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THE CONTEST OF THE FRUITS

AN EASTERN TURKI ALLEGORY

BY

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In November 1929 I bought at Kashgar a manuscript in Eastern Turki, now belonging to the University library of Lund, containing an allegory called *جنگ میوه dzey-i-mi:ve* »The Contest of the Fruits« or *کتاب جنگ میوه mi:ve dzey kita:b* »The Book of the Contest of the Fruits«. Like so many other Turki literary documents it is anonymous. As far as I could know from the people in Kashgar, they consider it to have been written in Kashgar or in the neighbourhood, a statement not to be relied upon too much, of course. Later I asked several Turks from Khotan about it. They also stated that the poem was known in that part of Eastern Turkistan. With our scanty knowledge of the literature and language of the country I leave it to future research to clear up the dissemination of the poem, as well as the provenience of it. One might suspect a Persian variant, owing to the abundance of Persian words. But at the same time such words as *χμα* (verse 229) Chinese, »that is good« and verse 230 *töhpε ælip bar:yalı kelürler çinista:ndin* »they bring me as a gift from China« said about the date, indicate an Eastern Turki original, especially as the first word, Chinese *χμα*, would hardly be known to any other than an Eastern Turk.

»The Contest of the Fruits« is no doubt a typical *munāzarah* of the kind described by RIEU under the heading »Turki or Eastern Turki« in his Catalogue of the Turkish manuscripts in the British Museum (p. 290 ff.). Here we find Add. 7914: X »The contest of the arrow and the bow« by Yaқini, Add. 7914: XI »A contest between the lute and other stringed instruments« by Alḫmedi and Add. 7914: XII »A contest between wine and the opiate« by Yūsuf Emīri. I presume a study of the *munāzarah*-poems of Central-Asian Turkish literature would bring to light quite a lot of interesting and valuable matters.

In the present contest the following fruits appear on the stage: the mulberry, the apricot, the apple, the peach, the wal-

nut, the pomegranate, the jujube, the quince, the pear, the Chinese plumcherry, the melon, the grape and the date. The mulberry is the first fruit to appear, and on appearing it holds forth its good qualities. In the following every new fruit beginning to speak at first carries on a controversy against the self-satisfied words of the preceding fruit, and ends with some boasting words about itself. There are three exceptions from this rule, the pear, the fig and the date, which all just praise themselves.

There are some passages in the poem containing matters of interest for ethnology. They are noted in the following:

Verse 15. The lightning does not strike the apricot-tree as other fruit trees¹.

Verse 46—47. Young wives when eating unripe apricots become pregnant.

Verse 70. Women with child eat the apricot (but not unripe!).

Verse 126—127. A pulp made of walnut is used for healing wounds.

Verse 151. The fruit of the jujube is used as medicine.

Verse 197. Anyone eating Chinese plum-cherry will become epileptic.

Verse 207. If anyone cultivates kharbuz (a certain sort of melon) for seven years, it has the same effect as making the pilgrimage to Mecca.

Verse 234. The date is used as special food for people keeping the fast.

The language in the »Contest of the fruits» is Eastern Turki, somewhat influenced by the Turkish spoken in the Eastern part of Russian Turkestan, especially in the vocabulary. The Turkish of Russian Turkestan is influencing Eastern Turki more and more, specially since the communications have been improved. This language, which the Eastern Turks themselves call Andijan-Turki, formerly based its influence upon the literary Turki of Eastern Turkistan on the export of lithographed works, containing

¹ But if the apricot-tree is struck by lightning one may not eat its fruits. (Cf. JARRING, Weather-lore from Eastern Turkistan. *Ethnos* 1936: 2, p. 27.)

the classical Chaghatai-literature and some books of popular lore in the same style. These books are called *ča:pe kita:b* and were lithographed in Tashkent, Samarkand, Bukhara, Namangan, Khokand, Andijan and other places and sold all over the Turkish-speaking territories of Russian, Chinese, Afghan and Persian Turkistan. Since the revolution in Russian Turkistan they are hardly more obtainable there, but still in Eastern and Afghan Turkistan, where I myself have bought these lithographed books in the last years.¹ The language of these books may to some degree have influenced this Eastern Turki work. It is a high literary language, which is not easily understood by all Turks, above all not by the illiterate, mostly owing to the great number of Persian and Arabic words. LE Coq has some specimens of poems in the same style from Kuchar and in the dialect of that place, which show that composing of this kind was still practised in modern times.²

Verbal forms such as participia in *-ban* (2 *əqoban*, 3 *tapiban* etc.) parallel with participia in *-p* (*čiqip*, *qilip* etc.) are taken directly from Central Asian literary Turkish. The same must be said of the accusatives in *-(i)n* instead of *-(i)ni*, for example 2, *hika:jesin*, *sözin* etc.³ The influence from the language of Russian Turkistan is most visible in the vocabulary. The following list of words may give a conception of what Western Turki words most occur in such an Eastern Turki text.

Western Turkish.		Eastern Turki.	
كوب <i>köp</i>	—	تولا <i>tola</i>	much, many
اوزره <i>üzere</i>	—	اوستون <i>üstün</i>	above, upon
کبی <i>gibi</i>	—	دیک <i>-dek</i>	like
ایله <i>ile</i>	—	بیله, برله <i>bile</i>	with
اوزکا, اوزکه <i>özge</i>	—	باشقه <i>başqa</i>	other

¹ It may be of interest to know that Turkish books nowadays are lithographed in Delhi in India by one Haji Sidîq Khoja Khojandi, and from there exported to Chinese, Afghan and Persian Turkistan.

² A. v. LE Coq, *Osttürk. Gedichte und Erzählungen*, KSz 18, p. 50 ff.

³ RAQUETTE, *Eastern Turki grammar*, I, p. 14 mentions this accusative in *-n* »which seems to be a transmission from Uiguri».

انگور <i>engür</i> ¹	—	اوزوم <i>üzüm</i>	grape	
اولماق <i>olmaq</i>	—	بولماق <i>bolmaq</i>	to be	
تيز <i>tiz</i>	—	حاپسان <i>çapsan</i>	speedy	etc.

The manuscript is contained in a little pamphlet of 12 leaves, size 180 × 110 mm. The leaves are partly stained by ink, which makes the reading difficult in some places. The paper is of Russian origin, white, lined writing-paper with the stamp *Сносодуна* N:o 6. Therefore the copy cannot be presumed to be older than the beginning of the 20th or the end of the 19th century. As far as I know, there was no import of Russian writing-paper into Eastern Turkistan before that time. The beginning of the pamphlet (pp. 1 a—3 b) is occupied by a story in Eastern Turki, the beginning of which is torn away. The «Contest of the Fruits» is written down on pp. 4 a—12 a.

P. 12 b contains the following remark about an owner of the book: اوشبو میوه جنک کتاب صاتیب الدی حاجمینیک ابن شریف

اخوانینیک *ušbu mi:ve džey kita:b sativaldi ha:džimniy ibn šerif a:χonniy* »This book of the contest of the fruits belongs to Sati-

valdi (Satip aldi) Haji the son of Sharif akhon». The page contains also the following remark of a later owner: اوشبو کتاب

فی ناصر اخوند زالقعدہ نینک² تورقی ده قولیغه توشتی والیہ علم بالصواب

اوز قلمیم *ušbu kita:bni* (sic!) *na:sir a:χon zulqædeniy törtide qəliyə tüšti ve ilejhi ilm bi-s-sava:b ö:z qəlemim* »This book fell into the

hands of Nasir akhon on the fourth day of Zu'l-qada. And in it is knowledge rightly. My own pen». Theft of the book is

warned against with following formula: هر کشی مینک دیسه

هر کشی مینک دیسه *her kiši meni y dese ayzi mutlæq qururlær* »If anyone says: this book is mine, his mouth will absolutely dry up».

In the phonetic transcription of the text I followed the method used by me in «Studien zu einer osttürkischen Lautlehre» (Lund

¹ The Persian *engür* is very seldom used in Chinese Turkistan.

² Corrupt for ذوالقعد «The eleventh month».

1933). However, all the reduced vowels, playing so important a role in Eastern Turki, are omitted, as this is a purely literary text. The vowel *u* occurring in Eastern Turki, stands in many cases for a reduced vowel, especially in such a word as *dur* »is» and in the participia in *-p* (*-up* < *-up*). I could of course have written a plain *u* instead of the sign *u*, but as there is a slight difference in the pronunciation, even when a literary text is read slowly by a Turk, I resolved to let it stay there.

The text was read with three mullahs from Kashgar and Yarkand at different times.

I consider it useless to punctuate the text owing to the irregularity in the arrangement of words. As the line in transcription and translation correspond, it will be easy for the reader to find out the meaning without punctuation. In the glossary all words occurring are given. A glossary containing only »uncommon words» would readily depend on the author's individual conception of what kind of words are uncommon.

انار ایتور سوزومنی اوککازیم
 یکنے دھینیم فنی کم قلیدم
 ایشیب بو حکایه لارنی چیلان
 بوکوروب کلدی بولوبان نالان
 چیلان ایتی کرای نار تلبه
 بیهرکا بوچه سوزونکنے اوککایه
 قزارب دور نینه ضمه یوزونک
 تولا صدیخه زیاده اوی سوزونک
 قیلادد هرکنے سنی پاره
 پاره قلیسه بولور سینی اواره
 چیلان ایله مکه سوزومنی نایاب
 همه اغری دو اسنوه اسباب
 چیلان اجدی اوزنی تزیف ایشیب
 نوب اجدی برهیمی غمیسیب

هرکنشی تیک براسی قلیسه الم
 چیار ایزیب لیکاق بیلدلمکم
 بیکاق تیک سوزنی ایشیبی انار
 ایچ تارشیخه توتاشنه اولدم نار
 کلپان خوشنوخ اولنول سعت
 ماجرا ایلادی اولنول سرف
 یلانغا چلاب نینه تزلکنه شیوب
 الادور کوککاس ایپان قوزوب
 ماجرائی تمام اکی انار
 اوزنی تزیف ایلادی بیار
 انار ایشیب که مندورمن دلخواه
 سنی کوککایکنه اور اولار راه
 مندورمن باغ ار ایشیبی فویان
 بر یوزوم تزیل بریسی تاپان

TEXT.

نظم بیت مجادله بحث

میوه لارنیک حکایه سین اوقوبان
ایشینکلار¹ حکایه سین تاپیان
میوه لار بر بری بیه اوروشوب
5 جنک میداندا عجب توروشوب
چقتیلار شولزمان عجب غوغا
ایلادی بر بریسی فی رسوا
اوزمه² ایدیکه افضلی دورمن
نه اوچون همه دین که افضلی دورمن
10 پشادورمن تمامیدین بورنا
اچ یلانک کوزیکا قیلورلار سُرما³
شیلانیم کنکرو دور سلیمان دیک
جان جانورلار ییدور مهماندیک
هیچ میوه مینک چه کنکرو ایباس
15 اوزگا میوه لارداک آل منکا تکماس
شاخیم اوزره چقیب همه خوبان
ایرغاتورلار توکالاشور مرجان
یفرانیم⁴ فضیلتی فی قیلای ظاهر

1. ایشینکلار. 2. اوجه. 3. سورمه, سرمه. 4. یاپراق.

بردی قوروتغه آیوبی⁵ صابر
 20 انکا بو باعث نجات اولدی
 انکا کوب زینت حیات اولدی
 قیلدیلار اوز اوزینی تعریفات
 اوزیدین اوزکا میوهلارنی یاد
 اوزیدین اوزکالارنی سیندوردی
 25 تیز برین توپهسیکا میندوردی
 اوژمه اوزینی اوزی قیلیب اعلم
 قیلادور اوزکاسین اوزیدین کم
 اوژمه سوزلاب ایدی اوشول ساعت
 هم اوروکلارکا یتی بو نوبت
 30 اوروک ایدی ای اواق اوژمه
 تولا حددین زیاد لاف اورمه
 بعضینک اوخشای سین قاب قرا قلغه⁶
 کشی الماس سنی ساتیب پلغه⁷
 سنی بیدور غریب شاه و کدا
 35 توشکانینک بولادور ایشک کا⁸ غذا
 توکادور سنی که ییب قوچقاچلار
 که ضرورت دین یر سنی آچلار
 همه دین ایلگری بولورسین خزان
 بر زمان سنده یوقتور هرگز امان
 40 سورسه مندورمن عاشق صادق

ایشاک⁸ . پلغه⁷ . قلغه⁶ . آیوب⁵

اول سیدین مینک یوزوم ساریق
 کر بهار بولسه یر منی خاص عام
 بو سوزومنی قیلای ایمدی تمام
 اهل عالم ایچنده⁹ بولدوم عزیز
 45 منی چاقسه ایچنده¹⁰ کوبدور مغز
 هر زمانیکه بولسه غوره اوروک
 بولادور غوراغه¹¹ جوانلار یوروک
 چونکلاریم آسیدور جانانه
 حلقی کورماس که انداغ اعیانه
 50 خلق ایچره یوزوم چرایلیق دور
 اول سیدین همه اهل که عاشق دور
 بو جهان ایچره مندورمن افزون
 منکا شاکر موافق ممنون
 12 تولا دور چاقسه لار ایچنده¹⁰ مغز
 55 بار مو عالمده اوشبو ینکلیغ قیز
 قیلای ایمدی سوزومنی قسقه تمام
 قیلماسون عیب چونک کچیک خاص عام
 بو اوروک نینک حکایه سین ایشیتیب
 یوکوروب کلدی لار المه لار یتیشیب
 60 المه ایچلاشیب¹³ اوروک برلان
 ماجرا سالدی اول زمان برلان
 المه ایتنکه ای اوروک محنت

9. ایچنده. 10. ایچنده. 11. غوره غه. 12. مغز. 13. ایچلاشیب.

سارغریب سین تولا چکیب زحمت
 مغزی بار دیب سنی چاقیب باقسه
 65 چک¹⁴ چقارسین سنی یاریب باقسه
 سنی اچیغ دیب اهل یهای قوروتور
 سنی یماکلیکنی نچه کون اوناتور¹⁵
 قوروغاندین کین بولور سین گولی
 تول¹⁶ خاتونلار اوروب ایتارلار چولی
 70 بر آسینک دور سینک اچیغ اوروک
 سنی ییدور خاتونلار بولسه یوروک
 المه ایتی که مندورمن محبوب
 بارمو اصلا چنده مندین خوب
 مندورمن باغ ارا شهی¹⁷ خوبان
 75 یوزلاریم قب قزیل ینه تابان
 المه تورسه همه آلور تویماس
 تیش قماغونچه ییسه هم تویماس
 بارمو عالمده من کبی خوش بوی
 چن ایچره بولورمن زیبا روی
 80 آرزولوقدور ینه بو اهل جهان
 توتادور بر بریکا ایر و جوان
 شاه شفتالوغه نوبت یتتی
 المه بو سوزنی تمام اتتی¹⁸
 دیدی شفتالو ای قوروت المه

ایتی¹⁸. شاهمی¹⁷. طول¹⁶. اونوتور¹⁵. چچاق¹⁴.

85 سین کبی یرده کوب یاتار چالمه
 نه یوزونک برله بیزکا سوزلارسین
 یوز المهنی اوزونککا کوزلارسین
 سنی هر کیم ییسه سوغاقی اشار
 قوساقی¹⁹ اغریبان بولور بیمار
 90 المه دیب بر آطینک اوزونک برله
 سنی کیم السون بو سوزونک برله
 من توروب المهنی ییکان کیم دور
 تاکه من بولماغانده ییدور ضرور
 ایدی شفتالو مندورمن زیبا
 95 تاتلیق ابدار خوش رعنا
 هرکیم آصیمنی اغزیغه السه
 قنار اول ساعت اوساغان بولسه
 قویوب اغزیمنی اغزیغه قویار
 یوز تمن زوق²⁰ برله لیمنی شورار
 100 بولسه هرکیم اگرچه قارنی توق
 منی کورسه یهای قراری یوق
 سویونور هر کشی منی یرده
 روزه توتغای کشی ییسه توشیده
 اوشبو سوزنی ینکاق²¹ ایشتیلار
 105 قهری برله ارابه کلدیلار
 کلدی اچیغلابان ینکاق بو زمان

19. قورساق. 20. ذوق. 21. یانکاق.

قیلدی شفتالو برله کوب میدان
 شاه شفتالونینک سوزین انکلاب
 کلدی جنک قیلغالی قوشون باشلاب
 110 ینکاق ایدی ای یوزی توکلوک
 کر یوزونک بولسه سوزلامه بول شوک
 ای اولوس شفتالو بو عالمده
 سین کبی یوق جهانده شرمندہ
 توک اونوبدور یوزونکا²² ای حیوان
 115 سین کبی یوق جهانده نکته جوان
 بیسه هرکیم بش الته شفتالو
 اغزی بولماس بولور انکا آغو
 ماجرانی تمام قیلدی ینکاق
 اوزی نینک تعریفیکا قویدی ایاق
 120 ینکاق ایتیکه مندورمن دلدار
 قیز اوغول لار منی توتوب اوینار
 همه خلق ایتادورکه وصفی ینکاق
 ایشیتسانک تاش ایله مغزینی چاق
 بارمو عالمده من کبی تاتلیق
 125 مغزی مینک اچمده حیق تاتلیق
 هر کشی نینک یراسی قیلسه الم
 چپار²³ ازیب²⁴ ینکاق بیله ملحم
 ینکاق نینک سوزینی ایشیتی انار

²² یوزونکا . ²³ چپار . ²⁴ ازیب .

ایچ تاشیغه توتاشتی اولدم نار
 180 کلیان حوشیغه²⁵ اوشول ساعت
 ماجرا ایلادی اوشول سرعت
 27 یلانکغاچلاب ینه تیرانکنی²⁶ سیوب²⁷
 الادور کولکا سالیان قوروتوب
 ماجرانی تمام اتی انار
 185 اوزینی تعریف ایلادی بسیار
 انار ایتی که مندورمن دلخواه
 منی کورکان کشی اورارلار اه
 28 مندورمن باغ ارا شهی خوبان²⁸
 بر یوزوم قزیل بریسی تابان
 140 انار ایتور سوزومنی اوتکازدیم
 یجشی وصفیمنی تخی کم قیلدیم
 29 ایشیتیب بو حکایه لارنی چلان²⁹
 یوکوروب کلدی بولوبان نالان
 چلان ایتی که ای انار تلبه
 145 بیزکا موچمه سوزونکنی اوتکازمه
 قزاریب دور ینه خسته یوزونک
 تولا حددین زیاده اوقی سوزونک
 قیلادور هر کشی سنی پاره
 پاره قیلسه بولور سین آواره
 150 چلان ایدیکه مندورمن نایاب

25. هوشیغه. 26. تره. 27. سیوب. 28. شاه خوبان for. 29. چیلان.

همه اغریق دواسیغه اسباب
 چلان ایمدی اوزینی تعریف ایتیب
 نوبت ایمدی بو بهی غه یتیب
 بهی کلدی همین زمان یوکوروب
 چلانینک یوزیکا کوب توکوروب 155
 دیدی ای یحیا شرمنده
 بیزکا سوز قیلغالی نه حد سنده
 نه شاهنیک برله بیزکا سوزلارسین
 میوهلارنی اوزونککا تنک قیلا سین
 بهی ایتی مندورمن جان باغ 160
 باغ اراسیده شاه خوبان دور
 مندورمن باغده میوه اعلم
 همه نیک توپهده افضل هم
 یخشی وصفیمنی تخی قیلدیم کم
 اوزکالارکا بولماغای زم 165
 ایشیتیب نشبت³⁰ بو مجادلانی
 کلیب ایدی لار نچند مدلهنی
 منینک اوچون بار شادمان نوبت
 اوزکاده بارمو مندهکی راحت
 بولسه هر کیم نینک تمیز و دانش 170
 منی ساقلاب پیسه بولور یاز و قیش
 مندورمن میوهلار ارا قند نیات³¹

³⁰ ناشبات.

نابات wrongly for نیات³¹

بلکہ اندین اوتوب دیسام آجیات
 بولماسام قند نوقلیدین اوبدان
 نیگا نقل قیلورلار هندوستان 175

مندورمن هند شاہیغہ معقول
 اوزکا کا یوقتور اندا بارغالی یول
 سوزینی قیلدی نشبتی آخر
 کہ جنستہ توروب ایدی حاضر
 بو حکایہنی شول زمان ایشیتیب 180

ماجرا ایلادی جنستہ کلیب
 بو جنستہ دیدیکہ ای نادان
 بو دیکان سوزلارنیک باری یالغان

چمن اچرہ بہشت مندورمن
 میوہلار اچرہ اوزکا رنگ دورمن 185

ہر بریم کوہری کہ یا مرجان
 منی کورکان کشی قالور حیران
 چون جنستہ ایدیکہ ای نادان

میوہلار ارا مثل قند من تابان
 اوشبو یردہ جنستہ سوزلانندی³² 190

اوزی نینک تعریفی فی اورلاقی
 بو ایشدین قوغونغہ خبر یتب
 راستلانیب چقتی ماجرا ایشیتیب

³² سوزلانندی wrongly for سوزلاقی, as it must rhyme with اورلاقی.

قوغون ایدی ای سنه جنسته
 195 میوهلار اراسیده همه دین پستده
 گر کشی پیسه سنی بر غنه توق
 صرع بولوب پات بولغوسی یوق
 میوهلار ارا من کبی کنکرو قایدا
 شیلانیم کنکرو شاه و کدا اویلاری بایدا
 200 من هم اوزومنی عیان ایلی
 همه نکیز³³ دیدینکیز من هم بیان ایلی
 گر انصاف ایلسانک قیلسانک تمیز
 جمله میوهلار ایچره مندورمن عزیز
 [گر]³⁴ بیلیم اولسه بولدی شهید
 205 روایت اشهر قیلندی سعید
 بارچه میوهلار ارا خربز³⁵ یمیش
 یته یل تیریه صوابی³⁶ حج دیمیش
 خبر یتب کلدی آنکورکا هم
 اوزکالارکا ایلاب زم
 210 قوغون غه ایدی ای سنا³⁷ قالتاق
 گر کشی پیسه سنی بولور اغز یوزنی شالتاق
 انصاف برلان کورسانک منی
 من کبی چمن ایچره میوهلار قنی
 من اوچون شعرلار وصف لار ایتیب

³³ همه نکیز.

³⁴ Blotted in the Ms.

³⁵ خار بوز.

³⁶ ثوابی.

³⁷ سنه.

215 پارسى تليدا نكتهلار قيتب³⁸
 خدایى ما از خوردنى دور
 اگر خوردى بخوردى نان و انگور
 مولچه تعريف منكا قيلميش
 نه حد اوزكالاركا زياده سوز قيلميش
 220 بو ماجرالارنى اجر كلدى انكلاب
 اچغى بيلان اوز اوزينى دانكلاب
 من ايرورمن تمام ميوه‌لار شاهى
 صورتيم دور اسمانداكى ماهى
 تاپيلماسمن بارچه گدايلارغه
 225 قستيم بولدى شاه بايلارغدا
 قوتيم بارچه دین کوچلوق
 پوستوم اچيده مغزيم كوب كوشلوق
 بو مجادلانى ايشيتب كليب خرما
 اچيغلانيب سوزلانيب بو ايتغانلارنك³⁹ خوما
 230 دنيدا بارچه ميوه دین دورمن زياده
 ميوه‌لار اچيره شاهدورمن اوزكالار...⁴⁰
 كلتورورلار منى هندستاندين
 تحفه اليب بارغالى كلورلار چينستاندين
 سنت اولدوم روزه‌دا روزه‌دارلارغه

³⁸ قاييتب. ³⁹ نينك. ⁴⁰ Last word, rhyming with زياده,

TRANSCRIPTION.

- ne:zme bejt mudza:deleje bæhs
mi:velerniy hika:jesin oqoban
išitipler hika:jesin tapiban
mi:veler bir biri bile urušup
5 dʒey mejda:nide edʒep turušup
čiqtilær šol zema:n edʒep ɣaɣa
eɟledi bir birisini vesva:
üdzme əjdi ki efzæli dur men
ne üçün hemedin ki efzæli dur men
10 pšædur men tema:midin burna:
ač jelay köziǵe qilurlær sürma
šilanim keyri dur sülejma:ndek
dza:n dza:nverler jeidur mehma:ndek
heč mi:ve meniyče keyri e'mes
15 özge mi:velerdek al maya tegmes
ša:ɣim üzere čiqip heme ɣu:ba:n
iryaturlær tökeleşür merdza:n
jafrayim fæzi:letini qilaj za:hir
berdi qurutya ejobi saber
20 aya bu ba:is nedza:t oldi
aya köp zinet haja:t oldi
qildilær öz özini tæri:fat
özidin özge mi:velerni ja:d
özidin özgelerni sindürdi
25 tiz birin töpesiǵe mindürdi
üdzme özini özi qilip elem
qilædur özgesin özidin kem
üdzme sözlep əjdi ušol sa:et
hem ürüklerǵe jetti bu nabet
30 ürük əjdi ej uvaq üdzme

üdzme

ürük

TRANSLATION.

A verse. A controversy and discussion.

2-3 Hear ¹ the tale of the fruits.

The fruits marched out to battle with one another

5 and drew themselves up ² marvellously at the place of battle.

They then made marvellous disturbance

and publicly disgraced one another.³

The mulberry said, »I am the very finest.

Why am I the finest of all?

10 I ripen earlier than all.

The hungry and naked use me as antimony ⁴ for their eyes.

My table is as extensive as Solomon.⁶

Creatures ⁷ eat me as a guest.

No fruit-tree ⁸ is as extensive as I.

15 The lightning does not strike down upon me as upon other fruits.

All beautiful youths climb up upon my branches

and shake them. Corals fall down.⁹

I shall make plain the superior quality of my leaves.¹⁰

Job endured the worms.

20 For this reason he found salvation.

There was granted him much embellishment and pleasant life.»

It (the mulberry) made itself known.

It remembered itself to the exclusion of the other fruits.

It had the others separated from itself.

25 It rode fast upon the others.

The mulberry made itself highest

and the others less than it.

The mulberry finished speaking at this point.

And now the apricot's turn came.¹¹

30 The apricot said, »Ah, little mulberry!

- tala heddin zia:d lap urma
 bæziy ɔxšajsen qap qara qulya
 kiši almas seni sætip pulya
 seni jeidur yærip ša:h u geda:
 35 tüşkeniy bolædur işekke yiza:
 tökedur seni ki jep quçquçlar
 ki zærurettin jer seni açlar
 hemedin ilgeri bolur sen xæza:n
 bir zema:n sende jøqtur her gi:z ama:n
 40 sarsæ men dur men a:šiq sa:diq
 ol se'bebdin meniy jüzüm særiq
 ger baha:r bolsæ jer meni xa:s a:m
 bu sözömni qilaj emdi tema:m
 ehl e a:lem icinde boldum æziz
 45 meni çagsæ icimde köptur mæyiz
 her zema:nige bolsæ yoræ ürük
 bolædur yoræyæ dzuva:nlær jürük
 çöylærim assi dur dza:na:ne
 hælqi körmes ki anday aja:ne
 50 xælq icre jüzüm çirajliqtur
 ɔ: se'bebdin heme ehlge a:šiqtur
 bu dzeha:n icre men dur men efzu:n
 maya ša:kir muva:fiq memnu:n
 tala dur çagsælær icimde mæyiz
 55 ba:r mu a:lemde ušbu jayliy qiz
 qilaj emdi sözömni qisqæ tema:m
 qilmasun æjp çöy kiçik xa:s a:m
 bu ürükniy hika:jesin işitip
 jugurup keldiler almalær jetišip
 60 alma açiylašip ürük bilen
 madzera: saldi ɔ: zema:n bilen
 alma æjti ki ej ürük menet
 saryirip sen tala çekip zehmet
 mæyizi ba:r dep seni çæqip baqsæ
 65 piçaq çiqarsen seni jærip baqsæ
 seni açiy dep ehl jemei qurutur
 seni jemeklikni neçe kin onatur
 quruyand'in kin bolur sen güle
 tul xptunlær urup eterler çüle

alma

- Boast no longer so much over measure.
 Some of you are like pitch-black slaves.
 No one buys you for money.
 The poor, the king and the beggar eat you.
- 35 Your windfalls are the food of asses.
 They throw you out so that the sparrows may eat you.
 Those forced and compelled by hunger eat you.
 Earlier than all others you grow autumnal.
 One day there is no shelter at all under you.
- 40 If anyone asks (I answer): I am charming and faithful.
 For this reason my face is yellow.
 If it is spring, high and low eat me.
 Now I will bring these words of mine to an end.
 Among the men of this world I have become high.
- 45 If I am broken asunder there is much kernel in me.
 Always when there are unripe apricots,
 the young wives grow with child, because of this unripe fruit.
 The advantage¹² of my great fruits is charming.
 The throat does not encounter such a noble.
- 50 Among men my countenance is considered beautiful.
 For this reason I am dear to all men.
 In this world I am well qualified.
 Many are thankful, friendly to me, and glad of me,
 and if they break me there is kernel within me.
- 55 Can there be in this world a girl like this (me)?
 Now I will finish my words in all brevity.
 Great and small, high and low should not make any mistake.»
 When the apple had heard this tale of the apricot
 it came running forth.
- 60 The apple quarrelled with the apricot
 and caused a disagreeable business at this time.
 The apple said: »Oh, wretched apricot!
 You grow yellow from all the troubles you must undergo.
 You say »here is marrow» and then they take out their knives
- 65 and open it up and when they cleave you so
 they say you are sour and do not eat you but dry you.
 How many days do they (not) forget to eat you?
 after you are dried you are called *güle*¹³
 widows turn you and make 'apricot-water'.

70 bir assiy dur seniñ açiy üruk
 seni jeidur xutunlar bolsæ jürük
 alma æjti ki men dur men mehbu:b
 ba:r mu esla: çimende mendin xu:b
 men dur men bay ara şa:h e xu:ba:n
 75 jüzlerim qıp qizil jene taban
 alma tursæ heme alur tojmas
 tiş qamayunçæ jese hem tojmas

ba:r mu a:lemde men gibi xoš bøj
 çimen iere bolur men zi:ba: ruj
 80 arzuluq tur jene bu ehl e dzeha:n
 tutædur bir birige er ve dzuwa:n
 şa:h e şaftaluçe nõbet jetti
 alma bu sözni tema:m etti
 dedi şaftalu i: qurut alma
 85 sen gibi jerde köp jatar çalma
 ne jüzün bile bizge sözlersen
 jüz almani özüñge közlersen
 seni herkim je-se soyaqı aşar
 qorsaqı ayrıban bolur bima:r
 90 alma dep bir atıñ özñy bile
 seni kim alsun bu sözñy bile
 men turup almanı je:gen kim dur
 ta ki men bolmayandæ jeidur zærun
 æjdi şaftalu men dur men zi:ba:
 95 tatlıq abda:r xoš rana:
 her kim assimni ayziyæ alsæ
 qanar ɔ: sa:et usayan bolsæ
 qajup ayzimni ayziyæ qajar
 jüz tümen zevq bile lehimni şerar
 100 bolsæ her kim egerçe qarnı toq
 meni körse je-mej qæra:rı jöq
 söjünür her kişi meni jerde
 rɔ:ze tutyaj kişi je-se tüside
 uşbu sözni jayaq işitiler
 105 qæhri bile arayæ keldiler
 keldi açiylaban jayaq bu zema:n
 qildi şaftalu bile köp mejdæn

şaftalu

jayaq

- 70 One advantage you have, bitter apricot.
 Women with child eat you.»
 The apple said, »I am belovèd.
 Is there anything at all better than me in the meadows.
 In the garden I am king of all lovely things.
- 75 My countenances are glowing-red and radiant.
 If there are apples, everybody eats without being sated.
 If they eat till their teeth are worn away, nevertheless they will
 not be sated.
- Is there in the world an odour like mine?
 I am in the garden with my lovely countenance.
- 80 The men of this world desire me.
 Man and young woman pluck (take) for one another.»
 Now the turn came to the peach-king,
 and the apple concluded these words.
 The peach said, »Ah, you apple-worm!
- 85 Many clods like you lie on the ground.
 What face you have ¹⁴ in talking to us like this.
 You show a hundred apples to yourself.
 If anyone eats you his shivering increases,
 his belly aches and he is ill.
- 90 You call yourself apple as your own name,
 but who will buy on your own word?
 Who will eat apples when I am there?
 But when I am not there, they eat you, when they have to.»
 The peach said, »I am lovely,
- 95 sweet, juicy and beautiful.
 Everyone that takes my merit ¹⁵ into his mouth
 sates his thirst at that moment, if he should be thirsty.
 They set my mouth to their mouth
 and suck my lips with a hundred myriad delights.
- 100 But if anyone's belly is sated
 and he sees me, he cannot stop himself eating me.
 All men like me in this world,
 and he who is fasting eats me in his dreams.»
 The walnut heard these words.
- 105 It came anxiously to the spot.
 The walnut came enraged at this point
 and made great stir with the peach.

- ša:h e šaptalunij sözün aylap
 keldi dzeŋ qilyæli qəşun başlap
 110 jayaq æjdi ej jüzi tüklik
 ger jüzün bolsæ sözleme bol şuk
 ej ulus šaptalu bu a:lemde
 sen gibi jəq dzeha:nde šermende
 tük uniptur jüzünge ej hajva:n
 115 sen gibi jəq dzeha:nde nukte dzuva:n
 je:se her kim beš alte šaftalu
 ayzi bolmas bolur anga ayu
 ma:džera:ni tema:m qildi jayaq
 özünij tæri:fige qəjdi ajaq
 120 jayaq æjti ki men dur men dilda:r
 qiz əyollær meni tutup əjnar
 heme xælq æjtædur ki vespi jayaq
 işitsey taş ile məyzini çaq
 ba:r mu a:lemde men gibi tatliq
 125 məyzi menij içimde dziq tatliq
 her kişinij jæra:sı qilsæ elem
 çapar ezip jayaq bile melhem
 jayaqnij sözünü işitti ana:r
 iç taşiyæ tutastı ol dem na:r
 130 keliban huşiyæ uşol sa:et
 ma:džera: ejledi uşol seret
 jelayyaçlap jene tereyni səjup
 alædur külge saliban qurutup
 ma:džera:ni tema:m etti ana:r
 135 özünü tærip ejledi bisja:r
 ana:r æjti ki men dur men dilxa:
 meni körgeŋ kişi urærlær a:h
 men dur men bay ara ša:h e xuba:n
 bir jüzüm qizil birisi ta:ba:n
 140 ana:r æjtur sözəmni ötgezdım
 jaxşı vesfimni tæxi kem qıldım
 işitip bu hika:jelerni çilan
 jugurup keldi boluban na:la:n
 çilan æjtiki ej ana:r telbe
 145 bizge munčæ sözəyni ötgezme
 qizarip tur jene xæste jüzünij

ana:r

çilan

When it had heard the peach-king's words,
it came and began hostilities to make war.

110 The walnut said, »Ah, you, with your bearded countenance!
If you have a countenance, speak not! Be silent!

Ah, peach,¹⁶ in this world
there is nothing so ashamed as you.

Hair grows on your head, O beast!

115 There is no so subtle youth as you in the world.¹⁷

If anyone eats five or six peaches
it is not good for his mouth, it is poison to him.»

The walnut concluded this disagreeable business
and set about its own description.

120 The walnut said, »I am one that has a heart:
boys and girls take me and play with me.

Everybody says: Excellent walnut,
If you hear this, break with a stone my fruit.
Is there in the world so delicious a fruit as I?

125 The marrow within me is very delicious.

If anyone's wound should smart,
they rub it with a salve with crushed walnut in it.¹⁸

The pomegranate heard the walnut's words.

In that moment the stones within it took fire.¹⁹

130 In the moment it came to its senses,
it swiftly caused a disagreeable business.

»When they have skinned you
they throw you into the ashes and dry you.»

135 Then the pomegranate concluded this disagreeable business,
and described itself much.

The pomegranate said, »I am the heart's desire.

Those who have seen me, sigh.

In the garden I am king of all lovely things.²⁰

One of my countenances is red, one shining.»

140 The pomegranate said, »I have spoken what I am to speak.

I have also diminished my merits.»

The jujube heard this tale.

It came running up, lamenting.

The jujube said, »Oh, foolish pomegranate!²¹

145 Do not talk so much nonsense to us.

Your unhealthy countenance has become red.

- tala heddin zia:de ötti söziy
 qilædur her kiši seni pa:re
 pa:re qilsæ bolur sen ava:re*
- 150 *čilan æjdi ki men dur men na:ja:b
 heme ayriq davasiyæ esba:b
 čilan emdi özini tærip etip
 nǝbet emdi bu bi:eyæ jetip* *bi:ε*
- bi:ε keldi hemi:n zema:n juguruup*
- 155 *čilanniy jüzige köp tökürüp
 dedi ej bi-haja: šermende
 bizge söz qilyali ne hed sende
 ne ša:hniy bile bizge sözlersen
 mi:velerni özöyge tey qilæsen*
- 160 *bi:ε æjti men dur men dza:n e bay
 bay arasidæ ša:h e xuba:n dur
 men dur men baydæ mi:ve i elem
 hemeniş töpede efzæl hem
 jaşsi vesfimni tæxi qıldim kem*
- 165 *özgelerge bolmayaj zem
 işitip neşbet bu mudza:deleni* *neşbet*
- kelip æjdilær nečen mudelleleni
 meniş uçün ba:r ša:dema:n nǝbet
 özgeđe ba:r mu: mende ki ra:het*
- 170 *bolsæ her kimniş temiz ve da:niş
 meni saqlap jese bolur jaz ve qış*
- men dur men mi:veler ara qænd nava:t
 belki andin ötüp de:sem a:b i haja:t
 bolmæsæm qænd nuqlidin obdan*
- 175 *nege næql qiluurlær hindusta:n
 men dur men hind ša:hüyæ ma:qol
 özgege jǝqtur andæ ba:ryali jol
 sözini qıldı neşbeti a:şir*
- ki dzi'neşte turuup edi ha:zir* *dzi'neşte*
- 180 *bu hika:jeni şol zema:n işitip
 ma:džera: ejledi dzi'neşte kelip
 bu dzi'neşte dedi ki ej na:da:n
 bu de:gen sözlerniy ba:rü jalyan
 čimen içre behišt men dur men*

Your words have come out excessively.

All men divide you into parts,
and when they have divided you, you are ruined.»

150 The jujube said, »I am rare.

I am means for medicine for all diseases.»

And when the jujube now had described itself,
the quince's ²² turn now came.

At this very moment the quince came running up
155 and spat mightily into the jujube's countenance,
and said, »Ah, shamelessly shameless one!

What reason can you have for talking to us!

With what regality you speak to us.

You equate yourself to the fruits.

160 The quince said: I am the soul of the garden.

In the garden I am king over all delicacies.

In the garden I am the most learned of all fruits,
and I am also supreme over all.

I have also made less my fame.

165 That should not be restraining upon you others!»

The pear ²³ heard these controversies
and came and argued.²⁴

By my help there shall be a merry turn.

Can there be with others peace as with me?

170 If anyone is honest and wise

and keeps me and eats me, it can be done both summer and
winter.

Among the fruits I am sugar and sugar-candy.

I might go further and say the water of life.

If I were not better than dishes of sugar,

175 why do they speak of me in India?

I am good enough for the king of India.

Here is no way for others to take.»

The pear concluded its words,

so now the Chinese plum-cherry stood immediately there.

180 When it heard this tale at this point

it brought about a disagreeable business and came.

The Chinese plum-cherry said, »Oh, foolish one!

It is untrue that the words you have said exist.

I am Paradise in the orchard.

- 185 *mi:veler ičre özge reŋ duur men*
her birim göheri ki ja: merdza:n
meni körgeŋ kiši qaluur hejra:n
čün dži'neŋte æjdi ki ej na:da:n
mi:veler ara meŋl qænd men ta:ba:n
- 190 *uŋbu jerde dži'neŋte sözletti*
öziniŋ tæri:pini örletti
bu iŋidin qəyonŋæ xəber jetip qəyon
rastlanip čiqti ma:džera: iŋitip
qəyon æjdi ej sene dži'neŋte
- 195 *mi:veler arasida hemedin peŋte*
ger kiši je:se seni bir yinə təq
sur boluup pat bolyusi jəq
mi:veler ara men gibi keŋrū qajda
šilanim keŋrū ŋa:h u geda: öjleri bajda
- 200 *men hem özömnü ijan ejlej*
hemeyiz dediyiz men hem beja:n ejlej
ger insa:f ejleseŋ qilsaŋ temiz
džümle mi:veler ičre men duur men æzi:z
ger bilip olsæ boldi ŋehid
- 205 *riva:jet eŋer qilindi sai:d*
barčæ mi:veler ara xərbuz je:müŋ
jete jil tirisæ səva:bi hədz demüŋ
- xəber jetip keldi eŋgürge hem* eŋgür
özgeleŋge ejlep zem
- 210 *qəyonŋæ æjdi ej sene qaltaq*
ger kiši je:se seni boluur ayiz jüzni ŋaltaq
insa:f bilen körseŋ meni
men gibi čimen ičre mi:veler qæni
men üçün ŋirler veŋŋter æjtip
- 215 *pa:rsi tilide nukteler qajtip*
xuda:i ma: az xurdeni du:r
eger xurdi biçurdi na:n u angur²⁷
munčæ tæri:p manga qilmüŋ
ne həd özgeleŋge zia:de söz qilmüŋ
- 220 *bu ma:džera:lernü eŋdzir keldi aŋlap* eŋdzir
ačiyi bilen öz özini daŋlap

- 185 Among the fruits I am of lovely ²⁵ colour.
 Each one [of my fruits] is pearl or coral.
 He who has seen me is astonished.»
 Thus said the Chinese plum-cherry, »Oh, foolish one!
 Among the fruits I am brilliant as sugar.»
- 190 So let the Chinese plum-cherry her speech come at this place.
 So let it its own description resound.
 News came of these things to the melon.
 It made itself ready and marched out, hearing of these events.
 The melon said, »Oh, mouldy Chinese plum-cherry.
- 195 You who are lower than all among the fruits.
 If anyone eats you he will be only little sated.
 He becomes epileptic and is soon no good.
 Where can there be among the fruits anything as extensive as I?
 My table is extensive (and found) in the houses of kings, beggars
 and the rich.
- 200 I too shall make myself manifest.
 All of you have spoken, I too shall declare myself.
 If you are just, if you are of good report,
 (you must admit) I am supreme among all fruits.
 He who knows it shall be witness.
- 205 The most famous story was made attractive (by the melon).
 Among kindred fruits they eat kharbuz.²⁶
 If anyone cultivates it for seven years, it is the same as to go
 to Mekka.»
- Now came news also to the grape,
 who behaved coldly to the others.
- 210 It said to the melon, »Ah, mouldy wretch!
 If anyone eats you his nose is filled with slaver.
 If you see me with justice,
 where are there any fruits like me in the garden?
 Of me the poems say laudatory things.
- 215 In Persian they say subtile things of me.
 »Our Lord has not need of food.
 But if he should eat he would eat bread and grapes.»
 Such description they give me.
 With what reason can one praise another more?»
- 220 The fig heard of this disagreeable business and came
 and wrathfully praised itself.

men erür men tema:m mi:veler şa:hi
söretim duur a:sma:ndeki ma:hi
tapılmas men barçæ geda:ılærğæ
 225 *qismetim boldi şa:h bajlærğæ*
quvvetim barçædin küçluq
pəstum içide məyziim köp gəşluq
bu mudza:deləni işitip kelip xurma: xurma:
*æçylanıp sözlenip bu æjtyanlærniğ xurma*²⁸
 230 *dunja:de barçæ mi:vedin duur men zia:de*
mi:veler içre şa:h duur men özgele . . .
keltürürler meni hindusta:ndin
töhpe ælip ba:ryalı kelürler çinista:ndin
sünnet oldum rə:zede rə:zedə:rlærğæ

Notes.

¹ *işitipler* must be read together with *əqoban* and *tapiban*, as in the following (6—7) *əjlədi* also must be read together with *bir birisini rəsva:*.

² lit. 'stood together'.

³ *bir birisini*, *-si-* is double possessive suffix, sometimes used in Eastern Turki. Cf. *bir künisi* or *bir künî* 'one day'.

⁴ *sürma* WB IV: 829 *sürmä* (Osm. Krm.) 'das schwarze Antimonpulver zum Schwärzen der Augenbrauen und Wimpern. REDHOUSE 1089. 4. stibium, collyrium for the eye.

⁵ شیان. PAVET DE COURTEILLE, Dict. turk-oriental, p. 381 'table des sultans et des émirs; répas publics' [< Pers.]. BABUR I: 39 »open table». The meaning of the word was not known to any of the Turks I asked, though they were *mollah's!*

⁶ 'extensive' with reference to the richness and greatness of king Solomon.

⁷ *dza:n dza:nverler* 'living creatures'.

⁸ *mi:ve* here and in the following both 'fruit' and 'fruit-tree'.

⁹ *tökeleşmek*. BROCKELMANN, Mitteltürk. Wortschatz, 215. *tök-läşmək* »ausgegossen werden, zerfliessen»; WB III: 1243 *tökülüs-* (Tar.) »zusammen vergossen, verschüttet werden».

¹⁰ *jafrayim fazi:letini* licentia poetica for *jafrayimniğ fazi:letini*.

¹¹ *bu nəbet*. *bu* pleonastic, also in the following.

¹² *assî*. ZENKER I: 59 أصى *assy* 'Nutzen, Vorthail'. *çöylærini assî* licentia poetica for *çöylæriniğ assî*.

»I am the king of all fruits.

My image is like the moon in the sky.

I am not for all beggars.

225 My fate gave me to kings and rich men.

My strength is greater than all.

Within my peel there is much fleshy marrow.»

The date heard of this business and came,

grew angry and answered to what they had said, »Is this good?

230 I am more than all fruits in the world.

I am king over all others among the fruits.

They fetch me from India.

They bring me along as a gift from China.

I became a practice for those keeping the fast.

¹³ گولی and چولی are also written گوله and چوله and in Kashgar always pronounced *güle* and *čüle*. گولی is the dried apricot and چولی 'apricot-water', made in a way described to me by the Rev. SIGFRID MOEN in Kashgar. The dried apricots, *güle*, are placed on laths over a basin and water is poured over them. The dried apricots gradually get soft and give some colour and juice to the water, which then is called *čüle*. The method is in use mostly among the poor. Cf. BABUR I: 6. n. 5 about drying apricots.

¹⁴ lit. 'with what face are you talking'.

¹⁵ *assi* very difficult to translate, but 'merit' may be the original meaning.

¹⁶ اولوس *ulus* 'people', does not give any meaning to this line. In Andijan اولوش *ulus* is a kind of melon, ripening very late (according to a statement of Rev. MOEN, but not controlled). Possibly it ought to be اولوش here. I must however leave the question open to further discussion. VÁMBÉRY, Čag. Sprachstudien, p. 226 has only 'Volk, Nation' and so WB.

¹⁷ *nukte džuva:n* 'a subtile youth' satirically said.

¹⁸ ملحم corrupt for Arab. مرهم 'an ointment, a salve'.

¹⁹ lit. 'took fire together'.

²⁰ شاه خوبان *izāfat* written with ی!

²¹ *telbe* is adjective and substantive — 'foolish' and 'fool'.

²² *bu biε*. *bu* is pleonastic.

²³ *nešbet* is not the common pear, which is called *armut*, but a small, sweet sort. Cf. RAQUETTE, E. T. D. 84 ناشبات; here phonetic spelling نشبت. According to a statement in BABUR I: 3 'better than the Andijān *nāshpāti* there is none', the *nešbet* seems to be more common in Russian Turkestan. BEVERIDGE in a note says that *nāshpāt* is 'either a kind of melon or the pear'. I never heard it used in the former meaning

²⁴ مدله < A. مدلل.

²⁵ *özge* 'lovely' instead of the common 'other'.

²⁶ *χærbuz* a special kind of melon.

²⁷ verse 216—17 in Persian.

²⁸ خوما *χo·ma*, Chinese *hao-ma* 'is it good?'

GLOSSARY.

اب *a:b* P. water.

ابدار *a:bda:r* P. juicy.

اچ *ač* hungry.

اچيغ *ačiy* 1) sour, bitter, 2) wrath, anger.

اچيغلاشماق *ačiylašmaq* to be angry with one another.

اچيغلاماق *ačiyalamaq* to be angry.

اچيغلانماق *ačiyplanmaq* to make oneself angry.

اخر *a:χir* A. last.

ارا *ara* middle.

آرزولوق *arzuluq* P. T. wish.

ازماک *ezmek* to crush, to smash.

اسباب *esba:b* A. tool, instrument, means.

اسمان *a:sma:n* P. heaven.

اشماق *ašmaq* to increase.

اشهر *ešer* A. most famous.

اص *as* gain, favour, merit, advantage, cf. n. 12.

اصلا *esla:* A. never.

اط *at* name.

اعلم *ałem* A. more or most learned, highest.

اغيانه *aja:ne* A. one of the notables, noble.

اغريق *ayriq* illness, disease.

اغريماق *ayrimaq* to pain, to ache.

اغو *ayu* poison.

اغيز *ayiz* mouth.

افزون *efzu:n* P. more ample, superior, well qualified.

افضل *efzæl* A. superior.

افضلى *efzæli* A. of superior quality.

اگر *eger* P. if.

ال *al* lightning.

الته *alte* six.

الم *elem* A. pain.

الماق *almaq* to take.

المه *alma* apple.

امان *ama:n* A. peace, security, shelter.

انار *ana:r* P. pome-granate.

انجیر *endzir* P. fig.
 اندا *andax* there.
 انداغ *anday* such.
 اندین *andin* from there.
 انصاف *insa:f* A. sense of justice,
 conscience.
 انکلاماق *aylamaq* to hear.
 انگور *engür* P. grape.
 او *o:* this, he, she, it.
 آواره *ava:re* P. wretched, desolate,
 ruined.
 اواق *uvaq* small, little.
 اوبدان *obdan* good.
 اوتکازماک *ötgezme* to cause to
 pass, to penetrate.
 اوتماک *ötme* to pass.
 اوجه *üdžme* mulberry.
 اوچون *üçün* for, on account of.
 اوخشاماق *oxšamaq* to resemble.
 اورلاتماک *örletme* to cause to
 rise.
 اورماق *urmaq* to bite, to turn.
 اوروشماق *urušmaq* to battle.
 اوروک *irük* apricot.
 اوز *öz* self.
 اوزره *üzere* on, upon.
 اوزکه (اوزکا) *özge* 1) other, 2) love-
 ly, beautiful, 185, cf. n. 25.
 اوژمه see اوجه.

اوساماق *usamaq* to thirst.
 اوشبو *ušbu* this, that.
 اوشول *ušol* this (very).
 اوغول *oyol* boy.
 اوقوماق *oqomaq* to read.
 اول *ol* this.
 اولماق *olmaq* (~ *bolmaq*) to be.
 اولوس *ulus*, cf. n. 16.
 اوناتماق *onarmaq* to forget.
 اونماک *ünmek* to grow up.
 اوی *öz* house.
 اویناماق *ojnamaq* to play.
 اه *a:h* sigh; اورماق *a:h urmaq*
 to sigh.
 اهل *ehl* the people of a place.
 ای *ej* ~ *i:* oh! ah!
 ایاق *ajaq* foot; قویماق *ajaq*
qajmaq to set about.
 ایتماق *ajtmaq* to say, tell.
 ایتماک *etmek* to make, to do.
 ایچ *iç* the inside.
 ایچره *içre* inside.
 ایچینده *içinde* (in) the inside.
 ایر *er* man.
 ایرغاتماق *iryatmaq* to cause to shake
 down.
 ایرماک *ermek* to be.
 ایزماک see ایزماک.
 ایش *iş* work.

ایشاک *išek* ass.
 ایشیتماک *išitmek* to hear.
 ایلاماک *ejlemek* to make, to do.
 ایلکاری *ilgeri* before.
 ایله *ile* with.
 ایماس *e'mes* is not.
 ایماق *ajmaq ~ xjmaq* to say, cf.
 ایتماق.
 ایمدی *emdi* now.
 ایوب *ejob* A. Job.
 ایوبی see ایوب.
 بار *ba:r* there is.
 بارچه *ba:rčə* all, whole.
 بارماق *barmaq* to go.
 باشلاماق *başlamaq* to begin.
 باعث *ba:is* A. cause, reason.
 باغ *bay* P. garden.
 باقماق *baqmaq* to watch.
 بای *baj* a rich man.
 بحث *bəhs* A. a subject of discussion.
 بر *bir* one.
 بر بر *bir biri* each other, one another.
 برلان *birlen* with.
 برله *birle ~ bile* with.
 برماک *bermek* to give.
 بسیار *bişja:r* P. very, much.
 بش *beš* five.

بعضی *bəzi* A. some, certain.
 بلکه *belki* perhaps, may be.
 بو *bu ~ bu* this.
 بورنا *burna: ~ burna (burun)* before, earlier than.
 بولماق *bolmaq* to be, to get.
 بوی *bəj* smell, odour.
 به *biε ~ bi:ε* P. quince (pers. بهی).
 بهار *baha:r* P. spring.
 بهشت *behišt* P. paradise.
 بیان *beja:n* A. explanation.
 بیت *bejt* A. distich.
 بی حیا *bi-haja:* P. A. shameless.
 بیز *biz* we.
 بیلان *bilen* with.
 بیلماک *bilmek* to know.
 بيله *bile* with.
 بیمار *bima:r* P. ill, sick.
 پات *pat* soon.
 پارسی *pa:rsi:* P. Persian.
 پاره *pa:rε* P. a piece, a part.
 پچاق *pičaq* knife.
 چک see پچاق.
 پست *pest* low, inferior.
 پشماق *pışmaq* to ripen.
 پُل *pul* money.
 پوست *post* P. skin, bark.
 تا *tā* P. until.
 تابان *taban* P. bright, radiant, shining.

تاپماق *tapmaq* to find.

تاپيلماق *tapilmaq* to be found.

تاتلىق *tatliq* palatable, sweet, delicious.

تاش *taš* stone.

تحفه *töhpe* gift.

تخى *taxi* still.

تره *tere* skin.

تريماق *tirimaq* to cultivate, to plant.

تعريف *tərif* A. a making known, description.

تعريفات *tərifat* A. a making known, description.

تكماك *tegmek* to touch, strike down upon.

تلبه *telbe* fool, foolish.

تمام *tema:m* A. complete, all.

تمن *tümen* 10,000, myriad.

تميز *temiz* honest, of good report.

تنك *tey* P. equal.

توپه *töpe* top, upper side.

توتاشماق *tutašmaq* to take together.

توتماق *tutmaq* to take, to grasp, to pluck.

تورماق *turmaq* to stand, to be, to turn.

توروشماق *turušmaq* to stand together.

توش *tüš* dream.

توشماك *tüšmek* to fall.

توق *toq* satisfied, sated.

توك *tük* hair (of animals).

توكالاشماك *tökeleşmek* to fall down together, cf. n. 9.

توكلوك *tüklük* with hair, bearded.

توكماك *tökmek* to pour out, to throw out.

توكورماك *tökürmek* to spit.

طول see تول.

تولا *töla* much, very.

تويماق *tajmaq* to satisfy, to sate.

تيره see تره.

تيز *tiz* fast, speedy.

تيش *tiš* tooth.

تيل *til* tongue, language.

ثواب *səva:b* A. religious merit.

جان *dza:n* soul, living creatures, cf. n. 7.

جانانه *dza:na:ne* P. beloved, charming.

جانور *dza:nver* P. animal.

جسته *dzi'neste* the Chinese plum-cherry.

جمله *dzümlə* A. all, kindred.

جنگ *dzey* P. battle.

جوان *dzuva:n* P. a young woman.

جهان *dzeha:n* P. world.

حيق *dziq* very, much, many.

- چاپماق *čapmaq* to smear, to rub.
 چاقماق *čaqmaq* to break, to crack.
 چالمه *čalma* clod.
 چرایلیق *č'rajliq* beautiful, nice.
 چقماق *čiqmaq* to go out (climb up upon, 16).
 چکماک *čekmek* to undergo, to endure.
 چیلان see چیلان.
 چمن *čimen* P. field, meadow.
 چولی *čüle* 'apricot-water', cf. n. 13.
 چون *čün* P. in such manner.
 چونک *čöŋ* big.
 چه *če* like.
 چیلان *čilan* a kind of jujube.
 چینستان *činista:n* China.
 حاضر *ha:zir* A. at once, immediately.
 حج *hædʒ* A. the canonical pilgrimage.
 حد *hed* A. size, measure.
 حکایه *hika:je* A. story, tale.
 حلقی *hælg'i* A. belonging to the throat.
 هوش see هوش.
 حیات *haja:t* A. life, a pleasant life.
 حیران *hejra:n* A. astonished.
 حیوان *hajva:n* B. animal, beast.
 خاتون *xətun* woman, wife.
 خاربوز *xærbuz* a kind of melon.
- خاص *xa:s* A. special, the higher classes.
 خبر *xæber* A. information, news.
 خربوز see خاربوز.
 خرما *xurma:* P. date.
 خزان *xæza:n* P. the autumn, the fall of leaves in the autumn.
 خسته *xæste* P. ill, unhealthy.
 خلق *xælg* A. people.
 خوب *xu:b* P. good, beautiful,
 خوبان *xu:ba:n* (Plur.) beautiful women or youths.
 خوش *xoš* P. good, pleasant, happy.
 خوما *xo:ma* Chinese »is that good?«.
 داک *-dek* as, like.
 دانش *da:niš* P. knowledge, wise.
 دانکلاماق *daylamaq* to boast.
 دلخواه *dilxa:* P. what one likes or longs for, heart's desire.
 دلدار *dilda:r* P. who has a heart or courage.
 دم *dem* P. instant.
 دنیا *dunja:* A. the world.
 دوا *dava* A. remedy, medicine.
 دور *dur* is.
 دیک *-dek ~ -dek* as, like.
 دیماک *demek* to say.
 ذوق *zevq* A. the sense of taste, delight.

راحت *ra:hət* A. peace.
 راستلانماق *rastlanmaq* P. T. to be
 set in order, to be prepared,
 ready.
 رسوا *resva:* P. disgrace.
 رعنا *rana:* A. beautiful, pretty.
 رنگ *rey* P. colour.
 روایت *riva:jet* A. story.
 روزه *rɔ:zɛ* P. fast.
 روزه‌دار *rɔ:zɛdɑ:r* P. who is
 keeping the fast.
 روی *ruj* P. with face.
 زحمت *zehmet* A. trouble.
 زم *zem* A. restraining.
 زمان *zema:n* A. time.
 ذوق *see* ذوق.
 زیاد (ه) *zia:d ~ zia:dɛ* much, too
 much.
 زیبا *zi:ba:* P. beautiful, ornamental,
 lovely.
 زینت *zinet* A. embellishment.
 ساتماق *satmaq* to sell; ساتیب
satıp almaq to buy.
 سارغرماق *saryürmaq* to grow
 yellow.
 ساریق *sarıq* yellow.
 ساعت *sa:et* A. hour; اوشول
 ساعت *ušol sa:et* at this point.
 ساقلاماق *saqlamaq* to keep.

سالماق *salmaq* to put.
 سبب *se'beb* A. cause, reason.
 سرعت *seret* A. a being quick,
 speedy, swiftly.
 سرمه *sürma* black powder for the
 eyes, antimony, cf. n. 4.
 سعید *said* A. lit. happy, here attrac-
 tive.
 سلیمان *sulejma:n* A. Solomon.
 سن *sen* you.
 سنت *sinnet* A. habit, practice.
 سنه *senɛ* A. mouldy.
 سورماق *sərmaq* to ask.
 سورمه *see* سورمه.
 سوز *söz* word.
 سوزلاتماق *sözletmek* to cause to
 speak.
 سوزلاماқ *sözlemek* to speak, to
 talk.
 سوغاق *sɔyaq* cold, shivering.
 سویماق *sɔjmaq* to skin, to peel.
 سویونماқ *söjünmek* to be pleased,
 to be happy, to like.
 سین *sen* you.
 سیندورماق *sındurmaq* to cause to
 break down, to separate.
 شاخ *ša:χ* P. branch.
 شادمان *ša:dema:n* P. inwardly joy-
 ful and happy, merry.

شاكر *ša:kir* A. thankful.
 شالتاق *šaltaq* drivel, slaver.
 شاه *ša:h* P. king.
 شرمنده *šermende* P. who blushes
 with shame, ashamed.
 شعر *šir* A. poetry, verse.
 شفتالو *šaftalu* P. peach.
 شوراماق *šoramaq* to suck.
 شوک *šuk* quiet, silent.
 شول *šol* this.
 شهی *šehi* P. the dignity of a king.
 شهید *šehi:d* A. witness.
 شیلان *šilan* P. table, cf. n. 5.
 صابر *saber* A. patient, patience;
 صابر برماک *saber bermek* to
 endure.
 صادق *sa:diq* A. true, faithful.
 صرع *sur* epilepsy.
 صواب see ثواب.
 صورت, صرت *söret* A. picture.
 ضرور *zærur* A. necessary, forced.
 ضرورت *zæru:ret* A. necessity.
 طول *tul* widow.
 ظاهر *za:hir* A. apparent, visible,
 plain.
 عاشق *a:šiq* A. in love, a lover,
 charming.
 عالم *a:lem* A. world.
 عام *a:m* A. common, public, low.

عجب *edžep* A. wonderful, marvel-
 lous, marvellously.
 عزیز *æziz* A. great, precious,
 high.
 عیان *ijan* A. evident, manifest.
 عیب *æjp* A. fault, mistake.
 غذا *γiza:* A. food.
 غریب *γærip* A. poor, needy.
 غنه *γinæ* little.
 غوره *γoræ* P. green and unripe
 fruit.
 غوغا *γauya* A. quarrel, disturbance.
 فضیلت *fæzi:let* A. a superior
 quality.
 قرا see قاپ.
 قالتاق *qaltaq* »good for nothing»,
 wretch.
 قالماق *qalmaq* to remain.
 قاماماق *qamamaq* blunt off, wear
 away.
 قایتماق *qajtmaq* to turn, to say.
 قایدا *qajda* where?
 قب see قزیل.
 قرا *qara* black; قاپ قرا *qap qara*
 »pitch-black».
 قرار *qæra:r* A. decision, firmness,
 steadiness.
 قرین *qærin ~ qar'in* stomach.
 قزارماق *qizarmaq* to become hot.

قزىل *qizil* red; قىزىل *qip qizil*
all red, glowing red.

قىسقه *qisqæ* short, in brevity.

قىسمت *qismet* A. a man's lot in
life.

قىل *qul* slave.

قىند *qænd* A. sugar.

قىنماق *qanmaq* to drink one's thirst
away, to sate one's thirst.

قىنى *qæni* where.

قىوت *quvvet* A. power, strength.

قىوچقاچ *quçqaç* a sparrow, a small
bird of any sort.

قىورت *qurut* worm.

قىورساق *qørsaq* stomach, belly.

قىورت see قورت.

قىوروتماق *qurutmaq* to cause to
dry up.

قىوروماق *qurumaq* to dry up.

قىوشون *qošun* host, army, hostility.

قىوغون *qoçon* melon.

قىويماق *qojmaq* to place, to put.

قىهر *qæhr* A. anxiety.

قىز *qiz* girl.

قىش *qiš* winter.

قىلماق *qilmaq* to make, to do.

قىلىنماق *qilinmaq* to be made.

قىبى *gibi* as, like.

كىچىك *kiçik* small.

كدا *geda*: P. beggar.

اكر see كرى.

كىشى *kiši* anyone.

كلتورماق *keltirmek* to bring.

كلمك *kelmek* to come.

كم *kem* P. little, less.

كنكرو *keçri* wide, extensive.

كوب *köp* much, many.

كوچلوق *kuçluq* strong, powerful.

كورماق *körmek* to see.

كوز *köz* eye.

كوزلاماچ *közlemek* to look at.

كوشلوق *goşluq* with flesh.

كول *kül* ashes.

گولى *güle* dried apricot, cf. n. 13.

كون *kün* day.

كوهر *gevher* ~ *göher* P. pearl,
precious stone.

كه *ki* P. that.

هر كيز see كيز.

كىم *kim* who.

كىن *kin* after.

لاپ *lap* P. a boast; لاپ اورماق
lap urmaq to boast.

لاپ see لاپ.

لب *leb* P. lip.

ماجرا *madžera*: A. event, spec. a
disagreeable event or business.

ماه *ma:h* P. moon.

مثل *mesl* A. being like, equal to.
 مجادله *mudža:dele* A. controversy.
 محبوب *mehbu:b* A. beloved.
 محنت *menet* A. trouble, troublesome, wretched.
 مدله *mudellele* A. [\leftarrow Arab. مدلل] proof, argument.
 مرجان *merdža:n* A. coral.
 مرهم *melhem* [\leftarrow *merhem*] A. an ointment, a salve.
 معقول *ma:qol* A. reasonable, good.
 مغز *məyiz* kernel, stone.
 ملحم see مرهم.
 ممنون *memnu:n* A. pleased, happy, glad.
 من *men* I.
 مینک چه *meniŋče* like me.
 مهمان *mehma:n* P. guest.
 مو *mu* interrogative suffix.
 موافق *muva:fiq* A. agreeable, favourable, friend with.
 مونجه *munčæ* thus much.
 میدان *mejda:n* A. 1) any open space or place, 2) fighting, stir.
 میندورماک *mindürmek* to cause to ride.
 میوه *mi:vε* P. fruit, fruit-tree.
 نبات *nava:t* P. sugar-candy.
 نادان *na:da:n* P. ignorant.

نار *na:r* A. fire.
 ناشبات *nešbet* P. a kind of pear, cf. n. 23.
 نالان *na:la:n* P. lamenting.
 نایاب *na:ja:b* P. undiscovered, rare, scarce.
 نجات *nedža:t* A. salvation, liberty.
 نچن *nečen* several.
 نچه *neče* how much? how many?
 نشبت see ناشبات.
 نظم *nezm* A. verse.
 نقل *nəql* A. telling, relating.
 نکته *nukte* A. subtile, subtile thing.
 نوبت *nsbet* A. turn.
 نوقل *nuql* A. anything given at entertainments along with wine, as fruits or sweetmeats.
 نه *ne* ~ *ne* what; اوچون نه *ne uçün* why!
 و *u* ~ *vε* A. and.
 وصف *vesf* A. a mentioning of good qualities, merits.
 وصفی *vesfi* A. with good qualities, excellent.
 هر *her* P. every.
 هر گیز *her .gi:z* P. never, by no means.
 هر کیم *her kim* P. everyone.
 هم *hem* also.

همه *heme* P. all.
 همین *hemi:n* P. this very.
 هند *hind* A. India.
 هندستان *hindusta:n* P. Hindustan,
 India.
 هوش *huš* P. reason, sense.
 هیچ *heč* ~ *he'č* P. no, none.
 یا *ja:* P. or.
 یافراق *see* یافراق.
 یاتماق *jatmaq* to lie.
 یاد *ja:d* P. memory, recollection.
 یارماق *jarmaq* to split, to slit, to
 cleave.
 یاز *jaz* summer.
 یالغان *jalyan* untrue.
 یانکاق *janaq* walnut.
 یتماک *jetmek* to reach.
 یته *jete* seven.

یتیشماک *jetišmek* to reach together.
 یخشی *jaχši* good.
 یر *jer* place, ground.
 یرا *jara* ~ *javra* wound.
 یفراق *jaɣraq* ~ *japraq* leaf.
 ییل *jil* year.
 یلانک *jelay* naked.
 یلانکغاچلاماق *jelayyačlamaq* to make
 naked, to skin.
 یانکاق *see* یانکاق.
 یانکلیغ *janliy* like.
 یینه *jene* and, again.
 یوروک *juruk* pregnant, with child.
 یوز *jüz* 1) face, 2) 100.
 یوق *joq* is not.
 یوکورماق *jugurmaq* to run.
 یول *jol* road.
 ییماک *jemek* to eat.

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