163. and give him a kid to 
kil1. 2 164. Let him take it with him and let him eat it him-
self, if he wants, or give it to the deceivers and vagabonds, if 
he wants to.» 165. The chief agreed to this and said, 166. »Go and 
bring this child!» he said. 167. The wife sent away a man 168. who 
had the child brought there. 169. She said, 170.»Oh, child! if the 
chief does not give you something for killing 171. I will give you 
that kid. 172. Take it away!» she said. 173. »I will also give 
you your other pay», she said. 174. The boy took the kid 175. and 
came to his house. 176. He brought the kid 177. and killed it in 
front of the mullahs. 178. When he had cooked this flesh 179. he 
let the mullahs eat it together with the loaf. 3 180. The mullahs 
passed the night at this place, 181. and went from there at 
dawn. 182. At that time the boy was sleeping. 183. When he 
suddenly awoke, 184. the mullahs were not in their places. 185. They

1 bajbuca the wife of a noble or higborn man.
2 Lit. in his hands.
3 qaturne nan.
had gone away. 186. As this child stood looking round 187, there came the voice of a man from far off. 188. This child ran in that direction. 189. When he looked 190. — these mullahs were just going away. 191. This child said, 192. »Oh, mullahs! Did you not say, 193. »At the time we are going away we will recite prayers for you.« 194. How can you leave having told such lies», he said. 195. The mullahs said, 196. »We have recited the prayers for you as we should do. 197. Whatever you want 198. we will ask for you at once. 199. We will pray,« they said. 200. The child said, 201. »If possible let also my property increase like that of the great chiefs. 202. I myself also want to become a great man.« 203. One of the mullahs said, 204. »Oh, child! What is your name?« 205. The boy said 206. »My name is Yalang Yetimcha.« 207. The mullahs said, 208. »Your name is difficult for many tongues. 209. Let us have your name changed. 210. That is to say, we will give you the name Yalang Tosh. 211. From now on everyone shall call you by this name.« 212. The child said »It will do». 213. The mullahs said, 214. »After a short time the government of Turkestan will be

1 jalay jetimčé 'naked little orphan'.
2 jalay toš 'naked breast'.
At that time they will take you and make you king.» 217. So they indicated to the child.

218. The child was happy over these words and came back to his house. 220. He told these words to his mother. 221. His mother said, »If it is so, get information often from the town, my child! 222. The time will come», she said. 225. The poor child believed in these words and was always going to the town and stood getting information. 227. One day — there was a big place outside the town. 229. He saw 230. that there were extremely many people at this place. 231. This child went near these people and was made himself acquainted and asked, »Why have you gathered at this place?» 234. The people said to the child, 235. »The government is changed to-day. 236. To-day they will send up the bird of good luck at this place and on whatever man’s head it should perch, this one they will take and make him king», they said.

239. This boy, having taken those old words into his head, 241. said within him, »It is possible that the bird of luck will perch on my head», he said. 243. At this time they suddenly sent up the bird. 245. The bird came and perched upon the head of this child Yalang Tosh. 246. The other people said, »We don’t agree
with this. 218. Because this child is himself a shepherd boy. 249. The bird of good luck has made a mistake, 250. and perched upon the head of this (boy), they said. 251. They had one of the other (birds) sent up. 252. The bird of good luck again perched upon the head of this child. 253. And the second (time) there was no one saying 254. »This bird perched wrongly.« 255. This time they brought the boy 256. and the people conducted him to the king's palace. 257. They proclaimed this child king. 258. And now the two madrasas 1 in Samarkand called Tillakar and Sherdar 2 are said to have been built in the name of this child. 259. This child is said to have reached so high a degree through the prayers of those mullahs. 260. For this reason the mullahs are highly esteemed in Turkestan. 261. That is all.

1 madrasa a Muhammadan college or seminary, mostly connected with a mosque.

2 These two madrasas are situated in Samarkand at the Rigistan; for pictures of them v. SMOLIK, Die timuridischen Baudenkmäler in Samarkand, and KRAFFT, A travers le Turkestan russe. According to OSTROUMOV in his valuable treatise Мадрасы в туркестанском крае (Madrasas in Turkestan) p. 4, the Shir-dar- and Tilla-kar-madrasas have been erected by one Yalangtush Bahadur (Ялангуши Багдур), who ruled over the Samarkand district in the 17th century. Shir-dar was built in 1028 A. H. (1618/19) and Tilla-kar 1056 A. H. (1646). According to sources mentioned by OSTROUMOV Yalangtush in his life-time made many wars and became a rich man through the spoils collected in towns besieged. As an old man he changed his mode of life and became a pious man, devoting his life to God and using his money for building of madrasas and mosques. The year of the erecting of the madrasas is estimated as 1648 for Tilla-kar and 1625 for Shir-dar in the Азиатская Россия I:324 (Asiatic Russia).
5.

hikaja.

1. In Turkestan there was a great merchant. 2. A daughter was born by his wife. 3. Afterwards—after his daughter had grown up—his wife died. 4. For some time the rich man did not go for trade to any place, because he was protecting his daughter. 5. One day he was compelled to go away to a far-off place, and for a long time thought it over, »Where shall I put my daughter?« 6. He thought of every place. 7. His heart did not find peace. 8. Having thought it over he found 9. that there was a very great mullah and ishan. 10. Saying »I will give her up (for protection) in his

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1 ishan (eṣa:n ~ išān) title in Central Asia for a Muhammedan holy man, who preaches or teaches and from time to time walks from one village (kishtak) to another, cf. W. Barthold, in Enz. d. Islam, Ḭshān. Olufsen, Through the unknown Pamirs, p. 97–99 gives a description of them, from which I quote the following: »The chief occupation of an Ishan is to pray to Allah, perform religious rites, and do deeds acceptable to Allah; but generally these Ishans are great humbugs, who use their influence to fleece the population in every way in order to enrich themselves...»

house», he took her away. 11. He said to that great ishan. 12. »Father ishan! May this daughter of mine be under protection in your house. 13. It became extremely necessary for me to go to a far-off place.« 14. The ishan and mullah consented to this 15. and was to (agreed to) keep the girl in his house. 16. The rich man was very satisfied with the ishan. 17. And so the rich man went away. 18. Later, after some time, the ishan thought in his heart. 19. »If I could do »something« (together with) this girl alone (with her)«. 20. And so he sent his wives away (to other places). 21. Having closed the door, 22. he went to the girl and said, 23. »Ah, little girl! Come here! 24. Let us two talk about something together.» 25. The girl felt shame because of the ishan, but came and sat there without talking. 26. The ishan, wo could not find any pretext, said, 27. »Ah, little girl! Stand up! 28. Bring water in a ewer! 29. I will bath.« 30. And so the girl went 31. and brought the water in a ewer. 32. The ishan said, 33. »Pour out this water for my bath yourself.« 34. The girl poured water on the hands of the ishan. 35. Suddenly the ishan got excited 36. and

1 tahaxrat, A. طهارت, 'a canonical purification of the body', thence 'bath'.


but rendered with hack

tit that man, that merchant, in the following often not translated.
and said, "Take away this girl behind the mountains of
and killed her. No enemies of the girl to three of your hand
persons had the girl and brought according to the words of the girl and intende
and killed her, the girl and brought according to the words of the girl and intende

then I will go from this place," she said. "The Ishan
that she may be to kill her. As after you have killed her,
place she may be to kill her. As after you have killed her,
write a letter to the Ishan and said, "Get my girl at what-
When the ban had read the letter to the Ishan and read, "he grew very angry," and
When the ban had read the letter to the Ishan and read, "he grew very angry," and
the Ishan, now he near that she shall be in someone's house," he
the Ishan, now he near that she shall be in someone's house," he
able to catch him that I cannot your girl. In the midst she
able to catch him that I cannot your girl. In the midst she also

stick a big stone on my head, broke it, and heed. 1. I was not
stick a big stone on my head, broke it, and heed. 1. I was not

I cannot them (I come upon them)," the Ishan
I cannot them (I come upon them)," the Ishan
deceived was a daughter in a whore, that is to say, he has a daughter

deceived was a daughter in a whore, that is to say, he has a daughter

the Ishan with haste wrote a letter to the Ile merchant, and
the Ishan with haste wrote a letter to the Ile merchant, and
now to their house. 2. She spent some time in their house. 2. She spent some time in their house. 2. She spent some time in their house. 2. She spent some time in their house. 2. She spent some time in their house. 2. She spent some time in their house.
a certain place and kill her. 61. But bring back her clothes after you have dyed them with her blood.» 62. The men brought away this girl according to the command of the ishan. 63. They said, 64. »When we have killed her we will bring her clothes back.» 65. And so they brought the girl to the place told to them by the ishan. 66. On the road the poor girl told her story from the beginning word for word to these men. 67. When these men were informed about the events, 68. they pitied her, 69. took counsel together and said, 70. »This is an evil task. 71. If we kill this girl, 72. how shall we answer before God?» and they were afraid. 73. Having thus taken counsel together they said, 74. »Let us not kill this girl. 74 a. Let us take her shirt, 75. and set her free at this place.» 76. They decided to come back with her shirt dyed in the blood of something (of some animal). 77. In fine they set the girl free at this place, 78. and having dyed her shirt in blood they delivered it to the ishan. 79. They said, 80. »We have killed the girl. 80 a. Look, we have brought back this shirt of hers dyed with her blood.» 81. The ishan was then contented, 82. and sent her shirt to her father. 83. He said in his heart, 84. »I did very well, that the bai did not become aware of the story.» 85. Afterwards, after some time, it reached

the bai. 86. When the bai saw it he said, 87. "If I now go home it will do>, and so he came (home). 88. The poor girl (in the meantime) wandered in the fields eating the roots of plants. 89. One day a child (the son) of a great bai went out hunting together with some servants. 90. Having seen a fox, 91. he pursued it 92. and went into a wilderness. 93. From far-off there was visible the shape of a girl. 94. When he came near he saw 95. that there sat a beautiful little girl in a place. 96. He said, 97. "Who brought you to this place? 98. Is there any (relative) of yours at this place?» 99. The poor girl said, 100. "It is a long story about my coming to this place. 101. I have no person (relative) at this place.» 102. The child (son) of the bai said to the girl, 103. "And if I should take you away, would you go (with me)?» 104. The girl agreed and at once wanted to go. 105. The child of the bai let the girl mount the horse and took her away. 106. On the road she told the story from the beginning word for word. 107. Having understood that the girl was a good girl, the son of the bai said, 108. "And if we two should be man and wife, 109. what would you say?» he asked. 110. The girl agreed to the words of the son of the bai. 111. "Well», she answered. 112. The son of the bai brought the girl to his house
balani išikiyə ketirip 113. atasıyə ajtip 114. kop katta tojlər qilip 115. kop kişilərə a:ş nam berip 116. qızni oziyə nikah qilip aldı. 117. qiz bala bilen uzaq yaşt er şatun bolup ojnaşip kulup ekki oyul tuydi. 118. bu ekki oyul on on beş jaşya kirdilar. 119. mungaça bər qança yaşt otti. 120. qiz eriye ajti ki 121. baj bəcə! siz meni atənni jurtiya alip barur mə siz? dedi. 122. lekində bu yaştga dav'ur bu baj balani atası olup 123. neha:žatte işi kopajip qalıyan edı. 124. baj bala şətunıyə ejti ki 125. men seni bər ekite jayşi kişiler bilen jub'arsam qabul qilasan mə? dedi. 126. şətun qabul qildi. 127. bu baj bala şətuni uçun balaları uçun ulay tejerladi. 128. jana ekki kəsi oziyə jaqin kişilerdən şətun balaları uçun qoşti. 129. uşa ekki kəsi bu şətun bilan balalarını jolyə alip çıxtı. 130. bər qança yaşt jurgendan sąq bər dəjye tuştı. 131. bər jerde şətun bilan balalarını otkazip qoşdı. 132. bər ekelesi kəngəşip ajtiler ki 133. »bu şətunni bu gün şər jerdə bər işi qilmajmiz mə?« dedilər. 134. şəniy bilen şətunni aldıyə kelip 113. and told his father, 114. and having made a very big wedding 115. and having given food and bread to many people, 116. he married the girl (unto himself). 117. For a long time he and the girl were man and wife, and played together and laughed, and got two sons. 118. These two sons reached the age of ten or fifteen years. 119. Till then some time had passed. 120. The girl said to her husband, 121. »Bai bəcə! Will you take me to my father's country?» 122—123. But as the father of this bai-child had died, his work had increased very much at this time. 124. The child of the bai said to his wife, 125. »If I send you with one or two good men, will you then consent?» 126. The wife consented. 127. This child of the bai made ready beasts of burden for his wife and for his children. 128. And he added for his wife and children two persons who stood near to him. 129. Those two men went away with this woman and her children. 130. After they had gone some time they stopped (for the night) at some place. 131. They made up a place for the woman and her children somewhere. 132. The two (then) conferred with each other and said, 133. »Shall we not do something today at this place with this woman?» 134. So they came to the

1 Sexually.
2 bai baça lit. 'child of a bai', is a common title for sons of bais.
ajtılər ki 135. - aș xatun ke! bu keça su jourda bərəğəşəp jatajlıq-

woman and said, 135. »Ah, woman! Come here! Let us lie down and do something together here this night. 136. The woman did not agree to the words of these men. 137. They got angry 138. and said to the woman, 139. »If you don’t agree to our words, 140. we will kill 1 your children.» 141. The woman did not get frightened from these menaces. 142. These men got angry 143. and killed one of the two children and showed it to her. 144. Even with this the woman was not afraid. 145. They killed the other and showed also that to her. 146. The woman saw (understood) 147. that they would not let her go alive. 148. This woman said in her heart, 149. »If I now cannot find any way (out of this) and be saved from them, it won’t do.» 150. In her heart she found a way. 151. She said to these men, 152. »Come now here! We will do something together! 153. Look here! We will do so. I will throw a stone in this direction. 154. That one who finds this stone and brings it back, 155. with him will I lie at once.» 156. The two men agreed to this. 157. The woman took a stone 158. and threw it away from a high place in some direction. 159—160. These two men, having been left alone,

1 oldurup korsat- having killed to show :- to kill.
went away together to look for the stone. 161. This little woman mounted in a hurry one of the horses and went away at full speed. 162. When these persons after a long time came back having found the stone, they saw 163. that the woman was not there. 164. How ever much they looked for her, they were not able to find her. 165. They thought, 166. »If this woman may have returned home, I wonder?« 167. These (men) also turned and came back very slowly. 168. On the road they thought, 169. »What answer shall we give to the son of the bai, when we have arrived? 170. Having entered the town 171. they did not go to the house of the bai, but stayed at another place 172. and had news fetched from the house of the bai, saying, 173. »Has his wife come back, I wonder?« 174. They saw (they got to know) 175. that his wife had not come back. 176. Then they went to the son of the bai and having greeted him they said, 177. »We were just bringing away your wife and her children. 178. At a place her relatives and her father met her 179. and they took your wife and her children and went away together. 180. They gave us permission to leave from that place. 181. We have returned from there,« they said. 182. When the poor woman had fled away from these men, 183. she went to the country of her own father.

1 Lit. having incited (the horse) to run she went away.
On the road she met a shepherd boy and said to him, 185. »Oh, shepherd boy! Will you exchange your own clothes for mine?« 186. The shepherd boy, having agreed, 187. exchanged his clothes with this woman. 188. She put on the clothes of that shepherd boy 189. and pressed his cap on (her head) 190. and made herself like the shepherd boy 191. and went away to her father’s house. 192. She sat in the door of her father’s house. 193. Her father came to his house from some place. 194. When he saw the shepherd boy 195. he said without recognizing him (her), 196. »Oh, child! Why are you sitting here?« 197. This shepherd boy stood up from his place 198. and having made salom (having greeted) he said, 199. »Oh, father! Keep me in your own house. 200. I will do very good services for you.« 201. The bai took this child inside 202. and kept it in his own house. 203. He appointed him (to do certain work) by saying, »Look, you do this work.« 204. The girl knew her own father’s habits well. 205. She served him in acts that pleased him. 206. She knew very well the works (things), which pleased her father. 207. Always when looking at the work of this child the bai said, 208. »Wonderful! This child resembles my own daughter. 209. And if my daughter had not died, 210. I should have said »my daughter
has returned.» 211. This girl had not revealed her secret to her father. 212. A long time after this woman, having longed for his children, 213. took those (former mentioned) two servants and went away. 214. He came along, stopping in every town. 215. One day he arrived in the town of this woman's father. 216. This woman always went 217. and fetched news from the inn. 218. One day she went (there) and saw 219. that her husband and those 220. two servants had come 221. and had put up at the inn. 222. Not revealing herself she ran 223. and said to her father, 224. >>Oh, father! At a certain place and in a certain way there has come a good person. 225. He is said to be the son of a great man. 226. He has brought men (with him) 227. and is said to make visits everywhere. 228. And if you also invited them 229. we should arrange a party. 230. We should talk. 231. I should cook good dishes. 232. You should talk with them and be glad. 233. And if you also should tell some of the great people 234. and if they also should be present at the talk, 235. it would be very well.» 236. The bai had these guests brought there according to the words of this child. 237. He also had his own mulla and ishan and pir 1

1 *mullah ešan pir* all three words signifying different qualities as religious mentors and teachers.
called. They sat in a house talking together. When the shepherd boy had cooked food, he brought it there. After the dishes he brought a big axe and put it at the side of the bai. The bai asked the child, »Why have you brought the axe here?« This child said to the bai, »There is a big story in that. I will come at once and tell you,« it said. After a short time it came and said, »If you now have talked together enough, come here! Let us now tell the story.« The bai and the guests said to each other, »Among shepherds like you there are many stories. If you also know (how to tell one) tell it, that we may be glad.« So this child began the story. It said, »Once upon a time there was a great bai in one of the towns of Turkestan. A daughter was born by his wife. When this daughter was about fourteen or fifteen years old, the wife of the bai died. In order to protect this daughter of his the poor bai was not able to go anywhere. One day the bai got some necessary work to do. He had to go away to a place for about ten or fifteen days. He thought, »In whose house shall
I put up my daughter?» 264. He did not like any place.¹ 265. At a place there was a big mulla and ishan and pir. 266. Having brought her to his house 267. and having entrusted her to the ishan he said, 268. »My mulla and ishan! This daughter of mine may be under protection in your house. 269. I will come back in about forty days.« 270. The ishan consented with a »my dear friend.«² 271. The bai put the girl in the house of the ishan and went away. 272. After some time the ishan having seen this girl fell in love. 273. One day he sent away his wives to some place 274. (but) kept the girl. 275. Then he entered into private connection (with her) 276. and intended to enjoy³ himself with the girl. 277. Not being able to find a pretext, he ordered the girl, 278. »Oh, girl! Come here! Let us two talk together!« 279. The girl came, felt ashamed 280. and sat somewhere without talking. 281. The ishan ordered the girl, 282. »Oh, girl! Stand up! Bring water in a ewer!« 283. After the girl had brought the water in the ewer the ishan ordered, 284. »Pour out this water for my bath!« 285. The

¹ Lit. After that his heart was not filled for any place 265. there was ...
² ǳaːnim koːzum can be translated with 'my dear friend' or in most cases 'all right'.
³ maiʃat from A. معيشة 'livelihood, living, leading a life', here in the special meaning 'enjoyment', cf. ZENKER II: 865 معيشة. Pl. معاش mɛˈaʃɪʃ Lebensmittel, was man zum Leben braucht; Genussmittel.
girl poured out the water in the ewer according to the words of the ishan for his bath. 286. Suddenly the ishan laid hands on the girl's breasts. 287. At once the girl was angry 288. and struck the ishan's head with the ewer. 289. The head of the ishan was broken. 290. So the poor girl went away from the house of this ishan 291. and went to the house of her near relatives 292. and stayed there. 293. In a hurry the ishan wrote a letter to the bai (saying), 294. >Your daughter is a whore! 295. It means she has a gallant. 296. I came upon them. 297. At once the gallant of your daughter struck me with a stone, 298. and having broken my head he fled. 299. Your daughter also went away from my house 300. and went to another place. > 301. When the bai heard this 302. he wrote a letter to the ishan and said, 303. >Catch my daughter and have her killed! > 304. Afterwards this ishan ordered three or four men (saying), 305. >At a certain place there is a girl. 306. Take her, 307. and kill her behind a certain mountain 308. and bring her clothes back dyed in blood. > 309. Those men caught the girl and brought her away 310. and brought her behind the mountain and intended to kill her. 311. When that girl was going on the road 312. she told the story word for word to these men. 313. When these
men were informed of the story 314. and understood that it was unjust to kill this girl, 315. they let her go, 316. and having dyed her shirt in blood they brought it 317. and showed it to the ishan. 318. The ishan sent this her shirt with her blood to her father.

319. When her father the bai had seen this shirt with her blood 320. he later returned to his own house. 321. But this girl wanders in the fields. 322. One day the child of a bai went out hunting together with some men. 323. Having pursued a fox 3rd.

325. he came near to this girl. 326. Having seen the girl from far-off 326. he ran to her side and asked, 327. »How did you come to this place? What do you do at this place?« 328. The girl said to this child of a bai, 329. »I have a long story. 330. If you take me away 331. I will tell you the story word for word on the road.« 332. The child of the bai let the girl ride on a horse and went away (with her). 333. On the road she told the events to the child of the bai word for word. 334. The child of the bai said to the girl, 335. »If it is so 336. what do you say, if I myself married you?« 337. The girl agreed to this 338. and gave a good answer. 339. So the child

1 Lit. if I myself took you to my own wedding.
of the bai made a big wedding and married the girl. 341. After the two had been man and wife for some time two boys were born to them. 343. These children came to (an age of) ten or fifteen years. 344. Then this girl one day said to her husband, »Will you take me to my father’s town?« 345. As the child of the bai was not able to go with her himself owing to much work, 347. he sent two of his servants and his wife and his two children away. 348. After they had gone on the road for some days they had the woman and her children put up at a solitary place, 349. and after having conferred together they said, »Shall we not do something with this woman at this place?« 351. They two came to the woman and said, »Oh, woman, come here! Let us lie together here to-day.« 353. This woman did not agree to the words of these men. 354. These men grew angry and said, »If you don’t agree to our words, we will kill your children.« 357. The woman did not become frightened by these menaces. 358. These men were angry and killed one of the children and showed it to her. 360. With this the woman did not agree to their words. 361. They killed another child and showed her.
poor woman saw 363. that there was no help. 364. She said within her, 365. »If I am not saved from them by playing a trick, 366. it will not do.« 367. She called them and said, 368. »Oh, men, come here! Let us now lie together. 369. But I will show you something. 370—71. To-night I will lie together with that one of you who can do it (what I have to show you).« 372. And so the girl took a stone and said, 373. »I will throw this stone in that direction. 374—75. I will lie together with whomever of you brings back the stone.« 376. She took the stone and threw it away in a direction from a high place. 377. After the two men had run after the stone 378. this girl found time 379. and mounted in a hurry one of the horses and fled. 380. In the road she put on the clothes of a shepherd boy. 381. Thus she reached her own father’s house and sat in his door (house). 382. When her father came to the door (house) 383. there sat a shepherd boy. 384. He asked him, 385. »Oh child! Why are you sitting here?« 386. This child said to its father, 387. »If you keep me in your own house 388. I will do good services.« 389. Her father took this child 390. and showed her (some) work. 391. This child did the work as before. 392. Every time when her
father saw it he said, 393. »If my daughter had not died 394. I should have said, that you were my daughter,« he said. 395. When the girl had let her words come so far 396. her father understood. 397. Also her husband understood. 398. Her father took the axe in a hurry 399. and beheaded the ishan. 400. And her husband also in a hurry beheaded those two servants. 401. These three persons, that is the bai, his girl and his son-in-law found each other here. 402. That is all.
In Turkestan there was a fool. He always worked after having conferred with his wife. One day two strangers came to his house. They knocked at his door. He ran out (and saw), that two very great persons had entered (his house). They said, »We will be guests in your house this day.» This man said, »Who are you? From where have you come?» They said, »We are Khizr and Elijah. We have been appointed (sent) from God to your house.«

1 Khizr and Elijah are Muhammadan prophets. Khizr is believed to be able to stride over ever so many places in one day; his hands and fingers are believed to have no bones; his prayers to God are always accepted; the one who meets Khizr and tells it to someone else will die; cf. tale 14 of this collection about other qualities of Khizr. Elijah is said to have the control of all the waters of the world in his hands; when Elijah walks on the surface of the earth flowers and odoriferous herbs green under his feet, etc., cf. further Enz. d. Islam, art. al-Khaḍir.

said, 16. »Stop! In this case I will ask my wife.» 17. He went to his wife and said, 18. »Oh, wife! Do you know? (Have you heard?) 19. There have come two very great men to our house. 20. One of them says, 21. »I am Khizr.» 22. The second says, 23. »I am Elijah. 24. If you consent 25. we will be guests in your house to-day.» 26. Oh, wife! What do you say and what do you offer them for food?» 27. His wife thought it over and said, 28. »Go and say that guests are not necessary to us. 29. Say (that it is) because I myself serve every day in someone's house and earn (together) one tanga.» 29. To-day I came home having earned that tanga. 31. My wife sent me to the waterchannel for water. 32. When I was just taking up water I dropped that sole tanga into the water.» 33. This poor fool went out and said what his wife had told him to the strangers. 34. These strangers said, 35. »We have not come for your provision and food. 36. On the contrary we brought our own provision and food with us. 37. The remains of it we will give to you and your wife. 38. Go in and tell your wife this! 39. If you only give us room it will do,»

1 Lit. what do you show them.
2 tanga a coin of different value in different parts of Central Asia. In Afghanistan according to Jamal-Ud-Din Ahmad & Muhammad Abdul Aziz, Afghanistan, p. 125 the tanga was either a bronze coin -- the Abbasi or Tanga = 1/8 Rupee = 30 pul, or a silver coin of the same value.
they said. 46. This poor fellow was happy and went in and said to his wife, 47. »Do you know anything about the talk? (Have you heard?). 48. The strangers have brought food themselves. 49. They will give us of what is left.» 44. His wife said, 45. »If it is so give them room!« 46. Make room for them at the outer side. 47. There they may sit!» 48. This poor stupid man gave the strangers room 1 according to the words of his wife. 49. Having made room ready on the outer side 50. he conducted the strangers over there. 51. When the strangers had entered, some time after, they said, 52. »Bring us a table-cloth 3 and water in a bowl!» 53. This stupid man ran away and said to his wife, 54. »The strangers say, 55. »Bring us a table-cloth and water in a bowl!» So they ordered. 56. What shall I do?» 57. His wife gave him an empty (just a) table-cloth and water in a large bowl. 58. He brought it to the strangers. 59. When he went out the two strangers were sitting with drooping head. 60. Having spread out the table-cloth 61. he placed the water in the middle of it. 62. Until then the strangers did not raise their heads. 63. He sat a little while.

1 tuš- in the meaning ‘to give room for the night’, the same meaning occurs in the following tušur-

2 tašqari ‘outer’ is also that part of the house which is for the men and for guests.

3 dastarzan a (table-)cloth, which is spread on the floor.
Even then the strangers did not raise their heads. At last this man said to the strangers, "Ah, strangers! you said to me, "Bring water and a table-cloth." I brought it and spread out the table-cloth and placed the water in the middle of it and (then) sat down here. Some time has passed. You don't look up. You said, "We have bread." You don't take your bread." The strangers looked at this man and laughed and searched for something at their side. They took out some kulcha-loaves and divided them into four (parts) and saying 'suf', dipped one of the parts in the water. That loaf became whole as it was before. Dividing it again in four (parts) they said 'suf' and dipped one of the parts in the water. Dividing it again in four parts, in fine they increased it so that it was enough to sate about five to ten people (with) of this bread. The bowl was filled up with bread so that it overflowed. The owner of the house was astonished over this and slowly went and told his wife. He said, "Oh, wife! Have you heard? I have seen a wonderful work (done) by the strangers. They have one loaf.

1 kulča-nan a round loaf; according to Bogdanov, p. 87, from Hindustani kulica, originally with the meaning 'an orb, a disc', later 'a round cake'.
When they have taken it out and divided it into four, and having said dip one of the parts in the water, it becomes whole. And if you could think out, and if we would steal this bread from the strangers, we should not find it necessary to work in a lifetime. We will pass (our lives) eating bread. That is if we could take that bread and if I, having divided it into four and having said dip one part of it in water, it will become (get) whole. Other ceremony is not necessary.

His wife said, »If it is so then run and bring that and that of the counterpanes and pillows. Say, »You are like to have come tired from places far-off. If I spread out these counterpanes and pillows, you sleep a little!» So she said. This stupid man brought the counterpanes and pillows according to the words of his wife, and said to the strangers, »Of course you look to have come from a far-off place. If I make room, you sleep a little!» The strangers said, »It will be well.» He made a place ready. The strangers slept. This poor man guarded their sleeping.
his wife and said, 122. »Ah, wife! What work will you teach me now? 123. What shall I do? 124. As to the strangers, they sleep. 125. Show a way!» he said. 126. His wife said, 127. »If possible go in! The bread is with that person. 128. Take his bread slowly from him! 129. And if they should awake say, 130. »A flea has sat down on your side. 131. I was not able to take it.» 133. If they don't awake bring it (with you).» 134. This poor fellow went out and saw that that man had the bread. 135. He lay looking to the ground.¹ 137. There was no possibility to take it. 138. He went to his wife and said, 139. »Oh, wife! The man who has the bread is lying (with his face) to the ground. 140. I was not able to take it.» 141. His wife taught him, 142. »Go and say, 143. »Oh, strangers! A man who has come to our house lies on his back!» 144. This man went away with these words of his wife 145. and said to that stranger, 146. »Oh, stranger! Stand up! 147. Don't lie there! 148. A man who has come to our house does not lie so. 149. It is not good. 150. Lie on your back!» 151. When the stranger heard this 152. he said, »All right! I will lie thus,» 153. and lay with his face up. 154. A short time after this man (the

¹ I. e. with his face to the ground.
1. The fool suspected that he might be asleep and searched this man. 2. This man (the fool) had never made a theft. 3. His hands shook much. 4. Having gone near to the man, he was not able to take it and returned and came to his wife and said, »Oh, wife! I cannot take it. My hand shakes much. 5. I do not know what to do.» His wife said, »Oh, fool! Don't be afraid! Go! 6. I will stand and look from this place. 7. You do what I have told. 8. And if he should awake, say what I have told you.» This poor fellow went away once more according to the words of his wife and was taking (started to take) away the loaf from the stranger. 9. Suddenly the stranger awoke and said, »Oh, fool! Why have you come? 10. What are you looking for at my side?» This man said what his wife had told him and was saved. 11. When the strangers had become quiet with this, it dawned. 12. In the morning they said, »Oh man! now we shall go. 13. What ever want you have, ask for it. 14. We will pray for you!» This man said, »In such a case I will go and ask...

my wife (about it). 184. Whatever my wife will teach me, 185. I will ask from you.» 186. So he went and asked his wife, 187. »Oh, wife! We have not stolen the bread of the strangers, have we? 188. Now the strangers say, 189. »Whatever you ask us about, 190. for this thing we will ask God for on your account.» So they said, he said. 191. His wife said, 192. »If it is so 193. go and ask (and say), 194. »I myself know the occupation of a blacksmith. 195. My wife is able to spin with a spinning-wheel. 196. Ask for a house of (filled up with) cotton-pods for me and one house of coal and one house of iron for yourself.» 197. This man went away and said to the strangers, 198. »Oh, my great men! I myself am a blacksmith. 199. As to my wife she can spin. 200. If you would ask God for a house of coal and a house of iron and a house of cotton-pods for each of us, 201. I myself will make hatches and axes from the coal and iron. 202. As to my wife, she will spin thread of the cotton-pods, 203. which we will bring to the bazaar and sell there. 204. The money will increase. 205. We will spend (a pleasant) life.» 206. When these great men heard this, they

1 یو, cf. SHAW, 138. اگه ایفیکس کیورپنینگ میتر اس نِتیِین لا یاشِین؟، ودیستیت. E. g. بار-گه یا(یاکیسی) اشین؟یاشین؟
said, 207. »Oh, man! Have you three empty houses? 208. We will ask God for the things you have said.» 209. This man said, 210. »In such a case I will ask my wife, 211. that I shall have three or four houses. 212. I will go and make them empty.» 213. He went to his wife and said, 214. »Oh, wife! Come here! In a hurry! 215. Look, let us make these three houses empty. 216. Just now the strangers are going on with it. 217. They are asking God for what we said.» 218. Having made those empty houses entirely empty together with his wife, he went out and said, 219. »Oh, strangers! I made the houses empty together with my wife. 220. Ask (now) for the things we have said.» 221. These two great men opened their hands and said, 222. »Oh, God! Give a house of coal, a house of iron and a house of cotton-pods to this man!» 223. They stroked their hands over their faces and said, 224. »Oh, father! Go and see in those houses of yours. 225. Have your houses been filled up as you said or not?» 226. This man went and saw in his houses 227. that one house was filled with coal, one with iron and one with cotton-pods. 228. Having brought this news to his wife he said, 229. »These men are very great men. 230. Why did we not ask for gold in these three houses?» 231. When his wife had recovered

her mind she said, 232. »Go (and say)! If possible, may these three houses be (full with) gold coins.« 233. The great men recited prayers and said, 234. »Go! See what those things in those houses of yours have become.« 235. When he came there and saw, 236. these three houses were filled up with gold. 237. This poor stupid man ran and said to the strangers, 238. »Oh, strangers! Don’t hurry! 239. I have three or four asses.¹ 240. You have two horses. 241. There is a cemetery at the side (of my house). 242. With them (the horses) and my ass I will bring stones, bricks and bones from there. 243. Only a »God is great«² from you and we will bring the gold from there. 244. These great man laughed at thus much stupidity of his and said, 245. »Oh, father! Do you know, 246. that ever so many children of yours in ever so long a time cannot eat and spend these three houses (filled) up with gold. 247. Now you can be occupied with the collecting of these things. 248. This is sufficient for you. 249. You don’t need to have any more trouble. 250. And now we will leave. 251. Whenever these things should be at an end, 252. we will come here again.»

¹ eşak ulaylar lit. ‘asses and beasts of burden’. ² alla:hu akbar of the Muslim creed-formula.
So they promised (each other). 253. Having taken permission from this man 254. they intended (made) to go away. 255. This man said, 256. »I will go in and ask my wife and come again.« 257. He went in and asked, 258. »The strangers are said to be leaving.« 259. His wife said, 260. »If they will go away let them go. 261—62. But they may go after having said their names and made themselves well known (to us).« 263. This man went out and said to the strangers, 264. »If you will go you may go. 265. But let me know your names well. 266. Tell me what kind of men you are.« 267. One of the strangers said, 268. »Look here! My name is Khizr. 269. I stride over ever so many places in one day. 270. If you have heard anything other than that, 271. make a test.« 272. This man said, 273. »I have heard (about) Khizr, 274. that his hands and fingers have no bones.« 275. This man (Khizr) said, 276. »Hold this hand of mine. 277. Is there any bone in it?« 278. This man held it and saw 279. that there was in truth no bone. 280. Again this man said, 281. »We have heard 282. that if Khizr should recite prayers over whatsoever it may be belonging to anyone 283. his prayers will be accepted. So we have heard.« 284. Khizr
285. »You have also seen the result of it.» 286. He said, 287. »We have given you three houses (filled up with) gold.» 288. The other of the strangers said, 289. »Look here! I am Elijah. 290. The control of the waters in all the world is in my hands. 291. And whatever you have heard, 292. you tell me!» 293. This man said, 294. »If possible, stop the water of the big river outside there. 295. I will see (it) once.» 296. He went out and stopped the water of that river at one time (one go). 297. This man saw 298. that the running water at once stopped for a short time. 299. He liked it. 300. He said, 301. »Now it may go!» 302. Then he said, 303. »I have heard 304. that if Elijah goes on the surface of the earth 305. flowers and odoriferous herbs green under his feet. So I have heard», he said. 306. »If you should walk from this place 307. and it should be so, 308. I should believe it with all my heart.» 309. The stranger called Elijah stood up from his place and showed it, walking five or six steps on the earth. 310. As he had said, flowers and odoriferous herbs began to green under his feet. 311. This man saw 312. that it became as he had said. 313. He went in and told his wife their names and the works
they had shown to him. 314. His wife said, »If it is so, say 315. that after this you always come and see us. 316. Say, we will **make** friendship with you.» 317. He went out and told them what his wife had said. 318. Then he took his leave and gave them permission to go. 319. That is all.
1. In one of the towns of Asia there was a great carpenter. 2. He had a good (beautiful) wife. 3. He loved his wife very much. 4. Therefore he did not go far away from her. 5. One day his wife said, 6. »We need money. 7. Why do you not go somewhere and work (in order to work)?» 8. Her husband said, 9. »How can I leave you alone here and go to a far-off place for work?» 11. The wife said to her husband, 12. »You go to the work! 13. Even if I am alone, don’t have any fear for me. 14. I will take care of myself! 15. But I will give you something. 16. Go and smell this thing», she said. 17. »Return when the scent of this thing is at an end.» 18. She gave him a shawl to wrap around his head. 19. From it the perfume of the woman came. 20. So this man took the thing his wife had given him 21. and put
it inside his coat 22. and went away to far-off towns looking for work. 23. When he happened to enter a big town, 21. the king had assembled the carpenters in this town 25. and ordered them to build a huge building. 26. As the artisans did not know how to make this building 27. they said to the king, »We cannot build it.» 28. So they informed him. 29. In his anger the king imprisoned the artisans in a place. 30. When this man entered that town, 31. he asked for the chief of the artisans. 32. The people showed the house of the chief of the artisans to this man. 33. He knocked at the door of the chief of the artisans and shouted (called out loudly). 34. The chief of the artisans had a little son. 35. He came running and saw 36. that a traveller had come. 37. He asked, 38. »Why did you come to this place?» 39. This man said to that child, 40. »I am a carpenter, that is to say an artisan. 41. Your father is said to be the chief of the artisans. 42. If you tell your father to give me work, I will do (it).» 43. The child said to this man, 44. »The king has imprisoned my father and the other artisans.» 45. This man asked the child about the events word for word. 46. He became informed of the events. 47. He said, 48. »Now I will go myself and find your father. 49. I will build the edifice which the king
has ordered." 50. He went and found the chief of the artisans in the prison and said, 51. »I also am a carpenter. 52. If you get permission from the king 53. show me that building. 54. I will build it.« 55. This man (the chief) in a hurry asked the king for permission 56. and brought this man to the very start of the work. 57. This man said, 58. »I know how to build this house. 59. It is necessary (to have) so and so many men and so and so many artisans and so and so much money for it. 60. And if the king approves of what I have said, I will come.« 61. When the king had heard this news 62. he quickly approved of what this person had said. 63. This man began the work. 64. But always when his wife came into his thoughts 65. he took out the shawl from his bosom and smelt it. 66. One day the king's ministers came and stopped there looking on. 67. This man (the carpenter) took the thing his wife had given him out from his coat and smelt it. 68. They asked, 69. »What is this man doing? 70. He always takes something from his coat and smells it.« 71. When the king heard this from his minister 72. he called the man together with his ministers one day 73. and asked him about the occurrence. 74. This man told it correctly. 75. That is to say he praised his
wife very much before the king and the ministers. 76. The king and the ministers looked at one another. 77. They gave this man permission (to leave). 78. When this man came back to his work, 79. he remained alone. 80. The ministers and the king met and said, 81. »Let us (choose) one of us and send him to the town of this man, that is to say to his wife and (let us see) how his wife is.» 82. The king gave permission to one of these ministers. 83. This minister went 84. and came to the town of this artisan. 85. He put up at a place and having inquired, 86. he found a woman. 87. He said, 88. »Wash my clothes.» 89. And if it is possible to bring a certain artisan’s wife here 90. I will give you much gold.» 91. So the woman ran away 92. and went to the house of that carpenter 93. and said to his wife, 94. »Oh, my dear girl! I have found a young fellow, a comrade, for you. 95. And if you agree to this, 96. go (to him)! 97. Or he could come here!» 98. The woman replied to the words of this old woman, 99. »You go! Bring that man in the night to that house of mine with his things.» 100. So this old woman ran back 101. and said to the minister, 102. »The woman agreed. 103. She pleaded so and so and so much for (to meet) you. 104. And
if you yourself agree 105. I will bring you to her house in the night. 106. We will also bring along your things there. 107—108. It is a long time since the woman has had a husband. 109. He is said to have gone away to a far-off place. 110. You stay in that woman’s house until you go away.» 111. The minister was very glad (when he heard) these words 112. and in the night he gathered his things together 113. and went to the wife of the carpenter together with this old woman. 114. She appointed a place for the minister. 115. She caused him to sit there and entertained him much. 116. She served (him) many drinks and made him drunk. 117. Suddenly this minister turned over in his seat. 118. This woman removed this minister in a hurry. 119. She had a cellar. 120. She imprisoned him there. 121. This minister lay in the cellar 122. and having come to his mind after a long time 123. he shouted, 124. »Bring me bread and water!» 125. The servants of the woman said, 126. »We won’t give you any bread. 127. But perhaps if you do some work 128. we will bring you bread for the work you have done.» 129. This man said, 130. »I do not know any work.» 131. The servants of the woman made ready a spinning-wheel and some cotton. 132. »Look, if you spin thread with this 133. we will bring you bread for the money (you earn) for the thread,» they said.
136. Having thus waited for a long time this man (the minister) got hungry. 137. He was compelled to spin (thread). 138. At last he began to spin a little yarn. 139. He always stretched the thread out through the hole in the roof of the cellar. 140. The servants of the woman took it and brought him bread and water according to its length (according to what he had made). 141. Finally the king was astonished at his being away such a long time and sent another minister. 142. That minister also came and put up at an inn in this town. 143. The old woman formerly mentioned ran and deceived him too and brought him there. 144. She also made him a guest in a house and made him drunk with drinks and also brought him to that cellar and put him in there. 145. This minister got hungry too as the former minister, and when he at last was compelled to spin yarn he also spun yarn and earned (his) food. 146. Now the king had about twelve ministers. 147. He sent them all away, one after the other. 148. There was no news from any of them. 149. At last he said, »If I don't go myself and look into this matter, it won't do.« 150. Having put another man in his place, he went
away without making it known to his people. 165. He also came to the town of this carpenter 166. and put up at an inn. 167. The wife of the carpenter had given many things to this old woman, formerly mentioned, and said, 168. »Go and get news from the inn! 169. And if any very grand persons should arrive 170. bring them here!» 171. One day this old woman went to the inn and saw 172. that a great and dignified man had come and put up there. 173. She came near and intended to offer her services 174. and went and said to the king, 175. »Oh, man! You look like a traveller who has come from a far-off place. 176. I will do whatsoever service there may be. 177. And if you want some or other woman I will bring her to you.» 178. The king asked this old woman, 179. »Do you know the house of a certain carpenter? 180. And do you also know his wife?» 181. This old woman said, »Most certainly I know her. 182. Her house is near my house.» 183. The king said, 184. »Can you bring her to me for a night?» 185. The old woman said, »I will bring her!» 186. This old woman ran away and said to the wife of the carpenter, 187. »Oh, woman! Another of those strangers has come to-day. 188. What shall we say to him?» 189. His
(the carpenter's) wife said, 190. »Go and bring him here too in the night.» 191. So the old woman ran away and 192. brought also the king with his belongings to the house of this woman. 193. She said, 194. »The husband of that woman you told me about is away in a far-off place. 195. You can stay in his house as long as you wish and then go from here to wherever you desire.» 197. The king was embarrassed at this 198. and took his things and came in the night with the (old) woman to the house of the carpenter. 200. The wife of the carpenter brought the king (into the house), 201. entertained him well and served him very many drinks. 203. When the king had taken many drinks, he tumbled over. 204. Then she took off the king's clothes, 205. let him (only) keep but his shirt on 1 206. tied his hands up on his back 207. and brought him to an empty room and imprisoned him. 208. When the king had lain there this day and the (following) night naked in that room 209. he grew sober in the morning. 210. When he opened his eyes and saw, 211. he was imprisoned in an empty house without any clothes and with his hands tied up on his back. 212. He thought it over and understood. 213. Then he began suppli-

1 kojnakčay 'with only the shirt on', cf. Умар Ахмеджанов и Буган Пильзов, Узбекско-русский словарь, стр. 189. kojlakeen в одной рубахе без верхнего платья. Ресетов, 155, kojnakceen.
cating the servants of the woman. 214. At last the woman entered the king's room and asked, 215. »Well! What do you say? 216. What objects have you got?» 217. The king revealed to the woman who he was and said, 218. »After your having made me most dishonoured, 219. you imprisoned me in this place.» 220. The woman said to the king, 221. »I have done you a great honour. 222. If (I had) not, I might have brought you as well to your ministers and have made you ashamed. 223. I could also have given you a spinning-wheel 224. and ordered you to spin yarn. 225. If you don't believe it 226. I will take you (with me) and show your ministers (to you).» 227. Having said so she conducted the king and showed him the ministers through the hole in the roof of the cellar. 228. The king saw 229. that there were twelve ministers sitting with twelve spinning-wheels spinning yarn. 230. And they were in such a hurry to spinn yarn, 231. that they did not look at each other. 231.a. And this because if anyone of them spun less yarn they also gave him less food. 232. When the king saw this 233. he was most astonished 234. and supplicated the woman and wept. 235. He said, 236. »You have done me a great honour. 237. I did

1 χο:σ is usually said on leaving with almost the same meaning as »good-bye«; here it stands in its original meaning »agreeable, good« and may be translated by »well!"
not know (how it was), he said and apologized. 238. He also swore an oath and said, 239. »If you let me go 240. I will first call you my younger sister. 241. And secondly I will give you the building I have ordered your husband (to build). 242. And thirdly I will make you very very happy by riches. 243. And fourthly I will send people 244. and take you with me to my own town.« 245. Having sworn to these promises 246. and repented 247. he supplicated the woman. 218. The woman respected the king for these words 249. and released him. 250. With all honours she had the clothes put on him 251. and brought his ministers slowly from the prison 252. and gave them to the king and let them go away. 253—254. The king reached his town together with his ministers. 255. He saw 256. that the building he had ordered was finished. 257. The king sent people in a hurry to the town of this carpenter 258. and took away the carpenter’s wife in secret 259. and kept her in his own house. 260. He called the carpenter and said, 261. »I congratulate you on your having been able to erect this building. 262. If you agree to something I have (for you) 263. I will entrust this building to you yourself. 264. I will also make you pleased with worldly things.« 265. The carpenter said to the king, 266. »What
is that you have (got for me)? 267. If it comes from your hand I will agree.» 268. Then the king said to the carpenter, 269. »I have a younger sister. 270. If you take her, that is to say if you consent to marry her, 271. I will do what I told you.» 272. This man said to the king, 273. »I have myself a good wife. 274. I will not leave her.» 275. The king was angry and said, 276. »If you don’t agree to my words I shall not give you your payment 1 for the services you have done. 278. And secondly I will put you in chains (in prison). 279. The carpenter was afraid of this punishment 280. and consented to the words of the king. 281. And so the king began to prepare for the wedding 282. and gave food and bread for some days to the people. 283. One night he brought away the carpenter 284. and brought him together with his wife. 285. When the two suddenly looked at each other at a place 286. the carpenter was astonished. 287. He said, 288. »This king said, »I have a younger sister. 289. She is like my wife.» 290. At first he was a little astonished. 291. Then his wife (and he) talked together 292. and having told the events one after the other she revealed

1 *pajsa* «money, pay, payment», from Hindustani *paysa* سیس. In Afghanistan it was also the name of the smallest coin in the coinage (1/60 of a Kabuli rupee). Cf. Bogdanov, Stray Notes, p. 100 and further Bogdanov, Afghan weights and measures, p. 424.
they found each other at this place. 294. They took the gifts of the king and also that new building. 295. They spent the rest of their lives in this place. 296. That is all.
I. oğuz beli, who lost his father when he was quite young. 2. He was brought up by his grandmother. 3. One day his grandmother gave him some advice and said, 4. »To what shall I apprentice you, so that you shall learn a trade and become skilful? » 6. Her child said, 7. »In such a case, to what work shall you put me? » 8. His grandmother said, 9. »Here in the neighbourhood there is no other job than a pottery-job. 10. But if you want that I will apprentice you to this work.» 12. Her child said, »It will be alright. » 13. His mother took him away, and made him an apprentice to that potter. 15. The child served the potter for about three years. 16. But this potter did not teach the boy anything. 17. One day the chief of the government of that age intended to make a
journey. 18. That man had a mysterious bowl. 19. He liked that bowl very much. 20. He liked that bowl immensely. 21. And so he appointed it into (the care of) his own locum-tenens before (all) other things. 22. »It must be guarded with much care« he said. 23. He did not pay so much careful attention to other things as to this. 24. When he glanced at it, he had no love for these (other) things. 25. And so he gave many admonitions (spoke many words of warning). 26. Then he set off on his journey. 27. The one who had been appointed as his locum-tenens thought much, 28. »Why did he pay so much attention to this bowl (when giving it) to me! 29. Most certainly there is something suspicious about it», he thought. 30. When the chief of the government had gone away he took that bowl from its place and looked (at it). 31. »What can there be about it?« he said, 32. and noticed 33. that when he took the bowl in his hand it was possible to see every place from within it. 34. He amused himself very much. 35. Therefore he resolved, 36—37. »After this I will take my tea and water out of this bowl, until the chief of the government is back again.» So he thought. 38. Just then he had tea ordered and intended to drink it. 39. He poured the tea in that bowl. 40. When drinking the tea

1 hikmetlik wise, sage ≥ mysterious.
2 takit (A. نکت) lit. reiterating, strengthening.
he was so much in his own thoughts, 41. that he dropped that bowl on the ground 42. and it was broken on a stone. 43. He remained thinking, 44. Why did he (the owner of the bowl) pay so much attention to this bowl? 45. »I have broken this bowl. 46. Now I must find another bowl instead of this one«, he thought. 47. At this time it was impossible to buy this bowl in a hurry by means of the wealth he had got. 48. This man thought, 49. »I must assemble the potters of my own country, so. and order them to make this bowl.« 51. He gathered the potters together. 52. He ordered, 53. »You shall make a bowl as much like the former one as possible.« 54. The potters thought it over and said, 55. »We cannot make such a bowl.« 56. But the man who was now locum-tenens resolved that the potters should make a bowl in the same shape as the one he needed. 57. But however many bowls they made 58. these did not resemble the first one. 59. At last these potters were compelled 60. to make it known, 61. »We are unable to make this bowl.« 62. It was commanded by the substitute, 63. »If you cannot make this bowl for a certain day, 64. you will be killed.« 65. They said, 66. »If possible, give us permission once more (another chance). 67. Each of us shall go to his own house. 68. We wish to see our
wives and children. 69. Then we will come (back). 70. Even if we should die, we have no fear.» 71. They were granted a short leave by the locum-tenens. 72. Everyone came (went) to his own house. 73. Among those potters there was also the teacher of the boy called Oighuz. 74. He also came home. 75. He informed his wife, his children and his pupil of the conditions. 76. This child Oighuz said to his master, 77. »Ah, master! You have oppressed me greatly, 78. that is to say you did not teach me anything for a long time. 79. Now I will make you a request. 80. Take me to your workshop» he said. 81. »Because I want to ask you how to make several things, before I leave.» 82. You teach me, for instance, from what kind of clay a ewer, a jug, a basin and things like that are made. 83. How the clay shall be. 84. How they (the bowls etc.) are arranged in the kiln. 85. How much fire should be applied. 86. I wish to ask you about these things. 87. You tell me as much as you know. 88. And if I go away from your house, 89—90. I shall be able to answer anyone asking me about anything.» 91. These words made his master happy. 92. Because, if this pupil went away from this house 93—94. and had not been able to
lik
tan sorasa 94. džaqa:b ber'almasa 95. ozi ustasi malamatta qälur ed. 96. şunij učun ustasi bu balani išxana:ge alip bar:rdi. 97. jollerde ustasidan ne:ce suallerni sorer ed. 98. ustasi bu balage qaniqqidək tüşüngidək džaqa:b berer ed. 99.hatta išxana:ge jettiler. 100. bul kiçə şerde bərgə:space;ə:ji:sp jettiler. 101. bu bala ojqu:şida bər k:şi bər raq'am tupra:yi:k korsi:atti ki 102. »şul tupraqu:şul qismda lajlap şunda jatsan 103. šunga oyşa:ş bər kassa bolur dəp korsi:atti. 104. bu bala iryip 105. ornidan turup 106. uşa ajt:kan tupraqtan lajlap 107. uşa raq'am:da bər kassa jasa:sti. 108. şor:ra ustasini ajt:ip keldi. 109. ustasi bilen şul kassani bərə:ge pişiri:štiler. 110. şor:ra buj:ya bujadiler. 111. naqşler sädiler. 112. kordilar ki 113. uşa hukumetni bürj:gen kassasidən boluptur. 114. erta bilen bu kassani na:ib hukumetni qas:šye alip bə:rdiler. 115. bu k:şi kop xursə:nd boldi. 116. ajt: ki 117. »bu kassani kim jasan:di? 118. men uşa k:şigə ina:m beersjin» dedi. 119. ustasi bu balani jetalap alip bə:rdi. 120. na:ib hukumat bu balani korup 121. həli:ya tahsin answer anyone asking him about anything concerning pottery, 95. it was his own master who would have been blamed. 96. Therefore the potter (lit. his master) took this child to the workshop. 97. On his way he asked his master some questions. 98. His master answered this child as far as he understood and considered wise. 99. And so they arrived at the workshop. 100. They spent this night together at this place. 101. When this child slept somebody showed him (in a dream) a kind of clay. 102. »If you model this clay in this way, 103. it will become a bowl like this one», and he showed him (how to do it). 104—105. This child jumped up from his couch 106. and modelled from that earth as had been told him, 107. and made a bowl in that fashion. 108. Then he told his master. 109. He burned this bowl in his master's company. 110. Then they coloured it. 111. They printed it. 112. They saw 113. that it had become the bowl ordered by the government. 114. In the morning they brought the bowl to the governor. 1 115. He became very happy. 116. He said, 117. »Who made this bowl? 118. I will give that person a present.» 119. The potter (lit. his master) led this child forward. 120. When the governor saw this child

1 Who formerly was called only naib 'locum-tenens'; now naib hukumat 'governor'!
He expressed his admiration for what he had done. He said, "Whatever you ask for, I will give you." So he promised. This child said, "I have a grandmother." He will take advice from her. Whatever she tells, I will ask for that." The substitute accepted. This child came (went) to his grandmother and told her this story in every detail. His grandmother said, "If it is so, I will tell you that your father was the bek of this town. You also go and ask for this dignity." If he gives it to you, you take the bek-ship." This child came (back) with the words of his grandmother, and said, "Although I am young, give me the bek-ship of this town." The governor consented to the words of the child and made him bek of the town. He gave it about forty or fifty men as soldiers. He also completed other necessary things. Moreover he gave (him) a farm too. This child performed the duties of a bek for a short time. He did it so well that the town became quite safe and the thieves disappeared. And then it became so well that if, for example, anyone left a gold-coin on a market-

Lit. he expressed his admiration for his conditions.
1 bek a dignitary of a town.
2 Lit. He reached that degree...
day in the middle of the market. Nobody would look at this piece of gold. The news of this got out in all directions. One of them resolved that he should go to the town of this child and make a theft there, and have his name debased and let him remain ashamed. Such was his intention. Having arrived from his place he lived with uprightness in this town. After some time he dug under the house where he was staying, and made a cellar. In the night he carried the earth to different places and threw it away. After having finished the cellar he began to steal. When at the beginning he got to a place, he went in and stole even so small a thing as a broom. This was made known to the government. But however many efforts they made, they could not catch him. And so there was not a street in this town, where the thief had not been. At last the government ordered that if any of the belongings of the government were spoilt or stolen by the thief, Oighuz would be killed. Thus it was commanded. In one place the government had a barn and treasury. Oighuz bek took much care that the thief should not get in

1 »market-day« = bazar kuni. In Central-Asia every place or town has a certain day of the week as its market day.
There. 181. One day he gave the insignia of his bek-shill to another person, 182. and came himself in the disguise of a blind beggar, 183. and having made a little fire sat down behind that treasury and barn. 184. In the night that thief came from far-off and spied. 185. He saw that there were none of the government people there. 186. A blind beggar was sitting there. 187. He went up to him and began to talk to him. 188. He said, 189. "What are you doing here?" 190. This blind child said, 191. "I am sitting here praying for the government 192. that they may give me some money." 193. But I do not belong to the government people." 194. The thief said to the blind man, 195. "You stay here! 196. I will bring you many things from the treasury-barn. 197. I will give you many things." 198. But he did not quite know who this blind man was. 199. He made a hole in the treasury 200. and came out with many things and said to the blind man, 201. "Open your boots! 202. I will give you some gold." 203. The blind man said to the thief, 204. "In what place can I keep these things you have given me? 205. As you yourself have dug a hole at a place, 206. and buried the things you have got at that place, 207. you put up my money in that
place too!» 218. The thief did as the blind man told him, 209. touched his hands, accepted his prayers, and went away. 210. The blind man walked after the thief 211. keeping an eye on him,1 212. saying »Where is the thief going to?» 213. At last he saw the place where he lived. 214. It was in a house belonging to a mosque. 215. Under the house there was a cellar. 216. He (the thief) put away the things he had brought to that place. 217. This he investigated carefully 218. and also recognised the thief quite well 219. and knew how he was walking about at day-time and what work he was doing. 220. In the morning he informed the government, 221. »I have taken the thief! 222. What will you do, if I bring him (to you)?» 223. The government said, 224. »If you bring the thief, 225. it is your own choice, to do what you wish.» 226. This they ordered. 227. Furthermore they should give him many presents. 228. In the morning he assembled his soldiers, 229. and he himself took his insignia, 230. and went to the place where the thief was. 231. When he looked, 232. the thief was the mullah of that mosque. 233. He bound him, 234. and brought him (to the governor) without asking anyone (about it). 235. The people in

1 pəjlap jar: ‘walk keeping an eye on’. 
that street gathered together and said, 236. »Why is that big thief our mullah?« 237. So they deliberated, 238. and went to the government. 239. »What have you made with our mullah?« they said (asked). 240. The government in some way calmed the people and sent them back. 241. »I will do justice to your mullah 242. and send him to you,« he (the governor) said. 243. After the people had gone he called Oighuz bek 244. and asked him, 245. »What do you wish to do with this thief?« 246. Oighuz bek said, 247. »To begin with I wish to make it known from where I know that this thief really is a thief», he said 248. and took his leave. 249. Having brought the thief before the government 250. he informed from where he knew that this was a thief. 251. He said, 252. »The punishment of this is, 253. that I am going to cut off his ears and nose 254. that he shall become an admonition to other people.» 255. Then he cut off the ears and nose of the thief. 256. He said, 257. »Why did you yourself commit so many thefts in this place?« 258. The thief said, 259. »I was no thief. 260. I was also a bek like you. 261. But I heard about you, 262. that your name was raised very high. 263. My jealousy came. 264. »Therefore I resolved 265. that if I could steal in your place 266. I should make you
infamous. 267. This was my only object.» 268. Oighuz said, 269. »If you speak like that, go! 270. I have given you permission. 271. Go to your own place. 272. But be very careful. 273. I shall also go to your place.» 274. In about forty days after Oighuz bek had sent this man away he resolved 275. that he should go to his place in forty days, 276. and fixed his equipment and set off. 277. In about forty days he came to the place of that man. 278. He saw in the street he saw a widow 279. who was carrying water herself. 280. He asked this woman, 281. »Have you no son or man (servant, in the house), I wonder? 282. You are bringing this (the water) yourself.» 283. The little woman said, 284. »I wish that I had a son like you!» 285. Oighuz said, 286. »If so, I will go to your house

1 With the intention of stealing! Cf. the following.

297. and be a son (of yours).» This he promised 298. and went to her place. 299. He stayed in the house of that woman. 300. He also dug a cellar in the house of that woman. 301. He moved the soil from the cellar everywhere and threw it away. 302. After having finished the cellar, he began to steal. 303. From wherever he brought things 304. he put them in that cellar. 305. He himself was also young. 306. In daytime he played with the young children in the streets. 307. As he was one day playing with the children in a street, 308. the bek who had his ears and nose cut off came suddenly. 309. He caught hold of this child. 310. He said, 311. »Are you not that Oighuz bek?» 312. Oighuz said, 313. »I am that Oighuz.» 314. As soon as the bek had caught the boy, he brought him to his own house, 315. and tied him to a tree. 316. Then he informed the government, 317. »I have caught the thief. 318. And if you give me a certain amount as a gift 319. I will bring him along (to you).» 320. The government gave the bek some presents. 321. The bek took the gifts 322. and returning to his house said, 323. »I will hand over the thief.» 324. Then he saw that there was no thief. 325. He asked the women, 326. »Where did the thief go?» 327. The
women did not answer. 328. He could get no information. 329. It had happened\(^1\) thus, 330. that after the bek had gone away, the women went out 331. to look at Oighuz and laugh at him. 332. Oighuz said, 333. »I came into these circumstances through your master. 334. And you are laughing at my predicament.« 335. The women said, 336. »Why did you get into this trouble for our sake?« 337. Oighuz said, 338. »I praised you to the bek in a place. 339. Therefore he tortured me 340. and tied me before 341. you to a tree.« 342. The women at once got angry, 343. and came running, 344. and released Oighuz. 345. Oighuz fled and was saved. 346. The bek informed the government about this state (of affairs). 347. The government said, 348. »A roller-gin\(^2\) must be built. 349. If he should fall into your hands later, 350. it is not necessary to bring him here. They must bring him straight to that roller-gin, 351. and let him pass through the machine.« So he ordered. 352. And they built the roller-gin. 353. They looked for him. 354—55. But it was impossible to find Oighuz. 356. The government was very much

\(^1\) Lit. 'the figure of the events'.

\(^2\) \(\text{ciyriq-\text{ciyariq}}\) is a machine for cleaning cotton of its seed, by passing it between two rollers, one of iron and one of wood, 'a roller-gin'; cf. further SCHWARZ, Turkestan, p. 341 with a picture of a \(\text{c}\).
afraid, 357. saying, »The thieves must not increase.« 358. One day Oighuz dressed himself in women’s clothes 359. and passed before the bek. 360. He looked at the bek. 361. The bek thought, 362. »This woman wants me.« 363. He went after her to a deserted place. 364. But he did not understand that this was Oighuz. 365. Oighuz showed himself as a woman. 366. He said, 367. »You are said to have built a roller-gin because of a thief?« 368. The bek said »I built it.« 369. This woman said to the bek, 370. »Take me to the place where this roller-gin is! 371. I want to see the machine«, she said. 372. The bek brought her there with little consideration of this woman. 373. He showed the roller-gin to her. 374. This woman said, 375. »How does this roller-gin cut a man?« 376. He put his hand into the mouth of the roller-gin and showed (how). 377. The bek said, 378. »You turn the handle of the roller-gin. 379. I will put my hand into its mouth. 380. You will see how the roller-gin eats (one’s hand) and pulls it (asunder).« 381. The woman agreed. 382. She turned the handle. 383. The bek put his hand into the mouth of the roller-gin. 384. At once the woman let the machine eat the hand of the bek. 385. And so the machine also took (pulled) his head. 386. The woman let him remain in this state and went away.

387. A little later the bek's men became aware 388. that a woman had killed the bek, after having passed him through the roller-gin, and then gone away. 389. They suspected, 390. »This woman is also the thief.« 391. They could not get any remedy. 392. The government 1 of that age had a beautiful daughter. 393. He announced, 394. »If that thief should come, 395. I will give him this daughter of mine.« This he spread out. 396. But his treasurers loaded all the fine golden things on camels, 397. and made them walk about the whole night. 2 398. He put his daughter in a garden outside the town, 399. and around it he put special soldiers. 400. When Oighuz bek in the daytime walked about in the streets, 401. he nosed this out. 402. In the night he filled a chilim 3 with nasha, 4 403. and went out in the street with it. 404. That's why no one knew him in the street. 405. Suddenly the soldiers who had loaded the treasures on camels, came out from a street. 406. They saw 407. that a young child came walking along

1 I. e. 'the governor'.
2 I. e. go on the roads from one place to another.
3 chilim 'hookah', water-pipe (< H. جَّمِ) made of pumpkins or earth. For pictures of it v. OLUFSEN, The emir of Bokhara and his country, p. 456.
4 neše 'hashish' from Arab. نشوة drunkenness, intoxication. Cf. also for Eastern Turkistan Le Coq, Volkskundliches aus Ost-Turkistan p. 44—51 with further information about chilim and nasha, which are of interest for all Central Asia.
408. The soldiers asked, 409. »Ah, child! Where are you going?« 410. The child answered, 411. »I am fleeing from the thief.« 412. Because most of the soldiers were addicted to nasha, 413. (they) said, 414. »Oh, child! Don't go away!« 415. The thief cannot come to us. 416. Bring us of your nasha! Let us smoke.« 417. He brought his chilim with an »alright>, 418. and put the nasha into it, 419. and gave (it) all the soldiers to smoke. 420. All these soldiers got intoxicated and fell asleep. 421. He killed these soldiers 422. and leading the camels 423. he brought them to his house. 424. During the night he made room for the loads, 425. and let the camels kneel down in the house. 426. For some days he did not go out stealing as he was busy killing the camels and making room (for their bodies). 427. Then he resolved 428. that he should go to that girl 429. and strolled about in the bazaars thinking of it. 430. He saw that some five or ten women from the government were looking for some trace of the camels. 431. This he understood. 432. He came home and sat watching. 433. Those women came to his house 434. and found signs of up to ten camels. 435. The women fancied, 436. »If he shall come, it shall be at once!« 437. He stood
up (came out) and said, 411. »I am also one of the government's people. 412. I have written down them (the camels, on a paper) in this building, 413. and went out having seen certain things in this house. 414. Come! Enter this house too! 415. Have a look!» So saying 416. he let those women enter the cellar and imprisoned them there. 417. In the night he killed them all. 418. Then in the morning he again found a chilim and some nasha from the bazaar. 419. He took this nasha 420. and chilim 421. and went outside the town in the daytime. 422. In that garden the daughter of the king was lying. 423. In the surrounding places there were soldiers. 424. He came to their side (up to them), and passed them pretending to cry. 425. When the soldiers saw him 426. they called out to him, and asked, 427. »Where are you going? 428. Why are you weeping?» 429. This boy said, 430. »If I cannot get out of this town, it won't do. 431. I let them steal many things (of my belongings). 432. Now there only remains in my hands this chilim and this nasha. 433. Now I want 434. to bring this chilim and the nasha away, 435. and spend my life in another place.» 436. The soldiers pitied the condition of this child and said, 437. »Well then, child! Don't go

1 teriglik qil- = guzera:n qil- or kun otkaz- 'to spend one's life', teriglik from tirik 'living'. 
Remain in front of us! No thief, nor any other person either can come to us.» The boy was happy, and stayed with an »allright» for a short while with these soldiers, who kept on with their protection of this girl. The soldiers said, «Bring your chilim and nasha! Let us smoke!» This child found time, and having brought his nasha and chilim, and having put the nasha into it, he gave all these soldiers (the nasha) to smoke. When all these soldiers had become intoxicated, they fell asleep. At this time the child found time and entered the garden. He saw that the daughter of the king was lying there with some women. He lay some time with the girl and concluded his work. Then he had a hand that had been cut off in the day-time. He gave this hand to the hand of the girl and said, »Lie with your face to that side! I cannot sleep.» The girl caught hold of this hand and presumed, »This is the hand of this child,» and lay looking to the side on the outside. This child stood up from his place and went away. Later on after some time she said,

1 *kullegisi* (كَلَّةُ ٱل۴۵۵ ٱل۴۵۶) from A. كَلَّةُ, in corrupted form كَلَّةُ ٱل۴۵۷, ‘the whole, all, everyone, each’.

2 I. e. one of the hands of the formerly mentioned women.
Tale.

1. In olden times there was a king in one of the towns of Asia. 2. This king had a minister. 3. This minister had two sons. 4. One day the king's minister died. 5. The eldest son of the minister was appointed minister in place of his father. 6. One day this new minister sat with his younger brother. 7. Contending with each other in words, 8. that means they played in words. 9. Thus they spoke. 10. and the younger brother said to the elder, 11. »If I take a wife, 12. and she bears a son, 13. and he grows up, 14. and if you also get a daughter, 15. and your daughter grows up, 16. I will marry your daughter to my son.» 17. The elder brother said to his young brother, 18. »You are wasting words. 19. If I should get a daughter 20. and my daughter should grow up 21. I shall

1 Lit. 'from the talk talk came'.

give her to a minister. 22. Why should I give (her) to you? 23. You are an ordinary man.» 24. Then the younger brother grew angry 25. and left the town of his father 26. and went away to the other towns of Asia. 27. He happened to enter a town. 28. He had come to the centre of the town. 29. The minister of the king of that town stood looking from the upper chamber.1 30. He saw 31. that a young child2 from some other part of the country3 was slowly walking along. 32. In a hurry he sent down a serv- ant to fetch him up. 33. Having brought him up, he asked, 34. »Oh, child! From where did you come? 35. Where are you going to?» 36. The boy (this person) said to the minister, 37. »I am from a certain town of Asia. 38. I am the son of the minister of that town. 39. When I sat talking with my elder brother 40. I fled after (having said) some words, that fell so and so. 41. I reached this place to-day.» 42. The minister understood quite well by the words of this child who he was. 43. He said to the child, 44. »Now you may remain in my house. 45. Be a son for

1 rava:q the private dwelling of a great man, thence esp. ‘upper chamber’.
2 bala ‘child’, can be used for boys and youths till they are married, and in the expression bay balasi ‘the child of a bai’ even longer (till the father is dead).
3 musa:fir lit. strange, foreign.
me. 46. I am also the minister of the king of this town. 47. Be a
son for me. 48. Let it be as if your father had not died. 49. I will
be a father for you.» 50. So the boy stayed in the house of that
minister. 51. The minister had a daughter. 52. He married her to
this boy. 53. Some time later the boy got a son. 54. His son grew
up. 55. One day the minister died. 56. The child of the minister
went and recited prayers at his father's tomb and lay there reading the Qoran. 57. In the
night the jins came, and saw the child. 58. It was very good and beautiful. 59. The jins
were sitting there amusing themselves. 60. Then there came an
albasti. 61. He said to the jins, »What are you doing here?»
62. The jins said to the albasti, »Look here! There is a beautiful
man in this place. 63. We are looking at him» they said. 64. The
albasti said, »Where? I wish to look at him once.» 65. When

1 This must be the son of the minister's child, which is clear from
sentence 95.

2 jin 'an evil spirit', appears at all places but is never visible.

3 albasti is the chief of the jin, always male according to Osman. Cf.
more valuable notices in Sköld, p. 231, Lenz, p. 153 and Andreev,
ethnographie Afganistan, p. 389–93. Among the Tajik (according to
Sköld and Andreev) the albasti is always female. Cf. further the very
important article Рассказ Ташкентского туземца муллы Абуль-Халима (кунс
никения) о происхождении демонов. (The story of the native of Tashkent, the
mullah Abdul Halim, about the origin of the demons,) in Ostrooumov,
Càrty, Винь. 2. str. 161–175.
he came and saw him, he said, 73. »There is a beautiful girl in a place. 74. He will suit her. Come! 75. We shall bring him to her. 76. But the king of that town marries this girl to-day to an evil-minded man by force. 77. Go! We will not allow it. 78. We shall give this child to that girl.» 79. So they lifted the boy up and brought him to the place belonging to that girl. 80. The story of that girl was so, 81. that after the elder son of that old minister had become minister instead of his father 82. and had talked with his younger brother 83. and made the younger brother angry 84. and sent him away, 85. then he took a wife 86. and a daughter was born of his wife 87. and she grew up. 88. At that time his king said, 89. »Give her to me!« 90. But his king was an old man, eighty or ninety years of age. 91. The girl did not agree with him. 92. Then the king grew angry, and he commanded, 93. »Give away the daughter of this minister by force to an evil-minded man!« 94. So they intended to give this girl according to the command of the king to an evil-minded man this very night. 95. The jins brought away the boy of that minister's younger brother in the night. 96. They brought him to the marriage
of that bad son-in-law. 97. They said to the child, 98. »You go in with these men, 99. and sit in that house! 100. After the men have eaten the courses, and gone away 101. you don't go! 102. Remain sitting in the house!» 103. And so the men ate the various dishes and left. 104. This bad man also remained sitting there afterwards. 105. After a short time it was necessary for him to pass his water 106. and he went out. 107. The albastis caught this bad man in a dark place 108. and hanged him by his feet. 109. They said, 110. »You wait here until the morning 1 without saying anything. 111. If you say anything 112. we will kill you. 113. We are albastis.» 114. Thus the bad man remained hanging by his feet. 115. At this time the women hurriedly brought the girl 116. and gave her to this child. 117. This child lay this night with the girl. 118. The two played together (sexually) well. 119. Early in the morning this child went out to pass his water, that is to say to piss. 120. The albastis had waited watching him. 121. Suddenly they lifted the child, 122. and intending to bring him to his own place, 123. they lifted him away. 124. When they had reached a place along

1 erta minangaça.

the road, 125. the mullah recited the call to prayers. 126. At once the albastis put the child down in that place, 127. and went away. 128. This child had come here with his clothes taken off to the place where he had lain (in the night). 129. He suddenly felt cold 130. and sat down in that place. 131. There was a large mosque in that place. 132. Suddenly many people gathered for prayers. 133. They saw that a young child only covered in a shirt sat there. 134. These people came 135. and asked him about it. 136. This child told his story from the beginning word for word. 137. These men said suspiciously, 138. »This child is a very beautiful and good boy. 139. But he has become a jin.» This they suspected. 140. One of the people said, 141. »I will take (care of) this child. 142. I will give him some clothes. 143. If his relatives should come I will give (him to them). 144. And then I have no son myself. 145. If he will become (a) good (boy) 146. I will make him my own son.» 147. So he took away this child 148. and kept him in his house. 149. He gave him clothes. 150. This man himself was a cook. 151. He taught him also the profession of a cook. 152. But the albastis had hanged this had old man in a place. 153. They had said, 154. »To-morrow you go 155. and tell the king, 156. that you will on no
account again go to the girl. 157. If you go 158. we shall cut your head off. 159. And if the king should order it, 160. tell him that we shall kill the king as well." 161. In the morning this bad man went to the king 162. and told him word for word what the albastis had said. 163. The king was afraid 164. and gave this man permission (to leave). 165. But however much the girl looked, 166. her husband (the boy) did not return from his pissing. 167. She went out and looked. 168. She could not find him anywhere. 169. But the girl's father came 170. intending to ask the girl some questions. 171. He said, 172. »My girl! How was your young fellow? 173. I did not intend to give you to this bad man. 174. But the king forced me to it. 175. I was not able to find a remedy.« 176. Then the girl said to her father, 177. »Why are you making a laughing-stock of me? 178. My young fellow is a good young child.« 179. Her father had not heard about this. 180. He was astonished. 181. The girl showed the clothes of the young lad to her father. 182. In his pockets he had a little money. 183. And on one shoulder (of his clothes) there was also an amulet. 184. They took it, opened it, and read 185. that the father of the young fellow had written on it where the place was where his own father's country was. 186.
They understood 187. that this fellow was his own younger brother’s child.\(^1\) 188. And they also understood that he must be at a place. 189. They also found out from the money, 190. that he was in a certain place. 191. The minister went away to look for this child 192. and went with some people to the place where his younger brother was staying. 193. At a place along the road he put up in a town. 194. He went around among the bazaars of that town. 195. Having seen a big restaurant in this bazaar 196. he had something to eat there. 197. The minister greatly relished his food. 198. He returned to his room\(^2\) (where he stayed). 199. His mother was also with him. 200. He told her, 201. \textit{»I had something good to eat in a restaurant in the bazaar.} 202. It was so palatable\textit{», he told her word for word.} 203. His mother asked, 204. \textit{»Of what was this dish cooked that you ate?\textit{»} 205. The minister said to his mother, 206. \textit{»It was cooked of pome-granates and apples and some such fruits.\textit{»} 207. »Of course, I have taught your younger brother how to cook such a dish. 208. If your younger brother should have taught it to his child it is no wonder. 209. Bring me some of this\textit{»}

\(^1\) In the text only \textit{»... was his own younger brother\textit{», which must depend upon an error of the narrator, cf. sentence 95 of this story.}

\(^2\) \textit{kota ‘house, room’, cf. BOGDANOV, 88, kūta (कूट) Hindustani.}
dish and show me!» she said. 210. The minister sent a man in a hurry 211. who fetched some of that food. 212. When his mother had seen it and tasted it, she said, 213. »You have found your son-in-law. 214. Because I have taught your younger brother (how to make) this dish. 215. It is possible, that your younger brother has taught his son.» 216. Then the minister had the boy of the cook brought (there), 217. and he asked him in the presence of his mother honestly. 218. The boy explained the events one after the other. 219. The minister and his mother understood 220. that this was their son-in-law. 221. They asked for permission to take the boy from the cook, 222. gave him many things, 223. and made him satisfied and returned (with the boy). 224. They brought him to their house, 225. and dressed him in his old clothes, 226. and showed him to the girl saying 227. »Is this your young fellow?» 228. The girl said, 229. »That is my young fellow who has fled.» 230. So they found each other. 231. That is all.
1. бәр сәуәдәр бәәр еди.
2. χатунини көп жаңғы корәр еди.
3. хатта алыдан болак дәңгәр әәдә бәрмәс еди.
4. тифә:шан бәәр күн бәәр узаң дәңгәр бәрмәкә бәлди.
5. өзини бәәр енәси бәәр еди.
6. уңәнге иск учәрәтни тапшурдә.
7. хатта χатунини ыәм шунға тапшурдә.
8. ајти ки 9. »χатунимеәр гар нәрәсә кәрәк бөләсә жәткәзип бергән» дәди.
9. исәсы бүгәнә яәләрнән үәбүл еттә.
10. сәүәдәрың көзә тәндән сөәχ χатунны алыңға кирип ајти ки 12. »аүә χатун!

11. бәәр узаң уәңчән берән сәнә ыәңғы корәр эдим.
12. ләкиндә ериї шү ыәрдә еди.
13. бәәр сәнә бөләсә дә'әлас эдим.
14. эмди уәңчә кәлди.
15. кәңым бәәр иңәст ҹәләләйк» дәди.
16. χатун өңи дәәвә:биәрә ајти ки 18. »аүә киї! сән менән ҹәлүүз бидиләү мөә?
17. мәңгә бүгән вәвәсәнән ҹилүрсән» дәди.
18. о: кә шәңән уәкәси

10.

Tale.

1. There was a merchant. 2. He loved his wife deeply. 3. And so he had never gone away from her to some other place. 4. Suddenly one day he had to go to a far-off place. 5. He himself had a brother. 6. He entrusted his house to him. 7. And then he also entrusted his wife to him. 8. He said, 9. »Bring to my wife whatever she needs.» 10. His brother accepted this. 11. Having seen the merchant off, he went to the woman and said, 12. »Ah woman! I have loved you for a long time. 13. But your husband was here. 14. I could not say anything to you. 15. Now the time has come. 16. Come! Let us two enjoy ourselves.» 17. The woman answered him, 18. »Oh, man! Did you know that I was alone? 19. You tempt me!» 20. This man, the younger brother of the bai, said to
the woman, 21. »Oh, woman! If you have agreed as to my words it is alright. 22. But if you don't agree 23. I will tell the government 24. and accuse you of something.» 25. The woman said, 26. »Accuse me if you wish! 27. I am not doing this thing with you.» 28. This man grew angry 29. and went to the government-judge and said, 30. »Oh, judge! The wife of my elder brother has played together with a certain man. 31. I came upon (them). 32. I saw it (all). 33. Her gallant fled. 34. I caught her herself. 35. Now I have brought you this news.» 36. The judge said to this man. 37. »If your words are true 38. I shall give you some men. 39. Catch that woman and come along (with her)!» 40. This man said »alright», 41. took the men of the judge, 42. came to his house, 43. tied that poor woman, 44. and brought her to the judge. 45. Before the judge the younger brother of the bai as formerly bore false witness. 46. By these words the judge sentenced her, 47. »Bring this woman to a certain place, 48. and gather many people, 49. and may she be killed by her having been beaten with stones and bricks.» 50. With this sentence of the judge the younger brother of the bai assembled many people, 51. and took the woman, 52. and brought her to the place the judge had spoken of, 53. and they hit the
woman so hard with stones and bricks, that her body was bruised all over. Blood began to flow. These men presumed, It is necessary to bring her behind a certain mountain and throw her away there that the crows may eat her corpse. At last they brought her behind the mountain which was told them by the great man, and they threw her away. This poor woman had not died. But there was only very little life left in her. Having become alone in that place she lay weeping. Suddenly a travelling merchant who had lost his way, passed that poor little woman. He saw that they had killed someone and thrown the corpse away. This man thought, Whoever it may be, it is, however, necessary to bury him. He came quite close and saw that he was alive. A short while afterwards it was clear that it was a woman. This man said, However it may be, I will bring her along (with me). Having taken care of this woman in some way and wrapped her up, he brought her to his place (house). Having brought her to his own house, he tended her for some time, and put some medicine in her wounds and cured them. He saw that
it was a beautiful young woman. 81. Having fallen in love with her, he said, 82. »Oh, woman! If you agree 83. I will make you (my) wife.« 84. This woman answered as follows to this man’s words, 85. »I have a husband in my own house. 86. I don’t want anybody else but him.« 87. This man asked the woman, 88. »Oh, wife! If you have a husband 89. why should you be (lie) in this condition?« 90. As an answer to this man the woman told (her) story from the beginning. 91. Having heard these words 92. this merchant became very happy. 93. He said, 94. »If it is so, 95. stay in my house as long as you want to! 96. Later I will send you to your home.« 97. The woman accepted these words of (spoken by) the bai 98. and stayed for a short time in his house. 99. At that time the bai had a servant. 100. That servant strolled about looking at this woman. 101. His heart loved this woman. 102. When he one day saw this woman in a solitary place, 103. he declared, 104. »Oh, woman! If you accept my request, 105. enjoy yourself with me. 106. If you don’t agree 107. I will malign you.« 108. The woman answered the words of this man thus, 109. »Oh, man! I will not do that, certainly not! 110. If you are going to malign me, do it!
Another person besides you has also maligned me. 112. You, too, malign me!» 113. This servant grew angry through the words of this woman 114. and having entered in the night when everybody in the house of the bai was asleep, 115. he killed a young little son 116. of the merchant’s, 117. and having put the knife beneath a mattress of the woman’s, he went away. 118. When they awoke in the morning they saw 119. that someone had killed one of the children of the bai. 120. However much they looked (for him) they saw 121. that they were not able to find the man. 122. After they had removed the bed-places, they saw 123. that a knife dyed with blood was found in the place where that lady-guest had lain. 124. They said, 125. »That woman has done this.» 126. They asked the woman, 127. »Oh, woman! You have been staying in our house and eaten our food 128. and (also) met with other kindness. 129. Did you as a consequence 1 bring this calamity over us?» 130. The woman answered to this question, 131. »I have (never) by any means done such a thing. 132. I have also now not done it. 133. The end (of this

\[1\] aqab'ata = a:qibeti A. عاقبتی as a consequence.

story) will at last be known to you». 134. She began to weep a little. 135. From these words of hers the bai thought, 136. »In truth this woman has not killed this child. 137. Even if she had killed it, she would not have much profit of it. 138. This an enemy has done, and then fled. 139. He made a false accusation against this woman.» 140. He himself said to the woman, 141. »Oh, woman! I have made you sorry. 142. Come! I will give you a garment and some gold.» And so he calmed her. 143. The woman took the clothes the bai gave her 144. and taking the gold she said, 145. »Oh, merchant! Come here! 146. Give me permission now to leave. 147. I will find my own house and my own husband.» 148. The bai said, 149. »If you wish 150. I will give you some men (servants) with you. 151. They are to bring you to your house.» 152. The woman said to these words of the bai, 153. »I thank you very much. 154. I do not need any men. 155. I shall go by myself.» 156. The merchant said »It is alright», 157. and having brought this little woman out on the road, he saw her off. 158. When this woman was alone by herself she changed her clothes 159. and went along the road. 160. As it happened, when she passed a village 161. the people were assembling. 162. She went near them and asked, 163. »Oh, people! Why are
you gathering in this place?» 161. The people said to the woman, 165. »Oh, woman! Do you not see that the government hanged this man by his feet in that tree over there. 166. That is because this man did not pay the tax that had fallen on his house. 167. The government sentenced this man to this.» 168. This travelling woman asked, 169. »Ah, people! How heavy a tax fell on the neck of this man? 170. I will pay it.» 171. Having counted it over the men showed, 172. »50 tangas 1 of tax fell», they said. 173. This woman paid these 50 tangas, 174. and having released this child she left. 175. She walked on along the road. 176. From behind her that child who had been hanged by his feet asked, 177. »Ah, people! Who released me from this calamity?» 178. The people said, 179. »There was a traveller. 180. That person made this gift to you.» 181. This child asked, 182. »In what direction did that person go?» 183. The people said, 184. »He (or she) went away in that direction over there.» 185. Having run after her, he reached her. 186. There was a big river. 187. She sat on the bank of it. 188. Having talked a little 189. he was informed of the fates of this woman. 190. He saw that she had nobody with her. 191.

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1 V. n. 1, p. 44.
She was a beautiful woman. 192. He said, 193. »Oh, woman! Let us two be comrades! 194. Stop! Don't go to your home! 195. Let us two be here together! Let us play!» 196. This little woman did not agree. 197. This man said, 198. »If you don't agree, 199. I will have you meet with a calamity.« 200. The woman said, 201. »If you deem it proper as a reward for my kindness (to you) you may deem it proper.« 202. After some time had passed, a ship began to appear on the river. 203. It came close in that direction. 204. This man ran over, 205. and said to the boatmen, 206. »I have a slave in that place over there. 207. If you will buy her 208. I will sell her to you.« 209. Having showed this travelling woman from far-off 210. he sold her to the boatmen 211. and left. 212. The boatmen took this woman, 213. put her in the boat and brought her away. 214. After having travelled for some time along the river, they all spoke words of all sorts to the woman.¹ 215. The woman said to the boatmen, 216. »Ah, boatmen! You shall not say such (those) words to me! 217. I am not a slave. 218. I am a houri.² 219. I have a husband. 220. I was not the slave of

¹ I.e. bad words.

² hur 'a nymph of paradise, houri'.
that man."

21. The boatmen said, 222. »We bought you for so much money.« 223. It won’t do with your saying »I am no slave», they said. 224. Then the boat began to roll. 225. The boatmen became afraid and said, 226. »Oh, woman! Stand up! Go and sit on the top of the cargo in front of us.« 227. The poor woman wept 229. and sat on the top of the cargo. 230. Suddenly it grew dark, 231. and a strong wind was blowing. 232. The boat was divided in two parts 233. and the boatmen were drowned in the water. 234. This woman alone remained sitting on the top of the cargo. 235. When the air a little later became clear, 236. the wind moved the boat, 237. and brought it near a dry place. 238. When this woman had descended from the boat 239. she tied the boat up 240. and she herself entered the town, 241. and informed the government (saying), 242. »I was on a boat. It happened so and so 244. and the people were drowned in the water. 245. But I myself alone came safe off it with their cargo. 246. If you wish to save these things 247. they are at a certain place.« 248. So she informed (them). 249. »The people on it (the boat) had also left from a certain place. 250. It is possible that if they have children you could entrust their things (to them).« 251. As the government
of that place was very happy at this woman’s words, they said, 252. »This is a very good woman. 253. Put a pleasant room in order for her. 254. She may stay there as long as she wants to. 255. Bring her food (there)!» 256. Having made a comfortable room ready for the woman, they brought her there. 257. They showed it to her. 258. They said, 259. »You may remain here as long as you like. 260. We will bring you your food.» 261. The woman stayed a short time at that place. 262. The men asked, 263. »What are you doing? 264. Why did you come here?» 265. This woman replied to their questions, 266. »I am a duakhon.1 267. Thus I stroll to all places travelling about.» 268. As the people understood that these words were true, 269. they brought sick people (there). 270. To everyone of them she said suf 2 and recited something. 271. As it happened some people had come here, 272. and after they had had (prayers) recited over them they recovered health. 273. As this had found fame 274. people also began to come from far-off. 275. Blind people whose eyes were sore and people whose ears were aching also began to come. 276. When the people who had come

1 dua:çon ~ dua:çon ‘one who recites prayers’, to be found everywhere in Turekstan, cf. Malov, Іламанство у картоні Восточного Туркестана, стр. 4.
2 Cf. 6: 77 sq.
had recovered 276a. and everybody had seen some benefit from this woman, 277. they went and told it in their own places. 278. By chance the younger brother of the husband of this woman had become blind. 279. When her husband heard this 280. he said to his brother, 281. «Ah, brother! Go (there)! 282. At a certain place there is supposed to be a duakhon. 283. Blind people are said to have gone there and recovered their health. 284. Go! I have no other friend but you. 285. I will bring you there. 286. May be you will recover!» 287. He reached this woman together with his younger brother. 288. By chance (strangely enough) also the servant in the house of the bai who had killed the infant had become blind. 289. That bai also said, 290. «Go, my servant! 291. You have been very dear to me. 292. At a certain place there is said to be a duakhon-woman. 293. I will bring you to her.» Saying this he brought him there (away). 294. By chance the eyes of that man who was hanged by his feet by the road had become blind. 295. The father of that man came leading him (by the hand). 296. All these three were together in one place in the house of this woman. 297. The woman recognized each one of the three. 298. Firstly she said to the servant of that bai, 299. «Oh, man! You have maligned someone! 300. If you tell the truth about that deed
301. I will recite (prayers over you). 302. Your eyes will then recover. 303. If you don’t tell the truth, 304. your eyes will not recover.» 305. And then she said to that man who was hanged by his feet, 306. »Oh, man! You also have done a treachery as a reward for a kindness shown by someone. 307. If you also tell the truth, 308. your eyes will recover.» 309. To the younger brother of her own husband she said, 310. »You, too, have borne false witness to the harm of someone. 311. And if you tell the truth 312. your eyes will recover. 313. If not, they will not recover.» 314. These three blind men having conferred with their father and elder brother said, 315. »Go in! It cannot be worse than it is. 316. Let us now tell the truth!» 317. The servant of the bai said to him, 318. »At a time a woman from another town¹ was staying in your house. 319. I loved that woman. 320. Because of her I killed an infant of yours. 321. Look, that is what I have done.» 322. And one of the others said, 323. »At a time the government had hanged me at a certain place by my feet. 324. A travelling woman released me and left. 325. When I went behind her and looked 326. she was

¹ musafir.
Having seen her and fallen in love with her (329.) she did not look (at me) however much I supplicated. 330. In my anger I sold her to the boatmen, saying, "This woman is my slave." 331. Her own husband's younger brother said to her husband, "Oh, brother! I liked that good wife of yours." 332. After you had left I entered her house and said, "Oh, woman! I love you." 333. At the end I became angry and said, "If you don't agree to my words I will accuse you to the government and have you killed." 334. But also if this woman should give herself to death, 335. she did not agree to my words. 336. I went to the judge, 337. and bore false witness (saying), 338. "The wife of my elder brother has a gallant. 339. I came upon them. 340. Her gallant fled. 341. I caught her myself." 342. The judge said, 343. "If your words are thus, 344. you may bring that woman and she shall be killed at a certain place with stones and bricks in the midst of all the people. 345. Bring her dead body behind a certain

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1 *dost tut-* to keep as friend > to like.
The crows shall eat her dead body.» 338. With that sentence of the judge's I killed your wife with a false accusation (of adultery).» 339. The woman thought, 340. »These three men are telling the truth.» 341. She read over every one of the three and having said suf, she recited prayers. 342. Their eyes were opened. 343. Then she said to her own husband, 344. »Follow them out, 345. and remain yourself.» 346. Her husband followed these three men out after they had recovered. 347. He returned himself 348. and when he came to this woman he said, 349. »Order! What have you now for me?» 350. His wife said, 351. »Oh, husband! Did you not recognize me?» 352. At once her husband wept, and said, 353. »How can I recognize you? 354. But judging from your words and other acts of yours, I liken you to my own wife. 355. But it is so that my wife has died.» 356. He wept a little. 357. This woman appeased the man and said, 358. »I am just that very wife of yours.» 359. She revealed herself well 360. and showed her face 361. and told the events to her husband word for word from the beginning. 362. When her

1 Lit. 'opened'.
husband heard these events, he was very much astonished and very happy that he had found his wife after he had been separated from her for so long. Having played and laughed with his wife they left together for their own home.
11.

Tale.

1. Two of the men of Turkestan, a younger brother and an elder brother, made a journey. 2. They travelled about to (various) towns. 3. It so happened that they came to a town. 4. The people of that town were ever so ignorant and stupid. 5. That is to say they thought the price of everything was the same. 6. There was no difference between expensive and cheap things in the bazaar. 7. For instance, salt and sugar were sold at the same price. 8. Silk and thread (cotton) were also sold at the same price. 9. One of these two men grew fond of this place. 10. That is to say, the younger brother said, »We shall remain here. 11. We shall buy of these cheap things and eat and make ourselves fat.» 12. His elder brother did not agree to this. 13. He said, »It won’t do for us to stay here. 14. Because the people of this town cannot make out any difference between things. 15. They don’t understand
bilen jamani ajrip bilməjdurlar dedi. 16. əgərdə birə bu jere toxtap qalsaq 17. bər tuhmatat qalurumiz dedi. 18. ukası akəsiye qarap ajti ki 19. bu jerdə sen turmasanı 20. men ozun sür jerdə toxtajmən dedi. 21. sen har jerni xalaşanız 22. uşa jerge bərəgim dedi. 23. nuçuki meni axtargan jərim sür şəhr edir dedi. 24. ukasını sozi bilən akəsi a çıqışanı çıqış ketti. 25. bolak bər şəhərə bərip işlap jurar edir. 26. kunlardan bər kun tüş kordi ki 27. tuşida ukasıye bər hađisə boluptur. 28. şəq bilən coçup uyğanır 29. ukasını axtarır 30. ukasıi toxtagən şəhərə tizlik ilən jetip keldi. 31. şəhərdən taşqaridan şəhərə qarap kiriboldi. 32. kordi ki koçalarda adamlar toluq toluq 33. bər tərəfə şəhər qarəp jugurup ketijəpənlər. 34. bu dilida ajti ki 35. albətə şəhərdə bər kajfiat bər dur dedi. 36. adamların şelifin kelip soradi ki 37. şə su tərəftə nəmişə bər durdə? dedi. 38. adamlar buşə qarəp ajtılar ki 39. bu gün fülən əqətə fülən jerdə pədişə bər oyrinə adət çıqış aşmaqçı dur dedi. 40. bu adamlar uşa jerge bərəjəpənlər dedi. 41. şəninin bilən bu kisi şəbərnən aşlap 42. bu ham adamlar bilən uşa tərəfə şəhər qarəp jugurup jetti. 43. kordi ki

how to distinguish between what is good or bad. 16. If we stay in this place, 17. we shall get into some trouble». 18. The younger brother said to the elder one, 19. »If you won’t stay here, 20. I shall stay here myself. 21—22. Go wherever you like! 23. Because this is the very town I have been looking for.» 24. The elder brother became angry by these words of his younger brother and walked off. 25. He went to another town to work there. 26. One day he dreamt, 27. and in the dream a disaster befell his brother. 28. And so he felt fear and woke up, 29. (and set off) to look for his younger brother 30. and hastily reached the town where his younger brother was staying. 31. He had just only entered the town from the outside. 32. He saw that the streets were crowded with people 33. and that they were (all) running in the same direction. 34. He said within himself, 35. »Most certainly there is something the matter in this town.» 36. He went up to the people and asked, 37. »What is going on over there?» 38. The people said to him, 39. »To-day at a certain time (i. e. hour) and in a certain place the king is to hang a thief. 40. These people are on their way to that place.» 41. When this man had thus understood the information 42. he too ran off with the people in that direction. 43. He saw that many people had
ko: p kişilər jiyilip turupturlər. 44. adamlərni arqasidan əzulup qərədi ki 45. ukasini bojniyi arqanni sălip tərtijəupturlər. 46. körüp bərdən əpəş po:ş dep. 47. adamlərni jiyil 48. ukasini tərəfiyi qarap jugurdi. 49. arqanni tutup oz bojniyi saldı. 50. dərəcələrni ajı ki 51. şu özirini ornıge meni tərtiqələr dedi. 52. dərəcələr "nima uğun san oziñi olumye berer sen?" dedi. 53. bu kişi olarğe dəşəvə:b berdi ki 54. munda bər katta va:qâ:b bər dur dedi. 55. "mu: va:qâ:si men ozun bilamen" dedi. 56. "sizler bilmejsizlər. 57. əqət otmasun. 58. tizlek əle meni şu kişini ornıge tərtiqələr" dedi. 59. bul əqətta uşa jerni pa:tşə:si hamda katta katta mansəbdərler qarap oturgen edilər. 60. kordiler ki 61. bər musə:fiə kişi özini ornıge olumye olunye berədur. 62. pa:tşə: bu adəmnı çaqırıp soradı ki 63. "sen qajerdan bolasan?" 64. nima uğun oziñi olumye berəsen?" dedi. 65. pa:tşə:ge bu kişi şundaj dəşəvə:b ejti ki 66. "men fulən əqətta mana şundej tuş kordom ki 67. bər katta kəi xizrğe oxşaş mənə şu şəbərni berdi ki 68. fulən şəhrda fulən kunda bər kişini dərğe asadurlər. 69. şu assembled. 44. Moving 1 behind the people he noticed 45. that they were putting a rope around his younger brother's neck. 46. Having seen it he at once said Posh! posh! 2 and gathered the people together 48. and ran towards his brother. 49. He took the rope and put it around his own neck. 50. He said to the hangmen, 51. »Haul me up instead of this thief.» 52. The hangmen said, »Why are you giving yourself up to death?« 53. This man answered, 54. »There is a long story to it. 55. I know this story, I myself. 56. You don't know it. 57. The time must not pass! 58. Haul me up quickly in place of this man!» 59. Just then the king of that place and also his very grand officials sat looking at this. 60. They saw 61. that a stranger gave himself up to death instead of the thief. 62. The king called this man and asked, 63. »From where are you? 64. Why are you giving yourself up to death?« 65. This man answered the king thus: — 66. »At a certain time I saw (dreamt) a dream like this: 67. a great man like Khizır informed me, 68. that in a certain town on a certain day they were to hang a man on a gallows.

1 əzul: 'to move oneself'.
2 po:ş po:ş Posh! posh! cry of warning, used especially in overcrowded bazaars.
This man who has been hanged on the gallows will in the eyes of men be one who has died in torture. 70. But this man will become the owner of all the world. 71. God does not make this rank attainable for anyone except for the man who has been hanged on these gallows. 72. And so having awakened out of my sleep 73. I ran to this place. 74. A thousand thanks to God that I gained this desire of mine. 75. Come now, my king! Don’t deprive me of this object of mine. 76. Have me hanged in place of that thief.» 77. When the king heard these words 78. he said within himself, 79. »This stranger is right. 80. I will have myself hanged instead of him, 81. so that I myself shall take charge of that affair.» 82. And so he had himself hanged instead of the thief. 83. The hangmen hauled the king up in the gallows. 84. This man took his younger brother by the hand 85. and hurriedly took him away from the crowd, 86. and brought him outside the town. 87. In a solitary spot they complained to each other. 88. The elder brother asked his younger brother, 89. »Oh, little brother! How did you meet with this misfortune?» 90. The younger brother said to his elder brother, 91. »I had not done any sin. 92. But it is now quite some time 93. since a thief appeared in this town. 94. He
stole everywhere. 95. To-day it is a few days since they caught that thief. 97. The king sentenced (him). 98. »This thief shall be hanged on the gallows on a certain day and at a certain place.« 99. He called the people to that place for amusement. 100. I had also come together with the people for the purpose of amusing (myself). 101. The king had also come there with his grand men and was sitting there. 102. Suddenly the soldiers brought the thief there. 103. The king saw that he was a small man. 104. He ordered (said to) his soldiers, 106. »Was (really) the great thief this man?«, 107. and his chamberlains answered, »It was he.« 108. The king said to his chamberlains, 109. »Set this man free! 110. He is such a very small man. 111. Catch a bigger man!« 112. The chamberlains set the thief free, 113. and looked in all directions. 114. Suddenly their eyes fell upon me. 115. Having rushed (to me), they said, »Look here! This man is a very big and fat man», 116. and they brought me to the king. 117. Suddenly the king without any explanation, ordered them saying, »Hang that man!« 118. At once they brought me (there), 119. and held me under the gallows, 120. and (just) as they were putting the rope around my neck 121. you arrived. 122. How could you get me out of this misfortune?"
qilip meni bu baladən ajridiniz?» dedi. 123. akasi ajti ki 124. man așalda senga ajtmağan medim ki 125. bu jerda turup 126. kun otkazip bolmajdur. 127. bər bala:γε učrajmiz dep 128. sen uşa γαχτta men bilen istiza etip 129. meni ačiyimni ketirdiŋ. 130. agarıda men seni bu gün bi-la qilip ajrimasam 131. olup keter ediŋ» dedi. 132. »mundan kigin esiŋda bolsun ki 133. har jerda şundaj bər kişilərni aldida bolgin ki 134. o kişler ozlərini tanise» dedi. 135. »hamd'a şəhriddə gi jαchi jamənlərni bilsa» dep 136. ukasini bu şəhrdan jetəlap ketti. 137. təmə:m.

123. His elder brother said, 124. »Did I not previously tell you 125—26. that it would not do to spend the day (your days) in this place. 127. We shall meet with some calamity. 128. At that time you quarrelled with me,¹ 129. and made me angry. 130. If I had not saved you to-day by a trick, 131. you would have died. 132. Bear it henceforth in mind, 133. and be everywhere together with such people 134. who know themselves. 135. They will also (then) know what is good or bad in their town.» 136. He conducted his younger brother from this town. 137. That is all.

¹ is tiza et. (ايس تيزا) = açylan- to quarrel.
12.

hika:ja.


12.

Təle.

1. In olden times there was a man in Asia. 2. This man was very very slow with his work. 3. This man was obliged 4. to go to a fortune-teller 5. so as to have prayers recited over his work. 6. The custom of those times was 7. that everyone who lost anything 8. or if something befell him (if he got some work to do) 9. he went to the fortune-teller 10. to show it to him (tell him about it). 11. Whatever the fortune-tellers ordered, 12. the people did it (the work) accordingly. 13. Thus this man also went to see a fortune-teller. 14. He said, 15. «My work does not go well at all. 16. It always goes backwards.» 17. The fortune-teller told the (man's) fortune 2 and said, 18. «Your work will not go (well) until a certain day. 19. You have got into some misfortune.» 20. This

1 fələc or fa:lbın A. fa: ə: P. ə: fəni a fortune-teller.

2 fal kor- 'to see the fortune, to tell the fortune'.
man asked the fortune-teller, 21. »What shall I do, so that my work shall go (well)? 22. I wish to get out of the misfortune.» 23. The fortune-teller said, 24. »There is a great judge in this town. 25. This judge commits adultery with a woman. 26. If you watch him, 27. you will get out of (your) misfortune.» 28. These words of the fortune-teller were altogether 1 untrue. 29. So this man thought, 30. »Mussulmans do not commit adultery. 31. Especially if they should be mullahs or judges.» 32. As he was walking about in the streets 33. in a place a man had brought fire-wood on a donkey. 34. In a place his donkey had fallen. 35. The owner of the firewood besought this man (saying), 36. »Oh, comrade! Come here! 37. Let us together lift my donkey up. 38. It must (get away) from its place!» 39. Then this man lifted the donkey by the tail. 40. The owner of the donkey lifted it by the head. 41. They lifted with (such) force, 42. that the tail of the donkey was pulled off 43. and remained in this man's hand. 44. The owner of the donkey said to this man, 45. »You shall pay a fine for my donkey. 46. You have pulled off its tail.» 47. Not agreeing, this man fled in some direction. 48. Having gone to a far-off place 49. he strolled

1 _bilkul_ wholly, completely, altogether, cf. Bogdanov, 65, _bi-l-kull_ (بی‌کلُ) = P. بکلُ wholly, completely.
about thinking, »What shall I do?«. Suddenly before him someone's horse fell. 51. The owner of the horse besought this man, 52. »Oh, comrade! Come here! 53. Let us together raise this horse of mine.« 54. This man thought, 55. »This time I shall not lift it by the tail. 56. I do not wish to get into any trouble after his tail has been pulled off.« 57. He ran and seized it by the head. 59. The owner took the horse by the tail. 60. This man at once lifted (it) by the head saying »ha, ha«. 61. The horse jumped up. 62. This man's hand, the finger of his hand, got into the horse's eye. 63. The horse's eye fell out. 65. The owner of the horse pursued this man. 66. This man fled to a far-off place and came running along (so as) to shut himself up in somebody's house. 67. In that house there was a pregnant woman. 68. As that woman became afraid of this man who suddenly came running in, 69. she bore her child. 70. At once she called her husband. 71. Her husband pursued this man. 72. When this man was not able to find a place to flee to, there was unexpectedly a ladder standing. 73. On it he climbed up on to the roof. 74. This woman's husband

1 karat, Bogdanov, 84. karat (کرئت) time.
2 taşladi lit. 'she threw'.
pursued him up on to the roof. 75. This man fled jumping from roof to roof. 76. But after some time the roof came to an end. 77. As this man was afraid of the aforesaid woman's husband, 78. he threw himself to the ground from the roof. 79. By chance there was an old man lying below that roof. 80. Unaware (of this fact), this man threw himself on to that old man. 81. When he fell down, the old man remained underneath and died. 82. That old man's son stood chopping some firewood with an axe. 83. When he suddenly saw that his father had died, 84. lie lifted his axe, 85. and pursued this man. 86. This man fled, 87. and ran away into the streets, saying, »Where shall I get to be saved from these people?« 88. Suddenly a big house appeared before his eyes. 89. He said within himself, »It would do if I could but enter this house and shut myself up in there.« 91. At once he came running to that house. 92. He saw 93. that there was a house (room). 94. He ran away and entered that house. 95. As he entered for the purpose of shutting himself up, 96. he saw 97. that there was one of the great judges of that town. 98. He was lying there with a woman. 99. At once the judge stood up from his place, and said, 100. »What talk is this? 101. Were you watching me in order to find out this affair of mine? 102. Forgive me this time!« This he said, and
began to supplicate. 103. This man said to the judge, 104. »In such a case (105.) I will conceal this affair of yours, 104. if you pass a mild sentence on me for my cases outside there.» 106. Then the judge ran outside, 107. and saw 108. that those four men were coming. 109. He said, 110. »Who are you? 111. Why did you come here?» 112. Firstly the owner of the horse made a complaint, 113. »That man tore out my horse’s eye. 114. That is to say, he made his eye blind (blinded my horse). 115. I ask for a compensation from him.» 116. Secondly the woman’s husband said, 117. »That man frightened my wife, 118. and caused her to drop (to give birth to) her six months old baby.» 119. That is he caused her to give birth to her child.» 120. Thirdly, that son of the old man who had died made a complaint, 121. »That man threw himself from the roof on the top of my father.» 122. The fourth did not make any complaint but just waited and said, 123. »What sentence will the judge give to them?» Thus he waited. 124. The judge said to the man who had first made a complaint, that is to say the owner of the horse, 125. »Bring your horse here. 126. We will divide your horse into two parts through the middle (of it). 126a. This man may take the half of it. 127. You take the (other) half of it!» Thus he sentenced.

1 The woman was in the sixth month!
The owner of the horse did not agree with this sentence. If you don’t agree, you shall give ten gold coins to this man, he sentenced. This is because you have pursued and frightened this man ever so much. Thus the judge took the ten gold coins from the horse’s owner, and gave them to this man. To the second he said, You go and bring your wife! We will give her to this man. This man shall have her as wife for one year. When there is a six months’ baby child in her womb, you may suddenly come running along and make her bear her child, if you want to. Or take yourself your wife and her child back with you. To the third one, that is to the old man’s child (son), he said, Go up on to that high roof! We shall put this man in that place. You throw yourself on to this man! Neither the woman’s husband, nor the old man’s child (son), agreed with the judge’s sentences. The judge at once grew angry and said, If you don’t agree, each of you will have to give ten gold coins to this man. Thus ran his sentences. Not letting them go, he took ten gold coins from each of these people, and gave them to this man to whom the misfortune had happened.
the fourth one had waited, looking on. 155. When he saw (heard) these sentences, 156. he at once fled after them. 157. The judge sent some people along 158. to pursue him. 159. His people lost this man. 160. They could not catch him, and bring him (back). 161. When they returned 162. they said to the judge. 163. »We could not catch him. 164. We lost him in the street.« 165. The judge said, 166. »If that is so, 167. I made this man lose ten gold coins. 168. I frightened him (the fourth man) away. 169. I myself will pay these gold coins.« So saying, 170. he gave ten gold coins from out of his own side (from his own coat) 171. and sent the people away. 172. That is all.
13.

**Hika:ja.**


13.

**Tale.**

1. In olden times there was a great mullah and ishan in a town of Central Asia. 2. This ishan had many disciples. 3. Among the disciples there was one who did not come for a long time. 4. This ishan asked the other disciples and assistant teachers,¹ 5. »Why does not a certain disciple of mine come?« 6. The disciples answered the ishan, 7. »That disciple of yours is said to have become an ishan himself alone. 8. He has taken the hands² of some people and made them disciples of his own.» 9. Then this ishan became angry 10. and sent some of his assistant teachers (to him). 11. He said, 12. »Bring that disciple of mine here by

¹ xalifa خليفة an assistant teacher in a school or college, here ‘an assistant teacher of the ishan’, next to the ishan in importance. For the general features of the religious orders of Turkestan, v. Logofet, Byxaperce xərəc, 2, cəp. 1–31.

² qol αλ- ‘to take the hand’ — when anyone is desirous of becoming the disciple (murid) of an ishan, he becomes so after the ishan has taken his hands.
deceiving him in some way." 13. These men went, 14. and found this ishan and said to him, 15. »Your pir,‘ that means your very great ishan asks for you. 16. He sent us to bring you (to him).« 17. This ishan did not agree to this. 18. He did not go according to their words. 19. The assistant teachers of the ishan returned 20. and said to the ishan, 21. «That disciple of yours has become a great ishan himself, 22. and has taken the hands of a number of jins,2 23. and made them his disciples.» 21. This great ishan understood from their words, 25. «That disciple of mine has been discovered by the jins.» 26. Then he sent some other of his very great disciples (and said), 27. «Bring that disciple of mine back by playing some trick upon him.» 28. These also went and paid him a visit, 29. and brought greetings from the ishan to this disciple. 30. They said, 31. «Your ishan asks for you. 32. He also wants you to go (to him).» 33. This disciple asked, 34. «What has my ishan planned for me? 35. He sends so many people.» 36. These disciples of the ishan said, 37. «It is merely that your pir has heard of your having become an ishan. 38. He wants to congratulate you.

1 V. n. p. 35.
2 V. n. p. 89.
lerni murud etkaniñ muba:rek bolsun» dedi. 52. »lekin məndan soramastan e:šan bolup san. 53. şu dı:shattan men seni çaqirdim ki 54. seni išleriñi bile:jin dep soradı ki 55. »sen qandaj e:šan:lik qilasən? 56. murudlerini nema orgatasan?» dedi. 57. »murudlerini
bilen qajerler:ye bə:rasan?» dedi. 58. bu jengi e:šan katta e:šan:niye

39. He also is to give in your hands the permission¹ (to be an
ishan).» 40. Then this new ishan went to the (real) ishan with
the assistant teachers of the great ishan. 41. He brought some
disciples with him to his ishan. 42. But the disciples he brought
were jins and albastis.² 43. But they were in the disguise of men.
44. These people, whom he had called as disciples, went together
with their ishan up to this great ishan. 45. When they saw the
ishan, 46. these people were jins. 47. One after another ³ fled.
48. And so this new ishan entered the presence of his pir alone.
49. When the ishan saw this disciple of his, 50. he asked about
his health and said, 51. »I congratulate you on your having become
an ishan and on your having made some people your disciples.
52. But you have become an ishan without asking me about it.
53. For that reason I have called you, 54. so as to know your doings.»
Having said this he asked, 55. »How do you perform the tasks of
an ishan? 56. What do you teach your disciples? 57. To what
places do you go with your disciples?» 58. This new ishan said

¹ irša:t ~ iršad A. Arşad ‘a teaching and guiding one aright in religion,
a showing the right way’, thence ‘the permission to be an ishan, after
having concluded all the exercises and the instruction of a murid or khalıfa’.
Cf. further Logoffet, op. cit. p. 25.
² V. n. 2—3, p. 89.
³ bıerta bırtalap.
to the great ishan, 59. »I go every day with my disciples to a big garden, 60. and make a journey (there). 61. I sit in a beautiful place, 62. and eat good food together with very beautiful girls.» 63. Then the great ishan said to this new ishan, 64. »I give you permission to leave. 65. Go and do the vocation of an ishan! 66. But when you reach that big garden with your disciples, and when you are playing with the beautiful girls and eating the good food, say (repeat) three times the words I tell you now in the presence of your disciples.» 67. The duty commanded by the great ishan was the following: 68. »You have to say subhanallah 1 thrice over! 69. That is the (your) duty.» 70. For this the new ishan became very happy, 71. and returned to his own place. 72. His disciples came running, and asked him, 73. »Oh, my ishan! What did your great pir order you?» 74. This new ishan said to his disciples, 75. »He ordered nothing. 76. But he assigned the duty of three mouths (utterances) to me while we are sitting in our place (the garden). 77. I will tell you this duty when we reach that place.» 78. Then the jins who had disguised themselves as men and became disciples conducted this ishan, 78 a. and brought him to the

1 A. سُبْحَانَ اللَّهِ subhanallah '(I recite) the praise of God!'
başlap 78a. uşa eskideği baraduryan ba:yleriye a:lip bar'iştiler. 79. ayaldegidek oturuşup ojnap 80. qizler bilen tamaylerni je'ip oturgen ediler ki 81. bərdan esge katta pirini bergen yazı:fası kelip qaldı. 82. murudleriye qarap ejti ki 83. səiyor muridlerim! men sizlerə bər nərsəni ajtaman. 84. sizler ham şu meni ajtkan sozimni ejtijler dedi. 85. bərdan 'subhanallahnı' uç mara:ta:be qodı. 86. ayalyi ejtkanide murudleri juqaldi. 87. ikinci ejtkanide qizler bilen jaxşi tamayler jaxşi dəajler juqaldi. 88. ucuńci ejtkanı bilen ozini bər jəmain guşlik dəajlerdə kordi ki 89. suşkərdən jəman nərsələrdən aldıya qojup qojuluptur. 90. qolide ham uşa jeijatan tam'ayidan bər azənesi bər edı. 91. korsa ki qolidegə a:lip jeiğiatkan nəresəsi a:t eşənki tizə gə:kan. 92. suniq bilen bu kişi huşiye kelip ajti ki 93. »men qandaj bər bala:da qalıyan ek'an men? 94. bilməqen ekan man. 95. bu muridlerim hamasi dəsin ek'an. 96. men bu qandaj dəaqlərə kelip qalıq men?» dep 97. ornidan turup 98. ujəy buja:lerəye qarap baqar edı ki 99. susiz jolsiz bər bijaban:çı ek'an. 100. oşa jerda oturup 101. bər qançə
garden where they had previously gone. 79. When they sat down together playing as before 80. and eating the dishes together with the girls, 81. suddenly the duty that his great pir had given him came into his mind. 82. He said to his disciples, 83. »Oh, my disciples! I will tell you something. 84. You are to repeat the words I say unto you!» 85. At once he recited the subhanallah three times over. 86. When he recited the first time his disciples disappeared. 87. When he recited it the second time the girls and the good food and the beautiful places (the garden) disappeared. 88. When he recited it the third time he saw himself on the top of a vile dunghill 89. and that bones and hideous things had been put before him. 90. There were some of the things he had just been eating of in his hands. 91. When he looked (he saw) that the things he had taken in his hands to eat were (actually) the excrement of horse and ass. 92. Then this man came to his senses and said, 93. »What a calamity has befallen me! 94. I did not know it. 95. All these disciples of mine were jins. 96. How could I come here?» 97. He stood up from his place, 98. and as he looked in this direction and that (he saw) 99. that it was a desert without any water or roads. 100. He sat in that place, 101. and wept a little.
Having got tired in the place where he sat, he fell asleep. In his dream he saw his pir. His pir said to him, »How are you (feeling) now?«. That poor man wept and declared, »I have repented!«. If you now don’t show me the way I shall die in this desert.» Saying »I have made a blunder,« he put his head down at his pir’s feet and began to weep. Then the pir pitied him and said, »I will draw a line with that asa,¹ that is to say with my staff. If you go along that road, you will reach your home in three days.« He drew a line on the earth with his staff. When this man suddenly awoke from his sleep he saw that there appeared a line on the surface of the earth. Having run along that line he reached his pir’s house in three nights and three days. Having wept in front of his pir and having repented (his conduct) he apologized. That is all.

¹ asa: a staff, belonging to the insignia of an ishan; for the complete insignia of the adherents of a religious order of Turkestan v. LOGOFET, op. cit. p. 24, 25.
1. A man in one of the towns of Asia one day made up his mind to set out on the pilgrimage\(^1\) together with some (other) folks. 2. One of the men said, 3. »You are not able to accomplish the pilgrimage!« So he pressed him on. 1. This man grew angry and said, 5. »If I don’t make the pilgrimage this year, 6. my wife will have a threefold divorce.«\(^2\) 7. When counting it over after some time he saw, 8. that there was not time enough to reach (Mecca). 9. He went hurriedly to a mullah and said, 10. »I said these words. 11. What road can you show me (so as to get out of this calamity)?« 12. There was a great ishan. 13. He (the mullah) sent him to him. 14. That ishan said, 15. »I do not know the remedy for this case. 16. But in a certain place there is a man in this

\(^{1}\textit{had}_{	ext{3}}\text{g}e\) the canonical pilgrimage, with its rites performed at and about Mecca.

\(^{2}\textit{talaq} ‘threefold divorce’, a special kind of divorce, after which the re-establishment of conjugal union is possible only after the divorced woman has married another man (though in most cases fictitiously) and this man has given her a divorce.
Watch that man and find him in his place. That man knows the remedy for your affair.»

This man asked the ishan, »What is that man’s name?«

The ishan said, »This man’s name doesn’t concern your business. But if I tell it to you don’t tell it to anyone else! That man’s name is Khizr, he is the messenger of God.«

And so this man went to the hidden place where Khizr was living, and having watched him he found out and saw that he was an old man with long hair. Then he entered this man’s presence and asked, »Oh, father! Look, such and such a thing has happened to me (lit. to my head). Show (tell) me a remedy for it!«

To begin with this man said, »Go away from here! I am not the man you have been told about.«

This man implored him earnestly once or twice. This old man would not consent. He (the unhappy one) sat supplicating for a long while in this place. At last this old man said, »Come along! Now I will tell you how to attain your aim.«

And then having gone close to this man, he sat down. The old man said to this man, »Go! Sit down

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1 It is forbidden to tell anyone, if a person has seen Khizr. If he does so, he will die. Cf. further n. 1, p. 43.

in your own house! 43. Come here in the night of the hait. 44. I will bring you to the pilgrimage." 45. By these words this man became pacified, 46. and went to his house, 47. and stayed there till the festival. 48. In the night of the festival he came to this Khizr. 49. Father Khizr arose early in the morning, 50. and having caused this man to close his eyes, 51. and having put his feet upon his own feet, 52. he brought him to Mecca, 53. he brought him to Mecca, 54. having walked only a few steps. 55. This man completed the pilgrimage that day together with the hajis. 56. Some people saw this man in that place at this moment (day). 57. Having asked about his health, they said, 58. "We congratulate you! You too came here (to make) the pilgrimage." 59. This man thanked the people for their words. 60. And so when he came back from the pilgrimage on the same day 61. Khizr took him, 62. and as before, with three or four steps, 63. brought him to his house. 64. In this man's own house and also in the streets no one knew 65. that he had been on the pilgrimage that very year. 66. After some time the people, 67.

1 *hait* from A. عيد 'a religious festival', here no doubt the festival at the end of the fast of Ramazan.

2 *haram* A. حرم 'a sacred territory, especially the territory of Mecca or Medina'.

3 *hadzi* 'one who has made the pilgrimage to Mecca'.
korušup siz bizlerdan ilgiɾi kelip qâlip siz dediler. 67. bu kîsînî hadî qilgənini bolak ademler ešíp qâldiler. 68. adamler yê ajiîler ki 69. bu kîşi hajt keçəsiqez dav'ur oz eşiğida jurer edi. 70. nučuk hadî qilgan em'iş. 70a. albeṭta bu kîsida bêr iṣ bêr dur déppedi kelip bu kîsînî tuttîler. 71. »sîrrini bêjân etkin!« dedîler. 72. bu kîşi ila:di tap'aləməstan toyrasini bêr bêr ajtibo'utti. 73. adamler bərdan xîzrîni bêr jerdə ek'aniqini bilip qâldîler. 74. barsalər ki o: jerdan bolag jerge ketip qâlip tur. 75. har qancâ pajladîler ki 76. ek'inki bərγe kelmadi.

whom he had met at the pilgrimage returned. 66. When they met each other, they said, »You have returned earlier than we.« 67. Other people heard that this man had accomplished the pilgrimage. 68. They said to the people (who had been on the pilgrimage), 69. »This man walked about in his very own house till the night of the festival. 70. How can he have been on the pilgrimage. 70a. Most certainly there is something about this man (‘s pilgrimage).« Having said thus they came and captured this man. 71. They said, »Explain your secret!« 72. Not being able to find a way out he told the truth word for word. 73. The people at once understood that Khizr was somewhere. 74. When they went there, he had left that place (and gone) to another. 75. However much they watched, 76. he did not come to this place a second time.
15.

hika:ja.
eski turmuştan hika:ja.

1. eski qarularda demək eski asrlarda hazrati mu:sa isəli bər 

2. bu kişi hər əyətlərdə tur

3. əyəti üstəli çiqip

4. ki, fun-

5. bər

6. uć kişi bər jerga jalayyaç bər jəpincəqni təqinda olturuptur.

7. bu kişi olerdan sərədi ki

8. »sizler kim dər sizler?

9. nema iş qılasızlar?« dedi.

10. bular ajti ki

11. »bizler sizni umatlırınızdan bolamız.

12. lekində bizə kəp kambaral dər miz.

13. bər nərsəmiz joq.

14. bəsətitənədə mana şu jəpincəqtan bolak nərsəmiz joq? dedirlər.

15. »hər əyətta azəq axtarıbəni bərimiz bər

15.

Tale.

A tale from olden times.

1. In olden times, that is to say in olden ages, there was a

2. This man always when he had gone up to the top of Mount Sinai

3. talked with

4. One day he was walking on a road towards Sinai.

5. When he reached a locality there lay three persons in a place, naked

6. under a mantle.

7. This man asked them, »Who are you?«

8. What work do you perform?«

9. They said, »We belong to your confessors (confession).

12. But we are very poor.

13. We have nothing.

11. On our carpet there is nothing beside this mantle. 15. When

1 tur A. طور Mount Sinai.
one of us is away looking for food. 16. he goes wrapped up in this. 17. The other two of us bury ourselves in the soil or in the sand 18. and hide ourselves up to the loins. 19. Later when this man comes back we all three hide ourselves with the mantle 20. and stay in one place. 21. That is our way of living.» 22. The holy Moses pitied these people and said, 23. »When I now go to God 24. I will tell him about your mode of living and your conditions.» 25. And so the holy Moses walked on 26. and went to God. 27. That is to say he went up on to Mount Sinai, 28. and began to speak with God. 29. He told of these people's conditions in (the course of) telling of his own affairs. 30. God promised him (saying), 31. »Go and tell them 32—33. that if every one of them one after the other prays and asks for one thing each, I will give them it.» 34. The holy Moses returned, 35. and having come to these people he said, 36. »Oh, people! God will respond to every prayer of yours. 37. Whatever you want, 38. ask for it tomorrow.» 39. According to these words the three people conferred with one another in the night. 40. One of these three people was the son, one the wife and one the father of this child and the husband of this
woman. 41. In the night they said, 42. »What shall we ask from God?« 43. The husband said, 44. »I will ask for the kingdom of all Asia (that I may become king over all Asia).« 45. His wife said, 46. »If it is so, I will ask to become fourteen years old.« 47. They asked the boy, 48. »What shall you ask for?« 49. The child said, 50. »I am not joining you. 51. Neither shall I tell you of my object.« 52. This husband and wife said at dawn to each other, not having slept in the night, 53. »Who shall first ask for his wish?« 54. The husband said, 55. »I shall ask first.« 56. His wife said, 57. »I am going to ask first.« 58. Because if you should ask for your wish before (me) you will at once be leaving, having become a king. 59. Then when you see me in this condition of mine you won't pay any attention to me.« 60. And so the woman prayed first and asked for her wish. 61. At once the woman was transformed into the guise of a girl of fourteen. 62. Just then some people were leaving from a far-off place to go hunting, 63. and having seen a wild goat, 64. and having pursued it, 65. they came upon these people. 66. They saw that two people sat (there) with (after having

1 il- 'to have an eye for, to pay attention to' (koziğe il-); cf. PAVET DE COURTEILLE, p. 133. أملق 'prendre, prendre en considération, attacher'.
taken) a beautiful girl. 72. They ran (there) and asked (about it). 73. At once this girl stood up from her place, 74. and said to them, 75. »Those two men stole me, 76. and having brought me here, they sat down. 77. And if you would bring me away, 78. I will leave with you.» 79. Then these people let this girl ride on a horse, and brought her away. 80. When the husband saw this state of his wife, 81. not being able to endure it, he prayed thus, 82. »Let this wife of mine become a swine!« 83. So he prayed. 84. A short time later these people who had brought away the girl, saw on the road 85. that there was a swine (sitting) on the top of the horse. 86. In a hurry they threw it down from the horse and threw it away. 87. They said, 88. »These three (people) are no men. 89. They are jins.« This they suspected. 90. And so these people set off for their place of abode. 91. And the woman returned to her place. 92. Her husband and son saw 93. that his wife had become a swine. 94. When the son saw his mother's state, he said, 95. »If my mother has become a swine 96. what shall I (then) ask for?« 97. And this person asked, 98. »Let my mother come to herself again!« 1 99. When his mother had returned to herself 100. the three naked

1 Lit. to her own condition.
people again sat under that old mantle. 101. The holy Moses went to Mount Sinai once every fortieth day. 102. When he again was to pass this place, 103. he saw these people. 104. Now they were sitting there as before. 105. He asked (said), 106. »Oh, people! God had consented to the three of you asking him for three things. 107. Did you not ask for anything?« 108. These people told the story to the holy Moses word for word. 109. The holy Moses said to them, 110. »I will tell God once more about your state of affairs.« 111. And so the holy Moses went up to Mount Sinai 112. and talked (with God), 113. and in his words he told the story of these people. 114. God said to this man, 115. »Leave those people alone! 116. Naught will do for them. 117. It is because that woman is a misfortune to them. 118. And so these two people have got into the misfortune of this woman.« 119. He concluded his words. 120. That's enough.

1 otari = otadurjan.
1. Nasreddin efendi one day lifted a ladder and went into a garden. 2. He put it against the wall of that garden, 3. and mounted the wall. 4. He stood up on the wall, 5. took the ladder, 6. and put it across on that (the other) side. 7. He descended on that side. 8. He raised (took) the ladder, 9. and ate of every kind of fruit, that is of grapes and apples. 10. At this time the owner of the garden became aware of him. 11. He came to the efendi and said, 12. »What are you doing in my garden?« 13. The efendi said, 14. »I am strolling about selling ladders.« 15. The owner of the garden said, 16. »Ladders are sold in the bazaar.« 17. Why did you bring them here?« 18. The efendi said, 19 — 20. »I sell them wherever I should want.«
1. The efendi one day brought his cow to the bazaar. 2. He said to a broker, 3. »Sell this cow by praising it!» 4. This broker was trying to sell the cow by praising it, and this he did in front of the efendi himself. 5. That is to say he praised the cow very much. 6. »She gives much milk. 7. She gives about ten bowls of milk every day. 8. Twice every year she gives birth to twins,« he said. 9. When the efendi had heard these words, he stopped. 10. The efendi said, 11. »If my cow should be so (good), 12. I have sold her quite enough, that is to say I do not wish to sell her.« 13. The broker said, 14. »Why did you bring your cow here? 15. (Now) you will have to take her away again.« 16. The efendi said, 17. »I did not know my cow. 18. As my cow is so
sirra satmasman» dedi. 19. segirni qajtariq a'dip ketti. 20. dala'il har qan'ca af'andiyo ajti ki 21. »man segirni jalyandan maytadim.
22. siz bu gapya isanman!» desa 23. af'andi qabul etmedi.

excellent I will not sell her, by no means.» 19. He turned his cow and took her away. 20. However much the broker said to the efendi, 21. »I praised the cow by telling lies. 22. Don't believe such words!», 23. as he said this, the efendi would not agree with him.
18.

bika:ja.

turkestanni musulmanlér qoliye täskênini va:qasi.

1. ilgeri囊]

I. In old times there lived a prophet, that is to say the mes-

senger of God, called Muhammad Mustafa. 2. This man had

written in his own works, in the books called traditions, 3. that

Turkestan would fall into the hands of the musselmans in the

year 330. 4. On this matter he had written a discourse. 5. He had

written the words: ayal man aslama fi bila:dil turkesta:n satuqun, degen sozni ja:zip otkan edi. 6. demak

1. This is the well-known legend of Satuq Bughra Khan, who first

embraced Islam in Eastern Turkestan. According to W. BARTHOLOD, Turke-

stan down to the Mongol invasion, p. 255, he died in 344/956. From the

same work further information can be obtained as to the history of Satuq

and Harun Bughra Khan. A version from an Eastern Turki manuscript

has been edited by SHAW in his »A Sketch of the Turki language», I, p. 325

sq., and the legend as a whole has been treated by GRENARD in his article

»La légende de Satou Boghra Khán et l’histoire» in Journal asiatique, Sér. 9,

T. 15 (1900). As far as I know, the version I obtained from Osman is the

first version in unwritten form. It is not least interesting because it shows

that the tale is still current among the Turks of Central Asia.

2 The following Uzbek translation of the Arabic sentence is not adequate.
That is to say, «First a man in Turkestan called Satuq will become mussulman in Kashgar, and take the government of Turkestan into (his) hands.» A long time after this a mussulman called Khoja Abu Nasr Samani read this saying of the prophet, and having reckoned it through, he saw that these words told by the Prophet were approaching. He resolved that he should go to Kashgar. Having gathered about forty mussulmans to him, he set out from the town called Saman for Kashgar. After a long time he reached the village of Kashgar called Artish. Having taken up his quarters in the fields of this village, and waiting far from the town, he lay guarding his horses and cattle. Every day he entered the town for a short while and observed the conditions of the people and strolled about waiting for his object. At that time a child called Satuq, who was born in the house of the khan of Kashgar, had reached an age of about twelve years. One day this child was strolling about hunting in the fields with his own comrades. A hare came in sight. As he was pursuing it, this hare turned

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1 Kashgar is here not only the name of the town but of the whole oasis.
2 A village to the N. of Kashgar, usually called Artush.
3 bitte bitilap.
tulki bolup korundi. 28. bər a:x arqasidan qoşqup ketti ki 29. bu·
tulki bər əjanivar bolup korundi. 30. bu bala uşa jerdə toxtap
31. fikr qilip qaldi ki 32. »bu nərəs ki men arqasidan qoşqup
jurupman 33. bu aşki em'əs. 34. balki dʒinge oxşajdur. 35. agard'a
bu. a ş boləndə edi 36. bər a:x fursetə ekki u ş raqam bolmas
edi» dedi. 37. fikr qilip turyan edini ki 38. bu nərəs bər muşafət
kişini surətində bolup korundı. 39. bu balani əqənini xəçiris ajti
ki 40. »ho a ş bala! munda kel! 41. men seni qu l'əyi şə ne ş
sozler ajtaman» dedi. 42. ajti ki 43. »sozim senə şol dur ki 44.
seni fula:n əxətta bər kəsi mana bu tusta mana bu qismda bər
kəsi əxtarişi kelədi. 45. senə bər nərsələrni orgatadur. 46. uşa
nərsələrni sen əqənini bilən qəbul qələp 47. har nərsəski desə unən.
48. senə bər jəxşə jəlni korsatadur. 49. seni bu jurgen jollerini əxə:
dur. 50. a:taq a:nəş ham əxə:da dur. 51. jeni otəx bər jəyaçke
ja: ta:şəx çə:qunədərler. 52. bu joller batildur» dedi. 53. »senə
berə'q jəlni uşa kelmiş kişi abu ənas isəli orgatadur» dedi.

into a fox and appeared to him thus. 28. When he had pursued it
a little (more) 29. this fox appeared to him as a big animal (having
changed to a big animal). 30. This child, having stopped here,
31. was thinking, 32. »This thing that I am pursuing 33. has nothing
to do with hunting. 31. On the contrary, it resembles a jin. 35.
If this had been hunting (if this had had something to
with hunting) 36. it wouldn't have been (appeared) in two or three
forms in a short time.» 37. Just as he was standing thinking it
over, 38. this thing appeared in the disguise of an old man. 39.
Having called this child up to him, he said, 40. »Ho! Oh child!
Come over here! 41. I will tell you something (I will tell some
words in your ear).» 42. He said, 43. »My word for you is: 44.
At a certain time there is to come such and such 1 a man to look
for you. 45. He will teach you something. 46. Having accepted
that with all your heart, 47. agree with whatever he tells! 48.
He will show you a good road. 49. This road of yours on which
you have gone is wrong. 50. Your father and mother are also
on the wrong (road). 51. That is, they kneel before the fire or
a piece of wood or a stone. 52. This road (of theirs) is false. 53.
The man called Abu Ənas, who is said to have come, will teach

1 Lit. in this colour and of this sort.
you the right road. 54. And if you go on the road ordered by him, 55. you will be great in this and that world. 56. This is my word of advice to you." 57. Saying thus he concluded his words. 58. This child asked that man, 59. »Oh, oh, old father! Who are you? 60. What is your name? 61. In what disguise do you stroll about?» 62. This man said, 63. »I am an angel. 64. I can be in what disguise I should want. 65. I am at whatsoever place I should want.» 66. Having concluded his words he disappeared. 67. After the words of that old man, the child for a while went about in his thoughts, saying 68. »When will this man come, that is the man the old man told about?» 69. By chance he one day went out hunting with some forty young children, 70. and went to the fields of Artish. 71. Having come to a valley, he saw 72. that there were lying about forty men there, who had put up tents. 73. Having come up to them (75.) he could not know from where these people were, 74. however much he looked. 76. He said to the children (boys), 77. »Ah, boys! Come here! 78. Let us ask these people, »The people of what place are you? 79. Why have you come here?» Let us ask this», he said. 80. When he had come near to these
people (together) with the boys 81. he had scarcely begun to ask, when 82. one of the strangers stood up 83—84. and held his ears and called out the *azan*¹ towards the *qibla.*² 85. The others (also) stood up from their places 86. and recited the prayer. 87. These children had never before seen anything like this. 88. They were astonished. 89. That son of the king called Satuq thought (saying), 90. »It may be possible that the man who said he was an angel is among these people.« 91. He waited a little, 92. until these mussulmans should have recited their prayers to the end. 93. When that Khoja Abu Nasr Samani had stood up from his place, 94. he came up to Satuq saying, 95. »Oh, child! Are you not the child of that king?« 96. Satuq said, 97. »That is me. 98. What is your name?« he asked. 99. This man said, 100. »I am Khoja Abu Nasr Samani. 101. I have come to be a guest with you and also to teach you something.« 102. This child asked, 103. »Was your name Khoja Abu Nasr?« 104. This man said »Yes!« 105. »If that is so,

¹ When the call to divine worship (*azan* ~ *aza:n*, A. *إذان*) is proclaimed from a minaret or any other place; the man who recites it, holds each of his ears with his hands, the thumb on the earlobe and the forefinger before the auditory passage.

² *qibla* A. *قِبْلَة* the direction of Mecca, where the Muslim turns in worship of God.
Khoja Abu Sasr said, order! 106. What shall I do?» he said. 107. Khoja Abu Nasr said, 108. »Come along! 109. Dismount from the horse! 110. Let us two make ourselves acquainted here! 111. I will also teach you something.» 112. When this child had dismounted from the horse, they made themselves acquainted. 113. He sat in front of this man. 114. This man said, 115. »If you agree to it, 116. I shall teach you a road. 117. This road of yours that you have gone on is altogether wrong. 118. Your father's and mother's doings are not good either. 119. And if you agree 120. I shall show you a road. 121. If you will go on that road 122. you will become a very great man.» 123. This man said to that child, 124. »Come! Say the words I (now) have told you.» 125. This man said, 126. »Say: God is one! 127. Muhammad is God's messenger!» 128. This child said, »What shall I become if I say these words?» 129. The Khoja said, 130. »Whosoever tells these words 131. and also believes in them, 132. will become a musulman.» 133. Among men they call this man a musulman.» 134. The child said (repeated) these words. 135. Afterwards the Khoja and all his men congratulated him. 136. He had brought some beautiful garments (with him). 137. He had this child put them on. 138. Then this child said, 139. »What shall I do now?» 140. The Khoja said, 141. »Call
142. now those comrades of yours one after the other! They too shall enter this road.» 143. Satuq called his comrades one after the other. 144. He ordered them (saying), 145. »Whatever the Khoja should teach you, learn it! 146. Let us be on one road! 147. About thirty of them became mussulmans. 148. The remaining ten said, 149. »We do not want to enter this road, however (good it may be), without asking our fathers and mothers.» 150. But those thirty (children), not letting them go, made them afraid and caused them to enter this road. 152. When all of them had become people on one road 153. they were the guests of the Khoja for a little while. 154. Till then (till they had to leave) the Khoja taught them something about the road of the mussulmans. 155. He said, 156—157. »Don’t tell anybody about us, when you are in the town. 158. Don’t reveal to anyone that you are on this road. 159. But come here every day at this time! 160. Everyone who has a close friend of his or a comrade shall bring him here little by little. 161. For some time these (children), having mounted their horses, every day at this time 162. came to this place under the pretext of hunting. 163. Every one of them brought people who were close friends of his. 164. They caused them also to enter this road. 165. This work was continued for about six months. 166. By that time

the number of the musulmans had reached six hundred. 167. But Satuq’s father had died. 168. In his father’s place an uncle of his called Harun Bughra Khan had become king. 169. Because Satuq was small at that time. 170. He would not have been able to take care of the government. 171. His uncle Harun Bughra Khan one day dreamt, 172. and in his dream someone slit up his stomach. 173. Having awoke shuddering from fear, 174. he said to his wife, 175. »Oh wife! I dreamt such a dream. 176. I was much afraid. 177. Interpret the dream!» 178. His wife said, 179. »This dream of yours has to do with the devil. 180. Don’t go after it! (Don’t take it into consideration!).» 181. But Harun Bughra Khan, who could not agree with this, said, 182. »For some time this child 183. has changed its acts and conduct. 184. I suspect 185. that this child has left our religion 186. and entered another religion. 187. If we do not watch him 188. and find out this business of his, it is possible 189. that this child, having destroyed us 190. and having broken the government, 191. will enter another road.» 192. Satuq’s mother said, having heard this, 193. »You are said to have accused my child Satuq of such and such. 194. This accusation is a false
This child said, »It will be very well»; and having run from his place 226. he went forward to the work. 227. It was late that day. 228. When it had become night he went to Khoja Abu Nasr 229. and told these events. 230. He said, 231. »As my uncle Harun Bughra Khan has become aware of my (belonging) to Islam 232. he ordered me as a trial to build an idol-temple. 233. If I build that idol-temple, 234. will it be harm to my (belonging) to Islam (to my faith) or not?« 235. Khoja Abu Nasr said, 236. »Such things will not at all do harm to your Islam. 237. But do (it) with such an intention, 238. »If I should take this town 239. I shall make it (the idol-temple) into a mosque.« »Say that!« he said. 240. This child became happy from these words of the Khoja, 241. and having come into the town 242. he began to build the idol-temple. 243. Having seen this, 244. and having conferred with his special men, Harun Bughra Khan said, 245. »This child has not become a mussulman. 246. If he had been a mussulman 247. he would not have built an idol-temple.« 248. With this, they did not watch this child in his many affairs. 249. This child strolled about doing as he wished. 250. He strolled about collecting weapons very slowly (little by little). 251. One day he went out (saying), 252. »Oh my Khoja! What
advice will you give to-day, 253. as our number has increased. 254. Shall we not attack the town?» 255. The Khoja said, 256. «If it should be time, 257. the town may be attacked!» Thus he gave the permission. 258. Having that day assembled all the people who had become musulmans, 259. and having collected the arms, 260. they mounted the horses. 261. They were more than six hundred. 262. In the town in a place there was the store of the government. 263. There were up till four hundred soldiers. 264. There were many arms, horses and much food. 265. Having attacked that place, 266. and having killed those few soldiers, 267. and having taken about two thousand good horses, 268. and having taken of the many arms and the rich food and nourishment for up to forty or fifty days, 269. they shut themselves up in a valley behind a mountain called Tiva Tagh.¹ 270. When Harun Bughra Khan had afterwards been informed of this, 271. he sent six thousand soldiers. 272. These soldiers camped close to Tiva Tagh. 273. But they did not know 274. how many thousand the soldiers of the musulmans were. 275. They presumed 276. that they could be very numerous. 277. The soldiers of Harun Bughra Khan sent a man to the musulmans, 278. who said, «Come (go) out! We want to fight!» 279. The

¹ Tiva Tagh ‘the camel’s mountain’.

mussulmans sent about three hundred men with horses and arms. 286. That day there was such a fight 281. that about two thousand men of those of Harun Bughra Khan died. 282. Among the musulmans, two men were wounded. 283. In addition to the people who had died on the side of Harun Bughra Khan, a very great number of people fled 284. and united themselves with the musulmans. 285. In the morning six hundred men went out from the musulmans. 286. When Harun Bughra Khan had collected his soldiers, who were in all places, 287. he sent out ninety thousand soldiers. 288. He himself too went out to fight at the head of them. 289. At this time the soldiers of the musulmans reached (the number of) twelve thousand. 290. The musulmans increased every day. 291. The soldiers of Harun Bughra Khan died and deserted. 292. Thus the fight was continued for a long time. 293. The food of the musulmans began to grow short. 294. Their horses, whose fodder and water to drink had grown short, were tired. 295. For about ten days they did not go out to fight. 296. Harun Bughra Khan and his soldiers presumed 297. that the musulmans were afraid. 298. »Now they cannot come out for the fight,« he said. 299. They lay in the nights uninformed. 300. The musulmans, having found a time, 301. and having conferred one night at midnight, 302. suddenly made
a nocturnal attack.\(^1\) 303. When they came, 304. the soldiers of Harun Bughra Khan were sleeping. 305. Satuq came with some soldiers straight to Bughra Khan’s tent. 306. He saw 307. that Bughra Khan was sleeping with some special people of his. 308. He thought 309. if he should kill him in his sleep. 310. But then he said, 311. »It does not belong to a man 312. to kill anybody in his sleep.« 313. When he came he tickled Harun Bughra Khan under his leg. 314. Harun Bughra Khan became afraid at once and jumped up. 315. He saw 316. that Satuq Bughra Khan stood by his head. 317. Satuq Bughra Khan said to Harun, 318. »Stand up from your place! 319. Say these words! 320. Believe in them! 321. If you don’t say them 322. I shall kill you now.« 323. This man said, 324. »If I shall die, I do so 325. so that I shall not consent with (your words).« 326. At these words Satuq Bughra Khan struck Harun Bughra Khan with (his) sword and killed him. 327. The other soldiers of the muslimans tied Harun Bughra Khan’s many soldiers. 328. But the soldiers of Harun Bughra Khan were many. 329. Some of them stayed 330. and began to fight with the muslimans. 331. When at last Harun Bughra Khan’s soldiers heard that Harun Bughra Khan

\(^1\) šab’aχun ی. شبخون a nocturnal attack.
had died, 332. they at once began to flee. 333. At last they were defeated. 334. At once the mussulmans said the call to prayer from a high (elevated) locality, 335. and beat the kettle-drums of Islam 336. and began to cry, »Now is the time of Sultan Satuq Bughra Khan.« 337. Having fastened their banners, and gathered the soldiers of the mussulmans, 338. and having given Satuq Bughra Khan the name of a sultan, 340. they brought him to the town with all the honours of a sultan. 341. When Sultan Satuq Bughra Khan had sat down in his father’s place on the throne, 342. he assumed the name of sultan from that day. 343. From that very day he took all the vilayets of Turkestan in his hand. 344. Till now every muhammadan Turk in Turkestan knows the name of Sultan Satuq Bughra Khan, if he is an Uzbek or Kirghiz or Kazak or Turkmen.
In Turkestan there are the following words as to the marriage(-customs). 2. The poor girls pass (their lives) to twenty, thirty, forty or forty-five (years of age) without getting married. 3. The reason for this is, 4. that the habits in Turkestan are as follows: 5. they take about five thousand afghans\(^1\) in kalym\(^2\) for every girl,\(^3\) even when she is cheapest. 6. In the time she is worth much they buy her for a payment of up to fifty or sixty thousand (afghans). 7. For this reason for a long time many men have passed (their lives) without taking wives, and many girls without being able to get married. 8. That is to say they die (not having married). 9. An event that I have seen with my own eyes is this: 10. when I one day came into my village, called Andkhui,
qišl'ayimni alhandi koçasinda oz išigimda bər kun kelsam ki
11. bər qošnimni qizi xan qišl'aq ismili qišl'aydan qâçip kelgan
ek'an. 12. bu qošnim uz'aq yax'ttan berin xan çarbâyda bâyinda
guzeran qilar edî. 13. bər kun ujumye kelsam 14. uşa qošnimni
bər qirq beş jašar qizi qâçip kelipti. 15. men oz inamdin sor-
dim ki 16. »bu xâtun kimni xâtuni dur? 17. men tânimadim-
dedim. 18. inam ajî ki 19. »bu qiz mana şu qošnumizni qizi dur.
19. şul yax'tge davur ERGE bermegen ek'an. 21. emdi bu gunler
bər saksan jašar bər çalya ata akalçiri beriptir imiš. 22. bul
qiz u çalni xalamastan bu jergê bizdekîqe qâçip keliptur dedi.
23. »bu beç่าน qiz bər ne-'ca kun bizdekide ja-tip tur dedi. 24.
qizdi ata ineleri qizni âxtarip soraylap 25. andxujîqe kelip 26. qizni
bizni isigimizde ek'anligini tàpip 27. qišl'ayini katta bâjlerini jîyip
kelip 28. bər a:t tâpip 29. qizni bâylap 30. a:t ustige mindirip
31. bər biga:ne kişini qizni âldige mindirip 32. qizni arqan bilen
atni tegidan urap çîrmâp bâylap taşladi. 33. qiz beçareni oz
kuzum bilen korar edim. 34. qu'l'ayim bilen əsîter edim ki 35.

in Turkestan, in my own house in the street Alhandi, 11. a daughter
of a neighbour of mine had come fleeing from the village called
Qizi Khan. 12. This neighbour of mine had for long spent his
time in a garden (called) Khan Charbagh. 13. When I one day
came home 14. a forty-five years old daughter of that neighbour
of mine had come fleeing. 15. I asked my own mother, 16. »Whose
wife is this woman? 17. I did not recognize her.» 18. My mother
said, 19. »This girl is the daughter of that neighbour of ours. 20.
Until now he has not given her to any man for marriage. 21. Now
in these days her father and elder brothers are said to have given
her to an old man, eighty years of age. 22. As this girl did not
want that old man, she came fleeing here to us. 23. This poor
girl has stayed some days with us. 24. When her father and
mother had looked for her and inquired for her 25. and come to
Andkhui, 26. they found that the girl was in our house. 27. When
they had assembled the great bais of the village 28. and found
a horse, 29. they tied the girl 30. and had her mounted on a
horse. 31. Having caused a stranger to ride in front of the girl
32. they tied her with a rope after having wound it under the
horse. 33. I saw the poor girl with my own eyes. 34. I heard with
my own ears 35. that she, having thrown herself from the horse,
attan ozini tašlap 36. atni bər janbaşiğə a:silip ajtardi ki 37. »ho musulmancılər! meni bu zalimlər bu günə olduradur. 38. sizler zə:miin bolasızlıqlər!« der edi. 39. har qanca da:d ferja:d etər edi 40. bajlardan bolak kişilər qorqop 41. qizni bulardan ajrıp almas edilər. 42. bu qiz beça:ra bu ahvə:lda ketti. 43. bər kundan kigin estitim ki 44. qizni a:lip ba:rip 45. ata inəleri koplaşip 46. »men seni mana şu kişige satəken edim. 47. agard'a sen bu kişini əla-
masan 48. seni olduramız« dedilər. 49. bu qiz beça:ra olumiyə razı bolup ajt ki 50. »men olsam olajın ki 51. bu kişiyə tegmas man« dedi. 52. »agard'a sizler konsaləriniş 53. meni ammənnə eki oylı və:ånə. 54. bər qər bəş jaşar bər qər jaşar. 55. şundan bərisiğə tegəmen« dedi. 56. ata akaleri ajtıptərleri ki 57. »biz bu kişini kop nərsələrini aldiq. 58. sen »munga tegəşmən« dep »əmmənni oylanı ələləsin əlaqəsin mə?« dep 59. qiz beça:ranı koplaşip urup oldurup 60. keçalap iltip komdilar. 61. ārtası indeni adamlarğa əzar qilip turlər ki 62. »bizni qizimiz divə:ne edi. 63. ozini

36. and having been hung on one side of the horse, said, 37. »Oh, mussulmans! These tyrants are going to kill me to-day. 38. You will be responsible for it!» 39. How ever much she lamented and cried for help, 40. the other people, being afraid of the bais, 41. could not make her free from them. 42. This poor girl left in this condition. 43. One day later I heard 44—45. that her father and mother having assembled and brought her (back), said, 46. »I have sold you to that man. 47. If you don’t want that man 48. we will kill you.» 49. As this poor girl was satisfied to die, she said, 50. »If I shall die I do it 51. that I shall not marry this man. 52. But if you will agree, 53. (it is so that) my father’s younger sister has two sons. 54. One is forty-five years old, the other forty. 55. I want to marry one of them.» 56. Her father and elder brothers said, 57. »We have (already) taken many things 1 from this man. 58. You say »I will not marry him,« and having said »Do you want the son of your father’s younger sister?» 59. they assembled and beat the poor girl, and having killed her 60. they brought her away in the night and buried her. 61. On the day after the next they informed people (saying), 62. »Our daughter was insane. 63. She

1 I. e. they had taken a part of the kalym in advance.
threw herself from the roof and killed herself." 64. When her relatives in Andkhui heard this, 65. they informed the hakim (saying), 66. »If you will not investigate this yourself, 67. we shall have to report to Kabul«. 68. The hakim, having become afraid (for the security) of his own person, 69. performed this matter. 70. Having gone there he investigated the matter from Khan Charbagh. 71. And having opened the grave, he saw that they had beaten the girl so much that her bones were broken. 72. Her cheek-bones had fallen in. 73. The hakim asked her father and mother, 74. »Tell me why this girl has become like this!« 75. Her father and mother said to the hakim, 76. »This girl was insane. 77. She died having thrown herself from the roof.« Thus he (the father) said and was saved. 78. We of course suspected that the hakim, having taken some money from the father and mother of this girl, 79. dismissed this matter.

83. Among the customs of Turkestan there is another. 84. If it is among Turkmens or Uzbeks the habit is this: 85. The men tie

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1 *hakim* the administrator of a minor province of Afghanistan; cf. [JAMAL UD-DIN AHMAD & MUHAMMAD ABDUL AZIZ](https://example.com), Afghanistan, p. 105, with further information as to the local government of the country.

2 Lit. the dead body.
bells at the feet of young boys\(^1\) and dress them in women's clothes, and keep them in a cellar. Having caused them to stay there for some years, they take them away whenever they want, and having assembled people in the night, they play the dutar\(^2\) and tambur,\(^3\) and beat tambourines, and have these children dance. This is very current in all Turkestan. And if young boys are to be found, they never let women dance. Having decorated the dancing-rooms beautifully, and having spent money on it, they enjoy themselves. For this reason, ever so many boys at the age of ten or fifteen disappear. Because they bring the young children in the night or at day-time from hidden places, and imprison them in some place. In many cases their fathers and mothers are not able to find them. In some cases their children come back after fifteen or twenty years.

\(^1\) Cf. OLUFSEN, The Emir of Bokhara, p. 436, about the dancing-boys, with supplementary details concerning these customs.

\(^2\) dutar a two-stringed instrument.

\(^3\) tambur a stringed instrument, usually with brass-strings; for picture of it v. OLUFSEN, op. cit. p. 439.
An explanation about the magicians.

1. In Afghan Turkestan there are many magicians and fortune-tellers. 2. Here (follows) the works done by the talaijabin.\(^1\) 3. After having thrown about thirty or forty stones into a place, 4. and after having divided them into two (heaps), 5. he divides the rest by pairs 6. and spreads out the others in something. 7. Some of them throw a stone like a pan 8. and spread it out and show it. 9. But if it is among the magicians, 10. he will put a hen or an old partridge to the breast of the ill person, 11. and having

\(^1\) talaijabin (A. طالع + P. بین) ‘one who sees luck, a fortune-teller’. The t. tells the fortune by having a young boy look into a basin filled with water, and in the meantime the boy answers the questions of the t., who also recites prayers in Uzbek and Arabic and in an ‘unknown’ language. Both men and woman may perform this. The bāṣi as well as the talaijabin and the fa:libin also can cure diseases, and the rites performed on this occasion no doubt originate from Shamanism. The fa:libin as a rule tells the fortune with the help of a dice.

The last part of this description of the magicians and their doings shows that the narrator is no ardent believer in them.

11
brought the heart of a sheep, 12. and having coloured the face of the ill one with the blood, 13. he beats a drum. 14. Or, having taken of the twigs of a branch, 15. he beats the ill one frequently, reciting prayers. 16. He may also fix a rope to his neck 17. and tie it to a wooden nail 18. and recite the prayers. 19. In Turkestan there are people called jadiaw or jaduchi. 20. These people gather old things in their houses. 21. Having gathered bones, old rags and dung of horse and ass, 22. they wrap it up in an old rag 23. and tie it up in small pieces 24. and let it dry in the sun. 25. When someone has become ill 26. they come to them and say, 27. >We have become ill. 28. You see our fate. 29. Let someone not have made jadu 2 in harm of us.» 30. This person (the magician) quickly sees the fate and says, 31. >Ha ho, fellow! They have buried the jadu for (the misfortune of) your wife and also for that of your big children. 32. If you do not find this jadu in a hurry, 33. they will make your wife, father and children mad and insane.» 34. Thus they frighten them. 35. When the people have heard these words, 36. they bring away this man (the magician, to the house where the ill people are) in a hurry, not being able
a:lip bāradur. 37. bu kši ozini eski bala:jardan jasap qozyan dżadularidan neće damasini a:lip ba:rip 38. har jerni qazip 39. asta jin ičisidan bekitkan dżadusini qazyan dżājiye taşlap 40. turpaqqa aralaştırip a:lip 41. xalqqa korsatadur ki 42. »mana! mana! 43. uşa komurgan dżaduni a:lip korsatadur. 44. »mana! šu jerdan tâptim» dep 45. tayin bør bolek dżâjni qazip 46. jena börini a:lip korsatadur. 47. hatta bu esigni beş on dżâjidan şunge očsaš a:lip korsatadur. 48. har jerta adamler jiyilsa 49. u jerni qozup 50. bolak bör jerni bâ:rip qazip 51. dżaduni a:lip korsatadur.

to stand it. 37. This man brings some pieces of the jadus he himself has made of old, worn-out things, 38. and having dug in every place 39. and slowly thrown the jadu that he has fastened on the inside of his sleeve into the place where he has dug 40. and mixed it up with earth, 41. he shows it to the people (saying), 42. »Look! Look!» 43. He takes the jadu that he has buried and shows it. 44. »Look! I found it here!» 45. Having dug at another place 46. he brings forth another one and shows it. 47. And so he brings things like this from five or ten places in this house. 48. Wherever people should assemble 49. he will leave that place, 50. and having gone to another place and dug there, 51. he brings the jadu and shows it.
21.

1. If rain should be necessary 2. the habit of Turkestan is this: — 3. If it should be in town or in the country, 4. they gather the very great mullahs in a large place 5. where they recite prayers. 6. Having assembled the young children in a place 7. they teach them the verses of prayer. 8. These young children recite their verses of prayer and weep. 9. By chance it will then rain. 10. The prayer which the children recite is the following: 11.

Oh, Lord! Send for the sake of the lives of the animals!
Send comforts of various sorts from the tray of goodness!¹

¹ This prayer is in Persian thus

يا رب سب حيات حيوان بفرست
از حيوان كرم لعمة الوان بفرست

Almost the same prayer is found among the Tajiks according to M. S. Andreev in his treatise По этнографии таджиков, стр. 174 only instead of خانه خوان a ‘house’.
temsil.

1. qişta qişligini qojma.
   jazinli ozin bilasan.
2. kerelik taşni aýurligi joq.
3. eski tonim rahatı dżanim.
4. bolmageng boluşma aqli huşi kelguncạ.
5. egilgange egilgin bâshî jerga tekkunçạ.
6. qânqâjgange qânqâjgin bâşîn kokga tekkunçạ.
7. ât'almagan sapkan ja: bâşqa tegar ja kotka.
8. boladurgan bozak ajayidan bilinur.

Proverbs.

1. Don’t throw off your winter clothes in the winter.
   You know your own summer.
2. The stone one needs is not heavy.
3. My old coat is the ease of my soul.
4. Don’t help an incompetent man until his intelligence and sense has come.
5. Bow to him who has bowed (to you) until your head touches the earth.
6. Be stiff to him who has been stiff (to you) until your head touches the sky.
7. He who does not know how to crack the whip will either hit his head or his back.
8. A calf that will do is known from its legs.
9. The foot is quick to the food.
   The tongue is quick to the head.
   (I. e. one gets easily into misfortune by talking too much.)
10. If you go in among people, do it according to (the customs of)
    your people.
    If you go into water, do it up to your waist.
11. Don’t rub yourself against one who doesn’t love you.
12. Two halves are a whole.
UZBEK-ENGLISH GLOSSARY
Glossary.

a, (ə, ə), b, c, d, dʒ, r, (ə, ə), f, g, h, j, k, l, m, n, p, q, r, s, š, t, u (ʊ), v, y, ẓ (ð).

& and ɛ are considered as variants of a and not as special vowels. ə is a reduced vowel, alternating with e, i, o and u. : indicates a long, · a semi-long vowel.

All words occurring in the texts are registered with the addition of a small number of other words collected by me separately. Words occurring only seldom in the texts are indicated by a reference put in brackets, thus for example 'ačiylan- to get or to be angry (8: 341)'.

The stress accent is marked by the sign ' placed before the vowel of the syllable on which it falls.


a.

a: ah! oh!

abia:t A. distichs, pair of verses

abu nasr sama:ni A. Abu Nasr from Saman

ač- ~ ać- to open, to reveal (10: 379); qolini ač- to raise (to open)

one's hands in prayer (4: 46)

ač ~ adʒ hungry; ač qal- to be, to feel or to get hungry;

qarini ač edи he was hungry

ačıγ bitter, angry, anger; ačıγı keldи he got angry; ačıγıni ketir-

to make someone angry

ačıγla- to grow angry

ačıγlan- to get or to be angry (8: 341)

ačıl- ~ ačıl- to be opened, to become clear (of weather)

ačıuq open

adad A. number

adam ~ adem ~ a:dam A. man, servant, people, anyone
adaš- to make a mistake; jolini a. ~ joldan a. to lose one's way
a:dat A. custom, habit
ada:vat A. hostility
adem v. adam
a:dž v. a:č
adžab A. wonderful; a. em'es it is no wonder
adžin A. evil spirit, cf. džin
a:džiz A. unable, uncapable, weak; a. kel- to be unable to make (8:61)
a:džliq hunger
adžrat- to separate, to release; adžratip goj- to release
af'andi ~ ef'endi (Redhouse, 160, < Greek αβδένης) efendi, Mr.,
in nasraddin af'andi Nasreddin efendi
a:ferin P. Bravo! Well done!; a. qil- to express satisfaction
afyanista:n P. Afghanistan
afta:b P. sun
afta:ba ~ afta:be ~ aftaba P. ewer
afta:be v. afta:ba
agar P. if; agard'a P. + T. and if, but if, if, even if
agarči P. even if, although
aγa v. aka
ayana- to roll about, to roll up
ayiz mouth
ayri- to ache, to be ill, to be sore
aγur ~ aγur heavy, difficult
aγurliq heaviness
aha:dis A. traditions of Muhammed
a:hista v. asta
ahva:l A. conditions, condition, situation
a:χir A. lost, posterior; aχirda A. + T. at last, at the end
a:χir'an ~ aχiран A. lastly, at last
aχsə- ~ aχsa- to limp; aχsap čiq- to limp away
aχtar- ~ aχtar- to look for, to search
a'il ~ aul settlement of the Kirghiz, cf. n. 2, p. 19
aj month; alte ajlik bala a six months child
aj ~ ej oh! ah!
a:ja:dat A. a visiting (the sick); a. et- to make a visit (to a sick person)
ajay leg, foot
ujim beautiful woman; a. qizim a. my dear girl!

ajlan- to turn, to go round, to go around

ajluntir- to cause to go round, to make to walk about

ajri- ~ ejri- to divide, to distinguish, to get out of (a misfortune), to save, to make free from; ajrip ber- to make free from

ajril- to be separated, to separate

ajriliš- to part from each other, to separate from each other

ajrim separate (12: 171)

ajt- ~ ejt- to say, to tell; ajtip ber- to tell; ajtip ot- ~ ajtib ot- to say, to tell; ejtibo'utti ~ ajtibo'utti he said, he told; ajtip goj- to tell; ajtip kel- to invite (5: 227)

ajtil- to be called, to be told

ajtir- to cause to say, to call

ajtis- to say, to tell or to talk (together), to say to each other

aka ~ aya elder brother

akka magpie; Умар Ахмеджанов & Бурган Ильясов, хоккә

aksar many; a. yaştından for a long time

al- ~ ăl- ~ a:l- to take, to buy, to assume; qizni qz nika:hiye a:liptur he married the girl (5: 340); dua:sini a:lip accepted his prayers (8: 209); maluma:t al'almadi he could get no information (8: 328); alip ~ (a:lip) ba:r- ~ aliba:r- ~ alibar- to take, to take away, to bring, to go out with (4: 157); a:lip barıș- to bring (together) (13: 78); apparip (< alip barip) goj-to give away, to give up, to give up for protection; alip ber- to bring over, to give; alip čiq- to bring; alip čiqip kel-to bring; alijat- to take; alip kel- to bring (here), to bring back, to fetch; alip kelev'er- to bring (6: 133); alip ket- to take away, to bring away, to bring along; a:lip kir- to bring or to take (inside or in the house); aliș a taking

ala A. on, against

alb'asti the chief of the dżın, cf. n. 3, p. 89

alb'atta A. most certainly, of course

ală ~ ăld front; aldida before, in front of; aldiya to (him etc.), before, in front of; aldidan from, before; aldime to me etc.

alda- ~ ălda- to deceive

aldamći ~ ăldamći deceiver

aldir- ~ ăldir- to cause to take; ăldirip ba:r- to take away; ăldirip kel- to have brought; ẁabr a. to cause to acquire information, to have news fetched
aldirt- to cause to take; aldirtip kel- to bring, to fetch; aldirtip ket- to take (7: 244)

alhandi name of a street and of a gate in Andkhui
ala:lim A. learned
alisti- to change, to exchange
alla:h A. God
alla:hide A. علاءـد separately, alone, moreover
alla:hu akbar A. God is great! Cf. n. 2, p. 52
alma apple
ulqi$su A. in fine, at last, finally
alte v. alte
alte ~ alte six
altmisi$ sixty
altun ~ altun gold, gold-coin, golden
alvan A. colours, sorts, species, things of various kinds
am pudendum muliebre, Suleiman, p. 11, am vagina
amak ~ amek paternal uncle
ama:nat ~ ama:net A. deposit, charge, protection; a. tur- to be or to stay under protection
ama:net v. ama:nat
ama:nla$- A. + T. to greet, to take one's leave
ama:nlik A. + T. safe
amek v. amak
umbar P. انبأr barn
ambarxa:ne P. barn, store
am$cet v. em$cet
amma the younger sister of one's father, paternal aunt, according to Morgenstierne, Notes on Shugni, p. 46 < P. 'amma
amma ~ ammâ A. but; ammad'$a but
ammâ v. amma
ana ~ a:na ~ ena ~ ine ~ ina mother; katta ina ~ ine grandmother
ana:r P. pome-granate
ana$u ~ ane$u ~ ane$u- that
anavu ~ anavu: that
ane$u v. ana$u
andza:m P. equipment, implements; a. beru:berla- to fix one's equipment
and$xuj the town (village) of Andkhui
asbla- to understand, to hear
aq ~ aq white; a. aj ‘the white house’, the tent of the Kirghiz
(summertent), cf. qara aj
aq- ~ aq- to flow, to run (water, blood); aqajat- to run (water)
aqab’ata A. عاقبتی as a consequence
aqalan A. عقلا, few, small in quantity (8: 107), little
a:qibet A. result, end (of a matter)
aql A. intelligence, mind
aralaštir- to have mixed together, to have mixed up
ariq irrigation-channel, water-channel
arqa back; arqasi(n)dan from behind, after; taqni arqasiye behind
the mountain; bør tulkini arqasidan qovup having pursued
a fox (5: 323)
arqan rope
art- ~ a:rt- to load
artis the village of Artish, usually called Artush, to the N. of
Kashgar in Eastern Turkestan
artkan surplus, remains, <art- to be left, to remain; şundan
artkanini sengf қutuniye berur miz the remains of it we
will give to you and your wife (6: 37)
arz A. statement, report, declaration, complaint; a. et-, a. qil- to
report, to declare, to complaint; a. ber- to report
arzan ~ erzan P. cheap
as- ~ a:s- to hang; a:sip qoj- to hang
asa: A. عصا staff, belonging to the insignia of an ishan, cf. n. p. 129
asar A. اسر work, tale, tradition, sign, indication
asba:b ~ asbap A. materials, necessaries, necessary things, requisites
asbap v. asba:b
a:sija: ~ a:sija Asia; orta a. Central Asia
asil- ~ a:sil- to be hanged
askar ~ asker A. soldier
asker v. askar
asman P. the sky, the heaven
asna: ~ esna: A. a period of time; әжә esna:da at that time
asr A. عصر age, time
ast lower part, below, under
asta ~ a:hista P. slow, slowly, softly; asta asta very slow, very
slowly, little by little; a:stalik bilen slowly
astir- to cause to hang, to have hanged
aš ~ a:š food; aš tamay food, provision and food
a:šiq A. lover; a. bol-, a. bolup qal- to fall in love
ašpaz ~ ašpez P. cook
ašpazγa:na P. restaurant
ašpazlik P. + T. the profession or occupation of a cook
ašpez v. ašpaz
at ~ ȃt ~ a:t ~ ȃ:t name
at ~ a:t horse
at- to throw, to crack (a whip); atip juba:ɾ- to throw away
ata ~ a:ta father
ata- to call, to proclaim
atlan- ~ a:tlan- to mount on horseback
atr'af ~ ebr'af A. sides, regions, tracts; uitrafinda in the surrounding places; atr'afgə around; bu soz atr'af gə tərgaldı the news of this got out in all directions (8: 153)
au ~ ȃu hunting
au ~ ȃu oh! ah!; au au oh! ah!
āyal ~ āyal A. former, first, formerly, at first; ayalda firstly, at first, at the beginning, previously; ayaldan from the beginning; ayaldegidek as before; ayalgidek ~ ayalkidek as before
āuyani ~ āuyani P. Afghan, the present Afghan coin, cf. n. 1, p. 156
au̱l v. au̱l
āuqat ~ āuqat A. food, nourishment (Rësetov, 14, Lentz, 153)
āuza:h A. اوظاع acts, conduct, behaviour
az ~ a:z little, few; bər a. a little, a few, some; a:z a:zdan a little (7: 138); bər a:z oτurdi he sat a little while (6: 63); bər a:zdan kigen a little later
az P. from
azaːn ~ azan A. اذان the call to prayers, cf. n. 2, p. 146; a. ejtip jubar- to recite or to call out the call to prayers
a̱zıme a little
aziːz ~ aziz ~ eziz A. dear, beloved, great, precious
azuq ~ a:zuq ~ āzuq food, dishes
a:zuqa food, dishes
a.

айур v. айур
ақсa- v. ақсa-
ақтар- v. ақтар-
аїл ~ аїл- v. аilha- ~ аила-
аїл v. аила
аїда- v. аидан-
аїдамчи v. аидамчи
аїдир- v. аидир-
алтun v. альтун
аїq v. аїq
аїl ~ аїl v. аilha ~ аила
аїn v. аила
аїнил v. аинал
аїйанi v. айанi
аїягат v. айагат
аїзуq v. азуq

b.

бa:b A. chapter, relation, respect; нiқa:нi бa:бinda as to the marriage(-customs) (19:1)
bаба ~ бiбa ~ бaъa ~ бaъa father, grandfather
баъa P. child, son; бaй b. the son of a bai, bai-bacha
бaнa:m P. infamous
бaъ ~ бaъ ~ бaъa ~ бaъ ~ бaъ P. garden 1) P. garden 2) T. bundle
байишa- to give, to make a present
байла- ~ байла- to bind, to tie, to tie up; байлаp бoй- to tie
байлан- ~ байлан- to be tied
бaхранa ~ буханa P. excuse, pretext
бaъси magician
бaй ~ бaъ P. garden, esp. rich merchant, a bai; бaъбaъa the wife
of a noble or highborn man; b. бaъa ~ b. бaъa the son of
a bai, bai-bacha, cf. n. 2, p. 31
баъa:n ~ бeъa:n A. explanation; b. et- ~ b. еjт- to explain
байна former; уща байнагi kampir the old woman formerly men-
tioned (7:148); байнагидек as before (15:104)
bajraq flag, banner
bala child, unmarried boy, infant; qiz b. girl; oyol b. boy; culpan b. shepherd boy
bala: A. 1) calamity, misfortune, trouble 2) a being or becoming decayed, old, worn
bal'an P. بلند high (18: 334)
balat P. high
bali P. yes
balki P. rather, on the contrary, but; balkida but
balta axe
baq v. bay
baq- ~ ba:q- to see, to look, to taste, to guard (cattle, 18: 18)
ba:r ~ var ~ var there is; ba:r dur there is; ba:r edi ~ ba:r idi there was; ba:r ek'lan there is (there was); ba:r im'is there is said or supposed to be
ba:r- ~ ba:r- ~ bār- to go; bārijāp- to be in the state of going, on the way (11: 40); barip jet- to reach; barip qal- to come to, to arrive; baraver- to go; meni bør uzay dzajye ba:risligim neha:jette zerur boldi it became extremely necessary for me to go to a far-off place (5: 13)
bariš- to go together
barmay v. barmaq
barmaq ~ barmay finger; baš b. thumb; ekkindzi b. forefinger; orta b. middle-finger; učundzi b. ring-finger; kičik b. little finger
bas P. enough (15: 129)
bas- 1) to step, to stride 2) to happen (misfortune) 3) to attack (ba:s- 18: 265)
basil- to be attacked
bastir- to cause to press; telpugini bastirip kidip and pressed his cap on (her head) (5: 189)
baš ~ ba:š head, beginning, start; oyri tulki otunni bašida qaldi the fox Oghri stayed at the head of (on guard over) the fire-wood (3: 89); bala qaldi orniye gojlerini bašide the child remained in his place guarding his sheep (4: 47); uša xätun-gini ni bašidan otup qaldi he passed that poor little woman (10: 65); išni bašiqa bn kišini aliba:rdi he brought this man to the very start of the work (7: 56)
bašla- to begin, to conduct, to bring
bašliy ~ bašluy ~ bašluy head, chief
bašluy v. bašliy
bat- to take, to have room for, cf. n. 4, p. 18
batil A. false, unsound
batir- ~ bátir- to dip; bátiravat- to dip
baña v. baba
ba:za:r ~ baza:r P. market, bazaar
ba:zi A. certain, some
bazu P. upper arm
bābā v. baba
bāy v. bay
bāyla- v. bayla-
bāylan- v. baylan-
bār- v. bar-
bāq v. bay
bašluy v. bašluy
bātir- v. batir-
bāya v. baba
beja:n v. baja:n
beča:ra ~ beča:re ~ biča:re P. poor, helpless
beča:re v. beča:ra
beg ~ bek Bek (title), cf. n. 2, p. 73
beglik ~ beklik the dignity or the occupation of a Bek, bek-ship
bek v. beg
bekin- to shut oneself up
bekit- 1) to fasten, to fix, to close 2) to conceal, to hide
beklik v. beklik
bel loins, waist
ber- to give
bera:berla- P. + T. to make equal, to make in order, to fix, to arrange
berhaq A. in truth, right, indeed
beri since; munča naxtan b. since so long time, for so long time
berin since, for; uzaq naxtan b. for a long time
besa:t A. a carpet (for everyday use)
beš five
beşindzi fifth
bet face, surface
bər ~ bər one, a single, sole, once; bər bər one by one; bər bər ajtibo'utti he told it word for word; birin birin beja:n ejtibo'utti explained the events one after the other (9: 218); bər bər one — the other; bərisini ä:ti opù birisini ä:ti toyri the name of one was Oghri and the name of the other Toghri (3: 2); bər ekki one or two, some; bər ekki:ke one or two, some; men bər korajin I will see (it) once (6: 295)

bərak after some time (14: 7)

bəran some, any (7: 128)

bərəy ~ birəy a certain, one, someone, somebody, anyone, anybody, another; bər bərəyi one another, each other; with negative verbum 'no one, nobody, none'

bərdan 1) after some time, just, suddenly, at once 2) = bu jerda:n
bərdə 1) at once 2) = bu jerdə

bərgə ~ bərgə 1) with, together with, at once; ustasi bilen šul kassani bərgə piširištiler he burned this bowl in his master's company (8: 109) 2) = bu jere, bu jere

bərgəleš- to be together, to do something together, to remain together, to spend (time etc.) together; bərgəlešip in compounds = together, thus: bərgəlešip koterejlik let us together lift! (12: 37), bərgəlešip turyuzejlik let us together raise! (12: 53)

bərgə v. bərgə

bəriki the mentioned, he, she, it (6: 159, 8: 360)

bərlaš- v. bərləš-

bərləš- ~ bərlaš- ~ birəš- to make or to do something together (sexually), to unite oneself; bərləšip jat- to lie down together (for sexual intercourse, 5: 352)

bərta ~ bərta ~ birta, cf. bita one; bu kši:lni bərtəsinide qari'ni a:č edi one of these people was hungry (4: 7); bərta bərtadan one after the other (7: 158)

bərtalap in bərta bərtalap; bərta bərtalap qačip berdiler one after another fled (13: 47)

bərte v. bərta

bəz v. biz

bia mare

biaba:n P. desert

biça:re v. beča:ra

bifirist P. send! (= frista:dan to send)

biga:ne P. stranger, strange, foreign
bihi P. quince
bizador P. + A. uninformed
bij Kirghiz chief
bika:r P. useless, needless; b. ejtipsen you are wasting words (9:18)
bil- to know, to understand; bilip gal- to know, to understand;
osani bør kicha aliip kelip bilasiz m? can you bring her to me for a night (7:184)
bilan ~ bilen with, and; suniy bilan ~ bilen herewith, then, thus, so, and so, in the meantime; erte bilen in the morning
bilek forearm; b. boyum wrist
bilen v. bilan
bildir- ~ bildur- to cause to know, to let know, to make known,
to reveal, to tell; bør sirrni b. to reveal a secret
bildirt- to cause to know, to reveal
bildur- v. bildir-
bilin- to be known, to be clear
bilkul A. wholly, completely, altogether, all, cf. n. p. 118; cf. kul
bima:r P. ill
bima:rlik P. + T. illness
bir v. bør
biraŋ v. boraŋ
birin birin = bør bør (9:218)
birleş- v. borelėš-
birta v. bortə
bisṭara P. بستر bed, matress
bit- to finish
bita ~ bite one; mullaler bitasi one of the mullahs; bita jerimta ~ bite jerimte some, someone, one or two, one or another;
bite bitelap a little, one by one, at one occasion after another, for a short while (18:19)
bite v. bita
bitir- to end, to finish, to conclude
biz ~ boz we
boyum joint; bilek b. joint
boyz pregnant
boj length, stature, mature, age; boyya jet- to reach stature, to grow up, to become adult
boja- v. buja-
bojat- v. bujat.
bojun neck; b. arqa back of the head
bokur- to bellow, to moo
bol- ~ vol- ~ ol- to be, to become, to get, to remain, to do; bolup qal- to get, to become; bolmasa if not, if not so, in such a case; bolmasam if not, in such a case, if so, if possible; bar qan'ça yaxt boldi some time passed; seneg nime boldi? what happened to you? (4: 144); emdi dzajmye bar'asam bolur ek'an if I now go home, it will do; mehmanler bolsa uzjadi as to the strangers, they sleep (6: 124); ujda bar ekki qaturne bolgidek unum darr I have enough flour in the house for one or two loaves (4: 125); emdi sizler gabsasip bolten bolserleriniz keliyler! if you now have talked together enough, come here! (5: 247); bolmajdiken it won't do (7: 102); 2) to divide
bolag v. bolak
bolak ~ bolek ~ bolag other, another; sundan bolak tama:mi hajvan:na:ler all animals except you (1: 89)
bolek v. bolak
bolum part
bolun- to be divided
boluş- to help
boş empty, free, deserted, solitary
boşat- to set free, to release, to make empty
boz grey; b. at a white horse
bozaq calf, cf. odzaq which word according to Osman despite its Turkmen origin is more in use than b.
bu ~ bw ~ bul this; bu gün this day, today
buça in baj buça the wife of a noble or highborn man
buyra N. P. Bughra
buha:na v. baha:na
buhtan A. false accusation, especially a false accusation of adultery against a woman
buja- ~ boja- to dye, to colour; bujay buja- to colour
bujay colour
bujal- to be dyed
bujat- ~ bojat- to cause to dye, to dye
bujuk big, great
bujur- to order, command
bujuruy command; b. ber- to command
bul v. bu
bul'ut cloud
bundej such
buqa bull
bura- to turn
burga flea
buri wolf
burun 1) nose 2) before; burnida before, formerly
burut moustache
but P. idol
butxa:na ~ butxa:ne P. idol-temple
butxa:ne v. butxa:na
butun ~ putun all, whole

č.
čač v. sač
čadar P. tent
čayanaq ellbow
čaj tea; čajxana tea-house
čal ~ čal old, old man
ča:l- to play (an instrument)
čap- ~ čáp- to cut, to behead; čapip tašla- to behead, to cut the head off
čaq- ~ čaq- to slander, to malign; čaqijat- to slander; balki sizia bu etigni čaqqan čaqqimčilik zyćmetiýizni mukahatije kigizil-gen dur but the boot has been put on you as a reward for your service of slandering (1: 93)
čaqir- ~ čaqir- to call out (loudly), to shout for, to call, to call upon
čarbay P. ḵaj + bay garden, in ḵan čarbay a garden called Khan Charbagh (19: 12 sq.)
čarça- to get tired
čarqamča back; čarqamčasi bilen jatadur he lies on his back (6: 148); čarqamčasiýe jatiy! lie on your back! (6: 150); cf. VAMBERY, Die
Sarten, p. 254, czaltajmak = sich recken, sich strecken with further quotation from Sejx Suleiman, p. 38 czalkubin ‘auf dem Rücken liegend’, in the Istanbul edition written چالقاباق and چالقوین

carsu P. shawl, handkerchief
çaksal pan, pot; cf. Brockelmann, p. 53, cäskül ‘eiserner Kessel’
cap v. cap-
caq v. caq-
çaqir v. çaqir-
-če about, up till
cep P. left
cek- to smoke
çektitir- to cause to smoke, to give to smoke
çida- to endure, to bear (15: 81)
ciq- to tie, to tie together
çiyariq v. çiyriq
çiyriq ~ çiyariq a roller-gin, machine for cleaning cotton, cf. n. 2, p. 80
çix- v. çiq-
cilam v. cilim
cildirma tambourine, drum
cilim ~ cilam H. hookah, water-pipe, cf. n. 3, p. 82
çin real, true, genuine; çin kongul bilen išan- to believe with all one’s heart
çiq- ~ çix- to go out, to get out, to come out, to leave, to go, to mount (16: 83); çiqip ket- to go out, away, to get out, to walk off; çiqip qal- to go out, to flee, to desert; bajni ḃor zerur iși çiqip qaldı the bai got some necessary work to do (5: 260); çiqip tur- to go up (and stand) (12: 144)
ciqar- to cause to go out, to tear out (12: 113), to take out, to bring out
ciqış- to go out together
cir'ajliq beautiful
cırma- to wind round (19: 82)
cış v. tiš
civiy twig (20: 14)
ciz- to draw up a line
ciziq line
čoč- to be or become afraid, to feel fear
čoč'ay penis (only of children)
čoy v. čoq
čoktur- to make or let a camel kneel down to be loaded or unloaded
čo:kun- ~ čokun- to kneel before, to prostrate oneself before
čol desert
čoy great, big; č č. very great, very big
čoq ~ čoy embers
čoru femal slave (MENGES, 193. čorz Magd, Knecht with reference to HORN, SHAW, 99, chori female slave)
čozul- to move oneself (11: 44)
čuč v. tiiş
čunče v. šunče
čunki P. because
čuntaq pocket
čulpan ~ čupan P. shepherd; č. bala a shepherd boy
čupan v. čulpan
čuskur- to sneeze
čiüş- v. tiiş-

d.
da:d P. complaint, lamentation
da:la:l ~ dalal A. broker
da:m ~ dem P. 1) breathing, respiration, breath; tutunni koplīgidan
daği qajlip his breath ceased owing to the abundance of smoke (3: 128); 2) the mouth; čировать dami the mouth of the roller-gin (8: 376)
da:na ~ da:ne P. grain, piece
da:ne v. da:na
da:r P. a gallows
darax v. daraxt
daraxt ~ darax P. tree
darak A. news, trace
darakla- A. + T. to investigate, to inquire
da:rci P. + T. hangman
dard P. pain, disease, illness
dastarzan P. a table cloth which is spread on the floor
dava: ~ dav'a A. remedy, medicine
dav'ur ~ dav'ur (=<A. دور time) till; ozom kecqurunye dav'ur a:c qalur man I myself will be hungry till the evening (4:14); sunge dav'ur until then
dav'a v. dava:
davl lat ~ dav'let A. prosperity, good luck, wealth; davlat qu'si »the bird of good luck» (4:236 sq.)
davl'let v. dav'lat
davr A. time
davur v. dav'ur
deff- till, until; fulan kungedeh until a certain day
dek ~ ·dek as
dem v. dam
deredege A. degree, rank; su deredege jeti he did it so well (8:148)
derhal A. + A. at once
derja: ~ derja P. river
derre P. valley
derva:ze P. door, gate
dec- to say, to tell; demak ~ demek that means, that is, that is to say, it means, i.e.
dek v. ·dek
dil P. heart; dilide ejti he said within himself
di:n A. religion
diqq A. sorrow, anger; d. bol- to get angry; d. kor- to be sorry;
sizni diqq koramen I am sorry about your ... (3:34); men seni diqq ettim I have made you sorry (10:141); cf. Bogdanov, p. 73, diqq, daqq (دق) vexation, anger. According to B. the word is extremely current in Kabuli-Persian in the meaning 'vexation, anger'. Among the Uzbeks the meaning 'sorrow' seems to preponderate

diqqat A. careful attention
dival ~ dival P. دیوار wall
divane P. insane
dividger v. divitger
**diviżer v. divitger**

**divitger ~ dividger ~ diviger** (< P. دروگر ~ درودگر dara:dgær ~ darugar, cf. RAHMANQULI دوردهگر) carpenter

dost P. friend; dost tut- to like (10: 832)
dostlik P. + T. friendship
dua: A. prayer; d. otkaz- to pray; d. qil-, d. ogo- to recite prayers, to pray
dua:xa:n v. dua:χon
dua:χon ~ dua:xa:n A. + P. a sort of magician, cf. n. 1, p. 105
dum P. tail
dumba P. the fat of a sheep's tail; a stout person
dunan young horse (between 4 and 6 years); ZENKER II: 443 Дунан vierjähriges Pferd; the same in Mongol, thus RUDNEV, p. 85
dünô||diinen four-year-old animal, four-year-old horse; SHAW, p. 112 has dunan two-year-old (analogy with P. du 'two'?)
dunja: ~ dunja A. the world
dunjalik A. + T. wealth, riches
dunjavi A. of the world, worldly
dur ~ tur is
dušmen P. enemy; d. kši enemy
duta:r P. two-stringed instrument, dutar

dʒ.

dzabr A. strength, force; dʒ. et- to oppress
dzadalla- to hasten, to be in a hurry
dządiaŋ P. magician, jadiaw
dządu P. magic, cf. n. p. 162
dząduči P. + T. magician, jaduchi
dząj check-bone
dzaj ~ dzaj P. place, room, locality, house, bedplace, seat; pa:-
dzaja:ni dzâji the king's palace (4: 236); bər dzajge ketmaŋ! don't go anywhere! (8: 446)
dzajla- ~ dzajla- P. + T. to keep, to arrange, to make room for
dzamla- A. + T. to collect, to gather, to assemble
d'zamlan- A. + T. to be gathered, to be together
d'zamlat- A. + T. to cause to collect, to collect, to gather
d'za:n P. soul, life; d'za:nim kozum »my dear! my dear friend!«
    alright!; d'za:nim kozim bilen qilen men I will do it with all
    my soul (18: 220); d'za:nig bilen with all your heart (18: 46)
d'zanivar v. d'za:nver
d'za:nver ~ d'zanivar P. animal
d'zava:b v. d'za ya:b
d'za ya:b ~ d'ze ya:b ~ d'zava:b ~ d'ze va:b ~ d'za ya:p ~ d'zu va:b A. an-
    swer; dz. ber-, dz. ejt- to give answer, to answer
d'za ya:p v. d'za ya:b
d'zaj v. d'za j
d'za jla- v. d'za jla-
d'ze hat A. reason, motive
d'zella:b ~ d'zella:p A. prostitute, whore
d'zella:p v. d'zella:b
d'zengal P. wilderness
d'zera:hat A. wound
d'zera:hatlik A. + T. wounded
d'ze va:b v. d'za ya:b
d'ze ya:b v. d'za ya:b
d'ze zula: A. punishment
d'ze zm A. body, corpse
d'ziger P. liver
d'zilya ~ d'zilye gorge, narrow valley
d'zilye v. d'zilya
d'zin A. evil spirit, jin, also called adzin, cf. n. 2 and 3, p. 89
d'zinni A. pertaining to the jins, mad, insane
d'zuda very; dz. katta very big, very great
d'zu fut P. جفت a pair, couple
d'zuna- ~ d'zune- to walk, to go, to go away (5: 213, 7: 164), to set
    off; d'zunap kel- to arrive, to come (home); d'zunap kel- to
    go away
d'zunat- ~ d'zunet- to cause to go, to cause to walk, to let go, to
    send away
d'zune- v. d'zuna-
d'zunet- v. d'zunat-
d'zurm A. fault, transgression, loss
d'zu va:b v. d'za ya:b
e.
e- ~ i- to be; edi ~ idi was; ek' an ~ ek' en ~ ik' en is (was); ek' anlik ~ ek' enlik a being; em' as ~ em' es is not; em' iš ~ im' iš is said or supposed to be, was
ege v. igē
egil- to bow
ehtia:t ~ ehtija:t ~ ihtia:t A. a taking precaution, precaution, care;
e. qil- to be careful
ehtija:t v. ehtia:t
ekay ~ ikay two; ekaymiz we two
ekela ~ ekele ~ ekkile ~ ekkele two; ekelamiz we two; ekeleleri the two
ekele v. ekela
eki ~ ekki two
ek'de ~ ekkide two; cf. ekite
ekindzi ~ ekkindzi ~ ekkinči second; e. barmaq forefinger
ekita v. ekite
ekite ~ ekita two; bər ekite one or two
ekkele v. ekela
ekki v. eki
ekkide v. ek'de
ekkile v. ekela
ekkinči v. ekindzi
ekkindzi v. ekindzi
el people
ela:n A. اعلان publication, announcement; e. ber-, e. et-, e. qil- to announce
ellig fifty
emček ~ amček breast, bub (of women)
emdi now; emdilik now; emdiligdē now (6:250, 8:79)
enā v. ana
eqdam A. a going forward, a putting forward; e. qil- to go forward
er man, husband; er qil- to marry (19:2, 7)
er yi- v. ɜryi-
erkak ~ erkək male, man; e. esak male ass; erkeklık manly courage, manhood; erkek bala boy; erkeklīgdan em' es it does not belong to a man (18:511)
erkek v. erkak
erta ~ erte morning, to-morrow; ertasi to-morrow, in the morning;
erta bilen in the morning; ertesige in the morning
erte v. erta
es ~ is mind, thought, memory; esige ~ isige kel- to take into
one's head, to recover one's mind, to come into one's thoughts
esipast stupid, imbecil (T. es + P. ‘low’, the same WB I: 879
esi-bas [Kir.] dumm, thöricht)
eski old, olden
estiga:mat A. straightness, rectitude, uprightness, integrity (8: 161)
es v. ješ-
esak ~ ešek ass, donkey; uryači e. she-ass; erkak e. he-ass
e:ša:n ~ eša:n ~ ešan ~ iša:n P. teacher, Ishan, cf. n. 1, p. 26
e:ša:nlik P. + T. the occupation of an Ishan, the vocation of an
Ishan
ešek v. ešak
ešik v. išik
ešit- v. išit-
eski old, worn out; cf. eski
et flesh
et- to make, to do
etek ~ etik ~ otuk knee-boots, boot
etiba:r v. itiba:r
etik v. etek
etkiz- to cause to make, to arrange, to make ready; etkizip ber-
to make ready

f.

fahmla- A. + T. to understand, to comprehend
fađda A. benefit, profit, gain
fa:l ~ fal A. omen, one's fortune, fate; f. kor- to tell the fortune
fala:kat A. misfortune, bad luck
fala:n v. fula:n
fala:nče v. fula:nče
fu:lbîn A. + P. ‘one that sees an omen’, fortune-teller
falîcî ~ fa:lîcî A. + T. fortune-teller
faq‘at A. only, exclusively; faq‘at tema:m that is all
farištâ v. ferîste
farq A. difference; f. et- to make difference
fel A. act, deed, habit
ferja:d P. lamentation, cry for help; f. et- to lament
ferištê ~ farištâ P. angel
fîkr ~ fîkr-e A. thought, reflection; f. qîl- to reflect, to think
fîkr-e v. fîkr
fîr‘ista (< P. farîsta) deceived
fula:n ~ fala:n A. certain, special
fula:nê ~ fala:nê A. + T. a certain (7: 89)
fula:nîzi A. + T. a certain (7: 179)
furset A. opportunity, time

g.
gab ~ gap P. talk, speech, word; g. qîl- to speak, to talk; g. uzi-
to speak; gapkê saldi began to talk to him (8: 187)
gablašt- P. + T. to talk, to negotiate
gap v. gab
gapurš- (< gapuruš-) P. + T. to talk, to negotiate together (5: 24)
geda:i P. beggar
-gina v. -gine 2)
gîne 1) in bôr gîne one, a, a little; bôr gîne tul qaṭun a widow;
2) -gina ~ -gine little (often not translated); jaxşîgine qîz a
beautiful girl; bu qaţungine this little woman
girîsta:r P. seized, a captive; g. bol- to get caught, to come into
godak child; cf. Sköld, p. 172—173 n:o 462 a γγ. ya’dak with
further examples from Morgenstierne and Lentz. According
to Yudakhin, p. 571, the word is borrowed from P.
godza P. a soup containing long, thin pieces of dough, cf. n. 1,
p. 16
go:îl ~ go:îl P. stupid, idiotic, fool
gor P. grave, tomb
190 Gunnar Jarring

guja:ki P. as if, as though, just as though
gul P. flower
guma:n P. suspicion; g. qil-, g. sere- ~ sere- to suspect, to presume
gun day, cf. kun; bu gun this day, to-day; bu gunça ~ bu gunçe
this day (3: 65, 6: 8)
guna:h P. sin
guy dung; guylık dzaj dung-hill
gurda P. kidney
guzera:n ~ guzera:n P. گذراان in g. qil- to pass, to pass one’s
time or life, to live

γ

yajb A. absent; γ. bol- to disappear
yamin A. sad, sorrowful, sorrow; γ. je- to feel sorry
yarq ~ yerq A. a drowning; γ. bolup ket- to be drowned
yerq v. yerq
yiš P. خشت brick
yosa P. a cotton-pod
yu Shaw, 138, ghu, an affix corresponding with our »n’t» in
»isn’t there?», cf. n. p. 50; aș aș չաթուն! mehmanını nənini
yu oyurlaj almadiq Oh, wife! We have not stolen the bread
of the strangers, have we? (6: 187)
yunan غانان a horse up to 4 years; the same Suleiman, p. 76
yunan vierjähriges Thier oder Pferd, but Zenker II: 652
has غونان gunan, gonan dreijähriges Pferd. The word has
also in Mongol the meaning 3 years old, cf. Ramstedt,
155 a guny dreijährig (vom Vieh) ~ gunan
**h.**

*ha* yes!; *ha ha* yes!

*ha ha* interj. (when lifting something, 12: 60)

*ha ho* interj. ha ho!

*ha:disa* ~ *hadise* (A. حادثه) event, fact, causality, disaster

*hadise* v. *ha:disa*

*hadz* A. the canonical pilgrimage, with its rites performed at and about Mecca

*hadzi* A. one who has performed the rites of the pilgrimage at Mecca, a pilgrim

*haja:t* ~ *hajat* A. life

*hajda-* to drive, to drive away, to drive along

*hajran* A. astonished

*hajrat* A. astonishment

*hajt* A. عید a religious festival, the festival at the end of the fast of Ramazan (14: 43)

*hajva:n* A. animal

*hajva:na:t* A. animal(s)

*ha:kim* A. the administrator of a minor province of Afghanistan, cf. n. 1, p. 159

*haksa-* to sneeze (Sköld, p. 142—43, nr 141, wx, aq'sa(1) Niesen)

*ha:l* A. state, condition, predicament; *h.* sora-* to ask after one's health

*halagi* A. حالی 'now, at present' + P. ك, the mentioned, the aforesaid

*hali ~ halli* now, at once; cf. Bogdanov, p. 79 *hali* حالی now, directly

*halli* v. *hali*

*ham ~ hem* P. and, also, too, even; *hamd'a* and also, and then, also; *ham* — *ham* as well as

*hama ~ hamma* P. all

*hamma* v. *hama*

*hayra-* to bray

*haqiqat* A. truth, reality, justice; *h.* *qil-* to investigate, to do justice

*haqiqatan* A. in reality, truly, honestly
haqq A. right, one's rights, the right pay, pay, salary; *nime* h. *berursen*? What pay will you give? (4:142); *sizni* haqqiniz *zor* bør katta dua: qilamiz we will recite a very long prayer for you (4:18); *haqqiyya* about yourself (2 a:10)

har ~ her P. every, everybody, everyone, each; in compounds with different meanings as: *h. uazharda*, *h. zama:n* always, *h. jerg* wherever, everywhere, to all places, *h. jerd* at whatever place . . . etc.; *h. bør* everyone, whatever; *h. ekki* both, each of the two; *h. ekkilesi* both; *h. kim* everyone, that one who, whosoever; *h. kimse* everyone; *h. kişi* everyone, anyone; *h. na ~ h. ne* whatever, har *na bolsa* however it may be (10:75); *h. nerse ~ h. netse* whatever, whatsoever; *h. qajsi* everybody, everyone, each of us, whoever, all; *h. qanča* however much, however many, as long as (of time); *h. qandej kişi* whoever; *h. učaq* each one of the three (10:297), everyone of the three (10:361); *h. učayleri* all these three (10:296)

har- to be tired (4:96), cf. *hara-
harasa- to be or to get tired
harakat A. movement, motion, action, deed, efforts
haram A. a sacred territory, especially that of Mecca and Medina (14:53)

harun A. Aaron, Harun
ha:sil A. result
hasratlaš A. + T. to complaint to each other
hatta A. and so
hava A. air
hayu A. yes!
haşluq- to be embarrassed (Reşetov, 40, *havlīqmaq*)
ha:zer ~ ha:zir ~ ha:zer A. present, ready, at once, now, just now
ha:zir v. ha:zer
hazrat A. exalted; *hazratı mu:sa* the holy Moses
hem v. *ham*
her v. *har*
heč ~ heč ~ hedz ~ he:dz P. no, nobody, no one, none (when followed by a negative often any . . . etc.); *h. bør* kişi no one; *h. boraq* nobody, none; *he:dzde* burun never before (3:38); *h. kim* no one; *h. kimse* no one; *h. kişi* no one; *h. nime* nothing; *h. qajsi* no one
hedž v. heč
hika:ja A. story, tale; h. et-, h. qil- to tell
hikmet A. wisdom, mystery; hikmetlik mysterious
hi:la ~ hi:le A. trick, device; h. qil- to play a trick
hi:le v. hi:la
hi:leger A. + P. swindler
hisab:la- A. + T. to count over, to reckon through
ho: oh! ah!
hokm v. hukm
hokuz v. okuz
hukm ~ hukum ~ hokm A. command, sentence; h. ber- to command;
h. qil- to sentence, to order
hukum v. hukm
hukumat ~ hukumet A. government, governor (8: 892)
hukumet v. hukumat
hunerlik P. + T. craftsmanship; h. bol- to become skilful
hur A. houri, a nymph of paradise
hurmat ~ hurmet A. honour; h.-siz dishonoured
hurmet v. hurmat
hus P. sense; huşye ke7- to come to one's senses

χ.
χabar ~ χaber ~ χeber ~ χabr A. news, intelligence; χabarinya ba:r mə? do you know?; χ. al- to get information; χ. ber- to inform
χabarda:r ~ χeberda:r A. + P. aware, informed
χaber v. χabar
χabr v. χabar
χadga ~ χa:dzə P. Khoja, a rich merchant, gentleman
χa:la- P. + T. to wish, to want (10: 85), cf. χala-
χajr ~ χejr A. good, well, alright
χa:la- ~ χa:la- ~ χala- P. + T. to wish, to want
χalχ v. χalq
χali:fa ~ χalifa ~ χalife A. an assistant teacher in a school or college, cf. n. 1, p. 124
χαλίφους v. χαλίφα
χαλίχ ινα A. people
χαμ P. raw, cf. χαλίλα-
χαν ~ χαν khan; καστρών χανι the khan of Kashgar; χαν σαρβαγ Khan Charbagh, name of a garden in Andkhui
χαρίδως A. expenses
χας ~ χας A. particular, special; χας οσίγ ςόνδα χοκυνάσαν you alone will kneel there (18: 224)
χαστά P. ill
χατ A. letter
χατα: A. mistake, blunder, incorrect, wrong
χατίρδζαμ A. calm; χ. βόλ- to be calmed or pacified
χατυν ~ χα:τυν ~ χατυν ~ χα:τυν wife, woman; χατυνγείν little woman
χατυνλίκ ~ χατυνλίκ marriage; χατυνλίκκε υάμ βέλους if you consent to marry her (7: 270)
χαβατίρ A. calm; χ. βόλ- χ. ολ- to calm, to become quiet; χαβατίρ bolmag even if I alone, don't have any fear for me (7: 18)
χαζίινε ~ χαιιιίνε A. treasury
χατυν ~ χα:τυν v. χατυν
χατυνλίκ v. χατυνλίκ
χεβερ v. χαβάρ
χεβερδάς v. χαβαρδάς
χεζηρ v. χαζηρ
χαιιιίνε v. χαιιιίνε
χαιιιιενδάς A. + Π. treasurer
χαίλ A. imagination, fancy; χαίλιδα άιτη he said within himself
χαίλλα- A. + Τ. to fancy; χαμ χαίλλα- to do anything with little consideration (8: 372)
χαίνετ A. treachery; χ. ις treachery
χάδαςλέτ A. shame, disgrace; χ. βόλ- to feel ashamed
χιλ kind, sort
χιλβατ A. retirement, solitude, private, quiet (no one there); χιλβάτα in private, alone; χίςιγι χιλβατ γιλ- to close the door (5: 21); χερ χιλβατ δζαν a solitary, private or hidden place
χιζίζα χιζηρ
χιζματ ~ χιζμετ A. service; χ. ετ-, χ. γιλ- to serve
χιζματζές ~ χιζμετζές A. + Τ. servant
χιζμετ v. χιζματ
χιζμεττί v. χιζματτί
χιζμετκάr ~ χιζμετκάr A. servant
χιζέρ ~ χιζίρ A. the prophet Khizr, cf. n. 1, p. 43
χιζμετκάr v. χιζμετκάr
χος ~ χο:ς ~ χος P. agreeable, glad, happy; χοςμ κέλδι I was
happy; χο:ς well! (7: 210), cf. n. 1, p. 64
χοτουκ foal of an ass; cf. WB II: 1707 χοτάκ [Tar.] ein junger Esel;
Suleiman, p. 80, χοδέκ Eselsfüllen
χυβ ~ χυβ ~ χυβ P. all right, good, well; χυβ bolur it will do
(4: 212)
χυδά: P. God
χυμδάν P. a potter’s kiln
χυμ v. χυβ
χυρςάντ ~ χυρςέν P. happy, contented, glad; χυρςάντλικ happiness
χυρςέν v. χυρςάν
χυσος A. matter, question; χαρ χυσοστάν in all ways; σύλ χυσοστάν
in this matter, concerning this, about this, therefore;
σύλ χυσοστάνδαν for this reason
χυσοςαν A. especially
χυς P. خواهشت wish; χυςί κέλερ edí he desired it (3: 58); cf. χος

i.

ι- v. ε-
ι ε ~ ις inside, interior; ιίδα ~ ιίδα in; ιίδα ~ ιίδα ~ ιίδαν
among
ιε to drink; χαμνί ε~ to take or to have tea; γοδζανί ε~ to
eat the soup (4: 21); ιεπ αλ~ to drink, to eat (soup etc.);
ιειζατ~ to be drinking; ιεμέκ (water) to drink
ιειρ~ to cause to drink, to give to eat (soup)
iεγερι v. ιεκαρι
ιεκαρι ~ ιεκαρι ~ iεγερι inside, inner side
ιεκε drink
ιεκελικ drink
id (Rahmanquli دیه) odour, fragrance, perfume, scent
idis dish, bowl
idzabat A. answering, consenting, admitting, answer; i. qil- to respond
if v. ip
ige ~ ege owner
ihtia:t v. ehtia:t
ihti:ja:r ~ ixti:ja:r A. a choosing, preferring, choice, option, free will, control, power
ixti:ja:r v. ihti:ja:r
ikay v. ekay
il v. jil
il- to have an eye for, to pay attention to; kozige il- to pay attention to, cf. n. 1, p. 136
ila:dz A. remedy; i. joq there is no help; ila:dz bolmadi it was impossible
ilan ~ ila:n v. jilan
ile with
ilen with; cf. bilan
ilci envoy, messenger
ildiz root, sinew, tendon
ilgeri before, formerly, first, firstly; i. yaxtlerda in old times; siz bizlerdan ilgeri kelip qalip siz you have returned earlier than we (14: 66)
ilijas A. the prophet Elijah, cf. n. p. 43
ilt- to bring away
iltimas A. a making a request; i. et- to make a request
iltir- to carry off, to remove
ima:ret A. building, edifice, house
imka:n A. possibility
imteha:n A. trial, proof, test
ina v. ana
ina:m ~ ina:m A. present, gift
inan- to believe
ine v. ana
inden the day after to-morrow; ertasi indeni on the day after the next (19: 61)
ine younger brother, brother
ip ~ if ~ jip rope, thread, (cotton) yarn
ipak  silk
iryi-~eryi- to jump, to leap; iryip ket- to jump up; a:tni kozi
iryip cigip ketti the horse’s eye fell out (12:68)
irsha:d v. irsha:t
irsha:t ~irsha:d  A. ارشد the permission to be an Ishan, cf. n. 1,
p. 126
is v. es
iska-  to smell
islam  A. Islam
ism  A. name; ismilik ~ ismili by name, called
istiza et- to quarrel (11:128); cf. n. p. 116
ish  work, matter, business, deeds, task, doing; bor ish often trans-
     lated with ‘something, anything’; sizi neme işıgizi ba:r?
what are you doing?; is qil- to work
ish v. iič
isha:n v. e:sa:n
ışan-  to believe
işxa:na ~işxana  T. + P. workshop
işik ~eşik  door, house; su qizim sizni eşikiyizve ama:nat tursun
this daughter of mine may be under protection in your
house (5:12)
işit-~eşit- to hear, to listen
işkari v. ičkari
işla- ~išle- to work
išle-  v. išla-
işret  A. عشرت pleasure, delight, enjoyment; i. qil- to enjoy
it dog; qančiq it bitch
itiba:r ~etiba:r  A. اعتبار esteem, credit; itiba:γe al- to respect
ittifaplər  A. + T. to agree, to arrange together, to deliberate, to
reason
iz trace
izzat ~ izzet  A. honour, respect
izzet v. izzat
ja: P. or; ja:ki P. or; ja: — ja: P. either or
ja: A. oh!
jay fat
jay v. jaq
jay- to rain; jamyur jay- to rain
jayač wood, timber
jayil- to rain (4: 36)
jayniš wrong, in error, wrongly
ja:j- to shake
jaxši good, agreeable, beautiful, excellent, well; kop j. very good, very well; j. kor- to like, to love; jaxšigina qiz a beautiful little girl (5: 95); jaxši hukm a mild sentence
jaxšila- to praise, to laud
jaxšiliq kindness, benevolence
jakin v. jaqin
jalyač naked; jalyaγ jetimčē naked little orphan (4: 206 sq.); jalyaγ to:š naked breast (4: 210) jalyaγtoš (4: 245)
jalayvač naked
jalayan ~ jālyan untrue, false, lie
jalyanči liar
jalyuz v. jalyuz
jalyuz ~ jalyuz alone; jalyuz tašla- to leave alone
jaman ~ jama:n ~ jema:n bad, evil, vile, ugly; j. qara kiši evil-minded man
jamyur rain
ja:n ~ jān side, direction; ujan bujanye qarar ediler they looked in all directions (11: 113)
ja:n- 1) to turn back, to return; ja:nip kel- to return; 2) to burn, to take fire; ja:nip ket- to take fire (3: 123)
jana ~ jene again, and; jene bor another; jene būrta ~ jena būrta ~ jena bīta another
janbaš hip, side
jandir- to set fire to, to light
jangi v. jengi
jani v. jeni
jap- ~ jāp- to put an end to, to discharge, to dismiss
japin- ~ jāpin- to cover one's self, to dress oneself, to wrap
japinčaq ~ jāpinčaq ~ jāpinčay ~ japunčay a mantle
japunčay v. japinčaq
jaq ~ jay side, direction; ujini u jaq bu jayiye qarap korar edi
he looked in that and this direction of the house (3:57);
šu jaqqā in that direction
jaq 1) to light, to make fire, to set on fire; 2) to please
jaqal- to be applied (of fire, 8:85)
jaqim agreeablenesss
jaqin ~ jeqin ~ jakin near, close; jeqinda in a short time; j. ortade
in the neighbourhood, in the vicinity; jaqinige kirip he
went up to him (8:187); j. qarindaš a close relative, a near
relative
ja:r- ~ jar- to slit, to split, to break, to chop (wood); ja:rip tašla-
to slit
jaray v. jaraq
jaraq ~ jaray weapon, arms, insignia
jaraš- to fit in, to square, to suit
jaraša accordingly, according to (7:141)
ja:ril- ~ jaril- to be slit, to be split, to be bruised; baši ja:rildi
his head was broken
jarim v. jerim
jasa- to build, to make, to make up, to make ready, to determine,
to decorate, to erect; jasap ber- to put in order (10:258);
sizdan nečeni jasašerini sorajmen I want to ask you how to
make several things (8:81)
jasal- to be built
jasaš- to make or to build together
jasay'ul a chamberlain
jaš ~ jaš 1) young 2) tear 3) age; on tor on beš jašye kir- to
become 14 or 15 years old; jašliq old
jašar old; on tor jašar fourteen years old
jaš- ~ ja:t- ~ jat- to lie down; jatip al- to lie down
jatiš- ~ jatiš- to lie together
jaz summer
jaz- 1) to open, to undo, to unfold, to loosen; dastarxanni jaz-
to spread out the (table-)cloth 2) jaz- ~ ja:z- to write; ja:zip
qoj- to write
jazil- to piss, to pass water
a pillow (for the head)

jālyan v. jālyan
jāp- v. jāp-
jāpin- v. jāpin-
jāpinčaq v. jāpinčaq
jāpinčaq v. jāpinčaq
jāt- v. jāt-
jātiš- v. jātiš-
jelin- to supplicate, to beseech, to plead, to implore
jella- to lick, to lap
jema:n v. jama:n
jeni ~ jani A. that is to say, that means, i. e.
jeqin v. jaqin
ješin- to hide oneself; ješinči in secret, secretly
je- ~ ji- to eat; jeip baq- to taste; jeijat-, jeivjat- to be in the state of eating
jedir- ~ je-dir- to cause to eat, to let eat
jegir- v. jigir-
jegirgi v. jigirgi
jejš- ~ ješ- v. ješ-
jelke shoulder
jemeš food, fodder
jemis food; j. tamay food
jena v. jana
jene v. jana
jengi ~ jangi new
jengil light (contrary to heavy)
jengil- to be defeated
jer place, ground, earth; bu ~ šu jerda ~ jerge here
jerim ~ jarim half; jerim tunda midnight (18:301)
jerimta ~ jerimte in bita jerimta, cf. bita one or two, one or another; agard'a bite jerimte xa:tun xa:lasqyz and if you want some or other woman (7:177)
jerimte v. jerimta
jertola cellar
jejš- ~ ješ- ~ ješ- ~ eš- to undo, to loosen, to take off, to draw off (clothes); ješip qoj- to take off
jet- to reach; jetip kel- to arrive
jetala- v. jetela-
jetela- ~ jetala- to conduct, to lead (by the hand)
jetimče little orphan
jetkiz- to cause to reach, to lead, to bring, to carry; qiz sozni
šu jerya jetkizgenden soy when the girl had let her words
come so far (5: 995); jetkizip ber- to lead; jetkizip qoj- to
put up
jetmiš seventy
jol'auči wayfarer, traveller; bər saudager jol'auči a travelling mer-
chant (10: 64); jol'auči kiši a traveller (10: 179); bu jol'auči
xatun this travelling woman (10: 168, 209, 324); cf. Uighur
jalavač 'messenger, envoy', RADLOFF-MALOV, Uigurische
Sprachdenkmäler, p. 273, with further references
ji- v. je-
jigir- ~ jegir- to spin
jigirgi ~ jegirgi spinning-wheel
jigirma ~ jigirmė twenty
jigirme v. jigirma
jigirt- to cause to spin, to order to spin
jigit young man, yigit
jiv- to collect, to gather, to assemble
jivil- to be collected, to be gathered, to gather, to assemble
jivin gathering, crowd
jivištir- to cause to collect, to gather, to collect, to remove (10: 121)
jyla- to weep, to cry
jil ~ il year; jilče about a year; uč jilče for about three years
jilan ~ jilan ~ i1an ~ ila:n snake
jilka shoulder
jiy sleeve
jip v. ip
jiqil- to fall, to turn over; jiqilip qal- to fall, to turn over, to
tumble over
jigit- to throw down; jigitip tašla- to throw down
joy v. joq
jol road, way; jol ber- to admit
jolbars lion, lioness, cf. n. p. 7
joloqtur- to cause to meet, to let meet; cf. juluq-
joq ~ juq ~ joy ~ jue is not, was not, not, no!
joqal- ~ juqal- to disappear, to get lost, to be spoilt; juqalip qal-
to be lost, to lose, to disappear; cf. juqat-
joqsa oh no!
jotel cough
jubar- to send, to send away
jubart- to cause to send, to send
jufat- ~ jufa:t- to calm, to appease
jugur- to run; jugurup ket- to run, to run away; jugurup bør
mullani ildiya bardı he went in a hurry to a mullah
jugurgi swift, speedy
jugurt- to cause to run, to incite to run (5: 161)
juy v. joq
juk burden, load, cargo
juluq- to meet in the road, to get into (trouble)
jumdur- to cause to close (the eyes)
jug v. joq
jugal- v. joqal-
juqari high, up, upper
jugat- to destroy, to lose; jugatip goj- to destroy, to lose
jur- to walk, to go, to stroll, to stroll about, to go round, to travel,
to wander; usalerni esikiya bør neça yaxt jurer edı she spent
some time in their house (5: 44); bu bala o: vazırni esigide
jurdi this child stayed in the house of that minister (9: 50);
qattiya bør şema:lı jurup a strong wind was blowing (10: 231)
jurek heart
jurt country
juv- to wash; juvup ber- to wash
juz 1) face, surface, side; dival ustide turup șatuni alip o juziye
gojadi he stood up on the wall, took the ladder, and put it
on that (the other) side (16: 4–8); 2) hundred
The capital of Afghanistan

State, condition, circumstances, matter

P. little; less

P. poor

P. old woman

A. time, cf. p. 119

A. misfortune, bad luck

P. bowl

A. ill, illness

A. illness

A. discovery

The town of Kashgar in Chinese Turkestan

P. would that (so and so); would that it were so and so!

big, great, huge, grand; very big, very great; grandmother; the eldest son

P. a shelter for shepherds or hunters made of three branches with a roof of twigs and dry grass

A. pleasure, amusement; to amuse oneself

v. amusement

advice, counsel; to advise

to take counsel, to confer together

v. late

to pass; to leave

v. enter

v. leave (7: 274)

v. enter

v. enter

v. enter
keçir- to forgive
keçqurun evening
kefa:ja A. a sufficient quantity; k. et- to be sufficient; cf. kifa:je:lik
kei- v. ke-
kel- to come; kelebašla- to set out for; kelip qal- to come, to come back
kelin daughter-in-law; men šu qiziyni oylumya kelin qilaman I will marry your daughter to my son (9:18)
keltir- ~ keltur- to bring, to bring along, to transmit, to furnish; qolya keltir- to take charge of
keltur- v. keltir-
kelturut- to cause to bring, to order
kema ~ keme ship, boat
kemaçi ~ kemeçi boatman
keme v. kema
kemeçi v. kemaçi
kerek necessary
kereklik necessary
kerem A. goodness
kes- to cut, to cut off
kesak ~ kesek brick
kesek v. kesak
kesil- to be cut off
ket- to go away, to go, to leave; ketejat- ~ ketijat- to be in the state of going away, to go away, to leave; ketip qal- to go away, to go, to leave
ketin back (12:16)
ketir- (<keltir-) to bring; ketirip ber-, ketirip qoj- to bring
ketirit- to cause to bring
ketiš- to go away together, to leave together
kez- to go, to travel
ki P. that
ki- ~ kij- to put on; cf. ke-
kiça ~ kiçe ~ keča ~ keče night; kečasi ~ kičasi in the night; bu keča this night, to-night
kičala- ~ kičala- ~ kečala- to do (or arrange etc.) something in the night, to become night; kečalap ~ kečilap in the night, during the night
kič v. kiča
kičela- v. kičalat.
kičik small, little; kikkene very little, a small piece; k. barmaq little finger
kičkina small
ki:dir- v. kijdir.
kişafajelik A. + T. a sufficient quantity; k. et- to be sufficient; cf. kefa:ja
kigin ~ kijin ~ ki:n after, afterwards; bu kişini işleri kop kop kijinde qaldi this man was very very slow with his work (12: 2); mundan kigin ~ ki:n from now on, after this, henceforth
kigiz- to cause to enter, to dress, to put on; kigizip goj- to dress
kigizid- to be dressed, to be put on
kii:dir- v. kijdir-
kik ~ ki:k wild goat
kiim ~ ki:m garments, clothes
kij- v. ki-
kijdir- ~ kii:dir- ~ ki:dir- to cause to put on, to dress
kijin v. kigin
ki:k v. kiik
kim ~ ki:m 1) who, who? 2) ki:m v. kiim
kimse anyone; bolak kimse any other person
ki:n v. kigin
kindik navel
kiğ ~ kğy wide, spacious; kiylık (good) space, plenty of room
kiperik eyelash
kir- to come in, to come back, to enter, to go; bu ekki oyul on on beş jaşya kirdiler these two sons reached the age of ten or fifteen years (5: 118); kiribol- just to be entering; kirip ket- to get into (12: 82)
kirgiz- to cause to enter, to let enter, to bring into
kişi ~ k'si ~ kši a person, individual, man, people; bər k. someone, somebody
kişna- to neigh
kita:b A. book
k'uaq v. k'uja:u
k'uja:u ~ k'uaq son in law, young man, young fellow; k'uaq bala son in law
koča ~ koče  P. street
koče v. koča
kojlek ~ kojnak  shirt
kojnak v. kojlek
kojnakšap only dressed in a shirt (7: 205), cf. n. 1, p. 63
kok 1) sky 2) green, blue
kokar- to verdure, to green
kokrak breast
koksum breast
kom- to bury
komur coal
komur- to cause to bury, to bury
kon- to agree; qiz bala bu sozye kondi the girl agreed to this
koyul heart; baj eșa:ndan kop koyni toq edi the bai was very
satisfied with the ishan (5: 16); čin koyul bilen išan- to
believe with all one's heart
kop ~ kop much, many; k. jaxši very well; koplik abundance, multitude
kopaj- to increase, to get big or large; kopajip qal- to increase
kopajtir- to cause to increase, to increase
koplaš- to assemble (19: 45, 59)
kor ~ kor P. blind, blind man
kor- ~ kor- to see, to observe, to notice; mehma:n bu sozdi korup
when the stranger heard this (6: 161); korup qal- to see;
jaxši k. to like, to love
kora ~ kore rather, before
kore v. kora
koril- to be seen
korpa ~ korpe counterpane
korpe v. korpa
korsat- to show; korsatip qoj- to show
korun- to be seen, to appear, to be visible; korunup qal- to appear
koruš- to see each other, to see, to look at each other, to make
acquainted with, to pay a visit
kot back
kota H. house, room, cf. n. 2, p. 94
kotar- ~ kotar- ~ koter- to raise, to lift, to carry
kotarel- v. kotaril-
kotaril- ~ kotarev- to be raised, to be lifted
koter- v. kotar-
kotur- to carry out, to perform
kоз ~ kоз eye; k. qapayи eyelid; дзa:nим kозum my dear friend
koza P. jug
kozat- to see someone off, to follow out
k׳i v. k׳i
kuč force, strength
kuj- to burn
kujdur- to cause to burn, to burn, to burn up
kul A. all, whole, everyone, each; kullegisi (8:477); cf. bilkul
kul- to laugh
kulcba H. a round loaf, cf. n. p. 46, also kulča nan
kulul P.отя kulaš: potter
kulullik P. + T. pottery, the occupation of a potter
kun day, cf. gun; бər kun ~ бəр kunisi ~ kunlerdan (-den) бər kun ~ kunlerdan бəр kuni ~ kunlerdan бəр kunisi one day; qрq ellig kuncelainik а̲у̲г̲а̲т аз̲у̲га̲ food and nourishment for up to forty or fifty days (18:298); k. batar the West; k. ğişar the East; k. ğuru the South
kunduz day-time; kunduzi še̲h̲erдан τa̲ş̲qarıye ė̲ı̲x̲ти he went outside the town at day-time
kut- ~ kutu- to wait, to watch
kutu- v. kut-

I.

lab P. lip, bank of a river
lagan ~ ligin P. a large bowl or basin, milk-bowl
laj clay
lajla- to knead the clay, to model
latta P. rag
lażem A. necessary
leziz A. дзен palatable
lekin P. but; lekindа ~ lekindе but
ligin v. lagan
ling ~ liy P. leg
liy v. ling
loli P. vagabond, cf. n. 1, p. 19

m.

maara- to bleat
madrasa A. college (connected with a mosque), madrasa
madzbur ~ medzbur A. compelled, forced, obliged
madzburan A. forced, by force
madzlis A. conference, meeting, party
madzmu A. the whole, all of anything, the average number
magar P. save, except
magarda P. + T. perhaps, but perhaps
maxsu:s A. peculiar, special, intimate
maxta- ~ màxta- to praise, to speak in flattering terms of
ma'ïsad v. ma'ïsat
ma'ïsat ~ ma'ïsad ~ majišat ~ meišet A. معشة life, livelihood, enjoyment; m. qil- to enjoy (oneself), to spend a pleasant life; cf. n. 3, p. 37
maj fat
majišat v. ma'ïsat
ma:l ~ mal A. property, goods, cattle
mala:mat A. to cast blame or reproach on a person
malum A. known
malu:mat A. known, information; m. ber- to make known, to inform
mannun A. pleased, happy, glad, good, excellent
man v. men
mana ~ mane 1) look! look here! 2) used as reinforcement to pronouns, thus: m. bu, m. šu, m. šul this, that, that and that, that over there; m. men I, just me; m. mundej, m. šundej like this, so and so, such and such, thus
I'zr'ek I'texts from Afghan Turkestan

manak ~ mannak  chin
mane v. mana
mannak v. manak
mansabdar A. + P. an office-holder, official
mansap (< mansab) A. dignity
maqlaj forehead
maqala A. discourse, monograph
maqsud ~ maqsat A. object, aim. business, affairs
maqsat v. maqsad
maqsud ~ maqsud ~ maqsut A. object, motive, want
maqsut v. maqsud
maratuba ~ maratube v. martaba
marta ~ merta A. step, time; bnr m. once
martaba ~ maratuba ~ maratube A. rank, degree, time, turn;
    ekki m. twice
mas v. mast
masalan A. for instance, for example
masdzid ~ masdzit A. mosque
masdzit v. masdzid
mas'urar A. a buffoon, laughing-stock; m. qil- to make a laughing-stock of someone
maslahat A. the right thing to do, advice; m. qil- to take advice, to confer
mast ~ mas P. drunk, intoxicated
mastlik P. + T. drunkenness, intoxication; mastligdan tuşup qaldi
    he grew sober (7: 208)
maşhur A. generally known, notorious
maşin ~ maşine (via Russian or English) machine
maşta- v. maşta-
medzbur v. madzbur
mehrm A. deprived; m. et- to deprive
meşişet v. meşişat
memlekett A. territory, country
menn v. men
merta v. marta
mesrufat A. expenses
methman ~ mihman ~ mihman P. guest, stranger
mekin I wonder?
men ~ men ~ man I
mõ v. mi
mi ~ mõ interrogative suffix
mihma:n ~ mihman v. mehma:n
min- to ride, to mount; erta minangaça until the morning (9:110)
mindir- ~ mindur- to cause to ride, to let ride, to cause to mount
mindur- v. mindir-
miŋy thousand
mi:va ~ miva P. fruit
mu ~ mu: this, that, he, she, it; cf. bu
muba:rek A. happy, fortunate; muba:rek bolsun success attend you!
I congratulate! bu ima:retni jasap bilgeniŋ muba:rekiŋ bolsun
I congratulate you on your having been able to erect this building (7:261)
muba:rekba:t A. congratulation, benediction; m. qil- to congratulate
mubtelə: A. subject to
muhabat A. love
muha:fizet A. a taking care of, guarding, protection
muhammad mustafa A. Muhammad Mustafa
mu'jassar A. facilitated, attainable
muja:safet P. (< mu safid = aq saqal) old, old man
muka:fat A. reward
mukammal A. complete; m. et- to complete
mulla A. teacher, mullah
mumkin A. possible; m. qadar as far as possible
munçe so much, so many; bër m. a little, some; bër munçe:qine
some; munçe:lik so much, thus much, so and so much, so
and so many
munda here
mundaj ~ mundej so
mundej v. mundaj
mungaça till then
muqarrar A. evident, obvious
muqa:bile A. a meeting any action with its like; reward
mura:d A. desire
murid ~ murud A. a novice in a religious order, disciple
murud v. murid
mu:sa A. Moses; hazrati m. the holy Moses
musajə:fer ~ musa:jir A. traveller
musa:ferxa:na ~ musa:ferxa:ne  A. + P. inn
musa:ferxa:ne v. musa:ferxa:na
musa:fer v. musa:fer
musi:bet A. an evil, calamity
mustafa A. Mustafa
musulma:n ~ musulman A. Muhammadan, Mussulman; musulman-lik Muhammadan
mušt P. the fist

n.

na v. ne
na:da:n P. ignorant
nadza:r ~ nadzar A. carpenter; n. usta carpenter
naf'ar ~ nef'er A. person, individual; ekki naf'ar mehma:n two strangers
nahaq P. + A. unjust
na:ib ~ na:ib ~ na:ip ~ na:ip A. substitute, locum-tenens; na:ib ul-hukuma governor (of Afghan province); na:ib hukumat governor (8:120)
na:ip ~ na:ip v. na:ib
nama:z P. prayer
nan ~ nân ~ na:n P. bread, food
naqara A. kettle-drum
naqš A. painting, printing, staining of two or more colours
narsa v. nersf
nasr A. Nasr
nasraddin A. Nasreddin
natidge A. result
nau'umed P. (نامید) hopeless, desperate
nân v. nan
ne v. ne
nef'er v. naf'ar
neha:jet A. very, extremely; neha:jeti very, extremely
neh'ajeten A. very, extremely
nerz P. market-price, price
verse ~ n'verse ~ verse ~ n'verse ~ verse ~ narsa thing, anything, something: bor verse anything, something; with negation 'nothing'
neša ~ neše A. hashish. cf. n. 4, p. 82
nešaband A. + P. addicted to nasha
neše v. neša
ne ~ ne ~ na what
neça ~ neça ~ neče how many? some; neça kunler pajlap jattim I lay guarding some days; bor n. some, any; bor n. uşat sometime
neče v. neça
neća ~ nečk how many; bor n. some
nečk v. neća
nečuk ~ nečuk how, why; nečuki because; nečuk kim because nema ~ neme ~ nima ~ nime what, why; n. učun why; sen neme kelişapsan why have you come? (6:174)
nema v. nema
verse v. verse
nVERSE ~ n'VERSE ~ n'VERSE v. verse
nişt - to tickle
nişat A. نیش a formally resolving, intention, formal resolve
nika: v. nika:h
nika:h ~ nika: marriage; qizi o? nika:hîfe a:liptur he himself married the girl (5:340)
nima v. nema
nime v. nema
nimet A. comfort
nečuk v. nečuk

0.

0: ~ o ~ o ~ ol ~ u: ~ u ~ ul that, those, this, he, she, it
0: ~ o: interj. oh! ah!
oč- to be extinguished (of fire)
odzaq calf
opol v. opul
opri thief, Oghri (N. P.)
oyul ~ oyol son; oyulbala boy
oyulča little son
oyurla- to steal
oyurlat- to cause to steal, to let steal
oyurliq ~ oyurluq theft
oyurluq v. oyurliq
oxša- to resemble, to look as, to look like
oxšaš like
oxšat- to liken, to make like
oj ~ uj house; aq o., qara o. tents of the Kirghizes; ojlik ~ ujlik family, household
ojyan- v. ujyan-
ojuz Oighuz (N. P.)
ojla- ~ ojle- to think
ojle- v. ojla-
ojna- to play, to dance
ojnaš gallant
ojnaš- ~ ojneš- to play together (sexually); ojnašip jat- to play together (sexually)
ojnati- to cause to play or to dance
ojneš- v. ojnaš-
ojqu sleep; meni ojqum kelmejdu I cannot sleep
ojun game, dance
okuz ~ hokuž ox, bull
ol v. o:
ol- v. bol-
ol- to die; olup ket-, olup qal- to die
oldur- to kill
olduril- ~ oldurul- to be killed
oldurt- v. oldurut-
oldurul- v. olduril-
olduruš- to kill (together)
oldurt- ~ oldurt- to cause to kill
oltur- to sit
olturt- to cause to sit
oluk corpse, dead body
olum death
oluš death
on ten; o. beš fifteen; o. ekki twelf; o. tor ~ o. tort fourteen; onča till ten
onta ~ onte ten
onte v. onta
oy right
opka the lung
oqo- ~ oqu- to read, to recite
oqu- v. oqo-
oquit- to cause to read, to let read
ora- v. ura-
oran- v. uran-
orgat- to teach
organ- ~ orgen- to learn
orgen- v. organ-
orta middle, centre; jaqin ortade in the neighbourhood; o. barmaq the middle finger; ortalerindan ekite oyul bala toylup-tur two boys were born to them (5: 342); o. a:sija: Central Asia; šu ortalerdan ber uja tapsam that I might find a hole here somewhere (3: 44)
ortanči anyone socially belonging to the middle class
ortay v. ortaq
ortaq ~ ortay comrade
orun place, couch; orniye in its place, instead of it
os- to grow; čači osken čal an old man with long hair (14: 28)
oša ~ ošu ~ uša ~ ušu ~ u:ša ~ u:ša: ~ ušol ~ ušal that, this, the, he, she, it
ošu v. oša
ot ~ ut 1) fire; ot goj- to set on fire 2) o.t grass, plant 3) gall
to pass, to move, to come over, to live; bør qanča yazt otti some time passed; nân je'p otamiz we will pass (our lives) eating bread (6: 98); otup ket- to pass, to pass by
otar- v. otur-
otari = otaduryan (15: 102)
otay tent
oter- v. otur-
okaz- to let go, to let pass, to follow, to pass, to have brought, to conduct; kun o. to spend the day; otkazip goj- to make up a place (5: 131)
otuk v. etek
otun fire-wood

otunči a man, who brings fire-wood, a dealer in fire-wood, a fire-wood-man

otur- ~ otur- ~ oter- to sit; oturup qal- to remain sitting, to sit

oturũš- to sit together

otuz thirty

otuzta ~ otuzte thirty

otuzte v. otuzta

oz ~ oz self; oz ozi ~ oz: oz:ı he himself etc.

ozgeril- to be changed

ozgert- to change

ozgertir- to cause to change, to change

ozuš- to contend together; gap ozuštiler they contended in words

p.

pa:diša v. pa:daša:


paxta P. cotton

pajyamber ~ pejyamber P. prophet

pajla- ~ pājla- P. + T. to guard, to watch, to keep an eye on

pajša H. ḫ money, pay, cf. n. 1, p. 66

parva: P. care, anxiety, fear (8: 70)

pasajtir- P. + T. to cause to debase, to debase

pa:taša: ~ patša: v. pa:daša:

pājla- v. pajla-

pejda: P. visible; p. bol- to appear

pejyamber v. pajyamber

pčaq v. pičay

pia:le P. cup bowl

pičay ~ pčaq knife

pir ~ pi:r P. a religious leader, Pir

piri P. fairy (always woman)

pišir- to cook, to boil
piširil- to be cooked
piširiš- to burn together, to burn
poš poš cry of warning, cf. n. 2, p. 113
puda- to blow up; pudap ber- to blow up
pul P. money
put foot
putun v. butun

qabat fold, covering (9:183)
qabrista:n A. + P. cemetery
qabul ~ qâbul A. consent, acceptance; q. qil- ~ q. et- to accept,
to consent, to agree
qaburqa rib
qâc- ~ qa:c- ~ qâc- to flee, to desert; qačip ket- to flee, to desert;
qačip ber- to desert, to flee
qâca~n when?
qačir- ~ qâčir- to cause to flee, to frighten away; qačirip qoj- to
frighten away
qadam A. step
qadar A. till, up til; mumkin q. as much as possible
qadirdan A. + P. dear
qaxsat- to frighten away
qajer what place? where?; qajerda where?; qajerdan from where?
where?; qajerge ~ qajerge where?
qajsi which? what?; qajsi bâr jergâ to what place? in what
place?; qajsi qažtki whenever; qajsi̇leri anyone of them
(7:231 a); qajsi bâr n'erse whatever, any
qajt- to turn, to return; qajtip kel- to return
qajtar- to cause to turn, to send back
qal- ~ qil- ~ qâl- to remain, to be left, to get into, to become
qaldir- ~ qâldir- to cause to remain
qalin the sum of money the bridegroom has to pay to the
bride’s parents, kalym
qališ- to remain together
qalq- to rise (of the waves), to roll (of ships)
qaltara- to tremble, to shiver; qoli qaltarar edi his hands shook (6:158)
qama- ~ qīma- to imprison; qamaq āqj- to imprison
qamay- ~ qūmay prison
qamayxa:ne T.+P. prison
qamal- ~ qīmal- to be imprisoned; qamalip qul- to be imprisoned
qan- ~ qan- blood
qanča ~ qanče ~ qinča how much; q. qaxt how long; bwr q. some;
qanča some (18:305, 307), cf. neča; qančaliq how much; har q. how ever much, how ever many
qanče v. qanča
qančiq ~ qánčiq bitch, also q. it
qand sugar
qandaj ~ qandej how? what?
qandej v. qandaj
qani where?
qaniq- to be satisfied, to understand (8:98)
qangiq- ~ qāngūj- to be stiff
qara black; jima:n qara kisi an evil-minded man
qar'a v. qar'ar
qara- to look; qarap qal- ~ qarap qališ- to look
qar'iyyn dark
qarayyuluq darkness; q. bol- to get dark
qarup (= qara-) postpos., in the direction of, to (used as reinf.
forcement to the dative); oz kasa:siye qarap hajdap ketti he drove them to his shelter (4:54)
qar'ar ~ qar'a A. decision, time: bu q. this time; bwr qar'a one
time (one go)
qaraš- to look (together)
qarqa crow
qari old
qarin stomach, womb: qarini a:č edi he was hungry
qarindaš a relative
qarn A. generation, people of a period; eski qarnlarda in old
times
qasl ~ qast A. purpose; q. et- to resolve
qassam A. oath; q. ič- to swear
qast v. qasd
qas eyebrow
qašye to
qatiy ~ qattiy ~ qatiq  1) hard  2) qatiy ~ qatiy sourmilk
qatiq v. qatiy
qattiy v. qatiy
qaturme ~ qāturme a loaf, a kind of flat bread, very simple and mostly eaten among the poor; also q. nan
qaz- ~ qâz- to dig
qazay Kazak
qaz'an pan
qa:zi A. judge
qazuq ~ qâzuq wooden nail
qâbul v. qabul
qâc- v. qač-
qâčir- v. qačir-
qâl- ~ qâ:l- v. qal-
qâldir- v. qaldir-
qâma- v. qama-
qâmay v. qamay
qâmal- v. qamal-
qânča v. qanča
qânčiq v. qančiq
qângâj- v. qanqaj-
qâtiy v. qatiy
qāturme v. qaturme
qâz- v. qaz-
qâzuq v. qazuq
qibla A. the direction of Mecca
qičir- to call, to cry out
qil- to make, to do, to build, to commit; qilijat- to do; qilar qilmiş, qilmiş doing, work, act
qildir- to cause to make
qič sword
qimet A. expensive
qimillat- to move, to stir
qina- to torture
qinle- to torture
qinlen- to be tortured
qiryz Kirghiz
qirq ~ qrq forty
qism A. sort kind; har q. all sorts
qisqa- to grow short (18: 294)
qissa ~ qisse A. tale, story
qisse v. qissa
qista- to press; sidigi qistadi it was necessary for him to piss
qiš winter; qišliq belonging to the winter, winter-clothes
qišlay ~ qišlaq village, to country
qišlaq v. qišlay
qiz daughter, girl
qizil red; q. at a red or brown horse
qizixan name of a kishlak, Qizikhan
qiziq- to get excited
qoan- to be happy of, to rejoice
qočgar ram
qoj sheep; urpači q. ewe; sayluq q. ewe
qoj- to put, to put up, to place, to leave, to let go, to throw away, to throw off, to allow; qoj bala! Well then, boy! (8: 460); qojup ber- to put; gojub'ar- qojup - qojup to let go, to set free; qojup qoj- to put, to place
qojdur- to cause to put
qojul- to be put
qojun breast; gojniye saldi he put it in his coat
gol hand, paw (wolf, in tales); ber qolliq with one hand
gon- to sit down, to perch
qorq- to be or to become afraid or frightened
qorqut- to frighten
qorqutuv fright, menace, empty menace
qoš- to add, to give to, to give away, to bring; qošup qoj- to add
qošni ~ qošnu neighbour
qošnu v. qošni
qošul- to be joined, to join, to unite
gov- ~ goy- to pursue; goyup ber- to pursue
govlat- to pursue
go- v. gov-
gozi lamb
qirq v. qirq
quj- to pour; qujup ber- to pour out, to serve
quljun hare
qul'ay ~ qulaq 1) ear 2) crank, handle; ciyriqni qulayi the handle
of the roller-gin
qulaq v. qul'ay
qulluq thank; q. qil- to thank
qum sand
quran A. the Quran
qurunq dry, dry place
qurus- to enter (18:91)
qurut- to cause to dry up, to let dry
quš bird; daylat quši 'the bird of good luck'
qu- to save (10:24); qutup al- to save
qutf A. قطب the Polar-stern; qutf ter'epi the North
qutul- to be saved
qutat A. power, strength
qutatlà- A. + T. to make powerful or strong
qutatlàn- A. + T. to make oneself strong

rahat A. ease
rahm A. compassion, pity; rahmleri keldi they pitied him; r.
qil- to pity
raqqam A. species, kind, manner, number; bron raqamda in a
way, in some way
ra'ast ~ rast P. right, correct, true, truth
rašk ~ rešk P. jealousy, envy; reški keldi he got jealous
rawaq A. arch, upper chamber, cf. n. 1, p. 88
razi A. contented, pleased, satisfied
reb A. Lord
rejhan A. offspring, blade, any odoriferous herb
rešk v. rašk
reva: P. lawful; r. kor- to deem lawful or proper
rim P. pus
**riva:zd** A. being current, practice

**rohsat ~ rohset** A. permission, leave; *r. qil-* to give permission to leave; *r. al-* to take or to get permission to leave

**rohset** v. rohsat

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**sa:at** A. hour

**sab'ab ~ seb'eb** A. reason, origin, source

**sač ~ çač** hair

**sada ~ sade** P. plain, simple

**sadalik** P. + T. silliness, stupidity

**sade** v. sada

**safar** A. journey

**sayin-* to feel dull, to long for**

**sayliq** tax; in other Uzbek dialects always *saliq*

**sayluq goj** ewe

**sahar ~ sehah** A. dawn, the morning

**saqla-** v. saqla-

**sakra-** to jump

**saksan** eighty

**sal- ~ sa:ql- ~ sāl-** to place, to put, to lay, to build; *salip ber-* to spread out, to make room (*6: 110, 115*)

**salam ~ selam** A. greeting; *s. qil-* to greet

**sala:mat ~ sela:mat** A. healthy, sane, safe

**saman** A. the town of Saman

**saman** P. means, furniture, things; *s. tuza-* to make one's belongings ready

**saman** P. ён yellow; *s. at* a bay horse

**samanı** A. from Saman

**samarqand** the town of Samarkand

**san** thigh, thighbone

**san** v. *sen*

**sapqan** whip

**saql** beard
saqla- ~ saqla- to keep, to guard, to protect, to give protection
to, to take care of
saqlan- to be kept
sat- ~ sa:t- to sell; satip al- to buy
satil- ~ sa:til- to be sold
satuq Satuq (N. P.)
savuq cold; s. je- to feel cold
sayda P. trade
saydager ~ seydager P. trader, merchant
sul- v. sal-
seb'eb v. sab'ab
sehar v. sahar
sejahat ~ sejahet A. travelling, journey
sejahet v. sejahat
sekkizte eight; cf. sekiz
selam v. sala:m
selamat v. sala:mat
sen v. sen
serf A. spending, using; s. et- to spend
seydager v. saydager
segir ~ sigir cow
sekiz eight; cf. sekkizte
semirt- to make fat
semiz fat
sen ~ sen ~ san you
sengil ~ sijil a younger sister (SHAW, 131, a sister younger than
one's self)
sera- ~ ser- in guma:n s. to suspect and in jiplanserap otti passed
pretending to cry (8: 453). As indicated by YUDAKHIN, p. 393
the verb has no meaning of it itself, but is used together
with nouns. The common meaning of compounds with
sera- ~ ser- is in Uzbek, according to YUDAKHIN, 'to wish,
to want'. This meaning is however not represented in my
texts.
ser- v. sera-
sesken- to shudder, to shiver
soz ~ siz v. siz
si- to make water, to piss
sia:set A. punishment
sidik (need of) pissing
sigir v. segir
sir- to take, to have room, cf. n. 4, p. 18
sihat A. health; s. bol- to recover health
siki penis
sin- to break
sina- to try; sinap kor- to try (18: 206)
sindir- to cause to break, to break; sindirip qoj- to break
siqil v. sengil
sir ~ sirr A. secrecy
sira:b P. a source or spring of water
sirr v. sir
sirra ~ sirre by no means, on no account, certainly not
sirre v. sirra
siz ~ soz ~ sz ~ sz you
-siz without
siz- to feel, to find out, to hunt up, to nose out
soj- to kill, to slaughter; sojup qoj- to kill
sojla- to say, to tell
sojun- v. sujun-
sojuš a killing; s. ulaq a kid to kill (4: 163)
sol left
soy after
soyra afterwards, then, later, later on; soyraši afterwards
sor- ~ sora- ~ sore- to ask; sorap baq- to ask; sorap ber- to ask;
sorap ot- to ask
sora- v. sor-
sorayla- to inquire, to question
soraš- to ask another about the health
sore- v. sor-
soruštur- to cause to discuss with one another
soz ~ so:z word; agarda soz šundej bolsa if it is so; bu kišilerni
sozini unamadi she did not agree with these men
sozlaš- ~ sozleš- to talk together
sozleš v. sozlaš-
sz v. siz
su ~ sw ~ su: water; suvi his etc. water
sua:l A. question
subhanallah A. (I recite) the praise of God
suf in magical formula (6:77 sq.)
suhbet A. conversation, talk; s. qil- to talk
suj- to love
sujak ~ sujek bone
sujek v. sujak
sujken- to rub
sujun- ~ sojun- to feel or to become glad or happy
suk'utla- A. سوکت silence + la- to sit (silent) with drooping head
sultan A. sultan; sultanliq belonging to a sultan
sur- to move (the wind, of a boat, 10:296)
surat ~ suret ~ survat A. picture, figure, form, disguise, shape
surat ~ survat v. surat
surat- to rub, to stroke
surul- to be moved, to be continued (18:165, 292)
susa- to be thirsty
sut ~ sur milk

š.
šab'azun P. a nocturnal attack
ša:qird P. student, pupil, apprentice; š. qoj- to apprentice
ša:h P. king
ša:jed P. perhaps, may be
šapaqla- to clap (one's hands together 8:506)
šaš- to hasten, to hurry
ša:tu ~ šatu ladder
šaykat A. pomp, dignity; šaykatliq dignified
šeha:dat ~ šeha:det A. witness; š. ber- to bear witness
šeha:det v. šeha:dat
šeh'er ~ šehr P. town
šehr v. šeh'er
šejta:ni A. diabolical, belonging to Satan
šekl A. shape, form appearance
šema:l A. wind
šerda:r A. madrasa in Samarkand, called Shir-dar, cf. n. 2, p. 25
šerde = šu jerde in this place
šermende P. bashful, ashamed
šerpā voice, noise
šipirge broom
šir P. lion, cf. n. p. 7
širin P. sweet, palatable
ṣo v. šu
ṣohrat A. fame, reputation
ṣol v. šu
šu ~ šul ~ șo ~ šol this; șuny bilen with this, thus, so
ṣukur A. thanks
šul v. šu
șunça ~ şunce ~ şunce so; șunçalik so and so much
șunday ~ șundaj ~ şundej such, so
șundaj v. șunday
șundej v. şunday

t.
ta P. to, until
taadžup A. wonderful, wonderfully, wondering, astonished; t. qil- to be astonished; taa:ret v. taha:rat
tabib A. physician, doctor
tabir A. an interpreting of a dream; tușni tabirini ejl- to interpret a dream
tabrikat A. a congratulating, congratulation; t. qil- to congratulate
tafa:vut A. difference
tag ~ teg ~ teg downward, lower part; with suffixes tegide etc. under, beneath
tay ~ tây mountain; tayqē the South, lit. towards the mountains (i. e. from Andkhui)
tayin ~ tepin again, and then, but then; t. bər another, more; t. bər neča some other
taha:ret ~ taa:ret ~ ta:ret A. a canonical purification of the body, bath; t. qil- to perform the ceremony of purification, to bath
tahmīːnan v. taχmīːnan
tahqiqla- A. + T. to ascertain, to investigate
tahsin A. admiration, approbation; t. qil- to admire, to approve
taχmīːnan ~ taχmīːnun ~ tahmīːnan A. about
taχmīːnun v. taχmīːnan
taχt P. throne
taːin v. tajin
taj foal
tajin ~ taːin A. an appointing, designating, appointment, assignation; t. qil-, t. et- to appoint, to indicate
tajinla- A. + T. to appoint, to assign, to determine, to make
tajinlan- A. + T. to be appointed
takid ~ takit A. reiterating, a strengthening; t. et- to pay attention to
takit v. takid
taklif A. ceremony, trouble
tal small branch, twig
tal- to get tired (about hand, foot and eye)
tala out of doors, out, steppe, field; t.lerde in the fields
talaːجابين ‘one who sees the luck’, fortune-teller’, talaiabin, cf. n. 1, p. 161
talaːq ~ talaːq A. divorce; nə t. ‘threefold divorce’; for details about this kind of divorce, v. n. 2, p. 130
talaː- to quarrel together
tam ~ taːm roof, building, house
tamaːɣ ~ tamay food, dish, course
tamay throat
tamaːm ~ ʃemaːm A. end, complete, at an end, finished, all;
ʃemaːm that is all; tamaːmi hajvaːnəller all the animals;
t. bol- to get finished, to be at an end, to grow short; t. et- to conclude (one’s words)
tamaːman A. completely, entirely; bu askerlerge tamaːman ʃeklərdə he gave all the soldiers to smoke (8:122)
tamaːmla- ~ ʃemaːmla- A. + T. to make complete, to end, to conclude
tamaːša A. amusement, entertainment
tambr v. tambih
tambur instrument with brass strings, cf. n. 3, p. 160
tamuy ~ təmuy vein, root (of plants)
tanbih ~ tambū A. admonition, warning; t. et- to warn
mani- ~ tâni- to know, to recognize
tanitir- ~ tân̄itir- ~ tanitur- ~ tân̄itur- to make known, to cause
to know, to introduce
tanitir- v. tanitir-
tay dawn, daybreak; t. at- to dawn
tap- ~ tap- ~ ta.p- to find; tapip ber- to give; tapip qoj- to find
tapil- ~ tāpil- to be found
tapilat- to knock, to beat (a drum)
tapiš- ~ tapiš- to find one another, to find out together
tapšur- ~ tāpšur- to deliver, to entrust
taptir- ~ tāptir- to approve; tāptirip ber- to approve
taq- ~ tāq- to tie on, to fasten
taqila- to knock
taqilat- ~ taqūlat- to knock	war'af ~ war'lap ~ ter'af ~ ter'ef ~ ter'ep A. side, direction; zuda: terefindan from God
twar'lap v. war'af	taw- rat v. taha: rat	tarqal- to be spread out, to get out (8: 124)
tarqal- to spread, to spread out
tart- ~ tārt- to draw, to pull, to haul, to haul up (in a gallows),
to drag; ne tartipça āqriq jegenini tartqanini korarsız you will see how the roller-gin cuts the hand and pulls it asunder (8: 380); nūta kundan tartip from that very day (18: 318)
taskin A. pacifying, calming; t. tap- to find peace, to be calmed
tasqari v. taśqari
taš ~ ta:š stone
taş- to overflow the brim
tašla- to throw, to throw away, to leave, to bear, to give birth
to (12: 69 sq.); jašnū t. to leave alone; tašlap qoj- to leave
taşqari ~ taşqerî ~ taşqari outside, out, the side of the house appointed for the men and for the guests; mundan t. be-
sides, furthermore
taşqerî v. taşqari
taşrî'î A. arrival; t. et- to arrive, to come
tat- to taste; tatip ket- to taste, to relish
tatimlik palatable
What will you try for that? (1:90)


terfyl. A. turned; terfyl. to turn; terfyl. to be turned up

leif. to become, a coin, etc. n. 3, p. 4

leif. to be brought up

tel. went. a minute; tel. at a minute.
tel. to make ready, to prepare
tel. to allow

tel. & tel. to allow

tel. & tel. to allow

tel. & tel. to allow

tel. & tel. to allow

tel. & tel. to allow

tel. & tel. to allow

tel. & tel. to allow

tel. & tel. to allow

tel. & tel. to allow

tel. & tel. to allow

tel. & tel. to allow

tel. & tel. to allow

tel. & tel. to allow
tezim v. tazim
teg v. tag
teg-～tek- to touch; bir kişige teg- to marry someone
tegiš- to meet (7: 80)
tegiz- to touch
tek- v. teg-
temeskile- to look, to spy; Yudakhin, 216

temsil A. تمثل proverb
temir～temur iron
temur v. temir
temurçi blacksmith; temurçilik the occupation of a blacksmith
ter perspiration
terr skin
teri- to gather, to collect
teriglik v. tirik
terik v. tirik
teril- to be collected, to be gathered, to be arranged
tes- to make a hole in, to perforate
teşakkur A. thanks; men sizdan kop teşakkur etamen I thank you very much (10: 153)
teška a (small) hatchet
tez v. tiz
tezla- P. + T. to hasten, to hurry, to press on
tezlik v. tizlik
ti'renčuk the staff of an Ishan, cf. n. 1, p. 129
tifa:qan (= ittifafa:qan) A. accidentally, by chance, suddenly, at once (often translated: he (it) happened to . . .
til tongue, language
tila- to want, to beg, to plead
tilla P. a gold-coin
tillakar P. a madrasa in Samarkand, cf. n. 2, p. 25
tiq- to drive into, to put up (a tent) (18: 72)
tirik～terik alive; teriglik (8: 464), teriglik qil- to spend one's life, cf. n. 1, p. 84
tirnaq nail
tiş～čiş tooth
tiva camel (in Eastern Turki!); tiva tay Tiva Tagh (18: 269, sq.)
tiz～tez P. fast, quick; tizde tizde often
tezla- v. tezla-
tüzlek v. tüzlik

tüzlik ~ tezlik ~ tüzlek: P. + T. hurry, haste; t. bilən, t. ilə in a hurry, with haste, quickly

tıza knee; t. kozi knee-cap
tızık dung of horse and ass
to: v. tort
toy- v. tuy-
toydur- to cause to bear, to cause to give birth to
toyra v. toyri
toyri ~玩具 ~ toyra correct, straight, just, correctly, true, truth,
Toghiri (N. P.); bu kişi toyri toyrisini ajtibo'utti this man
told it correctly (7: 74)
toyru v. toyri
toyṣan v. toyṣan
toyul- v. tuyul-
toxta- to wait, to stay, to live (for a short time somewhere), to
stop, to remain; toxtap qal- to stop, to stay
toxtatir- to cause to stay, to stop
toj wedding
toj- to be or to get sated
toynuk the hole in the roof, skylight
tol- to fill, to be filled; tolup tolup crowded, kočalarda adamlar
tolup tolup the streets were crowded with people (11: 32);
tolup qal- to be filled
tola- to pay (10: 173, 12: 169)
toldur- to cause to fill, to fill
ton overcoat
toyņuz swine
toq satisfied; buj eșa:ndan kəp koyni toq eddi the bai was very
satisfied with the ishan
toqquz nine
toqṣan ~ toyṣan ninety: t. miy 90,000
tor ~ tor v. tort
torq brown
tort ~ tor ~ tor ~ to: four
torta four
tortuncı the fourth
toş breast
tufuruk spittle, saliva
tuga- to end; tugap gal- to end, to come to an end
tugol other
tuğ- ~ toğ- ~ tuq- to bear
tuğul- ~ toğul- to be born
tuhmat A. evil opinion, evil work, accusation, calamity; tuhmatyq galdır- to accuse, to malign; bur tuhmatta qalûrmız we shall get into a calamity (11:17)
tuğa camel
tul widow; t. zatun widow
tulke v. tulki
tulki ~ tulke fox
tumar amulet
tun night; jerim t. midnight
tupari plain, simple; t. kişi an ordinary man
tupray ~ tuprağ ~ turpağ earth, clay, ground, soil
tuprağ v. tupray
tuq- v. tuğ-
tur A. طور mount Sinai
tur- to stand, to stand up, to stay, to be
tur v. dur
turynz- to cause to stand, to raise
turk Turk
turkestan ~ turkestan T. + P. Turkestan; turkestanlık from Turkestan
turkmen Turkmen
turmuş mode or way of living, life; eski turmuştan eski qarnlarda in olden times
turpağ v. tupray
tuş colour, aspect, appearance, look, form
tüş ~ tüş ~ ğüş dream; t. kor- to dream
tüş- ~ tüş- ~ ğüş- to fall, to descend, to fall upon, to dismount, to turn over, to tumble over, to abide, to stop, to stop for the night, to put up, to take up one's quarters, to camp, to come back; mastligdan tuşup qal디 he grew sober (7:203); attan t. to dismount
tuşur- ~ tüşür- to cause to fall, to drop, to cause to sit down, to cause to put up, to give birth to, to make bear (12:118, 141)
tüş v. tuş
tüš- v. tua-
tüśün- to think, to consider (8:98)
tut- to catch, to take; tutup qal- to catch, to take
tuttur- to cause to catch, to catch
tutun smoke
tuz salt
tuzar- to make ready, to arrange, to find out; bor jol tuza- to find a way (out of something)
tuzal- to recover; tuzalip qal- to recover
tuzat- to set right, heal, to cure

u.

u: ~ u v. o
u v. va
uč ~ uš three; u. tortta three or four
učala ~ učale three
učale v. učala
učan three together; har učašleri all these three; har učayi each, one of the three
učra- to meet; učrap qal- to meet
učras- ~ učreš- to meet one another, to meet, to see; učrap qal- to meet
učreš- v. učras-
učun for — sake; šuniy učun therefore, and so; nema učun why?
učunci ~ učundzi third; u. barmaq ringfingert
učundzi v. učunci
učur- to cause to fly, to send up, to put out
učurš- to cause to send up together
uxla- to sleep; uxlap al- to sleep; uxlap qal- to fall into sleep, to sleep; uxlap qališ- to fall asleep (8:428, 477)
uxlaš- to sleep
uxšat- to praise, to laud, to speak in flattering terms of, to flatter
uj v. oj
uja nest, hole
**Uzbek Texts from Afghan Turkestan**

**ujat-** to feel shame, to feel ashamed

**ujyan-** ~ ojyan- to awake; **ujyanip qal-** to awake

**ujlik** v. **oj**

**ujqu** sleep

**ujüş-** to go to sleep (said about the foot)

**uka** ~ **uke** little brother

**uke** v. **uka**

**ul** v. **o:**

**ulaq** 1) beast of burden, **eşak ulaylar** asses (6: 239); 2) v. **ulaq**

**ulaq ~ ulay** kid

**ular** partridge

**ulay** beast of burden

**uluy** great, big, long (prayer)

**umat** A. **اَمْتُ** a confessor of a religion (15: 11)

**umed** v. **umid**

**umid ~ umed** P. hope; **umidini uz-** to lose one's hope

**umr** A. **اَمْرُ** life

**un** flour

**una-** to agree

**ur-** to strike, to beat

**ura-** ~ **ora-** to wrap, to wrap up, to wind

**uran-** ~ **oran-** to wrap oneself up

**uryači eşak** she-ass

**uryači qoj** ewe

**uruş** fight

**uruş-** to fight together

**ust** upon, top; **ustide, ustige** etc. on, at etc; **ustige kel-** to come upon, to catch

**usta v. ustːaːd**

**ustaːd ~ usta** P. teacher, artisan, master

**ustubaš ~ ustwaš** clothes, dress

**ustwaš** v. **ustubaš**

**uš** v. **uč**

**uša** ~ **u:ša~ u:ša** v. **oša**

**ušal** v. **oša**

**ušla-** to catch, to catch hold of, to hold, to seize; **ušlap qal-** to catch

**ušol** v. **oša**

**ušu** v. **oša**
uz- to pull, to tear, to contend; uzup goj- to pull off
uzay ~ uzaq far, far-off, far-away, long
uzaq v. uzay
uzaqla- to make long, to be away for a long time (7:14)
uzat- to stretch out
uzbek v. uzbek
uzbek ~ uzbek Uzbek
uzr A. apology, excuse; u. ejt- to apologize
uzul- to be pulled off
uzum grape
uzun long

v.

va ~ ve ~ ya ~ u A. and
vada ~ nada A. promise; v. qil- to promise
vadala A. + T. to promise
vadalaš A. + T. to promise one another
vay v. naqt
vayt v. naqt
vakiš ~ vakič A. messenger
va:qa ~ va:qea ~ va:qa:x ~ va:qi A. occurrence, event, matter, story;
    va:qi bol- to happen
va:qa:x v. va:qa
va:gea: v. va:qa
va:qi v. va:qa
var ~ va:r v. bu:r
vasvase A. temptation; v. qil- to tempt
vazi:fa ~ yazı:fa A. salary, pension, task, duty, money (8:142)
vazi:r ~ razır ~ yazır A. minister
ve v. va
vilasjet A. vilayet
vol- v. bol-
vededuc A. body
μα v. va
μαδα v. vada
μαχ v. ματ
μαχτ v. ματ
μα:qif A. aware
ματ ~ vαχ ~ μαχ ~ μαχ ~ μαχ ~ μαχ ~ μαχ A. time: μοr μαχττα
once, once upon a time: μο (~ μυλ) μαχττα now; μυλ μαχττα
~ μυλ μαχττα just then; μοr μεύρα μαχτ some time, for some
time; har μαχττά, har μαχττά, har μαχττα always
μασι:μ ~ μασι:μ A. advice, command
μαχ v. ματ
μαχτ v. ματ

ζ. zak atan A. ذكانت conduct (18: 18)
ζα:lim A. oppressor, persecutor, tyrant
ζαμα:n A. time; har ζαμα, har ζαμα:nda always
ζαμι:n A. ضامين surety, security; ι. bol- to be responsible
ζαη P. a (small) bell
ζαυλα:μα P. زوالاته fetter, chain; ι. qil- to chain, to put in
chains
ζεμhet A. pain, trouble
ζεμer A. harm
ζεμυ A. necessary; ζεμυ:lik need
ζια:ματ A. entertainment; ι. qil- to entertain
ζια:μ A. adultery
ζορ P. necessity, want; ζορμε hardly
ζορ P. big, great, strong; ι. μοr καττ μα:μα:μ a very long prayer
(4: 18)
Index of the supposed non-iranized equivalents to the iranized words occurring in the glossary.

Loanwords and words already occurring in the glossary in a non-iranized form excluded.

Arranged according to the common-Turkish vowel-scheme a-ɛ, i-ɪ, o-ö, u-û.

a.

*əciy v. əciy
*açiyla- v. açiyla-
*açiylan- v. açiylan-
*açıl- v. açıl-
*adzılıq v. adzılıq
*ayız v. ayız
*ayrî- v. ayrî-
*ayurılıq v. ayurılıq
*ajım v. ajım
*ajlantıır- v. ajlantıır-
*ajrı- v. ajrı-
*ajrıl- v. ajrıl-
*ajrılış- v. ajrılış-
*ajrim v. ajrim
*ajtil- v. ajtil-
*ajtir- v. ajtir-
*ajtılıs- v. ajtılıs-
*aldır- v. aldır-
*aldırt- v. aldırt-
*alıstır- v. alıstır-
*altıs v. altılış
*aralaştıır- v. aralaştıır-

*ariq v. arıq
*artiş v. artiş
*asıl- v. asıl-
*astır- v. astır-

b.

*bayısla- v. bayısla-
*baxı v. baxı
*bariş- v. bariş-
*basıl- v. basil-
*bastır- v. bastır-
*başlıq v. başlıq
*batır- v. batır-
*bökür- v. bokur-
*böl- v. bol- 2
*bölek v. bolak
*bölüm v. bulum
*bölün- v. bolun-
*büyük v. bujuk
*bürgə v. burga
*büri v. buri
*bütün v. butun
*čaqır- v. čaqır-
*čida- v. čida-
*čiyriq v. čiyriq
*čiq- v. čiq-
*čigär- v. čigär-
*čigis- v. čigis-
*čirajliq v. čirajliq
*čirma- v. čirma-
*čivy v. čivy
*čiz- v. čiz-
*čiziq v. čiziq
*čildirme v. čildirma
*čöc- v. čöc-
*čöktür- v. čöktür-
*čökün- v. čökün-
*čol v. čol
*čüssür- v. čüssür-
*d3.
*džilja v. džilja
*džude v. džuda
*džune- v. džuna-
*džünêt- v. džünêt-
*g.
*gün v. gun
*güy v. guy

χ.
*χil v. χil

η.
*ηl v. il-
*ilan v. ilan

*i.*
*i'diz v. ildiz
*inan- v. inan-
*iryi- v. iryi-
*išan- v. išan-

i.*
*ipčk v. ipak
*iskr- v. iska-

j.*
*jayil- v. jayil-
*jayniš v. jayniš
*jayši v. jayši
*jayšila- v. jayšila-
*jayšiliq v. jayšiliq
*jalyiz v. jalyiz
*jandir- v. jandir-
*japin- v. japin-
*japinčaq v. japingčaq
*japinčaq v. japingčaq
*jaqim v. jaqim
*jaqin v. jaqin
*jarił- v. jarił-
*jatiš- v. jatiš-
*jazıl- v. jazıl-
*jašin- v. ješin-
*jıy- v. jıy-
*jıytil- v. jıytil-
*jıyın- v. jıyın
*jıyıštur- v. jıyıštur-
*jıyla- v. jıyla-
*jıl v. jıl
*jılan v. jılan
*jıqil- v. jıqil-
*jıqit- v. jıqit-
*jilke v. jilka
*jötel v. jotel
*jüber- v. jubar-
*jübert- v. jubart-
*jügür- v. jugur-
*jügürgi v. jugurgi
*jügürt- v. jugurt-
*jük v. juk
*jür- v. jur-
*jürk v. jurk
*jüz v. juz

k.

*kette v. cutta
*köjlek v. kojlek
*küjnek v. kojnak
*köynekte v. kojnakcağ
*kük v. kok
*köker- v. kokar-
*kökrek v. kokrak
*köksüm v. koksum
*köm- v. kom-
*kömür v. komur
*kömür- v. komur-
*kün v. kon-
*köyül v. kojul
*köp v. kop
*köpej- v. kopaj-
*köpejtir- v. kopajtir-
*köpleş- v. koplaş-
*kör- v. kor-
*köre v. kore
*körel- v. koril-
*körpe v. korpa
*köres- v. korset-
*körü- v. korun-
*körüş- v. koruș-

*m.

*menek v. manak
*mennek v. mannak

n.

*neçük v. núcük
*nıxtu- v. nıxtu-
*nüčük v. núncuk

ö.

*öč- v. oč-
*öj v. oj
*öjl- v. ojla-
*öküz v. okuz
*öl- v. ol-
*ölüür- v. oldur-
*ölürl- v. olduril-
*ölürlü- v. oldurul-
*ölürluş- v. olduruş-
*öldürüt- v. oldurut-
*ölük v. oluk
*ölüm v. olum
*ölüş v. oluš
*öpke v. opka
*örget- v. orgat-
*örgen- v. organ-
*ös- v. os-
*öt v. ot 3)
*ölt- v. ot-
*öleri v. otari
*ötkez- v. otkaz-
*ötük v. otuk
*öz v. oz
*özgeril- v. ozgeril-
*özgert- v. ozgert-
*özgertir- v. ozgertir-

p.
*picay v. picay
*pütlün v. putun

q.
*qacir- v. qacir-
*qajsi v. qajsi
*qaldir- v. qaldir-
*qalin v. qalin
*qališ- v. qališ-
*qančiq v. qančiq
*qani v. qani
*qaniq- v. qaniq-
*qari v. qari
*qarın v. qarin
*qarindaš v. qarindaš
*gašiya v. gasiya
*qatiq v. qatiq
*sözleş- v. sozlaş-
*süp- v. suj-
*süpük v. sujak
*süpken- v. sujken-
*süpün- v. sujun-
*sür- v. sur-
*sürt- v. surt-
*sürül- v. surul-
*süt v. snt

t.

*layın v. tayın
*tani- v. tani-
*tanitär- v. tanitir-
*tanitür- v. tanituir-
*tapil- v. tapil-
*tapilat- v. tapilat-
*tapiš- v. tapiš-
*tapšir- v. tapšir-
*taqila- v. taqila-
*taqilat- v. taqilat-
*tašqari v. tašqari
*tašqariq v. tašqariq
*telpek v. telpak
*temiir v. temur
*temürči v. temürči
*tig- v. tig-
*tirnaq v. tirnaq
*tile- v. tila-
*tize v. tiza
*toyri v. toyri
*toxtatiør- v. toxtatiir-
*tojnük v. tojnuk
*tör v. tor
*tört v. tort
*törtte v. tortta
*törtünci v. tortünci

türürük v. tufuruk
*tüge- v. tuga-
tügöl v. tugol
*tüje v. tuja
*tülke v. tulke
*tülki v. tulki
*tiin v. tun
*türk v. turk
*türksta:n v. turkesta:n
*türkmen v. turkmên
*tüs v. tus
tüš v. tuš
tüš- v. tuš-
tüsür- v. tusur-
tüטün v. tutun
*tüze- v. tuza-
tüzel- v. tuzal-
tüzet- v. tuzat-

*ü.

*üč v. uč
*üčele v. učala
*üčev v. učay
*üčün v. učun
*üčünči v. učunči
*üčündi v. učündi
*üj v. uj
*üjlik v. ujlik
*üst v. ust
*üştubaş v. ustubaš
*üştüvaš v. ustüvaš
*üš v. uš
*üz- v. uz-
*üzet- v. uzat-
*üzbek v. uzbek
*üzbek v. uzbek
*üzül- v. uzul-
*üzüm v. uzum
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Corrigenda.

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<td>70</td>
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<td>read <em>dayletleriden</em> instead of <em>dayletlerden</em>.</td>
</tr>
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