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MATERIALS TO THE KNOWLEDGE OF EASTERN TURKI

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

WITH TRANSLATION AND NOTES

BY

GUNNAR JARRING

I.

TEXTS FROM KHOTAN AND YARKAND

LUND
C. W. K. GLEERUP

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L U N D
P R I N T E D B Y H Å K A N O H L S S O N
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PREFACE.

Owing to the war this first part of my Eastern Turki texts, which had already been begun in 1939, can be published only in 1946. The succeeding parts will contain texts from Kashghar, Tashmaliq and Guma. They were all collected in 1935 in Srinagra, Kashmir, from different Turks coming down from Eastern Turkestan with their caravans. For the present texts from Khotan I have used two twenty-five year old Khotan-Turks, Alim Akhon and Hashim Akhon. My informant for the Yarkand-texts was a man from Yarkand of the same age, Hamid Akhon. All three of them were ordinary peasants, working as caravan-men. Their social position has influenced their language, which is the everyday Turki with its richness in contracted forms and verbal combinations; this is very different from the written language and the language of the mullahs and more educated classes.

Although my translation of the texts is literal as far as possible, I have kept to the English sequence of tenses, which does not always coincide with the Turki use. The poetry is often very difficult to translate — a fact which is well-known to anyone who has concerned himself with Turki folklore.

My thanks for help of all kinds and for never-failing encouragement are due to my teacher in Turki studies for many years, the late Dr. G. Raquette of the University of Lund, who to my deepest regret passed away about a year ago. His knowledge of Eastern Turkestan and of Central Asia as a whole was immense, and he always generously shared his learning with me.

Furthermore Dr. Annemarie von Gabain, the well-known Turkish scholar, has given me much sound advice on the translation of difficult passages in the texts; I offer her my sincere thanks.

Finally I would like to express my gratitude to Dr. Bror Olsson of the University Library of Lund, who has helped me with the proofs and other matters connected with the printing.

Addis Abeba, June 1st, 1946.

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KHOTAN

I.

ti:rɛ vɛ zo:ræ.

1. ilgəri iʃki pa:dʃa: ba: iʃken. 2. biriniñ æti aɣan biriniñ æti qaraxan pa:dʃa: edi. 3. bir künlerdɛ »aɣya çiqæmiz» dep 4. iʃkiöjlen mæslɛh'ɛt qiliʃti. 5. aɣyæ çiqar væxtidæ xatunlæri 6. »bizniñ qo:saqimizdæ ba: tuɣuʃyæ jæqin boldoq» dedi. 7. bu gepni iʃitip 8. bu pa:dʃa:ler »anday bolsæ 9. biz bir mæslɛ'ɛt qildoq. 10. ʃuni qabul tutup qilsaɣlær bolædu». 11. aɣan pa:dʃa: xatuniyæ dedi ki 12. »ej xatunum! oɣul tuɣsæɣiz 13. ætini ti:rɛ pa:dʃa: qojuɣ. 14. qiz tuɣsæɣiz 15. ætini zo:ræxɑ:n qojuɣ. 16. aldımɣæ nuruç súpürɛ taxta ælip çiqiɣlær. 17. ʃundin mælum qilurmen. 18. eger oɣul tuɣsæɣiz 19. aldımɣæ at igɛrlɛp ælip

I.

Tira and Zora.

1. Once upon a time there were two kings. 2. One was called Aq-khan (White khan), the other king Qara-khan (Black khan). 3-4. One day they made a plan, saying »We will go out hunting». 5. At the time when they were to leave for the hunting their wives said, 6. »The time when we are to bear is near».¹ 7. When these kings heard this (they said), 8. »If it is so 9. we have made an agreement. 10. If you accept it, it will do.» 11. Aq-khan said to his wife, 12. »O, my wife! if you bear a son 13. give him the name Tira Padishah. 14. If you bear a daughter 15. give her the name Zora-khan. 16. Bring a rolling-pin,² a broom and a table to me. 17. From this I shall know³. 18. If you bear a son 19. saddle a

¹ Lit. »We have got near the bearing of what is in our wombs.»

² *nuruç* 'a rolling-pin', in the texts from Guma *nayruç*. I connect it with STEINGASS, p. 1433 *naward* 'anything folded or round' and *nawardan* 'to fold, to twist'. The modern FARHANGE TARBIYAT, p. 536 gives for *naward* also the sence 'Zylinder — Teigrolle'. The form *noɣuç* for modern Uighur in BASKAKOV & NASILOV, p. 103 appears doubtful.

³ that a daughter has been born to me.

čiqıñlar. 20. şundın bilürmen» dep 21. şubu gep sözni qılıp
 qojdı. 22. qaraxan pa:dışa: mu xatunıyæ dedi ki 23. »ej¹ xatu-
 num! bizler o:yæ čiqemız. 24. eger biz kirgünçelik tuysañlar
 25. uyal tuysañlar 26. ætini ti:ræ pa:dışa: qojuñ. 27. eger qız
 tuysañlar 28. ætini zo:raxan qojañlar. 29. aldımıyæ čiqqan
 væxtimdæ súpüre taхта nuruç ælip čixsañ 30. qızlıqını şunuñdın
 mælum qılurmen. 31. eger uyal tuysañlar 32. aldımıyæ at iger-
 lep ælip čixsañlar 33. şunuñdın bilürmen» dep 34. bu işkiöjlen
 xatunkerıyæ bu mesle'etlerni qılıp berip 35. o:yæ² čiqıp ketti.
 36. bir neçe zema:n o: o:lap jürüp 37. bir jerde ağan pa:dışa:
 attın jæqilip³ öldi. 38. bu söz bu jerde turup tursun. 39. emdi
 bu işki pa:dışa:lær čixıp ketip 40. bir neçe zema:ndın ki:n bu
 işki xatun tuydi. 41. ağan pa:dışa:nıñ⁴ xatunı uyal tuydi. 42.
 qaraxan pa:dışa:nıñ xatunı qız tuydi. 43. bu işki pa:dışa:lær o:
 o:dın jænıptur 44. dep añladı bulær. 45. bu xæbærni añlap 46.

horse and bring it to me. 20. I shall know it from this.» 21. Thus
 he spoke. 22. King Qara-khan too said to his wife, 23. »O, my wife!
 We will go out hunting. 24. If you bear before we have returned,
 25. and if you bear a son 26. give him the name Tira Padishah.
 27. If you bear a daughter 28. give her the name Zora-khan. 29. If
 you bring me a broom, a table and a rolling-pin during the time I
 am away 30. I shall know from this that it is a daughter. 31. If
 you bear a son 32. and if you saddle a horse and bring it to me
 33. I shall know it from this.» 34. When these two (kings) had given
 this advice to their wives 35. they went off hunting. 36. Having
 wandered about hunting for some time 37. King Aq-khan fell from
 his horse at a place and died. 38. Let us stop here.⁵ 39. Now when
 these two kings had gone away, 40. after some time these two
 wives bore. 41. King Aq-khan's wife bore a son. 42. King Qara-
 khan's wife bore a daughter. 43. These two kings were returning
 from that hunting. 44. Thus they (the wives) heard. 45. Having

¹ Repeated: *ej*.

² Repeated: *ayyæ*.

³ Repeated: *jıqilip*.

⁴ The *i*-vowel in *pa:dışa:* is much reduced and sometimes denoted *i*
 sometimes *ı* according to the shade I have heard in it.

⁵ Lit. This word may stand here.

aḡan pa:d'ša:nıñ ɣatunı bir at igerlep 47. bir neçe jüz k'ısi bilen aldıyæ öıxtı. 48. qaraxan pa:d'ša:nıñ ɣatunı qız tuıdı. 49. bu ɣatun bir neçe k'ısi birlen súpüre tayta nuruç kótrep 50. aldıyæ öıxtı. 51. bu pa:d'ša:lær kelip 52. munı körüp 53. ɣorsent¹ boldı. 54. aḡan pa:d'ša:nıñ ɣatunı eriniñ² joqlıqını bilip 55. ɣapa bolup turdı. 56. bu qaraxan pa:d'ša: işki balenı özi alıp kirip 57. bir öjde bækıp 58. çon qılıp 59. mektepkæ berdi. 60. bir neçe zema:n bu balælær işkiöjlen a:ča uka bolup 61. oqup aql ba:lıy boldı. 62. andın ki:n bu balalær qaraxan pa:d'ša:ɣæ dedi ki 63. »ej³ dada! mektepteki bizniñ ad'aşlerimiz top oq jar a:tip ojnæjdu. 64. bizge mu şunuñdın a:lıp berseler! 65. biz mu şununge oɣşæs ojnæsaq» dedi. 66. bu: pa:d'ša: »obdan balalærim!« dep 67. birdin top berdi. 68. her küni mektepkæ barur vaxtıdæ kelür vaxtıdæ

heard this news 46. King Aq-khan's wife saddled a horse 47. and went to meet him with some hundreds of people. 48. King Qaraxan's wife bore a daughter. 49-50. This wife took⁴ a broom, a table and a rolling-pin and went to meet him together with some people. 51. When this king (Qara-khan) came 52. and saw this (his wife coming with the saddled horse) 53. he was glad. 54. When King Aq-khan's wife knew that her husband was dead⁵ 55. she was sorry. 56. King Qara-khan himself took care of the two children, 57. kept them in a house, 58. brought them up 59. and sent them to school. 60. These two children were (elder) sister and (younger) brother for some time, 61. studied and became intelligent. 62. Then these children said to King Qara-khan, 63. »O, father! Our schoolfellows are playing ball and shooting with arrow and bow. 64. Please give us also such things. 65. Let us also play like this,» they said. 66. The king said, »All right, my children!« 67. and gave each a ball. 68. Every day when they were going to school or coming from school they played (in the road). 69. One day

¹ There is an alternation *o ~ u* in *ɣorsent*, *ɣorsend* etc., and in the following there will occur forms like *ɣursent*, *ɣursend*, *ɣursende* etc.

² Repeated: *eriniñ*.

³ Repeated: *ej*.

⁴ Lit. lifted.

⁵ Lit. the non-existence of her husband.

ojnap kelip barur edi. 69. bir kuni mektepke ketip bærıp ojnap
 70. bir tul çatun işiki ajleda çaxı igirip olturur edi. 71. bu
 balæniñ ojnağan topı berip¹ 72. şu çatunniñ çaxısiyæ tegdi. 73.
 andın bu çatun »hoj dadæsidin jetim² qalğan soyçi! 74. nemegæ
 meniñ çaxamnı sundurup atæsen? 75. joldæ tindzi mañsañ bol-
 mamdu?» dedi. 76. bu bala çapa bolup 77. mektepke ba:dı. 78.
 oqup jænıp újigæ³ kelip 79. anesi qæşiyæ kirip sordı ki 80. »ej
 ana! meniñ dadam qajdæ? 81. meniñ dadamnı tæpıp beriñ!»
 dedi. 82. anesi dedi ki 83. »ej balam! nemæ boldı? 84. nemegæ
 çapa bolduñiz?» dedi. 85. bu bala dedi ki 86. »pala:n dşajdæ
 top ojnap ketip barur edim. 87. ojnağan topam bir çatunniñ
 çaxısiyæ tegip edi. 88. o: çatun meni »hoj dadæsidin kiçik
 qalğan soyçi! joldæ tindzi mañsañ bolmamdu?» dep tilledi. 89.
 »men şunuñdin meniñ dadam joqqæ oxşæjdu dep ojlædim» dedi.
 90. bu çatun balæsiyæ dedi ki 91. »ej balam! dadañiz qaraxan
 pa:dıša: szniñ dadañiz. 92. şu o: çatun beka:r æjtiptu» dedi.

when they were going to school and played (in the road) 70. there
 was a widow sitting spinning before her door. 71. The ball with
 which the children were playing went away 72. and hit the spinning-
 wheel of this woman. 73. Then this woman said, »Look here! You
 fatherless one!⁴ 74. Why do you break my spinning-wheel? 75.
 Would it not be better (for you) to walk quietly on the road?»
 76. This child (Tira) was sorry 77. and went to school. 78. Having
 read (in school) and returned to his house 79. he entered his mother's
 (room) and asked, 80. »O, mother! Where is my father? 81. Find
 my father!» he said. 82. His mother said, 83. »O, my child! What
 is the matter? 84. Why are you sorry?» she said. 85. Her child said,
 86. »I was walking along at a certain place playing ball. 87. The
 ball I was playing with hit the spinning-wheel of a woman. 88.
 That woman abused me, saying »Look here! you little fatherless
 one! Would it not be better to walk quietly on the road?» 89.
 From this I thought — it looks as if I have no father» he said.
 90. This woman said to her child, 91. »O, my child! Your father
 King Qara-khan is your father. 92. That woman has told you

¹ *berip* < *berip* < *bærıp* < *barıp*.

² Repeated: *jetim*.

³ Repeated: *øjige*.

⁴ *soyçi* and *jetim* both with the meaning 'fatherless'.

93. bu bala dedi ki 94. »əj ana! راستی‌نی اچت‌ی‌یل! 95. bolmæsæ mendin qutul'almajsæn. 96. mæn a:χır dadamnı tapmaj bolmajdu» dep tuttı. 97. bu anesi »balam! dadanıznı sorman. 98. dadanıznı şu. 98a. andın başxa joq. 99. mæn nemə deymen¹» dep edi. 100. bu bala »meniñ dadam joq bolıaçıyæ bu χatun meni soıçı dep tillejdu. 101. bolmæsæ anday de:mæs edi. 102. rast gepıñni qıl!» dep tuttı. 103. a:χır bolmastın bu χatun balasıyæ rastını aıjtıp edi. 104. aıjtıp hemə gep sözlerni beja:n qıldı. 105. bu geplerni bu bala anesidin işitip 106. ædʒep bolup 107. »meniñ ras dadam joq işk'æn. 108. bu qaraxan pa:dışa: meniñ dadam c'mæs işk'æn. 109. bu zo:raخان mæn bilen bi tuqqan em'es işk'æn» dep 110. munı koñlige sælip qojup 111. bu işkiöjlen her küni mektepke barıunçæ: kelgünçæ 112. gep söz qılışıp oınæşıp jürüp 113. bulær birde birisige a:ş'na boluşıup qaldı. 114. bærıp bærıp mektepte hem

nonsense.»² 93. Her child said, 94. »O, mother! Tell the truth! 95. If not, you will not get rid of me. 96. It will not do if I do not find my father at last.» Thus he insisted. 97. His mother said, »My child! Do not ask for (about) your father! 98. There is no other father of yours than this one (i. e. Qara-khan). 99. What do you expect me to say?³» she said. 100. This child said, »Because of my having no father, this woman calls me 'fatherless'⁴. 101. If not, she would not have said thus. 102. Tell the truth!» he insisted. 103. At last, not being able to resist, this woman told the truth to her child. 104. Having told it she explained all details⁵ (to him). 105. When this child had heard them from his mother 106. he was astonished (and said), 107. »My real father does not exist. 108. This King Qara-khan is not my father. 109. This Zora-khan is not my sister.» 110. He took this to heart. 111-112. These two were strolling about every day, talking and playing together, while going to or coming from school. 113. (So) they fell in love with one another. 114. By and by they also sat looking at each other in school without

¹ The alternation *de-* ~ *dε-* is not uncommon.

² Lit. That woman has told you this as nonsense.

³ Lit. What shall I say?

⁴ *soıçı*.

⁵ *gep sözlerni*.

oqumæj bir birisigε qaræšip olturdī. 115. oqutyan a:χunīsī »bulær nemε anday qilædu? 116. bu qanday iš²» dep 117. hejra:n bolup 118. bu iškiöjleni birdε birisidin æjrīp 119. bašxa öjgε ælip čiqīp qojdī. 120. bašxa öjgε ælip čiqīp qojyandīn ki:n bu iškiöjlen olturyan jerniḡ oturidīn tamnī tešip 121. qarläšip olturdī. 122. a:χīr bolmaj a:χunīsī 123. »bulær munday qilsæ 124. qanday boldi?» dep 125. bašqa jergε bir qizbalalergε mεχtepxa:nε saldi. 126. andīn ki:n hεmε qizbalalærni šu mεχtepxe ælip čiqīp qojdī. 127. bulær bašqa bašqa olturušup 128. tauqæt qil'almæj mεχtepte olturmædi. 129. a:χīr bulær mεχtepxe hεm kelmedi. 130. ata anesiniḡ üjigε hεm kirmedi. 131. bašxa jerlerdε baylærdæ tam'aša qīlip jürgeli turdī. 132. bunī qaraxan pa:d'ša: bilmæjdu. 133. bir küni bu pa:d'šanīḡ bæšīγæ bir kün tüšti. 134. bu: pa:d'ša: dedi

reading. 115. Their teacher¹ said, »Why are they doing thus? 116. What is the meaning of this?» 117. He was astonished 118. and separated these two from each other 119. and shut them up in other² rooms. 120. After having shut them up in other rooms these two made a hole in the wall that was between the places where they were sitting 121. and sat looking at each other. 122. At last not being able to endure it their teacher said, 123. »If they behave like this 124. what has happened?» 125. (Having said thus) he arranged a school-house for the girls at another place. 126. Then he brought all the girls to that school and shut them up (there). 127. As they were (now) sitting separated 128. they could not endure³ it and did not remain (sit) in school. 129. At last they did not even come to school. 130. They did not (even) enter their parents' house. 131. They began to stroll about enjoying themselves in other places and gardens. 132. King Qara-khan did not know this. 133. One day a calamity⁴ fell on this king's head. 134. The king said, 135. »A calamity fell

¹ *oqutyan a:χunīsī* lit. their teacher who taught them.

² i. e. separate.

³ *tauqæt* = A. طاقْت 'endurance'.

⁴ *kün*. I translate it 'calamity' only with hesitation. I have not been able to find parallels in the existing literature. I am also tempted to translate *kün* '(hostile) army', cf. PAVET DE COURTEILLE, p. 477, quoting Baburnamah 'bannière et corps de troupes qui marche sous un bannière'.

ki 135. »bzniñ bæšimizyæ bir kün tüšti ki 136. pala:n šeh'erdin bir neçe miñ kišiler bzler bilen dzeñ qilyæli keliptürmiš. 137. emdi šu jiyini¹ jayilap² keleduyan adem bolsæ 138. men šu ademge qizimni tojlap beremen» dedi. 139. bu pa:d'ša:nin bir peleva:n kišisi ba: edi. 140. ætinï qara baha:dur der edi. 141. bu kiši »ej pa:d'ša:n! men bærıp bu jæyini³ jayilap⁴ kelemen» dedi. 142. pa:d'ša: xursend boldi. 143. emdi tire pa:d'ša: bu zo:exan bilen bir baydæ ojnab 144. tam'aša qilip jürer edi. 145. bu gep sözlerni aqladi. 146. aqlayandin kin bu zo:ra xanekamyæ⁵ dedi ki 147. »šu jæyini⁶ men bærıp 148. jayilap⁷ kelip 149. özlerini nika:him alæmen» 150. dep bu kiši baydin çixip ketti. 151. bærıp bir neçe miñ kišini öltörüp 152. pa:d'ša:niñ bæšini ælip keldi. 153. emdi bu xæberni qara baha:dur aqlap 154. »men

on our head. 136. Some thousands of people have come from a certain town to make war with us. 137. If now there is a man who will conquer this enemy 138. I will marry my daughter to that man,» he said. 139. This king had an athlete⁸ (in his service). 140. He was called Qara Bahadur.⁹ 141. This man said, »O, king! I will go and conquer the enemy and come back again.» 142. The king was glad. 143. Now Tira Padishah was playing in a garden with Zora-khan 144. and strolling about, enjoying himself. 145. He heard this talk. 146. Having heard it he said to Zora-khanekam⁵. 147-148. »I am going to conquer this enemy and having come back 149. (then) I am going to marry you.» 150. Saying thus he left the garden. 151. He went away and killed some thousands of people 152. and brought (back) the king's head.¹⁰ 153. When now Qara Bahadur

¹ Repeated: *jæyini*.

² Repeated: *jüyilap*.

³ Repeated: *jüyini*.

⁴ Repeated *jüyilap*.

⁵ *-eka ~ -æka ~ -aka* in *xanekam* etc. is a diminutive and caressing suffix with the meaning 'dear little'. BASKAKOV & NASILOV, p. 18 has *balaka* 'baby'.

⁶ Repeated: *jüyini*.

⁷ Repeated: *jüyilap*.

⁸ *peleva:n* < پهلوان (Pers.) athlete, hero, wrestler.

⁹ 'Black Hero'.

¹⁰ i. e. the head of the hostile king.

aldiyæ bærip 155. kallesini ælip kelip 156. pa:dîša:nîḡ aldîdæ
 qojsam 157. qîzîni mēnge berædu» dep 158. bu χia:lnî qîlip 159.
 bu qara vata qulnîḡ bir qara işeki ba: edi. 160. qar'anḡyū öjde
 saqlar edi. 161. bu işekni minse 162. bir kündæ alte ajliq jol
 maḡar edi. 163. bu işekni ælip çîqîp 164. toqam sælip 165. işekke
 minip 166. bu ti:ræ χan pa:dîša:nîḡ aldiyæ bærip 167. bunuḡ
 qolidin o: kallanî ta:tîp 168. ælip kelip 169. pa:dîša:nîḡ aldîdæ
 qojmaqni χia:l qîlip jürdi. 170. bir jergæ bærip edi. 171. aldiyæ
 uçrædi. 172. bu eniḡya jalyan geplerni qîlip 173. bu kallanî
 eniḡdin ta:tîp ælip 174. pa:dîša:nîḡ aldiyæ ælip kirip qojdi. 175.
 bu ti:ræ χan pa:dîša: bu qara vata qulæ qolidæki pa:dîša:nîḡ
 kallesini berip 176. qaraxan pa:dîša:nîḡ aldiyæ kirmæstin baldîrqî
 zo:ræ χanekam birlen ojnayan baqqæ ketti. 177. emdi bu pa:dîša:
 bu kallanî körüp 178. »bu jæyîni¹ qara vata qul jæyîlap² keliptu»
 dep 179. χoş bolup 180. qîzîni bu qara vata qulæ bermekçi

heard this news (he said), 154. »If I go to him 155. and bring his (the
 (hostile) king's) head 156. and put it before the king 157. he will give me
 his daughter.» 158. Thus he thought. 159. This slave Qara Bahadur³
 had a black ass. 160. He kept it in a dark house. 161. If he rode on
 this ass 162. it went six months' road in one day. (169). He strolled
 about thinking 163. of taking out this ass, 164. saddling it, 165.
 riding on the ass, 166. going to King Tira-khan, 167. pulling that
 head (the head of the hostile king) from his hands, 168. bringing
 it back, 169. and of placing it before the king. 170. He (Qara
 Bahadur) went to a place. 171. He met him (Tira-khan). 172. This
 one (Qara Bahadur) told him lies 173. and pulled the head from him,
 174. brought it to the king and placed it before him. 175. Having
 given the (hostile) king's head, which he had in his hands to the
 slave Qara Bahadur, Tira-khan Padishah 176. went (straight) to the
 former garden where he had played before with Zora-khanekam
 without going to King Qara-khan. 177. When now the king saw the
 head 178. he said, »The slave Qara Bahadur has conquered this
 enemy!» 179. He was glad 180. and intended to give his daughter (as

¹ Repeated: *jÿyîni*.

² Repeated: *jÿyîlap*.

³ *vata* is a contraction of *baha:dur*.

boldi. 181. bolyandın ki:n bu qara vata qul «bu pa:dışa:nıñ qızını men alur bolsam 182. n'emışqa bu ti:re bile ojnap jürüjdu?» dep 183. ačiyi kelip 184. bu ti:re çan pa:dışa:nı bu qaraxan pa:dışa:çæ çaqışturçaeli turdi. 185. bu gepni qaraxan pa:dışa: añlap 186. ačiyi kelip 187. «bular n'emışqa¹ anday qılæşip jürüjdu?» dep edi. 188. bu qara vata qul pa:dışa:çæ bir mæsl'e't körkösütüp 189. nezmæ oqudı. 190.

bu teræk joyan teræk
tüvidin kesmek keræk
tüvidin keşip şal tildurmaq keræk
ça:ret ælip kelip sanduq çapturmaq keræk
sanduq pitkendir ki:n ti:reni salmaq keræk
bu sanduqni ælip berip dæja:çæ qojap bermek keræk

dep 191. nezm oqudı. 192. pa:dışa: bu nezmını işitip 193. ma:qul

wife) to the slave Qara Bahadur. 181. After this had happened the slave Qara Bahadur said, »If I am going to marry this daughter of the king 182. why is she then strolling about playing with this Tira?» 183. He was angry 184. and began to slander this Tira-khan Padishah to King Qara-khan. 185. When King Qara-khan heard this 186. he was angry 187. and said, »Why are they doing such things together?» 188. This slave Qara Bahadur gave the king a piece of advice 189. and recited the (following) verse. 190.

This poplar is a big poplar
it is necessary to saw it off from the root.
When it has been sawed off from the root
it is necessary to have planks cut
and to bring a carpenter² and make a box.
After the box is finished it is necessary to put Tira in it
and to take this box away and put it in a river.

191. (This) verse he recited. 192. When the king had heard this

¹ Repeated: *nemışça*.

² *ça:ret* in the text possibly stands for *çerra:t* خراط 'turner', cf. the corresponding part of RAQUETTE's edition *Täji bilä Zohra*, p. 44—45, 102 where we have *çerra:d* خراد in the same sense. In conformity with RAQUETTE I translate it 'carpenter'.

kəlip 194. bu tərəkni kestürüp 195. sanduq çapturdi. 196. sanduq pitkəndin ki:n ti:rə xan pa:d'ša:nı əlip kelip 197. sanduqqə səlip 198. sanduqnıy ayzını məhkəm bəkitip 199. əlip berip 200. dəja:γə qojap berdi. 201. andın ki:n bir neçə kün ötüp 202. pa:d'ša: qızını qara vata qulγə tojlap berdi. 203. bu zo:rə xan bu qara vata qulγə razı bolmaj nə:jetı xapa bolup 204. şik'estelik birlən heç nersə jemej içmej olturdi. 205. emdi bu söz bu jerdə tursun.

206. bu ti:rə xan pa:d'ša: dəja:də sanduqnıy içidə ketip barur edi. 207. bir neçə zəma:ndın ki:n bir jerdə ketip barur edi. 208. adəmlər gepləşkənnıy avazını işitip dedi ki 209. »bu joldə adəmlər baryə oxşəjdu» 210. dep məslə'ət qılıp 211. bir nəzm oqudı. 212.

bu tər:m toquz tər:m
toquz tər:mdın zo:ramγə səla:m
səla:mımnı əli:kə əlsa

verse 193. he agreed 194. and had this poplar sawed down 195. and a box made. 196. After the box was finished he brought Tira-khan Padishah (there), 197. put him in the box, 198. shut up the opening of the box carefully, 199. took it away 200. and put it in a river. 201. Then when some days had passed 202. the king married his daughter to the slave Qara Bahadur. 203. Zora-khan, who did not agree to the slave Qara Bahadur, was much distressed 204. and sat all broken down,¹ eating and drinking nothing. 205. Let us now stop here.

206. Tira-khan drifted away on the river inside the box. 207. After some time he drifted past a place.² 208. Having heard the sound of people talking he said, 209. »It looks as if there were people on this road». 210. He thought it over 211. and recited a verse. 212.

This *taram* is called Toquz-taram.³

From Toquz-taram greetings to my Zora.

If my beloved⁴ will take my greetings

¹ *şik'estelik bilən...*

² *loc. bir jerdə!*

³ *tər:m* 'a branching off of one stream into many', in this case *toquz tər:m*, into nine.

⁴ I connect *əli:kə* with STEINGASS, 865, *عليقه 'aliqat, 'alīqa* 'affection, attachment' and translate it 'my beloved'. The same word occurs in RA-


sela:m töpesige sela:m
 sela:mimni æli:ke almasa
 bu-na söjgenlerim hara:m

dedi. 213. bu joldæ jürgen adæmler bir sodæger edi. 214. bulær dæja:dæ ketip ba:yan sanduqtin bu avazni işitip 215. qoliya: düvet qalem ælip 216. bu sanduqtin işitken nezmini je:zip aldı. 217. je:zip ælip 218. »bu neme geptu? 219. neme iştu¹? 220. munuñdæ bir gep ba:ryæ oxşæjdu» dep jürdiler. 221. bir neçe zema:n jol jürüp 222. bir šeh'ærniñ kenar:ryæ bærıp tüšti. 223. tüšüp bolup 224. etæsi bu sædæger šeh'erge kirip 225. ajlanıp ketip barur edi. 226. bir dşajdin bir mæzlum bir ço:gondæ su ælip ketip barædu. 227. qa:læsæ pa:d'šanin çizmetka: çulamıya: oxşæjdu. 228. bu sodægerniñ koñlige keldi ki 229. »bu pa:d'šanin çula:mıya: oxşæjdu» dep 230. »ej mæzlum! toxtaŋ! qoluñuzdæki

(then) give her still more greetings.²

If my beloved will not take my greetings
 all my former having kissed her be cursed,

he said. 213. The people walking on this road were a merchant (and his caravan men). 214. When he heard this voice from the box, which drifted past in the river, 215. he took pen and inkstand 216. and wrote down the verse he heard from the box. 217. Having written it down, (220.) he walked on saying 218. »What does this mean? 219. What is it? 220. It looks as if there should be something behind it.» 221. Having walked some time 222. he (they) went to the outskirts of a town and pitched his camp (there). 223. Having finished pitching his camp 224. the merchant next morning entered the town 225. and strolled about there. 226. A woman was fetching water in a ewer from a place. 227. When he looked it seemed to be a servant and slave of the king. 228. It came to this merchant's mind, 229. »This looks like the king's slave» he said 230. and stopped her saying, »O, woman! Stop! Let me drink a mouthful from the water of the

QUETTE's edition, p. 52—53, 106 in the form  æli:k 'food'. This meaning is impossible in my variant as æli:ke is subject, against *zohram* in Raquette.

¹ Alternation *iš* ~ *iš!*

² Lit. greetings on the top of the greetings.

čo:gonnij sujidin bir jutum içip alaj» dep toxtattı. 231. bærıp
 o: mæzlumnij qolidin čo:gonnı ælip 232. su ičken bolup 233. ašu
 joldæ jezıp alıan nezmi xætñi čo:gonnij ayzıyæ tiqip qojdı.
 234. bu mæzlum bu čo:gonnı köterep 235. zo:ræ xanekam qaşıyæ
 kirdi. 236. bu mæzlumdin zo:ræ xanekam sordı ki 237. »sağa bi
 kişi gep qıldı mu? 238. gep sordı mu?» dedi. 239. bu mæzlum
 »mændin heç kişi gep sorıan joq. 240. amma bir sodeger ketip
 bærıp 241. »hej mæzlum! toxtağ! sujıuğızdin bir jutum içiv'alaj»
 dedi. 242. sunı berdim. 243. bir jutum içip aldı» dedi. 244. an-
 din ki:n »ælip kel! qolanı juj!» dedi. 245. bu čo:gonnij sujini
 ælip kelip 246. zo:ræ xanekamnij qolıyæ qujuıp edi. 247. bu
 čo:gonnij ayzidin bir kayaz qolıyæ tüşti. 248. bu kayaznı æçip
 körse 249. xæt jezıylıy turædu. 250. bu xætñi oqup baıysæ 251.

bu tæra:m toquz tæra:m
 toquz tæra:mdin zo:ramıyæ sela:m
 sela:mimni æli:ke alsı
 sela:m töpesige sela:m

ewer you have in your hand.» 231. He went (there) and took the ewer
 from that woman's hands 232. and when he had drunk enough
 233. he put the letter with the verse he had written down on the road
 into the mouth of the ewer. 234. The woman lifted the ewer 235. and
 went to Zora-khanekam. 236. Zora-khanekam asked this woman,
 237. »Did somebody address you? 238. Did somebody ask you
 (about something)?» 239. The woman said, »Nobody has asked me
 about anything. 240. But a merchant passed by and said, 241.
 »Look here, woman! Stop! Let me drink a mouthful of your water!»
 242. I gave him the water. 243. He drank a mouthful.» 244. Then she
 (Zora-khanekam) said, »Bring it (the ewer) here! Wash my hands!»
 245. She brought the water of this ewer 246. and poured it over
 Zora-khanekam's hands. 247. A paper fell down on her hands from
 the mouth of the ewer. 248. When she unfolded the paper and looked
 249. there was writing on it. 250. When she read this writing, it said,

This *taram* is called Toquz-taram.
 From Toquz-taram greetings to my Zora.
 If my beloved will take my greetings,
 then give her still more greetings.

sela:mimni æli:ke alınasa
 bu:na sōjgēnlerim hara:m

deptu. 252. bunı körüp 253. bu zo:ræ xanekam huşidin ketip
 ajlænıp 254. jene huşiyæ kēlip 255. bu mæzlumge dedi ki 256.
 »şu sodegerni ton'umsen?» dedi. 257. bu mæzlum »tonojmen»
 dedi. 258. »tonusæj sen şeh'ergæ çiqip 259. şu adamlarni tapqin!»
 dedi. 260. izdep jürüp tap'alnaj 261. bir neçe kün hejran bolup
 jürer edi. 262. jene bir kuni şu su usqan dzajyæ suyæ çiqip edi.
 263. qalyudek¹ bolsæ 264. şu sodeger qa:lap turup ketip barædu.
 265. bu mæzlum eni körüp 266. arqæsidin jugurup bærıp 267.
 »özleri ne:di kelgen kişi?» dedi. 268. »men pala:n şeh'erdin kel-
 dim. 269. özem sæudeger dur men» dedi. 270. bu xæbēni ælip
 bu mæzlum zo:ræ xanekam qaşiyæ kirdi. 271. bu sodegerniñ
 qilyan gep sözlerini dep edi. 272. bu zo:ræ xanekam pəhmæ qildi
 ki 273. bu sodegerlerge tiræ pa:dişa: jezip bergen xæt ik'eu 274. dep

If my beloved will not take my greetings,
 all my former having kissed her be cursed.

252. When Zora-khanekam saw this 253. she fainted. 254. When she
 had recovered consciousness again 255. she said to the woman,
 256. »Do you know that merchant?» 257. The woman said, »I do.»
 258. »If you know him, go to the town 259. and find that man!»
 she said. 260. Having strolled about looking for him but not having
 been able to find him 261. she (the woman) was astonished for some
 days. 262. Another day she had gone for water to the place where
 she had drawn (up) water (before). 263. Just when she intended
 to remain (there)² 264. this merchant came along looking round.
 265. When the woman saw him 266. she ran after him 267. and said,
 »From where did you³ come?» 268. »I came from a town so and so.
 269. I am a merchant» he said. 270. With this information the woman
 went to Zora-khanekam. 271. She told what the merchant had said.
 272. Zora-khanekam understood 273. that it was a letter which
 Tira Padishah had written and given to the merchant. 274. She

¹ *qalyudek* might be contraction of *qarlayudek*. The same form occurs in
 p. 38: 65.

² a little while.

³ *özleri*. In the following the woman always uses the polite forms
 with *-leri*.

jene šu məzlumnı bujurdı ki 275. »šu sodəgerlerni tæpıp 276. meniñ qışımɣæ¹ alıp kirgin! 277. men bir körüşej» dedi. 278. o: məzlum çiqıp 279. bu sodəgerlerniñ tüşken jerini izdep 280. sorap tæpıp berip 281. zo:ræ xanekamuñ qılğan gep sözini bu sodəgerlerge bilindürüp 282. »özlerini xanekam qıçqırædu» 283. dep bu sodəgerlerni başlap alıp kirdi. 284. bu zo:ræ xanekam sodəgerler bilen körüşüp 285. ahva:l sorup 286. andın ki:n »bu xætñi özlorige kim berdi?» dep edi. 287. bu sodəger dedi ki 288. »bu xætñi menge heç kim bergeni joq. 289. pala:n jerde joldæ kelip barur edük. 290. dæja:dæ bir sanduq ketip barur ik'æn. 291. šul sanduqtın bu nezməni işitip edük. 292. biz šunı jezip alğan edük. 293. bu nemə gep nemə iş ik'æn dep va:qæ šu» dedi. 294. zo:ræ xanekam »özleriniñ bu jerde nemə işlærı ba:? 295. nemə alædurlær? nemə satædurlær?» dedi. 296. bu sodəger »bizniñ köp mallærimiz ba:. 297. eni sætip 298. šubu jerdin mal xærit qılıp 299. öz şæherimizge janarmız» dedi. 300. bu gepni zo:ræ xanekam aqlap bolup 301. »andaɣ bolsæ özlæriniñ mallærini hemeni men

again ordered this woman, 275. »Find that merchant 276. and bring him to me! 277. I want to meet him once» she said. 278. That woman went away 279. and looked for the place where this merchant had pitched his camp. 280. Having asked for him and found him 281. she communicated to this merchant what Zora-khanekam had told. 282. Saying »Khanekam invites you!» 283. she conducted the merchant (to Zora). 284. When Zora-khanekam had met the merchant 285. and asked about his health² 286. she then said to him, »Who has given this letter to you?» 287. The merchant said, 288. »Nobody has given this letter to me. 289. We came walking on the road at a certain place. 290. A box was passing by in the river. 291. I heard this verse from the box. 292. I wrote it down. 293. Whatsoever there is behind it, this is what has happened»³, he said. 294. Zora-khanekam said, »What business have you here? 295. What are you buying? What are you selling?» 296. The merchant said, »We have many goods. 297. When we have sold them 298. and bought goods from this place 299. we shall return to our own town.» 300. When Zora-khanekam had heard this, 301. she said, »If it is so

¹ Repeated: *qæšimɣæ*.

² Lit. conditions.

³ Lit. this is the occurrence.

satturup 302. mal çari:t qıldurup 303. bir işki künniğ içide
 özleridin djabduylarini pütküzüp 304. jolyæ sælip qojæmen. 305.
 ũu dæja:dæ ketken sanduqnıñ iz terepini qılıp 306. ũunuñ ba:
 joqliqini mænge mælum qilsælær 307. mæn çursendæ bolsæm» dep
 edi. 308. bu sodæger »anday bolsæ nea:jetı jaçşı dedi. 309. bu
 zora: çanekam hæme ũeh'erniğ sodægerlerini mal almas qılıp satmas
 qılıp hökm qıldı. 310. andın ki:n bu sodægerniğ mallarini satqalı
 turdı. 311. sætip bolup alçalı turdı. 312. bir neçe kündin ki:n
 djabduylarini tejer qılıp 313. bu sodægerni jolyæ saldı. 314. emdi
 bu dæja:dæ jürgæn sanduq bir ũeh'erniğ janıyæ bærip 315. dæja:
 sujiniğ bir çögületmek qajnam'dæ çö:gülüp turdı. 316. onıñ üstide
 bir ba:ç ba: edi. 317. ol baç ũu ũeh'erniğ pa:dıša:siniğ bæyi edi.
 318. bu pa:dıša:nıñ bir qızı ba: edi. 319. ol qız qırq kenizek birlen
 her küni ũu baqqa çiqip 320. tam'aşa qılır edi. 321. bu baydæ
 bu qız qırq kenizek birlen çörgülüp 322. tam'aşa qılıp 323. dæja:
 niğ lebigæ kelse 324. dæja:dæ bir sanduq çö:gülüp turædu. 325. ol

I will have all your goods sold 302. and all your goods bought
 303. and your equipment arranged in one or two days time 304. and
 (then) I will send you away. 305. If you would follow the traces of
 that box which has gone away in the river 306. and report to me if
 it exists or not 307. I shall be glad» she said. 308. The merchant said,
 »If it is so it is very good». 309. Zora-khanekam ordered all the
 merchants of the town to stop their buying and selling.¹ 310. Then
 she began to sell the goods of this merchant. 311. Having finished
 selling she began to buy. 312. After some days she had made the equip-
 ment of this merchant ready 313. and sent him away. 314. When now
 the box which had drifted on the river went to the vicinity of a town,
 315. it began turning round in an eddy² in the water of the river.
 316. Above it there was a garden. 317. That was the garden of the king
 of this town. 318. This king had a daughter. 319. That daughter
 (girl) every day went out to this garden with forty slave girls
 320. and enjoyed herself. 321. When this daughter (girl), having
 wandered about in this garden with the forty slave girls 322. and
 enjoyed herself, 323. came to the bank of the river, 324. a box was

¹ Lit. she made them not-buying goods and not-selling.

² *qajnam* is an eddy with deep still water; *çögületmek* has not been translated.

qizniň küzi ¹ bu sanduqqæ tüşti. 326. bir kenizek dedi ki 327. »ej
 yulamlær! şu dæja:dæki sanduqni æliňlær! 328. bu sanduqtæ neme
 ba: neme joq köremiz» dedi. 329. andin bu yulamlær dæja:din
 sanduqni baqqa tartip aldı. 330. tartip ælip bolup 331. »bu san-
 duqniň ayzini açeli» dese 332. heç jerdin sanduqniň işikini
 tap'almædi. 333. a:çir bolmaj »paldu ælip keliňler!» 334. dep
 paldu ælip kelip 335. sanduqni çaxti. 336. çæqip edi. 337. içide
 bir jigit olturædu. 338. nea:jeti sa:hib dæma:l çuſha:lliq jigit
 ik'en. 339. qarasæ ba:ſiniň çaçlæri nea:jeti üseptu. 340. tırnaq-
 læri üseptu. 341. özi edjæp zei:pleſip ketiptu. 342. bu jigitni
 sanduqtin ælip 343. kepekte olturuzup 344. kepek suji içürüp
 345. az tola quvvet pejda: bolýandin ki:n da:ru qilip 346. beſ on
 künniň içide obdan boldi. 347. qarajdu ki 348. bu jigit pa:d'ſa:-
 za:dæyæ oxſæjdu. 349. özi nehajeti izzet iſkrem sa:hib dæma:l
 jigit iſk'en. 350. bu qiz bu jigitke a:ſine bolup qaldı. 351. dadesi
 muui aňlap 352. »meu şu jigitni köremen. 353. gep soræmen» dep

turning round in the river. 325. That girl's eyes fell on the box.
 326. A slave girl said, 327. »O, slaves! Take that box in the river!
 328. We will see what there is or is not in the box.» 329. Then these
 slaves drew out the box from the river into the garden. 330–331.
 When, having drawn it out, they said, »Let us open this box!»
 332. they were not able to find an opening to the box anywhere. 333. At
 last as she could not do anything (with it) she said »Bring an axe!» 334.
 Having brought the axe 335. they broke the box. 336. They had broken
 it. 337. In it there sat a young man. 338. It was a very beautiful and
 pleasant young man. 339. When they looked (at him, they saw that)
 his hair had grown very long. 340. His nails had grown. 341. He was
 strangely weakened. 342. They took this young man out of the box,
 343. placed him in bran, 344. gave him bran-water to drink 345. and
 made medicine for him after he had more or less recovered strength.
 346. He got well in five or ten days. 347. They saw 348. that the
 young man resembled a prince. 349. He was a most noble and
 beautiful young man. 350. This girl fell in love with the young man.
 351. When her father heard this he said, 352. »I will see this young
 man. 353. I will ask him (about certain things).» 354. One day she

¹ Repeated: *közi*.

edi. 354. bir kuni bu jigitni pa:dīša:nıñ aldıyæ æcīxti. 355. bu pa:dīša: qa:ræsæ 356. neha:jeti jaxşı jigit išk'æn. 357. pa:dīša:yæ mu hem æzif qaldı. 358. andın ki:n bu pa:dīša: dedi ki 359. »men şubu qızımnı şu jigitke beripmen. 360. kiauoyol qılıp ala-men» dedi. 361. vezir æjti ki 362. »ej pa:dīša:ia:lem! bu jigitniñ jurtını¹ bilmesek ata anesini hem bilmesek bu jigitke qandağ qızlærini bergeli bolædu 363. özleri pa:dīša: bolsæler?» dedi. 364. degendin ki:n pa:dīša: æjti ki 365. »mundağ bolsæ hemesi neme qılæmiz!» dedi. 366. vezir æjdı 367. »bunı bir sınaq baqalı» dedi. 368. »qandağ sınajmız?» dep edi. 369. vezir dedi ki 370. »özleri olturæduyan tæxtnıñ janıyæ jene bir tæx qılælı. 371. özleri olturæduyan tæxni ko:ne besa:tlærni sælip 372. başxa üstellærni qojup djabdujlı. 373. bu jengi qıyan tæxni nea:jeti obdan djabdup 374. jengi besa:tlærni sælip 375. altun kurseni qojup 376. tæjer qılıp 377. şu jigitni qičqırıp 378. tæklip qılælı. 379. eger pa:dīša:-

brought this young man to the king. 355. When the king looked 356. it was a very excellent young man. 357. To the king he also appeared to be a bachelor.² 358. Then the king said, 359. »I will give my daughter to this young man. 360. I will make him my son-in-law.» 361. A vezir said, 362. »O, king of the world! If we don't know the country of this young man and if we also don't know his parents how will it then be possible to give your daughter to him, 363. if you are a king?» 364. After he had told this the king said, 365. »In such a case, what are we going to do with all this?» 366. The vezir said, 367. »Let us test him once.» 368. »How shall we test?» he said. 369. The vezir said, 370. »Let us make another throne by the side of the throne you are sitting on. 371. Let us put old carpets on the throne you are sitting on 372. and equip it with another chair. 373. Let us equip this new throne very beautifully, 374. put on new carpets, 375. put a golden chair on it 376. and when we have made (all this) in order 377. let us (then) call the young man 378. and make an invitation. 379. If he is a prince 380. he will sit

¹ *jurt* against the common *jurt!* Cf. sentence 569 *jurtumyæ*.

² *æ:zif* or *æ:zip* is A. *عزب* with a false long vowel *æ:*. The same false long vowel occurs in *xa:ret* (190) instead of *xerra:t*.

za:də bolsə 380. özlerini oltæduyan¹ ko:nə besa:tləni sælip dʒabduyan tæxtæ olturædu. 381. eğer pa:dīša:za:də bolmasə 382. bu jengi besa:tləni sælip 383. altun kursəni qojup tejar qilyan jengi tæxtæ olturædu. 384. şunuñdün bilemiz» dedi. 385. pa:dīša: bu məslə'ətkə xoş bolup 386. »həməsi anday bolsə şu təkliptə tejer qiliqlər!» dep hökm qildi. 387. andün ki:n şu ko:nə pa:dīša: olturæduyan tæxkə oxşəs bir tæx tejer qildi. 388. pa:dīša: olturæduyan tæxni ko:nə besa:tlər sælip 389. başxa üstəl qojup 390. jengi tejer qilyan tæxni jengi besa:tləri sælip 391. altun kursi qojap 392. dʒabdup tejer² qilip 393. pa:dīša:γæ bilindürdi. 394. pa:dīša: »tejer bolyan bolsə 395. şu jigitni təkliptə qiliqlər! 396. nemə bolur işk'en əni köremiz» dedi. 397. andün bu vezir uməra:lər bu jigitni qəşiyə kirip 398. »özlərini pa:dīša: qiçqirædu» dedi. 399. bu jigit »xop!» dep çixti. 400. çiqqandün ki:n pa:dīša: başliγ vezir uməra:lər bu jigitni tæxkə təkliptə qildi. 401. bu jigit həjra:n boldi. 402. »manə bu pa:dīša: özi olturmastün məni bu

on the throne on which you sit and which is equipped with the old carpets. 381. If he is not a prince 382. he will sit on the new throne which has been made ready with the new carpets 383. and with the golden chair. 384. From this we shall know it.» 385. The king was glad about this advice 386. and ordered, »If all is so, arrange for this invitation!» 387. Then they made a throne ready like the old throne where the king used to sit. 388. They put old carpets on the throne where the king used to sit 389. and put another chair on it. 390. They put new carpets on the new throne, which had been made ready, 391. and put the golden chair on it 392. and having made it thus ready 393. they informed the king (about it). 394. The king said, »If it is ready 395. invite the young man! 396. We will see what is going to happen.» 397. Then the vezir and high officials went to this young man and said, 398. »The king summons you!» 399. The young man said »All right!» and went away. 400. Having gone away³ the king, the highest vezir and the high officials invited the young man to (sit on) the throne. 401. The young man was astonished. 402. »If this king invites me to (sit on) this throne and he does not

¹ *oltæduyan* < *olturæduyan*.

² In other cases *tejer*, e. g. sentence 387.

³ i. e. having arrived at the king's castle.

tæxke tækliþ qılsæ 408. sæb'ep nemε işk'en?» dep 404. pa:d'şanı tækliþ qıldi. 405. pa:d'şā: dedi ki 406. «özleri mehman. 407. özləri ilgeri çiqıp oltursunlar! 408. andın ki:n men çiqadurmen» dedi. 409. bu jigít aşu ko:nε olturæduyan taytığe bæríp olturdi. 410. bu vezir umera:lær hejran qaldı. 411. »bu jigít ras pa:d'şā:za:dε ik'en» dep 412. açiyi kelip turup edi. 413. pa:d'şā: æjdi ki 414. »manε kördüñler mu? ras pa:d'şā:za:dε işk'en mu? 415. bir adem degenniñ öz söretidin gep süzidin jaxşı jəma:nlıqı məlum bolædu» dedi. 416. andın ki:n bu vezirler jənε bir məslə'et qıldi ki 417. »ej pa:d'şā:ia:lēm! ademiza:t degenni üç mərə:təbε sīnap bæqış la:zēm. 418. jənε sīnap baqalı» dedi. 419. pa:d'şā: æjdi 420. »nemε qılēmiz?» 421. vezirler æjdi 422. »emdi özləri minæduyan arɣamaq atlærıyæ ko:nε iger toqam sælip 423. başɣæ atlærıyæ altun kümüş iger jügen quruşyun dʒabduylærni sælip 424. tejer qılıp 425. ko:nε iger toqam sælip dʒabduyan özləri minitkan atni neraqtæ tutup tursun. 425 a. başqa atlærni jæqin tutup tursun. 426. ras pa:d'şā:za:dε bolsæ 427. bæríp özləri

sit himself, 403. what may the reason be?» he said, 404. and invited the king (to sit). 405. The king said, 406. »You are (my) guest! 407. You must go up and sit before me. 408. Then I shall go up.» 409. The young man went up and sat down on the mentioned old throne. 410. The vezir and the high officials were astonished. 411. Saying »This young man is a real prince», 412. they got angry. 413. The king said, 414. »Look here! Did you see? Is he a real prince? 415. A man is known to be good or evil from his appearance and from his spoken words» he said. 416. Then these vezirs again took other counsel together and said, 417. »O, king of the world! It is necessary to test human beings¹ thrice. 418. Let us test again!» 419. The king said, 420. »What shall we do?» 421. The vezirs said, 422. »Now we will saddle the *arghamaq*-horse² you ride yourself with an old saddle 423. and put saddle, bridle, crupper and equipment of gold and silver on other horses. 424. When they are ready 425. the horse that you usually ride and that is equipped with the old saddle, must be held a little away. 425 a. The other horses shall be held near. 426. If he is a real prince 427. he will go and ride on the

¹ Lit. (things) called human beings.

² A special kind of horse.

minəduyan atqa minədu. 428. eger pa:dīša:za:de bolmaesə 429. başxa atlarıya minədu» dedi. 430. bu gepni işitip 431. »jaχšī bolədu» dedi. 432. »emesi¹ şunday qılıqlər!» dep edi. 433. axtaxa:nədin at arıamaqlərnı əlip çiqip 434. pa:dīša: minəduyan atqa komə iger toqamkərnı əlip tejer qıldı. 435. başxa atlarıya jengi dşabduylərnı altun igeri toqup 436. tejer qıldı. 437. pa:dīša:ya »tejer qildoq» dep 438. məlum qilip edi. 439. pa:dīša: həm çixti 440. vezir umera:lər həm çixti. 441. atlerge qarap »he! obdan boluptu» dep 442. »emdi jigitni əlip çiqip 443. təklip qılıqlər! 444. muni köremiz» dedi. 445. vezirlər jigitni qəşiyə kirip 446. təklip qıldı. 447. »özlerini pa:dīša: qičqirədu» dep edi. 448. bu jigiti »obdan!» dep 449. ornidin qopup çixti. 450. pa:dīša: başliq həmə vezir umera:lər turuptu. 451. pa:dīša: dedi ki 452. »özleri muşulər bilən çiqip 453. quş qa:çiyələrnı arqaləridin əlip çiqədu. 454. seja:ət qilip 455. zikenlərini tüzup

horse you usually ride. 428. If he is not a prince, 429. he will ride another horse» he said. 430. When he (the king) heard this 431. he said, »It is good. 432. Make it all thus!» he said. 433. They brought the horses and the *arghamaq* from the stable 434. and saddled the horse which the king used to ride with the old saddle. 435. The other horses they saddled with new equipment and golden saddles 436. and made them ready. 437–38. They announced to the king »We have made them ready». 439–440. Both the king and the vezirs and the high officials went out. 441. Having seen the horses he said, »Yes, it is all right! 442. Now bring the young man 443. and invite him! 444. We will see this.»² 445. The vezirs went to the young man 446. and invited him. 447. »The king invites you» they said. 448. The young man said »All right!» 449. and having risen from his place he went away. 450. The king, the highest vezir, all the vezirs and high officials were (there). 451. The king said, 452. »You go with them 453. and they will bring the eagles³ and hawks after you. 454. Then have a ride⁴ 455. and arrange your birds⁵ and when you

¹ *emesi* = *hemesi*.

² i. e. what happens.

³ I translate *quş* by 'eagle' here instead of 'bird'. Cf. LE COQ, Bemerkungen über türkische Falknerei, p. 3.

⁴ *seja:ət* lit. 'journey' is here used in the meaning 'stroll, ride'.

⁵ *ziken*. I am not sure about the meaning of this word, and my trans-

ojnap kirsünler dep 456. atyæ minsle!» dep teklip qıldı. 457. bu jigít bæríp 458. heme atlerdin aralap ötüp 459. pa:d'sa:nîñ minæduıyan ætîni tutup mindi. 460. bulær hâjra:n bolup 461. teedjüp qıldı. 462. andîn ki:n başxalær mu hemesi atqa mindi. 463. tam'a-şayæ jürdi. 464. bir jerge çiqıp edi. 465. arqasidîn şunqar quş qa:çiyælerni ælip çixti. 466. andîn ki:n bu vezirler bu jigítke bu quş qa:çiyælerni teklip qıldı. 467. »özleri birni alsunlar. 468. andîn ki:n bizler birdin alurmiz» dep edi. 469. bu jigít şu pa:d'sa:nîñ tutæduıyan şunqarinî qoliyæ aldı. 470. andîn ki:n her nerselerge quşlap jürüp 471. seja:et qılıp 472. öjge jæníp kirdi. 473. pa:d'sa: vezirlerdin gep sordî ki 474. »bu jigít qajsî quş qaçiyælerni aldı? 475. szler qajsini aldıñlar?» dedi. 476. vezirler dedi ki 477. »bzler onî bunî aldoq. 478. bu jigít avu qaçiyæni aldı» dedi. 479. pa:d'sa: eniyyæ hem pitmedi. 480. bu jigítni qıçqırıturup 481. üzidin sordî ki 482. »özleri qajsî quş qaçiyæni ælip ojnædiler?» dep edi. 483.

have hunted come back again! 456. Please mount the horse!» he invited him. 457. The young man went 458. and having passed by¹ all the horses 459. he took the horse which the king used to ride and mounted it. 460–461. They were astonished. 462. Then also all the others mounted. 463. They went to enjoy themselves. 464. They had gone to a place. 465. After them they brought the falcons, eagles and hawks. 466. Then the vezirs invited the young man (to make use of) the eagles and hawks. 467. »Take one yourself! 468. Then we will take one each» they said. 469. The young man took on his hand the falcon which the king used to take. 470. Having then wandered about hunting² everything 471. and having had a ride 472. they returned home. 473. The king asked the vezirs, 474. »Which eagle or hawk did the young man take? 475. Which did you take?» 476. The vezirs said, 477. »We took such and such a bird. 478. The young man took just that hawk», they said. 479. The king also did not believe that. 480. Having had the young man summoned, 481. he asked him, 482. »Which eagle or hawk did you take for

lation 'bird' might be false. One is tempted to connect it with the *ziç* of SCULLY, p. 221, (without translation) and this again with STEINGASS, p. 634

زىگ; *ziç* 'a bird about the size of a sparrow'.

¹ In *arala-* also lies the sense 'to pass among'.

² *quşla-* to hunt with hunting-birds.

»men a:vu šunqarni ælip ojnædīm» dedi. 484. pa:dīša: »meniŋ pitmægenim ras ik'æn» dedi. 485. andīn ki:n vezirlærdin pa:dīša: jene sordī ki 486. »bu jigittin attin jerge tūšti mu tūšmædi mu?» dep edi. 487. »tūšmædi» dedi. 488. »emdi bunī hem mælum qilip szler. 489. emdi neme qilæmiz?» dep edi. 490. bu vezirler dedi ki 491. »emdi özleri olturæduyan mehman:xa:ne öjniŋ oŋ put çep putlerni bera:ber jaχši besa:tlærni sælip dʒabdujlī. 492. pa:dīša: za:dæ bolsæ oŋ putni tæpip olturædu. 493. bolmæsæ çep putte olturædu» dep edi. 494. pa:dīša: »obdan» dep »şunday tejer qilip-lær emsini!» dedi. 495. tejer qildī. 496. jigittin qičqirip 497. ælip çiqip bu öjge başlædi. 498. bu jigittin baryançæ 499. bærıp pa:dīša: olturæduyan jerdæ olturdī. 500. pa:dīša: munī körüp 501. »manē! emdi ras pa:dīša:za:dæ išk'æn. 502. pa:dīša:za:dæ išk'ænliki mælum boldī» 503. dep qizini tojlap beræduyan boldī. 504. ara:din bir

hunting?» 483. »I took that falcon and hunted (with it)» he said. 484. The king said, »I was right, when I did not believe it.» 485. Then the king again asked the vezirs, 486. »Did the young man fall to the ground from the horse or did he not?» 487. »He did not», they said. 488. »Now you told me also this. 489. What are we now going to do?» he said. 490. These vezirs said, 491. »Let us now equip the right side and the left side in your guest-house in the same way with beautiful carpets.¹ 492. If he is a prince he will find the right side and sit down there. 493. If not he will sit on the left side», they said. 494. The king said, »All right! Arrange it all thus!» 495. They made it (the room) ready. 496. Having invited the young man 497. they fetched him and conducted him to this room. 498–99. The young man went² and sat down at the place where the king used to sit. 500. When the king saw this (he said), 501. »Look! Now (it is clear that) he is a real prince. 502. It has become known that he is a prince.» 503. Saying thus he decided to marry his daughter to him.

¹ If a guest or stranger enters a house it is considered disrespectful to invite him to sit on the left side (*çep put*) of the guest-room. The left side is reserved for the host himself. In honour of the guest the best carpets are therefore always spread on the right side in the guest-room.

² In *baryançæ* I see the same form as RAQUETTE, Eastern Turki Grammar, II, p. 78 *baryunçæ* 'while going'. The literal translation would be 'while going the young man went ...'

neçe kün ötüp 505. bu jigítke qırq kiçe kúndúz toj qılıp 506. qızını berip 507. pa:dışa:lıqını hem berip 508. tayke aılıp çiqip olturıyuzup 509. pa:dışa:ha:ne liba:s iginlerni kejdürüp 510. pa:dışa:lıq ta:dzını başıya qojup 511. pa:dışa: başlıy heme vezir umera:ler muba:rekledi. 512. andın ki:n bir neçe zema:n ötöp edi. 513. bu jigít turıanseri¹ jadap ketti. 514. şuk bolup gep söz qılmas hem boldi. 515. xatunı kenizek sorajdu ki 516. »ej pa:dışah! özlerige neme boldi? 517. gep qılmas bolup 518. özlari jadap uruqlap qaldılar. 519. neme iştin munday boldılar? 520. bir kişidin xapa boldılar mu? 521. maña desünler!» dep edi. 522. bu jigít dedi ki 523. »men bolsam pala:n jerdeki ayan pa:dışa:nıñ oylı edim. 524. men dadamın kiçik qalıp 525. męni qaraxan pa:dışa: bęqip çoñ qılan işk'len. 526. qaraxan pa:dışa:nıñ zo:rehan dep bir qızı ba: edi. 527. ęniñ birlen biz xuştar a:şına bolup qalyan edük. 528. şu seb'ebdin męni sanduqqa salıp 529. dęja:ya qojap bergen edi. 530. ha:la: emdi men bu jerge keliş 531. özleriniñ qolıya tüşüp 532. özlerini nika:hımya hem

504. When some days had passed 505. he made a wedding of forty nights and days for the young man 506. and gave him his daughter as wife. 507. He also gave him the royal dignity, 508. had him to sit on the throne, 509. attired him in regal garments 510. and having put the royal crown on his head 511. the king, the highest vezir and all the vezirs and high officials congratulated him. 512. Then some time passed. 513. The young man gradually¹ fell away. 514. He became taciturn and even did not speak. 515. His wife and slave girls asked, 516. »O, king! What happened to you? 517. You do not speak 518. and you fell away and got thin. 519. Why did you become thus? 520. Are you sorry for somebody? 521. Tell it to me!» she (his wife) said. 522. The young man said, 523. »As to me I am the son of King Aq-khan of a certain place. 524. My father died when I was a small boy² 525. and King Qara-khan has brought me up. 526. King Qara-khan had a daughter called Zora-khan. 527. We were in love with each other. 528. For this reason they put me in a box 529. and put me out in a river. 530. Now I have come here. 531. and fallen into your hands 532. and also married you. 533. I have also dis-

¹ -seri cf. BASKAKOV & NASILOV, p. 133; RAQUETTE, English-Turki Dictionary, 15 b *baryanseri* 'by and by'.

² Lit. I remained small after my father.

aldım. 533. pa:dışa:lıxtæ hēm olturdum. 534. emdi mēngε bu zo:rεχannıñ işqı otı ez'εr qılıp 535. mēn bu ha:lγæ jettim» dep edi. 536. »anday bolsæ χapa bolmæsunlær. 537. bir ıla:džısını qıurmız» dep 538. bu pa:dışa:nıñ qızı bu va:qanı anesiγæ dedi. 539. anesi dadesiγæ dedi. 540. bu geplærni isitip bolup 541. bir neçe kün mēsle'et qılıp dedi ki 542. »bu qanday bolsæ pa:dışa:nıñ oγlı işk'εn. 543. džabduγ qılıp 544. jolγæ sælip qojæli. 545. bærıp kelsün!» dep mēsle'et qıl'ıstı. 546. aradın bir neçe zema:n ötüp 547. hēme džabduγını pütüzüp 548. bir küni jolγæ sælip qojdı. 549. emdi bu zo:ra χεnkam nea:jeti zεiblešıp jıγlap olturær edi. 550. bir küni kiçesi seherliχte qæšidæki ademini čiq'arttı ki 551. »toχælær čilejdu. 552. ištler qavušædu. 553. mēniñ ja:rım kelgen ik'εn mek'i. 554. čiqıñ! bir tıñsap kirıñ!» dedi. 555. bu mæzlum tala:γæ čiqıp 556. »joχsu¹ χænım! anday em'εs. 557. ištler nan di:du toχælær dan di:du. 558. heç gep joq» dep kirdi. 559. jene ertesi seherliχte jætıp jene čiq'arttı. 560. »bir kişiniñ ava:zini iş'ittim.

charged (an office of) royal dignity. 534. Now I am oppressed by the love-fire for Zora-khan. 535. I have reached this stage», he said. 536. »If it is so, do not worry. 537. We will find a remedy for it» 538. this king's daughter said and told the story to her mother. 539. Her mother told it to her father. 540. Having heard the story 541. and having considered it some days he said, 542. »However this may be, he is the son of a king. 543. Let us equip him 544. and send him away. 545. He may go and come back again! »Thus they considered. 546. After some time had passed 547. and all the equipment was finished 548. he sent him away one day. 549. Now this Zora-khanekam sat very weak and weeping. 550. Sometimes during the night or at dawn she sent out the servant who was with her (555.) and said, 551. »The cocks and hens are crowing. 552. The dogs are barking at each other. 553. I wonder if my friend has come? 554. Go out! Listen a little and come back (and tell me)!» 555. The woman went out (558.) and came back saying, 556. »No, lady! It is not thus. 557. The dogs say 'bread', the cocks and hens say 'corn'. 558. There is nothing.»² 559. When she was lying there, in the dawn of the morning she again sent her out. 560. »I heard the voice of somebody.

¹ -su is the polite form.

² i. e. It is all quiet and silent.

561. kelgengε oχšæjdu. 561a. Čiqiŋ!» dedi. 562. o: mæzlum Čiqip
 563. jene šu gepni qilip kiridi. 564. bu zo:reχan öjde jætöp 565.
 »bu mæzlum jalıyan gep köterεp kiræduıyanγæ oχšæjdu» dep 566.
 jætöp bir nezm^e oqudı. 567.

sen ja:rım kelgen bolsan
 kirür ediy
 andæ ja:rıŋ ba: išk'en
 mendin bölek

dep bejt oqup edi. 568. bunı bu ti:rε pa:dıša: isitip 569.

men ja:rımγæ sela:m iberdim
 toquz tεra:mdin.
 o: hem mælum bolmaptı.
 men hem kelip sela:m iberdim
 ba:di sepa: šema:ldin.
 bu hem mælum bolmaptı.
 mendin ajrilip χursend bolγanγæ oχšæjdu.
 men hem jænıp ketæjin öz jurtumγæ

561. He seems to have come. 561a. Go out (and see)!» she said. 562.
 That woman went out 563. and came back telling the same thing.
 564. Zora-khan lay in her room saying 565. »It seems to me as if
 this woman told lies.» 566. As she lay (there) she recited a verse: 567.

If you my friend have come,
 you would have entered (my house),
 you have another friend
 than me there.

This poetry she recited. 568. When Tira Padishah heard this, he
 said, 569.

I sent greetings to my friend
 from Toquz-taram.
 That became also not known (to her).
 I also came and sent greetings
 with the zephyr-wind.
 Even this was not known (by her).
 It looks as if she was happy at being
 separated from me.
 I will also return to my own country.

dep edi. 570. bu xəbərnı aqlap 571. zo:rə xanəkam taqqæt qılıp turalmaj 572. jugurup çiqip qa:læsəw 573. heç kişi joq. 574. »a:ləm səher vaxtı boluptur. 575. emdi mən qajdın tapəmən ja:rımnı? 576. bu ava:zınnı işitip 577. öjdin jugurup çixsəm 578. heç kişi joq. 579. dşin şeja:tun mu bu?» dep edi. 580. ti:rə pa:dışa: »adəmizə:t degen dşin şeja:tun bolγəni joq. 581. γərīb bolup 582. bəriş pa:dışa: bolup 583. xorsəndlixtə olturup 584. jənə şunı jaxşı körmeş mən ja:rımnı izdəp kəlip 585. jənə həm γərīb boldum» dep edi. 586. bu gəpnı zo:rə xanəkam işitip 587. ah tartip jıylap 588. hər tər'əpkə jürup 589. bir dşajdın taptı. 590. körüşəp əhvə:lını beja:n qılıp 591. tüşkən dşajγə başlap əlip bardı. 592. andın ki:n işki məzlum körüşəp 593. birdə birisigə əhvə:lını beja:n qılıp 594. xorsənd boluşup 595. bu zo:rə xanəkam jənıç çixtı. 596. öjgə kəlip 597. anəsini qičqürıç turup 598. əlip çiqip 599. bu gəp sözlərnı birdin bir beja:n qılıp 600. anəsiγə məlum qıldı. 601. anəsi kirip 602. dadəsi qaraxan pa:dışa:γə beja:n qıldı.

570. When Zora-khanekam heard this news 571. she was not able to remain 572. but ran out and looked 573. (but) nobody was there. 574. »The world has turned to morning-time. 575. From where shall I now find my friend? 576. When I heard this voice 577. and ran out from home 578. there was nobody. 579. Is this (due to) evil spirits and devils?» she said. 580. Tira Padishah said, »Human beings who have become evil spirits or devils do not exist. 581. I was homeless, 582. then I went and became king 583. and was sitting in pleasure. 584. But as I did not like this I came looking for my friend 585. and again I have become homeless,» he said. 586. When Zora-khanekam heard this 587. she sighed and wept, 588. went in all directions 589. and found him somewhere. 590. Having met (her) and explained his circumstances 591. he brought her to the place where he had put up. 592. Then when the two women had met¹ 593. and explained their circumstances to each other 594. and rejoiced together 595. Zora-khanekam returned. 596. Having come home 597. and called her mother 598. and brought (her) there 599–600. she informed her about it, explaining these events word for word. 601. Her mother went 602. and explained it to her father King Qara-khan. 603. When

¹ To judge from this Tira Padishah had brought his wife with him!?

603. munī iſitip 604. qaraxan pa:d'ſa: hejra:n boldi. 605. »munī dæja:ɣæ taſlap edük. 606. munī kim ælip 607. perviſ qilip 608. bu iſlæɣæ jetküzgendü?» dedi. 609. »emdi men körüſürmen. 610. ordayæ ælip kirinler!» dep hökm qildi. 611. andin kin vezirler bir neçe kiſi bilen çiqip 612. tüſken jeridin baſlap 613. o:dayæ ælip kirdi. 614. pa:d'ſa: bu bæqip alɣan oɣli bilen körüſüp 615. nea:jeti xoſ bolup 616. beſ tört kün æhva:llærinī birdæ birisige æjtüſip jiyæſip olturdi. 617. andin kin bu qaraxan pa:d'ſa: qizini qirq kiçe kündüz toj qilip berip 618. pa:d'ſa:liqini hem berip 619. pa:d'ſa:liq tæxtæ olturɣuzdi. 620. emdi aradin bir neçe zema:n ötti.

621. baldirki alɣan xatunniñ dadesi xatuni birlen dedi ki 622. »bulær kelmedi. 623. neme boldi iſk'en? 624. munuñdin bir xæber alæli» deiſip 625. bir vezirni tejin qildi. 626. »bærip meniñ qizim nerde turuptur 627. nerde em'es. 628. kiuaɣoɣlom n'emüſ qiliptur? 629. n'emüſqæ kelmeptur? 630. ba: mu ja: joq mu? 631. iz ter'epini

he heard this 604. King Qara-khan was astonished. 605. »We threw him into the river. 606. Who has taken him 607. and provided for him 608. and brought him to this position?» he said. 609. »Now I will meet him. 610. Bring him to the castle!» he ordered. 611. Then the vezirs and some people went away 612. and conducted him from the place where he had put up 613. and brought him to the castle. 614. When the king met with this son whom he had brought up 615. he was very glad 616. and they sat for four or five days, weeping together and telling each other the circumstances.¹ 617. Then King Qara-khan made a wedding of forty nights and days for his daughter 618. and also gave him (Tira) royal dignity 619. and let him sit on the royal throne. 620. Now some time passed.

621. The father of the wife he had taken earlier and his wife said, 622. »They did not come (back). 623. What has happened? 624. Let us have some information from him,» they said to each other 625. and appointed a vezir (for this). 626. »Go (and find out) where my daughter is 627. or where she is not. 628. What my son-in-law is doing? 629. Why he has not come? 630. If he is alive or not? 631. Follow their traces and come back (and tell me)!» he said

¹ During the time they had been separated.

qilip keliqler!» dep 632. bu vezirni jolyæ saldï. 633. bu vezir aradın bir neçe zema:n ötöp 634. qaraxan pa:dışa:nıñ şeh'eriğe keldi. 635. şeh'erge kelip 636. beş tört kün jürüp 637. başqa adamlardın sorap 638. sur'uštæ qilip baıxsæ 639. heç ki:m uqmæjdu. 640. »bizniñ bu şeh'irimizde anday adem joq. 641. anday adem kelgeni mælum em'es» dedi. 642. bu vezir hejra:n bolup jürüp 643. ara:dın bir neçe kün ötöp edi. 644. bir künisi pa:dışa:nıñ ordæsiyæ ba:sæ 645. bu vezir istep jürgen pa:dışa:nıñ kiauoylı bu şeh'erde pa:dışa:lıq tæxtæ olturædu. 646. bu vezir bunı körüp 647. hejra:n qa:lıp dedi ki 648. »he! bu ras! pa:dışa:nıñ oylı ik'en. 649. emdi neme qılsam bolur ik'en» dep 650. jænıp keldi. 651. ertesi barsæ 652. pa:dışa:lıq tæxt'dæ joq. 653. jene jænıp keldi. 654. jene beş tö't kün ötkendin ki:n jene bu jigıt pa:dışa:lıq tæxke çiqıp olturædu. 655. munı körüp jæqın bardı. 656. »meni körse tonusæ 657. bir gep sorarmek'i? 658. andın men özömnı mælum qilip 659. pa:dışa:nıñ degen gep sözlerini beja:n qılsam» 660. dep şu xia:ldæ jæqın bardı. 661. bu jigıt tæxtæ olturup 662. bu vezir-

632. and sent away this vezir. 633. Some time afterwards the vezir 634. came to King Qara-khan's town. 635. Having come to the town 636. and strolled about four or five days 637. and asked other people, 638. when he asked, 639. nobody understood him. 640. »In our town there is no such man. 641. It is not known that such a man has come» they said. 642. The vezir strolled about astonished 643. and some days passed. 644. When one day he went to the king's castle 645. the son-in-law of the king whom the vezir was looking for was sitting on the royal throne of this town.¹ 646. When the vezir saw him 647. he was astonished and said, 648. »Yes! It is true! It is the king's son. 649. What shall I now do?» he said 650. and returned. 651. When he went there next morning 652. he was not (sitting) on the royal throne. 653. He returned again. 654. After four or five days had passed this young man again sat on the royal throne. 655. When he (the vezir) saw this he went near. 656. »If he sees me and recognizes me 657. I wonder if he will ask me (about something)? 658. Then (I wonder if the best thing to do would be) to present myself 659. and explain what the king has told me.» 660. Thinking thus he went near. 661. When the young man was sitting on the

¹ Lit. loc. 'in this town'.

ni kördi. 663. tonudı. 664. üziniñ qajni atasiniñ veziri. 665. o: şeh'erge pa:dışa:lıq vaxtıdæ hæm üzige vezirlik mu qılğan k'isi. 666. eni körüp 667. xia:lidæ qæçti ki 668. »qajni atam m'eni qizini nerde em'es bærıp uqep keliylar!» dep 669. ib'ergenge oğşæjdu» dep 670. koñlige keldi. 671. koñlige kelip 672. tax üstidin ornidin qopap 673. üjige kirip ketti. 674. bu vezir dedi ki 675. »meni kö:mægenge oğşæjdu. 676. kirip ketti» 677. dep jænıp çiqip edi. 678. bu jigit öjige kirip bolup 679. hökm qıldı ki 680. »hej pala:nı degen qæni sen?» dep edi. 681. »xoş!» dep bir k'isi jugurup keldi. 682. »täxnüñ aldidæ palan ræjlik bir adæm turær edi. 683. şunı tonumsen?» dep edi. 684. tonujmen» dedi. 685. »anday bolsæ şu k'isini hazer tæpip 686. meniñ aldımγæ ælip kirgin!» dep 687. hökm qıldı. 688. bu adæm jugurup çixsæ 689. ol k'isi ordædin çiqip 690. şeh'erniñ restisidæ ketip barur işk'en. 691.

throne 662. he saw the vezir. 663. He recognized him. 664. It was his own father-in-law's vezir. 665. During the time he was king in that town he (the vezir) had been vezir also to him. 666. When he saw him 667. it flashed upon him¹ 669. »It looks as if (668.) my father-in-law has sent him 668. saying »Go and find out where he² and my daughter are³ and come back (and tell me)». 670. This he took into his head. 671. Having taken this into his head 672. he rose from his place on the throne 673. and went home. 674. The vezir said, 675. »It looks as if he has not seen me. 676. He went (home),» 677. he said and returned. 678. When the young man had returned home 679. he ordered, 680. saying »Hallo, somebody!⁴ Where are you?» 681. A man who said »Sir!» came running (up). 682. »Before the throne there stood a man in (clothes in) such-and-such colours. 683. Do you know him?» he said. 684. »I know him» he said. 685. »If it is so, find that man at once 686. and bring him to me!» 687. he ordered. 688. When this man ran away 689. that man had left the castle 690. and was walking in the bazaar-street⁵

¹ perharps *xia:lidæ keçti!*

² Lit. I and his daughter.

³ Lit. are not.

⁴ *pala:nı degen* 'called so and so'.

⁵ *reste* is a bazaar-street with shops on either side.

arqasidın jugurup bærıp 692. bu adəmniñ aldıyæ ötəp dedi ki 693. »özlerigə pa:dışa:nıñ hökmi jarlıyı» dep edi. 694. bu kişi »hə! nemə gep?» dep edi. 695. bu adəm »özlerini pa:dışa: qıçqırædu» dep edi. 696. »jaxşı!» dep aldıyæ kirip mañdı. 697. koñligə keldi ki 698. »pa:dışa: degen tæx üstidə oturup biröu adəmdiñ gep sormağı toyra kelməjdur. 699. şunuñ üçün meni körüp tonup 700. öjgə kirip 701. andın arqamdın kişi çiqartıptu» dep 702. koñligə keldi. 703. andın bu adəm pa:dışa:nıñ aldıyæ keldi. 704. »ej pa:dışa:ia:lem! özləri degen adəmni tæpıp keldim» dedi. 705. pa:dışa: dedi ki 706. »muşergə ælip kelgin!» dedi. 707. bu adam çiqıp 708. bu kişini pa:dışa:nıñ aldıyæ başlap ælip kirdi. 709. pa:dışa: körüşüp 710. nəa:jeti xoş bolup 711. qajni ata qajni anasınñ əhva:llærədin tündjiliq sorap oturup 712. heme gep sözlərni bilindürüp 713. beja:n qilip berdi. 714. andın ki:n bu vezir mu: bu pa:dışanıñ qajni ata qajni anasınñ qılğan gep sözlərini hemeñi beja:n qilip berdi. 715. bu vezirni tüşken dşajidın köçürəp ælip kelip 716. bir neçe kün mehma:n qilip 717. izzet işkr'əmlər qilip 718. qaraxan pa:dışa:γæ mu məlum qilip 719. andın ki:n bir neçe

of the town. 691. Having run after him 692. he passed over to him and said 693. »It is a command from the king.» 694. This man said, »Yes, what is it?» 695. The man (the messenger) said, »The king summons you!» 696. »All right!» he said and walked in front of him. 697. He took into his head, 698. »When a man who calls himself king is sitting on (his) throne it is not fitting for him to ask a certain man about something. 699. Therefore when he saw me and recognized me 700. he went home 701. and then sent a man after me» he said. 702. This he took into his head. 703. Then this man (the messenger) came to the king. 704. »O, king of the world! I have found the man you told me about!» he said. 705. The king said, 706. »Bring him here!» 707. This man went out 708. and lead the man (the vezir) to the king. 709. When the king greeted him 710. he was very glad 711. and sat asking him about the circumstances and the health of his father- and mother-in-law. 712. He informed him about all 713. and explained it to him. 714. Then the vezir also explained and conveyed all that the king's father- and mother-in-law had told him. 715. He had this vezir move from the place where he had put up 716. and made him his guest for some days. 717. He did him honour 718. and also informed King Qara-khan about it. 719. Then, after some days had passed,

kün ötkendin ki:n bu kişini bir neçe yulanlar birlen jolyæ sælip qojdï. 720. bu vezir bir neçe zema:n ötkendin ki:n şeh'erge keldi. 721. kelip ordæyæ kirip tüşti. 722. pa:dîşa:yæ kiauoylinîñ qiziniñ æhva:llærini qilyan gep sözlerini hæmeni beja:n qilip edi. 723. bu: pa:dîşa: er xatun işkiöjlen xoş bolup 724. xorsende boldi. 725. a:xir bu pa:dîşa:nin qizi kiauoylî şu pa:dîşa:liq bilen öteþ ketti. 726. qara vata qul bolsæ 727. bir neçe zema:n jürüp 728. »men bu pa:dîşa:nin peleva:n bahaduri bolsæm 729. munuñyæ men dzîq xizmetlerni qilsæm 730. neçe jerdin jiyi kelse 731. eni men jiyilæsæm 732. bu qiz mengæ ra:zi bolmæsæ 733. men emdi bu qizni dünja:din joq qilæmen» dep xial qilip edi. 734. bunuñ qilyan jæman gepleri mælum bolup 735. anesi işitip 736. bu geplerni qaraxan pa:dîşa:yæ dedi. 737. qaraxan pa:dîşa: bu gepni işitip 738. »bu oyri meniñ balamnî jæman nijette qærzläptu. 739. emdi munî hejdep çiqarip atsæm 740. bolæduyanyæ oyşæjdu» dep 741. şu mæsleætni qilip 742. bu qara vata qul oyriñi hejdep çiq'ardï. 743.

he sent this man (the vezir) and some slaves away. 720. After some time had passed the vezir came to (his) town. 721. Having arrived he entered the castle. 722. He explained to the king all the circumstances of his son-in-law and his daughter and all that they had told him. 723. The king and his wife were both happy 724. and glad. 725. In the end the daughter and son-in-law of this king died as king (and queen).¹ 726. As to the slave Qara Bahadur 727. he strolled about for some time saying, 728. »I think I am (am called) the hero of this king, 729. and have done him many services 730. and from however many places there has come an enemy 731. I have conquered him. 732. If now this girl (Zora) does not agree to me 733. I will now have her annihilated,» he thought. 734. When these evil words of his were known 735. and her mother (Zora-khan's mother) had heard them 736. she told them to King Qara-khan. 737. When King Qara-khan heard this story he said 738. »This thief has accused my child with bad intent. 739-740. It looks as if it should be the right opportunity for me to pack him off now.» 741. Having conferred thus 742. he drove away this slave and thief

¹ i. e. in Qara-khan's kingdom.

munī hejdep čiq'arγanyæ hæm zo:re χenekam nea:jeti χoš boldī.
 744. bu qara vata qul öziniη išekini minip 745. bir bajaba:n terepkε
 čiqip ketti.

Qara Bahadur. 743. Also Zora-khanekam was very glad that he
 drove him away. 744. The slave Qara Bahadur mounted his donkey
 745. and went away in the direction of a wilderness.

II.

čöček.

1. bunæsüdæ bir adëmnij qırq oylı ba: ik'en. 2. o: adëmnij çatunı bir dzigdæ sælip u:mač etken. 3. çatun dedi 4. »umač tejer boldı.» 5. qırq oylı bilen olturup umačnı išti. 6. qırq oylı umačnı içip bolup 7. bir tamnıj bojiyæ çiqip 8. tumaqını qoliyæ ælip 9. »eh çatun!» dep jıylayæli turdı. 10. dadesi çiqip 11. »neme boldı balalærım?» dese 12. »vaj dada! çatun degen bek obdan ik'en.

II.

Tale.

1. Once upon a time there was a man who had forty sons. 2. That man's wife had one day prepared *umach*¹ with *jigda*² in it. 3. The woman said, 4. »The umach is ready!» 5. She sat down with her forty sons and ate³ the umach. 6. When the forty sons had finished eating the umach 7. they went out to a wall, 8. took their fur⁴ caps in their hands 9. and began to cry, saying »O, woman!» 10. Their father went out 11. and when he said, »What is the matter, my children?» 12. (they said), »O, father! That which is called

¹ *umach* (*umač*) is according to SHAW a kind of semolina made of flour and eaten with soup. My informant from Khotan describes umach as a mixture of Indian meal and vegetables (in this case i. a. the fruit of the *jigda*-tree (v. below) which is boiled in water. This dish is very cheap to prepare and therefore in high favour with poor people.

² *jigda* (*dzigdæ*) is a species of Oleaster, *Eleagnus angustifolia*, with eatable — but tasteless — fruits.

³ Lit. 'drank the umach'; *ič-* 'to drink' is used of all food of soup- or juice-consistence.

⁴ *tumaq* 'fur cap' also 'leather cap'. For pictures of it v. MANNERHEIM, Across Asia, II, (VILKUNA, Mannerheim's collection of Sart specimens, p. 7 sq.)

13. dzigde sælip umač etip berür ik'en. 14. šunij üçün jÿlayæli turdoq» dedi. 15. dadəsi »anday bolsæ 16. ej balalærim! mence bir patman tömüde hasa: soqturup berinler. 17. bir patman tömürde kepiš¹ soqturap berinler. 18. šu kepiš hasa upurap 19. tüge-günçilik jol mañip çatun iberemen. 20. balalærim jÿlamanlær!» dedi. 21. o: balalæri çorsent bolup 22. bir patman tömürde hasa bir patman tömüde kepiš soqturap berdi. 23. dadəsi andin ki:n »balalærimçæ çatun ælip beremen» dep 24. hasani qoliçæ ælip 25. kepišni kiip 26. jol mañçæli turdi. 27. bir neçe zema:n ötkendin ki:n bir šeheryæ ba:di. 28. bir öjniñ aldidin ötep edi. 29. o: öjniñ aldidæ bir kiš'i turyan ik'en. 30. o: kiš'i »ej adem! ne:ge barursizler? 31. qa:jerdin kelgen adem siz?» dedi. 32. o: kiš'i dedi ki 33. »meniñ

'woman' is very good. 13. She prepares umach with jigda. 14. That is why we began to cry», they said. 15. Their father said, »If it is thus 16. O, my children! Have a staff forged for me of iron (to the weight of) one *patman*!² 17. Have galoshes³ forged of iron (to the weight of) one patman. 18. When I have worn them out 19. while going the road in the end I will send you wives. 20. My children, don't cry!» he said. 21. Those children of his were happy 22. and had a staff and galoshes forged to the weight of one patman of iron each. 23. Then their father said, »I will bring wives for my children» 24. and having taken the staff into his hand 25. and put on the galoshes 26. he began his walk.⁴ 27. After some time he came⁵ to a town. 28. He had passed⁶ a house. 29. In front of that house there stood a man. 30. That man said, »O, man! Where are you going? 31. From where have you come?» 32. That man said, 33. »I have⁷

¹ A common alternation within the same individual's speech is $e \sim \varepsilon$, which can be observed in several cases in this text, e. g. *kepiš* ~ *kepiš*, *jer* ~ *jer*, *gep* ~ *gep*, *mehman* ~ *mehman*.

² *patman* a weight, according to RAQUETTE, Eastern Turki Grammar, I, p. 35 573,44 kg.

³ *kepiš* galoshes of leather, here of iron probably in order to stress the difficulties of finding wives for the forty sons — the father had to walk very far in order to find wives for so many sons.

⁴ Lit. began to walk road.

⁵ Here and in other cases I have translated *ba.r-* with 'to come' against the common 'to go'.

⁶ Lit. before the front of a house.

⁷ *ba: edi* 'had'!

qırq oylom ba: edi. 34. bir kuni anesi bir qazandæ dzigde sælip
 35. umaç etip berür ik'en. 36. dzigde salyan umaçni içip bolup
 37. »ah! çatun degen bek jaçşi ik'en. 38. dadamnıñ çatunı dzigde
 sælip umaç etip berdi. 39. bizniñ hem çatunimiz bolsæ 40. dzigde
 sælip umaç etip berür edi» dep jıylayælî turdı. 41. men »jıylaman-
 lær balalærım!» dedim. 42. »şunuñ üçün bu oylanlærımyæ qırq
 qizı ba: adem bolsæ 43. qırq oylanıyæ birdin ælip berip 44. tojni
 bir qılsam dep 45. neçe zema:n boldı 46. şu çia:ldæ jürdüm» dedi.
 47. o: gepni o: adem işitip¹ 48. »andaç bolsæ men hem şu mesleh'ette
 edim. 49. szniñ qırq oylonız ba: işk'en. 50. meniñ hem qırq qizim
 ba:. 51. ikimiz quda: badza: bolælî» dedi. 52. ol adem »nea:jeti

forty sons. 34. One day their mother put jigda into a kettle, 35.
 prepared umach and gave them (to eat). 36. When they had
 eaten the umach with jigda (they said), 37. »O! That thing called
 'woman' is a very nice thing. 38. The wife of our father prepared
 umach with jigda and gave us (to eat). 39. If also we had wives,
 40. she would have prepared umach with jigda and given us (to
 eat)» they said and began to cry. 41. I said, »Don't cry, my children!
 42. Therefore (46.) I strolled about (45.) for some time thinking,
 42. »If there be a man with forty daughters for my sons² 43. I
 would bring one for each of my forty sons 44. and make a wedding³
 for them» he said. 47. When that man heard those words (he
 said), 48. »If it is thus (I muss confess) I was also debating⁴ with
 myself in the same way. 49. You have forty sons. 50. And I too
 have forty daughters. 51. Let us two become relations!»⁵ 52. That

¹ *işitip* = *işitip*. This is due to the same alternation *i* ~ *ï*, which occurs in *iş* and other words cf. p. 39: 91 and which is also visible in loan-words like *tindz* ~ *tındz*, *açır* ~ *açır*, *ila:dzi* ~ *ila:dzi* and in suffixes after an *a* in the root, e. g. *andin* ~ *andın*, *zema:ndin* ~ *zema:ndın* etc. It is important that the alternation occurs within the same individual's speech.

² *oylan* lit. 'boy, young man' but also in the same sense as *oyul* 'son'.

³ *bir qılsam* — pleonastic *bir*.

⁴ *mesleh'ette*.

⁵ *quda: badza:* originally means relations through marriage; cf. SHAW, p. 154 *quda* 'a person standing in the relationship of father-in-law to one's son or daughter; one of two fathers whose children have intermarried'; SHAW, p. 40 *bâja* 'the husband of one's wife's sister'. KATANOV-MENGES, p. 117 gives for *qudabadza* 'angeheiratete Verwandte', which corresponds to the meaning in my text.

jayšī obdan!» dep 53. xoš boldi. 54. »quda: badza: bolur bolsaq 55. kim bilen məslə'et toxtaturmiz?» dep edi. 56. bu qrq oylı ba: kiši »meniñ bir oylom ba:. 57. alte ajlıq ǵılañtaş pehleva:n dep atlıy bir oylom ba:. 58. men šunı iberej. 59. šunuñ bilen məslə'et toxtatsunlær» dep 60. ǵullæšip¹ jandı. 61. bir neçe zema:ndin ki:n bu: adem újige keldi. 62. oylanlærı hemesi jugurup 63. dadesiniñ aldıyæ çiyti. 64. »dadam bzlerge xatun ælip keliptu» dep 65. qal-yudek bolsæ 66. dadesi jalγuz kelip turædu. 67. o: balalærı »dadam jene jalγuz keliptu» dep jıylayæli turdı. 68. dadesi kelip »vaj bala-lærım! jıylamañlær! 69. szlerge men xatun tæpıp keldim. 70. jıylamañ-lær!» dedi. 71. o: balalærı bu gepni išitip 72. jıylamaj külgeli turdı. 73. dadesi kelip 74. »he! alte ajlıq ǵılañtaş pehleva:n oylom! qæni sen?» 75. »vaj! manæ men!» dep jugurup aldıyæ ba:di. 76. dadesi

man said, »It is very good!» 53. and was happy. 54. »If we shall be relations 55. with whom shall I make an agreement about the wedding?² 56. This man with the forty sons (said), »I have a (certain) son. 57. I have a son called Alte-ayliq Ghilangtash Pahlavan.³ 58. I will send him. 59. Make an agreement about the wedding with him!» he said, 60. and having bidden farewell he returned (home). 61. After some time this man came home. 62–63. All his sons ran out (to meet) their father. 64. When they said, »Our father has brought us wives», 65. and were going to look⁴ (at them) 66. their father was coming back alone. 67. Those children of his began to cry saying, »Our father has again come back alone.» 68. Their father came (saying), »O, my children! Don't cry! 69. I have found wives for you. 70. Don't cry!» 71. When those children of his heard this 72. they began to laugh instead of crying. 73. When their father came (and said), 74. »Hallo, my son Alte-ayliq Ghilangtash Pahlavan! Where are you?», 75. he came running to him and said, »Look, I am here!» 76. His father said, »In a town called so-and-so

¹ Repeated: *ǵublæšip*.

² *məslə'et toxtat-* 'to arrange for the wedding'.

³ *alte ajlıq ǵılañtaş pehleva:n* lit. 'the six-month's-Ghilangtash hero'. There might be a special sense in *ǵılañtaş*. I was however not able to ascertain it. It is also possible that it has to be compared with names of the same type, occurring in RADLOFF, Proben, VI, p. 166 *šıygiltak* and *piygiltak*.

⁴ *qalyudek* contracted from *qarlayudek*, cf. p. 15: 263.

»pala:n degen šeh'erde qrq qızı ba: bir adem ba: işk'en. 77. şunuñ bilen toj qılur bolduq. 78. siz şu dıajıyæ bærıp 79. gep sözni bir jerge toxtætıp keleduıyan bolduñız» dedi. 80. bu gepni oılı dadėsıdın uqup 81. bek xoš boldı. 82. bu alte ajlıq ıılantaş peleva:n dadesı bilen xullæşıp şu ter'epke qarap mañdı. 83. bir neçe kün jol mañdı. 84. bir jerge barsæ 85. bir adem bir tügümen tæşını o: jerdin o: jerge o: jerdin o: jerge ælip taşlap turædu. 86. »bu neme qııyanıñız?» de:se 87. »men peleva:n baha:dur men» deıdu. 88. bu alte ajlıq ıılantaş peleva:n dedi ki 89. »andaı bolsæ siz bzler bilen baha:durluq qılıp çælışælı. 90. siz meni salsæñız 91. men szge bir jil¹ xızmet qılæmen. 92. men szni salsam 93. bir jil xızmet meñe qılıñ!» dedi. 94. »obdan jaıxşı gep ik'en» dep 95. işkiöjlen çæl'ıstı. 96. a:xır alte ajlıq ıılantaş peleva:n onı köterep 97. jerge saldı. 98. o: bir jil xızmet qılmaqcı bolup 99. arqæsııyæ kirip mañıp 100. bir neçe zema:n jol jürüp 101. bir jerge ba:dı. 102. ba:sæ bir deıja:nıñ

there is a man who has forty daughters. 77. I have arranged for a wedding with him. 78. You must go there 79. and when you have arranged the wedding² you must come back (here). 80. When the son had heard this from his father 81. he was very glad. 82. When Alte-aylıq Ghilangtash Pahlavan had bidden farewell to his father he walked in that direction.³ 83. He walked for some days. 84. When he went to a place 85. a man was standing there who was throwing a millstone one way and another. 86. When he said, »What does this doing of yours mean?», 87. he said (answered), »I am a hero!» 88. Alte-aylıq Ghilangtash Pahlavan said, 89. »If it is thus let us wrestle in single combat!⁴ 90. If you knock me down 91. I will serve you for one year. 92. If I knock you down 93. you serve me for a year!», he said. 94. Saying, »It is a bargain!», 95. they two wrestled. 96. At last Alte-aylıq Ghilangtash Pahlavan lifted him 97. and felled him to the ground. 98. As that man now had to serve him for a year 99. he walked behind him. 100. When they had walked for some time 101. they came to a place. 102. When walking (thus), they came⁵ to the

¹ *jil* also alternates with *jil*, cf. p. 37, n. 1.

² *gep sözni toxtat*- with almost the same meaning as *mesle'et toxtat*- in p. 38: 55, 59.

³ I consider *qarap* as postposition.

⁴ *baha:durluq qılıp*.

⁵ *çiq*- — translated by 'to go', like *ba:r*- — in p. 36: 27 and other cases.

lebige čixti. 103. ol deja:nin lebide bir adem olturædu. 104. qolidæ joy'an bir kaltek. 105. qonjini deja:γæ qilip oltur'uptu. 106. »he qoŋam! he ši:r qoŋam! and'aγčæ qoŋ mund'aγčæ qoŋ! he!» dep 107. kaltek bilen qoŋγæ urædu. 108. ursæ bir deja:nin sujini hemeni onuŋ qoŋi dem ta:tip ketti. 109. buni körüp 110. bu alte ajliq γilantaš peleva:n bu iškiöjlen onı körüp 111. hejra:n gas boldi. 112. qæšiyæ bærıp 113. »ej peleva:n! sizniŋ qoŋuŋiz bir deja:nin sujini dem tartæduyan qoŋ ik'en. 114. nea:jeti jæma:n peleva:n ik'en siz. 115. siz vilen biz iškiöjlen čæliš qilæli. 116. siz meni salsæŋiz 117. mušu iki adem szge bir jil χizmet qilæli. 118. men sizni salsam 119. menge siz bir jil χizmet qiliŋ!» dedi. 120. bu gep o: su jutar peleva:nγæ χoš qilip 121. ma:qul dedi. 122. iškivilen čælišqæli turdi. 123. a:χir bu alte ajliq γilantaš peleva:n köterep 124. jerge

bank of a river. 103. On the bank of that river a man was sitting. 104. In his hand he had a big stick. 105. He was sitting with his rump towards¹ the river. 106. Saying, »Ha, my bum!² Ha, my bum of a lion! Bum like that³ and bum like this! Ha!», 107. he was beating the rump with the stick. 108. When he struck once⁴ his rump imbibed all the water of the river. 109–110. When Alte-ayliq Ghilangtash Pahlavan and the hero⁵ saw this 111. they were astonished and perplexed.⁶ 112. Having gone up to him (he said), 113. »O, hero! Your rump is a rump imbibing river-water. 114. You are a very extraordinary hero. 115. Let us two wrestle. 116. If you knock me down, 117. these (we) two people will serve you for a year. 118. If I knock you down 119. you serve me for a year!», he said. 120. This talk made that water-swallowing hero glad, 121. and he agreed. 122. They began to wrestle. 123. At last Alte-ayliq Ghilangtash

¹ *qilip* almost with the function of a postposition 'against'.

² I use the ruder expression in the formula, which corresponds to the sense of this tale.

³ Or perhaps: bum big like that and big like this!

⁴ *bir* pleonastic!

⁵ *bu iškiöjlen* alludes to the formerly mentioned hero who is now serving Alte-ayliq Ghilangtash Pahlavan.

⁶ *gas* 'perplexed'; cf. KATANOV-MENGES, p. 107 *gās* 'besinnungslos, ohnmächtig'. The origin of the word is doubtful.

saldī. 125. bu hēm bir jil χizmet qılmaqçı bolup 126. arqasıǵe kirip mañdı. 127. bu üç kiš'i bolup 128. bir neçe zema:n jol jürüp 129. bir jerge ba:sæ 130. bir adem jætıptuı. 131. sañγajan qulaqıñı jerge jæqıp 132. bulær kelip 133. »n'emışqæ andaγ qıldıñız? 134. qulaqıñızñı jerge jæqıp jetip¹ siz» dese 135. »men je teñlej-duıyan peleva:n» dedi. 136. »andaγ bolsæ 137. jeni teñlesünler. 138. nemæ gep ba: neme iš ba: bir uquli» dedi. 139. bu jerni teñlep 140. »pala:n dzajdæ qırq qızı ba: bir k'š'i ba: ik'en. 141. šunuñ bir qızıñıñ tojı bolap turædu. 142. nepire neka: naγra sünaj daqqa dumbaq çælišip 143. šunuñ mehmanda:rlıqıñı qılıšıp turædu» dedi. 144. bu gepni bu alte ajlıq γılañtaš peleva:n išitip 145. bek γapa

Pahlavan lifted him 124. and felled him to the ground. 125. As this man also had to serve him for one year, 126. he walked behind him. 127. Having become three people 128. they walked for some time. 129. When they came to a place, 130. a man was lying there. 131. He touched the ground with his funnel-ears. 132. When they came and said, 133. »Why did you do thus? 134. Why are you lying with your ear to the ground?», 135. he said, »I am the ground-listening² hero!» 136. »If it is thus, 137. listen (what) the ground (has to tell). 138. Let us find out what goes on», he said. 139. This man listened to the ground (and said), 140. »At a certain place there is a man with forty daughters. 141. He is just beginning the wedding for one of his daughters. 142. They are playing the wedding-trumpets,³ the kettle-drums⁴ and clarinets 143. and showing hospitality⁵ for her sake. 144. When Alte-ayliq Ghilangtash Pahlavan heard this 145. he

¹ *jetip* < *jat*-.

² *teyle*- corresponds to the modern Turkish *dinle*-. SHAW, p. 87 gives *ting-la-maq* for Eastern Turki. The Khotan-form with *ε* instead of *i* is no doubt due to an alternation *æ* ~ *i* and *ε* ~ *i*, observed in e. g. *jæyi* ~ *jıyi*, cf. p. 9 and other cases, and which also occurs in Old Uighur, cf. A. v. GABAIN, *Alttürkische Grammatik*, p. 49.

³ *nepir* is P. *نپور napūr* 'a kind of trumpet' (STEINGASS, p. 1386), with izafat *nepir-e neka*: 'wedding-trumpet'.

⁴ *naγra* and *dumbaq* are synonymous. *daqqa* is a prefix with onomatopoeic sense, viz. *daqqa dumbaq* 'kettle-drum', cf. also 164. For musical instruments in Eastern Turkestan v. LANSDELL, *Chinese Central Asia*, II, p. 203 sq.; PANTUSOV, *Таранщественные инструменты*, стр. III и сл.; GRECARD p. 136 sq.

⁵ i. e. showing hospitality to the guests arriving to the wedding.

boldi. 146. »siz nea:jeti obdan peleva:n ik'en. 147. biz işkiöjlen çəliş mejda:n qıləli. 148. siz meni əliv'ursəñiz 149. men szge uç kişi bir jil xizmet qıləli. 150. szni men əliv'ursam 151. meñe siz bir jil xizmet qilin!» dedi. 152. bu je: tənlejduyan peleva:n 153. »obdan gep işk'en» dep 154. çəlişqəli turdi. 155. a:çir bu alte ajliq yilantaş peleva:n des köterep 156. jerge saldi. 157. bu bir jil xizmet qilmaqçi bolup 158. tö-t kişi jolyə kirip mañdi. 159. bir neçe zema:n jol mañip 160. şu qrq qizi ba: adəmnin işkige ba:di. 161. işikige bərip 162. »menin dadam pala:nı degen adəmnin uji şu mu?» dedi. 163. »şu» deidu. 164. ujdin ras degendek nəymə nava:r daqqa dumbaq ka:naj sū-najlernin avazi çiqədu. 165. bu həjra:n bolup 166. şu qizi ba: adəmnin qičqirip turdi. 167. o: adəmnin çixti. 168. körüşep »vaj! tindz ama:n obdan keldiler mek'i?»

was very sorry. 146. »You are a very good hero. 147. Let us two wrestle. 148. If you knock me down 149. I will serve you for one year three deep. 150. If I knock you down 151. you serve me for one year!» he said. 152. This ground-listening hero said, 153. »It is a bargain!», 154. and began to wrestle. 155. At last Alte-ayliq Ghilangtash Pahlavan lifted him with all his strength¹ 156. and felled him to the ground. 157. As this man had to serve him for one year, 158. four men walked along on the road. 159. Having walked for some time 160. they came to the house² of the man who had forty daughters. 161. Having gone to his door 162. he said, »Is this the house of the man called so-and-so of which my father has told me?» 163. »It is the house», they said. 164. As he (the ground-listening hero) had truly told there comes the sound of music³ and song, of kettledrums and clarinets from the house. 165. He was astonished 166. and began to shout for the man with the daughters. 167. That man went out. 168. Having met him he said, »O, did you arrive safely, I

¹ *des* (< P. *dest* 'hand' also 'strength') reinforces *kötermek* cf. PAVET DE COURTEILLE, p. 318 دس. KATANOV-MENGES, p. 105 have *däs* in the same compound *däs kötär*- and in my opinion with the same meaning.

² Lit. door.

³ *nəymə nava:r* 'music and song'. *nava:r* with a false final *r* is the Persian نوا *nawā* 'voice, sound, song' (STEINGASS). It occurs as *nava:* p. 52: 365.

dep 169. öjige başlap ækirdi. 170. dostuxan sælip 171. čaj qujuwup
 172. olturuzup qojap 173. bu adem čiqip 174. zatun bala čaqalæri
 bilen bir tuqqanlæri bilen mesle'etγæ turdi. 175. »bu adem keliptu.
 176. emdi nemε qilæmiz?» dep 177. bir bir tuqqanni bir mesle'et
 körs'etti ki 178. »pala:n jerde meniņ čoņ dadamdin qalyan bir kötek
 ba:. 179. he-č kim jar'almaγan edi. 180. šunī bir köter'elmejduyan
 paldu bilen aldīγæ æčiqip qojup 181. mušunī jarγan kišige biz
 qizimizni beremiz» dedi. 182. »elb'ette šunī jar'almaj qalsa 183.
 edzεp em'es. 181. jandurup attarmiz¹» dedi. 185. šu mesle'etni puγtæ
 qilišip 186. šu kötek bilen köter'elmejduyan bir paldunī ælip čiqip
 187. aldidæ qojdi. 188. bu alte ajliq γilantaš peleva:n munī körüp
 hejra:n bolup 189. »nemε qilæmiz emdi? 190. vaj! tašči peleva:n
 ad'aš! mu jerge keliņler! 191. bununγæ bir mesle'et qilæli» dedi.

wonder?»), 169. and conducted him into his house. 170. Having spread
 out a *dasturkhan*² 171. and having served tea 172. and invited them to
 sit down, 173. this man (the man with the forty daughters) went out
 174. and began to confer with his wife, family, brothers and sisters³.
 175. »This man has come. 176. What shall we now do?» he said. 177. A
 brother of his advised him (saying), 178. »At a place so-and-so there
 is a log of wood which I have inherited from my grandfather.
 179. Nobody has been able to cleave it. 180. Having brought it and
 an axe which one is not able to lift before him, 181. (let us tell
 him that) I shall give my daughter to the man who has cloven⁴ it»,
 he said. 182–183. It is of course no wonder if he will not be able to
 cleave it. 184. We will then send him back again.» 185. Having
 made this plan carefully, 186. they brought this log of wood and the
 axe which nobody was able to lift 187. and put it before him. 188.
 When Alte-ayliq Ghilangtash Pahlavan saw it he was surprised
 (and said), 189. »What shall we now do? 190. O, friend stone-lifting
 hero! Come here! 191. Let us confer about this!», he said. 192. This

¹ Double-consonants as here in *attarmiz* without reason.

² *dasturkhan* (*dostuxan*) is P. دستارخوان which means not only the table-cloth, but also all that is placed upon it.

³ *bir tuqqan* brothers and sisters of one generation (cf. RAQUETTE, Eastern Turki Grammar, III: 191).

⁴ I. e. who is able to cleave it.

192. bu taščī peleva:n ad'aš kelip 193. »ha! bu degen heč neme gep!
 194. qo·qmañlær!» dep 195. bu paldunī kōterep 196. o: kōtekke bir
 qojdī. 197. bu kōtek zire zire bolup 198. neče pa:re boldī. 199. andin
 ki:n bu qizniñ dadəsi bu mesle'etni qilyallær 200. bu kōteknin
 u:ulup ketkenini körüp 201. »vaj! bu jama:n ædem ik'en. 202. emdi
 qandaγ qilæmiz?» dep turup 203. jene olærγæ mehma:nda:rlīq qilip
 204. aš čaj qujuup olturγuzup qojup 205. jene mesle'etke turdī.
 206. »emdi neme qilæmiz?» dep mesle'et qilæšip 207. bu mesle'etni
 taptī. 208. »emdi bir öj tejer qilæli. 209. astin üstün tō't tam heme-
 sini tümüdin qilæli. 210. šu öjge kiip bir kiče jætīp barsælær 211.
 andin ki:n biz qizimizni beremiz deili. 212. kip jatqandæ tō't
 tamdin tümüči ækelip 213. üjge ot qojap 214. kora:k basqæli
 tursun. 215. andin o: tümü qiziq ot bolup 216. içide bu ademler
 köjep ketædu. 217. andin qutulæmiz» dep mesle'et qildī. 218. bu

stone-lifting hero and friend came and said, 193. »Ha! This is nothing! 194. Don't be afraid!» 195. Saying thus he lifted the axe 196. and struck the log of wood once. 197–198. The log of wood fell into small pieces.¹ 199–200. When then the father of this girl and they who had advised him saw that the log of wood had fallen to pieces they said, 201. »O, this is an extraordinary man! 202. What shall we now do?» 203. (Saying thus) they again showed hospitality to them 204. and invited them to sit down and served them food and tea 205. and again began to confer. 206. Having conferred and said, »What shall we now do?» 207. they arranged (like) this. 208. »Let us now make a house in order. 209. Let us make floor and roof and all the four walls of iron. (211.) Let us tell them that 210. if they enter that house and sleep there one night 211. we will then give away our daughters. 212. When they have entered and are lying down we will bring blacksmiths (and place them) along the four walls 213. and set fire to the house 214. and let (the blacksmiths) begin to blow their bellows.² 215. When then that iron has become hot and (like) fire 216. these people will burn to death in it. 217. Then we are saved», they said and made up their plans (thus). 218. They made this house

¹ *zire* is A. زرة 'atom, particle'.

² *kora:k* ~ *korak* 'bellows' against all other dialects *körük*, cf. WB II: 1252 and BROCKELMANN, 113.

öjñi tejer qıldı. 219. tejer qılıp 220. »bulærni bu mehmança:neγæ æčiqqæli» dep 221. bu öjige başlap ælip čixti. 222. šubu öjde bir kiče jætıp berseler 223. biz qizimizni özlerige beremiz» dedi. 224. bulær »vaj obdan!» dep 225. öj'ge ki:di. 226. öjde oturup edi. 227. bu adem bu öjniñ işikini tæšidin etip qulup sælip bolup 228. »he! manæ! emdi obdan iš qildoq» dep γoš bolup 229. »he! emdi tömüči qičqiriñlær! 230. koraklerini ælip kelsün!» dedi. 231. bir neče tömüçileni qičqidi. 232. tömüçiler koraklerini ælip kelip 233. öjige tö-t tamdin ot qojup 234. korak basqæli turdi. 235. bu öj qiziq ot bolup 236. öjdin jaγ čiqqali turdi. 237. bunı körüp 238. bu mæslæ'et qilyan adæmler nea:jeti γoš boldi. 239. »bu oγrılær semiz ik'en. 240. jaγlæri tæšiyæ tepčürüp čixti» dep 241. γoš boluşap qaldı. 242. »emdi bu gün mu tursun. 243. işikni ε-te açæli. 244. andin ki:n köreli. 245. bununuç heč nemæsi qalmasun» dedi. 246. emdi bu öjge

ready. 219. Having made it ready 220. they said, »Let us bring them to this guest-house!», 221. and conducted them to the house. 222. »If you sleep a night in this house 223. I will give my daughters to you», he said. 224. They said, »O, it is all right!» 225. and entered his (guest-)house. 226. They sat in the house. 227. When this man (i. e. the owner) had closed the door of the house from outside and locked it 228. he was happy and said, »Ha, look! Now we have done it well! 229. Ha! Now call the blacksmiths! 230. Let them bring their bellows!» 231. They called some blacksmiths. 232. The blacksmiths brought their bellows 233. and set fire to the house along the four walls 234. and began to blow their bellows. 235. When the house had become hot and (like) fire, 236. fat began to flow from the house. 237. When they saw this 238. these people who had made the plan were very glad. 239. »These thieves are fat. 240. Their fat has melted¹ and flowed out!» they said 241. and rejoiced together. 242. »Now they shall remain also to-day. 243. Let us open the door to-morrow. 244. Let us then see. 245. There must be nothing left of them!» they said. 246. Now these four people who had entered the

¹ The meaning of *tepčüre-* is doubtful. It occurs also in p. 47: 269 *jaγyi . . . tepčüreγ čixti* and I translate it in both cases with 'to melt'. Has it to be connected with AL-KASHGHARIS *tüwšämäk* 'perlen (Schweiss)' (BROCKELMANN, p. 226)?

kiip olturȳan tō·t k'š'iler olturušup 247. čaj paj ičip nan pan jep turær edi. 248. bir qiziyčiliq pejda:r boldi. 249. »bu neme iš?» dep turur edi. 250. turȳanseri öjniȳ tömürleri ot boldi. 251. andin bulær hejra:n bolup 252. »emdi qandaȳ qilämiz?» dep edi. 253. bu su jutar peleva:n ad'aš dedi ki 254. »ȳäm qilmanlær! 255. men bi demde dzejlap qojæmen» dedi. 256. qalyanlær ȳoš bolap turdi. 257. bu su jutar peleva:n ad'aš qoliȳæ kaltækni ælip 258. »he andayčiniȳ qoȳi! he mundayčiniȳ qoȳi! he šir qoȳam!» dep 259. qoȳiyæ kaltek bilen tō·t bešni urdi. 260. bununȳ qoȳi jerniȳ tegidin bir dæja:niniȳ sujini dem ta·tip æčixti. 261. bulær bu öjde bu sudæ lejlešip qaldi. 262. emdi bulær »vaj soȳaqȳæ tonȳduq» deiddu. 263. bu öjniȳ tæš'ädæki ademler bununȳdin ȳæber joq. 264. »bu öyrilær semiz ik'en. 265. jaȳ tæšiyæ čixti» deiddu. 266. ε·tæsi bu öjigæsi kelip 267. išikni æčip öjge kirse 268. buler »vaj soȳaq! vaj soȳaq!» dep öjdin čixti.

house were sitting together 247. and were drinking the tea and eating the food. 248. A heat became sensible.¹ 249. »What is this?» they began to say. 250. Gradually the iron of the house became red-hot. 251. Then they were surprised and said, 252. »What shall we now do?» 253. This water-swallowing hero and friend said, 254. »Don't worry! 255. I will settle it in a flash.»² 256. The others were happy. 257. This water-swallowing hero and friend took the stick into his hand 258. and saying, »Ha! bum of one like that!³ Ha! bum of one like this! Ha! my bum of a lion!», 259. he struck four or five times with the stick on his back. 260. His rump inhaled and brought there the water of a river from the interior of the earth.⁴ 261. They floated on the water in this house. 262. Now they said, »O, we feel cold!» 263. The people on the outside of the house did not realise this but said, 264. »These thieves are fat. 265. Fat has flown out.» 266. When the owner of the house came next morning 267. and, having opened the door, entered the house, 268. they left the house saying, »O, it is cold! O, it is cold!» 269. This man was

¹ *pejda:r* = *pejda:* with false *r*, cf. *nava:r* < *nava:*, p. 42: 164.

² Lit. in a breath.

³ *andayč'i* and *mundayč'i* = *andayčæ* and *mundayčæ* cf. p. 40: 106 with the alternation *æ* ~ *ï*, observed earlier, cf. p. 4: 37, 9: 137 sq.

⁴ Or from below the ground (surface).

269. bu adem hejra:n bolap »mane! biz »bu oyrilærniñ jæyi öjniñ tæšiyæ tepçüreþ čixti» dep edük. 270. munï bu adæmler »vaj soyaq!» dep čiqædu. 271. bu adza:ib iš emdi. 272. bu: oyrilærðin qutulælï bolmæyudek» dep 273. bašqa mehma:nxaneyæ bašlap čiqip 274. jene čaj dastuxan aldida qojup 275. bulærni bu jerdæ qojup 276. üzi jene xatun bala dzaqa bir tuqqanlærï qæšiyæ kirip 277. bolyan va:qæni beja:n qilip 278. »emdi gep söz bolsæ šu neme qilæmiz?» dedi. 279. degendin ki:n bu xatullær bir mæsl'e't körs'etti ki 280. »bir patman undæ nan jæqip 281. bir patman qonaq zayræsï qilip 282. bir patman goš bir patman qujmaq pišurup 283. bir patman üzüm bir patman halva šu heme nerselerdin bir patmandin tejer qilip 284. bir öjge dövleþ 285. bulærni ækijip 286. mušuni iški

astonished and said, »Look! We had said, »The fat of these thieves has melted and flown to the outside of the house». 270. (And¹ now) these people come out saying »O, it is cold!». 271. This is astonishing. 272. It looks as if it should not do to get rid of these thieves», 273. and conducted them to another guest-house 274. and, having again put tea and a *dasturkhan* before them, 275. he left them there. 276. He himself again went to his wife, family, brothers and sisters 277. and explained what had happened 278. and said, »Have you now any opinion about what we shall do?» 279. After he had said this the woman advised him (saying), 280. »Let us bake bread of one patman of flour, 281. make one patman of maize-bread, 282. cook one patman of meat and one patman of *qujmaq*² 283. and make ready one patman of grapes and one patman of *halva*³ (that is to say) one patman of each of all these dishes. 284. Having piled them up in a house 285. and brought them (the heroes) there, 286. we

¹ *munï* might have the same meaning as *mane* 'look!'. In a note about the Qissas-i-Rabghuzi RIEU, (Catalogue of the Turkish Manuscripts of the British Museum) p. 272 quotes a *مونه muni* 'here is, behold'. Do these two cases indicate that *mane* has to be derived from *munï* (a demonstrative pronoun with accusative suffix)? [Annemarie von Gabain suggests a vocative form of the demonstrative stem].

² Thin cakes, baked in fat and sugar. SKRINE, Chinese Central Asia, p. 185 describes it as a kind of bread baked in oil, only used for sacrificial offerings.

³ *halva*, the well-known sweet pudding.

sa:ette jep bolsunlær. 287. andin ki:n bzler qizimizni toj qilip özle-riyæ beremiz deili» dep 288. mesle'et körs'etti. 289. andin ki:n bu mesle'et hemesige xoş kelip 290. bu degen işlærniñ hemeni tejer qilip 291. bulærni başlap 292. jene başqa bir öjge bærıp çiqip 293. »muşu taa:m yiza:lærni işki sa:ette jep bolsunlær. 294. andin ki:n biz qizimizni beremiz» dedi. 295. bulær »obdan bolıaj» dep öjge kirdi. 296. bu adem işikni tæşidin etip 297. qulup sælip çiqip ketti. 298. bulær öjde olturup 299. goştini jedi. 300. qujmaqtin jedi. 301. halvadin jedi. 302. onuñdin munuñdin bi taldin jep 303. qo:saqi tojuup qaldı. 304. bulærıæ yæm tüşti. 305. bu su jutar peleva:n ad'aş »ha! neme yæm je:isizle? 306. ad'aşlær! qo:qmanılær! men bi demde joyuşturup qojæmen» dedi. 307. başqalær xoş bolap olturdi. 308. andin ki:n bu su jutar peleva:n ad'aş dedi ki 309. »vaj ad'aşlærım! bi jerde szler dzæniñizlærni dzajlap turuñlær» dep qojup 310. bu peleva:n qoliyæ kaltekni ælip 311. »he! andaı-çiniñ qoñı! he! mundaıçiniñ qoñı! he! şı:r qoñam!» dep 312. der-

will tell them that they must have finished eating it within two hours. 287. Then we will make a wedding for our daughters and give them to you.» 288. Thus they advised him. 289. Then this advise made them all happy. 290. Having made all the things ready they had spoken about 291. they conducted them 292. and went to another house (and said), 293. »You must finish eating all these dishes within two hours. 294. Then we will give away our daughters.» 295. These people entered the house saying, »It will be all right!» 296. When this man had closed the door from the outside 297. and locked it, he went away. 298. These people sat down in the house 299. and ate the meat. 300. They ate of the *quimaq*. 301. They ate of the *halva*. 302. Having eaten a piece of this and that 303. they were sated. 304. They were sorry. 305. The water-swallowing hero and friend said, »Ha! Why do you worry? 306. Friends! Don't be afraid! I will settle¹ it in a flash!» 307. The others sat down glad. 308. Then this water-swallowing hero and friend said, 309. »O, my friends! Clear your souls away² somewhere!», 310. and took the stick in his hand 311. and said, »Ha, bum of one like that! Ha, bum of one like this! Ha, my bum of a lion!» 312. and slapped his

¹ *joyuştur-* or *jyıştūr-* 'to settle, to liquidate'.

² *dzajla-* 'to put aside, to clear out of the way'.

γæzeb birlen qoñiyæ işkini sælip edi. 313. bunun qoñi heme nerselerni öjiniñ aspa:p seremdza:m ajaq qoşuq bo:ra bûdzükleridin ta:tîp 314. hemeni qoñi jep ketti. 315. andin ki:n bu peleva:n deiduw ki 316. »vaj alte ajliq yilantaş peleva:n ad'aş! szler ba: mu? 317. vaj taş atar peleva:n ad'aş! szler ba: mu? 318. vaj jer teñler peleva:n ad'aş! szler ba: mu?» dese 319. bu alte ajliq yilantaş peleva:n bilen taş atar peleva:n ad'aş işkisi heç gep qilmajdu. 320. bu jer teñler peleva:n ad'aştin sorsæ 321. bu deiduw ki 322. »vaj ad'aş! szlerniñ qoñuñizγæ kirip ketti» deiduw. 323. bu su jutar peleva:n jene derγæzeb bolup 324. »he andaγçiniñ qoñi! he mundaγçiniñ qoñi! he qoñam!» dep 325. kaltek bilen tö:tni qojap edi. 326. bu işki peleva:n bununki qoñidin jugurup çiqip 327. »vaj ad'aş! bek obdan qildiñlær. 328. biz heç ila:dzi qil'almaj szleniñ qoñuñizγæ kirip ketip 329. bek qo:qap edük. 330. bek xoş bolduq» dep 331. bu tö:t k'şi jene obdan çir'ajliγ öjde olturdi. 332. andin ki:n bu öjniñ igesi iki sa:ettin ki:n işikni æçip kirse 333. bu öjniñ qaça quça seremdza:m esba:bleridin ta:tîp 334. heç nersesi qalmaj berini jep ketiptu.

rump twice with anger. 313. His rump drew in all the things, the tools, the bowls, the spoons, and reed-mattings from (all) the corners of the house 314. and his rump ate it all. 315. Then this hero said, 316. »O, Alte-ayliq Ghilangtash Pahlavan! Are you here? 317. O, Stone-throwing hero and friend! Are you here? 318. O, Ground-listening hero and friend! Are you here?» When he said this, 319. Alte-ayliq Ghilangtash Pahlavan and the Stone-throwing hero did not answer. 320. When he asked the Ground-listening hero 321. he said, 322. »O, friend! They entered your rump», he said. 323. This water-swallowing hero was angry again (and said), 324. »Ha, bum of one like that! Ha, bum of one like this! Ha, my bum!» 325. and slapped (his rump) four times with the stick. 326. These two heros ran out from his rump (and said), 327. »O, friend! You did it very thoroughly! 328. When we could not help entering your rump 329. we were much afraid. 330. (Now) we are glad. 331. (Then) these four people again sat in the good and beautiful house. 332. When then after two hours the owner of the house opened the door and entered, 333. from¹ (beginning with) bowls and tools of the house 334. they had eaten all that there was in the house and left nothing. 335. When

¹ *ta:tîp* is here a postposition governing the ablative.

335. bu adem bu:nī körüp həjra:n bolup 336. bu kişilərnī başqa öjgə əlip čiqip olturγuzup qojup 337. ūzi başqa öjigə čiqip 338. bu bolγan va:qəni xotun bala dzaqaləriγə dep berip 339. gep bolsə »šu munuγγə heč nemə təsir ka:r qılmas işk'en. 340. bu adəmlərdin heč nemə qəčip qutulmas işk'en. 341. emdi bolmədi» dep 342. qizini tojlap berür boldi. 343. berür bolup həmə məslə'ətni qilišip toxtətip 344. bu peleva:nlə jənip 345. dadesiniγ aldıγə keldi. 346. bolγan va:qəa:tłərnī dadesiγə bilindürdi. 347. dadesi xoš bolup 348. tojniγ dzabduγ sərəmdza:mləriγə turdi. 349. bir neče zema:ndin ki:n dzabduγ işküšini pütküzüp 350. jolγə kirip ketti. 351. emdi bu qizlərnin dadesi bu peleva:nlərnī jolγə səlip qojup 352. qizlə-rini həməsini ε:ge bə:di.¹ 353. berip bolup er xatun işkiöjlen məsləh'ət

this man saw this he was astonished 336. and brought them to another house and had them sit down there. 337. He himself went to another house 338. and told his family what had happened, 339. and when he spoke about it (he said), »This did not make any impression on them. 340. Nobody² can get rid of these people. 341. Now it was the last chance,»³ he said, 342. and gave his daughters for marriage. 343. When he had given them away and made an agreement about the wedding, 344. these heroes returned 345. and came to his father.⁴ 346. He (Alte-ayliq Ghilangtash Pahlavan) informed his father about what had happened.⁵ 347. His father was glad 348. and began (to get ready) all that was connected with a wedding.⁶ 349. When after some time he had finished the equipment and business⁷ (connected with the wedding), 350. he departed. 351. When now the father of these girls had sent away these heroes 352. he married all his daughters.⁸ 353. Having married them man and wife

¹ N. B. *bə:di*. The alternation $\epsilon \sim e$ can be observed also in other verbs with *e* in the root, thus e. g. *jə- ~ jəp* etc. cf. p. 7: 99.

² *heč nemə* 'nothing'.

³ Lit. now it did not do.

⁴ i. e. the father of Alte-ayliq Ghilangtash Pahlavan.

⁵ *va:qəa:t* plural of *va:qə*, not apprehended as plural by the narrator, as he inserts the plural suffix *-lər*.

⁶ Lit. the equipment and tools of a wedding.

⁷ *iš küš* 'business'; cf. DENISON ROSS, *Dialogues in the Eastern Turki Dialect*, pp. 4 and 46.

⁸ *ε:ge ber-* 'to marry'. Here is meant that he married them to other men than the heroes and thus broke his word.

qılıſip 354. »emdi o: adem »qızlærini bersünler» dep 355. toj başlap kelse 356. neme deimiz? 357. bu iſ jama:n boldi» dep 358. çatuñi bir mesle'et qıldı ki 359. »men jene qırq qız tuçaj» dedi. 360. bu eri çoſ bolup »ma:qul hemesi!» dedi. 361. bu mæzlum bir müſük bir iſt bir iſekniç balası tajçær ſunday nerselerdin qırq da:ne nerseni dzemi qılıp 362. bir öjge solap bekip turdi. 363. bir neçe kün öt-

conferred together (saying), 354–355. »If now that man should come and begin the wedding saying, »(Now) give your girls (to us as wives)!» 356. What shall we say? 357. This has turned out bad» he said. 358. His wife had a solution.¹ 359. »I will bear a further forty daughters», she said. 360. Her husband was glad and said, »I agree to it». 361. This woman collected forty pieces of things like a cat, a dog, a foal of an ass, 362. shut them up in a house and took care of² them there.³ 363. After some days had passed that man with the

¹ Lit. 'advised'.

² *bekip* < *baq-*. The *umlaut* also changed the consonant, viz. *baqip* < **bæqip* < **bekip* < *bekip*.

³ One has the feeling that the story-teller has omitted a link in the story. He tells about the woman putting a cat, a dog and other animals into a house and then they suddenly turn into girls with the bad qualities of the respective animals. One might expect that the mother or father had read some prayer over the animals and thus made them turn into girls. This is the case in the story about the Holy Noah in a manuscript of the *قصص الانبياء* of Rabghuzi (in modern Eastern Turki), which I possess (cf. my *Studien zu einer osttürkischen Lautlehre*, II, *Materialien*, p. 20—21). I give a short summary of that story below for comparison. Owing to the war I have not been able to procure the variant from the Rabghuzi-Ms in London (cf. RIEU, *Catalogue of the Turkish Manuscripts in the British Museum*, pp. 269—273; according to a statement by Rieu, p. 270 it includes 'the envious story of Noah's daughter and her three (in my MS four) counterfeits, the Arabic original of which has been given by GOLDZIEHER in the *Zeitschrift der D. Morg. Ges.*, vol. XXIV., p. 210') nor from that in Leningrad or ILMINSKI's edition (cf. MALOV, *Мусульманские сказания по Рабгузи*. (Записки Коллегии востоковедов. V, стр. 507—25.) Here follows the version of Rabghuzi:

Noah had one daughter. She was waited upon by four suitors. Noah wanted them all as sons-in-law but could not give his daughter to more than one. He therefore took a puppy and a foal of an ass — both female — and put them with his daughter, prayed, and the animals turned into girls, resembling Noah's daughter in every detail so that nobody was able to distinguish between them. Then God sent a *houri* and so Noah had four

kəndin ki:n o: qɾq oyl̥i ba: adəm toj baʃlap 364. næyre ka:naj čæl̥ip
 365. næymæ nava: q̥il̥ip 366. bu adəmniŋ iʃikige keldi. 367. bulær
 ʊjidiŋ jugurup 368. ald̥iyæ č̥iq̥ip 369. heme mehma:nl̥erni ʊjyæ
 baʃlap æl̥ip kirip 370. q̥ir̥q kiče kunduz mehmanda:rl̥iq̥ q̥il̥ip 371.
 q̥izini tojlap č̥iq̥arip berdi. 372. bulær bu kelinlerini birdin atqa
 mindürup 373. ʊjige æl̥ip kirip 374. oylanl̥əri hemesi xatunl̥əri
 bilen jatti. 375. jæt̥ip bolup jæq̥in ba:rsæ 376. biriniŋ ki tiʃlejd̥u 377.
 biriniŋ tatalajdu. 378. biriniŋ t̥ep̥ed̥u. 379. muʃunun̥yæ oχʃæs̥
 hemesi her q̥ism iʃl̥ærni q̥il̥ip 380. q̥æʃ̥iyæ jæq̥in ba:γæli qojmædi.
 381. andin ki:n ɛ:t̥esi bu adəmniŋ oylanl̥əri »vaj dada! meniŋ xotunum
 bək eski ik'en. t̥ept̥i» deid̥u. 382. birisi deid̥u ki 383. »vaj dada!

forty sons began the wedding, 364. and playing on kettle-drums and
 trumpets 365. and making music and song 366. he came to the door
 of this man (i. e. the man with the forty daughters). 367. He (or:
 the people in the house of the man with the forty daughters) ran
 out from his house 368. and went to (meet) them, 369. and having
 brought all the guests into his house 370. and shown hospitality
 for forty days and nights, 371. he married away his daughters.
 372. They (i. e. the man with the forty sons and his companions)
 then let his daughters-in-law mount a horse each, 373. brought them
 home 374. and all his sons lay with their wives. 375. When having
 gone to bed, they approached them, 376. the wife of one bit (him).
 377. The wife of another scratched (him). 378. The wife of one
 kicked (him). 379. They did all kinds of things like this 380. and did
 not allow them to approach them. 381. Then next morning the
 sons of this man said, »O, father! My wife is very bad. She kicked
 me.» 382. One of them said, 383. »O, father! My wife is even worse

daughters. When Noah had married his four daughters he himself did not
 know who had got his real daughter. Therefore he asked his sons-in-law
 about the behaviour of their wives. The first one said, »My wife is all right,
 but sometimes she is very stubborn.» Then Noah understood that he had
 got the daughter which had been the foal of an ass. When he asked the
 next one he answered, »She is very good, but sometimes she is ill-tempered.»
 From this Noah understood that his wife was the daughter who had been
 a dog. When he asked the third son-in-law he answered, »My wife is very
 obedient and modest.» From this Noah understood that he had got his own
 and real daughter as wife. — (Thus he never had to ask the fourth son-in-law
 who consequently had been married to the God-sent houri, the behaviour
 of whom was of course placed beyond all doubt!)

meniñ ɣotunum ɛniñdin mu eski ik'en. 384. meni talav'aldı» deidu. 385. biri deidu 386. »vaj dada! meniñ ɣotunum ɛniñdin eski çiyti. 387. tatalap taualap jatqæli qojmædi. 388. qæšiyæ jæqin mu hem bar'almædim» dep 389. hemesi šunday birdin bir dadasiyæ æhva:l oqup berdi. 390. dadesi deidu ki 391. »he balalærim!» önderep qalmanlær!» desem 392. szler eniñya unumaj jiyælæšip a:h ɣatun dep 393. meni ɣapa qilyan. ɣatun šu. 394. emdi tojanlær! men emdi ikindzi išim joq» dep 395. dadesi šu gepni qildi. 396. balalæri bu gepni dadasidin iš'tip 397. »vaj jæman bolap ik'en» dep 398. püşejma:n qilip 399. a:ɣir bolmaj biri tajɣær biri išt biri müšük biri patmaçuq šunuñyæ oɣšæš nerselerni aldap silap 400. ila:dzi joq šunday nerseler bilen er ɣatun boldi. 401. a:ɣir šulær bilen ömri ötöp ketti. 402. men bu jerge jettim.

than (that of) his. 384. She bit me.» 385. One said, 386. »O, father! My wife showed herself still worse than this. 387. She scratched me and scolded me and did not allow me to go to bed with her. 388. I could not even approach her.» 389. All (the sons) one after the other thus told their father about their experiences. 390. Their father said, 391. »Yes, my children! When I said »Don't hurry! 392. you did not agree to it but cried and said »O¹, a woman!» 393. and made me sorry. This is (what is called) woman. 394. Now be sated! I am not going to help you another time.»² 395. Thus their father spoke. 396. When the sons heard these words from their father 397. they said, »O, it has turned out bad», 398. and repented it. 399. One of them caressed³ the foal of an ass, one a dog, one a cat, one a sand lizard and things like that, 400. and as there was no help for it they remained married to such things. 401. At last they passed their lives with them. 402. I have reached so far.⁴

¹ Emphatic long vowel in *a:h*.

² Lit. I have no second work.

³ *aldap silap* something like 'caressed and made love to'; *alda-* 'to treat in a gentle way'; *sila-* 'to rub, to use friction, to caress'.

⁴ This tale is told during the time when people sit peeling maize and the phrase *men bu jerge jettim* »I have reached so far' indicates that the story-teller is ready with a certain amount of maize.

III.

čöček.

1. bir væxtidæ χot'ende jol üstide bir öjlek adem ba: ik'en. 2. o: ademniñ jaχšī bir mehmanχa:nesi ba: ik'en. 3. joldin ötken kešken¹ sodægerler kečke qalsæ 4. bu ademni qičqirip 5. »bizge özleri bir öj berseler 6. bir kiče qonup ötep ketsek» der ik'en. 7. bu adem deidui ki 8. »andaγ bolsæ bzniñ bir jaχšī újimiz ba:. 9. šu öjde jatsunlær. 10. amma bis² özlerige čaj tamaq heme γīza: taa:m-lærni beremiz. 11. atlærīγæ mu hem p'č'an buγaz hemeni beremiz. 12. pul almæjmiz. 13. mušu öjge si:mæj čičmæj jassunlær. 14. biz

III.

Tale.

1. Once upon a time there was a man in Khotan who had a house near the road. 2. That man had a beautiful guest-room.³ 3. When the merchants that passed by were late 4. they called upon this man (and said), 5. »Could you let us have a room 6. so that we could put up and pass a night here?»⁴ 7. This man said, 8. »If it is thus I have a beautiful room. 9. You may lie in that room. 10. But I shall give you tea and food and all dishes. 11. I shall also give your horses hay and fodder and all things. 12. I do not want (take) money for it. 13. (But) you must lie without pissing or shitting in the house. 14. (If you do so) I will load forty mules with gold

¹ *kešken* < *kečken*.

² final -z > -s.

³ or: guest-house.

⁴ The conditional forms in -se- are very polite.

ε·te maŋyan væxtlærīdæ qīrq qæčīyæ altun kŭmŭš jŭklep beremiz. 15. amma si:jip čičip atsælær 16. özlərinin heme ta'elluqlærī pul mallærī bzniŋ bolædu. 17. bzniŋ šubu iŝimiz ma:qul kelse tüssŭn-lær» dep 18. šubu vedeni qildī. 19. bu sodęerlerge bu gep ɣoŝ keldi. 20. »nea:jeti obdan! biz he giz anday si:jip čičip jatæduyan ademler bz em'es» dep tüŝti. 21. kičesi bulæрге jaɣŝī taa:mlær qildurup berdi. 22. čaj demlep hem berdi. 23. amma bu sodęerler jeiduyan ɣīza:ɣæ ɣira:dzi darusī qoŝup 24. ɣīza: qilip berdi. 25. bulær uqma-stin jedi. 26. atlærīyæ hem buɣaz p'č'anlerni keŋrŭ berip 27. obdan baɣti. 28. bulær kičesi öjde jætīp 29. otræ kičæ bolup edi. 30. birisi jætīp deidui ki 31. »vaj pala:n ad'aŝ! meniŋ qo:saqim bek aɣrip ketti» deidui. 32. o: ad'aŝ dedi ki 33. »vaj ad'aŝ! he· gi:z anday gepni qilmaŋlær! 34. biz heme pul mallærdin æjrīlip ketemiz. 35. ŝuk jætīnlær!» dedi. 36. bir dem jætīp edi. 37. jene birisi »vaj ad'aŝ! bolmædi. 38. meniŋ iŝim tejer bolup qaldī. 39. meniŋ qo:saqim bek a:ɣraɣælī turdī. 40. emdi men qajday qilaj?» dep edi. 41. bu ad'aŝ

and silver and give it to you, to-morrow when you leave. 15. But if you piss or shit, 16. all your property, your money and wares shall be mine. 17. If you accept what I have told you you may put up (here)», he said. 18. Thus he promised. 19. The merchants were glad about these words. 20. Saying, »Very good! We are in no way such people who piss and shit when lying in their bed», they put up there (for the night). 21. In the night he had delicate food prepared for them and served it. 22. He also made tea and served it. 23. But he added laxative¹ to the food which the merchants were going to eat. 24. Thus he prepared food. 25. These people ate it not realizing it. 26. He also gave their horses plenty of fodder and hay 27. and tended them well. 28. When these people were lying in the house during the night, 29. it became midnight. 30. One of them who was lying (there) said, 31. »O, friend so-and-so! My stomach just ached very much.» 32. That friend said, 33. »O, friend! By no means do not talk like that! 34. We shall lose all our money and wares. 35. Lie quiet!» 36. He lay (quiet) for a moment. 37. Then another (said), »O, friend! It is impossible. 38. Now it is ready for me (too). 39. My stomach has begun to ache very much. 40. What shall I do now?», he said.

¹ *ɣira:dzi* < A. خرج 'to bring out'; *ɣira:dzi darusī* 'laxative'.

dedi ki 42. »meniņ qo:saqim aγrap čidej'elmej šunday degen edim. 43. meņi »vaj! šuk jætīnlær!» deisizler. 44. emdi szlerge neme boldi?» dedi. 45. jene bir'si deiduo ki 46. »vaj ad'aš! meniņ qo:saqim aγrip čid'a bala:jim qalmædi. 47. men emdi neme qil'aj?» dep 48. bu üçöjlen birde birisige mala:met qilišqæli turdi. 49. »szle men »bu ademniņkide tüšmejli. 50. bu adem dziq gep qildi. 50^a. keteli!» desem onamædiņlær. 51. mane emdi hememiz šaxæne qilyali tejer bolduq. 52. mane emdi biz bu qilyan ve:demiz birlen auqæt dunja:din pul mallærdin a:dzip ketkeli tejer boldoq» 53. deišip birisi ornidin qopup 54. »vaj! meniņ išim jæman boldi» 55. dep öjniņ bir buluņiyæ bærip 56. kigiz bo:ræni örüp turup 57. šu bo:ræniņ astiniyæ ša:χene qojdi. 58. jene birisi 59. »vaj ad'aš! szler ne:ge tüštünler? 60. men hem šunday qilaj. 61. čidæyæli bolmædi» dep edi. 62. »men a:buluņiyæ šaxæne qojdum. 63. szler emdi ma:buluņiyæ šaxæne qojaņ-

41. This (the former) friend said, 42. »I told you that my stomach ached so that I was not able to stand it. 43. You said to me, »O, lie quiet! 44. What has now happened to you?» 45. Another of them (the third one) said, 46. »O, friend! My stomach aches so that bad luck will soon have it so. 47. What shall I now do?» 48. These three people began to reproach each other. 49. (One said), (50 a). »When I said to you 49. 'Let us not put up with this man. 50. He talked (too) much. 50 a. Let us go!' you did not agree. 51. Look! Now we are all ready to relieve nature.¹ 52. Look! With this promise of ours we have got ready to part with means and wealth, with money and wares.» 53. When they spoke like this to each other, one of them rose from his place (and saying), 54. »O, it is very bad for me!», 55. he went to one corner of the room 56. and having turned over the felt-carpets and reed-mattings 57. he relieved nature¹ under these reed-mattings. 58. Then another (said), 59. »O, friend! Where did you sit down? 60. I will also do in the same way. 61. It is impossible to stand it.» 62. (He answered), »I relieved nature in that corner over there. 63. Now you relieve nature in

¹ šaxæne ~ ša:χene qoj- ~ qil- 'to relieve nature'. The origin of š. is doubtful. It is possible that it has to be connected with A. شخ, which, however, has the meaning 'urine' only.

lær. 64. bo:ræ kigizni tōpesige qojap bersek 65. ε:te bu öjniñ igesi kirip körmejdū» 66. deišip bu üçöjlen bu öjniñ tö:t buluñ bir quluñ hemeni saq qojmæj 67. šaʒene qilip toşquzup qojdī. 68. ε:tesī bu öjniñ igesi išikni æčip keldi. 69. išikni æčip kirse 70. bu öjde bir bædbujlaq buræjdū. 71. jugurup bæriñ ijinni bijinni bæqip 72. bo:ræniñ astini örüp baʒsæ 73. hemesi šaʒæne qojaʒliñ turædu. 74. bu adem ʒapa bolup bu sodegerlerge 75. »n'emışqa andaʒ qildinlær? 76. biz neme de-išip vede qilišip edük?» dep edi. 77. bu sodegerler ʒidʒa:let bolup 78. birdin ætini minip 79. qalyan ʒo:dʒun qaça pul mallærini hemeni öjigesige berip 80. čiqip ketti. 81. bu öjniñ igesi šundaʒ mesle'et qilip 82. šubu vedelerni qilip 83. neče hem sodegerlerniñ pul mallærini ælip 84. zerda:r bolup 85. ʒæmi bolyan edi. 86. a:ʒir bir künlerde jene bir sodegerler keldi. 87. keč bolup qælip 88. bu öjniñ igesini qičqiriñ dedi ki 89. »biz keče qalduq. 90.

this corner (here). 64. If we put the felt-carpets and reed-mattings over it 65. the owner of the house will not see it when he enters to-morrow. 66–67. Saying thus to each other these three people relieved nature and filled up the room, not leaving a corner¹ of the house intact. 68. Next morning the owner of the house came and opened the door. 69. When he had opened the door and entered 70. there was a foul smell in the house. 71. He ran inside and looked here and there. 72. When he turned the reed-mattings and looked 73. it was all dirt.² 74. This man was angry (and said) to the merchants, 75. »Why did you do like that? 76. What did we tell and promise each other?» he said. 77. These merchants felt ashamed 78. and mounted their horses one after another 79. and gave all their saddle-bags and bowls, their money and wares to the owner of the house 80. and went away. 81. When the owner of the house had made such a plan (successfully) 82. and made these promises 83. and taken all the money and wares of the merchants 84. and become wealthy 85. he felt sad (i. e. that he did not have more.) 86. At last one day a new party of merchants came. 87. As it was late (in the evening) 88. they called the owner of this house, and said, 89. »We

¹ *bu öjniñ tö:t buluñ bir quluñ* lit. 'the four corners of the house'. *quluñ* reinforces *buluñ* but does not have a meaning of its own.

² Lit. all was beshitten.

özlerinin öjleride bir kiçe qonup ötüp ketsek» dep edi. 91. bu öj igesi şu baldırqi sodəgerlərgə qılın vedəlerni qıldı. 92. bu sodəgerler 93. »obdan! eməsi biz anday pəra:kendə binamus adem em'əs» dep tüşti. 94. bu adem üjige başlap əlöp kirip 95. çaj tamaq yıza:lər qıldurup 96. aldida qojdı. 97. atləriyə ot sama:n buyazlärni hem kənrü berip 98. jaxşı mehma:n qilip 99. keçesi işikni etip 100. təşidın qulpı səlip 101. üzini üjige jatqəli çiqip ketti. 102. bu sodəgerler jətöp tən kiçe bolup edi. 103. bulər birdə birisigə əhva:l oquşyəli turdı. 104. bir'i deiduu ki 105. »məniñ qo:saqim ayröp ketti.» 106. jene bir'i deiduu ki 107. »vaj ad'aş! məniñ qo:saqim szlerniñkidin bəkrak» deiduu. 108. jene bir'i deiduu ki 109. »ha! hemeñlerniñkidin məniñ bəkrak ayröp ketti» deiduu. 110. bulər püşejman qilyəli turdı. 111. »bu jergə tüşməsek bolur ik'en. 112. bu adəmnin bizgə bergən yıza:ləridə bir gep ba:ryə oşşəjdü. 113. bzler heç vaxtidə munday bolın em'əs edük. 114. emdi neme

are late. 90. It would be very nice if we could put up for a night in your house.» 91. This house-owner promised what he had promised the earlier mentioned merchants. 92. These merchants (said), 93. »All right! We are not inattentive and uncivilised people», and put up (there). 94. This man conducted (them) to their room 95. and had tea and food prepared 96. and put it before them. 97. He also gave their horses plenty of grass, straw and fodder 98. and treated¹ them (the merchants) well. 99. In the night he closed the door 100. and locked it from the outside 101. and went away to sleep in his own room. 102. When these merchants had lain down it became midnight.² 103. They began to tell (their) conditions to each other. 104. One of them said, 105. »My stomach aches.» 106. Another of them said, 107. »O, friend! My stomach is worse than yours.» 108. Another of them said, 109. »Ha! My (stomach) aches worse than both yours.» 110. They began to repent it. 111. »We should not have put up here. 112. There seems to be something in the dishes which this man has served us. 113. We have never felt like this.³ 114. What

¹ Lit. made them (feel) like good guests.

² *təj kiçe* 'equal (day and) night'.

³ I. e. after having eaten food.

qilämiz?» deišip turup 115. bir dem jattı. 116. biri ornıdın qopup gurgurtnı ælip çæqıp 117. öjniñ tö't tær'epige qa:rasæ 118. bir qozuqtæ bir çendtaza esıylıy turædu. 119. eni körüp 120. jugurup bærıp 121. qolıyæ ælip baγsæ 122. bir neçe ser aγtenge turædu. 123. bu aγtengeni ælip 124. jandzuqıyæ sælip 125. çendtazeni beka:r qılıp 126. šu çendtazeγæ çičip 127. poqγæ toşquzap qojdı. 128. andın ki:n qo:saqı æçiptu. 129. öjge qa:lap baγsæ 130. bi jerde dostuγanyæ jö:geglık toqaç qatlama nan turædu. 131. eni ælip kelip 132. aldıdæ qojap olturup 133. bir munçæ jep 134. qo:saqını tojγazdı. 135. andın ki:n kelip 136. ornıdæ jattı. 137. jene birisi qopap 138. »szler ne:ge juγušturdunlær?» dep edi. 139. »vaj ad'aş! men a: qozuqtæ turγan çendtazeni ælip baγsæm 140. bir munçæ aγtenge

shall we now do?», they said to each other 115. and lay down for a moment. 116. One of them rose from his place, took a match and struck it. 117. When he looked in the four directions of the room 118. there was a money-bag¹ hanging on a peg. 119. When he saw it 120. he ran to it. 121. When he took it into his hands and looked in it, 122. there were some *sars*² in silver coins in it. 123. Having taken these silvercoins 124. he put them in his pocket. 125. Having (thus) emptied the money-bag 126. he shit in it 127. and filled it up with shit. 128. Then he felt hungry. 129. When he looked round the room, 130. there was at a place *toqaç*³ and *qatlama*-bread⁴ wrapped up in a table-cloth. 131. Having brought it (there) 132. he put it before him, sat down, 133. and having eaten some of it 134. he was sated. 135. Then he came 136. and lay down in his bed. 137. Then another of them rose 138. and said, »Where did you settle⁵ it?» 139. (He answered), »O, friend! When I took the money-bag on the peg over there and looked in it 140. there were some

¹ A big money-bag attached to the belt or the girt. BASKAKOV & NASILOV, p. 30 give the form *çendaza* and Chinese origin of the word; for a picture of it, v. MANNERHEIM, *Across Asia*, II (VILKUNA, plate XIII, a money pouch (*tžandaza*) worn round the waist, embroidered at the bottom).

² *ser* and *tenge* coins of Eastern Turkestan; for their value cf. RAQUETTE, *Eastern Turki Grammar*, I, p. 33; here *aγtenge* is used in the meaning silver-coin.

³ *toqaç* a kind of bread prepared with fat in the dough (RAQUETTE, *Eastern Turki Grammar*, II, p. 48).

⁴ *qatlama nan* lit. 'folded bread', a special kind of bread.

⁵ *juγuštur*- alternating with *joγuštur*- and *jıγıštur*-.

ba: išk'en. 141. bu aχtengeni jændzuyumγæ sælip 142. čendta:zeγæ čičip tošquzap qojup 143. qozuqqa öz dzajjγæ æčip qojdum. 144. emdi szler! ε: jerde asqudæ bir mε:se turædu. 145. šu mε:sege jöyüšturunlær!» dep edi. 146. bu ad'aš χoš bolup 147. »rast æjttinlær» dep 148. bæríp mε:seni asqudin ælip 149. mε:seniγ ičige čičip 150. asquγæ esip qojdi. 151. bu kelip 152. öz dzajjīdæ jattī. 153. jene birisi 154. »vaj ad'aš! čava:met a:χun pasa:met a:χun! szler qandaq qildinlær? 155. emdi męniγ išim jæman boldi» dep edi. 156. pasa:met a:χun dedi ki 157. »čava:met a:χun čendtazeγæ dzajlædi. 158. men a: asqudæ turγan mε:sege dzajlædim. 159. szler emdi bi jerge dzajlenler!» dep edi. 160. bu ad'aš öjiniγ ijinni čö:gülüp bijinni čö:gülüp 161. qa:læsæ 162. bi jerde bir qazan turædu. 163. jugurup bæríp 164. bu qazan-niγ tuvaqini æčip baχsæ 165. ičide halva turædu. 166. o: halvæni olturup hëmeni ičip 167. qaz'anni bek'arlap 168. qaz'anγæ tošquzap

silvercoins in it. 141. I put these silvercoins in my pocket 142. and shit the money-bag full 143. and put¹ it back in its place again on the peg. 144. Now for you! Over there on the peg there are leathersocks.² 145. You settle it in those leathersocks!» 146. This friend was happy 147. and saying, »You are right!», 148. he went and took down the leathersocks from the peg 149. and shit in them 150. and hung them back on the peg. 151. He came back 152. and lay in his bed. 153. Then another of them (said), 154. »O, friend! Mr Chavamat!³ Mr Pasamat! How did you manage? 155. Now it is bad for me», he said. 156. Mr Pasamat said, 157. »Mr Chavamat placed it in the money-bag. 158. I placed it in the leathersocks on the peg over there. 159. Now you place it somewhere!» 160. This friend went round here and there in the room 161. and when he looked closely, 162. there was a kettle somewhere. 163. He ran (to it) 164. and when he took off the cover and looked 165. there was *halva*⁴ in it. 166. He sat down and ate all the halva, 167. and having emptied the kettle 168. he shit the

¹ *æčip qoj-* < *ælip čirip* (< *kirip*) *qoj-*.

² *mε:se* leathersocks, RAQUETTE, English-Turki Dictionary, p. 64 r. *māshà* written *مسه*; cf. further LE COQ, Volkskundliches aus Ost-Turkistan, p. 61 *mēšä*. Origin?

³ *čava:met* and *pasa:met* are expressions without meaning of their own.

⁴ Cf. p. 47 n. 3.

čičip qojup keldi. 169. bu pasa:met a:χun čava:met a:χunlær »neme qıldınlær ad'aş?» dep sorap edi. 170. bu ad'eşi deidui ki 171. »men jaχşi obdan dǰajlædım. 172. qa:læsæm 173. ε: jerde bir qazan turædu. 174. bærıp aχzını æcip baχsæm 175. içide şekerde etken halva ba: işk'en. 176. eni olturup hemeni jep 177. qo:saqımnı tojγuzup bolup 178. içige toşquzap čičip qojup 179. aχzını baldırqıdek jep qojdum» dep edi. 180. bulær külüşüp 181. »obdan dǰajlæduq» deişip jatti. 182. taη atıp namaz væχti boldı. 183. bu öjigesi işikni æcip kirip 184. öjge qarajdu ki 185. heč anday si:jip čičkeni mælum em'es. 186. öjde hem heč nerse burumæjdu. 187. bu kişi hejr'an bolup 188. »bu mehmanler męni emdi oηdæ salæduγan bolaptu. 189. neče zemanniη beriside tapqænım şubu kişilerge ketküdej» 190. dep γapa bolup 191. öjidin jænıp čiqıp 192. balæsıdın su čaj nan kirgüzüp berdi. 193. bu mehmallær teha:ret ælip 194. namaz oqup 195.

kettle full and came back again. 169. Mr Pasamat and Mr Chavamat asked, »What did you do, friend?» 170. This friend of theirs said, 171. »I placed it very well (finely). 172. When I looked round 173. there was a kettle over there. 174. When I went there, opened it and looked in 175. there was sugar-halva¹ in it. 176. I sat down and ate it all, 177. and when I was sated 178. I shit it (the kettle) full 179. and covered² it as before. 180. They laughed together 181. and lay down saying to each other, »We managed it well!» 182. It dawned and became time for prayer. 183. When this house owner opened the door and entered, 184. he saw 185. that they had not at all pissed and shit in the room. 186. It did not even smell of anything in the room. 187. This man was astonished (and said), 188. »Now these guests have tricked me. 189. All that I have gathered for some time is likely³ to pass over (into the hands of) these people», 190. he said and was sorry. 191. He returned from his house (i. e. the room where the guests were staying) 192. and had his child bring in water, tea and bread (to the guests). 193. When the guests had performed the purification 194. and read the

¹ Lit. halva prepared in sugar.

² *jep* < *jepip* < *japip*; *jap*- 'to cover'.

³ *ketküdej* against the common forms in *-dek*.

čaj paj ičip 196. našte pašte qilip 197. bu öjigesini qičqirip dedi ki 198. »biz emdi maŋyæli tejer bolduq. 199. özleri nemε vede qilip ediler? 200. šu vedege tursunlær» dep edi. 201. bu öjigesi šuk turup 202. pursætti ki:n dzuva:b berdi ki 203. »bzniŋ vedemiz šunday edi ki 204. özleri öjge si:jip čičip jasseler 205. szlerniŋ te'alliqlæri bzniŋ bolædu. 206. eger öjge si:jip čičip jatmæsælær 207. men szlerge qirq qæčirdæ altun kümüš jüklæp bermækçi edim. 208. ve·demiz šubu edi. 209. šubu gep sözlerni qilišip 210. ve·de qilyan edük» dedi. 211. bu sodægerler dedi ki 212. »anday bolsæ emesi bizge qirq qæčirdæ altun kümüšni jüklæp berip 213. bizni jolyæ salsunlær. 214. ketemiz» dep tutti. 215. andin ki:n bu öjigesi apsus qilip 216. »he! qæni sen pala:nï pusta:nï? qæčirlærni ælip čiq! 217. toqup tejerle!» dedi. 218. beš tört adæmleri qæčirlærni ælip čiqip 219. toqup tejer qildi.

prayer 195. and drunk tea 196. and had an (early) breakfast,¹ 197. they called the house-owner and said, 198. »Now we are ready to leave. 199. What did you promise? 200. You must keep this promise!» they said. 201. This house-owner stood silent, 202. (but) after some time² he answered 203. »My promise was that 204. if you pissed or shit in my room 205. all your property³ should be mine. 206. If you did not piss or shit in the room 207. I should have to load forty mules with gold and silver and give you. 208. That was my⁴ promise. 209. Having made up this agreement between us 210. I⁵ promised (thus).» 211. The merchants said, 212. »If it is thus, load all for us on forty mules 213. and let us leave!⁶ 214. We shall go», they insisted. 215. Then this house-owner had pangs of conscience (and said), 216. »O! Where are you?⁷ Bring the mules. 217. Saddle them and make them ready!» 218. Four or five people of his brought the mules, 219. saddled them and made them ready.

¹ *našte pašte*. In *pašte* I see a kind of reduplication of the same type as in e. g. *nan pan* and *čaj paj*.

² *pursætti* = *pursættin*.

³ *te'alliq* corrupt form of *ta'elluq*, cf. p. 55: 16.

⁴ or: our.

⁵ or: we.

⁶ or: 'send us away'.

⁷ *pala:nï pusta:nï* 'a certain, so-and-so'. *pusta:nï* has no meaning of itself but is a kind of the same reduplication as in *našte pašte*, v. n. 1.

220. andin ki:n »toqup tejer qilduq» dep edi. 221. »he! emdi malʔanɛ-
 ʔɛ kirip 222. a:vu palan jerdeki pusan jerdeki altun kumüşlerni
 ælip çiq!» 223. dep hemeni ælip çiqturup 224. qıq qæçiyæ bera:ber
 altun kumüşlerni jüklep 225. bu sodegerlerniñ aldiyæ sælip berdi.
 226. bu sodegerler ɛ:jenʔæ bærıp 227. »ʔoş mu obdan dʒajlap 228.
 dʒeza:sini berduk. 229. bu adem bizdin bölek sodegerlerni mu şunday
 qilip 230. pul mallærini ælip qalyanʔæ oʔşæjdu işk'en. 231. biz
 şulærniñ kiza:zini alduq. 232. emdi jittik manjip keteli. 233. muba:-
 de öjgɛ kirip 234. ijinni bijinni bæqip 235. bu qaz'andeki me:sedeki
 çentazedeki pişeplerni körɛp qalsɛ 236. bzniñ arqamizdin qoʔlap
 kelip 237. heme nersemizni tartip alædu» dep 238. bulær atlærini
 jittik hejdep ketti. 239. emdi bu öj igesi bu qırq qæçiyæ altun
 kumüşni jüklep berip bolup 240. bu işi puşuq bolup jatti. 241.
 ornidin qopsæ 242. nama:zeşa:m boluptu. 243. andin ʔatuniyæ dedi
 ki 244. »ej ʔatun! meniñ qo:saqim æçiptu. 245. mence bir nerse
 beriñler!» dedi. 246. ʔa:tunī dedi ki 247. »öjde aʔşam etken şeker

220. Then they said, »We have saddled them and made them ready».
 221. (Then he said), »Ha! Now go to the store-house 222. and bring
 that gold and silver which is there and there!» 223. He had all
 brought there, 224–226. and having loaded it he put it before the
 merchants and gave it to them together with the forty mules.
 226. These merchants went aside (and said), 227. »This we managed
 well 228. and we gave him his punishment. 229. It looks as if this man
 had done in the same way also to other merchants than we 230. and
 taken their money and wares. 231. We have taken their losses.¹
 232. Let us now leave quickly. 233. If by chance he should enter the
 room 234. and look here and there 235. and see the excrements in the
 kettle, the leathersocks and in the money-bag 236. he will pursue us
 237. and take away all our things.» Having said (thus) 238. they
 pressed on their horses fast. 239. When now this house-owner had
 finished loading these forty mules with gold and silver and given
 them away, 240. he lay down agitated about this business. 241. When
 he rose from his bed-place 242. it was the time for evening-prayers.
 243. Then he said to his wife, 244. »O, wife! I am hungry. 245. Give
 me something (to eat)!» 246. His wife said, 247. »There is some of

¹ *kiza:z* A. كظاظ (v. n. 3 of كظ) 'involving oneself in difficulty, trouble'.

halvesi ba: edi. 248. šunī ælip čīqīp bersem 249. nanyæ ilip jep baq'amlā?» dep edi. 250. »ma:qull!» dedi. 251. andin ki:n bu χa:tun šu so:dagerler jatqan mehmanχa:neyæ kirip 252. qaz'andeki halveni bir čineyæ usup 253. ælip čīqīp 254. nan bilen aldīdæ qojdī. 255. bir munčæ nanyæ ilip 256. jep bolap 257. »vaj χa:tun! bu halvaŋ poq tætidu. 258. sen menge poq berip sen» dep edi. 259. bu χatun dedi ki 260. »vaj musulman! men szge n'emīšχæ poq beremen? 261. andaγ gepni hergiz qilman!» dedi. 262. bu adem jene bitke ilip 263. jep bolap jene deiduu ki 264. »ja:q! bu poq tætidu» 265. dep »čeraγnī ælip kelgin! 266. men čeraqqæ jæqin tutup bij korej» dedi. 267. χa:tunī čeraγnī jæqin ælip keldi. 268. qa:layudek bolsæ 269. poq ik'en. 270. »bu poqnī menge judurup sen. 271. közeŋ körmedi mu:? 272. menge šundaγ halva dep poq ber'emsen?» 273. dep činedeki æšip qalyan halveni ælip 274. χa:tunnīŋ kallasiyæ bir qojdī. 275. bu χa:tunnīŋ heme eza:ji poq boldi. 276. bu χa:tun

the sugar-halva I prepared (yesterday)evening. 248. If I bring that for you 249. will you then spread it on bread and eat it (in that manner)?» she said. 250. He said, »Yes!» 251. Then this woman entered the guest-room where these merchants had lain 252. and spooned up the halva which was in the kettle into a cup 253. and took it with her 254. and put it and bread before him. 255. Having spread some of it (the halva) on the bread 256. and eaten of it 257. (he said), »O, wife! This halva of yours tastes of shit. 258. You have given me shit.» 259. The woman said, 260. »O, Believer! Why should I give you shit? 261. Do by no means not talk like that!» she said. 262. This man again spread a little (on the bread) 263. and when he had eaten he again said, 264. »No, this tastes of shit. 265. Bring the lamp here! 266. I will hold it near to the lamp and have a look.» 267. His wife brought the lamp near. 268. Just as he looked 269. (he saw that) it was shit. 270. »You cause me to swallow this shit. 271. Did your eyes not see it? 272. Do you serve me shit, telling that it is halva?» 273. Saying thus he took the halva that was left in the tea-cup 274. and poured¹ it over his wife's head. 275. All the body² of this woman was (stained by) shit. 276–277.

¹ Lit. 'struck'.

² eza: from A. أعضاء (plur. of اعضاء) 'members, limbs' but here more widely 'body'.

jïrlap »üzem qılıyan balaγ:æ ne:ge baraj dava:γæ?» 277. dep jïrlap 278. öjñiñ bir buluñidæ olturdı. 279. bu adẽm derγæzeb bolup 280. ornĩdĩn qopup 281. bir qačæγæ su qujup ælip 282. aγzĩni čajqap bolup 283. balæsĩni qičqĩrip dedi ki 284. »haj balam! bu sodegerler bzni penlep ketiptu. 285. menniñ qo:saqĩm æčĩp ik'en. 286. »bi nerse bergin!» desem 287. seniñ anañ halva dep ælip čĩqĩp 288. nanγæ poq judurdı. 289. bu qazandeki etip qojγan halveni bu öjge tüşken sodegerler jep 290. čĩčĩp qojγan čaγvej ik'en. 291. anañ bunı uqmaj 292. halva dep maña æčĩqĩp beriptu. 293. emdi mañγĩn! 294. ha:zer atnĩ ælip čĩqĩp toquγĩn!» dedi. 295. bal'si aγt'γan:εγæ kirip 296. atnĩ ælip čĩqĩp 297. iger toqam sælip toqædi. 298. andĩn ki:n dadæsiniñ qæšĩγæ kirip 299. »vaj dada! atnĩ toqudim» dep edi. 300. »he! šap bolγĩn! 301. a:vu öjde mæ:sem ba:. 302. mæ:semni ælip čĩqĩp bergin!» dep edi. 303. balæsi kirip 304. mæ:sesini ælip čĩqĩp

This woman cried and said, »Where shall I go for help against a calamity I have made myself?»¹ 278. and sat down in a corner of the room. 279. This man was angry, 280. rose from his place 281. and poured water into a bowl, 282. and having finished gargling his mouth 283. he called his child and said, 284. »Hallo, my child! These merchants went away having deceived us. 285. I became hungry. 286. When I said, »Give me something (to eat)!» 287. your mother brought me halva 288. and caused me to swallow shit on (to) the bread. 289. The halva which she had prepared and put in the kettle these merchants who put up here, had eaten 290. and (there) were the excrements² they had shit (in it). 291. Your mother did not understand this 292. but gave it to me thinking it was halva. 293. Now go! 294. Take out the horse at once and saddle it!» 295. His child went to the stable, 296. took out the horse 297. and saddled it. 298. Then he went to his father and said, 299. »O, father! I have saddled the horse!» he said. 300. »Ha! Be quick!»³ 301. In that room over there are my leathersocks. 302. Fetch my leather socks!» he said. 303. His child went there 304. and fetched his leather-

¹ A proverb!

² The meaning and origin of *čaγvej* is very doubtful, but the translation 'excrements' might be the nearest.

³ *šap bolγĩn!* cf. BROCKELMANN, p. 190 *šab käl* 'komme schnell!'.

berdi. 305. mæ:seniŋ ičige qaramastin iški ter'epidin tutup 306. bir kiip edi. 307. bu mæ:seniŋ ičideki poxlær igin ajay jüz közlerige čačrap 308. rəsva: qildı. 309. bu adem tæχī ma: hejran bolup 310. ačīyī kelip 311. »mane emdi qajday boldı?» 312. dep heme igin ajaγlærini sælip 313. jüz közlerini jup 314. bašγa igin kiip 315. emdi balesiyæ dedi ki 316. »he balam! jittik bol! 317. meniŋ öjde pala:n jerde qozuxtae esiyliŋ čentazem ba:. 318. šuni ælip čiqip bergin! 319. šunuŋ ičide axtenge ba:. 320. men sodęerlerniŋ arqæsidiŋ taχot'enge ba:γunčælīq qoγlap bærıp 321. dava qilip 322. pul malni tæpıp 323. ælip kelemen» dedi. 324. bu bal'si öjge jugurup kiip 325. qozuxtin čenta:zeni ælip 326. dadæsiŋ aldīyæ čiqip 327. qoliyæ berdi. 328. dadæsi dedi ki 329. »čentazede pul ba: mu?» dep edi. 330. »vaj dada! baj ik'en» dedi. 331. dadæsi »he bolaptu emesi» 332. dep čenta:zeni belige baγlap 333. atqa minip 334. atni čapturutup juguryæli turdi. 335. a:χir bu sodęerlerniŋ arqæsidiŋ jitelmej

socks. 305. He did not look into the leathersock but held it on both sides 306. and put it on. 307. The excrements in this leathersock splashed on his clothing, his face and eyes 308. and disgraced him. 309. This man was still¹ more astonished 310. and got angry 311. (and said), »Look! How is it now?» 312. Then he took off all his clothing 313. and washed his face and eyes, 314. put on other clothes 315. and now said to his child, 316. »Hallo, my child! Be quick! 317. I have a money-bag which hangs in the room on a peg so-and-so. 318. Fetch it! 319. In it there are silvercoins. 320. I shall pursue the merchants even if to Khotan 321. and make a lawsuit, 322. and when I have found the money and the wares 323. I will bring them back again», he said. 324. This child of his ran to the room 325. and took the money-bag from the peg. 326. He (then) went to his father 327. and gave it to him. 328. His father said, 329. »Is there money in the bag?» 330. »O, father! There is!»² he said. 331. His father said, »Ha, all is in order», 332. and tied the money-bag to his loins, 333. mounted the horse 334. and began to ride off at a gallop. 335. As he was not able to overtake these merchants he at last went to

¹ *tæχī* cf. osman. *dahī*.

² *baj* ~ *bar*; the alternation *r* ~ *j* appears to be most common in Guma and Yarkand, but also occurs in the Khotan-dialect.

bir jerge bærıp edi. 336. bi šeh'erge uçrædī. 337. šeh'erge kirip
 338. ætinī bir daŋdæ qojup 339. özi baza:γæ çiqip ε:jenγæ bærıp
 bijenγæ bærıp 340. bir ašpezγa:neγæ kirdi. 341. kirip ašpezçiǵe dedi
 ki 342. »ašpez ustam! menǵe beš töt serlik γıza: bersünler!» dep edi.
 343. ašpez ustam beš serlik γıza: qilip berdi. 344. bu adem olturup
 jep bolup 345. qo:saqinī tojγuzup qopup 346. »he ašpez ustam!
 menǵe neçe pulloq γıza: berdiler» dep edi. 347. »beš serlik γıza:
 berdim» dedi. 348. bu kiši »munī! pullærni alsæl!» 349. dep çendta-
 zeγæ qolinī sælip edi. 350. bir munčæ poγ çiyti. 351. munī körüp
 352. bu ašpez usta »he oγrī geda:j! he! sen oγrī! 353. »pulum ba:r»
 dep kiip 354. γıza:nī jep bolap 355. jændzuquŋγæ poq solap kijip
 356. šunday muttehemlikni qilamsen?» dep 357. bu ašpez usta bærıp
 358. bu ademniŋ kallesiγæ töt bešni urdī. 359. bu adem resva:
 bolup 360. bolγan va:qæa:tlærni hemanı dep 361. æhva:l oqup
 edi. 362. »qoj! sendek jalγançı ademniŋ gepiǵe iš'engeli bolmæjdu.

a place. 336. He came to a town.¹ 337. Having entered the town, 338.
 he put his horse in an inn 339. and he himself went out in the bazaar
 (where) he went here and there 340. and (at last) entered a restaurant.
 341. Having entered he said to the cook,² 342. »Cook-master! Give
 me food for four or five sars!» 343. The cook prepared food for
 five sars and served it to him. 344. This man sat down and when
 he had finished eating 345. and sated himself he rose 346. and
 said, »Hallo! cook-master! For how much did you give me food?»
 347. He said, »For five sars.» 348. This man said, »Look!³ Take
 this money!» 349. and put his hand into the money-bag. 350. Some
 shit came out. 351. When the cook saw this 352. he said, »Ha, thief
 and beggar! Ha, you thief! 353. You come in saying. »I have money»
 354. and eat the food 355. and you have put shit in your pocket.
 356. Do you (think you can) do such villainy?» he said 357. The
 cook went 358. and struck this man's head four or five times.
 359. This man was disgraced 360. and having told all that had happened
 361. he explained how it was. 362. The cook said, »Shut up! It is

¹ Lit. he met a town.

² The narrator has obviously no feeling of the foreign origin of *ašpez*
 in the form *ašpezçi*, but in the next and following sentences he corrects
 himself to *ašpez*.

³ *munī* again stands with the same meaning as *manε*, cf. p. 47 n. 1.

363. »jændzuquumdæ pulum ba:» dep 364. poχ solap kigen adēm qančiliq adēm bolædu?» dep 365. bu adēmni bir æyilyæ ækirip solap qojdī. 366. bu adēm bu æyildæ bir kiče kundūz jætīp 367. χapaliq ta:tīp 368. a:χīr bolmaj bu adēm igin ajaγlærini jegen γīza:nin pulusīγæ hīsa:b qīlīp berip 369. tambalčaq bolup 370. jalaŋγač o: ætini qojγan daŋγæ ba:dī. 371. bærīp qa:læsæ 372. ætī ašu baldī özi esip qojγan jerde turædu. 373. bu adēm dedi ki 374. »hej daŋčī aka! bu atqa bir nerse berip qojsælær bolmamdu? 375. bu biča:re atniγ heč æhva:lī qalmaptu» dep edi. 376. bu daŋdza: adēm dedi ki 377. »he jalaŋγač oγrī! atnī sen mindiγ mu men mindim mu? 378. sen özeŋniγ mingen ætidin bir kün iški künniγ beriden'emišqæ χæber almaj 379. ne:dæ ojnāp jurūjsen?» dep edi. 380. bu adēm bu daŋdza: adēmge bæšidin ötken sergüz'ešte æhva:linī bejan qīlīp edi. 381. bu adēm bunun qīlγan heč gepige pütmedi. 382. bu

impossible to believe that talk of liars like you. 363. A man who enters saying, »I have money in my pocket», 364. and has put shit in it, what sort of man is he?. 365. Having said thus he brought this man to a stable and shut him up there. 366. When this man had lain in the stable one night and one day 367. and felt annoyed, 368. he could not stand it (any longer) but at last made up the account by giving his clothing as payment for the food he had eaten. 369. With only his trousers on¹ 370. he went naked to the inn where he had left his horse. 371. When he went there and looked 372. his horse stood at the same place where he had tied him up before. 373. This man said, 374. »Hallo, brother inn-keeper! Could'nt you have given this horse something (to eat)? 375. This poor horse is quite starved² into surrender!» he said. 376. This inn-keeper said, 377. »Ha, you naked thief! Did you ride the horse or did I ride it? 378–79. Where did you stroll about enjoying yourself and why have you not taken care for one or two days of the horse you have ridden yourself?» 380. This man explained to the inn-keeper all that had happened³ to him. 381. This man (the inn-keeper) did not believe⁴ anything of what he told. 383. This man (said), »What shall I do?

¹ *tambalčaq* 'with only the trousers on'; cf. the corresponding Uzbek *-čay* in my Uzbek Texts from Afghan Turkestan, p. 63, n. 1.

² Lit. this poor horse has no conditions left.

³ *bæšidin ötken sergüz'ešte æhva:l.*

⁴ *püt-* 'to believe'; BROCKELMANN, p. 47 *bütmäk.*

adem »emdi neme qıljaj? 383. bu atnıñ mañyuçılıq æhva:lı bol-mæsæ 384. mæn hem jej içej desem 385. ɣera:dʒetke pul bolmæsæ emdi muşu jerde beş töt kün jataj 386. bir gep söz bolup qalsæ edʒep em'æs» dep 387. beş on kün jætıp edi. 388. üziniñ geliyæ atnıñ ot piç'an jemek içmekleriyæ bolup 389. jime otuz ser çiqim boldı. 390. bu adem »emdi bu jerde ma: heç gep söz uqmædim. 391. bu jerde jetip bolyan bilen bolmas ik'en. 392. qolamdæ pul bolmağan ik'en» dep mesle'et qılıp 393. bir küni »mæn emdi keter boldum. 394. pullæriniñ hisa:b qılsunlær. 395. mende neçe külleri bolaptu?» dep edi. 396. bu dañdʒa: hisa:b qılıp 397. »ji:mæ neçe ser pul bolaptu» dedi. 398. bu jerdin çiqip 399. nava:ji ustamnıñ qæşiyæ bærıp 400. »ej ustam! mende neçe pullæri ba:? 401. hisa:b qılsunlær» dep edi. 402. na:va:ji ustam hisa:b qılıp 403. »özleride meniñ on neçe ser pulum bolaptu» dedi. 404. bu adem işki kişiniñ puliniñ hisa:b qılıp baɣsæ 405. qrq neçe ser bolaptu. 406. bu adem-

383. Even if this horse (of mine) will not be able to walk 384-85. and even if I shall not have money to pay the expenses when I feel hungry and thirsty¹ I will lie (remain) at this place for four or five days. 386. It is no wonder, if (then) something will be heard (about the thieves). 387. He lay (remained) five to ten days. 388-389. The expenses for what he himself ate and drank² and for grass and hay for the horse were twenty or thirty sars. 390. This man (said), »Now I did not learn anything even here. 391. It won't do for me to lie (i. e. spend my time) here. 392. I have no money in my hands.» Saying (thus) he conferred with himself 393. and one day (he said), »I shall leave now. 394. Figure out (how much I owe you).³ 395. How many days have I (to pay for)?» he said. 396. The inn-keeper figured it out 397. and said, »It is twenty and some sars (i. e. about twenty sars)». 398. Going away from there 399. he went to the baker (and said), 400. »O, master! How much do I owe you? 401. Figure it out!» 402. When the baker had figured it out 403. he said, »You owe me ten and some sars (about ten sars).» 404. When this man figured out what he owed these two people, 405. it was forty and some sars more. 406. This man was both excited

¹ Lit. when I say I will eat and drink.

² Lit. to his own throat.

³ Lit. your money.

niņ iši¹ puşuq hejran bolup 407. a:χir bolmaj atni iger toqamlari bilen heme dzabduylari bilen bu danǵza: ademγæ bu nanvaj ustamγæ iški kişige atni hisa:b qilip berip 408. bu adem attin igin ajaydin heme nerselerdin ajrilip 409. jalaŋyač qælip 410. pia:de jıylap ujige ba:di. 411. χatun balabarqæsı »neme boldi?» dep sorap edi. 412. »va:qæ bolsæ şubu qatarliyim şunday işler boldi. 413. bu oγri bul'ançılarniņ arqasidin jet'elmedim. 414. emdi bu bzge kelgen bala: ik'en» 415. dep bu adem bu ojge mehman kirgüzmes boldi. 416. öziniņ dehqançiliq işini qilip olturær boldi. 417. emdi bu sodegerler bir šeh'erge bærıp 418. ælip ba:yan mallærini sætip 419. mal χæri:t qilip 420. bu altun kümüslærni ælip 421. öz šeh'ergige ælip kelip 422. ujige tüşti. 423. bu sodegerniņ χatun bala barqalari æhva:l sorup 424. »tindz ama:n keldile mu: ? işküleri qandaγ?» dep edi. 425. bu dedi ki 426. »işküşimiz obdan. 427. mane ma:vu on uç at altun kümüşler bzniņ. 428. ma:vu mallær hem bizniņ. 429. bu seperimizde işimiz obdan» dep edi. 430. bu

and perplexed 407. and at last — as there was nothing else to be done — he gave his horse with saddle and all equipment to this inn-keeper and baker in payment of his account. 408. Having parted from horse and clothes and all belongings 409–10. this man went home on foot, naked and crying. 411. His family asked him, »What happened?» 412. (He answered), »As to what has happened, this time it happened like this: 413. I could not reach these thieves and robbers. 414. Now this is the calamity which has come over us», 415. he said and resolved not to let guests enter (his) house. 416. He himself devoted himself to his (former) farming. 417. Now these merchants went to a town 418. and having sold the wares which they had brought 419. and bought others 420. they took this gold and silver 421. and brought it to their own town 422. and put up in (their) houses. 423. The families of these merchants asked them about what had happened 424. and said, »Did you arrive safely? How is your business?» 425. He said, 426. »Our business is good. 427. These thirteen horse-loads of gold and silver are mine. 428. These wares are also mine. 429. On this journey we had success.» 430. The

¹ *iši* < *içi*.

ɣatun bala barqæleri ɣoʃ bolup dedi ki 431. »gep qilip bersünler!
 432. nə:din nə:ge ba:dilər? 433. qajerdin mal ælip keldiler?» dep
 edi. 434. bu sodeger dedi ki 435. »palan jerge ketip barur edük.
 436. bir jerge ba:saq 437. keç bolup qaldı. 438. andin keç bolup
 qalɣandın jol üstide bir öjlek adem ba:r ik'en. 439. bu ademni
 qičqirip 440. »biz keçke qaldoq. 441. bizni bir kiçe qondurap 442.
 ε:te jolɣæ sælip qojsælær 443. biz ɣoʃ bolsaq» dep edük. 444. bu
 adem »nea:jeti obdan» dep 445. bir munçæ vede pima:n sözlerni
 qilip 446. gep toxt'attı. 447. biz »obdan! anday bina:mus adem-
 lerdin em'es bis» 448. dep şu ademniñkide tüşük. 449. bu adem
 bizge jaɣši izzetlerni qildı. 450. a:ɣır bizniñ pul malimizni ta:tıp
 almaq üçün bizge tejer qilip bergen ɣıza: taa:mlerge ɣira:dzi da:rusı
 qoşup bergen işk'en. 451. kiçesi muşu öjde jætıp 452. qo:saqı
 ayrıp 453. ɣira:dz qilsæ 454. bu pul mal bizniñ bolædu degen
 işni pəhmæ qilip 455. bizge şunday qılınan işk'en. 456. biz eniñ
 qılınan işleridin bekrak pəhmæ qilişip 457. birimiz čenta:zeɣæ
 birimiz mε:sæge birimiz qaz'anɣæ čičip qojup 458. eniñdin qrq

family was glad and said, 431. »Tell us! 432. From where and to where
 did you go? 433. From where did you bring the wares?» 434. This mer-
 chant said, 435. »We had gone to a place so-and-so. 436. When we came
 to a place 437. it became late (in the evening). 438. Then after it
 had become late there was¹ a man who had a house near the road.
 439. We called this man (and said), 440. »We are late. 441. If you could
 let us take in for a night 442. and let us go to-morrow 443. we should
 be glad», we said. 44. This man said, »Very well!» 445. and having
 promised something 446. we made up an agreement. 447. We
 said, »Well! We are not such uncivilised people» 448. and put up
 with this man. 449. He honoured us much. 450. At last he had added
 a laxative to the food he had made ready for us in order to deprive
 us for our money and wares. 451. »When they are lying in that
 room in the night 452. and their stomachs ache 453. and the laxative
 takes effect, 454. (then) this money and these wares will be mine»,
 he had calculated, 455. and arranged like this for us. 456. But we
 had understood still better what he had done 457. and one of us
 shit in a money-bag, one in a leathersock and one in a kettle.
 458. We took forty mules (loaded with) gold and silver from him,

¹ I. e. we encountered.

qæčīdæ altun kúmūš ælip 459. biz üç k'šī öleşep ælip 460. pala:n
 šeh'ergε bærip 461. mallærimizni sætip 462. χæri:t dʒabduγ qilip
 keldük. 463. bolγan va:qæ šu» dep edi. 464. bu sodegerniγ
 χa:tun bala dʒaqałæri »obdan qilipsizler. 465. bu adem szlerni
 oŋdæ qojγæli χia:l qilip ik'en. 466. anγaçiliq eniγ qilγan pēh-
 melerini sizler beka:r qilip 467. o: ademni oŋdæ qojap kelipsizler.
 468. emdi obdan bolaptu. 469. bu ademge hem nesijet bolsun.
 470. munuγ berisidε anday bir kišini pelleške χia:l qilmas» dedi.

459. and when we three people had divided it 460. we went to a
 certain town 461. and sold our wares, 462. and when we had bought
 (new ones) and equipped (ourselves) we came here. 463. This is what
 has happened», he said. 464. The family of this merchant said,
 »You have done well! 465. This man thought of deceiving you.
 466. But before that you anticipated his intentions — 467. and
 you deceived him. 468. Now it is all right. 469. It may also be
 an admonition to this man. 470. Since this (has happened) he will
 not think of deceiving somebody like that», they said.

IV.

hemra:nin næqlisī. čöček.

1. bir kuni hemra:nin dadəsi čüş¹ kördi. 2. körgeŋ čüşide bir baqqæ kirdi. 3. baqqa kirip 4. seja:et qilip čö:gülüp jürür edi. 5. ε:jerge bijerge bærıp 6. bijerge bærıp edi. 7-8. bir gulluqtin bir quš čiqip qahqa bilen kördi. 9. külüp bolup 10. bu quš hava:γæ uçup ketti. 11. andin ki:n bir pesledin ki:n jene bir gulluqqæ bir sa:hib dzεma:l qiz pejda:r boldi. 12. bu qiz pa:d'sa:γæ qarap 13. bir xoşluq bilen küldi ki 14. pa:d'sa: munuŋ külgenini körüp 15. hejra:n bolup 16. baydin jænıp čiqip 17. a:šu baldırqi külgen quš ja:dıγæ kelip qaldı. 18. bu quš külgen væxtidæ pa:d'sa:nin

IV.

The tale of Hamra.

1. One day the father of Hamra had a dream. 2. In his dream he entered a garden. 3. Having entered the garden 4. he strolled about, taking a promenade. 5-6. He went here and there and had come to a place.² 7-8. He saw that a bird flew up from a rose-bed with a squeak. 9. Having laughed, 10. this bird flew away in the air. 11. Then after a while in another rose-bed a beautiful girl became visible. 12-13. This girl laughed with (such) joy to the king 14. that when he had seen her laugh 15. he was wonder-struck. 16. When he had returned from the garden 17. he remembered the bird that had laughed (some time) before. 18. At the time when this bird laughed to the king a flame of fire had gone from

¹ čüş < tüş.

² In the first case *bijerge* stands for *bujerge*, in the second *bi jerge* for *bir jerge* 'to a place'.

sinesidin bir pa:re ot čiqip 19. quşqa jəpışqan. 19^a. quşnıñ otı pa:dışa:γæ jəpışyan ik'en. 20. bu pa:dışa öjge čixti. 21. andin ki:n ojyænip 22. ornidin qopup baγsæ 23. bu körgeñ čüş čüş ik'en. 24. bu körgeñ čüşüge pa:dışa: ızı tælem berdi. 25. andin ki:n vezirγæ dedi ki 26. »ej vezir! men jætıp 27. şunday čüş körepturmen. 28. bu tüşke tæbir æjtıñ!» dep edi. 29. bu vezir turup æjdi ki 30. »ej pa:dışa:ia:lem! bu körgeñ tüşleri nea:jeti jaγşı tüş ik'en. 31. bu tüşleride körgeñ quş bu dunja:dæ joq. 32. kohiqaptæ ba: du. 33. jene birisi kohiqapnıñ perizat qızlæridin körepturler. 34. o: özlerige qarap külgeñ quş o: qız ko:hiqaptæ ba: du. 35. andin başxa jerde ba:liqini joqlaqini men bil'elmejmen» dedi. 36. andin ki:n bu pa:dışa: hejran bolup 37. ara:din beş alte zema:n ötti. 38. bu pa:dışa: bu quşnıñ iştia:qıdæ hejra:n sergerda:n bolup 39. jıγlaγæli turdi.

the breast of the king 19. and become affixed to the bird. 19^a. The fire of the bird had become affixed to the king. 20. This king went home. 21. Then he awoke 22. and when he had risen from his bed and looked round 23. the dream he had dreamt was a dream. 24. The king himself tried to understand¹ the dream he had dreamt. 25. Then he said to his vezir, 26. »O, vezir! When I was lying 27. I dreamt a dream so-and-so. 28. Interpret this dream!» he said. 29. The vezir stood up and said, 30. »O, king of the world! The dream you have dreamt is a very good dream. 31. The bird that you have seen in the dream does not exist in this world. 32. It is to be found at Kuh-i-Qap.² 33. And you have seen one of the fairies of Kuh-i-Qap. 34. That girl who has laughed to you is at Kuh-i-Qap. 35. I do not³ know any other place than this where she is or where she is not», he said. 36. The king was then worried 37. and some time passed. 38. The king was worried and distressed in his longing for this bird 39. and began to weep. 40. He said, 41. »O, vezirs and

¹ *tælem* < A. تعلم 'learning, knowing, studying'.

² *koh-i-qap* was described by the narrator as a mountain, inaccessible to men, and the capital of the demons. Like most other conceptions in this tale it is of Iranian-Islamic origin and connected with the belief about the Qaf mountain surrounding the earth, which is considered to be plane. For a more full description of the Qaf mountain and the beliefs about it, v. DONALDSON, *The wild Rue*, p. 89 sq.

³ Lit. I am not able to know.

40. dedi ki 41. »ej vezir umeral:ler! bir ila:dzi qilinjlar! 42. bu quşni her kim tapıp kelse 43. men pa:d'ša:liqimni şol kiş'ige beremen» dedi. 44. bu gepni pa:d'ša:din işitip 45. heç vezir heç pa:d'ša:nin ademleridin birisi »bu xizmetni men qilaj» demedi. 46. heme kiş'inin bæşi tüben. 47. jene ara:din bir neçe kün ötti. 48. jene bir kşi »bu xizmetni men qilaj» demedi. 49. bu pa:d'ša: hejra:n bolup 50. kiçe kündüz bu quşniñ iştia:qida jilæjdu. 51. bu pa:d'ša:nin tö-t oylı ba: edi. 52. uç çoñ oylanlærini dedi ki 53. »ej dada! şu xizmetlerini biz qilip kelemiz. 54. dadeniñ xizmeti balayæ va:dzi bdu. 55. inşaalla biz şu xizmetni şa:iste qilip kelsek 56. edzæp em'es» dedi. 57. bu pa:d'ša: bu oylanlæriniñ qilvan gep sözlerige xoş bolup 58. »obdan dedinjler! balalærim! 59. men nea:jeti xoş boldum» dep 60. bu oylanlærini jolyæ salmaq uçün jol dzabduyini qilælili turdi. 61. ara:din bir neçe kün ötöp 62. jol dzabduyini pitküzüp 63. bu uç çoñ oylanlærini jolyæ saldi. 64. ara:din beş alte kün ötæp edi.

nobles! Find a remedy! 42-43. I will give the kingdom to whomsoever finds this bird.» 44. When they had heard this from the king 45. no vezir and none of the king's people said, »I will do this service». 46. All the people (stood with) their heads down. 47. Again some time passed. 48. Nobody said, »I will do this service.» 49. The king was distressed 50. and wept day and night in his longing for this bird. 51. The king had four¹ sons. 52. The three elder sons said, 53. »O, father! We will do this service for you. 54. It is proper for a child to serve its father. 55-56. It is no wonder, if we — please God — will perhaps² come back having done this service. 57. The king was glad at what his sons had said 58. (and said), »You are right, my children. 59. I am very glad», 60. and began to make the equipment (ready) that he might send his sons away. 61. When some days had passed 62. and he had finished their equipment 63. he sent his three elder sons away. 64. Five

¹ Judging from other versions of this tale the story-teller is wrong in speaking about four brothers and four roads (sentence 99). Three brothers and three roads would be right, and the story-teller obviously felt this and changed his mind, as in sentence 640 he speaks about three roads and consequently three brothers.

² *ša:iste* = P. شایسته, here with the same meaning as *ša:jed* 'perhaps'.

65. kičik oylı hemra: dza:n 66. »ej dada! bu akelerim bu işni dzajlap kel'elmejdı. 67. bu iş akelerimniñ qolıdın kelmejdı. 68. meni hem jolγæ salsunlær. 69. bu χızmetlerini men qılıp kiremen» dedi. 70. bu pa:d'ša: χia:l qılıp æjdi ki 71. »ej oylom hemra: dza:n! bu qılγan gepiñγæ χoş boldım. 72. sen özeñ kičik. 73. akalarıñ obdan qa:bul ademler em'es. 74. seni akalarıñγæ qoşqaeli γæm jeimen» dedi. 75. andın ki:n bu hemra: dzan dedi 76. »ej dad'a! γæm qılmæsunlær! 77. χuda:nıñ üzige tapşursunlær!» dedi. 78. andın ki:n bu pa:d'ša: er χatun işkiöjlen mesle'et qılıp dedi ki 79. »ej balam! akalarıñdın hem ajrildoq. 80. sendin hem ajrilsaq 81. biz qandaγ tirilçilik qılæmiz?» dedi. 82. hemra: æjdi ki 83. »ej dad'a! 84. sela:metlik bolsæ körüşelemiz» dep 85. mezmüt turdı. 86. a:χir bolmaj bu oylını hem jolγæ salar bolup 87. bir neçe kün dzabduγ qılıp 88. jol dzabduγını pitküzüp bolup 89. bu oylını hem akele-

or six days passed. 65. His youngest son Hamra Jan¹ (said), 66. »O, father! These brothers of mine are not able to manage this. 67. My brothers will not be able to get rid of this work.² 68. Send me also away. 69. I will do this service for you and come back again.» 70. The king thought it over and said, 71. »O, my son Hamra Jan! I am glad at what you said. 72. You are a small boy. 73. Your brothers are not good and suitable men. 74. I feel sorry to let you accompany³ your brothers.» 75. Then Hamra Jan said, 76. »O, father! Do not worry! 77. Entrust me to God!» he said. 78. Then the king and his wife conferred together and said, 79. »O, my child! We have parted from your brothers also. 80. If we shall also part from you, 81. how shall we then exist?» 82. Hamra said, 83. »O, father! 84. If we shall be well in health we shall be able to meet again», he said 85. and was firm.⁴ 86. Not being able to resist, he (the father) at last allowed also this son to go 87. and having made his equipment ready in the course of some days 88. and having finished it, 89. he sent this son also away after

¹ *dza:n* added to personal names is more common in Western (Russian) Turkestan and corresponds to *aχun*, added to personal names in Eastern Turkestan.

² Lit. This work will not leave (come from) the hands of my brothers.

³ Lit. to add you to your brothers.

⁴ *mezmüt* A. مضبوط *mazbüt*.

riniñ arqæsüdün jolyæ saldï. 90. bu oylï bir neçe kün jol jürüp 91. akaleriniñ arqasüdün jetti. 92. akaleriniñ arqasüdün jetip bolup 93. akaleriyæ dedi ki 94. »ej akalerim! emdi men hem keldim. 95. biz tört bir tuqqan boldoq. 96. mesle'et bilen bir iş qılämiz» dep jol jürdi. 97. bir neçe zema:n jol jürüp 98. bir jerge bærüp edi. 99. tö:t açamaq jol çiyti. 100. o: jolniñ töpeside bir taşqa çæt pitiglik turædu. 101. bu çætni oqup baçsæ 102. oñ qoldæki joldæ kirse barædu keledu. 103. eniñ qæşideki jolyæ kirse barur keler 104. otrædiki jolyæ kirse aja: keler a:ja kelmes 105. çep qoldæki jolyæ kirse ba:sa kelmes dep 106. pitiglik turædu. 107. bu tö:t bi tuqqan şuverde mesle'et qilişip de'işti ki 108. çoñ akasï bu mesle'etni körs'etti ki 109. »ej ukalerim! men barsæ kelür jolyæ kirej. 110. siz ma: jolyæ kiriñ! 111. siz bu jolyæ kiriñ! 112. hemra: dzan! siz mavu barsæ kelmes jolyæ kiriñ!» dedi. 113. bu hemra: dza:n dedi ki

his brothers. 90. When this son had gone some days 91. he reached his brothers. 92. When he had reached his brothers 93. he said to them, 94. »O, brothers! Now I too have come. 95. Now we are four brothers. 96. Let us now having taken counsel do something», he said and walked on. 97. Having walked for some time 98. they came to a place. 99. There was a fork with four roads. 100. At¹ (the fork) of this road there was written something on a stone. 101. When they read this writing (they read), 102. If somebody enters the road on the right hand he will go and come back. 103. If somebody enters the road on the side of the previous one he may go and come back. 104. If somebody enters the road in the middle he will either come back or he will not come back. 105. If somebody enters the road to the left he will not come back if he goes it. 106. Thus it was written. 107. When these four brothers had conferred with each other at this place they spoke to each other. 108. The big brother advised thus,² 109. »O, brothers!³ I will enter the road where one comes back if one enters it. 110. You take that road! 111. You take this road! 112. Hamra Jan! You enter that road where one does not come back if one enters it,» he said. 113. Hamra Jan said, 114. »I too had made

¹ Lit. on the top.

² Sentence 108 was inserted by the story-teller.

³ Lit. Younger brothers; *uka* 'younger brother' — *aka* 'elder brother'.

114. »mən hem şu məsləh'ət ni oylap edim. 115. mən heme aylanım¹ kiçigi bolıandın ki:n ba:sə kelməs jolyæ mən kijej. 116. ras æjtin-lær!» dep 117. bu məsləh'ət ni qilip 118. bu hemra: dza:n dedi ki 119. »hememiz birdin niša:ne muşu taşniñ tügege kömep qojæli. 120. her birimiz kelsek 121. kömgen niša:nemizni bæqip 122. pala:ni keliptu pala:ni kelməptu degeli bolsun» dep edi. 123. bu akaleri xoş bolup 124. »ma:qul ukam! rast æjtinüz!» dep 125. birdin taşyæ ætini jezip 126. şu taşniñ tügeni ko:lap 127. kömep qojap 128. jolyæ jürdi. 129. bu hemra: dza:n bir neçe zema:n jol jürüp 130. bir jerge bærip edi. 131. bir aχsaqal kişi uçrædi. 132. bu aχsaqal kişi dedi ki 133. »ej oylom! özöniz k'č'ik turup 134. bu jolyæ jama:n kirip kepsiz²» dep edi. 135. va:qæni beja:n qilip 136. »ata χizmetini qilmaq va:dziḅ ik'en. 137. şunuñ üçün mən atamniñ χizmetini qilmaq seb'əptin kirip qaldım» dep edi. 138. bu aχsaqal k'š'i dedi ki 139. »andaγ bolsə bir neçe kün jol jürüp 140. pala:n

up this plan. 115. So far as I understood I had to enter the road where one does not come back if one enters it as I am the youngest one. 116. You are right!» he said. 117. Having agreed to this advice 118. Hamra Jan said, 119. »Let us all bury a token each under³ this stone. 120. When each one of us comes back 121. he can look at the tokens we have buried 122. and say (understand) if a certain (brother) has come back or not.» 123. His brothers were glad 124. and said, »Yes, brother! You are right!» 125. Each one wrote his name on a stone 126. and having dug under this stone 127. and buried it 128. they went away. 129. When Hamra Jan had walked for some time 130. he had come to a place. 131. He met an old⁴ man. 132. This old man said, 133. »O, my son! You are (so) small 134. and you have entered this road under bad conditions». 135. Having explained the story (he (Hamra Jan) said), 136. »It is proper to serve one's father. 137. The reason that I entered (this road) is that I (want to) serve my father», he said. 138. The old man said, 139. »If it is thus you walk on for some days 140. and come to a place so-and-so. 141. When

¹ *aylanım* contracted from *aylayanım*.

² Repeated: *qapsiz*; *kepsiz* < *kelipsiz*, *qapsiz* < *qalipsiz*.

³ *tüge* = *tübi* ~ *tüvi* the alternation *b* ~ *v* ~ *g* which is common in the dialects of the Northern parts of Eastern Turkestan (cf. KATANOFF-MENGES, p. 6 sq. Turfan, Qomul) occurs only sporadically in the Khotan-dialect.

⁴ *aχsaqal* lit. 'white-beard'.

dzajjæ baræsis. 141. o: jerge ba:γandæ iški jol čiqædu. 142. oŋ qol tær'εpteki jolyæ kirsəniz 143. bir döjniŋ úji ba:. 144. öjerge barsæniz 145. bu döjniŋ qolidin qutul'almajsiz. 146. bu döj nea:jeti peleva:n baha:dur döj. 147. öjerge barmaj 148. čep qol tær'εpteki jolyæ kirin! 149. bu joldæ bir neče zema:n jol jürüp 150. bir jerge barγandæ bir gümbez čiqædu. 151. ol gümbezde bojuuzni suγæ sælip 152. teha:ret qilip 153. üç kün ehtita:p qilip 154. andin ki:n jolyæ kirin. 155. muba:da joldæ šu döjniŋ meh'ellesige ba:γandæ bu döjniŋ ademleri čiqip 156. ja: úzi čiqip 157. sizge dæyle qilyæli qopsæ 158. mušu hasa bilen urup 159. öltörüp qojap 160. ötöp ketin!» dep 161. qolidæki hasasini bu hemra:ge berdi. 162. bu hemra: bu aγsaqal k'š'i birlen çullæšip 163. »obdan dediler! atam!» dep ketti. 164. bir neče zema:n jol jürüp 165. bu iški açamaq jolyæ keldi. 166. iški açamaq jolyæ

you arrive there two roads go out. 142. If you enter the road to the right 143. there is the house of a demon.¹ 144. If you go to that place 145. you cannot be saved from the demon. 146. This demon is a very great hero-demon. 147. Don't go to that place 148. but enter the road to the left. 149. When you have walked for some time on this road 150. a cupola² will become visible when you come to a (certain) place. 151. Put your body into the water in this cupola, 152. perform the purification 153. and pronounce the *khutba*³ for three days, 154. then enter the road. 155. If by chance the people of this demon come out on the road when you are going to the quarters of this demon 156. or if he himself should come out, 157. and if he should begin to interfere 158. you must strike with this staff 159. and when you have killed him 160. pass by!» he said, 161. and gave the staff which he had in his hand to Hamra. 162. When Hamra had bidden farewell to the old man 163. he went away saying, »You said well, my father!». 164. When he had walked for some time 165. he came to this fork with the two roads. 166. When he came to the fork

¹ *döj* P. ديو *di:v*, cf. CHRISTENSEN, Essai sur la démonologie iranienne, (1941).

² *gümbez* ~ *günbez* tomb with cupola; for a picture of it v. LANSDALL, Chinese Central Asia. II, p. 68.

³ *chtita:p* A. اخطاب 'a preacher's pronouncing a sermon of a particular set kind, خطبه, from a pulpit' (REDHOUSE, 43).

kelip dedi ki 167. »men bu jerge ata xizmeti qilmaq ucun kelip edim. 168. xuda:nin bir ira:desi bilen kelgendur men. 169. xuda: ozi maha:pizet qilur» dep 170. su on qoldæki jolγæ kirdi. 171. bir jerge bærıp 172. bir baqqæ kirip qaldı. 173. bu baqqæ kirse 174. adza:ib γæra:ib baγ ik'en. 175. muni körüp hejra:n bolup 176. jene bir dem maᅇap edi. 177. baγnıñ bir jerde bir ça:der turædu. 178. bu ça:deryæ qarasæ 179. tügrükleri altundın vaseleri kümuştin züberdzet tejer qılıyliγ turædu. 180. bunı körüp hejra:n bolup 181. şunday ça:dernıñ qæşiyæ bærıp edi. 182. bir döj keldi 183. o: döj neha:jeti züberdes bir döj. 183 a. kelip sordı ki 184. »ej ademiza:t! sen bu jerge ne:jerdin keldin? 185. bu jer ademiza:tnıñ ajæyi jeteduyān dzaj em'es edi. 186. sen neme bolup bu jerge kelip qaldin? 187. senin ædzelin toşqan ik'en» dedi. 188. bu jigit dedi ki 189. »ej bedbæx! sen neme deisen? 190. men bu jerge xuda:nin ira:-

with the two roads he said, 167. »I have come to this place in order to do a service to (my) father. 168. I have come here at God's will. 169. God himself will protect¹ me» he said, 170. and entered the road to the right. 171. Having gone to a place 172. he entered a garden. 173. When he entered this garden 174. (he saw that) it was a wonderful and strange garden. 175. When he saw it he was astonished 176. and walked on for some while more. 177. At a place in the garden there was a tent. 178. When he looked at this tent 179. its poles were of gold and its sticks² of silver and itself made of emerald.³ 180. Having seen it and become astonished 181. he went near to the tent (with) this (appearance). 182. A demon came. 183. It was a very athletic demon. 183 a. He came and asked, 184. »O, son of man! From where did you come to this place? 185. This is a place where the foot of man never has reached. 186. For what reason⁴ did you come here? 187. Your hour of death has set in», he said. 188. This young man said, 189. »O, unfortunate! What do you say? 190. I have come here with God's will. 191. I have

¹ *maha:pizet* A. محافظة 'protection'.

² STEINGASS, p. 1468. وسه 'wood, a stick, staff'.

³ *züberdzet* is A. زبرجد 'an emerald'.

⁴ *sen neme bolup*.

dəsi birlen keldim. 191. bir səbeptin kelgendu men» dep edi. 192. bu døjniñ açıyı kelip 193. şunday bir qolını uzutup edi. 194. døjniñ qolıdın qap tutup 195. bir qolıdæ qulæqını tutup 196. bu døjniñ buunı¹ tişlep aldı. 197. bu døj bir taqalap edi. 198. beş on døj jugurup keldi. 199. andın ki:n bu døjler »bu hemra:ni jeimiz» dep 200. her qajsısı bi-si »men oñ qolını jeimen» deidui. 201. bi:si »men bæşini jeimen» deitui. 202. bi:si »men jürekini jeimen» deitui. 203. şunday deişip taqalæşip kirip edi. 204. bu hemra: işkiniñ oñ qolını jümerep taşlædi. 205. bir işkiniñ kallæsini üzup taşlædi. 206. işki üçöjlen taqalæşip qaçtı. 207. bulærniñ ava:zini işitip 208. o: kattæ døj uxlap jatar edi. 209. bu uxlæsæ 210. qırq kiçe kündüz uxlær edi. 211. bu uxlær jætıp 212. bu døjlerininiñ taqalayan ava:zini işitip deidui ki 213. »nemæ boldi? 214. nemæ taqalarsen?» dep edi. 215. bu døjler dedi ki 216. »vaj! ej yudzam! bir ademiza:t

come for a (certain) reason», he said. 192. This demon was angry 193. and stretched out one of his hands big like this.² 194. Having seized the demon firmly by the hand, 195. he seized his ear with one hand 196. and bit the demon in the nose.¹ 197. The demon cried out. 198. Five to ten demons came running. 199. Then these demons said, »We will eat Hamra.» 200. One of them³ said, »I will eat his right hand.» 201. One of them said, »I will eat his head.» 202. One of them said, »I will eat his heart.» 203. Screaming thus to each other they entered (the stage). 204. Hamra broke⁴ the right hand of two of them and threw them away. 205. He broke the heads of one or two and threw them away. 206. Two or three of them flew away screaming. 207–208. When that big demon heard their voices he was sleeping. 209. When he slept 210. he slept for forty nights and days. 211. When he (now) was lying asleep 212. he heard the screaming voices of these demons and said, 213. »What happened? 214. Why do you scream?» 215. These demons said, 216. O! O. Sir!

¹ *buun* < *burun*.

² *şunday*. The story-teller illustrates with a gesture the size of the demon's hand!

³ *her qajsısı* 'each of them' is superfluous.

⁴ cf. BASKAKOV & NASILOV, p. 76 *jimir*- 'разрушать, разваливать', 'to demolish, to put asunder'.

pejda:r bolup ik'en. 217. beš alte k¹š'ini öltörev'atti. 218. bizni qoqlap edi. 219. biz qačtuq» dedi. 220. bu döj ornidin qopup čiqip 221. »he! meni başlap ælip barγin! 222. bu ademiza:t ne:rdε?» dep edi. 223. »ane ε:jerde!» dep başlap ælip keldi. 224. bu döj kelse 225. bir ademiza:t turædu. 226. bu ademiza:tni körep dedi ki 227. »sen neme bolup 228. bu jerge kelip qaldin? 229. senin ædzeliŋ tošqan ik'en» dedi. 230. bu hemra: qa:læsæ 231. bu döjniŋ her bir qoli čena:dek turædu. 232. üziniŋ bæši bulutqæ taqašip turædu. 233. bu úzi bir taγdek turædu. 234. munī körüp 235. hejran bolup turup edi. 236. bu döj qolini üzetip 237. kallasidin tutti. 238. bu hemra: döjniŋ qolini tutup 239. kallasidin a:džitip bolyučiliq 240. hušidin ketti. 241. bu hemra: döjniŋ qolini kallasidin a:džitip ælip 242. qolidæki hasesi bilen »χæli:le alla:hu ekber» dep 243. hasa

A son of man has become visible!¹ 217. He has killed five or six people. 218. He pursued us. 219. We fled», they said. 220. This demon rose from his bed, went out (and said), 221. »Ha! Bring me there! 222. Where is this son of man?» he said. 223. »At that² place over there!», they said and conducted him there. 224. When this demon came (there), 225. there stood a son of man. 226. When he saw this son of man he said, 227–228. »For what reason did you come here? 229. Your hour of death has set in!», he said. 230. When Hamra looked 231. each hand of this demon was like a platan. 232. His head collided with the clouds. 233. He (himself) stood like a mountain. 234. When he (Hamra) saw this 235. he was astonished. 236. The demon stretched out his hand 237. and seized him by his head. 238. Hamra seized the hand of the demon 239. but when struggling to detach it from his head 240. he lost his senses.³ 241. Hamra detached the hand of the demon from his head. 242–243. Having said, »Khalila allahu akbar»⁴ he struck once with the staff which he had in his

¹ *pejda:r* with false final *-r*, cf. n. 1, p. 46.

² *ane* is a demonstrative pronoun which has a reinforcing function. When it is pronounced with a rising and protracted tone it indicates that the thing or person in question is far away. Shades in the pronunciation indicate the object's being further or less far away.

³ The passage 239—40 is indistinct, as after his loosing his senses Hamra kills the demon.

⁴ *χæli:le alla:hu ekber* corrupt Arabic for خليل الله أكبر from خليل 'friend';

bilen bir qojup edi. 244. bu döjniñ kallası işki pa:ča bolup 245. taγdek jıq'lıp 246. jerge tüşti. 247. bu döjlerni hemeni öltörüp ketti. 248. bir jerge bærıp edi. 249. bu aγsaqal adem degen gümbez çıxtı. 250. bu günbezge kirip 251. bir bulaqtæ su ba: ik'en. 252. bu bul'aqqæ kirip 253. bojini suγæ sælip 254. günbezge kirip 255. uç kün ehtita:pyæ olturdı. 256. uçündzi kiçesi tüş kö:di ki 257. körgen tşüde peγamber æl'ejissela:mni hezreti adam æl'ejissela:mni aya bekri siddiq osman ömr æli bu tö:t ja:ni tüşide kördi. 258. körse

hand. 244. The head of the demon was (divided) into two parts 245. and he fell like a mountain 246. to the ground. 247. When he had killed all the demons he went away. 248. He came to a place. 249. The tomb-cupola which the old man had told him about became visible. 250. Having entered the tomb-cupola (he saw that) 251. there was water in a well. 252. He descended into the well 253. and put his body into the water. 254. (Then) he entered the tomb-cupola 255. and sat down to pronounce the khutba for three days. 256. In the third night he dreamt. 257. In the dream he saw the Prophet, upon whom be peace, the Holy Adam, upon whom be peace, Abu Bakr Siddiq,¹ Osman, 'Umar and Ali.² He saw these

χæli:lulla:h 'the friend of God', which is also a name for Abraham (cf. HUGHES, Dictionary of Islam) in this case *χæli:l* + *alla:h ekber* 'God is greatest'. The expression is no doubt a magic formula and one is tempted to find in it a name of the attributes of God, which are considered to possess the greatest magical power. These are originally 99, but the lists of them given by the traditionalists do not agree. I have however not been able to find *χæli:l* as an attribute in the existing literature, cf. DOUTTÉ, *Magie & religion dans l'Afrique du Nord*, pp. 199–203, and BUDGE, *Amulets and Superstitions*, p. 46 sq. For prayers and magic formulas in use among the Turks of Central Asia, v. PANTUSOV, *Молитвенный ссане ордена Джагрие-Кадрие в Ташкенте* and the article of the same author *Таранчиерие бакши*; further KATANOFF-MENGES, pp. 84—99, and to some extent ANDREEV, *Чильтаны в средне-азиатских верованиях* (В. В. БАРТОЛЬД). 1927.

¹ *siddiq* 'true, truthful', an epithet of Abu Bakr, cf. E. I. art. *al-şiddiq* and HARTMANN, *Der islamische Orient*, I, p. 307 n. 2.

² On the appreciation of Ali in Central Asia, cf. HARTMANN, *Der Islamische Orient*, I, p. 307 n. 2, and on Shi'ite influence in Eastern Turkestan, cf. RAQUETTE, *Collection of Manuscripts from Eastern Turkestan* (in MAN-NERHEIM, *Across Asia*, II) with references to GRECARD and SKRINE.

bulær hemesi altun kúmüš tæχ bilen mela:ikler bilen kēlip olturup 259. zülejχ'ani ælip kēlip 260. bir dzajge olturγuzup 261. hemesige heuzε keuserniη sujidæ qujuup ičürüp 262. mehmandarliq qilip 263. bu zülejχ'anī bu hemra:γæ nika: qilip ælip berdi. 264. ojγansæ t^uši. 265. bu tüške teedzüb qilip 266. hejran bolup 267. »bu alyan γatunim qæšimdæ joq» dep 268. bu γatunnīη ištia:qi hemra:γæ tüšüp 269. jīylaγæli turdi. 270. bu gumbezde üš¹ kün pa:rīy bolγandīn ki:n jolγæ jürdi. 271. bir neče zema:n jol jürüp 272. bir čöl baja:bandæ ketip barur edi. 273. asma:ndæ bir hōp'εp kēlip 274. aldīγæ tüšüp 275. aldidæ bir dem jo:γalap mañip 276. uçup ketti. 277. »men mušu hōp'εpniη arqasidīn jürüseme 278. bolæduyanγæ oγšæjdu» dep 279. šu hōp'εpniη arqæsidiñ jürdi.

four friends² in his dream. 258. All these sat on golden and silver thrones and the angels came with them. 289. They brought Zulaikha there 260. and had her sit down somewhere. 261. They poured out from the water in the reservoir of nectar in Paradise³ and let all drink of it 262. and showed hospitality 263. and married Zulaikha to Hamra. 264. When he awoke it was a dream. 265–66. He was astonished at this dream 267. and said, »The woman I married is not at my side», 268. and as a longing for this woman fell upon Hamra, 269. he began to weep. 270. After having been at ease⁴ for three days in this tomb-cupola he walked (away). 271. Having walked for some time 272. he passed through a desert and wilderness. 273. In the sky there came a hoopoe, 274. flew down before him, 275. paced⁵ for a moment in front of him 276. and (then) flew away. 277–78. »It looks as if it should be good for me to walk behind this hoopoe», he said 279. and walked behind this

¹ *üš* < *üč*.

² *ja*: P. يار; cf. *ja:r-i γa:r* 'a companion in a cave, i. e. an intimate friend, confidant (in allusion to Abū Bakr, who was hidden in a cave with Muhammed before setting out on their flight to Madīnah); hence a name of Abū Bakr' (STEINGASS).

³ *heuz-ε-keuser* A. حوض كوثر *keuser* is according to STEINGASS, 1059 A. كوثر *kauser* 'a river in Paradise whence all the other rivers derive their source' and *hauzi kauser* (STEINGASS, 434) 'a reservoir of nectar in Paradise'.

⁴ *pa:rīy* = A. فارغ with the common alternation *p* ~ *f*.

⁵ *jo:γala-* ~ *joryala-* 'to pace'; cf. BASKAKOV & NASILOV, 78 *joryili-* do.

280. bir neçe zema:n jol jürüp 281. bu çatunnıñ iştia:qıdæ jıylap ketip barur edi. 282. jene bir jerge ba:çandæ bir toçaj hava:dæ bæşiyæ kelip 283. sarap jürüjdu. 284. bu toçajyæ qarap bir nezm^e oqudı. 285.

ej hav'adeki boz toçaj!
 çuda:im bergen bu dzanni
 qınæmæsañ ne bolçaj?

dep edi. 286. bu toçaj jerge tüşüp 287. aldıdæ bir dem jorçalap 288. jene uçup ketti. 289. bu toçajniñ uçup ketken ter'epige bir neçe zema:n jol jürüp 290. bir deş qumluqqa bærıp qælıp edi. 291. jigeli nan joq. 292. üzi heriyliş bir qadem alsæ 293. işki qadem keinige ketædu. 294. ε: jerde na:le qılıp jıylap edi. 295. ça:ıptın al-dişyæ bir dostuçan pejda: boldı. 296. şükre dep 297. bu dostuçanni

hoopoe. 280. Having walked for some time 281. he wandered about crying in his longing for this woman. 282. When he later¹ came to a place a lark² came in the sky over his head 283. and flew on singing. 284. He recited a verse to³ this lark: 285.

O, grey lark in the sky!
 If only you would not torture this soul,⁴ given by my God!
 What is going to happen?

he said. 286. This lark flew down to the ground 287. and having paced for a moment in front of him 288. it again flew away. 289. Having walked for some time in the direction where this lark had flown away 290. he came to a desert.⁵ 291. There was no bread to eat. 292. When he took a tired step 293. he went two steps back. 294. There he lamented and wept. 295. A dasturkhan⁶ (sent) from the invisible world appeared. 296. He gave thanks 297. and when he

¹ jene.

² toçaj < torçaj.

³ qarap postposition governing the dative.

⁴ i. e. Hamra.

⁵ deş < P. دشت *dešt* with the common loss of final -t.

⁶ Cf. n. 2, p. 43.

æcip baχsæ 298. iški da:nε a:pε næni jö:gεglik turædui. 299. bu nænni ælip jεp turup edi. 300. hava buzulup 301. jamγur jaqqali turdi. 302. jamγur jæγip 303. jol qatiγ boldi. 304. maŋip ketiv'ardi. 305. jene bir jerge ba:γandæ šema:l čixti. 306. šema:lγæ qa:lap 307. bir nezm^e oqudi ki 308.

ej ba:di sεpa: šema:l!
 meniŋ sela:mimni ja:rimge jetküz!
 mendin ja:rim χæber tapsun!
 men ja:rim išqিদæ sergerdan durmen
 bu sela:mimni ja:rimγæ jetküz!

dep 309. nezm oqup jürdi. 310. jene bir jerge bærip edi. 311. aldiγæ bir hōp'εp tüšüp 312. aldidæ jorγalap jürüp 313. uçup ketti. 314. jene onuŋ arqæsidiŋ bir kepter² kelip 315. o: hem dem tutup üllep

unfolded the dasturkhan and looked (into it) 298. two barley-loaves were wrapped up (in it). 299. He took these loaves and began to eat them. 300. The sky clouded over 301. and it began to rain. 302. When it had rained 303. the road became hard. 304. He (again) departed. 305. When he again came to a place a wind arose. 306–307. He recited a verse to¹ the wind: 308.

O, agreeable Zephyr-wind!
 Convey my greetings to my friend!
 Let my friend have news from me!
 I am distressed by the love for my friend.
 Convey these greetings of mine to my friend!

309. He walked on reciting (this) verse. 310. Again he came to a place. 311. A hoopoe flew down in front of him 312. and having paced in front of him 313. it flew away. 314. After it there came a pigeon.² 315. It too stayed³ (in front of him), cooed,⁴ 316.

¹ *qa:lap* like the earlier *qarap* postposition governing the dative.

² *kepter*, often with the alternation *e* ~ *ε* in the first syllable.

³ The meaning of *dem tut-* is doubtful but *hem* (also) points to a meaning of 'stay' or 'fly' (in front of him) as the other birds had done so. Literally *dem tut-* would mean 'to hold the breath'.

⁴ *ülle-* < *ünle-*.

316. aldīdæ joryalap 317. učup ketti. 318. kepterniñ učqan ter'epige qarap 319. bir neče zema:n jol jürüp 320. ko:hiqapqa jæqin ba:dī. 321. »bu ko:hiqapniñ šeh'erige kirej dese 322. heč jerdin kirgeli bolmæjdu. 323. bir küni bir kepter učup čiqip 324. ini bijini čögülüp 325. bir sunguštīn kirip ketti. 326. »he! emdi men mušu sunguštīn kirsem bolγudek» dep 327. γia:l qīlip 328. bu sungušnīñ aldīγæ bærīp 329. bu sunguštīn asta kirdi. 330. »emdi bijerde turæj» dese 331. turγælī jer joq. 332. »emdi neme qīlsam bolur 333. ne:de tursam bolur» dep 334. bir dær'æγke čiqip 335. bir potaqniñ araliqīdæ turdī. 336. turup edi 336 a. šu dær'æγniñ jænīdæ bir köl ba: edi. 337. bu kölge bir munčæ kepterler kelip 338. suγæ tüšüp šungup čiqip 339. šungup čīγsæ 340. bir sa:hib dγema:l qīz bolædu. 341. o: qīzlær

paced in front of him 317. and (then) flew away. 318–319. Having walked for some time in the direction where the pigeon had flown 320. he was approaching Kuh-i-Qap. 321. When he said, »I will enter the town of Kuh-i-Qap», 322. it was impossible to enter at any place (i. e. through any gate). 323. One day a pigeon flew up 324. and having circled hither and thither¹ 325. it entered through the water-hole² (in the wall). 326. »Ha! Now it is likely to do if I enter through that water-hole!» 327. he thought 328. and went to the water-hole 329. and entered slowly through it. 330. When he said, »Let me now stand³ somewhere!» 331. there was no place to stand in. 332. »What will now be the right thing to do 333. and where will it do (for me) to stand?» he said, 334. and climbed a tree 335. and stood for a while among the branches. 336. He stood (there). 336 a. By the side of this tree there was a pond. 337. Some pigeons came to this pond, 338. flew down, plunged⁴ into the water and came up (again). 339. When, having plunged, they came up, 340. they turned into beautiful girls. 341. Those girls went away laughing together and

¹ *ini < o janī; bijini < bu janī.*

² *sunguš.* The gardens are surrounded by high mud-walls with holes (*sunguš*) at some places which allow the water to run through the garden. WB IV: 806 has for Taranchi *süngüč*, and in Raquette's edition *Täji bilä Zohra*, p. 33 it occurs as *soñguč* 'Abfallswasserdurchlass'.

³ I. e. have a look out.

⁴ *šungu-*; cf. WB IV: 1097 *šuju-* (Leb. Alt.) 'stossweise fliegen, stossen'.

küllüşüp¹ ojnap ketædu. 342. bir kuni jene bir munčæ kepter kelip
 343. kölniņ sujięe čöjüp ŝungup čiqip edi. 344. qa:læsæ ŝu üziniņ
 mæŝuqi ŝu qizlærniņ arasiđæ ba: ik'en. 345. eni körüp 346. jylä-
 yæli turdi. 347. »men emdi nemε qilsam bolur?» dep 348. jene onuņ
 arqæsidiñ bir munčæ kepter kelip 349. kölęe ŝungup čiqip 350.
 sa:hib dżema:l qiz boldi. 351. bu qizlær kölniņ lebiđe küllüşüp
 352. ġepleŝip tursæ 353. kölniņ sujidæ bir ademiza:tniņ söreti
 turædu. 354. buni körüp 355. bu qizlær hejran bolup 356. »bu
 qanday iŝ? 357. bu sudæ bir ademiza:tniņ söreti turædu. 358.
 ademiza:t kirip qalyanyæ oxšæjdu» dep 359. ejenyæ bijenyæ qa:lap
 360. bu dær'æxtæ olturæduyan jigiti kördi. 361. muni körüp
 362. qahqa birlen bir külüp edi. 363. bir döj keldi. 364. bu döjge
 bujurdi ki 365. »bu ademiza:tni asma:nýæ ælip čiqip qojap bergin.
 366. neče pa:čæ bolup ölep ketsün» dep 367. hökm qildi. 368. bu
 döj kelip 369. qap tutup edi. 370. bu jigiti dedi ki 371. »meni neme

playing. 342. One day some pigeons again came, 343. circled²
 over the water of the pond, plunged into it and came up (again).
 344. When he looked, his own beloved woman was among these
 girls. 345. When he saw her 346. he began to weep. 347. He said,
 »What will now be the best thing for me to do?» 348. Again some
 pigeons came from behind him, 349. plunged into the pond and came
 up (again) 350. and turned into beautiful girls. 351–352. When
 these girls were laughing¹ and talking to each other at the edge of
 the pond 353. there was (they saw) the picture of a human being
 (man) in the water. 354. When they saw this 355. the girls were sur-
 prised (and said), 356. »What is this? 357. There is a picture of a man
 in the water. 358. It looks as if a son of man had entered.» 359. Having
 looked here and there 360. they saw the young man who was sitting
 in the tree. 361. Having seen him 362. they laughed once with
 a squeak. 363. A demon came. 364. They ordered this demon,
 365. »Bring this son of man up to heaven and leave hold of him
 (there). 366. He shall fall into pieces and die!» 367. they ordered.
 368. This demon came 369. and seized him firmly. 370. This young

¹ küllüş- with false double consonantism, cf. n. 1, p. 43.

² čöjü- = cöru- with the alternation *r* ~ *j*, cf. n. 2, p. 66.

qilursiz? 372. ne:ge apparursiz?» dep edi. 373. bu döj dedi ki 374. »seni asman:ya ælip çiqip qojap berür men. 375. sen neçe pa:ça bolap ölüs sen» dedi. 376. bu jigit jiy lap 377. a:zir bolmaj bu döj asma:n:ya köterep 378. ælip çiqip ketti. 379. bu jigitni asma:n:ya ælip çiqip ketken xa:berni hörülqa işitip 380. bir döjge emr qildi ki 381. »sen arqasidin çiqip 382. mening ja:rïmnï sala:met ælip tüşkin!» dep 383. hökm qilip edi. 384. bu döj uçup çiqip ketti. 385. bu döj asma:n:ya çiqip 386. bunun arqasidin jetip 387. işkiöjlen talaşip uruşup qælip 388. bu jigit döjnin qolidin adzrap tüşüp ketti. 389. ankaçiliq hörülqa jene bir döjge emr qilgan edi. 390. »sen mu hem arqasidin çiqin!» dep edi. 391. bu döj ç:sa 392. bu jigit döjnin qolidin adzrap mollaqaet etip tüşken ik'en. 393. bir döj bærip 394. asta jigitni qoliya ælip kirdi. 395. hörülqa huni körüp 396. neha:jeti xoş bolup 397. olturyuzdi. 398. beş tö:t kün mehmanda:rlig qilip 399. andin kin gep sorap edi. 400. heme

man said, 371. »What are you going to do with me? 372. Where are you bringing me?» he said. 373. This demon said, 374. »I shall take you to heaven and leave hold of you (there). 375. You shall fall into pieces and die.» 376. This young man wept 377–378. but at last he could not help that the demon lifted him and brought him up to heaven. 379. When Hörülqa heard the news about the bringing of this young man up to heaven 380. she commanded a demon (saying), 381. »Go after him 382. and bring down my friend safely!» 383. (Thus) she ordered. 384. This demon flew away. 385. When this demon had gone up to heaven 386. and reached him (the earlier-mentioned demon) 387. they two quarrelled and fought 388. and (during this) the young man parted from the hands of the demon and fell down. 389. Before that Hörülqa had given orders to another demon. 390. »You too go after him (the first demon which she had sent)!» she said. 391. When this demon left 392. the young man, who had parted from the hands of the demon was falling down turning somersaults.¹ 393. A demon flew away (went) 394. and cautiously took the young man into his hands and brought him (to Hörülqa). 395. When Hörülqa saw him 396. she was very glad 397. and had him sit down. 398. Having shown hospitality (to him) for four or five days 399. she then asked him (i. e.

¹ mollaqaet < A. معلق mu'allaq.

bolyan va:qæa:t gep sözlerni qilip berdi. 401. »men bolsam 402. misri šeh'eriniñ pa:diša:hiniñ oylı du men. 403. meniñ ætim hemra: du. 404. meniñ evla:dım ademiza:ttu. 405. szni manga nika: qilyan sulta:ni vejse qilyanduu. 406. sizge maña vekil bolyan uzun bojlay ješil desta:r bilen turyan yunčæ bojlay ješil hasa: bilen turyan heme-siniñ juqarısıdæ olturyan zikr alla:h æjtipturyan kimler erdi?» 407. o: dep edi. 408. hörülqa dedi ki 409. »juqarıdæ olturyan buvam ræsul ulla:h du. 410. szge meni nika: qilyan sultani vejs qilyanduu. 411. szge maña vekil bolyan ömr osman ava bekri siddiq æli du» dep 412. bulær bir biriniñ ælišip tegiškênlikige xoš boluşup 413. iqra:r boluşup 414. »emdi siz neme üçün kelip ediñiz?» 415.

put questions to him). 400. He told all that had happened to him. 401. »As to myself, 402. I am the son of the king of the town of Misri.¹ 403. My name is Hamra. 404. My offspring² are human beings. 405. The man³ who married me to you is Sultan Uvais. 406. Who is it who has been a guardian for you and me, sitting above all other things with long green⁴ turban and green staff with rose-bud,⁵ blessing God?» 407. Thus he said. 408. Hörülqa said, 409. »My father who sits in heaven is the messenger of God (the Prophet). 410. It was Sultan Uvais who married me to you. 411. It is 'Umar, Osman, Abu Bakr Siddiq and Ali who have been guardians for you and me», she said. 412. Having rejoiced together over their having married each other, 413. and confessed it to each other, 414. she said, »Now why did you come here?» 415. »My father has seen a bird in a dream of

¹ Whether the name is to be connected with مصر *misr* 'Egypt' is uncertain.

² As there never has been talk of Hamra's offspring before in the tale, it is obviously meant that he is a man and does not belong to the same world as Hörülqa.

³ The passage 404—414 is very unclear. The *sulta:ni vejse* mentioned in 405 and in 410 as *sultani vejs* might be *sulta:n uvajs*, who according to V. MINORSKY (E. I. art. sultān Uwais) was a king of the Īlkān-dynasty 756—76/1355—74 and is known to have been very interested in humanistics, especially literature. The passage might also be a corrupt antiphony of the kind known as Gharib Sennem Shah, cf. my Studien zu einer osttürkischen Lautlehre, II, Materialien, p. 5 sq.

⁴ Green is the colour for shaikhs and for other people of high Muhammadan dignity.

⁵ The translation of *yunčæ bojlay* is doubtful.

»meniñ dadam tšüde bir quş körüp ik'en. 416. bu tüside körgen quşqa a:šiq bolap qalğan išk'en. 417. šunuñ üçün kelip edim» dep edi. 418. bu hörülqa dedi ki 419. »bu quş mende em'es edi. 420. bizniñ dademiz ölep 421. biz iki qiz edük. 422. pa:d'ša:līqnī heme nerselerni öleşken edük. 423. bu quş bulbuli gul ja: quş ik'en. 424. bu quş mira:stæ meniñ siynim hōri zeperenge tüşken edi. 425. hōri zeperenniñ qolidæ» dep edi. 426. bu hembra: dedi ki 427. »bir ila:dzišini qilsunlær» dep edi. 428. »emmesi andaγ bolsæ men szni jolyæ sælip qojær. 429. siz bærip ælip keliñ!» dep 430. heme gep sözlerni qilip 431. »araliqi neha:jeti uzun jol. 432. pala:n jerge ba:γandæ pala:n jerdin bir deva:zedin kirip 433. üçündzi deva:zeyæ

his.¹ 416. He has fallen in love with the bird that he saw in his dream. 417. That is why I have come», he said. 418. Hörülqa said, 419. »This bird is not with me. 420. When our father died 421. we were two daughters. 422. We have divided the kingdom and all property. 423. This bird is the Bulbuli-gul-ya-bird.² 424. This bird fell to my (younger) sister³ Hōri Zaparan at the (dividing) of the heritage. 425. It is in the hands (the possession) of Hōri Zaparan», she said. 426. Hamra said, 427. »You must find a remedy!» he said. 428. »Well, if it is so⁴ I will send you away. 429. Go and fetch it!» she said, 430. and when she had told all about it 431. she said, »It is a very long way there! 432. When you come to a certain place and when you enter from a certain place through a gate 433. there is a demon

¹ tšüde < tüside.

² *bulbuli gul ja: quş*. In the version of this tale given in RADLOFF, Proben, VI, this bird is called *Bulbul goja* and in the lithographed editions from Tashkent also بلب گویا, which may be P. گویا 'singing' or a contraction from *bulbul(i) gul ja:*. In the Persian version of the tale (cf. CHRISTENSEN, Märchen aus Iran, p. 44) the bird is called *Blumentriller* 'Flower-trill', but the Persian word is not given in the translation. It is difficult to give a proper translation of the name, most probably it would be something like 'Nightingale and rose lover'. The story about this bird might allude to the fabulous bird Simurgh, which is said to have its home in the world on the other side of the Qaf-mountain, cf. DONALDSON, The wild Rue, p. 91.

³ *siynim* < *siyil* 'younger sister'.

⁴ *emmesi* with loss of initial *h* and double consonantism, cf. n. p. 43.

ba:γandæ bir dōj ba:. 434. o: dōjge mendin sela:m æjtīp 435. va:-
 qæni beja:n qilsæniz 436. šu dōj jolyæ sælip qojædu» dep edi.
 437. šujerge bærīp 438. učündzi deva:zedin ötep kirse 439. bu dōjge
 uçrædi. 440. bu dōjge hörülqanīñ qilyan gep sözlerini qildi. 441. bu
 dōj »emesi andaγ bolsæ 442. šunday bærīp 443. tötündzi deva:zedin
 ötkende altun qæp'este bir quš esilylyγ. 444. šu qæpesni ælip çix-
 sunlær! 445. aγzini açmasunlær! 446. aγzini açseler bolmæjdu» dedi.
 447. šu degendek tö:tündzi deva:zedin ötep kirse 448. bir qæpes
 esilylyγ turædu. 449. bu qæpesni ælip çixti. 450. çixip bolup bu
 dōjniñ qæsiγæ keldi. 451. bu dōj »ælip keldiler mu?» dep edi. 452.
 »ælip keldim» dep edi. 453. »emdi jol bolsun. 454. mendin hörülqayæ
 sela:m æjtsunlær!» dep jolyæ saldi. 455. bu hemra: qæpesni köterep
 456. heme deva:zelerdin çiqip 457. birindzi deva:zeyæ kelgende jene
 bu hemra:nīñ konlige kelip 458. »men bu qæpesniñ içige bir körej.
 459. neme ba: neme joq» dep 460. šu qæpesniñ aγzini açti. 461.
 aγzini eçip edi. 462. içideki quš bir küldi. 463. šol qušniñ küllüki
 birlen heme dōjler oγænīp ketti. 464. höre¹ zeperan hem »bu neme

when you come to the third gate. 434. Remember me to that
 demon. 435. If you explain the story to that demon 436. he will
 send you away (on the right road)». 437. He went there 438. and
 when he passed by through the third gate 439. he met this demon.
 440. He told this demon what Hörulqa had told him. 441. This demon
 (said), »Well, if it is so 442. you go like this. 443. When you pass through
 the fourth gate there hangs a golden cage with a bird in it. 444. Take
 this cage with you! 445. Do not open it! 446. If you open it, it
 will not do!» he said. 447. When he passed by through the fourth
 gate as this (demon) had told 448. there was a cage hanging. 449. He
 took this cage with him. 450. Having gone away he came to the
 demon. 451. This demon said, »Did you bring it here?» 452. »I did»,
 he said (answered). 453. »Now happy journey (to you)! 454. Remem-
 ber me to Hörulqa!» he said, and sent him away. 455. Hamra took
 the cage 456. and when, having passed through all the gates, 457. he
 came to the first gate, it again came into Hamra's mind, 458. »I will
 have just one look in this cage. 459. (I will see) what there is in
 it», he said 460. and opened the cage. 461. He opened it. 462. The
 bird that was in it laughed out. 463. With the laughter of this bird
 all the demons awoke. 464. Höri Zaparan too (said), »What is this?

¹ *höre* from now on alternating with *höri*.

ış? 465. bu quşnı bir kişi qolıyæ aldı» dep edi. 466. bir kışi çiqip qalyudek¹ bolsæ 467. quş esilyiy jerde joq. 468. bu zæberni ælip kirdi. 469. hore zeperan bir døjge emr qıldı 470. »ha:zer ælip tæpıp kelgin!» dedi. 471. o: døj çiqip qalyudek¹ bolsæ 472. birindzi dæva:zedin bir ademiza:t ötüp ketip barædu. 473. bu ademiza:tniñ aldini tosap jandurup ælip kirdi. 474. hore zeperan bu ademiza:tni körmestin 475. »buni asmanya ælip çiqip qojap bergin! 476. ölep² ket-sün!» dedi. 477. hörülqa: bu zæberni ælip 478. »a:şiqim hemra:ni hore zeperan asmanya ælip çiqip qojap bergin! 479. dep hökm qıldı. 480. buni asmanya ælip çiqip qojap bergünçilik 481. sen arqasidin çiqip 482. tutup kelgin!» dep 483. bir døjge emr qıldı. 484. o: døj çiqip 485. hemra:ni ælip kirdi. 486. bu hörülqa: bu a:şiqini öjde qojup 487. siñnisi hore zeperan birlen üzi sözleşip 488. bu bulbuli gul ja: quşni hore zeperandin aldı. 489. andin ki:n bu hore zeperan dedi ki 490. »meniñ a:çam hörülqa bir ademiza:tyæ a:şiq bolup qalıptu. 491. bu neme qilyæni?» dep 492. hejran bolup

465. Someone has taken this bird into his hands. 466. When somebody went out and looked 467. the bird was not at the place where it was hung. 468. He came in with this information. 469. Höri Zaparan ordered a demon, 470. »Find it at once and bring it (here)!» she said. 471. When that demon had gone out and was looking around 472. a man was passing through the first gate. 473. He (the demon) closed the road of this son of man and having had him turn he brought him (with him). 474. Höri Zaparan said without looking (seeing) at this son of man, 475. »Take him to heaven and leave hold of him! 476. He shall die!» she said. 477. When Hörülqa got this news (she said), 478–479. »Höri Zaparan has ordered, »Bring my lover Hamra to the heaven and leave hold of him. 480. While they are bringing him to heaven and leaving hold of him 481. you go after them 482. and take him and bring him here!» 483. (Thus) she ordered a demon. 484. That demon went away 485. and brought Hamra (there). 486. Hörülqa put her lover up in a house 487. and having talked with her younger sister Höri Zaparan 488. she took (got) the bird Bulbuli-Gul-Ya from Höri Zaparan. 489. Then Höri Zaparan said, 490. »My (elder) sister Hörülqa has fallen in love with a son of man. 491. What does she mean by that?» she said 492. and was

¹ *qalyudek* < *qarlayudek*.

² Repeated: *ölüp*.

493. ačesiγæ dzīq æjblærni qojup 494. »s'zniγ bu nemε qilyaniγiz?
 495. bu adēmiza:tnī nemε seb'εptin kōterεp jūrūr siz?» dep edi.
 496. »emesi andaγ bolsæ bunuγdīn bir gep soraγ» dep edi. 497.
 »ma:qull!» dep 498. gep sormačġī boldī. 499. andīn bir öjge ækirip
 500. o: öjniγ otræsīγæ bir pærdε tartīp qojup 501. birisi bindε olturdi
 birisi inde olturdi. 502. andīn ki:n hemra: a:šu ilgeri ješil günbezde
 jatqan vaχtidæ körgeγen tšūni hōre zeperanγæ beja:n qīlip berdi.
 503. andīn ki:n hōre zeperan bu gepni išitip 504. »bu iš rast ik'en!
 505. jalγan em'esik'en» dep 506. hemra:nīγ gep qilyan ava:zīnī išitip
 507. munuγγæ a:šīq bolap qaldī. 508. emdi jīγlaγæli turdi ki 509.
 »ej ača! seniγ bu a:šīqīγnī men bir körsem» dep jīγlaγæli turdi. 510.
 »emesi andaγ bolsæ bu bulbuli gul ja: qušnī meniγ a:šīqīm hemra:γæ
 tüllegün¹ bergin! 511. emdi men kōküstej» dedi. 512. bu qušnī

worried 493. and reproached her sister much (saying), 494. »What do you mean by doing thus? 495. Why are you strolling about supporting² this son of man?» she said. 496. »Well, if it is so, ask him about it!» she (Hörulqa) said. 497. »Yes!» she said 498. and was going to ask him. 499. Then they brought him (Hamra) to a house 500. and having drawn a curtain in the middle of the room (house) 501. one of them (one of the two sisters) sat on this side,³ one on that (the other) side. 502. Then Hamra explained to Höri Zaparan the dream he had dreamt earlier when he was lying in the earlier-mentioned⁴ green tomb-cupola. 503. Then, when Höri Zaparan had heard this, (she said), 504. »This is true! 505. It is not a lie!» 506. and when she heard the voice with which Hamra had talked 507. she fell in love with him. 508. Now she began to weep (and say), 509. »O, sister! If I could see this lover of yours only once!» she said and began to weep. 510. »Well, if it is so, give the bird Bulbuli-Gul-Ya to my lover Hamra within a night and day!⁵ 511. Then⁶ I will show⁷ him», she said.

¹ Repeated: *tüllegün*.

² *kōter*- lit. 'to lift'.

³ *binde*—*inde* contracted from *bu jandε*—*o jandε*.

⁴ Cf. sentence 256. It has not been said before that the tomb-cupola was green but the tent, which was emerald-green.

⁵ *tüllegün* < *tünlegün* 'within a night and day', composed of *tünle* 'night, during the night' (cf. WB III: 1554, BROCKELMANN, p. 223, CAFEROGLU-ABÜ HAYYAM, p. 109 *tünlä* 'night') and *gün* ~ *kün* 'day'.

⁶ *emdi* is probably a lapse; *andīn* or *andīn ki:n* would be more probable.

⁷ *kōküstej* < *körküšütej*.

tünlegün berdi. 513. »iškindzi berin» demes boldi. 514. andin ki:n hörülqa: a:šiqi hemra:nı körs'etti. 515. körüp huş'din¹ ketip 516. jerge jaeqildi². 517. bir vaxtidin ki:n huşiyæ kelip 518. jene æjdi ki 519. »jene bir körsem» dep edi. 520. hörülqa: »bir körgendin ki:n boldi. 521. işkindzi köreş joq» dep edi. 522. höre zepëran hejran bolup 523. jænip kelip 524. qa:zinin qaşiyæ kirip 525. ol qa:ziyæ dedi ki 526. »ej qa:zim! neme alsan berür men. 527. mengë bir pateva: qilip bergin! qazim!» dep edi. 528. bu qa:zi bu höre zepëran-yæ a:şiq bolup qalyan edi. 529. bu qa:zi dedi ki 530. »ej xinim! anday bolsæ men petava: qilip berej. 531. meni bir süjep qojsun-lær!» dep edi. 532. »ej qa:zim! sen mengë o: gepni qilmæyin! 533. qirq miñ at berej altun igerlik. 534. qrq miñ qul berej altun kemer-lik. 535. sen manga o: gepni qilmæyin! qa:zim!» dep edi. 536. bu qa:zim dedi ki 537. »meni bir süjep qojmæsælær 538. peteva:

512. She gave the bird within a night and day. 513. She (Hörulqa) did not say, »Give (me) another!» 514. Then Hörulqa showed her lover Hamra. 515. Having seen him she (Höri Zaparan) fainted 516. and fell to the ground. 517. Some time later she recovered consciousness 518. and again said, 519. »Could I see (him) once more!» 520. Hörulqa said, »It is enough that you have seen (him) once. 521. You may not see (him) a second time!» she said. 522. Höri Zaparan was distressed 523. and having returned (home) 524. she went to the judge 525. and said to him, 526. »O, my judge! I will give you whatsoever you want. 527. Make a judicial decree³ for me, my judge!» 528. This judge had fallen in love with Höri Zaparan. 529. This judge said, 530. »O, my lady!⁴ If it be thus I will make a decree (for you). 531. Kiss me once!» he said. 532. »O, my judge! Don't talk to me like that! 533. I will give you forty thousand horses with golden saddles. 534. I will give you forty thousand slaves with golden girdles. 535. (But) don't talk to me like that, my judge!» she said. 536. This judge⁵ said, 537. »If you do not

¹ *huş* ~ *huş* alternatingly.

² Repeated: *jıqildi*.

³ *pateva*: ~ *peteva*: A. فتوا *fatwā* 'a judicial decree', usually pronounced by a *mufti*, but here by the *qazi*. Höri Zaparan wants a fatwa from the judge, showing that Hamra belongs to her and not to Hörulqa.

⁴ *xinim* alternating with *xænim*.

⁵ *qa:zim* with preserved *-m*. It is very common that titles have the

bolalmæjdu» dep edi. 539. höre zeperan kəlip 540. qa:zini sūjep edi. 541. bu qa:zim bojnidin tutup 542. uš tō:tni sūjep aldı. 543. andin ki:n qa:zim peteva:γæ turdi. 544. peteva:nī pūtküzüp turær edi. 545. höre zeperan qičqirdi. 546. bu qa:zim xošlaqtæ atniņ igərni tæ:tū toqup 547. atγæ tæ:tū minip čixti. 548. čiqip edi. 548 a. höre zepera:n dedi ki 549. »peteva: pitti mu qa:zim?» dep edi. 550. »vaj xænīm! pitti» dep 551. peteva:ni ælip berdi. 552. bu hö:re zeperan peteva:ni ælip 553. ačesi qæšiyæ jugurdi. 554. ačesiniņ qæšiyæ kirip 555. peteva:ni aldīdæ qojap köküstüp 556. »bu a:šiqiņni menge bergin! 557. qa:zim menge peteva: qilip berdi. 558. menge dūrius iken» dep edi. 559. ačesi hörülqa: dedi ki 560. »men turγæčidæ¹ senge dūrius em'æs. 561. bu qa:zi senge jalγan peteva: qilip beriptu.

kiss me once 538. there can be no decree.» 539. Höri Zaparan came 540. and kissed the judge. 541. This judge seized her round her neck 542. and kissed her three or four times. 543. Then the judge began (to write) the decree. 544. He finished the decree. 545. Höri Zaparan summoned him. 546. In his rapture² the judge saddled his horse with the saddle the wrong way 547. and rode away sitting on the horse in the wrong way. 548. He went away. 548 a. Höri Zaparan said, 549. »Is the decree finished (ready), my judge?» 550. »O, my lady! It is finished!» he said, 551. and gave (her) the decree. 552. Höri Zaparan took the decree 553. and ran to her sister. 554. Having entered her sister's 555. and put the decree before her and shown³ it to her (she said), 556. »Give me this lover of yours! 557. The judge has given me a decree. 558. He belongs to me.»⁴ 559. Her sister Hörülqa said, 560. »As I am with him he does not belong to you.»⁵ 561. This judge has given you a false decree. 562. If

possessive suffix *-m*, even if as to meaning they would be unsuffixed. Thus we have e. g. *ustam* 'master', *aγunum* 'teacher' etc.

¹ Repeated: *turγæčidæ*.

² That he had been allowed to kiss Höri Zaparan and from his love for her.

³ *köküstüp* < *körkösütüp*.

⁴ *dūrius* < P. *درست* with loss of final *-t*, lit. 'correct'.

⁵ I regard *turγæčidæ* as a verbal nomen which — as far as I know — is against the rules of the literary language, cf. RAQUETTE, Eastern Turki Grammar, II, p. 57. The literal translation of *men turγæč-ī-dæ* etc. would be 'in I (my) being with him he does not belong to you'.

562. sen meniñ siñnim bolsañ men açañ bolsam 563. ne seb'ebdin dürüs bolur?» dep 564. jolyæ saldı. 565. andin ki:n hörülqa: qa:ziğæ çæt jazdı ki 566. »ej qa:zi! sen ne üçün jalğan peteva: berdiñ? 567. alğanıñni bergil! qa:zi! 568. söjgeniñni körgil! qa:zim! 569. emdi ölgeniñni körgil! qa:zim! 570. sen qia:mette şerm'endæ bolur sen! qa:zi! 571. qara jüz bolduñ qa:zi!» dep 572. çæt jazdı. 573. bu qa:zi hörülqa:nıñ bu çätini körüp 574. hejran bolup qorqup 575. »men emdi neme qılsam bolur» dep 576. höre zeperan qæşiyæ bardı. 577. dedi ki 578. »ej çinim! bu peteva: çælet bolğan ik'en. 579. men başqa peteva: qılıp berej» dep edi. 580. höre zeperan dedi ki 581. »ej qa:zi! sen maña neme üçün jalğan peteva: qılıp berdiñ? 582. nemege meni joq işya çoš qılursen? 583. qa:zi emdi ölgeniñni körgil! qa:zi! dep 584. bu qa:zini da:rğæ esip öltörgin!» dep 585. hök'm qıldı. 586. bu qa:zi a:çir da:rğæ esilip öldi. 587. bu höre zeperan açesiniñ qæşiyæ bærip 588. bolğan va:qælærni bejan qılıp jıylayæli turdı. 589. »ej açam! bu a:şiqiñni mence jene bir körs'etkin! 590. men jene bir körej» dedi. 591. hörülqa: æjdi ki 592. »ma:-

you are my younger sister and I your elder sister 563. why is it (then) correct?» she said, 564. and sent her away. 565. Then Hörulqa wrote a letter to the judge (saying), 566. »O, judge! Why did you give a false decree? 567. Give (back) what you have taken, judge! 568. See whom you have kissed, my judge! 569. Now see your death, my judge! 570. You will feel ashamed on the day of resurrection, judge! 571. You have got a black face, judge!» 572. (Thus) she wrote. 573. When the judge read (saw) this letter from Hörulqa 574. he was worried and afraid 575. and saying, »What will now be the best thing for me to do?» 576. he went to Höri Zaparan. 577. He said, 578. »O, my lady! This decree is erroneous! 579. I will make another decree (for you),» he said. 580. Höri Zaparan said, 581. »O, judge! Why did you give me a false decree? 582. Why did you make me glad over a thing that did not exist? 583. Now you see your death, judge! 584. Hang this judge on a gallows and kill him!» 585. she ordered. 586. At last this judge was hanged on a gallows and died. 587. Höri Zaparan went to her elder sister 588. and having explained what had happened she began to weep, (saying) 589. »O, my sister! Show this lover of yours once more to me! 590. I want to see him once more!» she said. 591. Hörulqa said, 592. »Yes! (But)

qul! siz sæbr qilip turoŋ! 593. körsetəduyan vaχtīdæ körsetemən›
dedi. 594. aradın bir neçe zema:n ötüp 595. bu hemra: öz jürtiyə
janəduyan boldi. 596. bir neçe kündin ki:n jol dʒabduyini püt-
küzüp 597. hemra:nī jolyæ sælip qojdi. 598.

bejt.

əj hemra:hīm! sen mundin keter bolsaŋ
seni bir allayæ tapşurdum hemra:hīm!
sen mundin ketip meniŋ ha:līm ne keçer hemra:hīm!
sen mundaγ tiz kelür sen hemra:hīm!

dep edi. 599. hemra: bu bejtni oqudi. 600.

meniŋ jolda şum pima:nīm tolup ölüp ketsem
joldæ qəbrim qalsa ne qilür men hörülqa:hīm!
eger joldæ aman bolsa öz şehərimge barsam

have patience! 593. I shall show him when the time to show him has
come!» she said. 594. When some time had passed 595. Hamra had to
return to his own country. 596. When after some days she (Hörülqa)
had finished his equipment for the road 597. she sent Hamra away.
598.

Verses.

O, my Hamra! When you (now) are leaving from here,
I have entrusted you, my Hamra, to the one God.
When you have gone from here, how then shall my life¹ pass,
my Hamra!
You will come (back) so quickly, my Hamra!

she said. 599. Hamra recited this piece of poetry: 600.

If the road should be filled up with (my) ill-luck and if
I should die on it,
If my grave should be on the road what shall I (then) do,
my Hörülqa?
If there is security on the road and if I can go to my own
town,

¹ *ha:līm* 'my state, my condition' etc.

ata anam birlen dida:r köreşsem
gul dzemi:le siñnimdin æhval sorsæm
tiz kelür men periza:dim.

601. emdi hörülqa: æjdī ki 602.

ej hemra:him! sen özeñ¹ ademiza:t duırsen.
seniñ qilyan vedeleriñ rast bolsa
tiz kelür sen hemra:him!

dep edi. 602a. hemra: æjdī 603.

ej periza:dim men aman bolsam
sen aman bolsañ
tiz kelür men
dida:r körüşemiz periza:dim

dep 604. bu sözlerni qilişip 605. jolyæ kirip mañdı. 606. bir neçe
zema:n jol jürüp 607. aşı ilgeri üç akasidin æjrilyan čataq jolyæ

and meet² my father and mother
and ask my sister Gul Jamila about her circumstances
(her health)
(then) I will come quickly, my fairy-born one!

601. Now Hörulqa said, 602.

O, my Hamra! You yourself are a son of man.
If the promises you have made are true,
you will come quickly, my Hamra!

she said. 602a. Hamra said, 603.

O, my fairy-born one! If I am safe
and you are safe
I will come quickly
and we will meet, my fairy-born one!

he said (recited). 604. Having recited this to each other 605. he
(Hamra) went away. 606. Having walked for some time 607. he came

¹ Repeated: *üzeñ*.

² *dida:r* (P. دیدار 'sight, look') *köreş-* 'to meet'.

keldi. 608. jolyæ kēlip 609. bu akalerī birlen mēsl'e't qīlīšīp 610. kömep qojyan niša:nelerini baχsæ 611. hemesi turuptu. 612. bu hemra: æjdī ki 613. »bu akalerimniņ heč qajsi kelməptu» dep 614. bir akasiniņki ketken jolīyæ kirdi. 615. bir neče zema:n jol jürüp 616. bir šeh'erge ba:rdi. 617. ol šeh'erde akasini izdēp jürüp 618. bir kallapezniņ očaqiγæ ot qalaptuγan jerdin tapti. 619. bu kallapezge dedi ki 620. »bu meniņ akam edi. 621. mēn izdēp keldim. 622. emdi mēn elip ketür mēn» dep edi. 623. bu kallapez dedi ki 624. »bu akaņizniņ mēnge bereduyān bir neče sēr qærzi ba:r. 625. meniņ pulumnī berip ælip ketiņ!» dedi. 626. bu hemra: bu akasiniņ qærzini berip 627. akasini ælip 628. bir neče kün jol jürüp 629. jene šu ačamaq jolyæ čiyti. 630. čiqip baχsæ 631. jene bir akasi hem

to the mentioned road-fork¹ where he had earlier parted with his three brothers. 608. When he had come to the road 609–610. and looked for the tokens he and his brothers had buried there according to their plan 611. they all were there. 612. Hamra said, 613. »None of my brothers has come (back)!» 614. and entered the road along which one of his brothers had left. 615. Having walked for some time 616. he came to a town. 617. Having strolled about in that town looking for his brother 618. he found him making fire at the hearth of a *kallapaz*.² 619. He said to this kallapaz, 620. »This is my brother. 621. I have come here looking for him. 622. Now I will bring him with me back again», he said. 623. This kallapaz said, 624. »This brother of yours has a debt of some sars³ to pay me back. 625. Take him with you back when you have given me my money!» he said. 626. When Hamra had paid his brother's debt 627. he took his brother (with him) 628. and having walked for some days 629. he again came to this road-fork. 630. When he went (there)

¹ *čataq jol*, cf. WB III: 1895 *čatak* (Kas.) 'der Kreuzweg'. In Kashghar I noted a verb *ča:ta-* ~ *čata-* or *ča:ti-* ~ *čati-* 'to cut off branches from the trunks of trees' (when cutting timber), also *ša:χ ča:ta-* lit. 'to cut off branches,' which I connect with WB III: 1893 *čat* (Alt. Tel.) 'der Winkel, den die Schösslinge, Zweige eines Baumes bilden'.

² *kallapez* P. كَلَّابْ 'one who dresses and sells the head, feet, and tripe of cattle' (STEINGASS).

³ cf. n. 2, p. 59.

kelmeptu. 632. bu akisiniñ qaşıyæ bir neçe zema:n jol jürüp bardı. 633. bu akisini bir aşpeznıkidin taptı. 634. »bu meniñ akam edi. 635. men emdi ælip keter men» dep edi. 636. »bu akanızde meniñ bir munčæ pulum ba:r. 637. şunı beriñ!» dep edi. 638. bu akisiniñ hem qærzini berip ælip mañdı. 639. bir neçe zema:n jol jürüp 640. jene şu üç açamaq jolyæ çiyti. 641. jene bir akasini mu tæpıp ælip 642. öz jurtiyæ mañdı. 643. bir neçe zema:n jol jürgendin ki:n bir jerde bir quduynıñ qæşiyæ kelip tüşti. 644. o: akalæri mæslah'et qıldı ki 645. »bu dadam a:şiq bolyan quşni bu hemra: ælip ba:rsæ 646. biz çapa bolurmiz. 647. ikindzi padişa:lıqnı hem berædu. 648. bunı muşu quduqqa taşlævattıp 649. biz quşni ælip ketsek 650. appærip dademizniñ aldïdæ qojsaq 651. dademiz çoš bolædu» dep 652. şu mæslah'etni qılıp 653. bu hemra:ni işki közini ujuv taşlap 654. quduyqa taşlav'ættıp 655. bu quşni işki akası ælip 656. öz jurtiyæ mañdı. 657. bir neçe zema:n jol

and looked 631. again no brother of his had also not come.¹ 632. He walked in the direction of this brother of his for some time. 633. He found this brother of his (working) at a cook's. 634. »This is my brother. 635. Now I will bring him back!» he said. 636. »Your brother has (a debt of) some money to (pay) me (back). 637. Give it to me!» he said. 638. Having paid the debt also of this brother of his he walked away. 639. Having walked for some time 640. he again came to this road-fork with the three² roads. 641. Having found also his (last) brother 642. he went to his own country. 643. After they had walked for some time they came to a place and put up at the side of a well. 644. Those brothers of his conferred (saying), 645. »If Hamra brings the bird with which our (my) father has fallen in love 646. we shall have to worry.³ 647. Secondly he will also give the kingdom to him. 648. If we throw him into this well 649. and take the bird with us 650. and put it before our father 651. he will be happy», they said. 652. Having made this plan 653. they scratched out both the eyes of Hamra 654. and having thrown him into the well 655. his two brothers took the bird 656. and went to their own country. 657. Having walked for some time 658. they came to their

¹ cf. n. 1, p. 75.

² cf. n. 1, p. 75.

³ I. e. that we have not been able to find the bird.

jürüp 658. dadesiniñ aldıyæ keldi. 659. dadesi bu quşnı körüp
 660. neha:jeti xoş bolup 661. bu quşqa qançε geplerni qılıp qançε
 sözledi. 662. gep sordı. 663. bu quş külmēdi. 664. næymæçi ælip
 kęlip 665. næymε hem qıldurup berdi. 666. külmēdi. 667. andın
 ki:n bu pa:dıša:nıñ açıyı kelip 668. »men munuγyæ şunçæ a:şıq
 bolup 669. şunçæ dʒεyε dʒεpa:lerni tartıp ælip kelgen quş bolsa
 670. bu quş heç gep qılmajdu. 671. heç külmējdu. 672. munı
 öltöröñler!» dep 673. hökēm qılıp edi. 674. bu quş xuda:yæ na:le
 qılıp jıylædi ki 675. »ej xuda:ja:! menge zuba:n bergin!» 676. dua:sı
 idza:vet bolup 677. bu quş gep qıldı. 678. dedi ki 679. »ej pa:dıša:!
 ej kemæqıl pa:dıša:! men neme üçün küür men? 680. meni ælip
 kelgen igemni seniñ işki oyluγ pala:n jerde işki kuzini uγup 681.
 bir quduyqa taşlavættip keldi. 682. men şunıñ üçün kümes men.
 683. men qaralıγ du men» dep edi. 684. bu pa:dıša: bu gepni işitip
 685. ah tartıp jıylap 686. bu oylanlærini tutup 687. putlærıyæ

father. 659. When their father saw the bird 660. he was very glad.
 661. He talked a little¹ to the bird. 662. He asked it (about something).
 663. The bird did not laugh. 664. Having brought musicians there
 665. he also had music made (for it). 666. It did not laugh. 667. Then
 the king was angry (and said), 668. »I was thus much in love with
 it 669. and was thus much oppressed² by (my love) and when
 they brought the bird (here) 670. it does not say anything. 671. It
 does not laugh. 672. Kill it!» 673. he ordered. 674. This bird com-
 plained to God and wept (saying), 675. »O, God! Give me a tongue!³
 676. When its prayer had been answered⁴ 677. this bird spoke.
 678. It said, 679. »O, king! O, foolish king! Why should I laugh? 680.
 Your two sons have at a place so-and-so scratched out both the
 eyes of my owner who brought me (there), 681. and came here having
 thrown him into a well. 682. Therefore I do not laugh. 683. I am
 mourning», it said. 684. When the king had heard this 685. he
 sighed and wept, 686. seized these sons of his 687. and put chains

¹ *qançε* = *bir qançε*.

² *dʒεyε* A. جور 'oppression', *dʒεpa:* A. جفاء 'oppression, tyranny', -ε
 in *dʒεyε* is *izāfat*.

³ I. e. Make me able to speak!

⁴ *idʒa:vet* A. اجابة 'answering'.

zendzir işkel sælip edi. 688. bu quş bir göünüp edi. 699. işki qana-
tiniñ arasidin oylı hemra:nin işki küzi çiyti. 690. bu küzini ælip
691. küzige sirtüp 692. »ah balam!» dep jıylap 693. şu quduynin
bæşiyæ mañdi. 694. quduynin qæşiyæ bærip 695. bunı quduydin
aldı. 696. bu balesini körse 697. işki küzi joq. 698. balesi dadesinin
gepi işitip 699. jıylaşip körüşep bolup 700. dadesiyæ dedi ki 701.
»ej dada! mengæ bir gugurt beriñ! 702. siz nere turoñ!» dep edi.
703. gugurtni berip 704. nere turdi. 705. bu hemra: gugurtni çaqip
706. hörülqa:nin bergen bir tal çæcini otqa sælip edi. 707. hörülqa:
ha:zer boldı. 708. hörülqa: kelip 709. »ej a:şiqim! neme bolduñ?
710. senge neme iş jetti?» 711. jıylap işki küzini qolıya ælip 712.
dżajyæ sælip 712^a. a:bi hajatnin suji bilen jup edi. 712^b. küzi æv'el-
kidek boldı. 713. qolidæ bir gulni ækelip 714. burnuyæ burutup

and fetters on their feet. 688. This bird shook itself once. 689. From under its two wings the two eyes of his (the king's) son Hamra came out. 690. He took these eyes 691. and caressed them. 692. Weeping and saying »O, my child!» 693. he went to the edge of this well. 694. Having gone to the well 695. he took him (Hamra) out of the well. 696. When he saw this son of his 697. he was without both his eyes. 698. When the child had heard its father's voice 699. and they had wept together and greeted each other, 700. he (Hamra) said to his father, 701. »O, father! Give me a match! 702. You stand a little away!»¹ he said. 703. Having given him the match 704. he stood a little away. 705. When Hamra had struck the match 706. he put one of Hörulqa's hairs² which she had given him to the fire. 707. Hörulqa appeared. 708. When Hörulqa had come (she said), 709. »O, my lover! What is it? 710. What happened to you?» 711. (Saying thus) she wept and having taken his two eyes into her hands 712. she put them in their place 712^a. and washed them with the water of life.³ 712^b. His eyes became as before. 713. Having brought a flower in her hand 714. she let him smell it with his nose. 715. His

¹ *nere*, cf. *neraq*, p. 21: 425, and BASKAKOV & NASILOV, p. 101 *neri*.

² *çæcini* < *saçini*.

³ The water of life is said to come from a dark region, the Zulmat, in the vicinity of the Qap-mountain, cf. DONALDSON, *The wild Rue*, p. 92.

edi. 715. közi æv'elkidin rušen boldi. 716. andin ki:n heme uruy
 tuqqanlæri bilen körüşip bolup 717. pa:d'ša: æjdī ki 718. »ej oylum!
 seniñ bu a:šiqiñni hem šeh'erge ælip baræli» dep 719. šeh'erge ælip
 mañdi. 720. bir neče kündin ki:n šeherge kelip 721. bu hörulqa:γæ
 dzıq izzetlerni qilip 722. qrq kiče kündüz toj qilip 723. bu hörulqa:nı
 hemra:γæ ælip berdi. 724. aγır bu işkivilen ajšu ašret qilip jürdi.

eyes became more bright than before. 716. When he had then
 greeted all his relations 717. the king said, 718. »O, my son! Let us
 bring also this beloved lady of yours to the town!» 719. and went
 to the town (with her). 720. When some days later they had come
 to the town 721. he honoured Hörulqa much. 722. (Then) he made a
 wedding of forty nights and days 723. and gave Hörulqa to Hamra.
 724. At last these two wandered about enjoying themselves
 luxuriously.¹

¹ *ajšu ašret* < A. عيش و عشرة 'joy and delight'.

V.

čö·ček.

1. ilgeri bir muzedoz ba: išk'en. 2. bir künisi bir qošnæsï balasï taznï ša:girtke ækirip beriptu. 3. »balamγæ hünær örgetip qoj-sælær!» 4. dep bu taztïn ilgeri kigen bu ustanïñ tö:t beš ša:girdleri hem ba: ik'en. 5. bir kuni bu tazγæ ustæsï »mijerni tikiñ!» dep 6. kö-küsütüp qojsæ 7. kö:s'etken jerni tikip bolup 8. jene başça jernlarni mu tikip pütüzüp qojaptu. 9. munï ustæsï körüp 10. hejra:n bolup 11. »bu taz jæman taz išk'en. 12. men »mijerni tikiñ!» desem 13. öjerni tikip bolup 14. başqa jernlarni hem tikip pütüzüp qojaptu.

V.

Tale.

1. Once upon a time there was a bootmaker. 2. One day a neighbour brought his child, which was afflicted with Favus (a scald-head), and gave it to him as apprentice. 3. »Be so kind¹ as to teach my child (your) occupation!» he said. 4. This master had four or five apprentices more who had begun (entered) earlier than this scald-head. 5. One day the master said to this scald-head, »Sew this place!»² 6. When he showed it to him (how to do it) 7. and he (the scald-head) had finished sewing the place which (his master) had shown to him 8. he also sewed other places to the end. 9. When his master saw this 10. he was astonished (and said), 11. »This is a bad scald-head. 12. When I say to him, »Sew this place!», 13. having sewn that³ place to the end 14. he also sews other places to the end. 15. This scald-head

¹ A very polite imperative is formed by help of the conditional tense.

² *mijerni* < *mu jerni*.

³ *öjerni* < *o jerni*.

15. bu taz meni sundurup atqudej» dep 16. koñlidæ qæçti. 17. andin ki:n kündin kün ötti. 18. ajdin aj ötti. 19. bir künisi jene »mijerni tikiñ!» 20. dep kö:küsütüp berse 21. o: kö:setken jerini tikip bolup 22. bæχi hem sælip qojuptu. 23. andin kin bu usta 24. »he! emdi bu tazni hejdep çiqarmæsaq 25. jæman bolγudej» 26. dep χia:l qıldi. 27. künlerdin bir kün ötöp 28. başxa bir şa:girdiyæ bir ötkæ:meni tutquzup 29. şa:girdiyæ dedi ki 30. »muşu ötkæ:mæde östændin qum usup kirgin!» dedi. 31. bu şa:gird ötkæ:meni ælip çiqip 32. östenge kirip 33. qum usti. 34. qumni usup bolup 35. ötkæ:meni köterep edi. 36. bir¹si qalmaj hemesi qujulup ketti. 37. jene usyæli turdi. 38. usup bolup 39. jene köterdi. 40. jene qujulup ketti. 41. heç ila:dγ qil'almaj 42. ötkæ:meni ustæsiniñ aldiyæ quruγ köterep kirdi. 43. ustæsi sordï ki 44. »men seni nemegæ

is likely¹ to strike me down» he said. 16. Thus it flashed² upon him. 17. Then day after day passed. 18. Month after month passed. 19–20. When he (the master) one day again showed him saying, »Sew this place!», 21. he sewed the place which he had showed him to the end 22. and also embroidered³ it. 23. Then this master said, 24. »Ha! If we don't drive away that scald-head now (i. e. at once), 25. it is likely to be bad (for us).» 26. (Thus) he thought. 27. When days had passed 28. he (one day) handed a sieve to another apprentice of his 29. and said to him, 30. »Bale sand from the water-channel into this sieve and bring it (here)!» 31. This apprentice took the sieve and went away, 32. went down in the water-channel 33. and baled sand. 34. Having finished baling sand 35. he lifted the sieve. 36. Nothing remained but all ran out. 37. Again he began to bale. 38. Having finished baling 39. he lifted it again. 40. Again it ran out. 41. Not being able to do anything about it 42. he brought the sieve back empty (dry) to his master. 43. His master asked, 44. »What did

¹ In *atqudej* and *bolyudej* in 25 *-dej* stands for the more common *-dek*, cf. n. 3 p. 61.

² *koñlidæ qæçti* is to be compared with p. 31: 667 *χia:lidæ qæçti*. The form *qæçti* is doubtful, as an *i*-umlaut in this position is impossible. As far as I know there is no verb *qæç-*. I translate the passage as if it had been *koñlidin qaçti*.

³ *bæχi* P. *بخيه* *bakhya* 'quilting, sewing very thick and strong' etc. (STEINGASS), in Eastern Turki 'embroidery on boots'. BASKAKOV & NASILOV, p. 20, give *bexi* 'silk-embroidery on boots'.

bujrup edim? 45. mēniḡ bujurḡan nemem qāni? 46. n'emışqæ ælip kelmēdiḡ?» dep edi. 47. bu şa:git dedi ki 48. »vaj ustam! men neçe qætīm usup ælip kirej dep 49. usup bolup ötkē:meni kötersem 50. ötkē:mēde turmaj qujulup ketti. 51. men heç ila:dzī qil'almaj 52. çapa bolup kirdim» dedi. 53. andin ki:n bu usta şu jəman taznī čiqærıp atmaq uçun bu çia:lnī qilip 54. ötkē:meni tutquzup 55. bu taznī čiq'arttı. 56. bu taz čiqip 57. bi ademniḡ bæyiyæ tüşüp 58. ε'ini bæqip bijini bæqip 59. bi jerge bærip edi. 60. bir tıp şaptul obdan pişqan¹ ik'en. 61. bu taz bu şaptulni æyitip 62. olturup 63. bir tojyice jep bolup 64. ji:gen şaptulniḡ şupuridæ ötkē:meniḡ tüşüklerini bu şupurdæ çaplap 65. östeḡ bæşiyæ bærip 66. ötkē:mēde qumnī usup ælip keldi. 67. bunī ustæsī körüp 68. »ma:nē! bu şum tazniḡ jəmalliqini körēḡler! 69. dep ötkē:mēdin ötken

I order² you to do? 45. Where is that which I ordered (you to bring)? 46. Why did you not bring it here?» he said. 47. This apprentice said, 48-49. »O, my master! When I, having said »I will bale several times and bring it back!«, had finished baling and lifted the sieve 50. it (the sand) did not remain in the sieve but ran out. 51. Not being able to do anything about it 52. I came back distressed». 53. Then this master thought (this to be the occasion for) driving away this bad scald-head. 54. He handed the sieve (to him) 55. and sent this scald-head out. 56. The scald-head went away 57. and having entered³ somebody's garden 58. and having looked here and there⁴ 59. he went somewhere. 60. A peach-tree⁵ had well-ripe fruits. 61. This scald-head shook the peach-tree, 62. sat down 63. and having eaten until he was sated 64. he pasted over the holes of the sieve with the peelings of the peaches he had eaten. 65. Having gone to the edge of the channel 66. he baled the sand in the sieve and brought it (to his master). 67. When his master saw this (he said), 68. »Look! There you see the malice of this unfortunate scald-head! 69. (O,

¹ Repeated: *pişqan*.

² *bujrup* < *bujurup*.

³ Lit. and having fallen into.

⁴ *ε'ini* < *εjanī*.

⁵ *tüp* root, piece (used as an auxiliary word in counting trees or plants),

taz! γælvīnī bösken taz! bu neme qılγan iŝiŋ?» 70. dep bu taznī hejdep čiq'ardī. 71.

šum tazniŋ γædz'ekleri
 jantaqnīŋ čičekleri!
 monaq üzüm sejve taz!
 men emdi sendin qæčtim¹ taz!
 ne:ge barsaŋ šuje:ge ba:.
 men saŋa hūner ö:ge tmes boldum taz.

72. dep bu taznī hejdep čiq'ardī.

you) scald-head who have passed through the sieve!² (O, you) scald-head, who have dragged³ the sieve along the earth! What have you done?», 70. he said and drove away this scald-head. 71. (Saying),

»The fiddles⁴ of the unfortunate scald-head!
 The flowers of thorn!
Monaq-grapes⁵ and *saiva*-scald-head!
 Now I have got rid of you, scald-head!
 Go where you want!
 I am not going to teach you a profession, scald-head!,

72. (saying thus) he drove this scald-head away.

¹ Repeated: *qæštīm*. For *qæčti* cf. n. 2 p. 106.

² *γælvī* P. غلبير 'sieve'; BASKAKOV & NASILOV, p. 55 *γælvir*.

³ As the master could not see the peelings in the bottom of the sieve, he thought that the scald-head had dragged the sieve along the earth, thus hindering the sand from running out. *bös-* occurs in SHAW, p. 49 in the sense 'to shovel along earth etc. with the hands'.

⁴ The meaning of the verse 71 is doubtful. In a story of a scald-head, noted by me from a caravan-man from Tashmaliq, the same expression occurs, viz. *šum tazniŋ γædz'ekleri*.

⁵ In the texts from Guma *monaq* (*mona:qi*) and *sejve* occur as names for special sorts of grapes.

VI.

čöček.

1. burun zema:nide çot'ende bir pa:d'ša: va: ik'en. 2. o: kişiniñ sa:hib dzema:l oylı ba: ik'en. 3. ja:rkendde bir pa:d'ša: ba: ik'en. 4. eniñ bir sa:hib dzema:l qızı ba: ik'en. 5. işki pa:d'ša: adem iverip elçilik gepi bilen 6. işkisi toj qilmaqqa qær'ar qil'iştı. 7. küllerde bir kün qæra:sı pitiñ 8. tojçæ la:zem bolyan nerselerni iv'etti. 9. bu šehza:de bir adem vilen özi ki:n mañdı. 10. o: kuni dzumæ künisi edi. 11. bir jerge ba:çandæ dzumæniniñ væçti keldi. 12. attin tüşüp 13. ætini özininiñ pa:d'ša:hiniñ liba:slæriniñ heleki ademige tapşurup 14. tea:ret alyæli ketti. 15. ol adem jæman haramza:de taz edi. 16. tazniñ koñlige keldi ki 17. »muşu pa:d'ša:niniñ

VI.

Tale.

1. Once upon a time there was a king in Khotan. 2. He had a beautiful son. 3. There was a king in Yarkend. 4. He had a beautiful daughter. 5. The two kings sent some men as match-makers 6. and they two (the kings) resolved to make a wedding. 7. One day, having finished the wedding-agreement,¹ 8. they sent the things which were necessary for the wedding. 9. The prince himself went after with a servant. 10. That day was a Friday. 11. When they came to a place it was time for Friday(-prayer). 12. He (the prince) descended from his horse 13. and entrusted his horse and his royal garment to the mentioned servant 14. and went (aside) to perform the purification. 15. That servant was a bad scoundrel of a scald-head. 16. It came into the scald-head's mind, 17. »I will put

¹ qæra: < qæra:r, which after loss of final -r has got the possessive-suffix -sü.

liba:sini men kiip 18. šehza:deniñ ætiniñ minip 19. šehza:deniñ alædu-
 ɣan qiz'iñi men ælev'alaj» dep 20. šehza:deniñ igin ajaɣ heme nerseni
 kejdı. 21. šu ha:lde šehza:de keldi. 22. šehza:de kelip 23. »hoj taz!
 bu neme qılıyan işiñ? 24. meniñ igin ajaɣlærımnı na:pak qılıp sen»
 dese 25. o: taz æjti ki 26. »hej šehza:de! özleri bu igin ajaɣlærini
 kejseler 27. neha:jeti čir'ajliɣ ɣop söret bolur işk'enler. 28. men
 mušu igin ajaɣni kejsem 29. özlerige oxšæs ɣop söret bolurmen
 mek'i. 30. jene bir özlorige iltima:sım. 30a. bu: igin ajaɣni keidim.
 31. özleriniñ arɣamaq atlæriniñ bir minip baɣsæm mura:dimɣæ jeter
 edim» dedi. 32. bu šehza:de »qılæduɣan işiñni qılıp sen. 33. atımnı
 minip baɣseñ mu minip baq» dep 34. nama:z oquɣæli kirip ketti.
 35. o: taz igin ajaɣni kiip 36. arɣamaq atni minip 37. öziñiñ ko:ne
 igin ajaɣ toqa atni šehza:dege qojap qaçti. 38. bu šehza:de čiqip
 qa:læsæ 39. ademi haramza:de taz öziñiñ eski igin ajaɣini qojap
 40. bu šehza:deniñ igin ajaɣini kiip 40a. ætiniñ minip ketiptu.

on the garment of this king,¹ 18. and mount the horse of the prince
 19. and take (marry) the girl that the prince is going to take (marry)!»
 20. Saying thus he put on all the clothes and (other) things of
 the prince. 21. At this point the prince came. 22. When the prince
 had come he said, 23. »Look here, scald-head! What have you
 done? 24. You have made my clothes unclean!» When he said
 this 25. that scald-head said, 26. »Look here, prince! When you
 yourself put on these clothes of yours 27. you look very beautiful
 and nice. 28. If I put on these clothes 29. I wonder if I shall be as
 nice as you. 30. Again I have a supplication to you. 30a. I have put
 on these clothes. 31. If I could ride² your arghamaq-horse³ once
 I should have attained my desire!», he said. 32. The prince said,
 »You have (already) done what you wanted to do! 33. If you also
 want to try my horse, try it!» he said, 34. and went aside in order
 to read prayers. 35. When that scald-head had put on the clothes
 36. and mounted the arghamaq-horse 37. he left his own old clothes
 and lame horse to the prince and fled. 38. When the prince went
 there and looked 39. his servant, the scoundrel of a scald-head, had
 left his own worn clothes, 40. put on the prince's clothes, 40a.
 mounted his horse and gone away. 41. When this prince said, »I will

¹ I. e. royal garment.

² And try (*baɣsæm*)!

³ The special kind of horse mentioned before, cf. n. 2, p. 21.

41. bu šehza:de »öz jürtimγæ jænip ketej» dese 42. dadəsidin bašγa adəmlerdin na:mus qildī. 43. a:γiri ila:dγ joq. 44. adəmi tazniγ igin ajaγlærini kiip 45. adəminin toqa ætini minip 46. arqəsidiñ mañdi. 47. bu haramza:de taz jarkendniγ deva:ze-siγæ berip 48. dauzebendge dedi ki 49. »pala:n sorette at bilen bir jigit keledu. 50. kelse ol adəmi šeh'erge kirgüzmañlar! 51. ol adəmi šeh'erge kirse 52. šeh'erde qimætçiliq bolædu. 53. ol adəmi næ:s šunday jəman adəmi» dep qojup 54. šeh'erge kirip 55. xot'endeki pa:d'ša:nin oγli bolup 56. pa:d'ša:nin qizini qrg kiçe kündüz toj qilip 57. o: taz aldi. 58. o: šehza:de bir neçe kündin ki:n šeh'ernin deva:zesiγæ kelse 59. deva:zebendler »sizge idza:zet joq! šeh'erge kirmen!» dep qojmædi. 60. aradin bir neçe zema:n ötti. 61. bu šehza:de sepilnin tæsidiæ jeitkan nersesige qumušnin jildizini jeði. 62. içküsige jamγurnin sujini içti. 63. bu haramza:de taz bir kün jætüp 64. koñlige keldi ki 65. »vaj! men bu qizni aleduγan

return to my own country!» 42. (he thought that) he would be disgraced by his father and other people. 43. At last there was no remedy. 44. He put on the clothes of his servant, the scald-head, 45. and mounted the lame horse of his servant 46. and went after him. 47. This knavish scald-head came to (one of) the gates of Yarkend 48. and said to the gate-keeper,¹ 49. »There will come a young man and a horse looking so-and-so. 50. If that man comes do not let him enter the town! 51. If that man enters the town 52. there will be dear times² in the town. 53. That man is a bad omen! He is a bad man like that!», he confided to him. 54. Having entered the town 55. he was (presented himself as) the son of the king of Khotan 56. and having made a wedding of forty nights and days with the king's daughter 57. that scald-head married her. 58. When that prince some days later came to the gate of the town 59. the gate-keepers said, »There is no permission for you! Do not enter the town!», and did not allow him (to enter). 60. Some time passed. 61. This prince ate the roots of reed outside the town-wall as food. 62. As drink he drank rain-water. 63. When this knavish scald-head was one day lying (there) 64. it came into his mind, 65. »O, I was the slave of this prince who was going to marry the girl.

¹ *dauzebend* 'gate-keeper' < *deva:zeban* P. دروازه بان

² I. e. dear times from famine or war.

šehza:deniŋ qulī edim. 66. mæn joldæ hūner išetip 67. bu pa:dīša:-
niŋki šehza:deniŋ aleduγan qiz'ni mæn aldīm. 68. bu šehza:deniŋ
ha:lī neme boldī ik'ən?» dep 69. adēm čiqarīp 70. šeherniŋ tæšini
joqlætīp tapturup ælīp keldi. 71. pa:dīša:γæ dedi ki 72. »bu meniŋ
kičik væγtidin ta:tīp qulum edi. 73. mæn bilēn jolyæ čiqīp 74. bir
jerde meniŋ ačīγim keldurūp edi. 75. hejdep ettiv'edim. 76. bu qul
mal baqqælī nea:jeti usta edi. 77. vaj pa:dīša:! bu qulni mal baqqæli
salsaq» dep edi. 78. pa:dīša:γæ ma:qul keldi. 79. heleki šehza:deni
qičqirītīp ækirip 80. bir munčæ at bir munčæ kalla bir munčæ
išek bir munčæ ečkū bir munčæ tüge šunday nerselerni körsetip
berdi. 81. »sen bū gündin tartīp mal baqqiŋ!» dep 82. bu šehza:de
malni dzengalyæ ælīp čiqīp baqar edi. 83. dzengalyæ ælīp čiqīp
84. atni tosse 85. išek qačædu. 86. išekni tosse 87. qoj qačædu.
88. qojni tosse 89. ečkū qačædu. 90. ečkūni tosse 91. tüge qačædu.
92. ušbu ha:l bilēn bir neče zema:n ötti. 93. bir kūni bu šehza:de
bir dæja:nīŋ bojīdæ jīγlap jetip edi. 94. bir aγsaqal adēm keldi.

66. On the road I used (my) skill 67. and I married the king's daughter
that the prince was going to marry. 68. What has become of
this prince?» he said. 69. Having sent a man 70. and having searched
outside the town and found him he brought him (to the king).
71. He (the scald-head) said to the king, 72. »This man was not long
ago my slave. 73. He entered the road with me 74. but at a place
he roused my anger. 75. I drove him away.¹ 76. This slave was
very clever in tending cattle. 77. O, king! If we could let this slave
tend cattle!», he said. 78. The king agreed. 79. Having summoned
the mentioned prince and brought him (there) 80. he showed him
(gave him to tend) some horses, cows, donkeys, goats, camels and
animals² like that. 81. »From this day onwards you tend the cattle!»
he said. 82. The prince brought the cattle to the jungle and tended
them there. 83. When he had brought them to the jungle, 84. and
stopped a horse 85. a donkey fled away. 86. When he stopped the
donkey 87. a sheep fled away. 88. When he stopped the sheep 89. a
goat fled away. 90. When he stopped the goat 91. a camel fled away.
92. Some time passed under these (such) circumstances. 93. One day
this prince lay weeping on the bank of a river. 94. An old man came.

¹ *ettiv'edim* < *atīp edim* with double consonantism, cf. n. 1, p. 43.

² Lit. things.

95. »ej balam! neme üçün jïyladiñiz? 96. ha:liñizni maña æjtïñ!» dep edi. 97. bu šehza:de æjtï 98. »ej baŋa! siz öziñizniñ işini qïliñ! 99. meniñ ha:limγæ siz jetip bol'almajsiz» dep dedi. 100. bu qæri adem dedi 101. »ha:liñizni maña æjtïñ! 102. inšallah men jete-men» dep mehkem turuv'aldï. 103. bu šehza:de æγiri bolmaj dedi ki 104. »men pala:ni šeh'erdin pala:n pa:d'šā:nïñ oγli edim. 105. pala:n iŝ üçün kelip edim. 106. joldæ ušbu æhvallær bolup 107. elha:l šu ha:letke jettim» dep 108. bæšidin ötken tema:m sergüz'eštesini bu ademge æjtï. 109. bu adem æjtï 110. »mundaγ bolsæ 111. e'tegende mallærni ælip čiqip 112. bir jerge čulγap 113. »ja: šip» deseniñiz 114. heme mallærniñ tuvæqi jerge čaplæšip qalædu. 115. kečqurun janæduγan meh'ellde »ja: γizri» deseniñiz 116. heme malniñ tuvaqi jerdin adzræjdu» dep 117. bu adem γajp bolap ketti. 118. bu šehza:de e'tesi mallærni ælip čiqip¹ edi. 119. jene tola γapa qïldï. 120. »vaj maña bir a:dem »ja: šip deñ!» dep

95. »O, my child! Why do you weep? 96. Tell me your situation!», he said. 97. The prince said, 98. »O, grandfather! Mind your own business! 99. You cannot understand my circumstances!», he said. 100. This old man said, 101. »Tell me your circumstances! 102. Please God I will understand them», he insisted firmly. 103. At last the prince could not stand it but said, 104. »I am the son of a king so-and-so in a town so-and-so. 105. I came here for a matter so-and-so. 106. On the road these things happened 107. and now I reached this state», he said, 108. and told this man all that had happened to him. 109. This man said, 110. »If it is thus, 114. all the hoofs of the cattle will stick to the ground 111. if you, when driving out the cattle in the morning, 112. gather² them to some place 113. and say »O, Shep!»³ 115. If at nightfall, when you return home, you say »O, Khizri!» 116. the hoofs of all the animals (will) leave the ground», he said. 117. (Then) this man disappeared. 118. Next morning the prince drove out the cattle. 119. Again he was much distressed. 120. »O, a

¹ Repeated: čïχip.

² čulya- with metathesis < čuγla- 'to gather, to collect', cf. RAQUETTE, English-Turki Dictionary, p. 42 r. 12 γòγlašmâq 'to gather'.

³ ja: šip and ja: γizri or ja: γizr are magic formulæ. The latter may have some connection with Khizr, the Prophet, who is very wellknown among the Turks of Central Asia. For the beliefs connected with him, v. my Uzbek Texts from Afghan Turkestan, p. 43, n. 1.

ürgetip edi. 121. šunī bir qilip baqaj. 122. bu adəmniñ maña qajday gepi bu» dep 123. koñliǵa kelip 124. mallærniñ hemesini bir jerge çulǵap 125. »ja: šip» dep edi. 126. heme malniñ tuvæqi jerge çaplæšip qaldı. 127. bu šehza:de nea:jeti ħursend boldı. 128. ev'erdin on jigerme kün ötti. 129. pa:dışa: mallærini çaǵlap körep baǵsæ 130. mallær hemesi uruqlap 131. öleduǵan ha:letke jętiptu. 132. »gep qilaj» dese 133. kiauoyliniñ koñlini avajlap gep qil'almædi. 134. ev'erdin bir neçe zema:n ötti. 135. bir kün mallærni jandurup kirip edi. 136. qa:læsæ öziniñ ademi taz bu pa:dışa:ninǵ qizi bilen ejsæ ešret qilip jętiptu. 137. bu šehza:de dedi ki 138. »men alæduǵan qizini bu meniñ ademiñ ælip alsæ 139. jene maña bu neme çapaliq? dep 140. bunuǵa hem »ja: šip» dep baqaj 141. neme bolur işk'ın» dep 142. »ja: šip» dedi. 143. aradæ pa:dışa:ninǵ aldidin kiauoylini qiçqırǵalı çıxtı. 144. »ǵıza: tejer boldı» dep 145. bu adem çiqip

man taught me to say »O, Shep!». 121. I will do it once and see (what happens). 122. What is it this man has taught me?». 123. Thus it came into his mind. 124. Having gathered all the cattle at a place he said »O, Shep!» 126. The hoofs of all the cattle stuck to the ground. 127. The prince was very happy. 128. From now¹ ten or twenty days passed. 129. When the king looked over and reckoned his cattle, 130. all the cattle had become lean 131. and were half-dead.² 132. When he said, »I will tell him!»,³ 133. he was discreet to his son-in-law and could not speak. 134. From now some time passed. 135. One day he had driven the cattle back home. 136. When he looked around his own scald-head of a servant⁴ was lying enjoying himself luxuriously with the king's daughter. 137. The prince said, 138. »If this servant of mine marries the girl I am going to marry 139. what annoyance is that to me? 140. I will say »O, Shep!» also to him and see 141. what happens.» 142. He said, »O, Shep!» 143. Meanwhile somebody went out from the king's presence and called his son-in-law. 144. »The food is ready!» he said. 145. When this man

¹ *ev'erdin* < *ejerdin* 'from this place'. The same form as in 134.

² Lit. reached a dying state.

³ I. e. the king was going to reproach the prince for the bad state of the cattle.

⁴ *ademi taz* is a false *izāfat*-construction.

qa:læsæ 146. er χ atun iškisi bir bolup qalıptu. 147. bu adəm kelip
 148. »haj haj! neme boldi?» dep tutup edi. 149. munı hem »ja: šip»
 dedi. 150. üç kiši bolap çaplæšip qaldı. 151. pa:d'ša: der γ æzeb
 bolap 152. jene bir vezirni çiqardı. 153. bu vezir çiqıp qa:læsæ
 154. üç kiši bir bolup qalıptu. 155. »haj haj šehza:dæ! neme boldi?»
 dep 156. jæqın kelip edi. 157. munı hem »ja:šip» dedi. 158. çaplæšip
 qaldı. 159. æla ha:zer qija:s pa:diša:nin qrq veziri qıçqır γ æli çiqıp
 edi. 160. hemesini »ja: šip ja: šip» dep çaplašturup qojdı. 161. pa:d'ša:
 der γ æzeb bolup 162. æçıylap »men çiqar γ an ademler kelmædi» dep
 163. qoli γ æ katta tajaq ælip jugurup çıxtı. 164. qa:læsæ heme adam
 bir bolap qalıptu. 165. »haj! neme boldi?» dep 166. jæqın kelip
 edi. 167. »ja: šip» dep dedi. 168. pa:diša: hem çaplæšip qaldı. 169.
 pa:diša:nin χ atunı çiqıp edi. 170. onı mu hem »ja: šip» dep çaplæšip
 qojdı. 171. bu šehza:dæ bu iši γ æ neha:jeti χ ursend boldı. 172. bu

went out and looked 146. both husband and wife had become one.¹
 147. This man came 148. and saying, »Hallo, hallo! What has
 happened?» he seized them.² 149. He (the prince) said, »O, Shep!» also
 to him. 150. Three persons stuck to each other. 151. The king was
 angry 152. and sent another vezir. 153. When this vezir went out and
 looked 154. three people had become one (stuck together). 155.
 Saying, »Hallo, hallo, prince! What has happened?» 156. he came
 near. 157. He (the real prince) said »O, Shep!» also to him. 158. He
 stuck together (with the three other people). 159. In the same
 manner³ the forty vezirs of the king went out to call the king's
 son-in-law and his daughter. 160. To all of them he said »O, Shep!
 O, Shep!» and caused them to stick together. 161. The king was
 angry 162. and having said in anger, »The people I sent out did not
 come back!» 163. he took a big stick in his hand and ran out.
 164. When he looked all the people stuck together. 165. »Hallo, what
 has happened?» he said 166. and went near. 167. He (the prince) said,
 »O, Shep!». 168. Also the king stuck to (the others). 169. The wife
 of the king went out. 170. He also said »O, Shep!» to her and put
 her (to the others). 171. The prince was very glad about this.

¹ I. e. they stuck to each other owing to the magic influence of the
 formula *ja: šip*.

² In order to separate them.

³ *æla ha:zer qija:s* corrupt from A. *على لهذا القياس*

šehza:de qoliγæ tajaq ælip 173. æγilniŋ iškini æčip 174. »mallærni baqæmen» dep čiqarγæli turdi. 175. pa:d'ša: körüp 176. »hoj taz! mejerke! ha:zer berip 177. ima:m aχunumni ælip kel! 178. bizge dua: oqusun! 179. bizge bir nerse boldi» dep bujurdı. 180. bu šehza:de asta asta öndermej maŋip 181. ima:m aχunıŋ üjige ba:di. 182. ba:se ima:m aχunum üjide joq. 183. ima:m aχunum sehra χætmeγæ ketiptu. 184. bu šehza:de bærıp 185. »hoj aχunum! sizni pa:d'ša qičqirædu. 186. ha! šap bolan!» dep önderetti. 187. bu ima:m aχunum »baraj» dese 188. umačqæ un sælip turur edi. 189. æχiri bolmaj χam umačtin bir ajaq išti. 190. bir pa:čæ χam gošni qazandin ælip 191. belige tügdi. 192. šujerdin maŋdı. 193. jerim jolyæ keliş edi.

172. The prince took the stick in his hand 173. and having opened the door of the stable 174. and saying, »I will tend the cattle!» he began to drive them out. 175. When the king saw this, 176. (he said), »Look here, scald-head! Come here!¹ Go at once 177. and bring the *imam*² here! 178. He must recite prayers for us. 179. Something has happened to us!» Thus he ordered. 180. The prince went very slowly without haste 181. to the house of the imam. 182. When he came there the imam was not at home. 183. The imam had gone out to the country (to perform) circumcision.³ 184. The prince went 185. (and saying) »Look here, imam!⁴ The king summons you! 186. Ha, be quick!», he pressed him on. 187. When the imam said, »I will go!» 188. they were (just) putting the flour into the *umach*.⁵ 189. Not being able to wait⁶ any longer he ate⁷ a bowl of the underboiled *umach*. 190. Having taken a piece of the underboiled meat from the kettle 191. and tied it to his loin,⁸ 192. he walked from this place. 193. He had got half-way. 194. This underboiled *umach* made the

¹ *mejerke* < *mu jerge kel!*

² *imam* 'reader in a mosque', the leading personality in the religious matters of a town or village, cf. further the E. I.

³ *χætme* < A. حَتْمَة, usually pronounced *χætne*.

⁴ *aχunum* = *ima:m aχunum*.

⁵ *umach*, cf. n. 1, p. 35.

⁶ The imam was very anxious to eat the *umach* which was offered to him in the house where the circumcision had been performed.

⁷ It is a well-known fact that anybody eating underboiled *umach* will have a bad pain in his stomach a short time after having eaten it.

⁸ Probably in the loin-cloth.

194. bu aχunumnıñ χam umač qosaqını aχra'itti. 195. »tea:retke olturaj» dese 196. heleki šehza:de önderetedu. 197. æχiri bolmaj bir jerde tea:retke olturdi. 198. oltuγandın ki:n qoñini pak qilyaeli heč nerse joq. 199. heleki šehza:dege dedi ki 200. »hoj uškam¹! maña bir čalma ækip berin!» dep edi. 201. bu šehza:de æjti ki 202. »šap bolan! pa:d'iša: qičqirædu. 203. belıñizdeki goštın bitke ælip 204. šunuñdæ pak qilin! 205. jæqındæ čalma joq» dep dzæva:b berdi. 206. bu aχunum æχiri bolmaj belidin bitke gošni ælip 207. qoñini pak qilip edi. 208. bu šehza:de »ja: šip» dedi. 209. goš bu ima:m aχunnıñ qoñiyæ čaplæšip qaldı. 210. bu šehza:de önderetti. 211. bu aχunum ornidin turup 212. mañ'almædi. 213. »hoj taz! bu goš qoñumγæ čaplæšip qaldı. 214. hoj taz! bir ila:dz qilyin!» dep edi. 215. »a: jerde dzıq ištler jürüjdu. 216. men šu ištlerni ælip kelej. 217. šu gošni kö:setip qojæli. 218. šu ištler ta:tıp alsun» dep edi.

stomach of the imam ache.² 195. When he said, »I will sit down to relieve nature!»³ 196. the prince pressed him on. 197. At last not being able to stand it he sat down somewhere to relieve nature. 198. Having sat down there was nothing which (could be used) for making his rump clean. 199. He said to the prince, 200. »Look here, brother!⁴ Fetch me a clod!» he said. 201. The prince said, 202. »Be quick! The king summons you. 203. Take some of the meat (in the cloth) at your loin 204. and clean it with that! 205. There is no clod in the vicinity», he answered. 206. Not being able to stand it any longer the imam at last took some of the meat (in the cloth) at his loin 207. and cleaned his rump with it. 208. The prince said, »O, Shep!». 209. The meat stuck to the rump of the imam. 210. The prince pressed him on. 211. The imam rose from his place 212. but was not able to walk. 213. »Look here, scald-head! This meat is sticking to my rump! 214. Look here, scald-head! Find a remedy!», he said. 215. »Over there⁵ are many dogs. 216. I will fetch those dogs. 217. Let us show the meat to them. 218. The dogs will draw it

¹ Repeated: *škam*.

² cf. n. 7, p. 116.

³ *tea:ret* lit. 'purification' < A. طهارت in *tea:retke oltur-* has the meaning mentioned in the translation; it is the decent expression for *čič-* 'to shit'.

⁴ *uška* = *uka* 'younger brother'.

⁵ *a: jerde*. *a:* was pronounced with a very high tone, which denotes that the object is far away, cf. n. 2, p. 82.

219. bu a:χunum ma:qul dedi. 220. bu taz bæríp 221. bu ištleriñ jæyïp¹ keldi. 222. jæyïp¹ kelip 223. gošni kö:setip qojup edi. 224. išt »gošni jeimen» dep 225. jæqin kelip 226. šunday tišlep edi. 227. »ja: šip» dep cdi. 228. ištñiñ aγzi gošγæ čaplæšip qaldı. 229. »hoj uškam! bir ila:dz qilyil! 230. bu ištñiñ aγzi gošγæ čaplæšip qaldı» dep edi. 231. »aχunum! a:jerde bir munčæ made išekler otlap jürüjdu. 232. šu išekleriñ ælip kelej. 233. šu made išekniñ qoñiyæ söjseler 234. bu goš it qoñlærıdın adzrajdu» dedi. 235. »ma:qul! hemesi jæyïp¹ keliñ!» dep edi. 236. bu taz išekleriñ jæyïp¹ ælip keldi. 237. bir made išekniñ qujruqini ima:m aχunniñ aldiγæ ælip kelip 238. qujruqini örüp 239. »he aχunum! mušunuγæ söjsle! 240. andin goš qoñlærıdın adzrajdu» dedi. 241. bu aχunum »ma:qol» dep 242. bir söjep edi. 243. bu taz »ja: šip» dedi. 244. aχunumniñ aγziγæ išekniñ qoñi čaplæšip qaldı. 245. bu išek aldiγæ ta:tædu. 246. o: arqæsıdæki išt aχunumni tatalap γañšip 247. arqæsıγæ

off», he (the prince) said. 219. The imam agreed. 220. The scald-head (i. e. the prince) went away 221. and having gathered² the dogs he came back with them. 222. Having gathered them and come back 223. he showed the meat (to them). 224. A dog said, »I will eat the meat!», 225. came near 226. and bit. 227. He (the prince) said, »O, Shep!« 228. The dog's mouth stuck to the meat. 229. »Look here, my brother! Find a remedy! 230. This dog's mouth stuck to the meat!», he (the imam) said. 231. »My imam! Over there some she-asses go grazing. 232. I will bring those asses here. 233. If you kiss the rump of these she-asses 234. this meat and the dog will leave your rump», he said. 235. »All right! Gather them all and come here with them!», he said. 236. When this scald-head had gathered the asses he brought them there. 237. He brought the tail of a she-ass to the imam's face 238. and having taken the tail out of the way (he said), 239. »Ha, my imam! Kiss this one! 240. Then the meat will leave your rump.» 241. The imam agreed 242. and kissed once. 243. The scald-head said, »O, Shep!« 244. The imam's mouth stuck to the rump of the ass. 245. This ass pulled forwards. 246. That dog behind scratched the imam and growled 247. and

¹ Repeated: *jæyïp*.

² *jæy-* = *jÿy-*.

ta:tædu. 248. aχunumnij qo:saqiyæ işek tæpedu. 249. uşbu æhva:ldæ qilip 250. aχunumnij potæside işekni baγlap 251. şeh'ernij içi bilen pa:dışa:nij ordæsiγæ ælip keldi. 252. pa:dışa: qa:læsæ 253. bu ima:m aχunumnij özidin hem bet'er bolap keliptu. 254. pa:dışa: dedi ki 255. »bu işlær hemesi şu mal baqæduγan tazte işk'en. 256. mal baqtursaq 257. mallærni kündin kungæ uruqlætüp qojdï. 258. bzlerni bu æhva:ldæ ælip qilip qojdï. 259. emdi ima:m aχunumni hem hemedin bet'er qiliptu» 260. dep tazni qičqiritip 261. »hoj taz! bu neme qilγan işin? 262. bu işnij sæb'ebi neme? 263. neme üçün şunday qildin? 264. rastinï degin!» dep edi. 265. »æv'el meniγ guna:him ötseler 266. andin va:qæni beja:n qilæmen» dedi. 267. pa:dışa: »her qançæ guna:hij bolsæ men öttöm. 268. degin!» dep edi. 269. baştin ajaγ bolγan va:qælærni hemeni dep berdi. 270. pa:dışa: kiauoγol bolγan taz neha:jeti tola γapa boldi. 271. æxiri hemeni uχturup bolap »ja: χizr» dep edi. 272.

pulled backwards. 248. The ass kicked the imam in the stomach. 249. Having arranged it thus, 250. he tied the ass to the imam's girdle¹ 251. and brought them through the inner parts² of the town to the king's castle. 252. When the king looked, 253. the imam arrived (in a state) worse than his own. 254. The king said, 255. »This nuisance is all with this scald-head, who tends the cattle. 256. When I let him tend the cattle 257. he made the cattle more and more lean from day to day. 258. He put us into this state. 259. And now he has put the imam also into a still worse state than all of us», 260. he said. Having summoned the scald-head (he said), 261. »Look here, scald-head! What have you done? 262. What is the reason for it? 263. Why did you do thus? 264. Tell the truth!» he said. 265. »If you first forgive me my sins, 266. then I will explain what has happened», he said. 267. The king said, »However many sins you have, I have forgiven you. 268. Tell it!» 269. He told all that had happened from the beginning to the end.³ 270. The king and the scald-head that had become (his) son-in-law were very distressed. 271. When at last he had informed them about everything he said

¹ Which he had not put on after sitting down for the purpose mentioned; *pota* cf. KATANOFF-MENGES, p. 115. Etymology?

² In order to show the imam to all the people in the bazaars!

³ Lit. 'from the head to the feet'.

hemesi adgrædi. 273. o: işek iştler mu hem qæçip ketti. 274. bu pa:d'ša:nüyki dza: kiauoyni da:rɣæ esip öltördi. 275. bu qizini qırq kiçe kündüz toj qilip 276. bu šehza:deɣæ berdi. 277. qilyan na:maqul işiyæ pa:d'ša:liqini hem kiauoylıyæ berdi.

VII.

Proverbs.

1. ko:nε çapan jamɣurdæ jaχšī
jaman toqqan ölgendε jaχšī
2. at minmεgengε at berse minεp öltüredu.
χatun körmεgengε χatun berse skip öltöredu

»O, Khizr!« 272. All parted (from each other). 273. The ass and dog also fled away. 274. The king hanged his false son-in-law on a gallows and killed him. 275. Having made a wedding of forty nights and days for his daughter 276. he gave her to the prince. 277. Owing to the impertinent¹ action (which had been done to him) he also gave the kingdom to his son-in-law.

VII.

Proverbs.

1. An old coat is good in rain
a bad relative is good when dead.
2. If one gives a horse to somebody who has (never) mounted a horse
he will ride it to death.
If one gives a woman to somebody who has (never) seen a woman
he will fuck² her to death.

¹ The king had lost face!

² skip < sikip.

3. *γalčæ atγæ minse*
 čiqmayan düve qalmas
 dedek igin ki-se
 kimegen öji qalmas
4. *döület ba:* *edi. atlær turup mingeli qoñ joq. döület keteban*
 at mu tügül noxtæ tæpilmas.
5. *havanıñ guldurı ba:*
 jamγurı joq
 baıanıñ ačıγı ba:
 mæγdurı joq
6. *kişige kelse döület*
 alsæ topraq bolγusı altun

3. If a Ghalcha¹ mounts a horse
 there is no top (hill) which he has not been to.
 If a female slave puts on a gown
 there is no house where she has not entered.
4. There was wealth. (He was wealthy.) He had horses but no
 rump for riding them. When the wealth had gone there was
 neither horse nor halter to be found.
5. There is a roar in the air
 but no rain.
 The old man is angry
 but he has no strength.²
6. If wealth comes to somebody
 then he may take earth and it turns into gold.

¹ *γalčæ*. Ghalcha is the name applied to the Aryan inhabitants of the mountain-districts of the southern parts of Eastern Turkestan. The word has, however, also the meaning 'a slave bought with money' (cf. SHAW, p. 137). It is difficult to tell which meaning is to be preferred here.

² *mæγdur*, A. *مقدور* 'strength'. SKRINE has the same proverb in his Chinese Central Asia, p. 215, and translates (more freely, but quite correctly): 'If the wind roars, there'll be no rain; If an old man storms, he storms impotently'.

kišidin jansæ döulet
alsæ altun bolγusī topraq

7. baqqa kirmek asan
šoræ bolγandīn ki:n
ašna tutmaq asan
mæjli bolγandīn ki:n
8. taγdæki kök majselerniñ
ha:džeti dæja: em'es
qiz oγul pε·sende tapmaq
ja γotuun erdin em'es
havada pε·va:z urup
učmaγliqī pejdin em'es

If wealth turns away from somebody
then he may take gold and it turns into earth.

7. It is easy to enter a garden
after having become a goose-foot.¹
It is easy to have a friend
after she has wanted (has agreed to be one's friend).
8. The green grass in the mountains
has no need for a river.
To have a daughter or son²
has to do with the lower of the wife not her husband.
To fly in the air
does not depend only on feathers.³

¹ *šoræ* is a plant. Goose-foot?

² *pε.sende*, P. فرزند 'offspring'.

³ *pej* P. پر *per*.

Poetry.

1.

- aχsu degen šeh'erde
bir baj¹ ba: deiduu
o: bajniŋ emdi
tö·t qizi ba: deiduu
5. bi·niŋ æti heli:me χan
bi·niŋ æti seli:me χan
bi·niŋ æti qumuš aγačæ
bi·niŋ æti kümüš aγačæ
maŋa tegemle χanım desem
10. saŋa tegemen deituu
bir söjep qojaŋ desem

Poetry.

1.

- In the town called Aq-su
they say there was a bai.¹
Now that bai
is said to have four daughters.
5. One is called Halima Khan,
One is called Salima Khan,
One is called Qumush Aghacha,
One is called Kümüsh Aghacha.
When I said, »Will you marry me, miss?»
10. she said, »I will!»
When I said, »Kiss me once!»

¹ *baj*, title for a wealthy man with high social position.

- tav'a¹ ækelin deitu
 tav'ačī em'es
 dud'unčī em'es
 15. taγ'ačī em'es
 qajdaγ qilæmen ja:rīm? desem
 ja:γæ mæjliŋiz bolsæ uγal
 tav'a ækelin! deidu
 aldimčæ maŋip
 20. keinimčæ jænip
 öjεmε kelip
 sanduqni æčip
 ti:zeni qoγap
 da:čeni ælip
 25. xo·d3enγæ sælip
 qulpuni sælip

- she said, »Bring me (some) silk-stuff!«¹
 (When I said) »I am no dealer in silk-stuff!
 I am no dealer in *dudun*!«²
 15. I am no dealer in sacks!
 what shall I do, my friend?»
 She said, »If you want me, o, boy!
 bring me (some) silk-stuff!«
 Having gone forwards
 20. and returned
 and come home
 and opened the box
 and taken out the bank-notes
 and taken the copper-coins³
 25. and put them into the saddle-bag
 and put a lock on

¹ *tava* ~ *tava:r* 'silk-stuff' usually in different colours, very popular in Eastern Turkestan and Central Asia in general.

² *dudun* silk-stuff of Chinese origin, crêpe de Chine; cf. BASKAKOV & NASILOV, p. 43 *du(r)dun*.

³ The *da:čen* is a round copper coin with a square hole punched in it. According to RAQUETTE, Eastern Turki Grammar, I, p. 33 it is calculated as one pul in Khotan against two in Kashgar and Yarkand.

- æγīlyæ kirip
 aγmaqñi toqup
 χo·dzenni sælip
 30. aγmaqñi minip
 bedzingε bærip
 qoqolla qojap
 baj χitaj bolap
 pozulni æčip
 35. tav'anī ælip
 taγ'ayæ tiqip
 išekke a·tip
 tōšni ma ta·tip
 jarim qæšiyæ kelsem
 40. keliñ mæjšuqim deiduw
 bir sōjep qojañ desem
 duduniñ qæni? deiduw

-
- and entered the stable
 and saddled the arghamaq¹
 and put on the saddle-bag
 30. and mounted the arghamaq
 and gone to Peking
 and taken to a pigtail
 and become a rich Chinaman
 and opened a shop²
 35. and bought silk-stuff
 and stuffed it into a sack
 and loaded it on an ass
 and also pulled the saddle-girth³ in
 and when I (then) came to my friend
 40. she said, »Come here, my beloved!⁴
 When I said, »Kiss me once!«
 She said, »Where is your crepe de Chine?«

¹ *aγmaq* is a shortened form of *arγamaq* 'a horse of a specially fine breed', cf. n. 2, p. 21.

² *pozul* is a Chinese shop, according to Prof. KARLGRÉN very likely Chinese *p'u-tsi* 'shop'.

³ *tōš* is a saddle-girth for donkey-saddles.

⁴ *mæjšuq* = A. معشوق, which occurs as *mæšuw* in 88: 344.

- dudunči em'es
 pudunči em'es
45. qajdaγ qilæmen ja:rīm? desem
 ja:rīm mæjliŋiz bolsæ uγal
 dudunči bolan! deiduu
 aldimčæ mæŋip
 keinimče jænip
50. öjεmge kelip
 sanduqni æčip
 ja:čenni ælip
 baza:γæ bærip
 dudunni ælip
55. ja:rīm qæšiγæ kelsem
 keliŋ mæšuqim! deiduu
 bir söjεp qojaŋ! desem
 mε·sε ækeliŋ! deiduu
 mε·sεči em'es

-
- When I said, »I am no dealer in crepe de Chine!
 I am no dealer in *pudun*!¹
45. What shall I do, my friend?»
 she said, »My friend, if you want (me), boy!
 Become a dealer in crepe de Chine!»
 Having gone forwards
 and returned
50. and come home
 and opened the box
 and taken the silvercoins²
 and gone to the bazaar
 and bought the crepe de Chine
55. when I (then) came to my friend
 she said, »Come here, my beloved!»
 When I said, »Kiss me once!»
 she said, »Bring me (a pair of) leathersocks!»
 When I said, »I am no dealer in leathersocks!

¹ *dudunči pudunči* is a reduplication of the same kind as in *pala:nī* *pusta:nī* or *našte pašte*, cf. n. 7, p. 62.

² *ja:čen* Chinese 'silver-coin'.

60. pɛ·sɛçi em'ɛs
 qajdaɣ qilæmɛn ja:rīm? desɛm
 ja:rīm mæjliŋiz bolsæ uɣal
 mɛ·sɛçi bolan! dɛiduu
 aldīmçæ mænɪp
65. keinimçɛ jænɪp
 öjɛmɣɛ kelip
 sanduqnɪ æçip
 da·çenni ælip
 baza:ɣæ bærip
70. mɛ·sɛni ælip
 ja:im qæšɪɣæ kɛsɛm
 keliŋ mæjšuqim! dɛiduu
 bi sɔjɛp qoɣan! dɛsɛm
 upa ækeliŋ! dɛiduu
75. upæçi em'ɛs
 pupæçi em'ɛs

-
60. I am no dealer in *pasa*!¹
 How shall I do my friend?
 She said, »My friend! If you want (me), boy!
 Become a dealer in leather-socks!
 Having gone forwards
65. and returned
 and come home
 and opened the box
 and taken the coppercoins
 and gone to the bazaar
70. and bought the leather-socks
 when I (then) came to my friend
 she said, »Come here, my beloved!
 When I said, »Kiss me once!
 she said, »Bring me *upa*!²
75. When I said, »I am no dealer in *upa*!
 I am no dealer in *pupa*!³

¹ *mɛs'ɛ pɛ'sɛ* like *dudun pudun* earlier.

² *upa* a white powder for cosmetic purposes.

³ *upa pupa* like *mɛ'sɛ pɛ'sɛ*.

- qajdaγ qilæmen ja:rīm? desem
 ja:rīm mæjliŋiz bolsæ uγal
 upæči bolan! deiduu
80. aldīmčæ mænĭp
 keinimče jænĭp
 öjεmge kelip
 sanduqnĭ æčĭp
 altunni ælip
85. bedzingε bæriĭp
 upæni ælip
 ja:rīm qæšiγæ kelsem
 keliŋ mæjšuqim! deiduu
 bi sōjεp qojaŋ! desem
90. osma ækeliŋ! deiduu
 osmæči em'es
 posmæči em'es
 qajdaγ qilæmen ja:im? desem
 ja:im mæjliŋiz bolsæ uγal

-
- How shall I do, my friend?»
 she said, »My friend! If you want (me), boy!
 Become a dealer in upa!»
80. Having gone forwards
 and returned
 and come home
 and opened the box
 and taken the gold(coins)
85. and gone to Peking
 and bought the upa
 when I (then) came to my friend
 she said, »Come here, my beloved!»
 When I said, »Kiss me once!»
90. she said, »Bring me *osma*!»¹
 When I said, »I am no dealer in osma!
 I am no dealer in *posma*!»²
 How shall I do my friend?»
 she said, »My friend, If you want (me), boy!

¹ *osma* a black dye for cosmetic purposes.

² *osma posma* like *upa pupa*.

95. osmæči bolañ! deidu
 keinimče mænġip
 aldīmčæ jænġip
 öjemge kelip
 sanduqnġi æčġip
100. pullærni ælip
 baza:γæ bærġip
 osmæni ælip
 taγ'aγæ tiqġip
 dessep tiqġip
105. mušlap tiqġip
 išekke a·tip
 tōšne ta·tip
 jærġim qæšġiγæ kelsem
 keliġ mæjšuqġim! deidu
110. bi sōjep qojaġ! desem
 qopaġ hædzġi qġz! deidu.

-
95. Become a dealer in osma!¹
 Having gone forwards
 and returned
 and come home
 and opened the box
100. and taken the money¹
 and gone to the bazaar
 and bought the osma
 and stuffed it into a sack
 and stuffed it by stamping
105. and stuffed it by punching it with my fists
 and loaded it on the donkey
 and pulled the saddle-girth in
 when I (then) came to my friend
 she said, »Come here, my beloved!»
110. When I said, »Kiss me once!»
 She said, Go away, 'nancy'!²

¹ or: the *pul* (coin).

² *hædzġi qġz* 'nancy', the one playing the woman in sexual intercourse between men. KATANOFF-MENGES, p. 107 give *hidzä-qiz* 'homosexuelles,

2.

bölek ipelik čæχim buzuldı
 kimlerge xa: ettiñ meni
 mæjli varğa mæjli joqqæ
 intiza:r ettiñ meni
 intiza:rlik derdini
 ta·turğæ ha:līm qalmædi
 ru čivindek sarğærıp
 uçærğæ ha:līm qalmædi
 ru čivinniñ ha:lini
 men ғæriblerdin soraj
 men ғæripniñ ha:lini
 joldin ötkendin soraj

2.

Another thread was spoiled by my spinning-wheel.

To whom did you humiliate me?
 You made me look forwards in hope
 sometimes for (your) being (with me)
 sometimes for (your) being away.
 In the pain of impatient waiting
 I was not able to sigh.¹
 Having turned yellow² like a fly³
 I was not able to fly.
 I will ask the poor ones
 about the state of the flies.
 I will ask those who pass by
 about the state of the poor ones.

lesbisches Mädchen', which is a misunderstanding for 'nancy', as *qiz* does not here stand in the proper sense 'girl'. As to the origin I connect it — like MENGES — with *ha:dʒi* 'Mecca-pilgrim'.

¹ I. e. I had not enough force.

² The yellow colour is the symbol of the unsatisfied lover.

³ *ru čivin* is a kind of big yellow flies.

3.

bejt.

mən ib'erdim bu bejtni qaşlæriγæ
 tilep döület altun başlæriγæ
 deri:γa mən neçük qaldim bala:γæ
 üzüm la:jïq em'es sən pa:dîša:γæ
 seni men körgeli çixsam tala:γæ
 gehi: jïylap gehi: külgüm keledu
 tişiqniñ aqlæri çunançe dzenaundu
 közöñniñ qara:sï gauher çenaundu
 seniñ qojunuñ maña mektepγana:du
 o: je:dæ oqusæ molla bola:du.

3.

Verse.

I sent this verse to you
 and asked for wealth and gold over your head.
 Alas!¹ How did I get into calamity?
 I am not worthy of you, king!²
 When I go out in the fields to see you
 I sometimes³ weep and sometimes laugh.
 The white of your teeth is so lovely!⁴
 The black of your eyes is just⁵ like jewels!
 Your bosom is a school to me.
 He who studies there will become a master.

¹ *deri:γa* P. دريغا *direγa:*

² King stands for queen!

³ *gehi:* — *gehi:* P. گاهى گاهى.

⁴ *dzenaun* P. چان.

⁵ *çenaun* P. جانان.

igiz igiz taγnīṅ bašī:dīn sildim tūzge
 qizil gulnīṅ kema:lčisidek igildim sizge
 xa:hī bilin̄ xa:hī bilmin̄
 ušbu ajdæ ušbu jildæ
 ölüp ketsem vepa:im̄ sizge

4.

jolyæ tüşken pætiqtin
 tindzīp qalyan qætiqtin
 pəna: bergil χudæ:im̄!
 ačiy ūrükniṅ ačæsīdin
 məzluṃkišiniṅ gačæsīdin
 pəna: bergil χudæ:im̄!

From the top of the sky-high¹ mountain I slid²
 down to the plain
 and bowed to you like the bow³ of a red rose.
 Either⁴ know it or know it not!
 If I die this month or this year
 I am faithful⁵ to you.

4.

From mud-puddle on the road,
 from curds that have gone rotten
 my God, deliver us!
 From the thorny branches of the wild⁶ apricot
 from second-rate women⁷
 my God, deliver us!

¹ *igiz igiz*.

² *sil-* < *siril-* ~ *siril-*.

³ *kema:lči* P. کمانچه 'bow'.

⁴ *xa:hī* — *xa:hī* from P. خواهی or possibly خواهی خواهی 'whether you like or not'.

⁵ *vepa:* A. وفاء.

⁶ Lit. sour.

⁷ SKRINE, p. 217, translates 'from the old of womankind'.

aɣtamanıñ ĉalmesidin
 mæzlumkişiniñ lalmesidin
 pena: bergil ɣudæ:im!

aɣriatnıñ touresidin
 mæzlumkişiniñ oɣrisidin
 pena: bergil ɣudæ:im!

5.

ĉileŋ ɣora:z! ĉileŋ ɣora:z
 ja:rım ojɣansun!
 levlerini tişlep alaj
 ĉučup ojɣansun!

From clods in the fallow
 from women who go idle and slander
 my God, deliver us!

From the nose-bag¹ of a stallion²
 from women who are thieves
 my God, deliver us!

5.

Crow,³ cock! Crow, cock!
 My friend shall awake!
 I will bite her (his) lips
 that she (he) will leap up and awake!

¹ *toure* P. ۵۷۰.

² *ayriat* is a very strange form for the *a:ɣor* ~ *ayre* of RAQUETTE (English-Turki Dictionary, 113 v.) and *ajyir* of BASKAKOV & NASILOV, p. 9. — SKRINE adds 'i. e. from being within reach of his teeth'.

³ *ĉile-* < *ĉirle-*.

6.

aldim dulannıñ qızını
 ajdæ jumajdu jüzini
 juyin desem jüziñni
 ujdæk al'ajttı közini

7.

ro:zε tuttum dza:n üčün
 a:çiret ima:n üčün
 tutmæj desem qo·qæmen
 gordæ toçmaq ba: üčün

6.

I married a daughter of a Dulan.¹
 She does not wash her face (even) once a month.
 When I said, »Wash your face!«
 she stared like an ox.

7.

I fasted for the sake of my soul
 and for the belief in the invisible world.
 If I say, »I am not going to fast!« I have fear,
 because there is a club (waiting for me) in the grave.

¹ *dulan* or *dolan* is the name of a tribe inhabiting the districts between Kashghar and Aq-su. The standard of living and of morals among them is according to SKRINE noticeably lower than among the Turks. For further information about the Dulans v. A. v. LE COQ, *Eine dolanische Wörterliste* (1916, with references to the literature about them) and SKRINE, *Chinese Central Asia*, pp. 123—124, 241.

lajlaj

1.

havanī bulut basti
 ajnī kō·geli bolmas
 kōḡlūmgε gūman tūšti
 ja·nī sōjgeli bolmas
 alajlaj ḡoš!

2.

ajnī asmandæ desem
 ta küçede aj ba: ik'en
 seniḡ men ja:rīm desem
 arqaḡdæ ja:rīm ba: ik'en
 hoj hoj! lajlaj ho-š!

Lailai.¹

1.

Clouds have covered the sky.
 It is impossible to see the moon.
 A suspicion arose in my heart²
 that it won't do to kiss (my) friend.
 Alailai khosh!

2.

If I say, »The moon is in the sky!«
 there is a moon also in the narrow street.
 If I say, »My friend, I belong to you!«
 I have a friend behind you.
 Hoi! Hoi! Lilai hosh!

¹ These songs are sung during the harvest.

² Lit. fell into my heart.

YARKAND

I.

čöček.

1. jerkendde bir dzajde bir majmun bir tülki bir bayqæ çirdi. 2. majmun tülkige æjtī ki 3. »siz šu jerde turuñ! 4. men bu bayqæ kirip 5. üzüm jeip kilemen. 6. bir kiši kelmesün. 7. bizni tutup almasun» dedi. 8. majmun čiqip 9. üzüm jeip keldi. 10. nöbet tülkige keldi. 11. tülki üzüm jeip turdī. 12. majmun üzümniñ igesige æjtī ki 13. »üzümge oyrī keldi.» 14. üzümdin tülki qačtī. 15. bir dzajge barip 16. qir dehqan qoşajdap turdī. 17. tülki æjtī 18. »seni je-imen ja: wjuynī jeimen?» 19. bu dehqan æjtī 20. »öjömge bar! 21. çotunumnī jegin!» dedi. 22. tülki öjige keldi. 23. çotunī kaltek bile tülkini urdī. 24. tülki jene dehqanniñ aldīγæ keldi. 25. »öjge barsam çotununı meni kaltek bilen urdī» dedi. 26. dehqan

I.

Tale.

1. In Yarkand somewhere a monkey and a fox entered a garden. 2. The monkey said to the fox, 3. »You stay here! 4. I will enter this garden 5. and when I have eaten grapes I will come back. 6. Nobody may come! 7. Nobody may catch us!», it said. 8. The monkey went away 9. and having eaten grapes it came (back). 10. The turn came to the fox. 11. The fox began to eat grapes. 12. The monkey said to the owner of the grapes, 13. »There has come a thief to the grapes!» 14. The fox fled away from the grapes. 15. Having gone to a place 16. (it saw) that a farmer was ploughing.¹ 17. The fox said, 18. »Shall I eat you or your ox?» 19. This farmer said, 20. »Go to my house! 21. Eat my wife!», he said. 22. The fox came to his house. 23. His wife struck the fox with a stick. 24. The fox again came to the farmer. 25. »When I went to (your) house your wife struck me with a stick», it said. 26. The farmer said,

¹ qoşajda- < qoş hejde- 'to plough'.

æjtī 27. »bolmasa öjömde qoçqar ba:r. 28. eni jegin!» 29. tülki öjige qoçqarniñ aldige keldi. 30. qoçqar baši bilen usti. 31. tülki dehqanniñ aldige qajtıp keldi. 32. dedi »öjdeki qoçqar meni usti. 33. ja: seni je·imen ja: ujnī jeimen» dep edi. 34. dehqan æjtī 35. »bolmasa meni jegin!» 36. tülki æjtī »qajsī dzajdīn je·imen?» 37. »šu qoñumdīn jañ!» dedi. 38. tülki qoñıdīn tişledi. 39. dehqan osurdı. 40. tülki qorqup qaçtı. 41. dehqan çorsend tirik qaldı. 42. tema:m.

II.

Poetry.

1.

öjömnīñ arqası şurlaq
putuñ ayrımu ja:rīm

27. »If it won't do (in that way) there is a ram in my house. 28. Eat him!» 29. The fox came to his house and to the ram. 30. The ram butted (it) with his head. 31. The fox returned to the farmer. 32. It said, »The ram in your house butted me. 33. Now I am going to eat either you or the ox.» 34. The farmer said, 35. »If it won't do, eat me!» 36. The fox said, »From what part shall I eat?» 37. »Eat¹ from (Begin with) my rump!» he said. 38. The fox bit at his rump. 39. The farmer farted. 40. The fox was afraid and fled away. 41. The farmer remained happy and alive. 42. That is all.

II.

Poetry.

1.

Behind my house is a *shurlaq*.²
Does your foot pain,³ my friend?

¹ *jañ* imp. of *je-*, cf. the alternation $e \sim \varepsilon$ in the Khotan-texts n. 1, p. 7 and n. 1, p. 50.

² *şurlaq* a place where the ground is covered with white efflorescence, which makes the ground barren.

³ *ayrımu* < *ayrī mu*.

men köjsem sanga köjdüm
için ayrımekin ja:rım

2.

erikteki laj suni
kölge başlamañ ja:rım
haqlæriniñiz bolsa
bizni taşlamañ ja:rım

3.

havadaki boz toyrañ
saramusen neme bolγaj
χuda:jim bergen bu dzanni
qinamusen mengε aza:b bermegin

When I burned (with love) I burned for you.
My friend! Does your heart ache,¹ I wonder?

2.

Do not lead the muddy water of the *ariq*²
into the pond, my friend!
Even if you have the right to do it
do not cast me off, my friend!

3.

Grey lark in the sky!
If you sing³ (tell me) what is going to happen
(with me)!
If you torture⁴ this (my) soul, given by God
don't punish me!⁵

¹ *ayri mekin* < *ayrii mekin*.

² *erik* through *i*-umlaut and consonant-change from *ariq* > **æriq* > **erik* > *erik* 'water-canal'.

³ *saramusen* < *sarajmusen*.

⁴ *qinamusen* < *qinajmusen*.

⁵ This verse is no doubt from the Tale of Hamra, cf. p. 85 in the Khotan-texts.

4.

baγdæ kakkuk sarajdu
 za:lim qizniñ qolidæ
 ölmejmen degen bilen
 dza:n χuda:nñ qolidæ

5.

čiqiv'alaj terekke
 otni salaj jurekke
 koñlum unamajdu
 qara közdin bölekkε

6.

duñ kočadæ alte dzela:p
 amčekleri χalte dzela:p
 bir misqalγæ jaramajdu
 amčekleri χalte dzela:p

4.

In the garden the cuckoo sings.
 With my saying »I will not die
 in the hands of the cruel girl»
 my soul is in the hands of God.

5.

I will go out to the poplar
 and put fire¹ to the heart.
 My heart does not agree
 to any other than my sweetheart.²

6.

In the high street there are six harlots,
 harlots with breasts like bags.
 The harlots with breasts like bags
 do not agree (to do it) for one *misqal*.³

¹ I. e. love-fire.

² *qara köz* lit. 'black eye', thence 'sweetheart'.

³ *misqal* a coin, one tenth of a *sar* and thus of very small amount, cf. RAQUETTE, Eastern Turki Grammar, I, p. 33.

7.

uřlamanı bilekimni
 köjdürmanı jürekimni
 aq bilekim bojnunıdæ
 bir kiçe jassam qojnunıdæ

8.

qaryä barasan qaryä
 erkeřtamdeki ja:ryä
 közöm tojsa tojyandur
 bayrım qanmædi ja:ryä

7.

Don't grasp my arm!¹
 Don't cause my heart to burn!
 O, if I could lie one night at your bosom
 with my arm around your white neck!

8.

O, crow! You go to the snow
 and (my) friend in Irkeshtam!²
 Even if my eyes are sated
 my heart³ has not slaked its thirst after
 (my) friend.

¹ *bilek* 'arm' esp. 'forearm'.

² Irkeshtam is the frontier-station between Eastern Turkestan and the Soviet Union, height 8540 feet, on the road from Kashghar to Osh via the Pamirs.

³ Lit. liver.

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