

# MATERIALS TO THE KNOWLEDGE OF EASTERN TURKI

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

WITH TRANSLATION AND NOTES

BY

**GUNNAR JARRING**

II.

TEXTS FROM KASHGHAR, TASHMALIQ AND KUCHA

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## PREFACE.

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

### A. *The Kashghar-texts:*

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

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

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

RAZIF ARBEN, servant of a bai, about 30 years old, born and living in Kashghar, illiterate  
(Poetry 11, 15—96, 99)

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

RAZIF KHAN, a 40-year-old woman from Kashghar, servant of a bai, illiterate (Poetry 28—35, 37, 101—102, 110—112, 115—116, Proverbs 2—7, 9—10)

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MAHMUD KHAN, caravanman from Kashghar, about 30 years old, illiterate  
(Poetry 36)

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

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

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

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

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

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

#### B. *The Tashmaliq-texts:*

ISMAIL AKHUN, caravanman and labourer, born and living in Tashmaliq, about 30 years old, illiterate  
(all the texts from Tashmaliq)

C. *The Kucha-texts:*

HASSAN AKHUN, from Shah-yar near Kucha, tailor, about 30 years old, illiterate  
(all the texts from Kucha)

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

ALIM AKHUN  
(Tales I—V)

HASHIM AKHUN  
(Tale VI, the proverbs and the poetry).

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

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

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

Lund, July 9th, 1948.



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**KASHGAR**



## I.

### čöček.

1. bir zema:ndæ bir baj adæm va: itti. 2. o: bajnïñ bir qızı ba: itti. 3. o: qıznïñ anesi ölgæn itti. 4. ettipa:q bu baj seperge čiqædu-γan boldi. 5. šu qızni nejerge qojsæ 6. heč kiši bilmædi. 7. šu bajnïñ bir iša:nï ba: edi. 8. o: baj pikir qildi ki 9. »elb'ette šu qızimni šu išange tapšursæm 10. šu qızni šu adæm saqlasæ» dedi. 11. išange æpkelip 12. qızni tapšurdi. 13. baj seperge ketti. 14. o: qız bir munčæ zema:n išannïñ qašıtæ turdi. 15. bir kün išannïñ bala-čaqašï bir jerge zia:fetke ketti. 16. öjde išan bilen qız qaldï. 17. γıza: væxti keldi. 18. qız išannïñ qæšiyæ aptave ælip keldi.

### Tale.

1. Once upon a time there was a rich man (*bai*). 2. That bai had a daughter. 3. The mother of that daughter was dead. 4. By chance this bai had to go on travels. 5. No one knew 6. where to leave that daughter of his.<sup>1</sup> 7. That bai had an ishan.<sup>2</sup> 8. That bai thought, 9. »Of course, if I entrust my daughter to that ishan 10. he will take care of her» he said. 11. He brought her to the ishan 12. and entrusted her to him. 13. The bai went away on travels. 14. That girl remained for some time with the ishan. 15. One day the family of the ishan went away somewhere to a feast (party). 16. The ishan and the girl remained at home. 17. The time for dinner (food) came. 18. The girl brought a ewer to the ishan.<sup>3</sup>

<sup>1</sup> *qızni* < *qızini* with complete reduction of the possessive-suffix.

<sup>2</sup> *iša:n* ~ *čša:n* title in Central Asia for a Muhammadan holy man who preaches or teaches; cf. W. BARTHOLD, Enc. of Islam, article *išān*; further my »Uzbek Texts from Afghan Turkestan», p. 26 n. 1, and MANNERHEIM, Across Asia, II, (VILKUNA, Sart Specimens, p. 6).

<sup>3</sup> For the purpose of the obligatory washing of his hands before the meal.

19. išannij qoliγæ su berdi. 20. ešan qolini juyandin ki:n qizni qolidin tutti. 21. qizγæ na:ša hezek geplerni qildi. 22. qiz nea:-jeti xapa boldi. 23. onij arasidin bajdin xæber keldi. 24. xæber kelgendin ki:n bajγæ išan bir xat jazdi. 25. »qiziniz şunday jæman bolup ketti.« 26. bajdin xæber keldi. 27. »menge mundaq qiz kerék em'es. 28. šu qizni sojup 29. menge bir qaşuq qanidin iberinj! 30. men issem<sup>1</sup> arman joq» dedi. 31. o: vaq't iša:n ikite ademge qizni qatip berdi. 32. »šu qizni sojup 33. qanidin bir qaşuq alip keliqler!« 34. o: ademler bir sehra:γæ æçiqip 35. heleki qizγæ ræhim qildi. 36. »bu jaş nerse ik'en. 37. bek'ardin guna:hsiz ölməsün» dediler. 38. šu dzajden<sup>2</sup> jengi tuqqan bir kiçik balanı tapip 39. sojup qanini

19. She poured water over the ishan's hands. 20. When the ishan had washed his hands he seized her hands. 21. He said indecent<sup>3</sup> words to the girl. 22. The girl was very offended. 23. Meanwhile news came from the bai. 24. After news had arrived the ishan wrote a letter to the bai (saying), 25. »Your daughter has turned bad in such and such a way!« 26. From the bai came news (saying), 27. »I do not need such a daughter. 28. Kill that daughter (of mine)<sup>4</sup> 29. and send me a spoonful of her blood! 30. I will not regret (her), when I drink it!« he said. 31. Then the ishan gave the girl to two men (and said), 32. »Kill that girl 33. and bring back a spoonful of her blood!« 34. When those men had brought her away to some desert<sup>5</sup> 35. they pitied the (mentioned) girl. 36. »She is such a young thing! 37. She should not die meaninglessly and without sin«, they said. 38. Having found a newborn child there

<sup>1</sup> *issem* < *içsem*

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

<sup>3</sup> *na:ša hezek gep*. I translate the whole expression by 'indecent words'. *na:ša* is probably P. ناسا يسته 'indecent, improper'. Is *hezek* only a corrupt form of the last syllable of the original Persian word? Yussup Hadji translated the expression by *ojan gep*.

<sup>4</sup> *qizni* for *qizimni*

<sup>5</sup> *sehra* or *sæhra* usually indicates country, contrary to town; here it stands in its original meaning (A. صحراء) 'desert, plain, barren waste, forest'.

alip 40. išanyæ alip berdiler. 41. išan dadasıyæ iberdi. 42. bu qız bir çölge çiqip ketti. 43. bir jerde bir çeşmeniñ bojıdæ çarçap olturdı. 44. şu vaxtıdæ başqa bir šeh'erniñ pa:tša:siniñ oylı šika:r-yæ çiqqan edi. 45. ittipa:q<sup>1</sup> quşni bir perendege attı. 46. o: quş heç jerge qajlamaj şu qız ba:r dzajge kelip 47. bir dæræyke qondi. 48. o: ande šehza:de quşni arqasidin o: çeşmeyæ keldi. 49. qajlasæ bir çirajlıq qız olturædu. 50. šehza:de körüp 51. a:šiq boldı. 52. šehza:de qızdin sua:l qıldı 53. »siz qajerlik? 54. kimniñ qızı? 55. neme išten bijerge<sup>2</sup> keldiniz?» dedi. 56. qız başidin ötken hika:jeni šehza:deyæ gep qıldı. 57. šehza:de qızni alip 58. šeh'erge ælip keldi. 59. pa:tša:yæ körs'etti. 60. »şu qız şundaq bir mæşæqæt bilen bu jerlerge kelip qalyan ik'en. 61. men alip keldim. 62. eger ra:zi bolsælær 63. mence şu qızni alip berin!» 64. pa:tša:yæ ma:qul qılıp 65. qızni qrq kiçe kündüz toj tam'aşa qılıp 66. šehza:dege qızni

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39. they killed it, took its blood 40. and brought it to the ishan. 41. The ishan sent it to her father. 42. This girl (i. e. the real daughter) went away into a desert. 43. She sat down somewhere beside a spring feeling tired. 44. At that time the son of the king of another town had gone out hunting. 45. Casually he sent away his hunting-eagle after some bird. 46. That eagle went, not looking at other places, to the place where the girl was, 47. and perched on a tree. 48. At the same moment that prince came after the eagle to that spring. 49. When he looked round, a beautiful girl was sitting there. 50. When the prince saw her 51. he fell in love with her. 52. The prince asked the girl 53. »From where are you? 54. Whose daughter are you? 55. Why did you come here?» he said. 56. The girl told the prince all about what had happened to her. 57. The prince took the girl 58. and brought her to town. 59. He showed her to the king. 60. »This girl has come here with thus and thus much hardship.<sup>3</sup> 61. I brought her here. 62. If you agree, 63. give me that girl!» (he said). 64. The king agreed, 65. arranged a wedding and amusements for forty days and nights, 66. and gave the girl

<sup>1</sup> *ittipa:q* against *ettipa:q* in sentence 4.

<sup>2</sup> *bijerge* < *bu jerge*

<sup>3</sup> *mæşæqæt* A. P. مشقت 'difficulty, hardship'.

alip berdi. 67. ara:de beš alte jil ötti. 68. qizden iki da:ne oγol bala tapti. 69. bir kün kiçede qiz bir ah dedi. 70. šehza:de qizγæ »neme üçün ah tartæsiz?» dedi. 71. qiz »öz memleketim atamnı saramdım. 72. idza:zet berseler 73. barip öz jurtimni atamnı körüp kelsem.» 74. šehza:deniñ özini ças jaçšı körgen bir ademi ba: edi. 77. bunu heme askerlerge baš qilip mañverdi. 78. aradæ neçe kün jol jürüp 79. ata jurtiγæ jæqin qalyandæ 80. heleki ça:in šu qizni<sup>1</sup> keçede çaderiγæ kelip 81. qizni zor bilen jæman iš qilyæli hereket qildi. 82. qiz heç unamædi. 83. heleki adem dedi ki 84. »eger meniñ mura:dimni ha:sil qilmasañ 85. šu iki balañni öltöremen» dedi. 86. qiz dedi ki 87. »öltörsañ öltör! 88. men mundaq jæman išni qilmañmen.» 89. heleki adem iki balanı çapip öltördi. 90. jene

to the prince. 67. Then five or six years passed. 68. The girl bore him two sons.<sup>2</sup> 69. One night the girl sighed. 70. The prince said to the girl »Why do you sigh?». 71. The girl (said), »I sighed<sup>3</sup> for my own country and for my father. 72. If you allow me 73. I will go to my own country and see my father and come back again.» 74. The prince agreed, 75. and prepared a number of soldiers and carts for the road. 76. The king had a servant whom he particularly<sup>4</sup> liked. 77. He made him chief of all the soldiers and sent them away. 78. When they had marched on for some days 79. and come near to (her) native country, 80. that traitor<sup>5</sup> in the night came to the girl's tent 81. and started to do evil things (to her) by force.<sup>6</sup> 82. The girl did by no means agree. 83. That man said, 84. »If you do not comply with my wishes 85. I shall kill those two children of yours!» he said. 86. The girl said, 87. »If you (want to) kill them, do! 88. I won't do such evil things!» 89. That man killed the two children by cutting their throats. 90. Again he came to

<sup>1</sup> *qizni* = *qizniñ* again Uzbek influence.

<sup>2</sup> lit. he found two sons from the girl.

<sup>3</sup> *saramdım*? I have translated 'sighed'.

<sup>4</sup> *ças* A. خاص 'special, peculiar, particular'.

<sup>5</sup> *ça:in* A. خائن 'treacherous, perfidious, traitor'.

<sup>6</sup> i. e. tried to rape her.

ɣatunnin qašiyæ keldi. 91. »emdi seni öltöremen» dedi. 92. qiz  
 »nemε qilsan bolmasa 93. men tæha:ret alip kelejın» qiz dedi.  
 94. qiz tæha:ret almaqqæ idza:zet alip 95. beder qačip ketti. 96. bu  
 esker vilen heleki šehza:denin ašnası janip 97. šehza:denin qašiyæ  
 keldi. 98. »ɣatununiz šunday jæman ɣatun ik'en. 99. šunday jæman  
 iślærni qildi. 100. öz jurtige jæqin baryandæ kičede bizni tašlap  
 qečip ketti» dep dzæva:b berdi. 100a. emdi qiz öz ujige ba:di.  
 101. dadasinin bir qojči taz ademi ba: edi. 102. o: taz bilen neče  
 vaqıt dadesige özömnı mælum qilmaj qoj baqip 103. sehralerde  
 jürdi. 104. arade bir jil ötkendin ki:n šehza:de šu qiznin šeherige  
 izlep keldi. 105. kelip šu bajnın öjige mehman bolup keldi. 106.  
 özini šehza:deligini<sup>1</sup> mælum qilmædi. 107. heleki qiz erini körüp  
 108. šu küni sehra:ɣæ qoj baqqanı čiqmaj öjide ɣizmat qilip jürdi.

the woman. 91. »Now I shall kill you!» he said. 92. The girl (said),  
 »Do what you want 93. but I want to perform the *taharat*<sup>2</sup> (first)  
 and then I will come back,» she said. 94. When the girl had got  
 permission to perform the *taharat* 95. she fled out of doors.<sup>3</sup>  
 96. That friend of the prince returned with the soldiers 97. and came  
 to the prince. 98. »Your wife was so and so bad a woman. 99. She  
 did such and such evil things. 100. When we were near to her  
 country she left us in the night and fled away,» he told (lit. answered)  
 him. 100a. Now the girl went to her own home. 101. Her father  
 had a shepherd, who was afflicted with Favus (scald-head) 102. She  
 tended the sheep for some time together with that scald-head  
 without making herself known to her father 103. and strolled in  
 the fields. 104. When a year had passed the prince came to this  
 girl's town looking<sup>4</sup> for her. 105. When he had arrived he became a  
 guest to the house of that bai. 106. He did not reveal his being  
 a prince. 107. When that girl saw her husband 108. she did not go  
 out into the fields that day in order to tend the sheep, but served

<sup>1</sup> *šehza:deligini* instead of *šehza:delikini* I ascribe to Uzbek influence.

<sup>2</sup> A. P. طهارت the canonical purification of the body.

<sup>3</sup> *be-der* P. بدر 'out of doors'.

<sup>4</sup> *izle-*, usually *izde-*.



109. kündüzi ȳıza:lerni o: mehmanlerge alıp çiqarıp 110. xizmat qilip turdı. 111. aɣşam keçede ŧehza:de bajȳæ dedi ki 112. »obdan bir hika:je qilæduyan adæm tapsaȳiz jaɣŧi bolur» dedi. 113. ŧu ande qiz ŧu jerde ha:zer edi. 114. »men jaɣŧi hika:je bilemen» dedi. 115. o: vaq'it bajnıȳ ačıȳı kelip 116. tazni tillep çiqardı. 117. ŧehza:de dedi ki 118. »bu tazlerde jaɣŧi adæm ȳoŧ bilæduyan hika:jeler bolædu. 119. siz ŧu tazni qičqriȳ! 120. bizge hika:je æjtıp bersün!» 121. heleki baj mehmanniȳ ȳa:tiridin tazni qičqrip 122. mehmanȳa:neȳæ alıp keldi. 123. ŧu vaqit bajnıȳ iŧa:nı hem ŧujerde ba: edi. 124. ŧehza:deniȳ aŧnası hem bile alıp kelgen edi. 125. ŧu vaq'it qiz hika:jeȳæ baŧladı. 126. dedi ki 127. »bir zema:nde bir baj ba:r ik'en. 128. o: bajnıȳ jalȳuz bir qizi ba: edi. 129. o: baj sodege ketæduyan vaɣtidæ bajnıȳ bir iŧanı ba: edi. 130. baj o: qizni iŧanıȳ tapŧurup 131. sodege ketti. 132. qiz iŧanniȳ öjide qaldı.» 133. o: vaq'it iŧan dedi 134. »ej taz! çiqıp ket bu jerdin!»

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him in his house. 109. During day-time she brought the meals to that guest 110. and was serving him (in every way). 111. In the evening the prince said to the bai, 112. »It would'nt be bad if you could find a man who could tell a good tale!» 113. At this moment the girl was present there. 114. »I know a nice tale» she said. 115. Then the bai got angry, 116. scolded the scald-head,<sup>1</sup> and drove him away. 117. The prince said, 118. »Among these scald-heads there are some good people who know to tell a story well. 119. Call this scald-head! 120. Let him tell us a story!» 121. The bai summoned the scald-head according to (his) guest's suggestion 122. and brought him to the guest-house. 123. At this time the ishan of the bai was also there. 124. The prince had also brought his friend with him. 125. Now the girl began her story. 126. She said, 127. »Once upon a time there was a bai. 128. That bai had only one daughter. 129. That bai had to go away trading. He had an ishan.<sup>2</sup> 130. That bai entrusted that daughter of his to the ishan 131. and went away for trade. 132. The girl stayed in the house of the ishan.» 133. Now the ishan said, 134. »Oh, scald-head! Get away from here!» 135.

<sup>1</sup> i. e. the girl. I have translated 'him' in the following three sentences.

<sup>2</sup> Lit. when that bai had to go away trading he had an ishan.

135. o: vaq't šehza:de æjtī 136. »ja:q! oltursun!» 137. »bir kün išannıñ öjide bala çaqası bir jerge çajγæ ketken edi. 138. išan bilen qız jalγuz qalγan edi. 139. γıza: væxtī boldı. 140. išannıñ qolıγæ qız su alıp keldi. 141. iša:n qolını juup 142. qıznı qolıdın tutup 143. qıznı haba: qıldı. 144. aradın bir neçe zeman ötti. 145. qıznıñ dadesidin išange bir çat keldi. 146. išan o: çatnıñ dzæva:bıγæ »qızınız jæman bolup ketti» dep 147. çæt jazdı. 148. bajdın işkindzi çæt keldi. 149. »şu qıznı sojdurup 150. qanıdın iberiñ! 151. men içip 152. andın šeh'erge kiremen.» 153. degende išan qıznı sojγæli ikki ademge qatıp berdi. 154. »şu qıznı sojup 155. qanıdın ækeliñler!» dep 156. bul<sup>1</sup> biça:re merhemetlik ademler qıznı sojmæj bir kiçik balanı tapıp sojup 157. qanıni išange alıp ketti. 158. qız biça:re çöllerde

Then the prince said, 136. »No!<sup>2</sup> Let him remain!» 137. (The scald-head continued,) »One day the ishan's family had gone to a tea-party somewhere. 138. The ishan was alone with the girl. 139. It was time for dinner (food). 140. The girl brought water for the ishan's hands. 141. When the ishan had washed his hands, 142. he seized the girl by her hands 143. and behaved badly against her.<sup>3</sup> 144. Then some time passed. 145. From the girl's father came a letter to the ishan. 146-147. The ishan wrote a letter in reply saying, »Your daughter has turned (a) bad woman.» 148. From the bai came a second letter. 149. (It said) »Have that girl killed 150. and send me some of her blood! 151. I will drink it 152. and then I will return to (my) town.» 153. As it was thus written the ishan gave the girl to two men to have her killed. 154. »Kill that girl 155. and bring me some of her blood!» he said. 156. These merciful men did not kill the poor girl, but found a small child and killed it instead of her 157. and brought its blood to the ishan. 158. The poor girl was getting tired, thirsty and hungry<sup>4</sup> in the

<sup>1</sup> The forms *bul* and *şul* are very rare in colloquial language, being usually found only in the literary language.

<sup>2</sup> *ja:q* is an emphatically stressed *joq*

<sup>3</sup> A. *هَاء* dust etc.; in Persian *habā kardan* 'to reduce to powder, to annihilate' (STEINGASS). I consider *haba: qıl-* as a direct translation of the Persian expression with the meaning 'to destroy morally, to behave badly'.

<sup>4</sup> *aç nehar* »hungry»; *nehar* < P. *ناهار* 'fasting, eating nothing, hungry' (STEINGASS)

susuz ač nehar čarčap 159. bir češmege barip čarčap olturdı. 160. şu vaqıt bir memleketniñ padša:siniñ oylı šika:rgе čiqip ik'en. 161. šundæ padša:nin oylı ol qızgæ körüşüp 162. qizni šeh'erge ælip ketiptu. 163. šeh'erge ælip bærıp 164. qırq kiče kundüz toj tam'aša qilip 165. şu qizni aldı. 166. o: qızdın ikki perzent vudjudgæ kelip 167. aldı tört jašar keini uç jašgæ kirip 168. bir kün kečede qız ah tartıp 169. şu vaxt padša:za:de qızgæ dedi ki 170. »neme üçün ah tartasız?» 171. degende qız »ara:de beš alte jil ötti. 172. men mu öz šeh'erimni atamnı körgüm keldi. 173. idza:zet bersejiz 174. barıp atamnı körüp janıp kelsem.» 175. degende šehza:de jol dżabduqlærini tejerlep 176. öziniñ xas ašnası ba: edi. 177. munı çoñ qilip qatıp berdi.» 178. degende šehza:dениñ ašnasiniñ ačiyi kelip 179. »tazni čiqip ket!» dep tilledi. 180. šehza:de bu tazniñ hika:jesigæ neha:jeti deredze xoš bolup 181. ašnasigæ dedi ki 182. »siz šuk olturuñ!» 183. tašqariğæ ikki da:ne ademni saqlatıp

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deserts, 159. and went to a spring and sat down there tired. 160. At that time the son of the king of a (certain) country had gone out hunting. 161. When the king's son had seen that girl there 162. he brought her to the town. 163. When he had brought her to town 164. and made a wedding and festival of forty nights and forty days, 165. he took this girl as his wife. 166. When two sons had been born by that girl 167. and the elder one was four and the younger one three years old, 168. the girl one night sighed, 169. and then the prince said to the girl, 170. »Why do you sigh?» 171. When he said this, the girl (answered), »Five or six years have now passed. 172. I have got a desire to see my own town and<sup>1</sup> my father. 173. If you allow me 174. I would go and see my father and come back again.» 175. When she had said this, the prince made all equipment for the journey ready. 176. He had a special friend. 177. He made him chief<sup>2</sup> and added him (to the party). 178. When she told this, the friend of the prince got angry 179. and scolded (the scald-head) saying »Drive away the scald-head!» 180. As the prince rejoiced to a very high degree over the scald-head's story, 181. he said to his friend, 182. »You sit quiet!» 183. Outside he put two

<sup>1</sup> *mu* here with the meaning 'both—and'.

<sup>2</sup> N. B. *čoñ* in the meaning 'chief, leader'.

qojdī. 184. šu jerde qız dedi 185. »o: qız šeherge jæqin baryan væxtidæ o: šehza:deniñ ašnası o: qızγæ dedi ki 186. »bū gün meniñ bilen birge jatasız» dep zor qıldı. 187. qız ra:zı bolmædi. 188. o: vaqıt dedi ki 189. »šu ikki balanı öltör<sup>e</sup>men.» 190. »öltörsen öltör! 191. men munday jæman işni qilmajmen.» 192. degende šu ikki balanı öltördi. 193. jene æjtı ki 194. »emdi bilen jatsaŋ jat. 195. jatmasaŋ özöŋni öltöremen.» 196. degende qız ma:qul dep 197. tæha:ret alıalı idza:zet aldı. 198. idza:zet alıp 199. qız tæha:ret almaqçı bolup 200. kiçede qaçıp 201. öz öjige kelip 202. dadesiniñ qojını bir jıldın berip<sup>1</sup> baqıp 203. özini dadesiyæ mælum qilmaj šu jerde ha:zir turuptu» dep 204. bašidin tumaqını alıp 205. özini mælum qıldı. 206. šu ande baj işanni öltördi. 207. šehza:de ašnasını hem öltördi. 208. jene başqa væxttin toj tam'aşa qılıp 209. qızni šehza:deγæ nika:h qılıp berdi.

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

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<sup>1</sup> *berip* < *barip* with i-umlaut.

<sup>2</sup> *tumaq* a leather cap; for a picture of it v. MANNERHEIM, *Across Asia*, II, (VILKUNA, *Sart Specimens*, p. 7 and 15)

## II.

1. bir patša: ba: edi. 2. o: patša bir kùn heme vezirlərini qičqrip  
æjtī ki 3. »mənīñ üç səva:līm ba:. 4. hər kim šu səva:līmγæ dzæ-  
va:b tapsa 5. ol kiši mənīñ birindzi vezirim bolædu. 6. eger šul  
səva:līmγæ dzæva:b tap'almasalær 7. hemelərni esip qojæmæn»  
dep 8. qattīγ høk<sup>ε</sup>m berdi. 9. ki:n dedi ki 10. »səva:līm šul du.  
11. birindzi »dünja:dε hemedin æyir nemε?» 12. işkindzi »dünja:dε  
hemedin jinnik nemε?» 13. üçündzi »dünja:dε hemedin tatlıq nemε?»  
dep 14. heme vezirlerge æjtīp bolγandīn ki:n hemesige æjtī 15.  
»č<sup>i</sup>qīñlær! üç künniñ içide šul səva:līmγæ dzæva:b tapīp keliñler!»  
dep 16. patša: öjige kirip ketti. 17. vezirler heməsi čiqip 18. bir  
birige æjtīšti ki 19. »o: asan bir səva:l ik'æn. 20. hər qajsīmiz<sup>1</sup> tap'al-

## II.

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

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<sup>1</sup> *qajsī* often pronounced *qasī* by my narrator.

ajmiz» dep 21. anče γæm qılıſmædi. 22. iſkindzi kûni hemedin  
 çoſ vezir patſa:nin qaſiγæ çirip æjti ki 23. »ej patſajia:lem! men  
 sæva:lγæ dzuva:b taptim» dedi. 24. patſa: æjti ki 25. »qandaγ  
 dzuva:b taptin æjt!» 26. dese ol vezir æjti ki 27. »dunja:de hemedin  
 æyir taſ ik'en. 28. hemedin jinnik paγta ik'en. 29. hemedin tatliq  
 heſel<sup>1</sup> ik'en» 30. dese patſa: æjti ki 31. »ahmaq! ha:zer közömdin  
 ket! 32. o: sen degen gepni hem kiçik bala de'elejdu» dep hejdep  
 çiq'ardi. 33. ol vezir baſini qaſlap 34. »bu qandaγ sæva:l ik'en ki  
 35. meniſ degenim faqat toγra kelmeptu. 36. bu qandaγ sæval  
 ik'en?» dep 37. tola γæmkin boldi. 38. bæriſ baſqa vezirlerge  
 bolγan va:qæni beja:n qildi. 39. ol vezir hem hemesi daqqat bolγeli  
 baſlædi. 40. qæra:rγæ az qaldı. 41. jene bir vezir bæriſ 42. patſa:γæ  
 æjti ki 43. »ej patſa:jia:lem! men sæva:lγæ dzuva:b taptim.» 44.  
 patſa: æjti ki 45. »qæni? deſ<sup>2</sup>! 46. qandaγ dzuva:b taptin deſ!»  
 47. ol vezir æjti ki 48. »dunja:de hemedin æyir çöjün. 49. hemedin

said, 21. and did not worry very much about it. 22. On the second  
 day the first vezir went to the king and said, 23. »Oh, king of the  
 world! I have found the reply to the questions.» 24. The king said,  
 25. »Tell me what reply you have found!» 29. When he had said  
 this the vezir said, 27. »The heaviest thing in the world is (a) stone.  
 28. The lightest thing in the world is cotton. 29. The most delicious  
 is honey.» 30. When he had said this the king said, 31. »You fool!  
 Get at once out of the sight of my eyes! 32. What you have told  
 even a small child can tell,» he said and drove him away. 33. That  
 vezir scratched his head (and said), 34. »What kind of a question  
 was this 35. since what I said was not at all correct. 36. What  
 question was this?» he said, 37. and was very distressed. 38. He  
 went and explained to the other vezirs what had happened. 39. Both  
 that vezir and the others began to pay attention (to the questions).  
 40. There was little time left for the decision (i. e. for the definite  
 reply). 41. Another vezir went 42. and said to the king, 43. »Oh,  
 king of the world! I have found the reply to the questions.» 44. The  
 king said, 45. »Which is it? Tell<sup>2</sup>! 46. Tell me what reply you have  
 found.» 47. That vezir said, 48. »The heaviest thing in the world is cast-

<sup>1</sup> *hesel* ~ *esel* < A. *هسل* 'honey'.

<sup>2</sup> *deſ* here and in the following sentences, cf. the same alternation in  
 the texts from Khotan and Yarkand (Materials, I, p. 140, n. 1).

jinnik tofrac. 50. hemədin tatlıq navat» dep dzuva:b berdi. 51. patša: neha:jeti ačiylenip 52. eni hem hejdep čiq'ardi. 53. ol vezir patša:nin aldidin čiqip 54. nea:jeti γəmkin bolup 55. tola qorqti. 56. bərip başqa vezirlerge bolyan va:qəni beja:n qilip berse 57. ol vezirler hem tola γəmkin bolup 58. »qandaγ qiləmiz?» dešip 59. mešlehet qilišti ki 60. »bu šeh'erniñ katta ima:m qa:zi a:χun kattalarını qičqirəli. 61. šulər bir ila:dz tapalar meki?» dep 62. ha:zer həkəm qildi ki 63. »o: šeh'erniñ heme kattaları ve əqillıqləri kelsün» dep 64. vezirler həkəm qildi. 65. še'erniñ heme katta əqilləri dzəmi bolup 66. hemesi ol səva:lγə dzuva:b tapqalı həkət qildilər. 67. lekn heč qajsı toγra kelgüdek dzəva:b tap'almadı. 68. biri dedi ki »tömür». 69. biri dedi ki »taş». 70. šundaγ nersələri dep 71. her qajsı özi bilgenče həkət qildi. 72. lekn heč qajsiniñ dzəva:bi ol səva:lγə toγra kelmədi. 73. a:χiri vezirlərinin başi qajtıp 73a. »qandaγ qiləmiz?» dep 73b. vaxtqa a:z qaldı. 74. »neme dzəva:b patša:γə berəmiz?» dep 75. tola γəmkin bolup 76. »qandaγ qiləmiz?» dep

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-iron. 49. The lightest is dust. 50. The most delicious is sugar-candy,» he replied. 51. The king got extremely angry 52. and drove him too away. 53. When that vezir left the king 54. he was very unhappy 55. and very frightened. 56. When he went and told the other vezirs what had happened 57. also those vezirs were very afflicted, 58. and saying to one another, »What shall we do?» 59. they conferred (thus) with one another. 60. »Let us call together the big imams and judges and akhuns and other important people of this town. 61. They might be able to find a remedy!» they said, 62. and at once ordained, 63. »All prominent people and wise men of this town shall come here!» 64. Thus the vezirs ordained. 65. When all the prominent and wise men of the town had gathered 66. they all set about finding the reply to those questions. 67. But no one was able to find a reply likely to be the right one. 68. One of them said »iron» 69. another said »stone». 70. Saying things like this 71. everyone started to tell what he thought he knew (about it). 72. But nobody's reply was the right one to those questions. 73. At last the heads of the vezirs turned 73a. and when they said, »What shall we do?» 73b. there remained very short time for the decision. 74. »What reply shall we give the king?» they said, 75. and were very distressed. 76. They sat down saying, »What shall we

olturdi. 77. şul keçesi heç qajsı uylæj'almædi. 78. tema:m kiçe biaram boluşup turdi. 79. tañ atqanda vezirlerniñ biri æjtı 80. »bu gün üçündzi kün. 81. neme dep patşa:γæ dzuva:b æjtæmiz?» 82. vezirler ha:zer ornidin qopup 83. kinini kijip tursa 84. bir kembeyel qızbala dadası bilen çirdi. 85. ol qızbala vezirlerge æjtı ki 86. »ej vezirler! bu sæva:lγæ men dzæva:b de·ejmen» dedi. 87. vezirlerdin biri seklep qopup 88. xoşluq bilen dzugurup kelip 89. qızbalayæ æjtı ki 90. »deñ! neme dzuva:b taptiñiz?» 91. ol qızbala æjtı ki 92. »aldıramaslæ! 93. heç væxtidæ men szlerge de·mejmen.» 94. vezirler zor qılıælī başlædi. 95. her qançæ zor qılsæ 96. hem degeli o: qızbala unamadı. 97. vezir sordı ki 98. »neme üçün demejsen?» 99. dese ol qızbala æjtı ki 100. »men patşa:nin özige deimen» dedi. 101. vezirler æjtı ki 102. »sen qanday patşa:nin aldıγæ kirelejsen? 103. sen bolsæn bir kembeyel biça:ræ ademniñ balesi bolsañ 104. qanday patşa:nin aldıdæ gep qıl'alajsen?» 105. dese ol qızbala dzuva:b berip æjtı ki 106. »anday bolsæ özleri dzuva:b tapsæler! 107. men heç neme demejmen» dep 108. jænıp ketkeli qoptı. 109.

do?» 77. That night nobody could sleep. 78. They were restless the whole night. 79. At dawn one of the vezirs said, 80. »To-day is the third day. 81. What reply shall we give the king?» 82. The vezirs now rose from their beds, 83. and when they were dressing 84. a poor girl entered with her father. 85. That girl said to the vezirs, 86. »Oh, vezirs! I can give the reply to these questions.» 87. One of the vezirs leapt to his feet 88. and came running with joy, 89. and said to the girl, 90. »Tell me! What reply did you find?» 91. That girl said, 92. »Don't be in a hurry! 93. I shall never tell you.» 94. The vezirs began to bring pressure to bear upon her. 95. However much they brought pressure to bear upon her 96. the girl did not agree to tell (the reply). 97. One vezir asked, 98. »Why don't you tell it?» 99. When he said so the girl replied, 100. »I will tell it to the king himself,» she said. 101. The vezirs said, 102. »How can you enter the king's presence? 103. As you are only the child of a poor man, 104. how can you speak to the king?» 105. When they had said thus that girl answered, 106. »If it is thus, find the reply yourselves! 107. I will not say anything,» she said, 108. and rose in order to return home. 109. At that moment the king or-



šul vaxtıda patša: hökm qıldı ki 110. »iški sa:ettin ki:n ordayæ heme vezirler dzeme bolsun! 111. sæva:limγæ dzæva:b bersün!» dep hökm qıldı. 112. ol vaxtidæ qorqunçluqtin titretip 113. ol qızbaleni mehkem tutup 114. jalbarγæli başlædi. 115. her qançæ jalbarsæ 116. ol qızbala heç neme degeli unamædi. 117. ki:n vezir æjti ki 118. »pul beremiz» dep 119. dese qızbala æjti ki 120. »her qançæ dzïq pul berse demejmen» dedi. 121. vezirlerniñ xia:li šul edi ki 122. ol sæva:lniñ dzæva:bini qızbaladin sætiv'alip 123. özömis taptuq dep 124. patša:nin aldidæ jüz tapmaq üçün ve mensep tapmaq üçün šul hilegerçilikni qıldı. 125. lekn heç ila:dzï bilen ol qızbala degeli unamædi. 126. ki:n vezirler sodeleşkeli başladi. 127. »on miñ ser beremiz. 128. jigerme miñ ser ellig miñ ser» her qançæ dzïq pul dese 129. o: qızbala unamadı. 130. o: qızbala nea:jeti æqilliğ qız edi. 131. şunday sodeleşip turγan vaxtidæ patša:din hökm çıqtı ki 132. »patša: taxttæ olturuptu. 133. vezirler dzeme

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dained, 110. »Within two hours' time all vezirs shall assemble in the castle! 111. They shall give a reply to my questions!» Thus he ordained. 112. Then trembling from fear 113. they urged that girl much, 114. and began to beseech her. 115. However much they besought her 116. that girl did not agree to say anything. 117. Then one vezir said, 118. »We will give (you) money!» 119. When he said thus the girl said, 120. »However much money you give (me) I won't tell it!» 121. The intention of the vezirs was 122. that they should buy the reply to the questions from the girl 123. and say that they had found it themselves. 124. They played this trick in order to save face with the king and to find some favour<sup>1</sup> with him. 125. But whatever they did the girl did not agree to tell it. 126. Then the vezirs began to bargain with one another. 127. »We will give 10.000 *sars*.<sup>2</sup> 128. We will give 20.000! We will give 50.000!» However much they said, 129. that girl did not agree. 130. That girl was a very shrewd girl. 131. When they were bargaining like this between themselves it was proclaimed from the king, 132. »The king is sitting on the throne. 133. The vezirs shall assemble!»

<sup>1</sup> lit. 'office, commission'.

<sup>2</sup> *sar*. For the coinage of Eastern Turkestan, v. RAQUETTE, Eastern Turki Grammar, I. p. 33 sq.

bolsun!» dep hökm çıxtı. 134. ol væxtidæ heme vezirler dzuguruşup  
 135. patşa:nin aldıyæ bardı. 136. ol qızbala neredin turup qajlädi.  
 137. »vezirler patşa:γæ neme dzuva:b beredü?» dep 138. vezirler  
 patşa:nin aldıyæ bærıp 139. hemesi patşa:nin aldıdæ tiz büküp 140.  
 olturup sela:m qıldı. 141. patşa: açıyı bilen sordı ki 142. »sæva:-  
 limγæ kim dzuva:b taptı?» 143. dese heme vezirler jerge qajläşip  
 144. şuk olturdı. 145. ol væxtidæ neredæ turγan qızbala patşa:nin  
 aldıyæ dzugurup kelip 146. patşa:γæ sela:m qilip æjtı ki 147. »ej  
 patşa:jia:lem! men sæva:lleriγæ dzuva:b deejmen» dedi. 148. pat-  
 şa: ol qızbalayæ qajlap 149. hejran bolup dedi ki 150. »ej balam!  
 qæni deñ!» dedi. 151. ol qızbala üllük<sup>1</sup> avaz bilen æjtı ki 152. »dünja:de  
 hemedin æyir γæm γæse du. 153. hemedin jinnik ademniñ γia:li du.  
 154. hemedin tatlıq ujuqı<sup>2</sup> du» dep 155. dzuva:b berdi. 156. ol  
 væxtidæ patşa: neha:jeti hejran bolup ve xoş bolup 157. æjtı ki  
 158. »kelin balam! ras taptıñız» dep 159. ol qızbalanin peşa:nesini

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

<sup>1</sup> *üllük* < *ünlük*.

<sup>2</sup> *ujuqı* against the normal *ujqu*

<sup>3</sup> *nerε*, cf. Materials, I, p. 103, n. 1.

söjüp æjtī ki 160. »bu kündin tartip sen meniñ kelinim bolæsen. 161. heme vezirlerdin sen æqilliq sen» dep 162. ol qızbala taχtidæ olturyuzdı. 163. heme vezirlær iza:b tartip 164. asta patša:nin aldidin çiqip ketti.

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he said, 160. »From this day you are my daughter-in-law. 161. You are wiser than all the vezirs!» he said, 162. and had her sit down on his throne. 163. All the vezirs had a bad day<sup>1</sup> 164. and slowly slunk off from the king's presence.

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<sup>1</sup> *iza.b* < A. عذاب 'pain, punishment'; *iza:b tart-* 'to be tortured'.

### III.

#### oγrī.

1. bir oγrī va:itti. 2. o: oγrīniñ bir balesi va:itti. 3. o: oγrī ölep ketti. 4. bal<sup>e</sup>si çoñ voldi. 5. çoñ volγandın ki·n an<sup>e</sup>sidin sordı 6. »anam! meniñ dadam neme iŝ qıl'uttı. 7. an<sup>e</sup>si dedi ki 8. »balam! seniñ dadañ oγriliq qıl'uttı.» 9. bal<sup>e</sup>si dedi ki 10. »meni hem ŝu hünerge ber!» dedi. 11. an<sup>e</sup>si o· baleni ælip berip ölep ketken dad<sup>e</sup>-siniñ bir da:ne oγrī ŝa:girti ba: idi. 12. ŝunuγya hünerge berdi. 13. bir kuni o: oγrī ŝa:girtini ælip oγriliqqa ba:rdi. 14. oγriliqnı qılıp 15. tamni teŝip 16. malni æçiqip 17. ŝa:girtige berdi. 18. o: bala

### III.

#### The thief.

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

<sup>1</sup> This type of sentence is rather common in colloquial language. In literary style one would probably have read: *ölep ketken dadesiniñ bir da:ne oγrī ŝa:girti ba:r idi. anesi o: baleni ælip berip ŝunuγya hünerge berdi.*

<sup>2</sup> *hüner* lit. 'trade, profession'.

ælip berip 19. bir jerge kömdi. 20. heme mallærni öjdin æčiqip  
 21. özi čiqip 22. heleki ša:girtini išikniñ aldıyæ esip qojap 23. oyrı  
 dedi »sen özeñniñ dzeñniñni qutqazıp kelgin!» dedi. 24. ε:təsi o: öjniñ  
 igesi čiqip qajlæse 25. öjniñ içide heč nerse joq. 26. tal'aγæ čiqip  
 qajlase 27. heleki bir adam ešilyıy turædu. 28. heleki adem sordı  
 ki 29. »seni čim astı?» 30. o: bala dedi ki 31. »a:šu<sup>1</sup> tamni teşken  
 oyrı.» 32. heleki adem sordı 33. »tamni čim teşti?» 34. heleki oyrı  
 dedi ki 35. »mallærni alyan oyrı.» 36. heleki adem sordı 37. »mal-  
 lærni čim aldı?» 38. heleki bala dedi ki 39. »meni asqan oyrı.»  
 40. jene sordı. 41. æv'elde qilyan gepini qıldı. 42. o: baleni hökü-  
 metniñ qæšiyæ æcirip 43. hökümet sordı ki 44. »hej bala! seni čim  
 astı?» 45. »meni tamni teşken oyrı astı.» 46. »tamni čim teşti?»  
 47. o: oyrı dedi ki 48. »mallærni alyan oyrı.» 49. »mallærni čim aldı?»  
 dep sordı. 50. »meni asqan oyrı» dep edi. 51. hökümet jene sorædi.

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19. and buried it somewhere. 20. When he had brought out all the  
 property from the house 21. and come out himself, 22. and hung  
 up that apprentice of his in front of the door, 23. the thief said,  
 »Save yourself in the best way you can and come back to me!»  
 24. When next morning the owner of that house came out and  
 looked around, 25. there was nothing left in his house. 26. When  
 he went outside and looked, 27. the formerly mentioned man  
 hung there. 28. That man asked, 29. »Who has hung you up?»  
 30. That boy said, 31. »The thief who has made a hole in the wall  
 over there.» 32. That man asked, 33. »Who made a hole in the wall?»  
 34. That thief said, 35. »The thief who has stolen (your) property.»  
 36. That man asked, 37. »Who took (my) property?» 38. That boy  
 said, 39. »The thief who hanged me up (here).» 40. He (the house-  
 owner) asked again. 41. He answered in the same way as before.  
 42. They put that boy into court. 43. (In) the court (they) asked,  
 44. »Look here, boy! Who hung you up?» 45. »The thief who made  
 a hole in the wall hung me up.» 46. »Who made a hole in the wall?»  
 47. That thief said, 48. »The thief who has stolen the property.»  
 49. »Who stole the property?» 50. »The thief that hung me up,»

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<sup>1</sup> *a:šu* a demonstrative pronoun, often pronounced with rising and  
 protracted tone in order to indicate that the thing or person in question  
 is far away, cf. *ane* and *a:* in Materials, I, p. 82, n. 2 and p. 117, n. 5.

52. jene šu gepni qıldi. 53. heleki oyrini ælip čiqip qojap berdi. 54. heleki oyrı ustadinin qæšiyæ kelip dedi ki 55. »men muşundaγ gep qilip 56. özemni qutqazip keldim» dedi. 57. ustasi dedi ki 58. »sanga men dukan æcip beremen» dedi. 59. bir kuni ša:girti bilen oyriliqqæ čixti. 60. bir dæræxtæ bir da:næ kepte. 61. keptenin čanganin içide işki da:næ tjomni kepte bæsip jatqan ik'en. 62. ustesi körep dedi ki 63. »ej ša:girt! sen čiqip a:šu keptenin tegideki tjomni tujdurmaj elip æčiqin!» dedi. 64. ša:girt dedi ki 65. »ustam! szle özleri elip tüssle! 66. men körep baqaj» dedi. 67. ustasi čiqip 68. kepternin tjomlærni alm'aqči boldi. 69. alyučiliq ša:girti čiqip 70. ustenin işteni<sup>1</sup> saldurup 71. tæ:tü kejdürup qojdi. 72. usta heleki tjomni elip ætüšti. 73. usta dedi ki 74. »kördün mu! 75. men šu tjomni tujdurmaj ætüštüm.» 76. ša:girti dedi ki 77. »ustam! iştanni szle tæ:tü keigen mu oñ mu?» dep sorædi. 78. ustesi dedi ki 79. »men uymædim. 80. dzü<sup>2</sup>! öjge barajliq!» dedi. 81. ša:girti dedi ki 82.

he said. 51. The court asked again. 52. Once more he answered in the same way. 53. They set that thief free. 54. That thief came to his master and said, 55. »I said so and so 56. and saved myself,» he said. 57. His master said, 58. »I will open a shop for you.» 59. One day he went out thieving together with his apprentice. 60. In a tree there was a pigeon. 61. In its' nest the pigeon was sitting on two eggs. 62. When his master saw this he said, 63. »Oh, apprentice! Go up and bring down those two eggs without the pigeon's noticing it!» he said. 64. The apprentice said, 65. »My teacher! Take them down yourself! 66. I will watch how you do it!» he said. 67. His teacher climbed (the tree) 68. in order to take the eggs of the pigeon. 69. When he was taking them his apprentice climbed (the tree) 70. and took off (his) teacher's trousers 71. and put them on again having turned the inside out. 72. The teacher brought down the mentioned eggs. 73. The teacher said, 74. »Did you see? 75. I took down these eggs without (the pigeon's) noticing it.» 76. His pupil said, 77. »My teacher! Have you put on your trousers in the right way or inside out?» he asked. 78. His teacher said, 79. »I did'nt understand.<sup>3</sup> 80. Go away! Let us go home!»

<sup>1</sup> *ištan* Russian штаны; often pronounced *ištan*.

<sup>2</sup> *dzü* < *jür*.

<sup>3</sup> with the meaning: I can't understand, that I have put them on inside out.

»ma:qul! dzüsle! 83. öjgə baremiz» dedi. 84. öjgə berip 85. xatunidin sordı ki 86. »ej xatun! bu gün men istanni tɛ:tü keigen mu oñ mu?» dedi. 87. xatunı dedi ki »oñ keigen sən». 88. şa:girddin sordı ki 89. »nemişqə tɛ:tü?» dedi. 90. o: şa:gird dedi ki 91. »szle kepterniñ tχomini alıuçulıq men berip iştanlerni tɛ:tü kejdürüp qojdum» dedi 92. emdi o: balayə bir dükən eçip berip 93. özi oyriliq qildi.

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he said. 81. His apprentice said, 82. »Alright. 'Please go!<sup>1</sup> 83. We will go home,» he said. 84. Having gone home 85. he asked his wife, 86. »Oh, wife! Did I put on (my) trousers in the right way or inside out to-day?» 87. His wife said, »You put them on in the right way!» 88. He asked his apprentice, 89. »Why are they inside out?» 90. That apprentice said, 91. »When you were taking the eggs of the pigeon I went up and put (your) trousers inside out!» 92. Now he (the teacher) opened a shop for that boy 93. and devoted himself to stealing.

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<sup>1</sup> *dzüsle* < *jürseler* is the polite imperative.

#### IV.

#### čöček.

1. bir adamniñ bir qızı bar edi. 2. qızını mektepke ib'ardi. 3. ol qızbala her ertegende mektepke ba:γande 4. a:χunisige<sup>1</sup> »es-sela:m æl'ejküm!» dese 5. a:χunisi dzuva:b berip æjtı ki 6. »ve æl'ejküm es-sela:m! keliñ balam! ölük dzigitniñ χatunı!» dedi. 7. ol qızbala hejran bolup 8. »bu aχunum n'emışqa šunday deidı?» dep 9. öjige barγandæ 10. dadesiyæ dedi ki 11. »aχunumγæ 'es-sela:m æl'ejküm!' desem 12. 'keliñ balam! ölük dzigitniñ χatunı!' dedi.» 13. dadesiyæ šunday dedi. 14. dadesi aχunniñ qæšiyæ bærıp æjtı ki 15. »aχunum! n'emışqa balamnı ölük dzigitniñ χatunı

#### IV.

#### Tale.<sup>2</sup>

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

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

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

<sup>2</sup> It was stated by the narrator, that this tale is usually told among women and young girls, not among men.



dediler?» dep sordı. 16. aχonum dzuva:b berip æjtiki 17. »kit'aptin şunday öıxtı. 18. bu bala ölük dzigitniñ χatunı bolædu» dep 19. aχunum dzuva:b berdi. 20. ol qızbala her ertegende a:χunisiγæ sela:m dese 21. a:χunisi her ertegen »keliñ balam! ölük dzigitniñ χatunı!» dep dzuva:b berdi. 22. bir ertegende ol qızbala mektepke ketip ba:γandæ 23. jolda su içküsi kelip qaldı. 24. qajlæsæ bir çon deva:zelik hojle turædu. 25. ol hojleniñ içide bir ariqta su ba:r ik'en. 26. ol sudin bir içiv'olaj<sup>1</sup> dep 27. hojleγæ çirip sudin qanyudek işti.<sup>2</sup> 28. sudin içip bolup ornidin qopup 29. »emdi mektepke baraj» dep 30. deva:zeniñ aldıγæ kelse 31. γaıptin deva:ze etilip qaldı. 32. o: ter'epke dzügürüp bu ter'epke dzügürüp 33. hojledin çıqqæli heç jol tap'almædi. 34. ol hojlede hem heç kşi joq edi. 35. a:χiri o: qızbala olturup jıγlaγæli başlædi. 36. qançæ jıγlasæ 37. hem deva:ze æçilmædi. 38. a:χiri jıγlap bolup 39. tö:t ter'epige qajlæsæ 40. hojleniñ içide bir öj turædu. 41. astayınæ öjge kirip baqaj

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

<sup>1</sup> *içiv'olaj* < *içiv'alaj*.

<sup>2</sup> *işti* < *içti*.

42. bir k<sup>1</sup>ši ba:r mek'i dep 43. öjge kirip baγsæ 44. öjniñ içide bir karavatniñ töpesinde bir neha:jeti çir'ajliq ölük dzigit jataëdu. 45. derha:l ol qızbala aγunnñ degen gepini jad qılıp 46. ol ölük dzigitniñ qaşıγæ astaγine bærıp baγsæ 47. peša:neside bir çæt çaplaylıγ turædu. 48. çætni oqup körse 49. ol peša:nesideki çattæ jeziyliγ ik'en ki 50. her kim şul dzigitni qrq kiçe kündüz jelpürse 51. dzigit tiriledu. 52. şul jelpürgen kişi şol dzigitniñ ça:tunı bolædu» dep 53. jeziyliγ ik'en. 54. ol qız bala ila:dz tap'almaγ 55. »bu hojledin men çiq'almas ik'en men. 56. emdi şul dzigitni jelpürüp<sup>2</sup> baqaj tirilsün» dep 57. ol dzigitniñ çirajliqliqiγæ çid'elmeγ 58. jelpürgeli başlædi. 59. otuz toqquz kiçe kündüz uγlamaj jelpürdi. 60. qrq kün bolγæli bir kün qalyandæ ol qız bala neha:jeti herip ketti. 61. »bir ögözegæ çiqıp baqaj 62. bir kişi körünædu mek'i?» dep 63. ögözegæ çixti. 64. ögözede çiqıp qajlæsæ 65. nrede bir çatun

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house slowly and see 42. whether there might be somebody there», 43. she entered the house and looked around. 44. A very beautiful dead young man is lying there on a bed.<sup>1</sup> 45. At once the girl remembered what (her) teacher had said, 46. and when she slowly went near to the dead young man 47. she sees that a letter is fastened to his forehead. 48. When she reads the letter 49. it is written in that letter on his forehead 50. that if someone will fan the young man for forty days and nights 51. he will return to life. 52. The one who has been fanning will be the wife of that young man. 53. Thus it was written. 54. As that girl could find no remedy 55. (she said), »I can't get out of this courtyard. 56. I will fan<sup>2</sup> this young man so that he returns to life.» 57. Not being able to resist the beauty of that young man 58. she began to fan him. 59. For thirtynine days and nights she fanned him, never sleeping (herself). 60. When only one day remained of the forty days the girl got very tired. 61. »I will go up on a roof 62. and see if somebody is to be seen», she said 63. and went out on a roof. 64. When she went up on the roof and looked around, 65. at some distance a

<sup>1</sup> *karavat* < Russian кровать.

<sup>2</sup> *jelpur-* in the following sentences varying with *jelpur-*. For the alternation  $\epsilon \sim e$  within the same individual's speech cf. Materials I, p. 7, n. 1, p. 50, n. 1 and p. 140 n. 1.

k!ši bæšini tarap olturædu. 66. ol xatunni qičqirip sordi ki 67. »ej xatun! siz maña bir künlük xizmette turamsiz?» 68. dep sorsæ 69. ol xatun ma:qul dedi. 70. ol xatunni aqramçi bilen ögözegε tartip 71. ol ölük dzigitniñ qašiyæ ælip kirdi. 72. ol dzigitni körsetti. 73. dedi ki. 74. »siz bu dzigitni olturup jelpürüñ! 75. men bæšimni tarap 76. jüzümni jup 77. bir namaz oqup 78. tejer bolup turaj» dep 79. ol xatunni ölük dzigitniñ qæšidæ qojup 80. özi tala:γæ čiqip 81. bæšini tarap 82. jüzini jup 83. namaz oqup 84. azγinæ ra:het aldï. 85. derha:l ornidin qoptï. 86. bu gün qrq kün boldï. 87. »dzigit tirilip qalmasun 88. ittik čirej» dep 89. dzigitniñ qæšiyæ čirse 90. dzigit tirilip 91. ol bir künlük xizmetke alγan xatun bilen er xatun bolup 92. qæšidæ olturuptu. 93. ol biča:re qizbala o: va:qæni körüp 94. neha:jeti xapa bolup æjtï ki 95. »men otuz toqquz kiče kündüz jelpürüp 96. heme dzεpa:rni<sup>1</sup> men tartsam 97. bu xatun

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

<sup>1</sup> dzεpa:r A. حفاء 'oppression' with false r; cf. Materials I, p. 42, n. 3.

<sup>2</sup> I. e. before she came back.

bir kün hem jelpürmese 98. tirilik qopup 99. bu çatun bilen toj qil'amdu? 100. menin heme qil'yan işim bekar boluptu» dep 101. tola çæmkin bolup 102. tala:çæ çiqip ketti. 103. ajlær jillær ötüp ketti. 104. bu tirilip qopçan ölük dzigit ol qızdın heç ahva:l soramaj ol bir kün jelpürgen çatun bilen neha:jeti amraq er çatun bolup jürdi. 105. bir kün ol dzigit baza:çæ barmaqçı bolup 106. çatunıdın sordı ki 107. »men sarja bazardın neme ælip kelēj?» dep 108. çatunıdın sordı. 109. çatunı æjtı ki 110. »tavar dudun üzük zere<sup>1</sup> kepş mejse ælip kelsle!» dep eigε dedi. 111. ei ma:qul dep 112. ol qızniç qaşıçæ ba:dı. 113. qajlæsæ ol qızbala jıylap olturuptu. 114. »neme bolduñuz?» dep sorsæ 115. gep qilçæli unamædi. 116. hem bolçan va:qæni ol dzigitke æjtıp bermædi. 117. munuñ üçün ol dzigit heç neme bilmædi. 118. »sizge neme ækelip berej baza:rdın?» ol qızdın sorsæ 119. ol qız æjtı ki 120. »manga heç neme la:zem em'es. 121.

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

<sup>1</sup> *zere* probably *zırä* of LE COQ, *Volkskundliches aus Ost-Turkistan*, p. 24.

<sup>2</sup> *mejse* < A. *مسه* *meshε*; in the texts from Khotan *mε·se* (*Materials*, I, p. 126:58.)

<sup>3</sup> who was sitting in the road to the bazaar.

jalγuz bir da:ne sangil sungul taš ælip bersle! ma:qul!» dep 122. ol dzigit baza:ryæ bærıp 123. χatunı bujuryan heme nerselerni aldı. 124. leken ol sangil sungultašni heme duka:nlerde istep 125. heç jerde tap'almædi. 126. a:χiri bir duka:nryæ bærıp 127. »sangil sungul taš ba:r mu?» dep 128. bir ademdin sorsæ 129. ol adem æjtı ki 130. »sangil sungul taš mende ba:r 131. leken neha:jeti qımæt hem neha:jeti χætirlıq taš» dedi. 132. ol dzigit sordı ki 133. »qanday χæterlik<sup>1</sup>?» 134. dese ol adem dzæva:b berip æjtı ki 135. »kimniñ derdi tola bolsa 136. šu sangil sungul tašni bir čine sunıñ içige sælip 137. heme dærdini šu tašqæ dese 138. taš esilip joyan bolup ætilip ketædu. 139. taš ætilyan zema:n čimniñ uçun šul χatun jıylasa 140. šul adem ölep ketædu» dep 141. ol dzigitke beja:n qilip 142. tašni anga sattı. 143. hem æjtı ki 144. »neha:jeti χæberda:r bolsunlær!» dedi. 145. ol dzigit sangil sungul tašni ælip 146. öjge bærıp 147. alyan heme tavar dudun nerselerni χatunıryæ berdi.

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do not need anything? 121. Bring me only a *sangil-sungul-stone*!<sup>2</sup> You agree to do it?» she said. 122. When this young man had come to the bazaar 123. he bought all the things his wife had ordered. 124. But having looked for that *sangil-sungul-stone* in all the shops 125. he was not able to find it anywhere. 126. At last when he came to a shop 128. and asked somebody, 127. »Have you got a *sangil-sungul-stone*?» 129. that man said, 130. »I have got the *sangil-sungul-stone*, 131. but it is a very expensive and very dangerous stone.» 112. That young man asked, 133. »In what way dangerous?» 134. When he said this, that man replied 135. »If somebody is very distressed, 136. and he puts this *sangil-sungul-stone* into a cup filled with water 137. and tells all his sorrow to this stone 138. the stone will swell and become big and get broken. 139-140. When the stone is getting broken the man for the sake of whom that woman is weeping will die», he said. 141. Having thus explained it to the young man 142. he sold the stone to him. 143. He also told him, 144. »Be very careful!» 146. That young man took the *sangil-sungul-stone*, 147. went home, 147. and gave all the

<sup>1</sup> *χæterlik* against *χætirlıq* above from A. خطر 'peril'.

<sup>2</sup> '*sangil sungul taš*' I have not been able to ascertain if there is any real meaning of *sangil sungul*.

148. ki:n sangil sungul tašni ælip 149. ol qizbalayæ berdi. 150. ol qizbala tašni ælip 151. öjge çirip ketti. 152. aɣšam bolɣandæ dzigit ɣatunnıñ öjige uɣlayæli kirip ketti. 153. amma o: qizbala işikni etip 154. çeraɣni jæqip 155. bir çinege su qojup 156. sangil sungul tašni çinege sælip 157. heme bolɣan va:qæni çinedeki sangil sungul taşyæ æjtıp bergeli başlædi. 158. ol dzigit sangil sungul tašni satqan ademniñ gepini jad qilip qorqup 159. ittik ornidin qopup jugurup<sup>1</sup> 160. ol qizbalanıñ işikniñ aldiyæ ba:rdi. 161. qaj-læsæ işik içidin etiklik turædu. 162. marup<sup>2</sup> körüp bayşæ 163. ol qiz bala bir çinege ol sangil sungul tašni sælip 164. heme bolɣan vaqælerni birdin birdin taşqæ æjtıp berdi. 165. taş esilip joɣan boldi. 166. ol dzigit derha:l işikni sundurup kirip 167. tašni sunuñ içidin ittik süzup aldi. 168. eger azyine hajal bolup qalyan bolsæ 169. taş ætilip ketip 170. dzigit ölüp qalar edi. 171. çinedin tašni

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

<sup>1</sup> *jugur-* alternates with *jügür-* within the same individual's speech.

<sup>2</sup> *marup-* the verbal root is usually *mara -*.

ælip bolıandıñ ki:n dzigit qızbalanıñ aldıdæ olturup 172. neha:jeti na:ma:qul bolup 173. »men bilməptim. 174. men eger baldu bilgen bolsæm 175. bu xatun bilen toj qılmaj siz bilen toj qılær edim. 176. elb'ette s<sup>1</sup>zniñ xapa bolıanıñiz ras. 177. heme dzepa:rnı siz tartsañiz 178. bir kün jardem bergen xatun heme döuletni kör'-emdu?» dep 179. ha:zer tala:γæ çiqip 180. ol bir kün jelpürgen xatunı hejdep çiqarıp 181. »sz<sup>1</sup> manga lajıq em'es. 182. heme dzepar-nı bu qızbala tartsæ 183. siz ra:het kör'emsiz?» dep 184. ol xatun hejdep çiqarıandıñ ki:n ol qız bala bilen qırq kiçe kündüz toj qılıp 185. ol qız balanı aldı.

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

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<sup>1</sup> sz < siz; the vowel is practically non-existent.

## V.

1. bir baj va:lti. 2. o: bajnıñ bir qızı va:iti. 3. o: bajnıñki bir oylı va:iti. 4. bir kuni qızvalasını meγterke be·di. 5. beš alte zema:n mektepte oqudı. 6. oquyandın ki:n o: qızvalænıñ mollæsı a:šiq völdi. 7. molla dedi ki 8. »ej qızım! bğün men suγæ tüškani ba:ræmen» dedi. 9. »men suγæ tüşeduyın je·ge bir çelekte su apperip bergin!» dedi. 10. o: bala bir çelekte su köterep 11. mollænıñ suγæ tüşeduyın dzajγæ ælip ba·dı. 12. molla o: valænıñ qolidın tutup 13. helekene dzajlævattı. 14. o: balænıñki çira:jı særiγ bolup 15. öjige ba:maj 16. başqa bz tuqqanıñ öjige ketti. 17. šu væqtæ mollæsı o: balænıñ atasıγæ çæt jaztı. 18. çættæ dedi ki 19. »pala:ni

## V.<sup>1</sup>

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

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<sup>1</sup> A variant of tale No. I.

<sup>2</sup> i. e. seduced her.



tude axon sodęgeryæ jetip mælum bolsun ki-m 20. szniņ balalei mektepte oqumaj 21. bařqa jař ademler vilen ojnab jürüp 22. bųgün qajlæsæm 23. o: balæniņ čira:ji saręæjip qaptu. 24. nemę bolęanliqini bilmędim. 25. özleri tæhqıqlæp 26. nes'iet berip qojsunlæ!» 27. dadæsi xapa volap dedi ki 28. »bųgün meniņ balam öjge kelse 29. men o: balæni öltürüp 30. qanini içemen» dep 31. qæssem qildi. 32. o: baj öziniņ oylıyæ dedi ki 33. »oylam! 34. sen bærıp qizimni qičqirip ækelgil!» dedi. 35. ak<sup>ε</sup>si bærıp 36. o: tuqqaniniņ öjige ba:sæ 37. čira:ji saręaręan uřkesi<sup>1</sup> olturædu. 38. akesi o: balæni qičqirip 39. öjige appardı. 40. dadæsi dedi ki 41. »řu balæni meniņ közem kö:mæsün!» 42. akæsıyæ dedi ki 43. »sen taęqa æčiqip 44. bu balæni öltörüp 45. qanini ælip čirgil!» dedi. 46. o: bala uřkesini ælip 47. bir taęqa æčiqip 48. dedi ki 49. »ej uřkam! seni ha:zer öltöreј

known to a certain merchant Tude Akhun<sup>2</sup> 20. that your child does not go to school 21. but strolls playing with other young people. 22. When I looked at her to-day 23 she looked ashamed. 24. I don't know what has happened. 25. It is better you investigate yourself 26. and give her an admonition!» 27. Her father got angry. 28. »If my daughter comes home to-day 29. I shall kill her 30. and drink her blood!» 31. Thus he swore. 32. That bai said to his son, 33. »My son! 34. You go and bring that daughter of mine here!» 35. Her brother went 36. and when he came to the house of that relative 37. his sister is sitting there feeling ashamed. 38. Her brother called her 39. and brought her home. 40. Her father said, 41. »I do not want to see that girl!» 42. To her brother he said, 43. »You take this girl to the mountains 44. and kill her 45. and bring back (some of) her blood!» he said. 46. That boy took his sister 47. and having brought her to a mountain, 48. he said, 49. »Oh, my sister! If I say that I am now going to kill you 50. (I

<sup>1</sup> *uřkesi* < *ukesi*; the same in the texts from Khotan (Materials, I, p. 117, n. 4)

<sup>2</sup> The usual beginning of a letter; *Tude* a man's name, from *turdi* 'he remained'. Names like this one are often given to children who are very weak and sick during the first days or weeks of their life, but who, contrary to expectation, survive.

desem 50. özömnij ukesi ik'ense<sup>1</sup>» dedi. 51. »sen bærıp bir šerge<sup>2</sup> ketkil!» dedi. 52. uškeşi xoš volap 53. bir je:ge bærıp 54. uzun dzajjæ ketti. 55. akæsi bir je:ge ba:sæ 56. bir bõriniñ balæsi jatædu. 57. onı öltörüp 58. qanini ælip dadæsiyæ be:di. 59. dadæsi içip 60. köp xoš boldi. 61. bž pad'ša: šika:yæ çiqqan edi. 62. o: qizvala bir neçe kün berip<sup>3</sup> 63. bir jerge berip jiqildi. 64. uz'undin o: šika:yæ çiqqan pad'ša: körep<sup>4</sup> 65. o: qizvalæniñ jæniyæ keldi. 66. šu dzajge qajlæsæ 67. bir qiz jætiptu. 68. azyæne qaptu ölgeni. 69. o: pa:dša: šu qizbalæniñ ayzige su temitip qopardi. 70. atqæ mindürüp 71. öziniñ šerige æpketti. 72. öjige ælip bærıp qajlæsæ 73. he:ç gep qil'almajdu. 74. bir çatunçæ dedi ki 75. »sen buña qırq künçicæ qojniñ çam dzig'erni ber!» 76. o: qizvalayæ çam dzigerni berdi. 77. çir'ajiyæ qan çirip 78. gep qilip 79. çirajlıq

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

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<sup>1</sup> *ik'ense* < *ik'en sen*.

<sup>2</sup> *šerge* < *šeherge*.

<sup>3</sup> *berip* < *barip* with i-umlaut.

<sup>4</sup> *k* in *körep* often pronounced with strong aspiration; in colloquial language the form is many times pronounced almost as *çörep*.

boldi. 80. o: padša: hɛm kúndin kúngɛ 81. onurɣæ amraq boldi.  
 82. ki:n bir kúni o: pa:dʃa: özige toj qıldı. 83. o: ɣotundin işki  
 da:ne oɣul bala tapti. 84. o: pa:dʃa: dʒıq ɣoş bolap 85. bir kúni  
 ɣatunı ah ta:tıp 86. pa:dʃa: aŋlædi. 87. pa:dʃa: dedi ki 88. »ej  
 ɣatunum! sɛn n'emışqa a-h ta:tæsen?» 89. dep sorædi. 90. ɣat<sup>unı</sup>  
 dedi ki 91. »meniñ bir dadam va:iti. 92. řu dadam meni öltörmek  
 üçün bir toyræsıdın meni akamɣæ be-di. 93. akam æçiqip 94.  
 taydæ meni öltörmekçi boldi. 95. »bu řeh'erdin ketensiz!» dedi.  
 96. »men szge uçrap 97. szge men tegdim. 98. sizdin işki bala vol'ap-  
 tuu. 99. mɛn özömnin řeh'erige bærıp 100. řu dadamnı körep kelsem»  
 dedi. 101. o: pa:dʃa: dedi ki 102. »ma:qul! mɛn baraj desem 103.  
 bu taytedæ olturyanı edem joq. 104. bu jerde meniñ bir da:ne iş'endz-  
 lik adem vezirim ba:. 105. řunuñ vilen szni qoşap qojaj dedi. 106.  
 řu öjniñ taminiñ a:qæsıdæ o: vezir řu gepni aŋlap tu-di. 107. vezir  
 çiqip 108. bir romalnın içige bir da:ne ɣışnı roma:lge jö:gep  
 109. pa:dʃa:nin aldıɣæ elip çirdi. 110. dedi ki 111. »ej pa:dʃa:ji a:lem!  
 szniñ ɣatunuñız özin'ın jurtıɣæ ba:maqçi volaptuu. 112. mɛn bile

ful. 80-81. That king got more and more in love with her from day  
 to day. 82. Then one day that king married her. 83. He got two  
 sons with that wife. 84. That king got very happy. 86. But one day  
 the king noticed 85. that his wife sighed. 87. The king said, 88. »Oh,  
 my wife! Why do you sigh?» 89. Thus he asked. 90. His wife said,  
 91. »I had a father. 92. This father of mine for some reason gave  
 me to my brother that he should kill me. 93. My brother took me  
 away 94. and intended to kill me on a mountain. 95. »Get away  
 from this town!» he said. 96. I met you 97. and married you.  
 98. I have got two children with you. 99. I would like to go to  
 my own town 100. and see my father and then come back,» she  
 said. 101. That king said, 102. »Allright! But if I say that I (too)  
 will go 103. there is nobody to sit on this throne (of mine). 104. I  
 have here a vezir in whom I have confidence. 105. I will give him  
 for company to you» he said. 106. That vezir was standing behind  
 a wall of the house and heard this talk. 107. The vezir came out  
 108. and having wrapped a brick into a towel 109. he brought it  
 to the king's presence. 110. He said, 111. »Oh, king of the world!  
 Your wife has got the desire to go to her own country! 112. In the

apparaj dep 113. šu piš χišni tutup 114. 'mavu qura:m meni ursun' dep qæssæm ičtim.» 115. pa:dša: ma:qul dep 116. χatunini iški balæsini jüzčæ esker bilen jolyæ saldı. 117. me:pəγæ čıququčidek 118. o: χatunnin čumbeli açılıp ketti. 119. vezir o: χatunnin jüzini körep 120. a:šiq boldi. 121. özini qo:saqıdæ dedi 122. »sen bolsañ emdi meniñ qolamdeki adem» dedi. 123. beš alte kün jol mañip 124. vezir bir kuni heme eskerlerge dedi ki 125. »bügün szle emdi a:ram qılınlæ! 126. uχlap a:ram qılınlæ!» dedi. 127. degendin ki:n o: eskerle χoş bolap dedi ki 128. »ma:qul! bñ gün biz hememiz a:ram qılajlı!» dedi. 129. heme adem uχlap qaldı. 130. o: vezir pa:d!ša:nin χatuninin öjige kirip qajlæsæ 131. jætıptu. 132. o: χatunni ojγætıp dedi ki 133. »ej χatun! sen bilen mæn ha:zer neme muħbbet qılajlıq» 134. dep gerdenige qol saldı. 135. dedi ki 136. »ej vezir! sen bilen her giz şunday qılmæjmen» dedi. 137. vezir dedi ki 138. »senin balañni öltöremen» dep dedi. 139. o: χatun dedi ki 140. »öltörseñ

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hope that you will send me with her 113. I took this brick<sup>1</sup> 114. and swore saying »This rock may strike me!» 115. The king agreed 116. and sent him away with his wife and two children together with one hundred soldiers. 117. In the moment they were entering the cart 118. the veil of that woman opened itself. 119. When the vezir saw the face of that woman 120. he fell in love with her. 121. He said within himself, 122. »As to you, you are now in my hands!» 123. When they had travelled for five or six days 124. the vezir one day said to all the soldiers, 125. »To-day you can take a rest. 126. Sleep and take a rest!» he said. 127. When he said thus the soldiers rejoiced and said, 128. »Yes! Let us all take a rest to-day!» they said. 129. All the people went to sleep. 130. When that vezir entered the tent (house) of the king's wife 131. she was sleeping. 132. Having awaked that wife he said, 133. »Oh woman! Now I want to do some loving with you!» 134. he said and put his hand around her neck. 135. She said, 136. »Oh vezir! Under no circumstances I will do anything like that with you!» 137. The vezir said, 138. »I am going to kill your children!» he said. 139. That woman said, 140. »If you want to kill you are quite wel-

<sup>1</sup> piš χiš, usually pišiq χišt 'kiln brick'.

mæjli! öltörev'er! 141. o: balæni χuda: bergen. 142. jene beredu.»  
 143. šu vaxtæ »men bilen muħebbet qil'a mek'i?» dep 144. balasini  
 öltördi. 145. iškındzi jene so:di. 146. »men bilen muħ'ebbet qil'am-  
 sen?» 147. dep iškındzi balæsini öltördi. 148. ki:n χatuundin so:di  
 ki 149. »men bilen jene muħ'ebbet qilæmsen?» depti. 150. »men  
 ha:zer berip 151. suγæ tüšüp kelej» dep 152. suni ælip 153. suγæ  
 tüšti. 154. suγæ tüšüp bolap dedi ki 155. »ej χuda:! sen šunuñdin  
 meni qutqazγin!» dep jıyladi. 156. ki:n bir šema:l keldi. 157. heleki  
 šema:l čaderlerni ö:rüp 158. eskerlerniñ burnıγæ čirip 159. hemesi  
 ölep 160. iški at altun kümüş nan čaj heleki χatun qa:ptu. 161.  
 nænni altunni kümüşni hemesini o: χatuun χodzenge sælip 162.  
 bir atqæ a:tıp 163. bir atqæ özi mindi. 164. beš kün jol mañip  
 165. bir jerge tüšti. 166. šu küni aχšamdæ qırq da:ne oγrı kelip 167.  
 altun kümüş hemesini ælip 168. χatuunni ælip ketti. 169. öjige  
 berip 170. šu küni aχšamdæ o: χatun qæčip ketti. 171. joldæ æti  
 ölep 172. pia:de mañip 173. bir dræχtliq köründi. 174. o: χatuun

come! Go on killing! 141. God has given (me) those children. 142. He  
 will give new ones.» 143. Then saying »Are you going to make love  
 with me, I wonder?» 144. he killed one of her children. 145. He  
 asked for a second time, 146. »Are you going to make love with  
 me?» 147. Saying thus he killed her second child. 148. Then he  
 asked the woman, 149. »Are you going to make love with me?»  
 150. »I will go at once 151. and take a bath and come back» she said.  
 152. Having fetched water 153. she bathed. 154. Having bathed  
 she said, 155. »Oh, God! Save me from this!» she cried. 156. Then  
 there came a wind. 157. That wind turned the tents upside down  
 158. and went into the noses of the soldiers 159. so that all of them  
 died. 160. Two horses, gold, silver, bread, tea and this woman  
 (was all that) remained. 161. That woman put the bread, the  
 gold and silver, everything into the saddle-sack, 162. loaded it  
 on one horse 163. and mounted the other one herself. 164. When  
 she had ridden for five days 165. she came to a place. 166. That  
 day in the evening forty thieves came 167. and took all the silver  
 and gold 168. and (also) brought away the woman. 169. When  
 they had come home 170. the woman escaped the same evening.  
 171. As her horse had died on the road 172. she went on foot, 173.  
 when a forest came in sight. 174. That woman became happy

xoš bolap 175. bir jerge kelse 176. bir taz qırq qoj bilen olturup  
 177. qajmaq nan jeivattedu. 178. o: xatun kelip 179. »ej taz! maña  
 pišqæ nan bergin!» dedi. 180. taz æjtī 181. »ma:qul!» dep 182. nan  
 berdi. 183. o: xatun tazdīn sordī ki 184. »seniñ xodzajīñniñ qančæ  
 da:ne qojī ba:?» 185. heme gepni tazdīn sorap aldı. 186. taz hem<sup>e</sup>s'ni  
 æjtīp berdi. 187. kiče boldī. 188. taz æjtī ki 189. »meni bir sōjep  
 qojañ!» dedi. 190. xotuun dedi ki 191. »ma:qul! men seni sōjep qojaj  
 desem 192. seniñ bašīñ sæsiq burajduyan ik'en. 193. meniñ janču-  
 qumdæ tazniñ da:rusi ba:. 194. e:tegende seniñ bæšīñi jujuup 195.  
 da:runi besip qojæmen» dedi. 196. taz dedi ki 197. »ma:qul!» dep  
 e:tegeni bæšini jujuup 198. tazni jalañyačlap 199. geliyčæliq kömep  
 200. tazniñ bæšini p'č'aq bile ujañ aldı. 201. özi čæcini içige tiqip  
 202. tazniñ bæšini bæšiyæ kiip 203. šeh'erge kirdi. 204. xodzaniñ  
 öjige kirdi 205. xodza sordī ki 206. »qoj tojdī mu?» dep sordī.  
 207. o: taz dedi ki 208. »tojdi» dep 209. æyilyæ æcirip qojdi. 210. o:

175. and when she came to some place 176. a scald-head was sitting  
 there with forty sheep. 177. He was eating qajmaq-bread.<sup>1</sup> 178. That  
 woman came (saying), 179. »Oh, scald-head! Give me some<sup>2</sup> bread!»  
 180. The scald-head said, 181. »Yes!» 182. and gave her bread.  
 183. That woman asked the scald-head, 184. »How many sheep  
 has your master got?» 185. She asked the scald-head about every-  
 thing. 186. The scald-head told her everything. 187. It became  
 night. 188. The scald-head said, 189. »Kiss me once!» he said.  
 190. The woman said, 191. »Yes! But if I say that I will kiss you  
 192. your head is rotten and stinking. 193. In my pocket I have a  
 remedy for a scald-head. 194. To-morrow morning when I have  
 washed your head 195. I will smear on the remedy,» she said.  
 196. The scald-head said, 197. »Allright!» In the morning she washed  
 his head, 198. stripped the scald-head to the skin 199. and buried  
 him to his throat 200. and scalped his head with a knife. 201. She  
 put (some of) her own hair onto his (head) 202. and put the scald-  
 head's head (scalp) on her own 203. and entered the town. 204. She  
 entered the master's house. 205. The master asked, 206. »Did the  
 sheep get sated?» 207. That scald-head said, 208. »They got sated»

<sup>1</sup> *qajmaq nan* lit. 'cream-bread'.

<sup>2</sup> *pišqæ* 'some, a little'; cf. Uzbek *piča*, KARI-NIAZOV & A. K. BOROVKOV, Русско-узбекский словарь (Ташкент 1942) стр. 264 'немного', 'a little'.

künisi jætíp 211. qojnī tala:γæ æpčipketti. 212. beš alte kündin ki:n o: bajdīn dzuva:b sordī. 213. dedi ki 214. »men ketəduγan boldum.» 215. baj æjti ki 216. »ma:qul! siz ketəŋ!» dedi. 217. taz bərip 218. öziniŋ šherge čirip qajlæsæ 219. öziniŋ dadæsi akasī duka:nde olturuptu. 220. šu duka:nniŋ aldīdæ bir da:ne ašpez-γa:ne ba: ik'en. 221. o: ašpezγa:nede turup 222. aš etip berdi. 223. o: jerde turdī. 224. andīn ki:n o: dzəngaldeki vezir pa:dša:nīŋ aldiγæ bərip dedi ki 225. »szniŋ γatun<sup>u</sup>ŋiznī iški oγloŋiznī öltörep 226. oγrīlær ælip qačti» 227. dep jalγan sözler pa:dša:γæ dedi. 228. pa:dša: o: tæχtnī vezirγæ berip 229. özi sodəgər bolap 230. heleki γatun turγan jerige bərip tüšti. 231. šu tüšken dzajī šu γatunniŋ dadæsinīŋ öji edi. 232. beš alte kün jürüp 233. šu künī pa:dša: heleki ašγa:neγæ aš je:geli či:di. 234. heleki taz γotuundæ pa:dša:liq væχtidæ šu pa:dša:nīŋ jeiduyān tamaqī ba: edi. 235. šunī etip berdi. 236. pa:dša: jəp dedi ki 237. »bu tamaqnī čim etken du?

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

<sup>1</sup> i. e. she got employment.

238. meniñ ɣatunumdin bařqa adem bilmes edi» 239. dep »řu ademni tapaj» 240. dep tala:ɣæ čičti. 240a. öziniñ ɣatunidin sordi ki 241. »řu ařni čim etti?» 242. dese »men ettim» dedi. 243. ki:n pa:dřa: hejra:n bolup 244. öjige čiqip ketti. 245. heleki qizniñ dadesiniñ bir balesi ba: edi. 246. řuni heleki pa:dřa:ɣæ ælip bermekçi boldi. 247. heleki taz ɣotun helekini uqup qalip 248. bir küni pa:dřa: o: qizniñ dadesi ařpezɣa:neɣæ ař je:geni čirdi. 249. ař jep bolap 250. taz ɣotun kelip dedi 251. »sodegerler ma:vu baɣqæ čirip 252. bir čilim tamaqu sælip berej. 253. čekip čiqip ketiñle!» depti. 254. o: baj ma:qul dep 255. baqqa čirdi. 256. tamaku čekip olturup dedi ki 257. »ej taz! maña bir hika:je æjtip bergin!» dep sordi. 258. taz æjtı ki 259. »ma:qull!» dep bir hika:je dedi. 260. æjtı ki 261. »bir baj va: ik'en. 262. eniñ bir qizi va: ik'en. 263. o: qizini mektepɣæ beriptu. 264. mollæsi heleki qiz bilen ojnaptiken. 265. dadesi »bu balæni æčiqip öltöreþ etkin!» 266. dep akasiɣæ berdi. 267. akæsi ælip čiqip 268. öltörmej »ketiñ!» dedi. 269. řu qiz bærip 270. bir

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

<sup>1</sup> i. e. behaved shamelessly.



šika: qilyæni čiqqan pa:dša:γæ učraptui.» 271. šu hika:jeni æjtqan  
 χatunniŋ dadesi dedi ki 272. »bu taz meniŋ qizimniŋ gepini qilæ-  
 v'attedu». 273. dep hejra:n boldi. 274. pa:dša: dedi ki 275. »egerde  
 bu meniŋ χatunumniŋ gepini qilæv'ættadu» 276. dep hejran boldi.  
 277. o: χatun öziniŋ bašidîn ötken vezirniŋ qilyan išidîn ta:tîp dep  
 berdi. 278. o: pa:dša: hejra:n bolap 279. baj sodeger dziq æpsus  
 qildi. 280. ki:n χatun dedi ki 281. »šu χatun kelip bir dükande  
 tazniŋ söretide bolup 282. sodeger bilen pa:dša:γæ tamaqu sælip  
 berip olturup hika:je æjtγuçi taz 283. szniŋ χotununiz» dep 284.  
 tazni šunday bir tašlædi. 285. čačlæri čuvulup ketti. 286. pa:dša:  
 šuverdin ajlænip ketti. 287. ε:tesî onlanip 288. pa:dša: χatunini  
 dadesini χatunniŋ akisini ælip 289. öziniŋ šeh'erge bærip 290. vezirni  
 tutup öltæp 291. quduqqæ tašlap ketken iški balæsini ælip kelip  
 292. jerge qojap kömdi. 293. kömep χatunî bilen χoš bolup 294.  
 dunja:dîn ötep ketti.

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

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<sup>1</sup> *æpsus* < P. افسوس.

## VI.

1. molla nəsrəddin ef'endinin bir işəki ba: edi. 2. işəknı apparıp ba:za:rɣæ 3. satmaqçı boldı. 4. işəknı satmaqçı bolup 5. bir adəm »toquz sər berəmen» dep 6. bir adəm »toquz jerim sər berəmen» dep 7. a:χiri on sergə sattı. 8. pulni əlip 9. jandzuqıɣæ səlip 10. »öjgə ketəmen» dep tursə 11. bir adəm kelip dzıɣlap 12. »mən nəha:jeti kəmbəyəl adəm. 13. mənıñ pulum joq. 14. özleri nəh'ajeti katta kış'i səχi kış'i. 15. maña bitkə jardəm berslə!» dese 16. nəsrəddin ef'endi işəknı satqan puldın bir neçə sər berdi. 17. ki:n o: adəm pulni əlip 18. χoş bolup ketse 19. jənə bir adəm kelip 20. şunday jalbərıp dzıɣlap turup 21. aña həm bir neçə sər berdi. 22. o: ketti. 23. jənə bir adəm kelip 24. jənə şunday dep 25. aña həm a:χırqı jandzuqıdæ qalğan pulni berdi. 26. ki:n nəsrəttin

## VI.

1. Mullah Nasreddin Efendi had a donkey. 2. He brought it to the bazaar 3. with the intention of selling it. 4. After he had decided to sell his donkey 5. one man said »I will give nine sars» 6. and another one »I will give nine and a half sar.» 7. At last he sold it for ten sars. 8. When he, having taken the money 9. and put it into his pocket, 10. was about to say »I will go home!» 11. a man came along wailing, 12. »I am a very poor man. 13. I have no money. 14. You are a very prominent man and a generous man. 15. Give me some help!» When he said (thus), 16. Nasreddin Efendi gave (him) a couple of sars out of the money for which he had sold the donkey. 17. Then, when that man had taken the money, 18. and left contented, 19. another man came, 20. and as he cried and besought (him) in the same way 21. he gave him also a couple of sars. 22. That one went away. 23. Another man came 24. and also said thus. 25. He gave him too, the last money that remained

ef'endi qolĩni jandzuqĩyæ sælip 27. bæqĩp baχsæ jandzuqĩdæ heč  
 nemε qalm'aptu. 28. »emdi men öjömge barsem 29. aγaçem »išekni  
 satqan pul qæni?» dep sorsæ 30. nemε deimen?» dep 31. χia:l  
 qilip 32. ki:n o: satqan išekke minip 33. dedi ki 34. »išekniņ puli  
 meniņ qolomdæ joq. 35. χælqlærgε berip boldum. 36. anday bol-  
 γandĩn ki:n jenε išek özömnĩki» dep 37. išekke minip 38. öjigε  
 qæčip ketti.

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

## VII.

1. molla nəsrəddin ef'endi bir kün bir dərja:nin bojidæ oltursæ  
2. beš alte çotuunlær dəja:nin bojiçæ keldi. 3. o: çotuunlær dəja:nin  
o: tær'epige ötməkçi edi. 4. su tola bolçanı üçün çotuunlær ötəlməç  
nəsrettin ef'endidin sordı ki 5. »bizni ötküzüp qojamlæ? 6. biz pul  
beremiz» dep 7. nəsrəttin ef'endi sodeleşip 8. her bçini alte puldın  
gepleşip 9. bçdin bçdin çüdüp ötkəzməkçi boldı. 10. ki:n nəsrəttin  
ef'endi tambalinı türüp 11. çotuunlärni bçidin bçidin ötkəzgeli  
turdı. 12. heme çotuunlärni ötkəzüp bolup 13. açırqı çotuun qal-  
çandæ molla nəsrəttin harap qaldı. 14. açırqı çotunnı çüdüp 15.  
dəja:nin otrasıçæ kelgende molla nəsrəttin ef'endi çiqilip tüşti. 16.  
çiqilip tüşüp 17. çotuun æqip ketti. 18. qalçan çotuunlær vaçıraç

## VII.

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

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<sup>1</sup> *çüd.* to carry on one's shoulders.

19. »vaj tutuŋ! æqip ketmesün!» dep 20. vaqiræšip tursæ 21. molla nesrettin ef'endi ö·zi hem vaqiræyæli turdi. 22. çotuunlær sordi ki 23. »sen nemışqæ vaqirajsæn?» dese 24. molla nesrettin ef'endi dzuva:b berdi ki 25. »men aran jüdüp kelgen çotuun deja:nin jerimiçæ kelgende æqip ketti. 26. maça alte pul zia:n boldi. 27. eger saq ælip kelgen bolsæm 28. alte pul oşuq alar edim. 29. o: çotuun æqip ketkeni mæjli 30. leken alte pul hem æqip ketti» dep dçiy lap qaldi.

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

## VIII.

1. nesrettin ef'endi ram<sup>a</sup>za:n başlayan çaydæ »ro:ze hisa:bini onutup qalmaj» dep 2. bir çaltæyæ her künde bir da:nedin qonaq sælip qojdi. 3. ef'endiniñ bž balası ba: edi. 4. dadasiniñ çaltayæ qonaqnı salyanini köröp 5. ol hem dadası körmegeñ væxtidæ bir neçe da:ne qonaq sælip qojdi. 6. ro:zeyæ on beş bolyan çaydæ ef'endi 7. »qonaqnı bž sanap baqaj. 8. ro:zeyæ neçe boldi iki?» dep 9. sanap baχsæ 10. ellig işki da:ne qonaq çaltædin č<sup>1</sup>qiptu. 11. »vaj! biz ro:zeni neh'a:jeti oşuq tutuptumiz. 12. ro:ze degeñ otuz kün edi. 13. biz ellig işki kün ro:ze tutuptumiz. 14. hejtniñki vaxti ötöp ketiptu.» 15. tola çæmkin bolup 16. balasıyæ æjti 17. »ej balam! ha:zer su işitip berin! 18. suyæ tüşüp 19. tonlærimni

## VIII.

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

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<sup>1</sup> hejt < A. عيد الفطر, in this case the عيد الفطر 'the Festival of the Breaking of the Fast'; v. HUGHES, A Dictionary of Islam, p. 194.

kiip 20. hejt muba:rekleḡeli baraj ištik<sup>1</sup> boluŋ!» dedi. 21. balasī su  
 isītīp berdi. 22. suḡæ tūšūp 23. öteklerini kiip 24. tonlærini kiip  
 25. sellesini baɣlap 26. bɣ dostiñkigε hejt muba:rekleḡeli ba:rđi.  
 27. dostiḡe bærīp 28. »essela:m æl'εjkūm! hejtleriḡæ muba:rek bol-  
 sun!» dep körüşti. 29. bu· dosti hejra:n bolup 30. »mollam saraŋ  
 bolup qalɣan meki?» dep 31. »bū ḡun ro:zeḡæ on beš boldi. 32.  
 nemišqæ aldīrap hejt qıldiñlær?» dep 33. mollam ef'endimdin sorsæ  
 34. ef'endi dedi ki 35. »bu ḡun ro:zeḡæ ellig iški kūn boluptu.  
 36. men ɣaltayæ qonaq sælip 37. hisa:p qīlip qoɣɣan 38. biz ro:zeni  
 oşuq tutuptumiz. 39. ištik boluñlær! 40. dastuɣan sæliñlær! 41.  
 hejt qīlæmiz» dep aldīrap 42. gep qīlip turɣan čayda 43. jene bir  
 adem čirip 44. »bu neme ḡælvε ik'en?» dep sordī. 45. bulær bolɣan  
 va:qæni beja:n qīldi. 46. o: adem æjti ki 47. »vaj sarañlæ! bu ḡun  
 ro:zeḡæ on beš jene hejtke on beš kūn ba:r. 48. ef'endim saraŋ  
 bolup qalıptu» dep 49. ef'endini öjdin ælip hejdep čiqardī.

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

<sup>1</sup> *ištik* < *ittik*.

<sup>2</sup> *ḡælvε* < A. غلوة.

## IX.

1. ef'endi bir kùn özi olturğan šeh'erdin başqa bir šeh'erge ba:dä.  
2. o: šeherde šul künü qurban hejt edi. 3. qajsı öjge čirse 4. čon dostuğan səliyliğ qənd kezək nan goš heme nersə dostuğandə ba:edi. 5. her öjge čirse 6. ef'endige izzet qilip 7. γa:lağan nerselerdin jegeli berdi. 8. təma:m kùn öjdin öjge jürüp 9. konlı neme γa:lasə 10. šunı jedi. 11. aγšamdə ef'endi öjige jænip 12. γia:l qildı ki 13. »bu šeh'er neha:jeti jaγšı šeh'er ik'en. 14. γəqlərı hem obdan ik'en. 15. qajsı öjge čirsem 16. meni obdan mihman qildı. 17. men öz jurtumγə bərip 18. bala čaqalərımnı əlip kelip 19. šu jurttə olturγaj. 20. šu jurtnıñ γəqlərı neha:jeti obdan ik'en» dep 21.

## IX.

1. One day the efendi went from the town where he himself used to live to another town. 2. In that town it was the Qurban-Id<sup>1</sup> that day. 3. Whatever house he entered 4. there were big tablecloths spread with sugar, sweets,<sup>2</sup> bread, meat and all things. 5. Wherever he entered 6. they honoured the efendi 7. and gave him to eat of the dishes he wanted. 8. The whole day he went from house to house 9. and whatever his heart wanted 10. he ate. 11. In the evening the efendi returned home 12. and thought, 13. »This town is a very good town! 14. The people of it are also very good. 15. Wherever I entered 16. they entertained me in the best way. 17. I will go to my own country 18. and bring my family here 19. and settle down in this country (i. e. town). 20. The people of this country are very good», 21. he thought. 22. But

<sup>1</sup> *qurban hejt* A. P. عيد قربان 'Feast of Sacrifice', v. HUGHES, Dictionary of Islam, p. 551 (art. Sacrifice).

<sup>2</sup> *kezək*; corresponding to RAQUETTE, English-Turki Dictionary, p. 117 b *gezäk*.



χια:l qıldi. 22. amma bilmēdi ki 23. qurban hejtik'en. 24. üçündzi kuni öz jurtiyæ jænip 25. bærıp χatuñiyæ æjti 26. »εj χatuñum! iştik boluñ! nerselerni juyuşturuñ! 27. men neha:jeti jaxşı bir űeh'er taptim. 28. űu űeh'erge köçüp keteli. 29. ol űeh'erniñ χælqlæri qajsi öjge çirsek heme nerseler tejer. 30. içduyan jeiduyan bizge heç neme la:zem em'es.» 31. heme nerselerni sætip 32. o: űeh'erge köçüp ketti. 33. ol űeh'erge kelip 34. ε:tesı ef'endi iginlerini kimleini kiip 35. χatunni ælip 36. balduki baryan öjlerge çirip kö-se 37. heç kim baldukidek zia:fet qilmædi. 38. heç kim bir çine çaj hem bermēdi. 39. o: öjdin çiqip 40. baűqa bir öjge ba:sæ 41. o: öjde hem jigeli heç neme bermēdi. 42. pütün kün öjdin öjge bærıp 43. qo:saqi æçip 44. heç neme jegeli tap'almædi. 45. aχiri aχşamdæ öjige kelip 46. öjige kelgende χatuñi ef'endi bilen uruűup dedi ki 47. »sen meni gollap 48. özömnıñ jurtumdın bu jurtiyæ ælip keldim. 49. sen dañlayan kebab goű qænd kezekler qæne<sup>1</sup>?» dep 50. qatiy uruűup 51. ε:tesı öz jurtiyæ jene jænip ketti.

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

<sup>1</sup> *qæne* against the normal *qæni*.

<sup>2</sup> *kebab* the well-known Oriental dish.

## X.

1. bir ef'endi var ik'en. 2. o: ef'endiniñki bir çotunı var ik'en. 3. çotunı deptu 4. »jaγ æçiriñ!» 5. dep bir pia:lε beriptu. 6. ef'endi jaγqæ çiqip 7. ū pia:lεγæ jerim ser jaγ aptu. 8. o: jaγdæ teγe iūip qaptu. 9. o: pia:leni ūndaγ örese 10. heme jaγ tögülep ketiptu. 11. tögülep ketkəndin ki:n 12. »qoñiγæ qujuñ!» deptu. 13. ū jaγni çatuniniñ qaūiγæ æçiptu<sup>1</sup>. 14. çatunı soraptu 15. »ū a:z jaγni æçidiñ<sup>2</sup> mu?» deptu. 16. ef'endi depti ki 17. »ej aγmaq! bu ter'εpide hem ba: em'es ma:?» 18. dep ūndaγ jene bir aγdi-jeptu. 19. tögüleptu. 20. o: jaγ tögəgendin ki:n ef'endini çatunı urup 21. tala:γæ etip çiqariptu.

## X.

1. There was an efendi. 2. That efendi had a wife. 3. His wife said, 4. »Bring some oil!» 5. and gave him a cup. 6. The efendi left in order to buy the oil 7. and bought half a sar of oil in the cup. 8. That (cup) was filled to the brim with oil.<sup>3</sup> 9. When he in this way turned the cup 10. all the oil ran off. 11. When it had run off 12. he said (to the shopkeeper), »Pour out (some more) on the bottom<sup>4</sup> (of the cup).» 13. This oil he brought to his wife. 14. His wife asked, 15. »Did you bring thus little oil?» 16. The efendi said, 17. »Oh, fool! Don't you understand that there is some on this side too?» 18. and turned it once more. 19. It (the oil) ran out. 20. After he had finished the oil the efendi's wife thrashed him 21. and turned him out of doors.

<sup>1</sup> æçiptu < ælip çiqiptu.

<sup>2</sup> æçidiñ < ælip kirdiñ.

<sup>3</sup> teγe iūip qaptu is unclear to me. It is probably meant that the cup was too small for its purpose for which reason he turned it.

<sup>4</sup> lit. on the back.

## XI.

1. ef'endi bir kùni si:ğeni olturuptu. 2. o: tər'eptin qızı çiqip kelip soraptu. 3. »ef'endi! o: nemə?» dep soraptu. 4. ef'endi deptiki 5. »meniñ kalte putum!» 6. qızı soraptu 7. »ef'endi! »buniñ kepsi nə:də?» 8. ef'endi deptu 9. »seniñ anañniñ çətidə kepsi ba:du» deptik'en.

## XI.

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

## XII.

1. ef'endi bir kuni mesdzitke nama:zγæ čiriptu. 2. χuda:γæ daa:<sup>1</sup> qiptu<sup>2</sup>. 3. »maņa miņ tilla ber! 4. bir kem miņ tilla bersen almajme» deptu. 5. šunuņ öjniņ janidæ bir jehu:diniņ öji ba: ik'en. 6. o: jehu:dī mesdzitniņ ögözesige čiqip 7. bir χaltæde bir kem miņ tillanī sælip 8. ef'endiniņ aldīγæ tašlaptu. 9. ef'endi ačip qajlæsæ 10. bir kem miņ tilla χaltæde ba: im'iš. 11. ef'endi deptiki 12. »bir kem miņ tilla bergen χuda: jene bir tilla hem bere» 13. dep jančuqīγæ saptu. 14. ε:tesī o: jehu:dī hökümetke ærz qiptu. 15. höküm'ettin deptiki 16. »ef'endi qičqirip ækeliņ!» 17. o: jehu:dī ef'endiniņ öjige keptu. 18. jehu:dī dedi ki 19. »ef'endi! sizni hökü-

## XII.

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

<sup>1</sup> *daa:* < *dua*.

<sup>2</sup> *qip* < *qilip*; contracted forms of this type are very common.

<sup>3</sup> *namaz* P. نماز the Muhammadan liturgical prayer.

<sup>4</sup> *tilla* a gold coin.

met qičqirædu.» 20. ef'endi deptiki 21. »meniņ ha:zer čapanim joq. 22. hem putum a:γriq. 23. maŋ'almajmen.» 24. jehu:dī deptiki 25. »men szge jaχšī čapan at ælip ækelemen.» 26. o: jehu:dī öjige berip 27. at čapan ælip kelip 28. ef'endiγæ kejdürüp 29. atqæ mindürüp 30. höküm'etniņ aldiγæ alip ber'iptu. 31. ef'endidin hökümet sor'aπτu 32. »ef'endi! bu jehu:diniņ pulini beriņ!» 33. ef'endi deptiki 34. »bu jalγanči »hele mušu čapani hem atni ha:zer meniņ» de-itu.» 35. jehu:dī deptiki 36. »he! ras! šu čapan šu at meniņki.» 37. ef'endi dedi 38. »ajne! ha:zer men de-medi mu šu jalγanči jehu:dī» 39. dese hökümet hem ras dep 40. jehu:dini čiqarip ætiπτu.

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summons you!» 20. The efendi said, 21. »I haven't got a coat 22. and furthermore my foot aches. 23. I can't walk.» 24. The Jew said, 25. »I will bring you a nice coat and a horse.» 26. That Jew went home 27. and having brought a horse and a coat 29. he dressed the efendi in it, 30. had him mount the horse 31. and brought him to the Government. 31. The Government told the efendi, 32. »Efendi! Give this Jew his money!» 33. The efendi said, 34. »This liar says 'That coat and the horse are also mine'.» 35. The Jew said, 36. »Yes! It is true! This coat and this horse are mine!» 37. The efendi said, 38. »Look there! Didn't I tell you that this Jew is a liar?» 39. When he had said this also the Government agreed 40. and drove the Jew away.

### XIII.

1. bir bajniņ uć balasī ba: edi. 2. bu uć balalær ȳotuun alyæli tejer boldi. 3. šu pa:tša bir adem ib'erdi. 4. »bu balam kimniņ qizini alædu sorap baqin!» dedi. 5. šu čoņ oȳul dzeva:b berdi ki 6. »ammamniņ qizini alæmen» dep edi. 7. o· k'šī jene otrandzi oȳlidin sorædi ki 8. »men hem ammamniņ qizini alæmen» dzeva:b berdi. 9. »emdi kićik oȳuldin sorap baqaj» dedi. 10. kićikidin sorap baqqandæ o· kićik oȳul hem dzeva:b berdi ki 11. »ammamniņ qizini alæmen» dep 12. šu baj hejran boldi. 13. »bu ammæsinin qizi bir da:ne bolsæ 14. bu uć kiši qandaȳ alædu» dep hejran boldi. 15. bajniņ bir bira:deri ba: edi. 16. šuniņȳæ mæslæh'et

### XIII.

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

<sup>1</sup> i. e. the bai.

<sup>2</sup> *amma* aunt, cf. my Uzbek Texts from Afghanistan, p. 172; the word is not in common use in Eastern Turkestan but must be ascribed to the narrator's Andidjani origin.

qıldi ki 17. »qandaγ qılæmen?» 18. šu adem dzɛva:b berdi ki 19. »šu balalær bir šeh'ergɛ čiqarip barsæler! 20. pul berip čiqarsælær ihtimal» dedi. 21. »šu šeh'erlerde χotun alip 22. ojlanip<sup>1</sup> qalsæ hæm bolmæsæ köp iş kin» dep 23. mæsleh'et berdi. 24. baj her üç k'šige dzıq pul berip 25. šeh'erdin čiqarip ib'erdi. 26. üç kiši ketip barip edi. 27. bir adem bir taš köterip ketip barædu. 28. »satemsæn?» dese 29. »satæmen» dedi. 30. »neçe pul?» dese 31. »miñ tilla» dedi. 32. »nemegɛ lazem keledu?» dese 33. »ölgen ademniñ töpeside su quijsæ tirilædu» dedi. 34. jenɛ bir dzajdæ ketip barsæ 35. bir adem bir zilçe köterip barædu. 36. »satemsæn?» dese 37. »satæmen» dedi. 38. »neçe pul?» dese 39. »miñ tilla» dedi. 40. »buniñ neme hünéri ba:?» dese 41. »qırq künlük jolnı bir sa:ette barædu» dedi. 42. jenɛ bir köçedɛ ketip barsæ üçöwlen 43. bir adem bir ajnek

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do?» 18. This man answered, 19. »Send these sons (of yours) to some town! 20. May be you should send some money with them», he said. 21-22. »If they should marry in that town and settle there (it would be allright) and even if not, much<sup>2</sup> has been won.» 23. Thus he advised him. 24. The bai gave much money to each of them 25. and sent them away from (his) town. 26. The three young men left. 27. There was a man coming along who was carrying a stone. 28. When they said, »Do you sell it?» 29. he said »I do.» 30. When they said, »For how much?» 31. he said, »For one thousand gold coins.» 32. When they said, »For what is it good?» 33. he said, »If you put it on a dead person and pour water on it he will return to life.» 34. When they again were walking in another place 35. a man was going there carrying a carpet. 36. When they said, »Do you sell it?» 37. he said, »I do.» 38. When they said, »For how much?» 39. he said »For one thousand gold coins.» 40. When they said, »What is the skill of it?» 41. he said, »It can make forty days' journey in one hour.» 42. Again when the three together were walking in a street 43. a man was going there carrying a mirror. 44. When they

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<sup>1</sup> *ojlanip* < *öjlenip* typical iranized form of an Uzbek dialect, cf. my »The Uzbek Dialect of Qilich», p. 5—7.

<sup>2</sup> *köp* also indicates Andidjan-influence; in the pure Kashghar-dialect it would be *čöq*.

köterip barædu. 44. »satemsen?» dese 45. »satemen» dedi. 46. »neçe pul?» dese 47. »miñ tilla» dedi. 48. »buniñ neme hüneri ba:?» dese 49. »şu qırq künlük dzajni qajerni çalæsæ 50. şunu körsetædu» dedi. 51. andin üçöwlen mesleh'et qilip dedi ki 52. »ata anamizniñ ammamizniñ qizini köreli» dep 53. ajnekke qaradi. 54. qarasa bu ammaminiñ qizi ölüptu. 55. neha:jeti çapa bolup 56. heleki zilçede üçöwlen olturdi. 57. zilçede olturup 58. zilçe uçturup 59. hemesi öjige ketti. 60. körüp körse 61. taçte reva:n ba:. 62. körüp körse 63. taçte reva:nniñ töpeside ölüg<sup>1</sup> jup turædu. 64. hazer heleki miñ tillë alçan taştæ su ækilip 65. qizniñ başıçæ æqujdi. 66. qiz tirildi. 67. çongı æjti ki 68. »men alemen.» 69. otrandzi æjti ki 70. »men alemen.» 71. kiçiki æjti ki 72. »men alemen.» 73. şu çongidæ ajnek. 74. ajnekte körgende qiziniñ ölgeni kördi. 75. eger ajnekke körmese bilmes edi. 76. otrandzisiide zilçe ba:. 77. eger

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said, »Do you sell it?» 45. he said, »I do.» 46. When they said, »For how much?» 47. he said, »For one thousand gold coins.» 49. When they said, »What is the skill of it?» 49-50. »It will show to you any place you wish which is forty days (journey) away from here,» he said. 51. Then the three conferred together and said, 52. »Let us see the daughter of our aunt!» 53. and looked into the mirror. 54. When they looked the daughter of their aunt had died. 55. They were extremely distressed 56. and all three together sat down on the mentioned carpet. 57. When they had sat down on the carpet 58. they made it fly 59. and (thus) they all went home. 60. When they looked around 61. there was a table<sup>2</sup> for the dead. 62. When they looked 63. they were washing a dead body (lying) on the table. 64. At once they applied water to the stone which they had bought for one thousand gold coins 65. and poured it over the head of the girl. 66. The girl returned to life. 67. The eldest son said, 68. »I will marry her.» 69. The middle one said, 70. »I will marry her.» 71. The youngest son said, 72. »I will marry her.» 73. The eldest son had the mirror. 74. When he looked into the mirror he saw that the girl had died. 75. If he had not looked into the mirror they would not have known it. 76. With the middle one there was the carpet.

<sup>1</sup> *ölüg* instead of *ölük* Andidjan influence.

<sup>2</sup> *taçte reva:n* a table upon which dead bodies are stretched and washed before interment. Or is it just 'bier'?



zilčedε bar bolmæsæ 78. qırq künlük jolnı bir sætte kel'elmes edi.  
 79. ölükni juıp kömep qojar edi. 80. kiçikide taş ba: edi. 81. eger  
 taş bolmæsæ 82. ölük tirilmes edi. 83. köp dzeη dzid'el boldi.  
 84. čimgε höküm bolædu?

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77. If he had not had the carpet 78. they would not have been able  
 to cover a distance in one hour which would (otherwise) have taken  
 forty days. 79. (In the meantime) they would have washed and  
 buried the dead (girl). 80. With the youngest son was the stone.  
 81. If he had not had the stone 82. the dead girl would not have  
 returned to life. 83. There was much row and broil. 84. Who can  
 pronounce the judgment?

#### XIV.

1. bir pa:t'šā:nīn bir piri ba: idi. 2. o pirni pa:t'šā: kop dost tuter idi. 3. meger bir adam »piriñiz jəman» dese 4. pa:t'šā: šu adəmnīn baš'ni keser idi. 5. pa:t'šā: bilen pirni mimangə çəqəurur idi. 6. pa:t'šā: γīza: jer idi 7. amma piri bir loqmə iki loqmə γīza jep toxtær idi. 8. šu ūj esbablerige qajlap turær idi. 9. mihmanlær bilen pa:t'šā: üzəgendin kigin iki saəttin ki:n šu piri kelip 10. bir kəm qırq da:nə askerleri bilen šu ūjniñ igəsini baγlap ja oldurup 11. mallærini alıp çiqar idi. 12. pa:t'šā:nīn piri mundaγ oγri ik'en dep 13. meger pa:t'šā:γə »piriñiz oγri» dep əjt'almajdū. 14. šu patšā:nīn pirge etqatī šunciliq ki 15. putige altundan kauš qilip

#### XIV.<sup>1</sup>

1. Once upon a time there was a king who had a *pir*.<sup>2</sup> 2. The king liked that *pir* much. 3. If somebody said, »Your *pir* is bad!» 4. the king cut off the head of such a man. 5. They invited the king and the *pir* to a party. 6. The king ate of the food 7. but his *pir* only ate one or two morsels of food and (then) stopped. 8. He was sitting looking at the household goods and furniture of the house. 9. After the king and the guests had left this *pir* came two hours later 10. with thirty-nine soldiers and tied the owner of the house or killed him 11. and took away his belongings. 12. (If somebody wanted to say,) »The king's *pir* is such and such a thief» 13. he was not able to say to the king »Your *pir* is a thief». 14. The affection<sup>3</sup> of this king for the *pir* reached such a degree 15. that he had made shoes<sup>4</sup> of

<sup>1</sup> v. preface, p. 4.

<sup>2</sup> *pir* P. پير 'an elder, a religious leader'.

<sup>3</sup> *etqat* no doubt a corrupt form of A. اتفاق.

<sup>4</sup> *kauš* < P. كفش.

bergen edi. 16. jana qırq da:ne altuundın kirpiç qıyan edi. 17. har adem birden koterip jürüjdu. 18. şu pir jürgende qademige qojup beredu. 19. şunday nahaq işlər tola boldi. 20. şu üjge jæqınraq dzajde bir baj miman çaqær edi. 21. sæt jetegæ dep pir patša mimandarlıqqæ kirdi. 22. pa:tša: pir mihmange bardilər. 23. pirni pa:tšanı kop mihman qılıp 24. julgæ saldı. 25. iki sa:ettin kigin şu bajnıñ üjige bir kem qırq da:ne jigitleri bilen pir barıp 26. şu bajnı baγlap 27. újrúzgarlærni hemesini talap 28. patšanıñ urdasıge alıp keldi. 29. şu pir bir kem qırq jigitler bilen çiqip ketkende patša:nıñ qızınıñ xæberi bar idi. 30. malnı hem talap elip kelgenden xæber hem bar idi. 31. malnı ælip kelgendin kigin qız patša:ge dedi ki 32. »sizniñ piriñiz oγriken dada! 33. pirniñ çiqip ketkeniden xæberim bar idi 34. hem malnı koterip elip kelgeniden hem xæberda:r boldum. 35. eger işenmesengiz 36. urdage keliñ! 37. malnı koronj!» dedi. 38. pa:tša:nıñ yazibi<sup>1</sup> kop kelip 39. şu qızını olumge hoküm

gold for his feet and presented them to him. 16. Further he had made forty bricks of gold. 17. Men carrying each one brick were walking along with them. 18. When this pir was walking they put them as footsteps for him. 19. Such unjust actions were manifold. 20. In a place near to his<sup>2</sup> house a bai had invited guests. 21. At seven o'clock the king and the pir entered the house of the host. 22. The king and the pir went to the party. 23. They regaled the king and the pir much 24. and (then) let them leave. 25. Two hours later the pir together with his thirty-nine soldiers went to the house of this bai, 26. tied him, 27. plundered all the property<sup>3</sup> of the house 28. and brought it to the king's palace. 29. The king's daughter knew that the pir had left with his thirty-nine soldiers. 30. She also knew that he had plundered and brought the property there. 31. After he had brought the property (to the palace) the girl said to the king, 32. »Father! Your pir is a thief! 33. I knew that the pir had left. 34. I was also aware that he had brought (some) property (here). 35. If you don't believe it 36. come to the palace! 37. Look at the property!» she said. 38. The king got

<sup>1</sup> yazib < A غضب.

<sup>2</sup> şu = šunıñ

<sup>3</sup> újrúzgar = öj + P. روزگار cf. PAVET DE COURTEILLE, p. 331 quoting BABUR.

qıldi. 40. vezir æjti ki 41. »heç şeriette mæzlum kişige ulum joq. 42. meger oldurmaqçı bolsæniz 43. aš ta:am joq su joq dæræy joq dzajge alip barip taşlaŋ. 44. šu jerde ozi olup qalædu» dep 45. vezir meşleh'et berdi. 46. pa:tša:γæ maqol bolup 47. bir munçæ adæmler bilen qizini bant qilip 48. bir dzengalgæ alip bærıp taşlædi. 49. qizige bir ja:şsi ima:ret qilip bergen idi. 50. »kujdurup taşlaŋlar!» dep pa:tša: hokum qıldı. 51. kujdurup taşladı. 52. qiz anası bilen šu dzengalde jıylap 53. bir ta:şni başige qojup 54. uylap qaldı. 55. tüş kordi. 56. tüşide bir adæm æjti 57. »ɣapa bolmaŋ! jıylamaŋ! 58. başıŋγæ qojyan ta:şini koter! 59. šu jerdin saŋa bir nerse hasil bolædu.» 60. ojɣænıp tüşini anasige æjti. 61. šu taşni koterdiler. 62. bir ça:h pajda: boldı. 63. o: ça:hniŋ içide bir šote pejd'a boldı. 64. šotædin tüşüp idi. 65. vehi:melik<sup>1</sup> dzanverler ɣirz<sup>2</sup> qıldı. 66. šu 'bismilla arrahman arrahi:m' dep qorqmasden tüşer idi. 67. meger

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

<sup>1</sup> *vehi:melik* A. P. *واهمه* 'fear, awe'.

<sup>2</sup> *ɣirs* cf. Азербайджанско-русский словарь под ред. Г. Гуссейнова (Баку 1943) p. 334, *hirs* 'anger, fury'.

anasigē šu dʒanverler idʒa:zet bermēdi. 68. balasigē idʒa:zet berdi. 69. tūšūp qarlasæ 70. šu ča:hniņ ičide her qism uruš esba:blæri her qism qimet baha: ta:šlær her qism sorētlær bar ikan. 71. šu iki da:ne taus so:rētidin alip čiqti. 72. ančæ munčæ qimet baha: tašlerden alip čiqti. 73. o' tašlerdin bazarge alberip<sup>1</sup> sätip 74. o:zige erkekče iqniwaš at alip 75. bir munčæ xizmetka:rlær alip jænip čiqti. 76. šu xizmetka:rlerge hokum qildi 77. »her qajsiņlær qančelik dʒaj lazem bolsæ aliņlær! 78. taχsin qilip aliņlar! 79. qajerde su bolsæ alip kelip 80. šu jerde ima:ret ba: 81. ozuņlerge lazem keledu. 82. maņa lazem emes. 83. qančæki pul lazem kelse 84. men berēdu man» dep 85. bulærni išqæ sælip 86. ozi atni minip 87. iki da:ne suretni alip 88. patša:niņ urdasigē keldi. 89. patša:din idʒa:zet sorēdi. 90. patša idʒa:zet berdi. 91. »kirsun!» dep idʒa:zet berdi. 92. pa:tša:niņ idʒa:zeti bile kirip 93. iki da:ne taus suretni qojup

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not give way to her (the) mother. 68. They gave way to her child. 69. When she had descended and looked round 70. there were all kinds of arms and precious stones and pictures in this well. 71. She took away two pictures of peacocks. 72. She took away an amount of precious stones. 73. She brought some of these stones to the bazaar and sold them (there). 74. She bought herself man's attire and a horse, 75. engaged some servants and (then) came back. 76. She gave orders to the servants (saying), 77. »Take whatever place<sup>2</sup> (space) you need. 78. Find out the best<sup>3</sup> and take it! 79. If there is water somewhere lead it there. 80. The palace which there is in this place, 81. you will need. 82. I do not need it. 83. However much money you need 84. I will pay you,» she said 85. and put them to work. 86. She herself mounted her horse, 87. took the two pictures 88. and came to the king's palace. 89. She asked for permission to see the king. 90. The king gave the permission. 91. Saying »She may enter!» he gave the permission. 92. When she had entered with the king's permission 93. she put the two pictures

<sup>1</sup> *alberip* < *alip barip*.

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

<sup>3</sup> *taχsi:n* < A. *tahsi:n* 'approval'.

94. patšage suret kop manzur boldi. 95. patša soradi ki 96. »ej bajbača! ozleri qajerdin kelišleri?» dep patša soradi. 97. bajbača dedi ki 98. »meniň šeh'irim kop üzündedü. 99. šehrlerni tamaš'a qılıp jürüdümen.» 100. patša: bilen bir sa:et čaj içip olturup čiqip ketti. 101. bazage bærıp 102. bir munčæ qul čuri ælip 103. oz dzajige čiqip ketti. 104. jene üç künden kigin iki da:ne taus suretini alıp 105. jene patšaniň aldige keldi. 106. patša:niň aldige suretni qojup 107. čaj nan jep geplešip olturup čiqip ketti. 108. bazage bærıp 109. qul čuri alıp 110. oz dzajge čiqip ketti. 111. šu bajbača patša: bilen bek jæqin ata bala bolup qaldı. 112. šu bajbača kelmese 113. patša: hem izlejdu. 114. jene uš tört künde iki da:ne taus suretini koterip 115. patša:niň aldige qojdı. 116. patša: bilen aš taam jep 117. čaj içip geplešip olturup 118. »ej pa:tšajia:lem! dzena:blerige arzem ba:r.» 119. »xoš æjtslæ!» dedi. 120. »dzena:bleri bilen neče væqtlerden beri tüzlerini jedük. 121. mende bir iytiyar

of the peacocks (in front of him) 94. and the king admired them much. 95. The king asked, 96. »Oh, son of a bai! From where have you come?» the king asked. 97. The son of a bai said, 98. »My town is very far away. 99. I am visiting (different) towns for my pleasure.» 100. When she had sat down for an hour with the king and had tea she left. 101. She went to the bazaar, 102. engaged some slaves and slave-women 103. and (then) went to her own place. 104. Again after three days she took the two pictures of the peacocks 105. and anew came to the king. 106. She put the pictures in front of the king, 107. sat down, had tea and bread and a talk and (then) went away. 108. She went to the bazaar, 109. engaged slaves and slave-women 110. and went to her own place. 111. This son of a bai and the king became very close (friends like) father and child. 112. If this son of a bai did not come 113. the king even looked for him. 114. Again after three or four days she took the two pictures of the peacocks 115. and put them before the king. 116. When she had eaten food with the king 117. and had sat down and had tea and talked 118. (she said.) »Oh, King of the world! I have a request to Your Majesty.» 119. »Well, tell it!» he said. 120. »For some time I have eaten salt<sup>1</sup> with Your Majesty. 121. I have the

<sup>1</sup> *tüz* for *tuz* and *püt* for *put* in following sentences proves that the narrator's sense for the vowel-harmony has been completely lost.

ba:r ki 122. özlirini<sup>1</sup> hem bir ba:re mihman qilip çaqræsæm dep  
 123. magar ozlerige lajïq bir dzajim joq. 124. bir dzaj iltipat qils læ.»  
 125. hazer pa:tša: hokum qildi ki 126. »sehzaðe qajerden dzaj dese  
 127. berinle!» 128. »æšqalla rahmat!» dep jænïp çïqtï. 129. bir jerni  
 izledi. 130. manzur bolmædi. 131. šu patšaniñ qizini kojdurup  
 atkan jeri manzur boldi. 132. šu vezirler »padiša: bermejdu»  
 dep unamajdi. 133. »meger patša: šu jerni berse qilæmen 134. meger  
 bermese ima:ret qilmajmen» dep çapa boldi. 135. vezirler patša:ge  
 çæber berdi. 136. »šü ozleri kojdurup tašlagan dzajni sorajdu»  
 dep 137. pa:tša: »mejli! berinler!» dep hokum qildi. 138. bajbaça  
 ušul dzajde ima:ret qilip 139. eslidin hem zia:de jasajdi. 140. u jerge  
 her qïsm hajva:nat su:retlerdin alip keldi. 141. eleki taus suretlerdin  
 alip keldi. 142. her qïsm qïmet baha: ta:šlerdin hem alip keldi.  
 143. her qïsm esba:blerdin alip keldi. 144. kop ujni jasap tajar  
 qildi. 145. šu çæzinæde neme çæjri nerse bolsæ 146. alip kelip 147.

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

<sup>1</sup> özlirini < özlerini.

ùjni kop jasadi. 148. anqııçe ozi oturyan dzajniñ qul çuri kop  
 jasap 149. katta owyat bir šeh'er qıldı. 150. emdi patša:ni sa:et  
 sekizge pirini ikisini tekliq qıldı zia:petke. 151. har rañ a:šlar  
 tajar qıldı. 152. šu šeh'erniñ katta katta pulusini jıyıp 153. iki  
 jüz da:në qılıp 154. har qajsige otuz ser qırq ser pul berip 155. ajti  
 ki 156. »bu gün meniñ ùjümge patša:ler mimanler keledu. 157.  
 sa:et sekizge mimanler keledür. 158. miman ketkendin ki:n sa:et  
 onde qırq da:në oñri keledür. 159. har qajsisiniñ ozi alyan mali  
 birlen baılap tutup 160. band qılıp qojuñ! 161. šu oñri algan malni  
 hem beremen sizge pul hem beremen» dep 162. kop vuade qıldı.  
 163. »amma šor bolup tutuñ!» dep kop tajledi.<sup>1</sup> 164. eskerler har  
 dzajde bir kelip jatti. 165. sa:et sekiz boldi. 166. pa:tša: birlen  
 pirza:de kelip 167. ùjge kirdiler. 168. bu pirza:de bilen patša: ùjlerni

(the well), 146. he (she) brought there, 147. and decorated the  
 house much. 148. In the meantime the slaves and slave-women  
 had built much in the place where she (he) used to stay herself  
 (i. e. in the desert) 149. and had constructed a big well-provisioned  
 town. 150. Now she (he) invited the king and the pir, both of them,  
 to a party at eight o'clock. 151. She (he) prepared all kinds of  
 dishes. 152. When she (he) had gathered all the very big policemen<sup>2</sup>  
 of this town 153. and selected two hundred of them 154. and given  
 each of them thirty or forty sars, 155. she (he) said, 156. »To-day  
 the king is coming as a guest to my house. 157. At eight o'clock  
 the guests will be coming. 158. After the guests have left at ten  
 o'clock, forty thieves will be coming. 159. Catch and tie everyone  
 of them, together with the property they have taken, 160. and  
 fetter them! 161. I will give (you) both the property which the  
 thieves have taken as well as money!» she said 162. and promised  
 much. 163. »But catch (them) cautiously!»<sup>3</sup> she said, and disciplined  
 them much. 164. The soldiers came and lay down one in every  
 place. 165. It was eight o'clock. 166. The king and the pir<sup>4</sup> came  
 167. and entered the house. 168. When the king and the pir saw

<sup>1</sup> *tajla-* = *inteza:m qıl-* 'to discipline'.

<sup>2</sup> *pulus* < English 'police'.

<sup>3</sup> *šor* is, according to my narrator, the same as *hušjar* < P. هشار.

<sup>4</sup> now and in the following sentences *pirza:de* 'son of a pir' instead of *pir*.



korop 169. bu har qism esba:blerni korop 170. kop hejran boldi. 171. meger pirza:de koqlide kop xoš boldi. 172. »bu gün baj bolur men» dep 173. dastuxani saldiler. 174. mi:ma:nler yiza:nı obdan jedi. 175. pir yiza: jegüsi kelmädi. 176. üj esba:blerini tamaša: qilip olturdi. 177. taam tügep mimanler üjlerige qajtiler. 178. saet on bolgan vaqtidæ pir püti jæl'an qisqæ iştan qisqæ koqlak başini rummal vilen teñip 179. šu šehzadeniñ üjige bir kem qırq da:ne jigitleri bilen kirip kettiler. 180. muni iki jüz pulusler korup turgan idi. 181. šu pir bajbačeniñ üjige kirip 182. šu bajbačeni čajpeden tæpiş 183. qol pütini band qilip 184. »oldüremiz!» dep bajbačeni qorqutti. 185. »eger dzange kelgen bolsen 186. manga oldur! 187. eger malge kelgen bolsen 188. malni al! 189. jene hem mal beremen!» dep 190. jene vua:da qildi. 191. üjrüzgarlerini bir kem qırq da:ne askerler tügetti. 192. tört da:ne taus su:retini pir alip 193. arqasige band qildi. 194. band qilip 195. üjden čiqip ketti. 196. puluslær

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

<sup>1</sup> cf. Materials, I, p. 43, n. 2.

<sup>2</sup> čajpe < čarpaj.

tutup 197. har qajsi ozi algan mali bilen band qilip 198. gundaxanegε sælip qojdi. 199. řu andε bajbaçε »vajdzan! vaj oγri!» dep tavladi. 200. patřa:niŋkiden adεm keldi. 201. »neme dzid'el?» dep adam keldi. 202. bajbaçeniŋ qol pütleri band qol pütini jiřip 203. újruzgarlerini korup 204. patřa:ge hemesini xæber berdi. 205. patřa: pulusni çoŋini qiçqirip 206. »sen řeh'erdεn xæber alæsen mu ja joq? 207. hama dzajge oγri kelip alip ketse 208. seniŋ xæberini joq. 209. eger muřu bajvaçeniŋ mallæri algan oγriŋi tutsæŋ tutuŋ! 210. meger tutmesεŋ 211. malni hem san tolæjsεm<sup>1</sup> hem ozaŋni atamen» dep 212. hokum qildi. 213. »jaqři!» dep çiqip ketti. 214. ertesi pa:řa pulusniŋ çoŋini çaqirip 215. »oγriŋi tuttuŋ ma' ja' joq?» 216. degende »oγriŋi tuttum» dedi. 217. »tuttum» degende 218. bajvaçeni çaqæredi. 219. bajvaçeni korse 220. jüzleri heme

the house. 196. The policemen caught them 197. and tied them together with the property which each one had stolen 198. and put them into prison. 199. At this moment the son of a bai shouted, »Woe is me! Oh, a thief!» 200. A man came from the king's (palace). 201. »What is this noise?» a man came saying. 202. As the hands and feet of the son of a bai were tied he loosed them 203. and when he saw the property of the house<sup>2</sup> 204. he reported about all to the king. 205. The king called the head of the police 206. (and said to him,) »Do you inform yourself about what is happening in the town or not? 207. If thieves come everywhere and steal 208. you know nothing about it. 209. If you can catch the thief who has stolen the property of this son of a bai, do! 210. If you don't catch him 211. you will have to pay the value of the (stolen) property and I will also shoot you!» 212. Thus he ordained. 213. »Very well!» he said and left. 214. Next morning the king called the head of the police (and said,) 215. »Did you catch the thief or not?» 216. When he said this, he answered »I caught the thief.» 217. When he said »I caught him» 218. he (the king) called the son of a bai. 219. When he saw the son of a bai 220. his (the son's) face was all

<sup>1</sup> *tola-* < *tölä-* 'to pay'.

<sup>2</sup> i. e. that it was not there.

jara čaqa baluptu. 221. patša: kop χīdza:let boldi. 222. hokum qīldi ki 223. »oγrīni alip kell!» dep 224. bajvača dedi ki 225. »šu jerge baremiz. 226. aldige baremiz» dep unamædi. 227. »χæjr patša: ma:qul!» dep qančæ sipa: eskerler vilen patša: bærīp qarajdu ki 228. oziniņ iŝengan piri dur. 229. kop ŝermendæ boldi. 230. kop ŝermendæ bolup 231. ŝu andæ oz jēnidin kiličini soγarīp 232. bašini keskini turdi. 233. patša: qarasæ 234. töt da:ne taus su:retini piri oγorlaptur. 235. qalğan ūj esba:blerini bir kem qīr q eskerleri oγorlaptur. 236. hamasini bašini kesip 237. bajbačegε kop uzrε qojdi. 238. bajbačε dedi ki 239. »ej padšajia:lem! meni tonodiņiz?» 240. »meni» degendæ 241. patša: »joq!» dedi. 242. bašidin tumaqini alip tašlædi. 243. patša: korse 244. oziniņ qīzi. 245. patša: kop χīdza:let boldi. 246. ŝu andæ patša: hem atke sua:ra<sup>1</sup> bolup 247. qīzi hem sua:ra bolup 248. heme askerler hem sua:ra boldiler. 249. patša:ni qīzini albærīp tašlagan dzajγæ tæklip qīldi. 250. patša:

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over wounds and broken. 221. The king was very ashamed. 222. He ordered, 223. »Bring the thief here!» 224. The son of a bai said, 225. »We go there! 226. We go to him!» he said and did not agree.<sup>2</sup> 227. »Well, the king agrees!» he (the king) said, and when he went there together with some soldiers and looked, 228. it was his own trusted pir. 229. He was very ashamed. 230. After having got ashamed 231. he in the same moment brandished his sword, which was at his side, 232. and was going to cut off his head. 233. When the king looked, 234. his pir had stolen four pictures of peacocks. 235. The rest of the property of the house had been stolen by the thirty-nine soldiers. 236. He cut off the heads of all of them 237. and presented many apologies to the son of a bai. 238. The son of a bai said, 239. »Oh, king of the world! Do you recognize me?» 240. When he said »me» 241. the king said, »No!» 242. He threw off his cap from his head. 243. When the king looked 244. it was his own daughter. 245. The king was very ashamed. 246. At this moment the king mounted his horse, 247. his daughter too, 248. and also all the soldiers. 249. She proposed to the king to go to the place where he had thrown (left) his daughter.<sup>3</sup> 250. When the king and all

<sup>1</sup> sua:ra P. < سواره 'horseman, rider'.

<sup>2</sup> that the thief should be brought to the palace.

<sup>3</sup> i. e. in the desert.

askerler hemeleri barip korseler ki 251. bir katta ezim šeh'er bolædu.  
 252. baγ ima:ret çešme su pajda bolædür. 253. pa:tša: tüşüp 254.  
 qizige üzürler æjtip 255. γatunige üzürler æjtip 256. kop nama:qul  
 boldi. 257. šu baylær jasaγan qul čurilerge berip 258. ozleri šeh'erge  
 jænip keldiler. 259. murat mæqsetlerige jettiler.

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the soldiers had gone there, they saw 251. that there was a big  
 and mighty town. 252. Gardens, palaces, wells and water became  
 visible. 253. The king dismounted 254. and presented apologies  
 to his daughter 255. and presented apologies to his wife 256. and  
 was very down-hearted. 257. When they had given (everything)  
 to these slaves and slave-women who had made the gardens 258.  
 they themselves returned to town. 259. They reached their wishes  
 and desires.

## XV.

1. bir pat<sup>1</sup>ša:ge heme šeh'erniñ tilini űrgenmek la:zem keldi. 2. vezirini her šeh'erge ib'erdi 3. »til űrgenip kel!» dep ib'erdi. 4. har šeh'erniñ tilini űrgenip kešmirge keldi. 5. mokoda:re<sup>1</sup> iki jil turdi. 6. heč bir so'z űrgenmadi. 7. patša: kešmirge kelgenini añladı. 8. vezir jænip kelmadi. 9. bir ademni iv'erdi 10. »vezirni elip kel» dep 11. vezir bilen o adem padiša:nin qašiya jænip bardı. 12. patša:nin aldige har šeh'erde űrgenniñ sozlerini qojdı. 13. pa:tša sordı ki 14. »kešmirniñ zeba:ni neme voldu?» dep 15. bir qotige tašni sælip jančuqige sælip qojyan idi. 16. jančuqidin qutini ælip şaldilatip verdi. 17. »bu neme deptu?» 18. patša: dep soradı. 19. bu vezir dzevap berdi ki 20. »kešmirniñ zeba:ni šu» dep 21. dzeva:p berdi.

## XV.

1. A king needed to learn the languages of all towns. 2. He sent his vezir to every town 3. saying, »Come back when you have learned (their) languages!» 4. When he (the vezir) had learned the language of every town he came to Kashmir. 5. He stayed for a time of two years. 6. He didn't learn a word. 7. The king heard that he had come to Kashmir. 8. The vezir did not return. 9. He (the king) sent somebody there. 10. »Bring the vezir here!» he said. 11. The vezir returned with that man to the king. 12. He put down (told) the words he had learned in every town to the king. 13. The king asked, 14. »How is the language of Kashmir?» 15. He (the vezir) had put stones in a box which he had put into his pocket. 16. He took the box from his pocket and shook it. 17. »What does this mean?» 18. the king asked. 19. The vezir replied, 20. »This is the language of Kashmir!» 21. he replied.

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<sup>1</sup> *mokoda:re* is probably corrupt for A. مقدار 'space'.

## Poetry.

1.

qa:šiq̄n deimu közün deimu  
q̄liq̄n q̄ildi diva:ne  
sælip otγæ meni tašlap  
ne dep æjtæj bu dadimni

2.

čapanimni jeḡnini  
tapalmadim sal'almadim  
sen o: jerde men bu jerde  
tolyanip jat'almædim

## Poetry.

1.

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

2.

I could not find my coat  
neither put (my arm) into its sleeve.  
As you were there and I here  
turning and twisting I could not sleep.

## 3.

čapanimniņ jeņi ta:  
 qajdaγ patædu bilekim  
 sen χænimdek čir'ajliqqæ  
 qajdaγ čid'a jür'ekim

## 4.

ja: bilen ojnæv'attip  
 sindi meniņ na:zuq qolum  
 ja:nīņ jaγliq'dæ  
 taņsæm saqajmæjdu qolum

## 5.

χæt q'il'p na:mε ib'erdim  
 mehreba:n ja:rīm seņε  
 oqutup qolonγæ al  
 mælum bolsun ha:lim seņε

## 3.

The sleeve of my coat is narrow.  
 How shall my arm get room?  
 How will my heart withstand  
 the beauty of a lady like you.

## 4.

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

## 5.

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

6.

jetε do:zæχ o:trædæ  
 köjgençε köjdüm men seŋε  
 bil'emsen ki:m bilm'em sen ki:m  
 χuštar edim men seŋε

7.

ne:gε baræsen qarγa  
 erkeštamdεki ja:γæ  
 közöm tojsæ tojγandu  
 baγrīm qanmædi ja:rγæ

8.

jar bilen içsem araq  
 qujsæm pia:lε tolmædi

6

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

7.<sup>1</sup>

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

8.

When I drank brandy<sup>2</sup> with my friend  
 and when I poured it into the cup it did not get full.

<sup>1</sup> Almost the same in Materials, I, p. 143 (No. 8 from Yarkand); Irkeshtam is a frontier station between Eastern Turkestan and the Soviet Union.

<sup>2</sup> *araq* or *æraq* is a collective name for strong alcoholic drinks, like brandy, gin etc.



aldīrap bergen köñlüni  
 ɛtiba:rī qalmædi

## 9.

men ba:dīm kič'a<sup>1</sup> bilēn  
 æriqnī<sup>2</sup> ič'a<sup>3</sup> bilēn  
 jigit qolī baγlaγlīq  
 čörkeniñ sači bilēn

## 10.

bulbulum uči qolomdīn  
 qajdæ mehma:n du bu gūn  
 bulbulumnī joqatīp  
 köñnim perišandū bu gūn

The one who gave his (her) heart in haste  
 did not have any honour left.

## 9.

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

## 10.

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

<sup>1</sup> *kič'a* = *kiče*.

<sup>2</sup> *æriq* 'a water-channel for irrigation purposes'.

<sup>3</sup> *ič'a* = *iči*.

<sup>4</sup> *čörken* ~ *čo:ken* ~ *čo:kan* 'young woman'. The meaning is more correctly 'a young woman who has not borne a child' cf. SHAW, Sketch, P. 2 and KATANOFF-MENGES, p. 104 where it occurs as *čökän*. It is according to SKRINE, Chinese Central Asia, p. 289 in use also among the Tajiks in the southern parts of Eastern Turkestan with the meaning 'bride', i. e. a wife who has not yet borne a child. That the word here occurs as *čörken* seems to contradict its possible Persian origin (<P. جوان).

## 11.

öjöhniñ a·qæsī šo·laq  
 putuñ a·yrīdiki ja:rīm  
 seniñ išqıñdæ men ölsem  
 içiñ a·yrīdiki ja:rīm

## 12.

a·tuš degən obdan jü·t  
 düšenbe baza·rī ba:

## 11.

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

## 12.

The (place) called Artush<sup>3</sup> is a good place.  
 It has got a market on Mondays.<sup>4</sup>

<sup>1</sup> *šo·laq* < *šorlaq* a place with white efflorescence on the ground from salt or nitrate.

<sup>2</sup> *ayrīdiki* < *ayrī-dur-iki*; *iki* is the verbal form expressing supposition, cf. Old Turkish *ārki* (A. v. GABAIN, *Altürkische Grammatik*, p. 157).

A parallel to this verse is No. 1 from Yarkand in *Materials*, I, p. 140., where instead of *iki* we have *mekin* with the same meaning.

My informant from Guma (see the texts in *Materials*, III, to be published) told me that in his dialect *iki* was unknown. *ayrīdiki* would in his dialect be expressed as *ayrīp keter meki*, a statement which I have never been able to check.

<sup>3</sup> *Artush* is a village to the north of Kashghar where is situated the shrine of Sultan Satuq Bughra Khan, the first to embrace Islam in Eastern Turkestan; cf. W. BARTHOLD, *Turkestan down to the Mongol invasion*, p. 255; SHAW, *A Sketch of the Turki Language I*, p. 235 sq.; GRECARD, *La légende de Satok Bughra Khân et l'histoire* (*Journal Asiatique*, Sér. 9. T. 15. 1900.) and JARRING, *Uzbek Texts from Afghan Turkestan*, p. 142.

<sup>4</sup> The markets are held on different days of the week in different places.

jetimčeni qoldajdu  
essultan maza·rī ba:

## 13.

pejzabatnīj jollæri  
ačildī qīzil gullæri  
men bærīp šaxīnī tutsæm  
sajræšuu bulbullæri

## 14.

tam tōpeside turγan qiz  
sačī uzun molla qiz  
qollærdæ dūvet qalem  
χæt qilædu molla qiz

They take care<sup>1</sup> of poor orphans.<sup>2</sup>  
The shrine of the Sultan<sup>3</sup> is there.

## 13.

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

14.<sup>4</sup>

The girl, who stood on the wall,  
the mullah-girl<sup>5</sup> with long hair,  
she has in her hands inkstand and pen,  
she is writing a letter, that mullah-girl.

<sup>1</sup> *golda-* to lead by the hand > to take care of.

<sup>2</sup> *-čē* is diminutive suffix.

<sup>3</sup> i. e. of Sultan Satuq Bughra Khan.

<sup>4</sup> cf. Tashmaliq-poetry no. 20. p. 167.

<sup>5</sup> *molla* indicates that she is able to read and write.

## 15.

alma berdim qolaŋγæ  
 köjɛp qaldim bojaŋγæ  
 qačanyıçæ qarlawmen  
 seniŋ ketken jolaŋγæ

## 16.

havadeki lačinni  
 tor bilen tutaj deimen  
 koŋlomdeki ja:r bolsæ  
 su bilen jutæj deimen

## 17.

igiz taγqæ č<sup>1</sup>qqunčæ  
 jülep qoγyan gūna:him ba:  
 χælq<sup>ε</sup> a:lem ara:sīdæ  
 köjɛp qalyan gūna:him ba:

## 15.

I gave an apple into your hand.  
 I burned (with love) for your body.  
 Till when must I be looking  
 towards the road on which you left.

## 16.

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

## 17.

While going up to the high mountain  
 I had sins pushing on.  
 Among people of (this) world<sup>1</sup>  
 I had the sin of being in love.<sup>2</sup>

<sup>1</sup> χælq<sup>ε</sup> a:lem izafat-construction

<sup>2</sup> repeated: *söjɛp qoγyan* 'of having kissed'.

## 18.

dæja suji ta·tildi  
 ja: aldī meki baštīn  
 ar'amīzdæ dūšmen čīqtī  
 ajrildi qalem qaštīn

## 19.

ja: bilēn ojnāv'attīp  
 sundī meniņ nazuq qolom  
 ja:nī<sup>1</sup> jaγlīqīdæ  
 taņsam saq'ajmajdu qolom

## 18.

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

19.<sup>3</sup>

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

<sup>1</sup> *ja:nī* Genitive, (= *ja:nīn*), either under influence from Uzbek (v. p. 2, 14, 15) or from the Central Asian literary language of 'Chaghatay', as one finds it in the many lithographed editions from Tashkent, Samarkand and India, which are widely spread in Eastern Turkestan, cf. my »The Contest of the Fruits» p. 5. It will be seen that numbers 20—22 are definitely influenced by this literary language.

<sup>2</sup> cf. Tashmaliq-poetry no. 3, p. 161.

<sup>3</sup> same as No. 4.

## 20.

sekrebān ba:γiŋγæ tüštüm  
 bir qizil almar<sup>1</sup> üçün  
 ol qizil almanī üzdüm  
 sen qalende<sup>2</sup> ja: üçün

## 21.

baγuban u<sup>3</sup> berehim<sup>4</sup>  
 γunčæm açilmæj üzdiler  
 bemah'all<sup>5</sup> kelgen ölüm  
 xa:nema:nim<sup>6</sup> buzdilæ

## 20

I fell jumping<sup>7</sup> into your garden  
 for the sake of a red apple.  
 I broke off that red apple  
 for you, my beggar-friend.

## 21.

The cruel gardener  
 broke off my bud before it had opened.  
 Death that came without warning<sup>5</sup>  
 destroyed my house.<sup>6</sup>

<sup>1</sup> *almar* = *alma* with false final *-r*, cf. Materials, I, p. 82, n. 1.

<sup>2</sup> *qalende* < *qalender* P. قلندر.

<sup>3</sup> *baγuban u* the *u*'s for euphony; *baγuban* = *baγban*.

<sup>4</sup> *berehim* = A. P. بی رحم 'merciless, cruel'.

<sup>5</sup> *bemah'all* = A. P. بیمحل 'illtimed'; here 'without giving notice'.

<sup>6</sup> *xa:nema:n* with P. *ma:n* 'our' + Turki *-m* 'my' = my house, my family? The literary origin is clearly visible from all the Persian words.

<sup>7</sup> *sekrebān* a participle corresponding with the modern *sekrep*, a literary form of which further examples are found in my 'The Contest of the Fruits' p. 5. My informer himself described it as *ko:ne türkiniŋ gepi* 'old Turki'.

## 22.

baγuban išikni ačqin  
 men kirip baγnī kōrej  
 bujī tal kōzi χuma:r  
 mesta:ne ja:rīmni kōrej

## 23.

sen čimenniη gulī bolsæη  
 men čimenniη bulbulī  
 sen čir'ajingε<sup>1</sup> išenseη  
 men χuda:jimniη qulī

## 24.

bir katta turna keledu  
 gul šæχīγæ qonγæli  
 gul šæχī læzen uradu  
 turneni qondurγæli

## 22.

Open the door, gardener!  
 I want to enter and look on the garden!  
 I want to see my (love-) intoxicated friend  
 with her body slender like grape-vine and with  
 love-drunk eyes.

23.<sup>2</sup>

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

## 24.

A big crane is coming  
 who wants to perch on the rose-bough.  
 The rose-bough is shivering<sup>3</sup>  
 when letting the crane perch.

<sup>1</sup> čir'aj usually 'countenance' but 'beauty' more likely here.

<sup>2</sup> cf. Tashmaliq-poetry no. 15, p. 165.

<sup>3</sup> læzen < lærzen < P. لرزان 'trembling, shivering'.

25.

iş'k aldīñizdin men ötsem  
 qılæv'attæsiz gepni  
 men köjsem saña köjdüm  
 özeñ ta'tesen derdini

26.

rebabčī ötöp ketti  
 arqadæki jol bilen  
 koñlomni öttiv'aldī  
 çekes'deki gul bilen

27.

çiqmamsen tala tuzγæ  
 eriñni mazar demsen  
 altaj boldi köjmekke  
 jürekni taza demsen

25.

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

26.

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

27.

Do you go out in the fields and the plains?  
 Do you call your husband »shrine»?  
 It is six months since you fell in love.  
 Do you (still) say your heart is in good condition?



28.

qalaγač qara neme  
qanatidin ajrılmasun  
qız jetim a:dziz neme  
anasidin ajrılmasun

29.

qızıl gul tar'am tar'am  
döületim ata an'am  
jar degen köngül γoši  
tapılmajdu ata an'am

30.

at mindim qara taqqa  
jumulandim jantaqqa  
jantaqnıñ çiçekleri  
šum taznıñ γædzekleri

28.

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

29.

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

30.

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

<sup>1</sup> *taram taram*, the usual meaning is 'a stream branching off into many', found in place-names like Toquz Taram.

<sup>2</sup> cf. Materials I, p. 108 and II, p. 158.

## 31.

jæman jolvars joldæ jatip  
 širge jol bermes  
 anasidin qarγiš alγan  
 ilgeri kelmes

## 32.

totæros totæros  
 jasajdiken papiros  
 papirosni alaj desem  
 seklep tüšti beš urus

## 33.

tamakonī salaj özem  
 dzïylajdu qara közem

31.<sup>1</sup>

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

## 32.

Totaros, Totaros<sup>2</sup>  
 made a cigarette.  
 When I said, »I will take the cigarette»  
 out jumped five Russians.

## 33.

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

<sup>1</sup> This verse is probably a *lajlaj* (cf. Materials I, p. 135 n. 1 and II, p. 173) although not recognized as such a one by my narrator.

<sup>2</sup> Nomen proprium, probably only made to rhyme with *papiros*. The verse is evidently of jesting signification.

jar mending jæmanlæsæ  
nama:qul bolaj özem

## 34.

qizil gul ara:sidæ  
bojaḡnī körep qaldim  
æjtmayanyæ bolmajdu  
men saḡa köjep qaldim

## 35.

guluum ḡunčæ guluum ḡunčæ  
neme köjdürsen munčæ  
seniḡ guluuḡ æčilḡunčæ  
meniḡ guluum tæχī ḡunčæ

If my loved one is deserting<sup>1</sup> me  
I will lose my reason.<sup>2</sup>

## 34.

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

## 35.

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

<sup>1</sup> usually *jæmanlap ket-* 'a wife's deserting her husband'.

<sup>2</sup> *nama:qul* (A. P. *نا معقول*) *bol-* lit. 'to become unreasonable'.

36.

gul<sup>um</sup> ketti gul<sup>um</sup> ketti  
 qolamdin bulbulum ketti  
 alte künlük a:lemge  
 kim məqsutγæ jetti

37.

alma bersem almajsen  
 bie bersem je-mejsen  
 qajsı bajnıñ qızı sen  
 nezringε almajsen

38.

ja:rım ba:maγan tojγæ  
 men sormæj bar'almajmen  
 ja:rım koñlı bek na:zuk  
 çaj qujuup al'almajmen

36.

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

37.<sup>1</sup>

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

38.

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

<sup>1</sup> Almost the same in RAQUETTE, Eastern Turki Grammar I, p. 51.

## 39.

kečesi tam jaqalap  
ajdiŋdæ jatqæniŋ qæni  
biz jæman dep ajrilip  
jaχšini tapqanniŋ qæni

## 40.

bu taɣlær igiz taɣlær  
ɣærip jolini baɣlær  
ɣærip ölse kim jïylær  
ɣæripka ɣærip jïylær

## 41.

duta:nï čalaj özüm  
jïylajdu qara közüm

## 39.

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

40.<sup>1</sup>

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

41.<sup>2</sup>

I will play the *dutar*<sup>3</sup> myself.  
My sweetheart will cry.

<sup>1</sup> From the tale of Tahir (Tira) and Zohra, cf. RADLOFF, *Proben (Texts)*, VI, p. 185, RAQUETTE, *Täji bilä Zohra*, p. 40 and KUNOS, *Adalékok a Jarkendi törökség ismeretéhez*, p. 67.

<sup>2</sup> cf. *Tashmaliq-poetry* no. 32, p. 172.

<sup>3</sup> *duta:r* a two-stringed instrument.

hindusta:n seper qılıp  
ötmejdü meniñ sözüm

42.

igiz ög<sup>ö</sup>zege čiqmaq  
šema:ldε uçup ketesiz  
biz söjgenni siz söjmeñ  
otıdæ ölüp ketesiz

43.

havade lačın ojnæjdu  
qıma:nı da:čen ojnæjdu  
jančuquñdæ puluñ bolsæ  
qaşıñda čo:kan ojnæjdu

As I am on travels in India  
my words (my song) will not reach her.

42.

Don't go out on the high roof  
you may fly away with the wind.  
Don't kiss the one I have kissed  
you may die from the fire.<sup>1</sup>

43.

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

<sup>1</sup> i. e. the intensity of his (her) kissing.

<sup>2</sup> *da:čen* a round copper coin with a square hole punctured in it.

44.

keliŋle ja:rīm ojnæjli  
 dæja boji bojlæjli  
 böleklerge ærz æjtīp  
 biz χuda:γæ jīylæjli

45.

almata degen šeherni  
 almasi tola meki  
 musa:pirçilik maŋa jetti  
 kelmæseŋ bolur meki

46.

davançidæki qoram  
 musa:pir balanīŋ dzajī  
 jetmæmduw χuda:jimge  
 jetim balanīŋ ahījī

44.

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

45.

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

46.

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

<sup>1</sup> the capital of the Soviet republic Kazakstan; *šeherni* genitive.

47.

işik aldī tal barañ  
 navatīm ba: jep qojañ!  
 kečqurundæ ba:γandæ  
 jayšī γīza: qīlip qojañ!

48.

igiz ögözεge čiqip  
 hæzret sultange qarajmen  
 saña bergen köñlömni  
 ürümčige pa:lajmen

49.

qašīñnīñ qarasiγæ  
 γal bolaj arasige  
 esla ræhmiñ kelmejdu  
 musulman balasige

47.

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

48.

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

49.

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

<sup>1</sup> Hazrat Sultan, cf. no. 12, where the shrine of Satuq Bughra Khan is mentioned. Evidently the same shrine is hinted at here.

<sup>2</sup> I suppose this to hint at the Hindu girls with their caste-marks, 'mole', between their eyebrows.



## 50.

işikiniñ aldidin ötsem  
 tamburuñniñ ava:zi  
 jürekimni köjdürgeñ  
 çekmeniñniñ peva:zi

## 51.

dæja:niñ šema:līmen  
 jaχšiniñ jæma:nimen  
 qolomdæ qapaq čilim  
 nešeniñ χuma:rīmen

## 52.

altundin čilim bolsæ  
 mæ·va:ittin<sup>1</sup> kōz qojsam

## 50.

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

## 51.

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

## 52.

(Oh,) If I had a pipe of gold  
 and if I could put on eyes<sup>4</sup> of pearls.

<sup>1</sup> *mæ·va:it* < P. *مر واريد* *marva:ri:d* 'a pearl'.

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

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

<sup>4</sup> The meaning of an 'eye' of a pipe is somewhat obscure; probably some decoration is meant.

bir čeksem tamaquñni  
köjek otidin çala:s bolsæ

53.

čilim čekēj desem  
sejçane tap'almadim  
ærzīmni æjtæj desem  
ça:le dzaj tap'almadim

54.

qolonǰæki tajaqni  
kinge beresen aqlap  
kelmeñsen leven ja:rīm  
olturamdu men saqlap

(Oh,) If I once could smoke your tobacco.  
(Oh,) to get rid of the fire of the burning.

53.

When I say that I want to smoke a pipe  
I couldn't find the head.<sup>1</sup>  
When I say that I am going to tell (you) my worries  
I couldn't find an empty<sup>2</sup> place.

54.

The stick in your hand  
to whom do you give it<sup>3</sup> ...  
If you don't come, my forgetful<sup>4</sup> friend,  
do you think I would keep you?

<sup>1</sup> *sejçane* is the head of a water-pipe.

<sup>2</sup> i. e. where I could do it in peace; *ça:le* < A. خالى; usually *ça:lī*.

<sup>3</sup> I prefer not to translate *aqlap* as I am not at all sure of its meaning. *aqla-* usually would mean 'to get white, to rehabilitate, to prove the innocence of'.

<sup>4</sup> *leven* P. لوند 'free, independent'.

55.

hava:dæki la:činnī  
 qil bilen tutaj de-imen  
 könlomdæki ja: bolsæ  
 su bilen jutæj de-imen

56.

bašindæki dopaḡnīḡ  
 guullærini sanajmen  
 qačan kelesen ja:rīm  
 jollærīḡe qarlanjmen

57.

duta: čalsæm körmejlæ  
 γæzel oqusæm sōjmejlæ  
 bir sōjgengæ ölmejlæ  
 ušaq kessel körmejlæ

55.

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

56.

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

57.

If I play the dutar<sup>1</sup> you don't look (at me).  
 If I sing, you don't kiss me.  
 You don't die for the one who has kissed you once.  
 You don't look to a poor and sick one.

<sup>1</sup> v. p. 92 n. 3.

58.

duta:nī özöm etken  
 sünüp ketse jamläjmen  
 jardiñ köñlöm aγrīsæ  
 bu da: ketsem kelmejmen

59.

iš<sup>1</sup>kiñniñ aldiñ ötsëm  
 qilävattesen gepni  
 men köjsëm saña köjdüm  
 qilävattesen gepni

60.

səmavarim bolsæ edi  
 çajlæri qajnap tursæ edi

58.<sup>1</sup>

I have made the dutar myself  
 if it becomes broken, I repair it.  
 If I long for my friend,  
 and I leave now<sup>2</sup> I don't come back.

59.<sup>3</sup>

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

60.<sup>4</sup>

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

<sup>1</sup> cf. Tashmaliq-poetry no. 27, p. 170.

<sup>2</sup> *bu da:* < *bu day?* I translate 'now'.

<sup>3</sup> cf. no. 25, p. 87.

<sup>4</sup> The same in RAQUETTE, A Contribution to the Existing Knowledge of the Eastern-Turkestan Dialect, p. 53 with musical notes; further SKRINE, Chinese Central Asia, p. 209.

bir pia:lɛ čaj ičkünčɛ  
ja:rīm ojnap tursæ edi

## 61.

ja:rīmnīḡ atasī joq  
belidɛ pata:sī<sup>1</sup> joq  
išɛnmɛŋlɛ bu ja:gɛ  
bu ja:nīḡ væba:sī joq

## 62.

qara qučqač qara neme  
qana:tīdīn ajrīlmasun  
qīz bala a:dziz neme  
anasīdīn ajrīlmasun

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

## 61.

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

62.<sup>3</sup>

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

<sup>1</sup> *pata*: 'girdle'; in Khotan *pota*, cf. Materials, I, p. 119, n. 1.

<sup>2</sup> *wæba*: < A. *وفا* *wafa*:, also noted as *vɛfa*: and *vopa* from Kashghar-people.

<sup>3</sup> cf. no. 28, p. 88.

## 63.

asmandeki juldurni  
 künde sanasen ottuz  
 men şunday betelejmen  
 künde jatæmen jalγuz

## 64.

pajiz keledu basip  
 ja:nīγæ pener asip  
 a: jengi çiqqan beş sumluq  
 jaş balayæ mona:sip

## 65.

bu jandæ mu ja:rīm ba:  
 o: jandæ mu ja:rīm ba:

## 63.

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

## 64.

The train<sup>2</sup> is coming puffing along,  
 at its side a lantern<sup>3</sup> is hanging.  
 That (young girl) who just came out  
 and who wants five roubles would be suitable to a  
 young man.

## 65.

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

<sup>1</sup> *betelej??*

<sup>2</sup> *pajiz* < Russian поезд 'train'.

<sup>3</sup> *pener* < Russian фонарь 'lantern'.

bu jandeki jarımdın  
ölgüçi tema:im<sup>1</sup> ba:

66.

alma attim atkenge  
sim karavatte jatkenge  
ja:rım çapa bolmasun  
birni söyep ketkenge

67.

alma attim atkenge  
sim karavatte jatkenge  
açıyları kelmesun  
birni söyep ketkenge

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

66.

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

67.

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

<sup>1</sup> tema: A. P. طبع.

<sup>2</sup> sim 'wire, steel-wire'; karavat < Russian кровать 'bedstead'.

68.

atniñ balası tajlaq  
 talniñ uçini jeidu  
 şu šeh'erniñ dzellapleri  
 jürekniñ jaγini jeidu

69.

hojle bolsæ qum bolsæ  
 qapaq terek ösmemdu  
 ja: bolsæ leven bolsæ  
 koñel taγdek ösmemdu

70.

tünegün bu čaγidæ  
 ot köjdi očaγidæ  
 öltörsen meni öltö!  
 öltör ja:rımnıñ qočaγidæ<sup>1</sup>

68.

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

69.

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

70.

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

<sup>1</sup> usually *qučay*.



71.

hindustanniŋ jolini  
 simmom bilen qaturyan  
 jengi čiqqan qizlarni  
 beš rup'ie berip paturyan

72.

bayinge čirip bayxæm  
 šaptoluŋniŋ šæxi pes  
 qizbal<sup>1</sup>lerniŋ æqli biz  
 her doqmuštæ soqqan biz

73.

qaræni qara deŋle  
 qunduzni qama deŋle

71.

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

72<sup>2</sup>.

When I enter your garden and look around,  
 the branch of your peach is (hanging) low.  
 I am the brain of the girls  
 at every corner<sup>3</sup> I have fucked.

73.

Black is called black,  
 beaver is called otter.

<sup>1</sup> *simmon* according to Abdul Aziz 'asphalt'; probably a corrupt form of the word 'cement'.

<sup>2</sup> cf. Tashmaliq-poetry no. 22, p. 168.

<sup>3</sup> *doqmuš*~*doqmış* is the outside corner; the inside corner is called *buluy*.

jaš čiqqan qizlæni  
tav'ardîn æteba:r dejlæ

74.

qolaŋdæki aspï mu  
bojnaŋdæki tespi mu  
qojup bersem bolmamdu  
qæri çotun desmi mu

75.

havanï tuman bastï  
ajni kö:geli bolmas  
köŋlümge guman tüšti  
ja:nï söjgeli bolmas

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

74.

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

75.

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

<sup>1</sup> *aspï, tespi, desmi??*

## 76.

havanīṅ tumanlæri  
 dzilqæniṅ šema:llæri  
 su desem haraq berædu  
 hindustan dzellapleri

## 77.

čeraḡ neme išqæ köjmejdū  
 jæyi jetse köjmæmdu  
 ašnaṅ neme išqæ kelmejdū  
 qičqirmæsæṅ kelæmdu

## 78.

du:ta:nī čal'alamlær  
 perdesini bas'alamlær

76.<sup>1</sup>

The clouds of the skies,  
 the winds of the ravines.  
 If I ask for water they give me arraq<sup>2</sup>  
 (these) harlots of India.

## 77.

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

## 78.

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

<sup>1</sup> cf. Tashmaliq-poetry no. 29, p. 171.

<sup>2</sup> v. p. 79 n. 2.

bir čo:kan köjep qaptu  
pul χædzlep al'alamlær

79.

tambur čalγan qollæriŋ  
talmamdu bileklæriŋ  
mæn jıraqqæ ketkende  
čüdæmdu jürekleriŋ

80.

muz davanni muz de-idu  
biz barγančæ muzlæjdu  
qætöp qalγan bašimni  
χuda:im özi oŋlajdu

When a young woman is in love  
can you take her and spend some money with her?

79.<sup>1</sup>

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

80.

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

<sup>1</sup> cf. Tashmaliq-poetry no. 25, p. 169.

81.

tæqi dopam beš tala  
 meniŋ ašnam jaš bala  
 šeret<sup>1</sup> qilsam oqmæjdu  
 sōjep alædu aška:ra

82.

qašliq etmæsəŋ ja:rīm  
 qašindæki bolmamdu  
 ašna tutmæsəŋ ja:rīm  
 janindæki bolmamdu

83.

gul yunčəge məjlum ba:r  
 sōzūmni jerde qojmæjdu

81.

My knitted *dopa*<sup>2</sup> is divided into five fields.<sup>3</sup>  
 My girl-friend is a young girl.  
 When I make a sign she does not understand.  
 She is kissing publicly.

82.

If you don't put black on your eyebrows,  
 it won't do to stay with you.  
 My friend, if you don't keep a lover,  
 it won't do to stay with you (at your side).

83.<sup>4</sup>

I have an inclination for the rose-bud.  
 She does not put my words on the ground.

<sup>1</sup> *šeret* for A. إشارة *iša:ret* 'sign, signal'.

<sup>2</sup> *dopa* a small cap, usually embroidered; for pictures v. MANNERHEIM, *Across Asia*, II, (VILKUNA, *Sart Specimens*, plates II—III).

<sup>3</sup> *tal'a* is a field in a *dopa*.

<sup>4</sup> cf. Tashmaliq-poetry no. 23, p. 168.

levenni nečeni sössem  
közöm her gi:z tojmæjdu

84.

dadam sormajdu ha:lïmnï  
anam sormajdu ha:lïmnï  
aramïzdæ müsülman joq  
körüştümejdu ja:rïmnï

85.

pejzavatniñ jollæri  
qizil çekmen tollæri<sup>1</sup>  
aγrimamdu talmamdu  
harva hejdegen qollæri

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

84.

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

85.

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

<sup>1</sup> *tollæri* < *tonlæri*.

<sup>2</sup> There are several places with this name in the neighbourhood of Kash-ghar; cf. also no. 13, p. 82.

<sup>3</sup> *harva* < *araba* < A. P. عربا به 'a two-wheeled cart'.

86.

artuš jollæri tašliq  
 tašliqtæ bolur ašliq  
 æriqtæki laj sudek  
 öteṗ ketædu jašliq

87.

baḡqæ čirdim šoramdin  
 tama:im joq ḡoraṅdin  
 æjrîp attî ḡuda:jim  
 dzandîn æziz dzoramdin

88.

lačîn bolup ojnæjmen  
 baḡiṅdæki terekte  
 bæliq bolup ojnæjmen  
 baḡriṅdæ jürekiṅde

86.

The roads to Artush<sup>1</sup> are stony.  
 (But) on the stony ground there will be corn.  
 Like the muddy water in the ditch  
 youth is disappearing.

87.

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

88.

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

<sup>1</sup> The village and shrine to the N. E. of Kashghar, cf. p. 81 n. 3.

<sup>2</sup> *šora* cf. Materials, I, p. 122, n. 1. *šoræ*.

<sup>3</sup> *tama*: cf. p. 102 n. 1.

<sup>4</sup> *dzora??*

89.

ja:rīmnīŋ qojnīdæki  
amma meki bië meki  
qol'dæ altun üzük  
erleri zergær meki

90.

tavade da:çen ojnæjdu  
qīma:nī da:çen ojnæjdu  
jančuqtæ pul bolsæ  
jænīŋdæ čokan ojnæjdu

91.

semavarim bolsik'en  
čajleri qajnap tursik'en  
bir pia:le čaj ičkünče  
čokan ojnæp tursik'en

89.<sup>1</sup>

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

90.<sup>2</sup>

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

91.<sup>3</sup>

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

<sup>1</sup> The same in RAQUETTE, Eastern Turki Grammar, II, p. 66.

<sup>2</sup> cf. no. 43, p. 93.

<sup>3</sup> cf. no. 60, p. 99.



92.

igiz taqqæ čiqqandæ  
 jöləp qojγan guna:him ba:r  
 navat elip<sup>1</sup> bergendæ  
 söləp qojγan gūna:him ba:r

93.

kelməmsən ij ja:rīm  
 qaraγudek boldum  
 qolamγæ qoş p<sup>1</sup>čaq alip  
 jürekni ja:γudek boldum

94.

ketmekçi bolap qaldoq  
 kövrük bilen jol saldoq

92.<sup>2</sup>

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

93.<sup>3</sup>

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

94.<sup>4</sup>

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

<sup>1</sup> *clip* < \**elip* < \**ælip* < *alip*.

<sup>2</sup> cf. no. 17, p. 83.

<sup>3</sup> cf. my *Studien zu einer osttürkischen Lautlehre*, II, p. 38, no. 20.

<sup>4</sup> This verse was probably composed during the rebellion 1931—1934. The Ma Dotai is probably the Tungan governor of Kashghar.

ma:do·tajniŋ eskerni  
sepil túbige qaχ saldoq

## 95.

išqīndæ χæt pütüdüm  
zejtuun tava·γæ  
qara qaš čiqmædi  
öjdin tala·γe  
qara qaš čiqmæsæ  
öjdin tala:γæ  
tilemniŋ učidæ  
bardim lava:γæ  
lava:γæ ba:γučī  
jīylaj χuda:γæ  
χuda:γæ jīylasæm

The soldiers of Ma Dotai  
we buried<sup>1</sup> under the town-wall.

## 95.

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

<sup>1</sup> *qaχ sal-*; Abdul Aziz translated it by *kömerp qoj-* 'to bury'.

<sup>2</sup> *qara qaš* 'black eyebrow' is a pet name for the girl.

<sup>3</sup> *Lava* a village in the district of Yangi Hissar. When I asked Roze Akhun about the meaning of *tilemniŋ učidæ bardim lava:γe* I got the reply that it was *kena:je* (A. كناية 'metaphor'), i. e. there was a hidden meaning behind it, which he could not tell me. Therefore the passage remains obscure.

ja:rdin ajrilyan jæma:n mu  
 dza:ndin ajrilyan jæma:n  
 išq otī tegsæ jūrekke  
 do:zæχ otidīn jæma:n

99.

sen χænīmnīn dərđīnde  
 tendē taqat qalmædī  
 ro:čevindæk særγærip  
 učærgæ ha:let qalmædī  
 ro:čeviniŋ ha:līnī  
 joldæ joldaštīn soraŋ!  
 biz γæribniŋ ha:līnī  
 æqlilīq ja:dīn soraŋ

100.

ketej emdi ketej emdi  
 seniŋ aldīndīn jitej emdi

Is the one who has left his sweetheart bad?  
 The one who has left his soul is bad.  
 If the fire of love hits one's heart  
 it is worse than the fire of hell.

99.

In the grief for you my lady  
 there was no strength left in (my) body.  
 Having become yellow (pale) like a big fly<sup>1</sup>  
 there was no strength (in me) to fly.  
 Ask for the state of the big fly  
 from the (your) companions in the road!  
 I will ask after the state of the poor lover  
 from a witty friend.

100.<sup>2</sup>

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

<sup>1</sup> *ro: čevin* 'a big yellow fly'. Cf. Materials, I, p. 130, n. 3.

<sup>2</sup> I suppose this to be only the beginning of a verse, or a common phrase.

## 101.

aχ tiken ap aχ t'ken  
 čöreside gul ba: ik'en  
 gulnī üzüp čöpke salsæ  
 čöpte varaq ba: ik'en  
 on qolomyæ varaq aldīm  
 čep qolomyæ čimčilaq  
 čimčilaqnī körgüči  
 akamnī körgen jaχširaq  
 akalæri qanday k'šī  
 mæyzī qizil dana k'šī  
 mæyziniŋ qizilliqi  
 heptadeki eŋlikçi ba:  
 köziniŋ qaraliqu  
 mektepteki sia:či ba:  
 akam baza:γæ barædu

## 101.

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

<sup>1</sup> *čöp* 'pieces of dough boiled in water'.

<sup>2</sup> *varaq* 'leaf'; or has it to be connected with BASKAKOV & NASILOV, p. 163 b *varaqlaş* and *varaqlımaq* 'бурлить' = 'to boil with bubbles'.

<sup>3</sup> *mæyz* ~ *mæyiz* is usually 'kern, stone'.

maņa rommal alædu  
 rommalimniņ učæγæ  
 altun üzük alædu  
 qolamni sǝjmeŋ aka!  
 belimni ješmeŋ aka!  
 iškiejliŋiz bostaŋlik  
 qajlap ötedu ændzanlik  
 ændzanlikniņ belide  
 šaji šelper baγlaγliq  
 mötrem χanniņ beš qizi ba:  
 iskini alsæm jene uči ba:  
 aldiræmaŋlær ej qizlær!  
 ötkenlerniņ gep sözi ba:r

---

and buys me a towel.<sup>1</sup>  
 After the towel  
 he buys a golden ring for me.  
 Don't kiss my hand, brother!  
 Don't undo (the clothes around) my waist, brother!  
 A man from Andijan is passing by looking into  
 the arbour in front<sup>2</sup> of your door.  
 To the waist of the man from Andijan  
 are fastened silk<sup>3</sup> trousers.<sup>4</sup>  
 Motram Khan has five daughters.  
 If I marry two of them, there are still three of  
 them left.  
 Don't hurry, girls!  
 There are people who pass by who will have  
 words with you.

---

<sup>1</sup> *rommal* (P. رومال) 'a towel for wiping the face'; the normal Turki form is *roma:l*, here false double-consonantism.

<sup>2</sup> *iskiejliŋiz* < *isikiŋizniņ ajleða*; for *ajleða* cf. Materials, I, p. 6:70.

<sup>3</sup> *šaji*; cf. KATANOFF-MENGES, p. 119 *šāhi* < P. شاهى.

<sup>4</sup> *šelper* < P. شلوار *šalva:r*.

## 102.

igiz igiz taɣlærdin  
 særildim sizge  
 qizil gulniŋ ɣunčæsidedek  
 igildim sizge  
 bu otlærdæ ölüp ketsem  
 uwalim sizge  
 seni anda meni munda jaratiptuu  
 iskimizniŋ arasidede  
 tola düşmen jaratiptuu.  
 uşbu düşmenlerdin qutulsaq  
 ip'ardek buruşup guldek açilsaq

## 103.

men seni ɣop bilemen  
 köŋlün meni mail em'es

102.<sup>1</sup>

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

103.<sup>2</sup>

I know you well.  
 Your heart is not inclined to me.

<sup>1</sup> cf. the poetry from Khotan, Materials, I, p. 132. It no doubt is of literary origin.

<sup>2</sup> cf. Tashmaliq-poetry no. 7, p. 162.

olturup za:r jȳlasæm  
sendin murat ha:sil em'es

gulnī gul der mu kiši  
gulnī<sup>1</sup> tikenī bolmæsæ  
ja:nī ja: der mu kiši  
ja:nī<sup>1</sup> væpa:sī bolmæsæ

gulī sæpsærni köröŋ  
küngε qarap qajrilædu  
bevæpa: ja:nī köröŋ  
ölměj turup arilædu

104.

kepi:le χa:nīm  
kepi:le dʒa:nīm  
on beš jæšimda

When I sit weeping complainingly  
you do not return my inclination!<sup>2</sup>

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

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

104.

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

<sup>1</sup> *gulnī*, *ja:nī* genitive forms, cf. n. 1, p. 84.

<sup>2</sup> Cf. BASKAKOV & NASILOV, p. 58 *muradi hasil boldi* 'он достиг цели'.

<sup>3</sup> *væpa:* < A. وفاء.

dopam bæšimda  
 čoldeki čoldək  
 poldeki poldek  
 mutrəm xanniŋ beš qızı ba:  
 iškini alsəm jene üçi ba:  
 aldirəmanlæ! ej qızlæ!  
 ötkenlerniŋ gep sözi ba:.

105.

iliyoŋæ mən bəriŋ  
 čaŋxodæ jattim  
 iliŋoniŋ deva:zesini  
 muštumdæ ačtim

and had my *dopa*<sup>1</sup> on my head.  
 Choldeki choldek  
 poldeki poldek.<sup>2</sup>  
 Motram Khan<sup>3</sup> has five daughters.  
 If I marry two of them there are still three of  
 them left.  
 Don't hurry, girls!  
 There are people who pass by who will have words  
 with you.

105.<sup>4</sup>

I have gone to Ili<sup>5</sup>  
 I have lain in Chang-kho<sup>6</sup>  
 I opened the gates of Ili  
 with my fists.

<sup>1</sup> *dopa* 'a small cap' cf. n. 2, p. 108.

<sup>2</sup> *čoldeki čoldək poldeki poldek* according to my narrator without meaning, but indicating the splashing of water.

<sup>3</sup> for the last part of this verse cf. no. 101, p. 118, the end.

<sup>4</sup> This is a very poor variant of the Ballad of Said Nochi Gangung, a famous brigand and hero of Kashghar in the early years of the present century. A full translation of this ballad is given by SKRINE, Chinese Central Asia, p. 212—14.

<sup>5</sup> *iliŋo* = Ili i. e. Kuldja.

<sup>6</sup> Chang-kho?



učturpanyæ men bærip  
 qaldim tala:dæ  
 alte lükček arasida  
 qaldim bala:γæ  
 si:t a:χon ætiŋ qaldī  
 danzede χætiŋ qaldī  
 ölüm χætini köterep  
 qaşqadæ bæşiŋ qaldī  
 iliχoniŋ jollæri  
 jollær χata:du  
 alma úruk şaptol neme?  
 şaptolini pulγæ satamdu?

106.

keşmirni siz uqqan siz  
 asla ifla:s keşmi:ri

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

106.<sup>2</sup>

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

<sup>1</sup> *danze* cf. KATANOFF-MENGES, p. 104 b, where its Chinese origin is explained.

<sup>2</sup> This is a rhymed lampoon about the Kashmiris, composed by a 35 years old Kashgharliq, called Abdul Qadir, barber by profession.

ölməj turup kapanγæ  
 çulyænip dur kešmi:ri  
 jürsə rəstə baza:də  
 körüp dersiz köp molla  
 bilgendin soñ dersiz  
 köp a:mī dur kešmi:ri  
 qılsañ sala:m adəm dep  
 dzeva:b berməs heç biri  
 dzeŋga:lī dep bizlerge  
 kün bermejdü kešmi:ri  
 qılsəñ sawdε<sup>1</sup> hindiγæ  
 kelip qalsə kešmi:ri  
 ser'ajdæ köp ærzen dep  
 sawdæ buzær kešmi:ri

---

Though not having died the Kashmiris  
 wrap themselves up in shrouds.<sup>2</sup>  
 When you see them walking in the markets and  
 the bazaars  
 you say: there must be many mullahs (among them).  
 But when you know them, you say  
 that the Kashmiris are very illiterate.  
 If you greet them believing them to be people  
 none of them will greet you in reply.  
 They call us »men from the jungle»<sup>3</sup>  
 These Kashmiris do not give us (room in) the sun;  
 If you are doing business with a Hindu,  
 and a Kashmiri comes  
 he says, »Everything is very cheap in the Serai,<sup>4</sup>  
 and (thus) the Kashmiri is ruining the business.

<sup>1</sup> *sawdε* is the highstyled — and of course correct — pronunciation; in comonday speech it is *sodε*.

<sup>2</sup> *kapan* < A. کفن 'a shroud, winding-sheat'; alluding to the habit of the Kashmiris (men) of wrapping themselves up in blankets or shawls.

<sup>3</sup> *dzeŋga:lī* Kashmiri nickname for Turks from Eastern Turkestan.

<sup>4</sup> alluding to the socalled Yarkand-Sarai in Srinagar, where the caravans from Turkestan always put up and where the Turk merchants display their stocks of Eastern Turkestan products.

til uĉidæ söz bile  
 dʒa:nī berūr kešmi:ri  
 kelse bašqa bir az iš  
 asta qačær kešmi:ri  
 her musa:pir uqīnlær  
 kešmirni siz tɛ·d beriŋ  
 bilmej tüşmeŋ tuzaqγæ  
 köp jalʒanĉi dur kešmi:ri  
 körüp bilip jazdīm mæn  
 heme adem bilsün dep  
 bilmej tursæ tuzaqγæ  
 köp aldæjdu kešmi:ri  
 her köçede tö·t maza:r  
 šexleri hem šunĉæ ba:r  
 her kün qīlur seh'erde

---

With words on the tip of his tongue  
 the Kashmiri gives his soul.<sup>1</sup>  
 If something else<sup>2</sup> happens  
 the Kashmiri runs away slowly.  
 Every foreigner must understand  
 that he has to be careful with Kashmiris.<sup>3</sup>  
 Don't fall unaware into the trap.  
 The Kashmiris are great liars.  
 Having seen and known it I wrote it down,  
 that all people should know it.  
 If they by ignorance fall into the trap,  
 the Kashmiris will cheat them much.  
 In every street there are four mazars,<sup>4</sup>  
 and every one has got as many shaikhs.  
 Every day at dawn

<sup>1</sup> i. e. goes in for something.

<sup>2</sup> i. e. than was foreseen.

<sup>3</sup> I am uncertain about the translation. I suppose that *tɛ·d beriŋ* has to do with A. تدبير 'deliberation, prudence'.

<sup>4</sup> *maza:r* Moslem Shrine.

zia:retler kešmi:ri  
 jaγač toqop sap'alγæ  
 otni sælip ičiγæ  
 alip da:im čætīγæ  
 tutup jūrūr kešmi:ri  
 er ve γotundæ hem ba:  
 kengre dep na:mi ba:  
 dzuda: qilmas heč biri  
 hergiz özidin kešmi:ri  
 joldæ ursæ her kim  
 tajaq jegenni urur  
 musa:pir dep qilmas ræhm  
 ka:pirdin jæmanraq kešmi:ri  
 qasseṁ ičūr jüz miṅ ba:

the Kashmiris pay a visit<sup>1</sup> to it.  
 They saddle a piece of wood,  
 put fire into an earthen pot,<sup>2</sup>  
 put it inside their clothes  
 and keep it for ever between<sup>3</sup> their legs.  
 Thus they walk about, the Kashmiris.  
 It is alike with man and woman.  
 There is a thing which is called *kangra*<sup>2</sup>  
 from which not a single one  
 will ever part.  
 If somebody is beating (another one) in the road  
 he is beating one who has (earlier) got a thrashing.  
 A Kashmiri does not pity a stranger  
 because he is worse than an unbeliever.  
 There are one hundred thousand who take an oath,

<sup>1</sup> *zia:ret* A.P. زیارت 'paying a visit, especially to a sacred tomb or shrine'.

<sup>2</sup> *safal* < P. سفال *sifa:l*, *sufa:l* an earthen pot placed inside the *kengre*, which is made of plaited willow and carried under the blanket in which a Kashmiri is dressed in order to keep himself warm.

<sup>3</sup> *čat* is the space between the legs; for *čat* cf. Materials, I, p. 100, n. 1.

zere ičre kešmi:ri  
 qassam ičmej degen ras  
 desek uqmas kešmi:ri

## 107.

hodzam nia:z yazı ata  
 miltıqləri beš ata  
 tungan bile uruşup  
 oldzaləni miŋ ata

qaşqar nehri aqmamdur?  
 etra:pıyæ baqmamdur?  
 türkesta:nni almaγunčæ  
 hodzam niaz hadzı qačmamdur?

Kashmiris in a row.<sup>1</sup>

If we say that is right not to take an oath  
 the Kashmiri does not understand it.

## 107.

Father Hodjam Niaz Ghazi<sup>2</sup>  
 his guns are killing five.  
 When he is fighting with the Tungans<sup>3</sup>  
 he is killing thousands of victims of war.<sup>4</sup>

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

<sup>1</sup> zere < P. ز ر ز 'a row, a line'?

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

<sup>3</sup> Chinese Muslims from the province of Kan-su.

<sup>4</sup> *oldza* 'war-trophy, war-booty' but also living war-booty, i. e. prisoners of war, victims of war.

pa:dša:lærniñ pa:dša:sisiz  
 γa:zilærniñ æɣla:sisiz  
 alla:sizni mesut qilsun!  
 dʒanlærimiz pida: alsun!

108.

bajlær badʒke bolup  
 γætva: za:lær qilip  
 pul üçün milletni satqan  
 bajlær üçün kel inqila:p!

mollalær qa:zi bolup  
 pul üçün šcherini satqan  
 qazi üçün kel inqila:p!

You are the king of kings!  
 You are the 'sincerity' among the ghazis.<sup>1</sup>  
 may the godless ...<sup>2</sup>  
 Take our souls as ransom!

108.

The bais who for taxes  
 made ...<sup>3</sup>  
 For the sake of the bais, who sold  
 the nation for the sake of money  
 Come, O, Revolution!

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

<sup>1</sup> γa:zi A. 'one who fights in the cause of Islam'.

<sup>2</sup> mesut?

<sup>3</sup> γætva:?

## 109.

bedzindin čixtī  
 bu za:lim χit'aj  
 alʒan šeh'erleri  
 ürümči alt'aj  
 qašqarni ezgen  
 ʒa:in ömr baj  
 ujyanıñ ʒazı!  
 qozʒuluñ millet!

## 110.

bʒ taz bʒni jegen taz  
 işki taz işkini jegen taz  
 üç taz uçini jegen taz  
 tö:t taz tö:tni jegen taz

## 109.

From Peking marched off  
 those cruel Chinese.  
 The towns they have taken  
 are Urumchi and (the towns of) Altai.  
 The traitor Omar bai<sup>1</sup>  
 smashed Kashghar into pieces.  
 Awake, Oh, Ghazi!  
 Oh, Nation, rise in rebellion!

110.<sup>2</sup>

One scald-head is a scald-head who has eaten one.  
 Two scald-heads are scald-heads who have eaten two.  
 Three scald-heads are scald-heads who have eaten  
 their ends.<sup>3</sup>  
 Four scald-heads are scald-heads who have eaten four.

<sup>1</sup> *ömr bai* Omar bai

<sup>2</sup> cf. the texts from Tashmaliq, p. 158; LE COQ, Sprichwörter und Lieder aus der Gegend von Turfan, p. 46 has a similar piece of poetry.

<sup>3</sup> *uč* ~ *üč* 'end, nib'. The trick is to find a word which resembles *üč* 'three'. *beš* 'five' and *baš*, unlauded *bæši* and so on.

beš taz bæš<sup>i</sup>nī jegen taz  
 alte taz aldīrap qalyan taz  
 jetæ taz jetelməj qalyan taz  
 sekiz taz sekildəp qalyan taz  
 toquz taz toqam tikken taz  
 on taz urma ojyan taz

111.

taznīj bæši taray baş  
 miŋe osal jærimas  
 nemə anday pišip baş  
 aftaptæ qalyan monaq baş

112.

čöčekkən čöček edi  
 otrasidin bölček edi

Five scald-heads are scald-heads who have eaten  
 their heads.

Six scald-heads are scald-heads who have hurried on.  
 Seven scald-heads are scald-heads who were not able  
 to reach their destination.

Eight scald-heads are scald-heads who were jumping.  
 Nine scald-heads are scald-heads who have sewn  
 (made) donkey-saddles.

Ten scald-heads are scald-heads who have carved out  
 the harvest.

111.

The head of a scald-head is a combed<sup>1</sup> head.  
 (His) brain is bad and good for nothing.  
 Why has he got such a scarred head?  
 A *monaq*-head that has remained in the sunshine.<sup>2</sup>

112.<sup>3</sup>

There was a tale, there was a tale.  
 Between them there was a *bölček*.<sup>4</sup>

<sup>1</sup> *taray* I suppose to be derived from *tara*- 'to comb'.

<sup>2</sup> for *monaq*, cf. Materials I, p. 108, n. 5.

<sup>3</sup> When e. g. a child is asking for a tale to be told they often will recite this piece of poetry instead of the tale.

<sup>4</sup> I suppose this to be a word without meaning, rhyming with *čöček*.



soqojsæm tæšip ketti  
 ömölep<sup>1</sup> qæčip ketti

113.

jil baši nawruz kuni  
 guldek jasanya**n** bž dzuva**n**  
 toŋ tizekke putlešip  
 attæk usu**γ**an dzuva**n**

114.

tar'ančï degen aχmaq  
 belide ik'en čaχmaq  
 qajsï šeh'erde ba: du  
 öziniŋ šeh'erini satmaq

When I hit it, it overflowed.  
 It fled away scuttling.

113.<sup>2</sup>

The beginning of the year, a spring-day.  
 A young woman who had dressed herself up like a  
 flower.  
 Who caught her foot in some frozen horse-dung.  
 A young woman who farted<sup>3</sup> like a horse.

114.

A Taranchi<sup>4</sup> is a fool.  
 In his girdle he has flint and steel.<sup>5</sup>  
 In whichever town he is  
 he (is ready to) sell his own town.

<sup>1</sup> *ömöle-* < *örmöle-* 'to creep, to crawl'.

<sup>2</sup> Probably a parody on a spring-song of the type given by PANTUSOV in his Таранчинскія пѣсни, стр. 69.

<sup>3</sup> *usu-* < *usur-*; in Materials, I, p. 140:39 *osur-*.

<sup>4</sup> *tar'ančï* a Turk settler of the Ili-valley, cf. e. g. NORINS, Gateway to Asia: Sinkiang.

<sup>5</sup> *čaχmaq* or *čaγmaq* is a small pouch, containing tinder, and with the steel attached to the bottom.

115.

čöčüre čöčüre qajnajdu  
anam maŋa bermejdu  
bermesmu bermesün  
koŋlom aŋa qalmajdu

---

115.

The *čöčüre*<sup>1</sup> is boiling.  
My mother does not give me of it.  
Is she not giving? She should not.  
My heart will not remain with her.

---

<sup>1</sup> *čöčüre* a Turkestan dish, of which a recipe will be given in Materials, III, (the texts from Guma); cf. also KATANOFF-MENGES, p. 104.

### Proverbs.

1. her kalade miŋ χia:l  
her kalade bir χia:l
2. ze·dekte χæbe joq  
pollaw demjep<sup>1</sup> qaptu.
3. šapaqtæ terilip<sup>2</sup> uruγdæ zoŋ<sup>3</sup> olturγan.
4. baj bajγæ su sajγæ.

### Proverbs.

1. In every head are a thousand thoughts.  
In every head is one thought.
2. There is no talk of carrots  
and the pilau is ready.<sup>4</sup>
3. The one who slides on melon-peelings will squat down on  
(its) seeds.<sup>5</sup>
4. A bai is for a bai and water for the river-bed.<sup>6</sup>

---

<sup>1</sup> *demjep* < *demlep*; *demle*- 'to steam, to boil in steam'.

<sup>2</sup> *terilip* < *teril*- 'to slide, to glide'; LE Coq, Sprichwörter, p. 32 has *tela*- with the same meaning; cf. further Shaw, Sketch, II, *tai*- 'to slip'.

<sup>3</sup> *zoŋ oltur*- 'to squat, to squat down'.

<sup>4</sup> i. e. as carrots form a very important ingredient in pilau, a pilau without carrots cannot be considered very savoury. The meaning would be 'Be careful to take everybody into consideration before you do anything'.

<sup>5</sup> the meaning would be 'Out of the frying-pan into the fire'.

<sup>6</sup> 'like will to like'; the same in SKRINE, Chinese Central Asia, p. 215, translated 'The rich stand by the rich as the stream seeks the desert'.

5. bir bajniñ öjige ba:sem toxa sütünin heme başqa ne-se ba:.
  6. tapqanlæ gul keltürür  
tap'almağanlæ bə baş pia:z  
tapqanlæ qoj keltürür  
tap'almağanlæ çüçe çora:z
  7. işek minmengen adem işek minip öltöredü.
  8. çotuun kö:megenge çotuun berme!
  9. çit'ajle arba bilen toşqæni tutædu.
  10. tügeniñ mejli bolsæ jantaqqa bojanini uzatsun.
- 

5. If I enter a bai's house there is everything except hen's milk.<sup>1</sup>
6. Those who find will bring a flower.  
Those who find nothing an onion only.  
Those who find will bring a sheep.  
Those who find nothing a chick and a cock.<sup>2</sup>
7. A man who has never mounted a donkey will ride it to death.<sup>3</sup>
8. Don't give a woman to a man who has never seen a woman.<sup>4</sup>
9. The Chinese catch hares from a cart.
10. If the camel likes to, it stretches its neck towards a thorn.

---

<sup>1</sup> cf. SKRINE, *op. cit.*, p. 216, no. 23.

<sup>2</sup> i. e. something is better than nothing.

<sup>3</sup> cf. the proverb from Khotan in *Materials*, I, p. 120, no. 2; further SKRINE, *op. cit.*, p. 215, no. 1.

<sup>4</sup> cf. the proverb from Khotan in *Materials*, I, p. 120, no. 2.

## Riddles.

1. išt̄tin p̄es att̄in igiz.  
neme šu?           ige.
2. att̄in igiz qojd̄in p̄es.  
o: neme?           iger
3. tam̄yæ qara aɣam̄c̄i at̄iɣliɣ turædu.  
o: neme?           de·z.
4. maɣædu maɣædu q̄ijdin ašmajdu.  
o: neme?           sa:et.

## Riddles.<sup>1</sup>

1. Lower than a dog, higher than a horse.  
What is this?       A saddle.
2. Higher than a horse, lower than a sheep.  
What is that?       A saddle.
3. There is a black rope thrown against a wall.  
What is that?       A fissure.
4. It goes and goes and never leaves its track.  
What is that?       The clock.

---

<sup>1</sup> For Turkish riddles v. KOWALSKI in Encyclopaedia of Islam, Supplement, art. *bilmedje*.

5. qulaqı qujruqiniñ qæš'tæ  
 účejı qo:saqiniñ tæš'tæ  
 o: neme? du:ta:.
6. özi bir γærič qujruqı miñ γærič.  
 šu neme? qæləm.
7. iš'k bæš'γæ kaγaz čaplaylıq.  
 o: nime? qulup.
8. iči tola miχčæ.  
 o: nime? ana:r.
9. teptim terekke mindim.  
 o: nime? at.

5. Its ears at the side of its tail.  
 Its guts outside its stomach.  
 What is that? A dutar.<sup>1</sup>
6. Itself one gharich,<sup>2</sup> its tail<sup>3</sup> a thousand gharich.  
 What is this? A pen.
7. A paper that is stuck to the top of a door.  
 What is that? A lock.
8. Its inside has many small nails.  
 What is that? The pomegranate.
9. I kicked (once) and mounted a poplar.  
 What is that? A horse.

<sup>1</sup> cf. p. 92, n. 3.

<sup>2</sup> γærič is the shortest Eastern Turkestan long measure, cf. RAQUETTE, Eastern Turki Grammar, I, p. 36.

<sup>3</sup> i. e. the writing.

10. qar'anγu öjde aqvaš qæri.  
o: nime?            tögümen.
11.            kečesi qajlæsæm sandux̄tæ liq oq  
              küdüzi qajlæsæm he·č nime joq  
              o: nime?            julduz.
12. kömse köm'elmes.  
              neme šu·?            sa:je.
13. axtamdæ qara aγamčī.  
              o: nime?            čümüle.
- 
10. In a dark house there is an old woman with a white head.  
              What is that?            A mill.
11.            When I look in the night it is brimful with  
              bullets in the box.  
              When I look in daytime there is nothing at all.  
              What is that?            The stars.
12. If one (tries to) bury it, one is not able to.  
              What is this?            The shadow.
13. A black rope on a white wall.  
              What is that?            Ants.

### Tongue-twisters.

1. akam bilen toɣmaq laşmaqčidim  
toɣmaq laşmasam mu toɣmaq laşmaqčidim
2. tö·t uɟyæ tö·t toqam tö·t töšt'atqu tö·t quşqun.
3. aq kala qaa kala.

### Tongue-twisters<sup>1</sup>.

1. — — — — — — — — — —<sup>2</sup>
2. To four oxen four pack-saddles four belly-bands four cruppers.
3. White cattle black cattle.

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<sup>1</sup> For tongue-twisters in other Turk-dialects cf. A. N. SAMOİLOVICII, Кримско-татарскія скороговорки (Сборникъ музея антропологии и этнографии. Т. 5:1 (1918) стр. 197—200).

<sup>2</sup> I am unable to translate. *laşmaq*?





# TASHMALIQ



## I.

a:dil xa:n.

1. baldirisidə bi pa:tša: ba: edi. 2. misran degen šeh'erde ba: edi. 3. o: pa:tša:nij özi her kuni miñ tilla sadəyə ber'itti<sup>1</sup>. 4. və jene üç künγičə heç kim šu pa:tša:nij dʒajjə kelmədi. 5. o: pa:tša: turup dedi ki 6. »mən her künde miñ tilla sa:dəyə berittim. 7. bû gün üç kün boldi. 8. heç kim bu hojlamyə kelmədi». 9. o: pa:tša:nij bir qizə ba: iti. 10. işki oγ<sup>al</sup>i. 11. o: pa:tša: özi dedi ki 12. »bû gün üç kün boldi. 13. heç kim kelmədi. 14. her qanday adəm kelse 15. kelip məndin bir nersə tilese berəmən» 16. dep andin keinidin şunday aqlap 17. bir de:va:nə keldi. 18. pa:tša:nij qaşiyə keldi. 19. pa:tša: dedi ki 20. »ej

## I.

Adil Khan.

1. Once upon a time there was a king. 2. He was living in a town called Misran.<sup>2</sup> 3. That king every day gave one thousand tillas<sup>3</sup> in alms. 4. But since three days nobody came to the place of this king (in order to ask for alms). 5. That king stood up and said, 6. »I (always) gave one thousand tillas in alms every day. 7. Now three days have passed. 8. Nobody has come to this palace<sup>4</sup> of mine.» 9. That king had a daughter. 10. He had two sons. 11. That king said, 12. »Now three days have passed. 13. Nobody came. 14. Whosoever may come 15. and ask me for something I will give (it) to him.» 16-17. Then a beggar who had heard this came there. 18. He came to the king. 19. The king said, 20. »Oh,

<sup>1</sup> *beritti* < *berip edi*

<sup>2</sup> Possibly *misr* 'Egypt'.

<sup>3</sup> *tilla* gold-coin.

<sup>4</sup> I translate *hojli* by 'palace' instead of the ordinary 'yard'.

de:va:nε! sɛn n'emišqæ kelmɛjsɛn? 21. üç künniñ içide üç miñ tilla ber'ittim. 22. üç miñ tilla mɛndɛ ama:nɛt boldi. 23. emdi tilegen hər nɛrsɛjni saña berɛmɛn». 24. o: de:va:nε dedi ki 25. »maña dúnja:nıñ lazɛmi joq. 26. maña üç küllik paitaxtıñizni bersɛñiz 27. şuni tilejmen». 28. o: gepni qill'itti. 29. o: pa:tša:nıñ ɛti a:dil pa:tša:. 30. o: pa:tša: özi dedi 31. »χæjr bol'uptu! 32. mɛn ki özöm a:dil pa:tša: qılɣan gepimdin janmas mɛn.» 33. üç küllük pa:diša:lıqnı berdi emdi bu de:va:nɛɣæ. 34. üç küllükni pa:diša:lıqı de:va:nɛɣæ berip 35. özi bala ba:qæsini ɛlip 36. özi baɣqæ çiqip ketti. 37. tama:mɛn adɛmni de:va:nε pa:diša: qičqirdi. 38. o: qičqirip şu puqæra:lerniñ özige o: dedi 39. »hej puqæra:lær! mɛn sizlerdin zemin toyrasidin pul almajmen. 40. zemin toyrasidin pul almajmen. 41. mɛniñki neh'ajet köp döwletim bolsæ körüsle<sup>1</sup>». 42. andin dedi ki o: de:va:nε pa:diša: özi 43. »jene mɛn jengi padiša:. 43<sup>a</sup>. sizle mɛni χalamsæ ja: ko:nε pa:diša:nı?» dedi. 44. andin tæma:m şu adɛmler dedi ki 45. »biz siz jengi padşajimizni χalajmiz. 46. bizniñki şu ko:nε padşa: bizni neh'ajeti

beggar! Why do you not come here? 21. During three days time I would have given three thousand tillas. 22. Now I have three thousand tillas in deposit. 23. Now I will give you whatever you ask for.» 24. That beggar said, 25. »I don't need any wealth. 26. If you give me your capital for three days 27. that is what I ask for.» 28. Thus he spoke. 29. The name of that king was Adil Padishah.<sup>2</sup> 30. That king said, 31. »It is all right! 32. As king Adil I do not turn from my given word.» 33. He now gave his kingdom for three days to this beggar. 34. Having given his kingdom for three days to the beggar 35. he took his family 36. and went away to a garden. 37. That beggar-king summoned all the people. 38. Having summoned them he said to all those subjects of his, 39. »Look here, subjects! I won't take money (tax) for your land. 40. I won't take any money for your land. 41. You will see that I have very much wealth!» 42. Then that beggar-king said, 43. »And I am the new king. 43<sup>a</sup>. Do you want me or the old king?» he said. 44. Then all these people said, 45. »We want you to be the new king! 46. That old king of ours

<sup>1</sup> *körüsle* < *körürsizler*.

<sup>2</sup> I. e. the just king.

χapa qilyan biz onunya puqæra: bolmæjmiz» 47. dep baldiki ko:ne padiša:nin özige tema:m puqæra:lær düşmen boldi. 48. bir ademni elçi çiqærıp 49. bu ko:ne pa:dišanin qaşıγæ elçi çiq'ardı. 50. o: elçi dedi ki 51. »hej pa:tša:! bú gún dzeη bolsæ 52. şeh'erni beka:r qilip qaçin! 53. otuz miη lek lesker tejer boldi siz bilen uruşmaq üçün». 54. şu jerdin pa:tša qopap qaçti. 55. altun jüklep 56. χatunnı ælip 57. üç balæsini ælip 58. şuverdin<sup>1</sup> çiqip 59. on küllük bir çöl jerge ba:di. 60. çöl jerge bærip tur'utti. 61. bir qar'aqçı keldi. 62. tæma:men on atnıη altun jüki o: oyri æketti. 63. şu jerdin jıylap 64. pa:diša: özi olturædi. 65. aχşæmi keç boldi. 66. keç bol'upti. 67. ot qalap oltærædi. 68. ot qalap olturup tur'utti. 69. jene bir qar'aqçı keldi. 70. o: qar'aqçı dedi ki 71. »ej pa:tša:! a:dil patša degen patša sizmu?» dedi. 72. a:dil patša dedi ki 73. »he! men». 74. »men» degendin ki:n o: qar'aqçı dedi ki 75. »men sizdin bir nerse sorap keldim» dedi. 76. pa:tša:

has oppressed us very much. We won't be his subjects.» 47. Saying thus all the subjects turned enemies of the old king. 48. They sent one man as a messenger, 49. they sent him as messenger to this old king. 50. That messenger said, 51. »Oh, king! If there will be war to-day, 52. leave the town and flee! 53. Thirty thousand *laks*<sup>2</sup> of soldiers are ready to fight with you!» 54. The king fled from that place. 55. Having loaded (his) gold 56. he took his wife 57. and his three children 58. and having gone from that place 59. he went to a desert ten days journey away. 60. Having arrived in the desert he stayed there. 61. A robber came along. 62. That thief took away all the loads of gold of ten horses. 63-64. The king sat down at that place weeping. 65. It became late in the evening. 66. It became late (evening). 67. He sat down making fire. 68. Having made fire he sat down (next to it). 69. Another robber came. 70. That robber said, 71. »Oh, king! Are you the king called Adil Padishah?» 72. Adil Padishah said, 73. »Yes<sup>3</sup>, I am!» 74. When he had said »I am», that robber said, 75. »I have come to ask you

<sup>1</sup> *şuverdin* < *şu jerdin*

<sup>2</sup> *lek* = 100,000; thus 30,000,000!

<sup>3</sup> *he* is very much in use for 'yes' in the Taşmalıq- and Kashghar-dialects.

dedi ki 77. »her nerseni sorsæ berür men». 78. andin qar'aqçi dedi ki 79. »şu jerdæ bir pa:dşa: ba: itti. 80. pa:tşa:ninç xatuñi amilda:r itti. 81. şu bû gün üç kün boldi. 82. tuç'almadi. 83. şu özlerninç xatuñi iltipat qilip qoşap berselæ! 84. şu pa:tşa:ninçki xatuñi tuçdurup berselæ!» 85. »xæjr maqul!» dedi. 86. qoşap berdi. 87. şu qar'aqçiγæ qoşap berdi. 88. qar'aqçi atγæ mindürüp æpketti. 89. o: pa:tşa:ninçki üç balasï ba:r edi. 90. üç balasïñinç anesini oçrı æketti. 91. emdi üç balæsï jiyæladi. 92. »ej xuda: men ketermen. 93. bir paitaxte şehrimdin a:rildim. 94. dja:ndin æziz anamdin bir a:rildim». 95. şu jerdin qopap üç balanï jütelap mañdi. 96. mæñip ba:γan væxtidæ o: çoldæ bi dæja: va:r. 97. »çirip dæja:din ötemen» dep 98. dæja:γæ çirdi. 99. »dæja:γæ çirip ötemen» dep 100. æqip ketti. 101. æqip ketip 102. patşa: özi işki balæsini ælip çixti. 103. bir balæsï æqip ketti. 104. dæja:ninç içidæ

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

<sup>1</sup> I translate by the present tense.

<sup>2</sup> *amilda:r* A. P. حامله دار.

<sup>3</sup> lit. to add your wife.

<sup>4</sup> *paitaxte šehar* 'capital'; ε probably to be considered as a false *izafat*.

bir baliq leheṅ ba: edi. 105. o: sudæ æqip ketken balanī baliq jidi. 106. o: bæliqnīṅ özini bir adəm to: sælip 107. o: bæliqnī tutti. 108. keinidin o: pa:tša: jiy lap 109. »paitæy tim šeh' erimden bir a:rilsæm 110. xatunumdin bir a:rilsæm 111. bir balamdin bir a:rilsæm 112. dūnja:imdin bir a:rilsæm 113. xær! emdi ila:džim joq! 114. emdi xapa bolap ketemæn». 115. ketti. 116. bir šeh' erniṅ qaš' qa baryunčuluq 117. qosaq ačqan vaxtidæ özi jerdæki otniṅki jildiz' ni jidi. 118. usayan vaxtidæ jamyurniṅ sujini isti. 119. šu aranīṅ özidæ on jil boldi. 120. on jil bolıandın ki:n bir šeh' erge ba:dı. 121. šeh' erge barip tur' utti. 122. o: šeh' erniṅ pa:tšasi ölupken. 123. bir döwletquş ba:r ik' en. 124. bu adæmler o: döwlet quşni havayæ qojap berdi. 125. čiqip ketkendin ki:n adæmler mesleħ' et qildi. 126. mesleħ' et qilip 127. »šü quş her kimniṅki bašiyæ tüsse 128. šuni pa:tša: qilurmiz» depti. 129. o: quş heč kişiniṅ bašiyæ tüşmedi. 130. andin šu a:dil pa:tša šeh' erge keldi. 131. kelgendin ki:n šu quş a:dil pa:dša:nıṅ bæšiyæ qondı. 132. a:dil pa:dša:

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

<sup>1</sup> *leheṅ* < *neheṅ* P. نهنک 'crocodile, sea-monster' etc.



qušni köterep 133. šeh'erge čirdi. 134. še'erge čirgendin ki:n  
 hemε ademler dʒem bolup 135. »muba:rek bolsun! pa:tša:!» dedi.  
 136. degendin ki:n o: pa:tša:nıñ xotunı oγrı æketken em'es ma?  
 137. o: xotunni æpberip 138. bir öjige ba:dı. 139. o: oγrı dedi ki  
 140. »men sizni alæmen.» 141. šu jerge bærıp 142. xotun dedi ki 143.  
 »men saña tegmejmen. 144. sen bolsay bir oγrı bolsay 145. men bolsam  
 bir pa:dša:nıñ xatunı bolsam men 146. bu çayγıçæ men haram işqæ  
 qajlamasam 147. men saña neme dep qavul qilmajmen». 148. degen-  
 din ki:n o: oγrı »seni öltöre'ette-men» dedi. 149. xatun dedi  
 150. »öltörseñ öltörgen! 151. men saña tegmejmen». 152. degendin  
 ki:n qılıçını qolıyæ ælip 153. xatunı öltörmekke tejer boldı. 154.  
 tejer bolıandın ki:n o: xatun dedi ki 155. »bir dem sevre<sup>1</sup> qilyın!»  
 dedi. 156. »men işki riket nama:z oqov'alaj» dedi. 157. »andin  
 öltörgen!» dedi. 158. andin o: xatun nama:z oqodı. 159. nama:z  
 oqop 160. xuda:γæ jıylædi. 161. »ej xuda! men öz šeh'εrimdin

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

<sup>1</sup> *sevre* < *sabr*.

<sup>2</sup> *öltörgen* imperative.

bir a:rılıp 162. üç balamdın bir a:rılıp 163. pa:tša: erimdin bir a:rılıp 164. meni şunday şerm'endē qılıyıcı alæduyan ama:nat dʒanni özöŋ alsay çuda:!» dedi. 165. jıylap tur'uttı. 166. oyrınıŋ çia:le ujquyæ ba:dı. 167. çuda:dın tüşide şunday emri boldı 168. tüş'niŋ özide çuda:i tæ:ladin şunday væji<sup>1</sup> bolup 169. »sen bu çotunige jæma:n çia:nat qılıp 170. zina: qılsay 171. her giz dözæxtin qut'ulmajsen» dedi. 172. »kişiniŋ ama:neti şu» dedi. 173. şu jerdin şu adem oğandı. 174. ornidin qopap 175. »men ki şu ama:natniŋ özini qançæki uzundæ şeh'er bolsæ 176. şu pa:tša:çæ tapşurup berür men». 177. şuverdin pa:tša:ni istep maŋdı. 178. »ama:natni berürmen» 179. dep şuverdin pa:tša:nıŋ qaş'qa maŋdı. 180. pa:tša: özi dedi ki 181. »hej vezir! maŋa bir çæzmetka:r la:zem boldı» dedi. 182. şuverdin o: vezir baza:çæ çıxtı. 183. baza:çæ çiqıp 184. »bir çæzmetka:r alæmen. 185. satæduyan bala bolsæ alæmen» dedi. 186. degendin ki:n şu pa:tša:nıŋ bæliqniŋ qosaqidin çiqqan baleni şu bæliqçi æpkeldi. 187. şu pa:tša:çæ özniŋ balasini

rated from my own town, 162. from my three children 163. and from my husband the king, 164. you God, who have made me so covered with shame, take the soul, which you (in any case eventually will) have to take as (your) deposit!» she said. 165. Thus she lamented. 166. The thief got inclined for sleep. 167. In his dream he got the following commandment from God. 168. In his dream it was revealed by God — may His name be exalted — that, 169. »If you offend this woman 170. and commit adultery with her 171. you will never be able to save yourself from Hell» he said. 172. »She is entrusted to somebody»<sup>2</sup> he said). 173. Now this man woke up. 174. Having risen from his bed (he said), 175-176. »However far away this town might be, I will bring this deposit and entrust her to this king.» 177. He went away from here to look for the king. 178. »I will give back what has been entrusted me», 179. he said, and went to this king. 180. The king said, 181. »Oh, vezir! I need a servant!» 182. That vezir went to the bazaar. 183. Having come to the bazaar (he said), 184. »I will engage a servant. 185. If there is a boy to be sold I will buy him» he said. 186. When he had said this the fisherman brought the king's child who had come out

<sup>1</sup> *væji* A. وحی revelation (in a vision).

<sup>2</sup> and therefore should be safe.

özige sattı. 188. o: patša: özniñ balasini tonomadi. 189. o: bala dadesini bilmedi. 190. vezir padša:nıñ qaşıqa apberdi. 191. o: bala nan jemejdu ja: su içmejdu. 192. andin pa:dša: özi dedi 193. »bu bala su içmese ja: nan je:mese 194. bunı qajday qılameñ? 195. šunıñγæ oxšajduγan jene bir χizmetka:r alsaq» dedi. 196. šuverdin vezir jene baza:γæ bir bala almaqčün čixti. 197. a:dil pa:tša: čölde ketip ba:γan væxtidæ bir balesini oγrı apketipti. 198. qæza:ræ o: balesini oγrı šu šeherge satqæli ælip kirgen iti. 199. baza:γæ čiqip 200. jene oγrı æketken baleni aldi. 201. miñ tillayæ o: balanı aldi. 202. pa:dša:nıñ qaşıqa apčirdi. 203. andin bu patša:nıñ öziniñ balalærni özini tonomajdu. 204. o: bala heč seb'eb bile heč nerse keræk jemedi. 205. jemej kiče jıylap kúndüz jıylap 206. bu balalær »ah anam! ah atam!» deiddu. 207. kišige gep qilmajdu. 208. andin šu oγrı bu balærniñ anesini apkeldi. 209. ælip kelgendin pa:tša:γæ χæber boldi. 210. pa:tša: šunı tonomadi. 211. o: pa:tša: dedi ki 212. »meniñ qašımγæ šu sodegerni qičqirsæñiz 213. bıt gún meniñ bile jassæ». 214. o: oγrı

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from the belly of that fish (dragon). 187. He sold to the king his own child. 188. That king did not recognize his own child. 189. That child did not recognize its father. 190. The vezir brought it to its father. 191. That child did not eat bread nor drink water. 192. Then the king said, 193. »If this child does not drink water nor eat bread, 194. what shall we do with it? 195. Let us buy one more servant like him,» he said. 196. The vezir again went to the bazaar in order to buy a boy. 197. During the time when Adil Padishah had been wandering in the desert a thief had taken away another of his children. 198. By chance the thief had brought that child to this town in order to sell it. 199. When he (the vezir) had come to the bazaar 200. he bought the child that the thief had brought there. 201. He bought the child for one thousand tillas. 202. He brought it to the king. 203. Then the two children of the king did not recognize each other. 204. That child (also) on no condition would eat anything. 205. Without eating these two children wept night and day 206. saying »Oh, my mother! Oh, my father!» 207. They didn't speak to anybody. 208. Then the thief brought the mother of these children. 209. The king got news of their coming. 210. The king didn't know that it was she. 211. That king said, 212. »If you summon that merchant (the thief) to me, 213. he can stay with me to-day.»

dedi ki 215. »mən pa:tša bilə jatmajmən. 216. mənīñ qolumdæ ama:net ba:» dedi. 217. degəndin ki:n pa:tša: dedi ki 218. »iški adəm qojæmən şu ama:netni xəber almaq üçün». 219. »χop» dedi. 220. o: oyrī o: pa:tša:nīñ öjigə çirdi. 221. pa:tša:nīñ öjide jætīp 222. patša: o: işki balalærni ælip çixti. 223. ælip çiqip şu balalær şu χotunnī bilməjdü. 224. bu balalær emdi ama:netniñ xəberi aldı. 225. kiçədə uylamaj turdı. 226. seher væxti boldi. 227. seher væxti bolıandın ki:n bu gep qılmayan balalær gep qıldı. 228. »hej ad'aş!» dedi. 229. »mən şu pa:tša:nīñ qaş'ıqæ çirgenimge on jil bol'uptu. 230. koñlom χoş bolıyudək mən gep qılmadım. 231. bñ gün işkiejlen tañ atquçæ koñlomizni χoş qılæli 232. gep qılæli» dedi. 233. bu kiçik bala dedi 234. »mən şeh'erimdin a:rılıp 235. musa:pir bolup 236. a:dil pa:dša: dadamdın bir a:rıldım. 237. dżandın æziz bir anamdın a:rıldım. 238. paitæxt şeh'erimdin bir a:rıldım. 239. bir dżandin æziz ak'amdın a:rıldım» dedi. 240. anası gepini añlap turædu. 241. χia:l qılædu ki 242.

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214. That thief said, 215. »I don't stay with the king. 216. I have something held in trust in my hands» he said. 217. After he had said this, the king said, 218. »I will put two men to take care of the thing you hold in trust.» 219. »All right!» he said. 220. That thief entered the king's house. 221. When he was staying in the house of the king, 222. the king brought those two children (servants) there. 223. After he had brought them there, these children did not recognize the woman. 224. Then these children received the news of the trusteeship. 225. They could not sleep in the night. 226. It dawned. 227. When it had dawned, these children who hadn't talked spoke. 228. One (of them) said, »Look here! comrade! 229. Ten years have passed since I was with this king. 230. I did not (want to) speak before I was happy (again). 231. Let us now while it is dawning be happy 232. and speak.» 233. The younger child said, 234. »After I had been separated from my town 235. and become a stranger 236. I was separated (also) from my father Adil Padishah. 237. I was separated from my mother whom I loved more than my (own) soul. 238. I was separated from my (own) capital. 239. I was separated from an elder brother whom I loved more than my (own) soul» he said. 240. Their mother heard their talk. 241. She thought, 242. »I am hearing the voices of my

»bu balamnıñ gepini aňlap tur:em:en». 243. šunday dep bu iški balasini qučaylap jıyladı. 244. jıylayandın ki:n anesi ve balalari čiqıp 245. anası balalarnı qučaylap 246. anesi jıqıldı. 247. bihuš boldı. 248. pa:tša: bir adem čiq'ardı. 249. »bu ama:netni köröp čiqıñ!» 250. dep čixsæ bir ana iški bala qučaylæšip jata:du. 251. heleki adem pa:tša:γæ xæber qıldı. 252. čirip »hej pa:dša:! šu ama:netke xia:net bolup ketti». 253. pa:dša: neha:jet xapa bolup 254. »bunı öltörgen!» 255. dep xatum hušiyæ keldi. 256. hušiyæ kelip 257. o: xatum padša:nıñ qaš'ıqa barıp 258. qučaylap jıyladı. 259. jıylap pa:dša:γæ dedi ki 260. »hej pa:dša:! menıñ iški balamnı nemışqæ öltördęiz?» 261. degendın ki:n pa:dša: dedi ki 262. »jæma:n xia:net bolsæ 263. ki:n maña gına: jetmæmdu?» 264. o: xatum dedi ki 265. »mæn a:dil xa:ndın bir a:rılsæm 266. paitaxt šeh'erımdın bir a:rılsæm 267. emdi meni öltörtıñ!» dedi. 268. degendın ki:n o: pa:dša: özi jıyladı. 269. »iški bala menıñ em'es mu: 270. siz mu menıñ em'es mu?» dedi.

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children.» 243. Saying thus she embraced these two children and wept (for joy). 244. When she had wept, the mother and her children went out 245. and when their mother had embraced the children (again) 246. she fell to the ground. 247. She fainted. 248. The king sent out a servant. 249. »Go and look after that entrusted woman!» 250. When he went out (and looked), a mother and her two children were lying embracing each other. 251. That servant informed the king. 252. He said, »Oh, king! This (entrusted) woman has been abused.<sup>1</sup>» 253. The king got very angry (and said), 254. »Kill them!» 255. The woman came to her senses. 256. When she had come to her senses 257. that woman went to the king, 258. and having embraced him she wept. 259. Having wept she said to the king, 260. »Oh, king! Why did you (want to) kill my two children?» 261. When she had said this the king said, 262. »If you have been abused 263. is that not sin enough for me?» 264. That woman said, 265. »If I have been separated from Adil Khan 266. and from my capital 267. you may now kill me!» she said. 268. When she had said thus, the king himself wept. 269. »Are those two children not mine? 270. Are you too not mine?» he said.

<sup>1</sup> i. e. by the boys.

## II.

bir taznïñ hika:jesi.

1. burneside bir bajnïñ üç xizmetka: tezi ba: ik'an. 2. o: tazler-  
nïñki anesi dadesi joq. 3. o: baj deptiken ki 4. »menïñki xizmetim  
bolsæ 5. menïñki xizmetimni neha:jeti obdan qiliñlær! 6. men  
ki:n szlege dzïq dúnja berürmen.» 7. emdi o: üç taznïñ gepi bir  
boldi. 8. o: üç taz bajnï öltörgeni mesleh'et qildi. 9. bir kuni kelip  
10. tamnïñ arqasidin jer qoladi. 11. jerni qo-lap 12. jene mesleh'et  
qilip 13. bajnï kiçe öttörmekke<sup>1</sup> mesleh'et qilip 14. kiçe bajnïñ  
öjige oyrï çirdi dep 15. tazlernïñ biri bajnïñ öjige çirdi. 16. bir

## II.

The story of a scald-head.

1. Once upon a time there was a bai who had three servants  
who were scald-heads. 2. Those scald-heads had neither mother  
nor father. 3. That bai said, 4. »If you are to serve me, 5. you have  
to serve me very well! 6. I will then give you great wealth (a fine  
reward).» 7. Then those three scald-heads agreed (upon a certain  
thing). 8. Those three scald-heads made up their minds to kill the  
bai. 9. One day they went away 10. and dug into the ground behind  
a wall. 11. Having dug (a hole) into the ground 12. and having  
again conferred, 13. they made up their minds to kill the bai in  
the night. 14. Pretending that a thief had entered the bai's house  
in the night, 15. one of the scald-heads entered it. 16. When (this)

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<sup>1</sup> öttörmekke < öltörmekke.

taz öjdeki ba:r dünja:nī oγorlap 17. tala:γæ qačti. 18. o· taz qæčip  
 19. ævel qo:lap qoγan o:ræγæ ba:dī. 20. bærip šu jerde toxtædi.  
 21. baj bærip 22. o: taznī tutti. 23. čunki balduki uč oγri šu mešle-  
 h'etni qilip 24. »sen šu o:raγæ bærip toxtayin! 25. seni baj šu jerde  
 tutædu. 26. seni tutqan vaχta iškivileni o:raγæ tašlap 27. kin  
 seni biz o:rædin alemiz.» 28. taz o:ræγæ bærip toxtadi. 29. baj  
 bærip 30. taznī tutti. 31. baj oγrinī o:ræγæ tašlædi. 32. šu oγri  
 bajnī tutuv'aldī. 33. oγri qolaγan o:ræγæ baj bile tüşüp ketti.  
 34. šu jerdin iški taz jene keinidin keldi. 35. iški taz kelip 36. »onī  
 a:dzetip<sup>1</sup> æčiqæmiz» dep 37. bir taz o:ræγæ tüşti. 38. o· jerge tüşüp  
 a:dzetti. 39. a:dzetip 40. o: taz oγridin sordi ki 41. »dünja: q'ajerde?  
 42. dünja: q'ajerde?» dep 43. o· taz bir tazdin sorædi emdi.  
 44. o· taz dedi ki 45. »dünja· mušu!» dep 46. bajnī körs'etti. 47.

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one scald-head had stolen the riches, which were to be found in the house, 17. he fled into the fields. 18. When that scald-head had fled away 19. he went to the pit<sup>2</sup> which they had dug before. 20. He went there and waited there. 21. The bai went (there) 22. and caught that scald-head. 23. Because the before-mentioned three thieves had made up their minds thus, 24. »You go away to that pit and wait there! 25. The bai will catch you there. 26. In the moment when he is catching you we shall throw you both into the pit, 27. and then we will take you up from it.» 28. The scald-head went to the pit and waited there. 29. The bai went there 30. and caught the scald-head. 31. The bai threw the thief into the pit. 32. That thief got hold of the bai. 33. The bai too fell into the pit which the thief had dug. 34. Now also the two scald-heads came after (the two others). 35. When the two scald-heads had arrived 36. (they said) »We shall separate him (from the bai) and take him up!» 37. and so one scald-head went down into the pit. 38. He went down there and separated them. 39. Having separated them 40. that scald-head asked the thief, 41. »Where is the wealth? 42. Where is the wealth?» he said. 43. Thus that scald-head now asked the (other) scald-head. 44. That scald-head said, 45. »This is the wealth!» 46. and pointed to the bai. 47. When he pointed to

<sup>1</sup> *adzēt* < *adzræt* - 'to separate'.

<sup>2</sup> *o:ræ* 'pit', especially for storing grain.

bajni körs'etken vaçta bajni ölderdi. 48. andin tazni hem ölderdi. 49. işki taz jaluz qaldı. 50. işki taz şuverdin bajniñ öjige bəriþ 51. dünja:nı alyæli 52. bajniñ öjige ba:rdı. 53. bajniñ öjige barıþ 54. tö't tamniñ içini axtardı. 55. dünja: jene ba: dep axtarsæ 56. birisige bir dap çıxtı. 57. birsige bir ja:çaq çıxtı. 58. o' taz ja:çaqnı ælip 59. şuverdin bir çöl bajab'anğæ çıxtı. 60. çöl bajab'anğæ çiqip 61. bir sæyizğan uçrædi. 62. o' sæyizğanni ja:çaq bilen attı. 63. qoliğæ sæyizğanni ælip 64. bir neçe kün baçtı. 65. sæyizğan saqajdı. 66. ki:n sæyizğan neha:jeti ülgendi. 67. ülgengendin ki:n bir pa:tşa:nıñ üjige ba:di. 68. újsige<sup>1</sup> çıxtı. 69. andin patşa: bir jerge sejlge çiqiptiken. 70. pa:tşa: sejledin keldi. 71. o' taz ögöze-deki tonnukte marap olturğan edi. 72. o: pa:tşa kelip 73. öziniñ çot<sup>u</sup>nığæ dedi ki 74. »dünja: çærap bolmæsun! 75. men körej!»

the bai they killed him. 48. Then they also killed the scald-head. 49. The two scald-heads remained alone. 50. The two scald-heads went from there to the bai's house, 51. and in order to take (his) wealth 52. they went to the bai's house. 53. Having gone to the bai's house 54. they searched the interior of it within its four walls. 55. When they searched it, saying »There must be some more riches!» 56. one of them found a *dap*.<sup>2</sup> 57. Another one found a bow. 58. That scald-head took the bow 59. and went from there to a wilderness. 60. When he had come into the wilderness 61. he met a magpie. 62. He shot that magpie with the bow. 63. He took the magpie into his hands 64. and tended it for some days. 65. The magpie recovered. 66. Then the magpie got very tame.<sup>3</sup> 67. After it had got tame he went to the house of a king. 68. He entered it. 69. Then the king had gone out somewhere for amusement.<sup>4</sup> 70. The king came back from his pleasure-trip.<sup>4</sup> 71. That scald-head sat watching<sup>5</sup> him from the skylight on the roof. 72. That king came 73. and said to his wife, 75. »I will have to take care 74. that our fortune will not be destroyed!» 76. Thus he said. 77. He opened the door to

<sup>1</sup> *újsige* forms of this type are quite frequent, cf. n. 1, p. 31.

<sup>2</sup> *dap* 'tambourine'.

<sup>3</sup> *ülgen-* 'get tame'; *ürgen-* in Guma with the same meaning ~ *örgen-* 'to learn'.

<sup>4</sup> *sejle* > A. سير 'amusing oneself'. Ismail Akhun translated it by *tamaş'a*.

<sup>5</sup> *mara-* 'to watch (secretly)'.



76. šunday dedi. 77. χæzi·neχaneniη işikini ačti. 78. æčip tengeni  
aldī. 79. tengeni ælip æčiqip 80. bašqa bir dzajdæ bir sanduqqæ  
saldī. 81. altunnī aldī. 82. jambunī aldī. 83. bašqa dzajdæ jat-  
quzdī. 84. onī tema:m dūnja:nī qojyan jerni taz ögözedin köröp  
turdī. 85. pa:tša: aš tejer qildī. 86. andin o· taz sæyizγanni qoldæ  
kötērip 87. öjgε čirdi. 88. patša: dedi 89. »hej taz! qajerdin keldiη?»  
dedi. 90. »ujömdin<sup>1</sup> keldim» dedi. 91. o: »nemišqæ keldiη?» dedi.  
92. »šu sæyizγanni satqæni keldim» dedi. 93. »bunuη nemε pajdesi  
ba:?» 94. o: taz dedi ki 95. »bu sæyizγan dūnja: tapædu» dedi.  
96. o· patša: dedi ki 97. »dūnja tapturyin! 98. men körej» dedi.  
99. o· taz dedi 100. »qančæliq dūnja bolsæ 101. šu dzanver tapsæ  
102. maηa berεmsiz?» dedi. 103. padša dedi ki 104. »berεmen».  
105. o: taz sæyizγanni bir urup qojdī. 106. urup atsæ 107. »qqqr  
qqqr» sæyizγan sarædī. 108. patša: dedi 109. »o: nemε deidui?»

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the treasury. 78. He opened it and took out the tangas.<sup>2</sup> 79. Having  
brought out the tangas 80. he put them into a box in another place.  
81. He took out the gold. 82. He took out the *yambus*.<sup>3</sup> 83. He put  
them in another place. 84. The scald-head was watching the place  
where he put all his riches from the roof. 85. The king prepared food.  
86. Then the scald-head took the magpie in his hands 87. and entered  
the house. 88. The king said, 89. »Oh, scald-head! From where  
have you come?» 90. He said, »I have come from my house.» 91.  
»Why did you come?» he said. 92. »I have come in order to sell  
this magpie!» 93. »What is it good for?» 94. That scald-head said,  
95. »This magpie knows how to find fortune», he said. 96. That king  
said, 97. »Let it find fortune! 98. I will see (how it does it)!» he  
said. 99. That scald-head said, 100-102. »However much fortune  
should there be, and should this creature find it, will you (then)  
give it to me?» he said. 103. The king said, 104. »I will!» 105. That  
scald-head struck the magpie once. 106. When he hit it 107. the  
magpie crowed »qqqr qqqr» 108. The king said, 109. »What does it

<sup>1</sup> *ujöm* N. B. the vowel-harmony!

<sup>2</sup> cf. n. 2, p. 24.

<sup>3</sup> *jambu* a lump of silver in the shape of a shoe and stamped with the  
official Chinese stamp, cf. further n. 2, p. 24.

110. o: gepini uqmædi. 111. o: taz dedi ki 112. »palan öjde altun ba: 113. šu altunnī æčiqsun!» dedi. 114. altunnī æčiqti. 115. taz altunnī qoliγæ aldī. 116. patša: dedi ki 117. »jene tapturoŋ!» 118. taz dedi 119. »jene tapqannī beremsiz?» 120. patša dedi 121. »jene beremen.» 122. taz jene sæyizγanni bir urup qojdī. 123. urγandīn kin sæyizγan jene sajrædi. 124. patša: tazγæ dedi 125. »neme deidu?» 126. o: taz dedi ki 127. »jene bir öjniŋ içide tange ba: 128. tengeni æčiqsun» dedi. 129. onī æčixti. 130. taz onī hem aldī. 131. andīn patša: dedi ki 132. »jene šunday tapturoŋ!» 133. »tapturoŋ!» dese 134. jene tapturdī. 135. sæyizγan jene sajrædi. 136. andīn »neme deidu» dep patša: sorsæ 137. »palan öjde jambu ba:r. 138. šunī æčiqsun!» dedi. 139. æčixti. 140. tama:men dünja:nī o: taz æp boldī. 141. kin patša: dedi ki 142. »sæyizγanni maŋa sætiŋ!» dedi. 143. o: taz dedi ki 144. »buniŋki bahasiγæ jet'elmejsiz» dedi. 145. patša: dedi ki 146. »qančiliq dünjaγæ berseniz alemen» dedi. 147. o: taz dedi 148. »qırq qæčidæ dünja jüklep berseniz beremen» dedi. 149.

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say?» 110. He did not understand this language. 111. That scald-head said, 112. »In a certain house there is gold. 113. Bring that gold here!» he said. 114. They brought it there. 115. The scald-head took the gold into his hands. 116. The king said, 117. »Let it find again!» 118. The scald-head said, 119. »Will you again give me what it finds?» 120. The king said, 121. »I will give also that to you!» 122. The scald-head again hit the magpie once. 123. After he had hit it, the magpie crowed again. 124. The king said to the scald-head, 125. »What does it say?» 126. The scald-head said, 127. »In another house there are tangas.» 128. »Bring the tangas here!» he said. 129. They brought them there. 130. The scald-head took them too. 131. Then the king said, 132. »Let it find again in the same way!» 133. When he said »Let it find!» 134. he let it find again. 135. The magpie crowed again. 136. When the king then asked, »What does it say?» 137. (he said), »In a certain house there are yambus. 138. Bring them here!» 139. They brought them (there). 140. The scald-head finished off all the (king's) fortune. 141. Then the king said, 142. »Sell the magpie to me!» he said. 143. That scald-head said, 144. »You are not able to pay its price.» 145. The king said. 146. »I will buy it for however much fortune you demand», he said. 147. That scald-head said, 148. »I will give it to you if you load forty

qırq qæçidæ dúnja· jüklep 150. tejer qilip berdi. 151. o: taz dúnja:nī ælip 152. öjge mañdī. 153. o: patša: sæyızıyannī qolıyæ alip 154. oltursæ 155. bir padša:nınkidin xəber keldi. 156. o: patša: overdin<sup>1</sup> atyæ minip 157. o: jerge tojyæ ba:di. 158. o: tojyæ barsæ 159. xəla:jiqi zañlaq etti. 160. padša neha:jet numus<sup>2</sup> qıldı. 161. sæyızıyannī körep 162. jene bir patša: sordī ki 163. »o neme bu?» dep sorædi. 164. o: patša dedi ki 165. »o: molla tapyaq!» 166. degen-din kin »bis<sup>3</sup> körürler! tapturoñ!» dedile. 167. patša: o: taznī do:rap 168. sæyızıyannī birni urdī. 169. o: taz ævel degen edi ki 170. »qaçanki sæyızıyannī ursæniz 171. uryan çaydæ sajramasæ 172. jerge sæyızıyannī bir ursæniz sarajdu» dedi. 173. jerge bi urup 174. sæyızıyan öldi. 175. andin kin taz jene bu toj qılyan pa:tša:nın öjige ba:di. 176. taz ba:sæ 177. patša: dedi 178. »he taz! sen nemışqæ keldiñ?» 179. o: taz dedi ki 180. »balası joqqa bala bolaj dep keldim» dedi.

mules with wealth», he said. 149. Having loaded forty mules with wealth, 150. he made them ready and gave them to him. 151. That scald-head took the riches 152. and went home. 153. When that king had taken the magpie into his hands 154. and sat down, 155. there came a message from (another) king. 156. That king mounted his horse 157. and went there to a wedding. 158. When he came to that wedding 159. the people there made a fool of him. 160. They disgraced the king very much. 161. When he saw the magpie 162. another king asked, 163. »What is that?» 164. That king said. 165. »That is the mullah who can find things!» 166. When he had said this they said, »We will see! Let it find!» 167. The king imitated that scald-head 168. and hit the magpie once. 169. That scald-head had said earlier, 170. »If, when you strike the magpie, 171. it doesn't crow in the moment you strike it, 172. it will crow if you beat it against the ground.» 173. Having struck it against the ground once 174. the magpie died. 175. Then the scald-head came to the house of that king who had arranged the wedding. 176. When the scald-head arrived there, 177. the king said, 178. »Oh, scald-head! Why have you come here?» 179. That scald-head said, 180. »I have come to be child to somebody who has not got a child!»

<sup>1</sup> *overdin* < *o jerdin*.

<sup>2</sup> *numus* < A. *نا موسى*

<sup>3</sup> *bis* < *biz*.

181. andaγ degendin ki:n o: patša dedi ki 182. »mëniñki balam ba.:  
 183. maña bir χizmetkar lazem edi. 184. onuñ uçun sizni saqlajmen»  
 dedi. 185. o: taznı saqlap o: jerde bir χıman ba: ik'en. 186. o: taznı  
 χımanγæ iv'etti. 187. »siz χımannı hejdeñ!» dep 188. χımanγæ  
 iv'etti. 189. başqa adëmleri aš jegeli öjge jænıp keldi. 190. o: taz  
 jalγuz qaldı. 191. qalyandın kin bir qassap keldi. 192. qassap  
 kelgendin kin taz o: jerde heme kallanı qassapqa sattı. 193. bir  
 kallanıñki qujruqını kesiv'aldı. 194. kesivælıp öjge χæber berdi.  
 195. öjdin pa:tša: keldi. 196. o: taz dedi ki 197. »jildam mañ! jildam  
 mañ! kalla jerge čirip ketti!» dep turup 198. pa:tša: kelgen vaχtıda  
 »kalla jerge čirip ketti» dep 199. taz kallanıñ qujruqını tutup turdı.  
 200. patša: χımanγæ kelgen vaχta kallanıñ qujruqını tartiv'aldı.  
 201. patša: dedi ki 202. »ej taz! kallanı neme qıldıñ?» dep sorædi.  
 203. sorγandın kin o: taz dedi 204. »kalla jernıñ tegige čirip ketti.

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

<sup>1</sup> *χıman* P. خرمان in Eastern Turkestan the place where the harvested  
 grain is piled up in a circle for threshing; also the act of threshing, which  
 is performed with a couple of oxen or cows walking round on the grain;  
*χıman hejde-* 'to thresh'.

205. mēn qujruqīdīn tutuv'alsæm 206. unamaj čirip ketti» dedi.  
 207. patša: onuŋγæ »rast!» dedi. 208. »šu jerde qo:lajmiz. 209. bu  
 kallanī tapajmiz» dep 210. on kiče kundüz jerni qo:ladi. 211. heč  
 nemε joq. 212. o: taznī šundaγ išnī qilyandīn ki:n öjige hejdev'etti.  
 213. jene bašqa bir taznīŋ tō-t beš gepi ba:

214.

taz čiyti tuztaqqa  
 jumulandī jantaqqa  
 šum taznīŋ γædzekleri  
 jumulandī jantaqqa.

215.

bir taz pišt<sup>1</sup> taz  
 iški taz išt<sup>2</sup> taz

under the ground. 205. When I pulled on their tails 206. they  
 didn't agree (to stay) but went down,» he said. 207. The king said  
 to this »You are right. 208. We will dig at this place. 209. We will  
 find the cattle!» he said. 210. They dug at this place for ten days  
 and nights. 211. There was nothing. 212. After that scald-head  
 had done such things, he (the king) drove him away to his house.  
 213. There are four or five sayings about scald-heads:

217.

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

218.<sup>4</sup>

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

<sup>1</sup> *pišt* < *pit*.

<sup>2</sup> *išt* < *it*.

<sup>3</sup> cf. Kashghar-poetry no. 30, p. 88.

<sup>4</sup> cf. Kashghar-poetry no. 110, p. 128.

üç taz üçej sörülüp qalyan taz  
 dört taz tömetγu taz  
 beş taz bæşini jigen taz  
 alte taz aldıraγan taz  
 jete taz jet'elmegen taz  
 sekiz taz sekildegen taz  
 toquz taz doquldaγan taz  
 on taz ornidin qopalmaj ölgen taz.

---

Three scald-heads mean a scald-head from whom the intestines have been drawn out.

Four scald-heads mean a tömetγu — scald-head.<sup>1</sup>

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

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

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

Eight scald-heads mean a leaping scald-head.

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

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

## Poetry.

### 1.

qara qara qaşlærin  
jelpür ne du çaşlærin  
neme ançe de·t keldi  
töküledu jaşlærin

### 2.

mæn anamdin a:rilip  
sundi qan'atim qa:rilip  
mæn' dzıylamaj kim dzıylasuun  
dzanım an'amdin a:rilip

## Poetry.

### 1.

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

### 2.<sup>1</sup>

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

---

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

## 3.

dəja: suji ta:tildi  
 ja: aldi meki baštın  
 ja: otı jəman iken  
 ajrildi qalem qaštın

## 4.

qurγujum učup ketti  
 kesmėgen tereklergə  
 ja: otı jəman iken  
 ot ketti jüreklergə

## 5.

qurγujum učup ketti  
 beš ker'emniñ taγiγe

3.<sup>1</sup>

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

## 4.

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

5.<sup>2</sup>

My sparrow-hawk flew away  
 to the mountains of Besh Keram.<sup>3</sup>

<sup>1</sup> cf. Kashghar-poetry no. 18, p. 84.

<sup>2</sup> cf. SKRINE, Chinese Central Asia, p. 209, No. 13.

<sup>3</sup> Besh Keram or Besh Karim, near Artush to the N. E. of Kashghar,  
 cf. SKRINE, op. cit. p. 209, n. 2.



indəsəm dalv'aγæ kelmej  
ketti dzənnət baγγæ

## 6.

čineni bermeŋ nadanγæ  
ojnap ojnap suunduura  
be hopa: kiš'niŋ jæri  
qačan köngülni tunduura

## 7.

mən seni χop bilemen  
köŋlün maŋa majil eməs  
kiče kündüz qan jīγlasəm  
sendin mura:dīm a:sil eməs

---

When I call it does not come to the lure.  
It has gone away to the garden of Paradise.

## 6.

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

7.<sup>3</sup>

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

---

<sup>1</sup> *be hopa:* < A. P. بی وفا 'faithless'.

<sup>2</sup> *tundur-* = *tindz bol-* = *aram tap-*

<sup>3</sup> cf. Kashghar-poetry no. 103, p. 119.

<sup>4</sup> *a:sil* < A. حاصل 'outcome, result'.

8.

seniñ men seniñ men  
 seniñ bolmaj čimniñ men  
 æzizda:nε kaşqardın  
 sætivalyan quluñ men

9.

havada palpal qil'adu  
 qara miltiqniñ oqi  
 jürekim dzaydzay qil'adu  
 qara köz dzanniñ oti

10.

alma dep söjdüm seni  
 guldin beter qıldim meni

8.<sup>1</sup>

I am yours, I am yours,  
 If I were not yours, to whom should I (then) belong?  
 I am your slave which you bought  
 from the magnificent<sup>2</sup> Kashghar.

9.

The shot of the black gun<sup>3</sup>  
 makes a faint light<sup>4</sup> in the air.  
 My heart has palpitations<sup>5</sup>  
 from the (love-) fire of (my) sweet-heart.

10.

Saying you were an apple I kissed you.  
 You made me worse<sup>6</sup> than a rose.<sup>7</sup>

<sup>1</sup> the same in my Studien zu einer osttürkischen Lautlehre, II, no. 22.

<sup>2</sup> *æzizda:nε* corrupt for *æziza:nε*, by-name to Kashghar; a list of by-names of Eastern Turkestan towns is given in my above mentioned Studien, II, p. 15 n. 5.

<sup>3</sup> *qara miltiq*. Or is *qara* to be connected with *qarayæ al-* 'to aim'?

<sup>4</sup> *palpal* 'a faint light'; *palpal qilip qaldı* 'there was a faint light'.

<sup>5</sup> *dzaydzay* 'palpitation of the heart'. I have noted the same word as *dzäydziy* from Guma.

<sup>6</sup> *beter* < P. بدتر *bedter*.

<sup>7</sup> the sense is obscure.

emdi sۆjmes men seni  
 řa:hid geda: qıldiņ meni

## 11.

gul ma xop ęunča ma xop  
 ačıldurup qısqan mu xop  
 çoņ bolup de·t ta·tęuči  
 muřtek turup ölgен mu xop

## 12.

qařlęriņ edzep či'ajliq  
 kۆzlęriņe kۆjdüm men  
 kiče uęlap tüşümdę  
 levlęriņe sۆjdüm men

Now I do not kiss you.  
 You have made me a beggar and a martyr.<sup>1</sup>

## 11.

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

## 12.

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

<sup>1</sup> řa:hid with false long a: from A. شهميد.

<sup>2</sup> muřtek?

## 13.

baγ čisem baq'adu  
 bulbul qan'atni qaγ'adu  
 γem qılmaη dza·nim an'a  
 meni χuda:jim baq'adu

## 14.

qaš'nin qarası kündüz  
 ajnin janida jüldüz  
 men saηa edzep köjdüm  
 jıylajmen kiče kündüz

## 15.

sen čim'ennin gulı bolsaη  
 men čim'ennin bulbulı  
 sen čir'ajinge iš'enseη  
 men χuda:jimnin qulı

## 13.

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

## 14.

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

15.<sup>1</sup>

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

<sup>1</sup> cf. Kashghar-poetry no. 23, p. 86.

## 16.

iliχoγæ ba:γanlæ  
 ilixoni daŋlajdu  
 özini čaγlamaj kilip  
 kešmir šcheride jγlajdu

## 17.

jitim deiddu jitim deiddu  
 jitim qilsa χuda: qilyan  
 ata bilen analærni  
 dzuda: qilsæ χuda: qilyan

## 18.

mæn bu joldæ kelme'ittim  
 bašlap kelgen ur'ajim  
 ašiq bilen mæšuqni  
 a:riv'etken χuda:jim

## 16.

Those who have gone to Ili<sup>1</sup>  
 are boasting of Ili.  
 Those who do not consider themselves any good  
 are weeping in the town<sup>2</sup> of Kashmir.

## 17.

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

## 18.

I have never come on this road  
 but Abraham<sup>3</sup> conducted me.  
 The lover and his beloved one  
 has God separated.

<sup>1</sup> *iliχo* cf. n. 5, p. 121.

<sup>2</sup> i. e. Srinagar, the capital of Kashmir.

<sup>3</sup> *ur'ajim* corrupt from *ibrahim*.

## 19.

tam töpesigε tam qojdoq  
 šem'alγæ dalda bolsun dep  
 jengi ja:či ja: tuttoq  
 jürekke pajda bolsun dep

## 20.

tam töpes<sup>1</sup>de tuyan qiz  
 čači udzun<sup>1</sup> madzan<sup>2</sup> qiz  
 qolidæ düvet qalem  
 χæt qil'adu mollaqiz

## 21.

kel degendε kelgen biz  
 ket degen vaχtε ketken biz

## 19.

We put wall upon wall  
 that it should be a shelter<sup>3</sup> against the wind.  
 We (I) took a new friend<sup>4</sup>  
 to bring profit to our (my) heart.

20.<sup>5</sup>

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

## 21.

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

<sup>1</sup> *udzun* < *uzun* in the Tashmaliq-dialect.

<sup>2</sup> *madzan* < P. *مرجان* *mardza:n* 'a small pearl, coral'.

<sup>3</sup> *dalda* is a shelter against the sun or the wind; the word *qalqa* has the same meaning.

<sup>4</sup> *ja:či*; *-či* without meaning of its own, reinforcing *ja:*.

<sup>5</sup> cf. Kashghar-poetry no. 14, p. 82.

ata anamdin kičip  
dʒea:n gešti<sup>1</sup> bolyan biz

## 22.

baγiŋge čirip baqsæm  
šaptoluŋ ædʒep čaxliq  
aγziŋdæ navat ba:r mu  
söjsem levleriŋ tatliq

## 23.

gul γunčesige mejlīm ba:r  
sözümni jerde qojmajdu  
levige<sup>2</sup> nečeni söjse  
jüreki ja:ge tojmæjdu.

Having abandoned<sup>3</sup> father and mother  
I have become a world-wanderer.<sup>1</sup>

22.<sup>4</sup>

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

23.<sup>5</sup>

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

<sup>1</sup> *dʒea:n gešti* (<P. گشتن) 'one who has wandered round the world'.

<sup>2</sup> *levige* < *levige* with i-umlaut.

<sup>3</sup> *kič-* in the same sense as *tašlav'at-*.

<sup>4</sup> cf. Kashghar-poetry no. 72, p. 104.

<sup>5</sup> cf. Kashghar-poetry no. 83, p. 108.

## 24.

ædʒep mu: jara:šiptu  
 jengi dawzεγæ χandek  
 kiš'niñ šeherge kilip  
 heč kim bolmasun mendek

## 25.

rævap čalyan qollæriñ  
 talmamdu bölekleriñ<sup>1</sup>  
 meniñ ja:dimγæ jetkende  
 köjmemdu jürekleriñ

## 26.

baγdæ bulbul sarajdu  
 za:līm qizniñ qolidæ

## 24.

Does (not) the moat<sup>2</sup> suit admirably well  
 the new town-gate?<sup>3</sup>  
 If somebody comes to town  
 nobody may be like me!

25.<sup>4</sup>

Do not your hands which have played the rabab<sup>5</sup>  
 and your arm get tired?  
 After you came into my thought  
 does not your heart burn (in love)?

## 26.

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

<sup>1</sup> *bölek* against the normal *bilek*.

<sup>2</sup> *χandek* or *χendek* 'moat' A. P. خندق BASKAKOV & NASILOV, p. 165  
 give *xandaq*.

<sup>3</sup> *dawzε* < *derva:ze*.

<sup>4</sup> cf. Kashghar-poetry no. 79, p. 107.

<sup>5</sup> *rebab* a kind of mandoline.



ölmejmēn degen bilen  
dʒa:n χuda:nīŋ qolīdæ

27.

duta:nī özēn etken  
sunup ketse jemlejmen  
ja:dīn koŋlum aγrīdu  
emdi ketsem kelmejmēn

28.

qīzīl gulnī demejsen  
γunčasīnī özgüm<sup>1</sup> joq  
sen χānīmī de·mesem  
bu šehەرlerde jürgüm joq

Having said »I shall not die!«  
(my) soul is in the hands of God.

27.<sup>2</sup>

I have made the dutar<sup>3</sup> myself.  
If it becomes broken, I repair it.  
My heart is aching for (my) friend.  
If I leave now I will not come back.

28.

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

<sup>1</sup> *özgüm* < *üz-* 'to break'.

<sup>2</sup> cf. Kashghar-poetry no. 58, p. 99.

<sup>3</sup> cf. n. 3, p. 92.

29.

havanıñ tumalları<sup>1</sup>  
 jılqıñıñ ɣunalları<sup>2</sup>  
 su desem haraq bergen  
 şülkemniñ satenları

30.

essela:m dep öjge çirsem  
 öjde mehman olturur  
 qaşları qıyan qalemdek  
 közleri ojnap turur

31.

baɣ ejla:nip<sup>3</sup> su tuttum  
 kelesen dep köz tuttum

29.<sup>4</sup>

The clouds of the sky,  
 the foals of horses.<sup>5</sup>  
 If I say water they give brandy  
 the harlots<sup>6</sup> of Shulkem.<sup>7</sup>

30.<sup>8</sup>

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

31.

When strolling<sup>3</sup> about in the garden I stopped  
 the water.  
 Saying »You will come!« I kept an eye (ready for you).

<sup>1</sup> *tumalları* < *tumanları*

<sup>2</sup> *ɣunalları* < *ɣunanları*; *ɣunan* 'three year-old foal'.

<sup>3</sup> *ejla:nip* with false long vowel < *ajlan*-'to stroll about'.

<sup>4</sup> cf. Kashghar-poetry no. 76, p. 106.

<sup>5</sup> *jılqı* here in collective sense.

<sup>6</sup> *saten* or *seten* 'harlot'. Etymology?

<sup>7</sup> Corrupt form for some place-name? To my informant it was just a name without definite meaning.

<sup>8</sup> cf. Kashghar-poetry no. 98, p. 115.

kelməslikiṅni bir čaγlap  
laχta laχta qan dzuttum<sup>1</sup>

32.

revapnī čalaj özüm  
jīγlajdu qara közüm  
musa:pir šeh'erge barip  
ötmejdü meniṅ sözüm

---

When I reckoned that you would not come,  
I swallowed blood drop by drop.<sup>2</sup>

32.<sup>3</sup>

I will play the ravap<sup>4</sup> myself.  
My sweetheart will cry.  
Having gone to a foreign town  
my words (my song) will not reach her.

---

<sup>1</sup> *dzut* < *jut* 'to swallow'.

<sup>2</sup> *laχta* < P. لآءة 'a piece, a portion'.

<sup>3</sup> cf. Kashghar-poetry no. 41, p. 92.

<sup>4</sup> *revap* = *rebab* cf. n. 5, p. 169.


## lajlaj

1. arpa buydajni salkin arijdu
2. o· mellenjin<sup>1</sup> bu mellenje ojnaj dep keldim joli  
bar mu duur?
3. atam meni anam meni balam de·mesun
4. xuda: saptu bu qojlærgε jæman demesun
5. at alsanlæ taj almanlæ jolγæ jürmejdud
6.           jæman jolvars joldæ jætíp  
              širγæ jol bermes  
              atasidin qa:γiš alγan  
              ligeri<sup>2</sup> kelmes

## Lailai.<sup>3</sup>

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

---

<sup>1</sup> *mell* < A.  *mehelli* 'place of abode'.

<sup>2</sup> *ligeri* = *ilgeri*.

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

<sup>4</sup> *salkin* means usually only 'cool'.

<sup>5</sup> This is almost the same as Kashghar-poetry no. 31, p. 89. My informant however classified it as a lailai and for that reason I have placed it here.

## Names of the cardinal points in Tashmaliq.

The North	<i>toyra, toyrasi</i> or <i>šema:l tam</i>
The South	<i>kün jürüš tam, toyra, toyrasi</i> or <i>qılba tam</i> (<A. قبله <i>qıbla</i> ).
The East	<i>kün čiqiš tam</i> or <i>ajay</i>
The West	<i>kün čiriš</i> (< <i>kiriš</i> ) <i>tam, kün patar tam</i> or <i>juğari</i> .

Tashmaliq is surrounded by mountains. The names *ajay* (foot) for the East and *juğari* (up) for the West are explained from the fact that the water runs from the West (the higher part) to the East (the lower part.)

It is worth noting that *toyra* is used for both the North and the East.

The Arabic names of the cardinal points were unknown to my informant.

**K U C H A**



1.

1. kuča:rnīṅ šema:l tam ter'εpte taγ ba:r. 2. o: taγnīṅ atī kuča: tæγī. 3. kuča:rdīn čīqīp jerim küllik taγ ik'en. 4. kuča:rdīn julduzγæ telemet davan bilen üç künde ba:rædu. 5. kün jürüş terepte šaja:r ba:r. 6. šaja:nīṅ kün jürüş ter'εpide šeher kötek dep ko:ne šeher ba:r. 7. γotenge kelgünče otuz küllik qumluq bajaban bar. 8. adæmler altuun tapmaq üçün qumluqqæ kirip 9. kirgen jolīnī qumda tæpīp čīqalmaj 10. ezip her ter'εpke meṅip 11. alγan uzγī sujī tügep 12. tola adæmler ölgen išk'en. 13. kirgen adæmler bæ:zī-

I.

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

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

<sup>2</sup> *šeher kötek* lit. 'a town of wooden pieces', one of the ruined towns of the desert, cf. LE COQ, Auf Hellas Spuren and Von Land und Leuten.

<sup>3</sup> *uzγī* < *uzuqī*



læri altun tæpīp 14. bæ·zīlæri cine čajnek but ko·ne zema:nlerniŋ ademleriniŋ tutqan nerselerini tæpīp 15. bæzīlær χæt tæpīp čīqædu. 16. bæzīlær joq bolup ketædu. 17. o· qum neh'ajeti igiz. 18. qumlær igiz pes oj dōiŋ taγqæ oχšæš. 19. o· qumlærdæ java tōgeler džiŋ. 20. o· qumlærniŋ bæ·zī tegidin qumnī šemal uč'utse 21. öjler pejda boluptu. 22. ko·ne ademlerniŋ deiši 23. šu qumluqniŋ tēgi æslī özi miŋ jīlniŋ aldīda æfra:sietniŋ šeheri ik'en. 24. o· šeherniŋ özige šemal asmandin qum jīyīp 25. qumnīŋ astīnda qalyan išk'en. 26. jowa bolup ketken toχī neh'ajeti džiŋ. 27. qumlærniŋ arasīdæ toγraq dær'æχlæ köp. 28. bizniŋ šaja:r kuča: tabe:i jurtlerdin ademler polganlær kirip 29. tövelerni ætip 30. jaylæriniŋ miŋisini öjge ækeledu. 31. ulaylærge atlerge jüklep ækeledu. 32. qumlærniŋ tüvide madzan<sup>1</sup> bir nerse ba:r. 33. ma:dzanlær neha:jeti

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find gold. 14. others cups, teapots, idols and (other) things which have been used by people in old times, 15. and others come back with letters. 16. Some people disappear. 17. Those sand (-dunes) are very high. 18. The sand-dunes are like high hills and mountains and deep hollows. 19. Among those sand-dunes there are many wild camels. 20. If the wind blows away the sand from the bottom of certain sand-dunes 21. houses will become visible. 22. According to what old people tell, 23. the bottom of this desert was originally one thousand years ago the town of Afrasiat.<sup>2</sup> 24. Over this town the wind gathered sand from heaven 25. and (since then) it has remained under the sand. 26. There are very many chickens that have run wild. 27. In the middle of the desert there are many poplar-trees. 28. Hunters<sup>3</sup> from the districts belonging to our Shah-yar and Kucha enter (the desert), 29. shoot the camels 30. and bring their fat and their brains home. 31. Having loaded it on their beasts of burden or their horses they bring it (home). 32. Under the sand-dunes there is a thing (like) pearls. 33. The

<sup>1</sup> *madzan* < P. مرجان 'a small pearl, coral'.

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

<sup>3</sup> *polgan* = *pæhleva:n* in other dialects 'brave man, hero'; here 'hunter'; the change *v > g* is a feature of the Kucha-dialect.

köp joyan ik'en. 34. šaja:r kičik šeh'er. 35. šaja:r ta:besidin otuz qırq mın öjlük adem ba:r išk'en. 36. šaja:rniñ çelqlæri dehqan-čiliq qilædu. 37. kö-pe ša:ja:din dziq čiqædu. 38. her öjde mal ba:r. 39. eger kembeyal adem bolsæ 40. qırq ellig qoj ba:r. 41. eger baj bolsæ 42. on mın (bir tûmen) qoj ba:r. 43. kembeyaldin birdin at iškidin üçtin kallası ba:r. 44. bajlærniñ toqajlærdæ otlæjduyan ellig atmış birer jüz atlæri ba:r. 45. dzengallerde o: atlær jürüp 46. bæzilæri java bolup ketken. 47. šajarniñ bir küllik kün jürüşniñ ter'epide çoñ dæja: ba:. 48. o: dæjæ çot'en dæjæsı qa:yalıq dæjæsı jarkend dæjæsı qaşqar dæjæsı maralbaşı dæjæsı aysu dæjæsı bir bolup aqædu. 49. kelkün kelgen væxtidæ bæzi jerlerge bir işki küllik jerlerni su bæsip 50. bæzi jerlerde terek buji su toxtæjdu. 51. bir ajdin ki:n dæja:nıñ suji azlajdu. 52. azlayandæ sulær jænip 53. dæja:çæ ketædu. 54. ojmat jerler bolsæ 55. çol

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pearls are very big. 34. Shah-yar is a small town. 35. There are thirty to forty thousand settled people who belong to (the district of) Shah-yar. 36. The people of Shah-yar are peasants. 37. Coverlets are exported from Shah-yar in great number. 38. In every house they have cattle. 39. If it is a poor man 40. he has forty or fifty sheep. 41. If he is rich 42. he has ten thousand sheep. 43. A poor man has one horse and two to three cows. 44. The bais have fifty to sixty horses each, grazing in the meadows. 45-46. Some of the horses which wander in the jungles have run wild. 47. One day's journey from Shah-yar to the South there is a big river. 48. That river is flowing and joining with the Khotan-darya, Qarghaliq-darya, Yarkand-darya, Kashghar-darya, Maralbashi-darya and the Aqsu-darya. 49. In the time when inundations are coming, at certain places the land is under water for one or two day's journey 50. and at certain places the water stops (only) at the height of a poplar. 51. A month later the water of the river decreases. 52. When it is decreasing the water returns 53. and flows down into the river. 54. If there are deep places 55. they become pools<sup>1</sup> 56. where the

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<sup>1</sup> çol water which remains in deep hollows after an inundation; in other parts of Turkestan called köl.

bolup 56. sulær toxtap qalædu. 57. su basqan jerler jajlaq toqaj bolædu. 58. buydaj teridui šu jerdæ. 58<sup>a</sup>. qoqon tarbuz hem teridui. 58<sup>b</sup>. qoqon mehellede teridui. 58<sup>c</sup>. de:ja:nin suji basqan jerlerde dzengallerde hem teridui. 59. ot jajlay bolmayan jerlerge dzeŋal joq obdan jerler bolsæ buydaj q'č'i teridui. 60. on čarek buydaj teriyan jerdin 61. obdan bolsæ miŋ čarek buydaj alædu. 62. bir bö-k qič'i teriyan jerdin obdan bolsæ jüz čarek qič'i alædu. 63. qič'i buydajdin kin teridui. 64. jaxši jer bolsæ 65. neha:jeti igiz bolædu. 66. her öjide bir dzug'as ba:. 67. jayči bolsæ işki üç dzug'as ba:r. 68. dzanverlerdin buya ki:k taşqan ve başqa ba:r. 69. java tonguz dzeŋaldæ tola. 70. tülki dzıq. 71. ve bæ-zı de:ja:nin qıdæ jolbars pejd'a bolædu. 72. da-ši hem ba:r. 73. da-şilerde java hördek java ya-zlæ ba:r. 74. taşvaşinın üstünde

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water remains. 57. The places which the water has flooded become pastures and groves. 58. They grow wheat in these places. 58<sup>a</sup>. They also grow melons and water-melons there. 58<sup>b</sup>. Melons are grown in the districts. 58<sup>c</sup>. They are also grown in places which have been flooded and in the jungles. 59. In places where there is no grass and no pasture, and if good places are to be found where there is no jungle, they grow wheat and mustard. 60. From a place where they have sown (grown) ten charak<sup>1</sup> of wheat 61. they harvest a thousand charak if it is good (luck). 62. From a place where they have grown one cap<sup>2</sup> of mustard they get with good luck a hundred charak of mustard. 63. Mustard is grown after the wheat. 64. If it is a good place 65. it grows very high. 66. In every house there is an oil-press.<sup>3</sup> 67. If it is a question of an oil-maker there are two or three oil-presses. 68. Of animals there are deer, antelopes, hares and others. 69. There are many wild boars in the jungles. 70. There are many foxes. 71. And at the banks of certain rivers the tiger will be seen. 72. There are also lakes which dry from time to time. 73. In (these) lakes there are wild ducks and wild

<sup>1</sup> *čarek* a weight equal to 8:96 kg. according to RAQUETTE, Eastern Turki Grammar I, p. 35.

<sup>2</sup> *bö'k* < *börk* a skull-cap, for a picture v. VILKUNA, Sart Specimens, plate II (MANNERHEIM, Across Asia, II).

<sup>3</sup> *dzug'as* < P. جواز *dzuva:z*.

miñ öj ba: 75. işiki bir ik'en. 76. taɣnıñ otrasıda o j özi taɣnı mittinde ojup qılɣan miñ öj bar işk'en. 77. o öjler hemesi sırlayan ik'en. 78. ædza:ib nerselerniñ söreti hem ba:r ik'en. 79. bæzi öjde but hem ba: ik'en. 80. kuča:nıñ su vaşı degen jerde taɣ töpesinde ba:r şu nerseler. 81. ötken zema:nde bir ur'us kelip 82. eliktire bile şu öjge kirip 83. qırq ellig öj kirgende öjniñ qırımda uş tö-t şışe qutede da:ru ba: ik'en. 84. birni ælip ketiptu. 85. qalɣanı kerək joq dep alm'aptu.

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geese. 74. Above the base of the rocks there are »Ming-öy».<sup>1</sup> 75. They have one (the same) entrance. 76. In the middle of the mountains there are caves (called) »Ming öy» which have been made in the mountain itself by the help of pickaxes. 77. Those houses are all decorated with paintings.<sup>2</sup> 78. There are also pictures of wonderful things: 79. In certain houses there are also idols. 80. In a place called Su-bashi, belonging to (the districts of) Kucha these things are to be found on (in) a mountain. 81. Once upon a time a Russian came 82. and entered this house with an electric torch. 83. When he had entered forty or fifty houses (he found) that on a shelf<sup>3</sup> in a house there was medicine in three or four bottles and boxes. 84. He took one of them and left. 85. He did not take the rest as he said that he did not need them.

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<sup>1</sup> lit. 'thousand houses', Buddhistic temples, v. LE COQ, *Auf Hellas Spuren*, p. 104, Tafel 31, and Von Land und Leuten, p. 58 sq.

<sup>2</sup> *sırla-* 'decorate'; for the wall-paintings cf. LE COQ, *op. cit.*

<sup>3</sup> *qırım* is a shelf, hollowed out in the wall itself. In Guma it is called *joyu tam*.

Poetry.

1.

semme<sup>1</sup> östəŋ bujïdæ  
memme östəŋ bujïdæ  
χuda:jim bujursæ körüşemiz  
saqsaq östəŋ bujïdæ

Poetry.

1.<sup>2</sup>

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

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<sup>1</sup> *mε = mu* 'also, too'.

<sup>2</sup> the same in MALOV, Материалы по уйгурским наречиям Син-дзяна (С. Ф. Ольденбургу . . . стр. 315).

Names of the Cardinal points in Shah-yar.

The North	<i>tay ter'epi, šema:l tam (ter'ep)</i>
The South	<i>kün jürüš (niŋ) ter'epi, töveni.</i>
The East	<i>kün čiqiši</i>
The West	<i>kün olturuši</i>