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MATERIALS TO THE KNOWLEDGE
OF EASTERN TURKI

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

WITH TRANSLATION AND NOTES

BY

GUNNAR JARRING

IV.

ETHNOLOGICAL AND HISTORICAL TEXTS FROM GUMA

LUND
C. W. K. GLEERUP

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PREFACE

The present ethnological and historical texts from Guma have all been collected, as was the case with the texts of part III, from Maqsud Hadji, during his stay in Srinagar.

With the present volume the texts which I collected in 1935 have been concluded. I hope, however, to publish a final volume later on, containing some stray notes on Eastern Turki, as well as indexes. I want to stress that many of the foot-notes in this volume are more for the use of ethnologists than for turcologists to whom they present well-known facts.

I have had the opportunity to discuss many difficult passages of the texts with Rev. John ANDERSSON of the former Swedish Mission in Kashghar and with Mr. NUR LUKE of Khotan. Both of them have given me most valuable advice for which I present my sincere thanks.

Furthermore my thanks are due to Dr. Nils AMBOLT, Stockholm, who has most generously put at my disposal the pictures on pp. 195—199, and to Dr. Bror OLSSON, Lund, whose kind help with different matters has been of great value to me.

Teheran, October 5th, 1951.

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ETHNOLOGICAL TEXTS

1.

gu:ma æhva:la:tiniŋ beja:nī.

1. čantočæ gu:ma χit'ajčæ pi-sen deiduu. 2. bir adam deiduu ki
3. gu:maninŋ ævældæ a:va·t bolyan jeri kone qaqšal ik'en. 4. ki:n
o· dzaj čöl boluip qalip 5. ejtka: degen bir dzaj a:va·t bolyan
ik'en. 6. ha:zer ejtka: deiduu. 7. hele hem a:va·t mokui-le tebeside.

ETHNOLOGICAL TEXTS

1.

A description of the conditions of Guma.¹

1. In Turki² they say Guma, in Chinese Pi-sen. 2. Some people say that the first cultivated place of Guma was Kohna Qaqshal.³
4. When later that place had become desert 5. a place called Aitka⁴ became cultivated. 6. At present it is called Aitka. 7. There is also a cultivated place of the same name belonging to Mokuila.⁵ 8.

¹ References to Guma in the literature are to be found i.a. in MANNER-HEIM, *Across Asia*, I, p. 81; SKRINE, *Chinese Central Asia*, p. 111; SYKES & SYKES, *Through Deserts and Oases of Central Asia*, p. 197 sq.; STEIN, *Ancient Khotan*, I, p. 100 sq.; DEASY, p. 151 sq.; according to LE COQ, *Osttürkische Namenliste mit Erklärungsversuch*, p. 101, Guma should be derived from P. *کوما* meaning a medical plant *Pharnaceum Mollugo*. This is most probably wrong as the name is spelt *گومه*. Probably it is of pre-Turkish origin.

² *čantočæ* < Chinese *č'an-t'ou* 'turban-head', the name for the Turki Moslems; *čantočæ* 'the *čanto* language'; cf. KATANOFF-MENGES, I, p. 103.

³ STEIN, *Innermost Asia*, map 9 1A, has a place called «Kakshal» to the S.E. of Guma.

⁴ *ejtka*: < A.P. *عید گاه* a place where Moslem feasts and festivals are held.

⁵ STEIN, *op. cit.*, map 1A, S.E. of Guma; cf. GRECARD, p. 217.

8. andin ki:n gu:ma a:va:t boluptu. 9. gu:ma a:va:t bolɣæli tøjüz¹ ellik jil bolaptu dep aňlayan edim. 10. gu:mayæ tebe otuz alte kent ba:. 11. moku'ileni beš kenti deidu. 12. gu:mænij kün jüjüş tamdin kün čiqiš tamnij tögejduyan jeriγičæ sozulup ketken bir jurt. 13. qara tayiz hem uš töt:kentilik bir jüt gu:mænij kün čiqiš tamnij šema:l tamnij arasidæ 14. amma gu:mayæ tuteš'anɣu em'es. 15. gu:mænij baš kentisi bo:ra. 16. munday demektin mæqset 'baš bo:ra ajayı pi'alma' deiduyan bir temsilimiz ba:. 17. moku'ile čoda modza zangüja pi'alma degen bu kentler hemesi xotenge ba:æduyan jolnij üstide. 18. qoštaγ ismisela: kiljan aχšu.

Then Guma became cultivated. 9. I have heard that it is four-hundred and fifty years since Guma became cultivated. 10. Thirty-six villages belong to Guma. 11. Mokuila is called Besh Kent.² 12. It is a region extending from the south of Guma to the places furthest east. 13. Qara Taghiz³ is also a region with three or four villages, which lies between the east and the north of Guma. 14. But it is not connected⁴ with Guma. 15. The first village of the Guma oasis is Bora.⁵ 16. There is a proverb of ours 'Its head is Bora and its foot Pialma!'⁶ and this is the purpose for saying thus. 17. All these villages called Mokuila,⁷ Choda,⁸ Modja,⁹ Zanguya¹⁰ and Pialma are along the road leading to Khotan. 18. The villages

¹ *tøjüz* < *tört jüz*.

² i.e. 'the five villages'.

³ STEIN, op. cit. map 1A, gives Kara-tāgh-aghzi; the place called *Kara Targaz* by DEASY (p. 152) is probably the same place; it may quite well be that *qara tayiz* is a contracted form of *qara tay ayiz*.

⁴ i.e. there is desert between; *tuteš'anɣu* 'connected'. I have noted the suffix *-anɣu* also in *čaplašanɣu* meaning 'connected, near to' and corresponding to *čaplašylyq*.

⁵ cf. MANNERHEIM, op. cit. p. 107; STEIN, op. cit. map does not mention Bora.

⁶ cf. MANNERHEIM, op. cit. p. 84; STEIN, op. cit. map 2C; SKRINE, Chinese Central Asia, p. 177; GRECARD, p. 217.

⁷ STEIN, op. cit., map 1A, S.E. of Guma; cf. GRECARD, p. 217.

⁸ cf. STEIN, op. cit. map 1A, 2A Chötia and Chudda; MANNERHEIM, op. cit. p. 82.

⁹ cf. STEIN, op. cit. map 2B Moji; MANNERHEIM, op. cit. p. 82.

¹⁰ cf. MANNERHEIM, op. cit. p. 84; STEIN, op. cit. map 2B Zanguya; GRECARD, p. 217.

kekçi qaram'an qarasu degen bu kentler gu:mænîñ joq'arî tejepte.
 19. gu:mænîñ ajaγ tamdæ araquḡ degen üzük bir kentisi hem ba:.
 20. gu:ma ba:za:r içide beş miñ adam ba:. 21. gu:mayæ peşenbe
 küni wa:χanlær wa:χan çekmen gide pajpaq qota:z aγramçî qoj
 qota:z alıp kelip 22. ö-zniñ til'de piçirleşip 23. bir neme deişip 24.
 epkelgen¹ ma'llærini sætip 25. un çaj da:ru aγam² qaraγam čine

called Qoshtagh,³ Ismisala,³ Kiliang,⁴ Akhshu,⁵ Kekchi,³ Qaraman,³
 and Qara-su⁶ are situated in the upper (southern) part of (the) Guma
 (-oasis). 19. In the northern part of (the) Guma (-oasis) there also
 is a separate⁷ village called Ara-quḡ.⁸ 20. In the bazar (i.e. the
 'town') of Guma there are 5000 inhabitants. 21. On Thursdays⁹ the
 Wakhanis¹⁰ bring to Guma Wakhan-cotton-stuff,¹¹ knitted socks,¹²
 ropes of yak-hair, sheep and yaks 22. and having whispered¹³ in
 their own language 23. and said something to one another 24.
 and sold the goods they have brought there 25. they bring away
 (take with them home) flour, tea, spices, white cotton stuff and
 black cotton stuff, cups and tea-pots and some (other) things

¹ *epkelgen* < *elip* (< *ælip*) *kelgen*.

² *aγam* < *aqγam*.

³ not in STEIN, op. cit.

⁴ MANNERHEIM, op. cit. p. 80; not in STEIN, op. cit.; STEIN, Ruins, I, p. 154 sq.

⁵ not in STEIN, Innermost Asia.

⁶ STEIN, op. cit. map 1A has a Kara-su, but to the north of Guma.

⁷ *üzük* 'separate, disjoint'.

⁸ not in STEIN, op. cit., cf. further n. 7, p. 77.

⁹ because Thursday is the market-day in Guma; *peşenbe* < *pendzşenbe*.

¹⁰ *wa:χan* a tribe or people, speaking an Iranian dialect and according to Maqsud Hadji living in the mountains to the south of Guma, where they were said to have settled about 60 years earlier (i.e. about 1875). According to Maqsud Hadji there are furthermore *pakpu* (or *paχpo*) living in the neighbourhood of Guma, who speak Persian (*farsi*), but also a little Turki. *Pakpu* are also said to live in the Kök-yar- and Qaratagh-districts. For *wa:χan* v. MORGENSTIERNE, Indo-Iranian Frontier languages, II, p. 431 sq. and LENTZ, Pamir-Dialekte, I, p. 28; for *pakpu* or *paχpo* STEIN, Ruins, p. 149; also called *tayliq* STEIN, op. cit. p. 150.

¹¹ *çekmen* a coarse, primitive cotton stuff.

¹² *gide pajpaq* knitted socks, usually made of felt.

¹³ *piçirleş-* 'to whisper together', cf. BASKAKOV & NASILOV, p. 113 *picirli-* 'to rustle'.

čajnek šu qat'arliq benemeleni¹ ælip ketædu. 26. taγ bujlaγlær boydaj² pučaq³ zīγir za·γun qoj kala æpkelip sætīp 27. pulγæ paχta čit basma bö·k telpek mejsæ čojjoq ötek lazemetlik nerse kereklerini sode qilišip 28. jænīp ketædu. 29. araqum qarataγizliqlær uš töt uγ išekke toγraq otan čigitlik paχte čamyu⁴ ze·dek⁵ qoyun tawuz a·tīp čiqīp 30. »vaj! bu· tawuz buydaj uruyī tawuz bek tatliq čiqædu. 31. jep köjöp baqsæ!» dep damlap satædu. 32 amma baγsæ tætiqi joq. 33. moku'ile čoda modzaliqlær joy'an ala uγ

of this kind.⁶ 26. The people from the edge of the mountains⁷ will bring wheat, peas, flax, wild nevw, sheep and cattle to sell 27. and having bought cotton, calico, printed cotton stuff, caps,⁸ fur-caps,⁹ leathersocks,¹⁰ light boots¹¹ and boots and (other) necessary things for the money 28. they return home. 29. The people from Ara-qum and Qara-Taghiz having loaded poplar (-wood), wood, cotton with seeds,¹² turnips, carrots, melons and water-melons on three or four oxen and donkeys and gone there (will be saying), 30. »Oh, this water-melon is a water-melon with wheat-seeds (and) it is very sweet. 31. Eat a little and try!» they say and sell it boasting (thus). 32. But if you try it, it has no flavour.¹³ 33. The people from Mokuila, Choda and Modja load twenty or twenty-five bundles of

¹ *benemeleni* < *bir nemelerni*.

² *boydaj* = *buydaj*.

³ *pučaq* ~ *purčaq*.

⁴ *čamyu* < *čamyur*.

⁵ *ze·dek* < *zerdek*.

⁶ lit. 'belonging to this line'.

⁷ *taγ bujlay* in contrast to the Wakhans, who are living among the mountains.

⁸ *bö·k* < *börk*.

⁹ *telpek* 'leather-cap', in Kashghar *tumaq*; cf. VILKUNA, Sart Specimens, plates II:6 and III:5.

¹⁰ *mejsæ* 'leather-socks'; cf. *me:se* in the texts from Khotan (Materials, I, p. 60, n. 2).

¹¹ *čojjoq* < *čoroq*; in Kashghar *čaruq* »a light boot to be fixed round the ankle-joint by a string».

¹² *čigit* 'the seed of cotton', cf. p. 24 regarding cultivation of cotton-plants.

¹³ *tætiqi* < *tatiqi*.

qara topaq kök işeklerge dzigerme dzigerme beš baγ pičeni a:tip jüklep 34. čiη ta·tip æpkelip 35. »vaj! bu pič'an bolsæ 36. baš ojamni¹ pičeni. 37. baγi joγ'an. 38. bir baγ pičeni bir at bir kičede ters jep bolædu» dep 39. damlap satædu. 40. ælip köp² baqsæ 41. arasi³ säsïγ čiqædu. 42. bulær pič'an satγan pulni belge meh'k'em čigip 43. tö·t beš goš gi·de tö·t beš aq gi·de ep ketædu. 44. baj'aq-læri birær čarek gur'uč tö·t beš dzijη goš miη terslik bile ælip čiqip 45. namaz diger væqtidæ maηγæli tursæ 46. tün hessede öjge ba·ædu.

hay⁴ on big parti-coloured oxen or on black young oxen⁵ or on blue⁶ donkeys, 34. and pull (fasten) the loads firmly⁷ and bring it there (saying), 35. »Oh, as to this hay, 36. it is hay of the first harvest. 37. The bundles are big. 38. One horse will scarcely eat one bundle to the end in one night!« they say, 39. and having (thus) praised it, they sell it. 40. If one buys it and examines it 41. a stench⁸ is arising in the middle of it. 42. Having fastened the money which they got for the hay which they have sold, tightly to their waist⁹, 43. they buy four or five meat-loaves¹⁰ and four or five white loaves¹¹ and leave.¹² 44. When the more rich people among them¹³ with thousand difficulties¹⁴ have bought one charak¹⁵ rice each and four or five djing¹⁵ of meat they will leave 45. and if they start the journey at

¹ *oam* < *oram* 'harvest'.

² *köp* < *köjep* < *körep*.

³ *arasi* = *arasi'din*.

⁴ *pič'an* 'hay', usually of lucern.

⁵ *topaq* < *torpaq* 'a young ox'.

⁶ *kök* used for donkeys or horses means 'roan'.

⁷ i.e. with ropes under the bellies of the animals.

⁸ *säsïγ* < *sæsïγ*; we here again have the change *æ* ~ *i* which has been noted in my narrator's speech elsewhere, cf. Materials, III, n. 3, p. 23.

⁹ i.e. in the waist-belt.

¹⁰ *gi·de* < *girde* < P. گيرده 'a round thick loaf with a hole in the middle':
goš gi·de the same, but baked with minced meat inside.

¹¹ i.e. the same loaves without meat inside.

¹² *ep* < *elip* < *elip* < *ælip* < *alip*.

¹³ *baj'aqlæri* < *bajraqælæri*.

¹⁴ i.e. after very much bargaining.

¹⁵ *dziη* a weight, according to RAQUETTE, Eastern Turki Grammar, I, p. 35 = 560 gram.

47. bulær bu tæri·qædæ qinalæšip 48. pulni tola dost tutγandīn
 qīnælædu. 49. amma gu:mænīñ šeheričideki epečöresideki obdan
 tatliq γīza: jep 50. jaχšī ki:m kip 51. könep qalyan adamler bolsæ
 52. mallærīni alγanyæ sætip kelgenge mantu ælip jep jüædu.

afternoon prayers¹ 46. they will come home at midnight.² 47. When
 they have tortured each other in this way 48. they will be tortured
 from that they like money much. 49. But if it (is the question of)
 the people inside the town of Guma and in its outskirts, 51. who
 are accustomed (49.) to eat good and palatable food 50. and to be
 dressed in nice clothes, 52. they go around eating mantu³ until they
 have bought or sold their goods.

¹ cf. p. 191.

² *tūn hessede* = *otra kičede*.

³ *mantu* 'meatdumplings', cf. p. 154.

2.

gu:madæki dær'æylærniñ ve dʒanverlerniñ ve šeher ve
je:zdæki heme nerselerniñ beja:nï.

1. gu:ma degen qaryæliq ve xot'enniñ arasidæki bir amballiq
jü·t 2. havasï nsha:jet jaγšï. 3. »neme išqæ andaγ?» desele 4.
zem'ini quruγ topæsï jumšaγ. 5. her neme terise 6. asan çoñæ-
du. 7. mi:vesiz dær'æylæ dʒiq em'es. 8. qap'aq terek dep bir
qïsmⁱ terek ba:r. 9. bek joγonæjdu. 10. taγ terek hem bek ösedu.

2.

A description of the trees and animals and all things in the
town and country of Guma.

1. Guma is a district under an amban¹ (and situated) between
Qarghaliq² and Khotan. 2. Its climate is very good. 3. If you say
»why then?» 4. (it is because) its soil is very dry and its sand³ very
soft. 5. Whatever you cultivate 6. easily grows big. 7. There are
not many trees that do not bear fruit. 8. There is a kind of poplar⁴
called Qapaq-poplar.⁵ 9. It grows very high. 10. The mountain-

¹ *amban* a Chinese civilian head of a regular administrative district.

² *qaryæliq* cf. STEIN, Innermost Asia, Map Ser. 6 I C.

³ *topa* lit. 'sand, dust', here probably 'loess'.

⁴ *terek* *Populus alba*, according to LE COQ, Eine Liste osttürkischer Pflanzennamen, p. 122; according to a letter from Frank N. MEYER of the United States Department of Agriculture, Bureau of Plant Industry, to G. RAQUETTE, dated Kashghar, January 27, 1911, the *Populus alba* is called *aq terek*. MEYER has investigated the different poplars of Chinese Turkistan when travelling there.

⁵ a special kind of poplar; cf. LE COQ, op. cit. p. 126; according to MEYER *Populus diversifolia*, *Populus primosa* and *Populus euphratica*.

11. sögetle hem iški úš jilniñ içide joγan joγan çade bolap qalædu. 12. segü terek hem bek ösedu. 13. hemedin taγ terek bek çij'ajliq tüz ösedu. 14. aq üdzme hem kengrü qara üdzme hem dzïq. 15. jilda baj ged'ajlæ qurt tutup 16. dzïq pajde tapædu. 17. qurt degen üdzme çæzandïn başqæ neme jemejdu. 18. mi:ve bolmaj-duγan dær'æχ ançe dzïq em'es. 19. mi:velik dræχ neha:jeti dzïq. 20. endzi tal šaptul üük dzin'este 'aluçe badam armut nešpeti šu qat'arliq mi:velik dær'æχlæ bek dzïq. 21. bir tal aq üzüm qara üzüm seǵve üzüm mona·q¹ üzüm atva:q¹ üzüm çil'ge üzüm qizil

poplar¹ also grows high. 11. Willows² also in two or three years' time become very big beams. 12. The sagu-poplar³ also grows big. 13. The mountain-terek grows bigger, more beautiful and straighter than all other (kinds of poplars). 14. Both white mulberry-trees and black mulberry-trees are many in number. 15. Every year both rich people and beggars catch (silk-)worms 16. and gain much profit. 17. The thing called (silk-)worm eats nothing but the leaves of the mulberry-tree. 18. The trees which do not bear fruit are not so many. 19. The trees which bear fruit are very many. 20. Fig-trees,⁴ peach-trees, apricot-trees,⁵ plumcherry-trees, plum-trees,⁶ almond-trees, pear-trees, nashbat⁷-pear-trees. Fruit-trees of these kinds are very many. 21. There are grape-vines, like white grapes, black grapes, saiva-grapes,⁸ monaqi-grapes,⁸ atvaqi-grapes⁹,

¹ not mentioned by LE COQ, op. cit; according to MEYER it is *Populus nigra fastigiata* »The Lombardy poplar«. In other places of the country it may be the *Populus Laurifolia*.

² *söget* *Salix daphnoides*, cf. LE COQ, op. cit. p. 125.

³ *segü* a special kind of poplar; *segü*? MEYER mentions a *suda terek*, the *Populus alba Bolleana*, or Turkestan Pyramidical poplar, which may be the same kind of poplar.

⁴ *tal* here in the meaning 'tree'.

⁵ *üük* < *ürük*.

⁶ *'aluçe* 'a small, sour plum'.

⁷ *nešpet* a very juicy, sweet yellow pear; especially those from Kucha are famous (LE COQ, op. cit. p. 129); cf. further p. 53 n. 2.

⁸ cf. Materials, I, p. 108, n. 5 and II, p. 129, n. 2 in connection with scald-heads; for grape-vines, cf. further n. 3, p. 46.

⁹ *atva:q¹*; cf. further p. 47, n. 6.

üzüm siriγ üzüm čišmiš üzüm (uruγi joq) jene işki uç qism¹ bolædu. 22. bu šaptul hem alte jete qism bold¹. 23. æv'el pišæduyanı terki kök šaptul særiγ šaptul taγaç eš šaptul ja-ma šaptul. 24. beš alte qism üjök ba:r. 25. ævel pišæduyanı χu:ndek jaγliγ üjök tölestan dzena:ne üjök χæšek üjök. 26. dzin'este iki qism¹ bolædu. 27. aq ve qizil dzin'este. 28. emdi dzanverlerniγ gepi ba:r. 29. uç'arliq dzanverlerniγ hemesi hemişe joq. 30. bæzisi qış künleride jitip ketædu. 31. jitip ketæduyan dzanverler ala qarya sop'ie qaquq kök

chilga-grapes,¹ red grapes, yellow grapes, sweet² grapes (without kernels), and two or three other kinds.³ 22. The peaches are also of six or seven kinds. 23. Those which get ripe first (are called) tarki,⁴ green peaches, yellow peaches, taghach,⁵ eš⁶-peaches, and yarma-peaches.⁷ 24. There are five or six kinds of apricots. 25. Those which first get ripe (are called) 'like blood', 'fat' apricots, *tölestan*,⁸ janane-apricots⁹ and khashak¹⁰-apricots. 26. There are two kinds of plum-cherries. 27. White and red plum cherries. 28. Now follows (my) talk of the animals. 29. All flying animals¹¹ are not always there. 30. Some of them migrate during the winter. 31. The migra-

¹ *čil'ge* to be connected with the *čilgä* of LE Coq, op. cit. p. 123? A kind of melons; cf. further p. 38, n. 1.

² *čišmiš* (< *kišmiš*) small, sweet grapes, the size of peas, without kernels, wellknown all over Central Asia.

³ the enumeration gives an idea of what a treasure of names there lies hidden e.g. in everything pertaining to agriculture among the Turks, not to speak of horse- and cattle-breeding etc.

⁴ *terki* a kind of small peaches.

⁵ *taγaç* a kind of peaches, red in colour.

⁶ *eš* < ? is a peach, the skin of which does not look cloven.

⁷ *ja-ma* probably < *jar-* 'to cleave', i.e. a peach, the skin of which looks to be cloven.

⁸ *tölestan* < ?.

⁹ *dzena:ne* probably < A. *جنان dzina:n* (pl. of *dzannat*) 'gardens with trees, Paradise'.

¹⁰ *χæšek* < P. *خشك* 'dry' ?; it is very hairy and ripens late.

¹¹ i.e. birds.

tolya qizil tolyā ala yujlaj hōpēp šuŋa oχšæ bæ·zī dzanverler jītip ketēdu. 32. qīš vē jazdæ šeh'er vē je:zde hemiše jūūduyan dzanverlerniŋ æti bu· du. 33. qara qarŷa paχtek kepte aqqučqač qaraqučqač ændzan paχteki. 34. qīš künlükte pejda: bolæduyan dzanverler dzigdečük quš qa·čīŷæ qurŷuj læčīn išt'elgū toχmaq sa· aq sūngeč sa· dzīŷalmæj gūdzgūnek. 35. jaz væχtidæ qalyaç pejd'a

tory birds¹ are the variegated crow,² the Indian oriole,³ the cuckoo,⁴ the blue tolgha,⁵ the red tolgha,⁵ the spotted ghulai,⁶ the hoopoe. Certain animals (i.e. birds) like these migrate. 32. The names of the animals that always walk about winter and summer in town and country are these. 33. The black crow, the ring-dove, pigeons, tree-sparrows, starlings and the Andidjan ring-dove. 34. The animals that appear in the winter are djigdachuk,⁷ eagles,⁸ hawks,⁹ sparrow-hawks,¹⁰ barbary-falcons,¹¹ saker falcons,¹² the 'club'-kite, the white sungach¹³-kite, the hobby-hawk¹⁴ and owls.¹⁵ 35. In summer-time the

¹ *jītip ketēduyan dzanver* 'migratory birds'.

² according to Ross, Polyglot list, p. 299, *Corvus cornix*, Lin.

³ *sop'ie* probably from *sopian* 'Indian oriole'; cf. ROSS & WINGATE, p. 47 *sopiya* 'golden oriole'.

⁴ *qaquq* against RAQUETTE, English-Turki Dictionary, p. 23, *kakkük* and Ross, op. cit. p. 302 *kakkük*.

⁵ *tolya* is probably *torolgha* 'turtle-dove' (ROSS & WINGATE, Dialogues, p. 48); or is it the *köktalgha* 'the tree warbler', *Phyllopneuste rama*, of Ross, op. cit. p. 309?

⁶ *yujlaj* probably the same as the *ghuralay* of Ross; < *yurulaj* op. cit. p. 308 'a shrike', *Lanius hormeyeri*.

⁷ *dzigdečük* a small black bird, perhaps to be connected with *dzigdači* *Turdus fuscatus* (Pall.), GRENARD, p. 319.

⁸ *quš* cf. LE COQ, Bemerkungen über türkische Falknerei, p. 3.

⁹ cf. LE COQ, op. cit. p. 6.

¹⁰ cf. LE COQ, op. cit. p. 7.

¹¹ cf. LE COQ, op. cit. p. 6.

¹² cf. LE COQ, op. cit. p. 9 *italŷi*; Ross, op. cit. p. 274 *italgu* or *aitalgu*; cf. PELLIOT, Formes turques (BSOS VI), p. 576.

¹³ *sūngeč*?

¹⁴ *dzīŷalmæj* probably the same as the *jaghalmay* of ROSS & WINGATE, Dialogues, p. 46 and Ross, op. cit. p. 278 *jaghalmay* 'the hobby', *Falco subbuteo*.

¹⁵ *gūdzgūnek* cf. Materials, III, p. 126: 13.

bolædu. 36. müşük japal'aq degen dzanver kiçede uçup jürüjdu. 37. sudæ jürüjduyan dzanverler bæzî quruγda hem jürüjdu. 38. γa:z öjdek γaγyit biliqçi qara soq'an uq'a. 39. hemişe sude jürüjduyan dzanverler paql'ançi γaşq'aldaq. 40. dzengelde jürüjduyan hajva:nlær kejk tülke mo-lun tonγuz. 41. tay ter'ep̄te jü'itqan hajva:nlæ böri esri ijiγ davaxan. 41a. tügēdi. 42. kepterbazlæ qiš küni bolsæ on dzigeme bedzin kepteni bir kepteγa-nege sælip 43. ögözēge quma qojap 44. zaγvedzin boγulvedzin alaqaγa degen

swallow¹ appears. 36. An animal (or bird) called owl² flies around in the nights. 37. The animals (the birds) which wade in water sometimes also walk on dry land. 38. They are goose, duck, 'Brahminy-duck',³ the 'fisher',⁴ black soqan⁵ and uqa.⁶ 39. The animals (birds) which always wade in water are paqlanchi⁷ and the coot.⁸ 40. The animals which stroll in the jungles are antelopes, foxes, wild cats and boars. 41. The animals which stroll⁹ in the direction of the mountains are wolfs, *esri*¹⁰ bear and *davaxan*.¹¹ 41a. There are no more. 42. The pigeon-fliers¹² put — if it is winter — ten or twenty Peking-pigeons into a pigeon-house, 43. put cages¹³ on the roof 44.

¹ *qalyaç* < *qarlayaç* the swallow, *Hirundo rustica*.

² *müşük japalaq* lit. 'flat cat'; Ross, op. cit. p. 279 has *yapalaq* 'the short-eared owl'.

³ *γaγyit* probably is the *hang-ghut* of ROSS & WINGATE, Dialogues, p. 46; it was described to me as a bird with a long neck.

⁴ *biliqçi* < *bæliqçi* probably the heron, cf. Ross, op. cit. p. 265.

⁵ *soq'an* a stork, cf. SHAW, Sketch II, p. 212, *soqan* a stork, *Ciconia*.

⁶ *uq'a* < *uqar* probably stork or heron, cf. Ross, op. cit. p. 260 and 264.

⁷ *paql'ançi*?

⁸ *γaşq'aldaq* = *qaşqaldaq* 'coot'; according to GRECARD, I, p. 320 = *Fulica Atra* (L); cf. further Nuzhatu-l-qulüb, ed. STEPHENSON, p. 63, and PELLIOT, op. cit. p. 570.

⁹ *jü'itqan* < *jürüjduyan*.

¹⁰ *esri*? In Kucha it is called *çilpiz*; cf. further n. 5, p. 62.

¹¹ *davaxan* ?

¹² *kepterbaz* 'a man who exercises the art of pigeon-flying'. The 'pigeon-flying' has been recorded by K.P.S. MENON in his 'Delhi-Chungking' (London-Bombay 1947), p. 175.

¹³ *quma* 'cage' is used for big birds or sometimes for animals, like monkeys; a cage for small birds is called *qæpes*.

bir munčæ bedzin kepterlerni qoşayqæ salædu. 45. aq kaγaz oj'ančī megiz oj'ančī sia: pələŋ ojančī dep iški ūč qīsmī oj'ančī kepter bolædu. 46. o' oj'ančī kepterler qalγan kept'erdin tōpege učup čiqip mallaq etædu. 47. bæzi væxtidæ bæzi kepteva:znīŋ beš on kepteri jene bir kepteva:znīŋ kepterige qoşulap kep qalædu. 48. derha:l kepterwa:z dan čæčip 49. heme kepterni qumæγæ solap 50. bile qoşulap kep 51. qalγan kepterni tutup alædu. 52. šu tutuv'alγan kepterniŋ qujr'uqidæ šoŋquitmæsi hem bolædu. 53. šoŋquītmanī qumuštīn qilædu. 54. aγizni nepis qapaqnīŋki pu-č'uqnī qumuşqa təŋ qilip kesip 55. kičikkene bir dɔajdin soqa tōşük ačip qojædu. 56. šu tōşüktin kepte učqanseri içige šema:l čip¹ 57. ūni čiqædu.

and put some Peking-pigeons like black rook Peking-pigeons,² *boyul*³-Peking-pigeons and variegated crows to the flock (of pigeons). 45. There are two or three kinds of play-pigeons called 'white paper play-pigeon', *megiz*⁴-play-pigeon and 'black leopard play-pigeon'. 46. Those play-pigeons fly up higher than the other pigeons and turn somersaults.⁵ 47. Sometimes five or ten pigeons of one pigeon-flier become mixed up with the pigeons of another pigeon-flier. 48. At once the pigeon-flier⁶ will disperse⁷ grain, 49. and close all the pigeons into the cage, 50. and bringing them with him 51. he catches the rest of the pigeons. 52. In the tails of the pigeons which he has caught there are also whistles.⁸ 53. The whistles are made of reeds. 54. Having cut its mouth of a thin piece of a gourd and made it equal to the reed 55. they at one place open a small rectangular⁹ hole. 56. When the pigeon is flying the wind enters through this hole into the interior 57. and the sound comes out.

¹ čip < čirip < kirip.

² zaγ 'the rook'; zaγvedzin < zaγ bedzin.

³ boyul ?; boyulvedzin < boyul bedzin.

⁴ megiz are white pigeons with a coloured spot on their heads.

⁵ mallaq 'somersault' < A.P. معلق.

⁶ kepterwa:z < kepterba:z.

⁷ čæčip < sačip.

⁸ šoŋquītma a kind of whistle made of reeds.

⁹ šoqa tōşük 'a rectangular hole'; jumalaq tōşük 'a round hole'.

3.

gu:madæki dehq'ançiliqnin beja:nî.

1. gu:madæ erteja:z væxttæ buydajni terimiz. 2. su· kelse
3. neha:jeti jaχšî mæhsu:l çiqædu. 4. bolmæsæ merdeka:r puli
jerge qojγan qiy puli uruylæriyiçæ zærer tartip ketædu. 5. bulærniñ
seremdza:mleri. 5a. æv'el merdeka:r alæmiz. 6. andin ki:n jer üstige
çiqæmiz. 7. jerniñ qilær'inî çæqip 8. bölek etiz qilip döşlep 9.

3.

A description of agriculture in Guma.

1. In spring we grow the wheat in Guma. 2. If water comes¹ 3.
the result is a very good crop. 4. If not, the money for day-labourers,
the money for the manure which has been put on the soil as well as
seed-corn is lost. 5. How the work is performed²: 5a. First of all
we engage day-labourers. 6. Then we go out on the fields. 7.
Having broken the edges³ of the fields to pieces 8. and having made
another field and levelled³ it 9. we level⁴ the soil and the elevated

¹ from melting snow in the mountains.

² lit. (their i.e. the farmers') implements.

³ *qi* or *qir* is the edge of earth or clods of earth, which surround each field (cultivated and irrigated square) and which hinder the water to run away when the field is irrigated. The whole irrigated field (square) is called *etiz* (cf. SHAW, Sketch, II, p. 3 *atiz* a bed, or a portion of land divided off for irrigation). The number of *etiz* in a large cultivated area can change but they are usually even. The total number of *etiz* cultivated by one owner for a certain crop is called *pa·çæ jer* or *taχtæ jer*. Water is led to these through a big canal, called *æjîq* ~ *arîq*, into a smaller one called *ojek*, which runs through the whole system of *etiz*. From the *ojek* there are openings for the water leading into the *etiz*. These openings are called *æyüz* 'mouth'. To open them is called *aç-*, to close them *bayla-*. Downstreams in the *ojek* there is a dam, called *tuy*, which can be opened or shut depending on which *etiz* one wants to irrigate. Around the inside edges of the *etiz* there remain mounds of mud after irrigating. They are called *döş*. These are removed when the *etiz* is prepared for a new crop. The act of removing the *döş* is called *döşle-*.

⁴ *pestke taşla-* lit. 'to throw down'.

ketmen bile jerni egizni pestke tašlajmiz. 10. buɣdajni uja¹ bolup
 11. endžüni ɣama:nɣæ dzuylap qoj^{up} 12. jerni o:sæ qilip 13. ujni
 buqusæni jer töpesige alip čiqip 14. ujni qoşap hejdejdud. 15. bir
 adam kindin birlə maŋap 16. uruɣni buqusæ dzidziɣan jerge
 qonaqni birdin birdin salæmiz. 17. qonaqni terip 18. on beş künde
 üngen qonaq qonaqniŋ başı hemesi dan bolmajdu. 18^a. on künde
 üngen qonaq jaɣşı bolædu. 19. en æɣiri tö·t künde üngen qonaq
 bæ·zi væxtidæ uşup ketædu. 20. æɣiri bir künde ünædu. 21. bir
 künde üngen qonaq esla: bolmajdu. 22. kündin künyæ bir künde
 işki künde üç künde ünædu. 23. şunday qilip 24. on beş künde
 ünædu. 25. qonaq jerdin ünup čiqip 26. tö·t beş künde işki üç
 şaɣ a·ridud. 27. on on beş künde o·tap 28. suɣærimiz. 29. üçünd-

parts with a hoe. 10. When they have finished cutting the wheat
 11. and gathered the sheaves and put them into the threshing-place
 12. and led water² into the field 13. and brought the oxen and
 the ploughs³ out into the field 14. they yoke the oxen and
 plough.⁴ 15. One man is walking behind, 16. and puts the seed
 in the furrow which the plough lines up and if it is the question
 of maize (he will do it) grain by grain. 17. When we grow maize
 18. there will not be grain⁵ all over in the ears of maize, when the
 maize has come up in fifteen days time. 18^a. The maize which has
 come up in ten days' time is the best. 19. Finally⁶ the maize which
 comes up in four days' sometimes will get blasted by frost.⁷ 20. Finally
 (some maize) comes up in one day. 21. The maize which comes up
 within one day will be good for nothing at all. 22. From day to day it
 comes up (some) in one day, (some) in two and (some) in three days.
 23. Going on like this 24. it comes up within fifteen days. 25. When
 the maize-plant has come up from the ground 26. it detaches two
 or three branches within four or five days. 27. For ten or fifteen
 days we weed it 28. and irrigate it. 29. We do it a third time.

¹ *ujap* < *urap*

² *o:sæ* the act of watering the field before ploughing.

³ *buqusa* is a wooden plough.

⁴ *hejde*- lit. 'to drive'.

⁵ *dan* = *da:ne*.

⁶ *en* < *eniŋ*.

⁷ *işü*- to freeze, esp. to get blasted by frost.

zilejmiz. 29a. andin ki:n qonaq pepək çiqarædu. 30. jene tö-tünd-zilejmiz. 31. baş tartædu. 32. dan sujîdæ obdan bir suyarîmiz. 33. pişædu. 34. andin ki:n qonaqnî alæmiz. 35. çama:nγæ ælip çirip 36. jæjætîp qojæmiz. 36a. aχşamlîχta on onbeş adam qat'ar olturup sojæmiz. 37. bæzi adamlar

bu·næ'di

toχî tonæ'di

qîrγul dza·dædi

qurîqî jerdædi

dep çiçek

oqup berædu. 38. qonaqnîj æslî ma:hi:ti teginîj beja:nî. 39. qonaq anday bir ottu ki 40. bir da:ne dzumalâq nerseni zeminge tö-t

29a. Then the maize-plant will sprout *pepek*.¹ 30. Then we weed and water the fourth time. 31. It will (then) sprout the ears. 32. When the grains become juicy² we water once abundantly. 33. It ripens. 34. Then we harvest the maize. 35. Having brought it to the threshing-place 36. we spread it out (there). 36a. In the evenings ten to fifteen people will sit in rows and unhusk it. 37. (When doing this) some people will be singing and telling tales³:

It was once⁴ upon a time

(when) the hens were cranes.⁵

The pheasant was a ...⁶

its tail on the ground.

38. An explanation of the real qualities⁷ of maize. 39. Maize is such a plant which 40. (being) a round thing which we submerge into the

¹ *pepek* is the top of the maize-plant, resembling the head of a rush.

² i.e. when the maize-grain is growing bigger it needs much water.

³ *çiçek* = *çöçek*.

⁴ *bu·næ'di* < *burna edi*.

⁵ *tonæ* 'crane', cf. ROSS & WINGATE, Dialogues, p. 48 *turna* and LE COQ, Sprichwörter, p. 87 *turna*.

⁶ *dza·de* my informant said was a word without meaning. He then said he thought it had something to do with *dzerde* at a red horse with a red tail (if the tail is black on a red horse the horse is called *toruy* at 'bay'). The whole sentence is most probably the beginning of a tale, which often have this kind of introduction.

⁷ *ma:hi:t* < A. ماهیت 'qualities'.

ilik çayliq patturuup qojæmiz. 41. xuda:nin qudræti bilæ ævel jernin tegidæ jildiz çiqarædu. 42. andin ki:n jerdin ünup çiqædu. 43. baræ baræ ösüp 44. her bir şaxnin tubidin bir boyam bolædu. 45. şunday tö:t beş bolyan tö:t beş şax bolap bolup 46. baş çiqarædu. 47. bir neçe kün ötkendin ki:n qonaq ala çapan bolædu. 48. amma qonaqnı işki uç suyærip bolýandin ki:n 49. qonaqliqqæ çirse 50. adamnin çiqyusi kelmejdü. 51. şunday bek çir'ajliq bolap qalædu ki 52. köp köklek adamnin köziniñ jayini jeidü. 53. şu væxtidæ jaxşı tolyan süt 54. emme qonaqnı juulup çiqip 55. pæsa:nı taşlap atip 56. qonaqnin posaqini sojap 57. saqallærini çir'ajliq dzuñdap atip 58. o: çayqæ otnı uluq qalap çoynı kuluñgæ

earth four inches deep.¹ 41. With the power of God it first of all shoots roots under the ground. 42. Then it grows up from the earth. 43. When it gradually grows up² 44. there will be a joint under each branch. 45. When four or five such (joints) have appeared and four or five branches have become ready 46. it sprouts ears. 47. Some days later the maize-plants become *ala çapan*³. 48. But when they have watered the maize two or three times 49. and you enter the maize-fields 50. it is impossible for people to leave again. 51. It is becoming so very beautiful 52. that the rich verdure⁴ eats the fat of the eyes of people. 53–54. If one at this time pulls the unripe (ear of) maize which is well filled with milk⁵ 55. and throws away its branches⁶ 56. and unhusks the husk⁷ of the (ear of) maize 57. and carefully tears off its »beard»⁸, 58. and at this moment makes

¹ *ilik* or *ilig* means 'finger' but is also used as a measurement, corresponding roughly to 'inch'. *ilig* furthermore means 'hand' e.g. *hele iligimde pul joq* 'I have no money now (in my hand)'. *çayliq* would mean 'to the measure of, measuring' e.g. *jerni on yulaç çayliq korlasæ su pejda: boldi* 'when he dug ten fathoms into the earth water became visible'.

² *ün-* to grow up (come up) from under the earth; *ös-* to grow, to get bigger.

³ *ala çapan* lit. 'parti-coloured coat', from the different colour of the ears of maize and the rushes.

⁴ *köp köklek* 'rich verdure'; cf. n. 11, p. 26.

⁵ *süt emme qonaq* 'unripe maize'.

⁶ *pæsa:* the branches of the maize-plant.

⁷ *posaq* is the husk round the ear of maize.

⁸ *saqal* 'beard' = the fibres which are the top of the husk.

tartip 59. laḡšigirde tartip 60. qonaqnı uz'unda tiklep qojap 61. taza atilyanda je-se 62. dzıq mezelik bolædu.

the fire big and pulls away the embers in front of the hearth¹, 59. and pulls it away with a pair of fire-tongs 60. and puts the maize vertically far from the fire 60. and eats it just when it is bursting 61. it is very tasteful.

¹ *kuluŋ* is the place just in front of the hearth (*oĉaq*).

4.

kəvəz terišniŋ bejanı.

1. əvəl qİNİŋ buzulup ketkən jerlərini oŋlajmız. 2. armut çiçəkide o:sə qİLəməz. 3. o:sə qİLİp 4. üç tÖ-t kÜndin ki:n jerni axtərİp ja: hejdəp 5. əvəl oqİNİ tartİp 6. andİN ki:n çÖnek tartİp 7. çİgitni hÖl topayə əlišturup 8. az tola sia: danə kÜndzüt əlišturup 9. bir çələkkə çİgitni əlİp 10. çÖnekniŋ tÖpəsİgə sepimiz. 11. andİN ki:n tamaqta tatalap 12. uruynİ tekegə çökürəmiz. 13. on beş dzİgermə kÜndə kəvəz ünüp çİqİp 14. İski üç kÜndə bir İski

4.

A description of the growing of cotton.

1. First of all we repair the places of the edge of the field which have been damaged.¹ 2. When the pear-tree is blooming we water the first time.² 3. When we have watered the first time 4. we harrow or plough the field three or four days later 5. and first draw up the *oqi*,³ 6. and then the *çönek*³ 7. and having mixed the cotton-seed with moist soil 8. and mixed a little or much black seeds⁴ and sesame-seed into it 9. and having put the cotton-seed into a pail 10. we sprinkle it on the top of the *çönek*. 11. Then we rake it with a rake 12. and harrow the seed into the ground.⁵ 13. The cotton-plant comes up within fifteen or twenty days 14. and within two or three

¹ probably through neglect after the last harvest. The *qi* which is made of earth or clods of earth gradually falls down.

² *o:sə* 'the first irrigation'.

³ *oqi* ~ *oqir* is the cotton-plant bed; the cotton-seeds are planted on each side of the *oqi* and between them the water runs in the *çönek* which is a small irrigation furrow.

⁴ *sia: danə* was described to me as producing a plant which ripened earlier than cotton. Its seed is used as a spice and is often sprinkled on the top of *hemək nan*.

⁵ lit. we cause the seed to sink down.

qulaq bolædu. 15. künde kününışede otajmiz. 16. otap bolup jæjimiz. 17. işkindzi otayæmizdæ çönekniñ iç'ni ketmende bir adam qijip berædu. 18. bel birle kevezniñ tegini jumşatyaç otajmiz. 19. suyæjmiz. 20. kevez çiçeklejdu. 21. bæzisi særiy bæzisi qizil çiklejdu. 22. qælin bolup qalsæ 23. taqlav'atæmiz. 24. jüpγæ qojæmiz. 25. jüpγæ qojγan kevez dzïq γovzæ bolædu. 26. hem dzïq şaxlajdu. 27. otomaq hem asan. 28. quvetliq jerde teriyan kev'ez taraqa:j bolsæ 29. adam şunday kev'ezlikke kirse 30. adem çök'ep ketædu. 31. kev'ez bir jaxşı dzïq çiqamliq nerse ki 32. etiz-

days one or two leaves¹ appear. 15. We weed it during the day². 16. When we have finished weeding we smooth (the ground). 17. When we weed³ for the second time somebody will loosen⁴ the inner of the *çönek* with a hoe⁵. 18. When we just have softened the upper soil around the cotton-plant with a spade we weed again. 19. We water it. 20. The cotton-plant will flower. 21. Some of them will flower with yellow flowers, some of them with red flowers. 22. If they (the plants) are standing near⁶ to each other 23. we thin⁷ them. 24. We make distance⁸ between them. 25. Cotton-plants which have been thinned will yield many pods.⁹ 26. They also will bring forth many branches. 27. It is also easy to weed.¹⁰ 28. If cotton-plants cultivated on rich soil are well dispersed¹¹ 29. and a man enters such a cotton-field 30. the man will not be visible.¹² 31. The cotton-plant is a good thing which yields much.¹³ 32. When

¹ *qulaq* lit. 'ear', the first leaves to appear on the cotton-plant or melon-plant after it has come up from the ground.

² *kününışede* < *künniñ içide* 'during the day'.

³ *otayæmizdæ* < *otayanimizdæ*.

⁴ *qij-* < *qir-* 'to scrape, to loosen the soil'.

⁵ N.B. *ketmende* instead of *ketmen bile*.

⁶ *qælin* lit. 'thick'.

⁷ *taqlav'at-* < *taqlap at-* 'to thin' esp. of cotton-plants.

⁸ *jüpγæ qoj-* 'to make into pairs' > = 'to thin'; *jüp* < *dzüft*.

⁹ *γovzæ* cf. BASKAKOV & NASILOV, p. 56 *γovzæ* < P. غوزه 'a cotton-pod':

¹⁰ *oto-* ~ *ota-* 'to weed'.

¹¹ *taraqa:j* ~ *taraq'aj* 'dispersed, scattered'.

¹² *çök-* lit. 'to sink'.

¹³ the sentences 32—43 are subordinate to *ki* in 31. I have had to translate them separately.

liktin paχtæni öjgε alip čirip 33. obdan ilγap öleglep 34. čiryriqtæ
 paχtæni čiqarip 35. atqučγæ jumšaq atturup 36. jindzige uč
 atqučtæ uč ætip 37. γa·raŋ γu·ruŋ em'es tüzük ča·χtε jengi tanap
 sælip 38. tüz jik ilγap qojup 39. mæzlumk¹šile igirip 40. χam
 toqaduγan ustamni qičqirip 41. alip kelip 42. on gezdin χam
 qojdijap 43. toqup bolγandin ki:n mandzu pulisini berip 44. bu
 γamni boj'aγčiyæ berse 45. hoh hoj bir bojædu ki 46. qip qizil ap
 aq qap qara čöp ča: sâp særiγ jâp ješil neče reŋde bojap beredu.

they have brought the cotton home from the field 33. they sort it
 well and pick off the seeds.¹ 34. When they have passed it through
 the cotton-machine² 35. and beaten it soft against a cotton-flail³
 36. and beaten it into thin spools⁴ on the cotton-flail, 37. they put
 a new string on a good spinning-wheel which is not squeaking⁵ 38.
 and having selected a straight spindle and put it on 39. the women
 will spin. 40. Having called the weavers⁶ who weave cotton-stuff⁷
 41. and brought them (to the place) 42. they order⁸ ten ells of cotton-
 stuff each. 43. When it has been woven and they have paid the
 weaver's fee⁹ 44. and they (then) give this cotton-stuff to a dyer
 45. he will dye in a hurry¹⁰ 46. and dye it in some (different) colours
 (like) crimson, snow-white, coal-black, motley,¹¹ golden yellow¹²
 and grass-green.¹²

¹ *öleg* is a small seed inside the cotton-pod; *ölegle-* 'to remove, to pick off the *öleg*'.

² *čiryriq* roller-gin, a machine for cleaning cotton; cf. picture, p. 196.

³ *atquč* is an instrument in the form of an iron string fastened to a piece of wood, almost in the form of a harp.

⁴ *uč* ~ *uč* are small pieces or spools of cotton, which are ready for spinning; cf. picture No. 2, p. 195, of a spinning-wheel.

⁵ *γa·raŋ γu·ruŋ* is onomatopoeic.

⁶ *usta* lit. 'master'.

⁷ *χam* is a special kind of coarse cotton-stuff.

⁸ *qojdijap* = *qojdurup*.

⁹ *mandzu* ~ *mandzu* (*puli*) is according to my informant the fee given to a weaver only, not to other artisans.

¹⁰ *hoh hoj* or *hej hej* interjections, manifesting joy.

¹¹ *čöp ča:*, *čöp* is reinforcing *ča:* 'spotted' like *ap* in *ap aq*.

¹² usually *sæp særiγ* and *jæp ješil*.

5.

1. qonaq terise 2. pišma'itqan vaχ bolγandæ andin ki:n tæriγ¹ terējdu. 3. jerni o:sa qilip 4. jerni qilamaj heme jerge tæriγni čæcip 5. bir qat'a hejdep 6. sōjreltev'atse pišædu. 7. tæriγqæ su qojmasama bolædu. 8. tæriγ pišqan væχtidæ ojaγ 9. γamange dzuγlap 10. uš tō-t kündin ki:n γamanni hejdep 11. tæriγni hem buγdajγæ oχšæš so·rup² usædu. 12. tæriγniñ næni neha:jeti qattiy

5.

On the growing of millet.

1. If they grow maize 2. and the time² has come when it will not ripen they will then (instead of it) grow millet. 3. Having watered the field the first time 4. they sow the millet-seed everywhere on the field without making edges³ on the field. 5. If they, having ploughed it one time, 6. roll⁴ it, it will ripen.⁵ 7. Even⁶ if one does not water the millet it will do. 8. When the millet has been cut⁷ at the time when it is ripe, 9. and has been gathered at the threshing-place 10. and has been threshed three or four days later 11. they sift the millet from the chaff⁸ in the same way as with wheat and put it into sacks.⁹ 12. Millet-bread is very hard. 13. I have eaten millet-bread three or

¹ *tæriγ* alternating with *tiriγ* in my informant's speech.

² *pišma'itqan* < *pišmajduryan*; if the maize is sown too late it will not ripen; millet on the other hand does not take so long a time to ripen.

³ *qila-* 'to make an edge on a field'; for *qi* cf. n. 3, p. 19.

⁴ *sōjrelt-* 'to roll, to plane the soil by crushing the clods'; here *sōjreltep at-* > *sōjreltev'at-*.

⁵ i.e. it will grow up and ripen.

⁶ *ma* (= *mu*) in *qojmasa-ma*.

⁷ *ojaγ* < *oraj*; *or-* 'to mow, to cut', cf. n. 2, p. 28.

⁸ *so·r-* 'to sift the grain from the chaff by throwing it in the air against the wind'; cf. BASKAKOV & NASILOV, p. 138 *sovur-* 'to winnow, to fan'.

⁹ *us-* ~ *us-* to put grain into a sack.

bol'utken. 13. men üš tö't merre tæjïγ næni jegen. 14. neha:jet qattïγ. 15. tæriγni čöl ter'epte tejidui. 16. arpani buγdajγæ oxšæš terip 17. buγdajγæ oxšæš urap 18. xamanni hem buγdajγæ oxšæš alædu. 19. emma a:pa buγdajdïn bir aj bir jerim aj ilgëri pišædu. 20. bizniñ jürtimizde gurundz terimejdu. 21. jajkende xot'ende tejidui.

four times. 14. It was very hard. 15. They grow millet in the direction of the desert. 16. They grow barley in the same way as wheat,¹ 17. cut² it in the same way as wheat, 18. and they also thresh it in the same way as wheat. 19. But barley will ripen one month or one and a half months earlier than wheat. 20. In our country³ they do not grow rice. 21. In Yarkand and Khotan they grow it.

¹ for wheat v. p. 31 sq.

² *urap* cf. sentence 8 *ojap*; the vowel alternates within the same individual's speech, which is a common feature in the Central Asian Turkish dialects.

³ i.e. in Guma.

6.

1. zīyīrnī taγ boj tər'epide tejiduw. 2. kendini modzæ zengüj tər'epite tejiduw. 3. kendini qonaq bilen qoşap hem tejiduw. 4. kendini bir nerse qoşmæj hem tejiduw. 5. qonaq bilen qoşap tejiyan kendini qojap 6. qonaqnıj pasa:nı ojæv'alæduw. 7. kendi özi birer ajdın ki:n p'ışæduw. 8. kendini kesip 9. bir çaman qılıp 9a. çaman-γæ öre tiklep qojæduw. 10. sekiz on kündin ki:n kendini qaçıp 11. şæχīnī başqæ bir dzajγæ basıp qojap 12. kendini şema:lda so'rap pa:kizelep ^usæduw. 13. kendini şæχ'ınī sunduruw 14. çiges'ni sojæv'alæduw. 15. şæχlæinī tonu oçaqqæ qalæjduw. 16. kendini

6.

On the growing of flax and hemp.

1. They grow the flax in the direction of the mountain-edge. 2. The hemp they grow in the direction of Moja¹ and Zanguy.² 3. They also grow hemp together with maize. 4. They also grow the hemp without adding anything else (in the field). 5. We let the hemp which is grown together with maize remain 6. (but) cut off the branches of the maize-plant. 7. The hemp-plants then will ripen one by one a month later. 8. Having cut hemp-plants 9. and made a threshing-place 9a. they put them upright on the threshing-place. 10. After eight or ten days they shake the hemp-plants, 11. and put their branches pressed together somewhere else 12. and fan the hemp-seeds in the wind, clean them and put them into sacks. 13. Having broken the branches of the hemp-plant 14. they peel off its fibres.³ 15. Its branches (then) are used for making fire in the

¹ cf. n. 9, p. 8.

² also called *zangüja*, cf. n. 10, p. 8.

³ *çige* usually 'a string', but here it obviously has to be translated by 'fibre'.

šæχīdīn sojγan čigini deχallæ özi ja čige eteduγan adεmge berip
 17. küz væχlærīdæ on dzigεmε čige ettūredu.

bakeovens and on the fire-place. 16. The fibres which have been peeled off from the branches of the hemp-plant will be used¹ by the peasants themselves or they sell it to people who make strings 17. and in the autumn days they have ten to twenty strings made.

¹ One word must have been omitted after *özi*, e.g. *išlep*.

7.

1. gu:malærdæ ɣæɣlæ¹ bedε tejimaɣčĭ² bolap 2. ε:tejaz væɣtĭdæ tejiyan bedε uzun vaɣɣĭčæ obdan ösedu. 3. ε:tejaz væɣtĭdæ tejili dep 4. mæslɛh'et qĭlišĭp 5. ε:tejaz væɣtĭdæ buydajniņ ujuɣĭni sæcip 6. andĭn ki:n bedeniņ ujuɣĭni jöl topaɣæ ælišturup 7. bir adem čel'ekke alip 8. ja: atniņ tevrasĭɣæ ælip 9. bir qoldæ kōtejep 10. bir qoldæ bed^εniņ ujuɣĭni čæčædu. 11. »bedε qælin bolap qalmasun. 12. qælin bolap qalsæ 13. obdan ösmε'itu» dep 14. bir adem ujuɣ čæšqan ademge dep berεdu. 15. ujuɣ čačqučĭ ujuɣni

7.

On the growing of lucerne.

1. When round about Guma people are going to plant lucerne 2. (it should be known that) lucerne which is planted in spring will grow up well for a long time.³ 4. Having conferred together 3. and saying »Let us plant it in springtime» 5. they first sow wheat⁴ in springtime 6. and then, having mixed the lucerne-seed with moist earth, 7. a man will take it in a pail 8. or in a feed-bag⁵ for horses, 9. carry it in one hand 10. and with the other hand sow the lucerne-seed. 11. »Lucerne should not be thick. 12. If it is becoming thick 13. it will not grow well!» 14. a man may admonish the man who is sowing the (lucerne-) seed. 15. The man who is sowing is sowing the seed with space between.⁶ 16. When they then have

¹ ɣæɣlæ < ɣæqlær.

² tejimaɣčĭ < terimaqčĭ.

³ i.e. continuously, as the lucerne is continuously cut.

⁴ buydajniņ ujuɣĭ (< uruyĭ) lit. the seed of wheat.

⁵ tevra or tavarar usually written توبرا 'a feed- or nose-bag'.

⁶ i.e. 'in lines'.

jüpyæ čačædu. 16. andin ki:n jerni söjetip suyarædu. 17. söjetmek degen uijyæ bojantajaqni sælip 18. söjemni qoşap 19. söjem jinig bolsæ 20. töpesige jene tö-t beş ketmen topa sælip 21. jerni söj'etædu. 22. bede vilen buydaj ünüp čiqædu. 23. bede tejyuči buydajliqqæ čiqip 24. »bede jüpyæ ünüptu mu ja· qælin ünüptu mu?» dep 25. qımaqı jürüp 26. bedeniñ üngen jerige senkiep 27. andin ki:n bæzi ünmej qalyan jerni jene alalap qojædu. 28. andin ki:n jæjædu. 29. bede vilen buydaj işk¹si obdan ösedu. 30. tö-t beş ajdin ki:n buydaj pişædu. 31. buydajni oja 32. endžuni çamanayæ dzuylap qojap 33. beş alte kündin ki:n jengi tejiyan bedeni suyarædu. 34. bede ösep 35. işki yič kelgen væxtidæ bedeni oja 36. at kala qojlærgæ berædu. 37. andin ki:n işkindzi neha:jeti

levelled¹ the ground they water it. 17. The meaning of 'level' is that they put the yoke² on an ox 18. and put on the leveller-board.³ 19. If the board is light 20. they put four or five hoes of earth on the top of it 21. and level the ground. 22. Lucerne and wheat are growing up together. 23. When the lucerne-planter goes to the wheat field, he will say, 24. »Has the lucerne come up in thinly or has it come up thickly?» 25. and walking from square to square⁴ 26. he looks⁵ into the places where lucerne is growing 27. and then sows⁶ again in the places where the lucerne has not come up. 28. Then he will level it. 29. Both lucerne and wheat grow well. 30. Four or five months later the wheat is ripe. 31. Having cut the wheat 32. and having gathered the sheaves in the threshing-place 33. they water the newly planted lucerne five or six days later. 34. When the lucerne has grown up 35. and the time has come that it has become half an ell⁷ high they cut it 36. and give it to the horses, the cattle

¹ *söjet-* to level, to smoothen; cf. *söjrelt-* n. 4, p. 27.

² *bojantajaq* 'yoke' < *bojuntaraq*; cf. BASKAKOV & NASILOV, p. 23. *bojunturuq* or *bojanturuq*.

³ *söjem* is a board, which is dragged along over the field by the ox, in order to level the ground.

⁴ *qımaqı* = *qı ma* (~ *mu*) *qı* or *etiz-me-etiz*.

⁵ *senkie-* 'Origin ? in Khotan *senker-*.'

⁶ *alala-* to sow again if the seed has not come up in certain places of a field.

⁷ *yič* < *γærüč* the Eastern Turkestan long measure, four of which make one *gez* or *gez* 'ell'; cf. RAQUETTE, Eastern Turki Grammar, I, p. 36.

jayšī ot χæs joq 38. pa:kize bede bolædu. 39. taze čičeklegen væxtidæ bedeni pič'anγæ ojaq qujutup baylajdu. 40. baylayan p'č'anlærni ešekke a:tīp 41. iš'ki ajliγæ ækirip 42. pič'anγanγæ basedu. 43. tō't beš qī jerniγ bed'sini ojmaγ qojap 44. her kūni atγa ε:tegende bir merre kečqundæ bir merre ojaq berædu. 45. o: bede bir iški jildin ki:n her jildæ iški jerim miγ vaγ üč miγ vaγ pič'an čiqædu. 46. p'č'anni pič'an igesi bir daγdza:γæ otuz beš pul ja qīrq puldin bayini deišip qojap 47. her heptede daγdza:γæ ut'uluq tō't beš išekke bir iški uijγæ pič'anni jükletip 48. kirgüzup berædu. 49. daγdza: kelgen sodelerge »bu p'č'an neha:jeti pa:kize pič'an. 50. ot χæsī joq. 51. at čala qojmaγ jeitw» dep 52. p'č'anni taze miγtap 53. jetmiš pul seksen puldin satædu.

and the sheep. 37. Then the second (crop) will be very good without grass or weeds¹ in it. 38. It becomes clean lucerne. 39. When it is just freshly flowering they cut the lucerne for hay, dry² it and tie it (into sheaves). 40. Having loaded the hay which has been tied into sheaves on donkeys 41. they bring it to their house 42. and put it (press it) into the hay-barn. 43. They will leave the lucerne of four or five squares uncut 44. and will cut it for the horses every day once in the morning and once in the evening. 45. That lucerne yields after one or two years two thousand five hundred or three thousand sheaves³ of hay yearly. 46. The owner of the hay makes an agreement with an innkeeper (to deliver) the hay at the price of thirty-five or forty pul a sheaf 47. and having had the hay which will be needed⁴ by the innkeeper every week loaded on four or five donkeys or on two oxen 48. he brings it there. 49. The innkeeper will say to the merchants who arrive, »This hay is a very clean hay. 50. There is no grass or weeds in it. 51. The horses will eat it without leaving anything!« 52. and having praised the hay again 53. he will sell it at seventy to eighty pul (a sheaf).

¹ ot χæs grass or weeds; χæs is probably P. *خس* 'rubbish of sticks or thorns' (STEINGASS). I think 'weeds' is the nearest translation.

² qujut- < qurut-.

³ vaγ < bay.

⁴ ut'uluq »necessary, required»; ut'u or ušt'u has the meaning 'straight, straight on'; ut'u maγ- 'go straight on, to take a straight course'.

8.

1. buydajni ojar qojar 2. šema:l bek tegeduγan jerni tuzlep
 3. endžuni xamanγæ dövelejmis. 4. her küni issiγ bolγan künlride
 xamanniγ endžusini a-radæ xamanniγ čörüsige janduræmis. 5.
 andin kin xamanniγ otuske¹ momuni jerni čuqu ko:lap örülüp
 6. ketmegüdek mezmüt bek'itip 7. andin kin uzun bir a-γamčini
 iški qatlap 8. kala işeklerni xamanγæ qoşæmis. 9. eger xamanniγ
 endžusi dzïq bolsæ 10. iški qat'a ulay qoşæmis. 11. ulaylærniγ
 otusteki işekke ja uγγæ xaman hejdetken adem uçuluq ja toqam

8.

On threshing.

1. Having cut the wheat 2. and levelled a place which is much
 exposed to the wind 3. we pile up the sheaves on the threshing-
 place. 4. On warm days we always turn the sheaves of the threshing-
 place with hay-forks around the threshing-place. 5. Then, having
 raised the pole² in the middle of the threshing-place after having
 dug (a) deep (hole) in the ground 6. and fastened it firmly so that
 it cannot move 7. and having folded a long rope double, 8. we
 put the cattle or the donkeys to the threshing-place. 9. If there
 should be many sheaves on the threshing-place 10. we put two turns
 of animals³ on it. 11. The man who is going to thresh puts a donkey-
 saddle or pack-saddle on the donkeys or oxen which are among⁴ the

¹ *otuske* = *otrasiyæ*.

² *momu* the pole which is fixed in the ground in the middle of the
 threshing-place and around which oxen or other animals go round when
 threshing is performed; cf. plate No. 1, p. 195.

³ i.e. to do the threshing.

⁴ *otusteki* = *otrasidæki*.

toqup 12. minip olturup çamannı hejdejdü. 13. bæ-zı bæ-zı lajlaj etip hejdejdü. 14. çaman jumşap bolğandın ki:n işki böle bölep 15. şema:l çiqqan vaxtıdæ çamannı so'ræjdü. 16. samannı şema:l uçurutup 17. çamannıñ jaqasığæ çiq'arædü. 18. buydaj momunıñ túbige t'üşedü. 19. andın kin buydajni ötk'emedin ötkezep 20. ötk'emedæ süzülüp qalyan ça-læini bi işki adem çuldædæ soqap 21. buydajni jumşætıp 22. ötk'emedin ötkezev'aledü. 23. çaman tejer bolğan vaxtıdæ buydajni bir işki gilemniñ töpesige çeşlep qujuup 24. bæ-zı ademler 'hava janğan vaxtıdæ usuræmiz' dep 25. hava janğan vaxtıdæ çamannıñ başidæ olturup 26. bir molla ademni tapıp 27. bir çay nan etip 28. çay nanni mollanıñ aldıdæ

beasts of burden 12. and riding on them performs the threshing. 13. Some people will sing *lailais*¹ when threshing. 14. Then, after the threshing-place has become soft,² and they have divided it (the crop) into two parts, 15. they fan the threshed sheaves when the wind is blowing. 16. The wind causes the straw to fly away 17. and drives it away to the outside of the threshing-place. 18. The wheat falls down below the pole. 19. Then having passed the wheat through a sieve 20. one or two men beat the ears³ that have remained⁴ in the sieve, with a flail⁵ 21. and having softened the wheat 22. they make it pass through the sieve. 23. When the threshing is finished they gather the wheat in a pile⁶ on one or two gilams.⁷ 24. Some people say, »We will fill it into sacks when it has got cool⁸!« 25. and when it has got cool they sit in the middle of the threshing-place 26. and having found a mullah 27. they make a *chagh-bread*⁹ 28. and put it before the mullah. 29. Having made him

¹ for *lilai* v. Materials, II, p. 173, n. 3.

² i.e. when the sheaves have been threshed.

³ *ça* is the 'ear' after having been threshed; before threshing it is called *baş*.

⁴ lit. remained, having been sieved (*süzül*-).

⁵ *çulda* lit. »heavy stick«; often *yolda*.

⁶ *çeşle*- 'to gather (store up) threshed grain in a pile'.

⁷ *gilem* a (simple) thread-carpet.

⁸ *hava janğan vaxt* is considered to be the time about 3—4 o'clock in the evening (when the fresh air returns).

⁹ a special kind of bread, which is baked in a pot or a kettle.

qojap 29. dua qıldurup 30. andin ki:n xamanni usurædu. 31. bu molla şunday dua: qılædu ki 32. »xamallæri beræk'etlik bolsun! 33. dzîq aşliq çiqsun! 34. ko-nedin ko-neγæ aşıp qalsun!» dep dua: qılædu. 35. azγæne aşliqimiz beræk'etlik bolap 36. uzun zamanγiçæ jetædu dep xial qılædu.

read prayers 30. they then fill the (threshed) grain into sacks. 31. The mullah will read the following prayers: 32. »May your crop be blessed! 33. May much food come out of it! 34. May it exceed the old (crop) and remain to the next crop¹!» Thus he prays. 35. If our crop is a little blessed 36. it will be sufficient for a long time, they think.

¹ *ko-nedin ko-neγæ* is obscure and I do not know if I have caught the right meaning.

9.

qoγunnñ terimaqññ beja:nñ.

1. qoγunčılæ qoγun tejimaγalı azı otuz jıl bolγan jerni γæla:-
jıqtın sorap 2. jer iges'd'n seksen se toqsæn serγičæ kök¹ni alædu.
3. o: jerni o:sa qılıp 4. andın ki:n hejdep 5. jete sekiz mæ:deka:nı
ačıqıp 6. »qoγunγæ bğün æjıq ta·timız» dep 7. mæ:deka:lını
qoγun tejiduγan jerge alıp barædu. 8. mæ:deka:ler »qoγunnñ
taγtesini kenjaq ta·timız mu?» dep sorajdu. 9. qoγ'unčı de'itki¹
10. »beš æjıqnñ şeklisini ta·tæ ta·tæ qılınlæ! 11. o: beš æjıqqæ

9.

A description of the cultivation of melons.²

1. When the melon-planters have asked the people for a place
where they have not cultivated melons for at least thirty years 2.
they lease³ it from the ground-owner for eighty to ninety sar. 3.
Having watered that place 4. and then ploughed it 5. and brought
seven or eight day-labourers⁴ there 6. they say, »To-day we will
make channels⁵ to the melons!» 7. and bring the day-labourers to
the place where they are going to grow melons. 8. The day-labourers
will ask, »Should we make the melon-beds rather wide?» 9. The
melon-planter says, 10. »Make it in the form of five channels. 11.

¹ *de'itki* < *deidurki*.

² For the melons of Eastern Turkestan v. SKRINE, Chinese Central Asia,
p. 79 sq.

³ *kökini al-* 'to lease land'.

⁴ *mæ:deka:* < P. مردگار

⁵ *æjıq* < *ærıq* usually water-channel for irrigation purposes, here ob-
viously the ground which is watered by an *ærıq*, cf. further n. 3, p. 19.

čilginiñ ujuγ¹nī salæmiz. 12. jene beš æjīqnī onuñdīn čonjaq ta·tīnla! 13. o· beš æjīqqæ šekersuji našeke aqnavat salæmiz. 14. qaγγan jerniñ hemesige aχčī kökčī bidzgan kuča: kökčisi salæmiz. 15. olæniñ æjīq¹nī keñ keñ ta·tīnlæ!» deiduu. 16. olæ qoγunčiniñ degendek æjīqlæni ta·tīp 17. æjīqnīñ qašlæini dess^εp 18. obdan čin etip 19. andīn ki:n bæ·zī su sekip tüşken jerlerige æyiz tutup 20. andīn ki:n æjīqnīñ aldīγæ ze·dekniñ tu:pnīñ ujuγ¹ni dzīdzīp 21.

In those five channels we will plant the seeds of chilgi-melons¹. 12. Then make another five channels bigger than those (five)! 13. At these five channels we will plant sugar-water melons,² *našeke*-melons³ and white navat-melons.⁴ 14. On all the rest of the ground we will plant *aχčī*-melons,⁵ *kökčī*-melons,⁶ *bidzgan*-melons,⁷ and *Kucha-kökčī*.⁸ 15. Make their channels very wide!» they say. 16. Those people make the channels as they have been told by the melon-planter 17. and tread⁹ the edges¹⁰ of the channels 18. and make them nice and strong. 19. Then they fill up the holes where water has gone through.¹¹ 20. Then they put carrot- and turnip-¹² seeds in lines¹³ in front of the channel 21. and having sprinkled

¹ *čilgi* an early ripening kind of melon; cf. BASKAKOV & NASILOV, p. 31 *čilgə* with the same meaning; cf. further n. 1, p. 15.

² *šekersuji* a special kind of melons.

³ *našeke* a special kind of melons, cf. LE COQ, Eine Liste osttürkischer Pflanzennamen, p. 129, *nāšīqa*; according to LE COQ the *Kucha-našīqa* is famous as a melon; further ROSS & WINGATE, Dialogues, p. 17 *na:šeke* (possibly from *nai-šeker* = cane-sugar) 'a sweet melon'.

⁴ *aq nava't* a special kind of melons (*nava't* < A. نَبَات 'fine sugar'); cf. LE COQ, op. cit. p. 119 *aq nabát* a kind of melon.

⁵ *aχčī* < *aqčī* a special kind of melons.

⁶ *kökčī* a special kind of melons; in LE COQ, op. cit. p. 128 *kökčä* a famous kind of melon (*Kucha*) and in LE COQ, Sprichwörter und Lieder, p. 96 *Kuča: kökčesi* eine im ganzen Land berühmte grüne Netzmelone aus Kučā; further ROSS & WINGATE, op. cit. p. 17, n. 2 *kökčī* 'a large green-fleshed and green-skinned melon'.

⁷ *bidzgan* a special kind of melons.

⁸ cf. n. 6.

⁹ *desse-* 'to tramp, to tread'; cf. *depse-* ~ *depse-* in Kashghar.

¹⁰ *qaš* must here mean 'edge, side'.

¹¹ *sekip tüşken* lit. 'leapt through'; *seki-* < *sekre-* ~ *sekle-* 'to leap'.

¹² *tu:p* < *turup* 'turnip'.

¹³ *dzīdzī* 'to make something in a line, to put on a line etc.'.

dziεyan jergε ujuγ¹nī sēpip sēlip 22. tōpēdin kōmēv'attedu. 23. taxtēniḡ ičigε čamyu kevez tejidu. 24. kečqundæ jānīp kirip 25. merdeka:lēniḡ pul¹nī berip 26. janduæv'attip 27. qoγullēniḡ¹ ujuγlānī bir qapaγqæ su qujup 28. ujuγnī suγæ čilap qojædu. 29. üç kūndin ki:n qoγunnīḡ ujuγ¹nī sudin sūzup 30. hōl topaγæ ælišturup 31. bir ketmēnde topa alīp 32. jetε sekiz da:nε qoγunnīḡ ujuγ¹nī tašlap 33. andīn ki:n heleki ketmēniḡ topæs¹nī qoγunnīḡ ujuγinīḡ tōpesigε tašlap 34. topānī ketmēniḡ qoḡida po·k po·k etip kōmēp qojædu. 35. üstō·t kūndε qoγunnīḡ ujuγī ūnup čiqædu. 36. andīn ki:n qoγunčī »qoγunnī to·γaj kesiv'atmasun!» dep 37. iški üç ušaq valānī to·γaj baqqæli qojædu. 38. o· balaγæ qoγullīq-nīḡ otræs¹dæki qapaq bojaḡ et'itkan jergε čelgε etip berædu. 39. bala čelgēde oltujup 40. qoγunnī baqqædu. 41. qoγunčī ε·te

the seeds on the places (where they are lying) in lines² 22. they cover them. 23. On the inner side of the bed they will grow turnips³ and cotton. 24. Having returned late in the evening 25. and paid the day-labourers 26. and sent them away 27. they put the melon-seeds into a calabash with water 28. and soak the seeds in the water. 29. After three days they take the melon-seeds out of the water 30. and mix them with moist earth, 31. and having taken earth into a hoe 32. and thrown seven or eight melon-seeds (on the ground), 33. they then throw the earth of that hoe over the melon-seeds 34. and bury them after having flattened out the earth with the back of the hoe. 35. Within three or four days the melon-seeds grow up. 36. Then the melon-planter says, »The larks should not eat⁴ the melons!» 37. and puts two or three small children to watch the larks. 38. For those children they make a hiding-place⁵ in the middle of the melon-field where they are going to make a *baraḡ*⁶ (later on). 39. The children will sit in the hiding place 40. and watch the melons. 41. In the morning and evening of

¹ qoγullēniḡ < qoγunlānīniḡ.

² dziεyan < dzūdžiyan.

³ čamyu ~ čamyur 'turnip' = Brassica rapa; turup 'turnip' = Raphanus sativus, according to LE COQ, Eine Liste osttürkischer Pflanzennamen, pp. 122—123.

⁴ lit. 'cut off'.

⁵ čelgε 'hiding-place', in Khotan čelle.

⁶ bojaḡ < baraḡ ~ varaḡ a wooden structure supporting growing gourds.

aχšamdæ hava sōjün külleride qoγunni taqlap otaþ 42. qoγunniñ túbige toþa dövelep berædu. 43. qoγun çičeklep 44. sojma čač'ešken væxtidæ qoγunγæ su qojap 45. tō·t beš kündin ki:n »qoγunni ulajmiz» dep 46. jene jete sekiz me·deka·ni ælip 47. buja qiy bi nerseleni tō·t beš æjiq qoγunγæ jetküdek buja qiyni bi jerge dövelep 48. andin ki:n bir adem qoγunniñ tüveni kolap berædu. 49. bir adem bir tut'amdin buj^ani iški üç suundujuþ 50. kama:nin ičige tiqip ketædu. 51. keindin bir adem bir iški ketmendin qiyni kama:γæ quj^{uþ} ketædu. 52. bašqæ bir adem kama:nin ayzini tōšük qojmaj buja qiylæni kömedu. 53. bir iški künni ötküzep 54. qoγunni suyarædu. 55. qoγunγæ qilyan ej pejda qilip 56. kündin

cool days, the melon-planter will thin and weed the melons 42. and shovel earth on to the melons.¹ 43. When the melon has flowered 44. he will water the melon when it has put forth its first fruit² 45. and four or five days later they say »We will dress the melons with manure³!» 46. and having again engaged seven or eight day-labourers 47. and having piled up weeds,⁴ dung and such things enough for four or five melon-beds in a place 48. a man then digs below the melon-plant. 49. A(nother) man breaks out of a handful⁵ of weeds two or three bundles 50. and stuffs it into the pit. 51. Following after him somebody pours one or two hoes of dung into the pit. 52. Another man covers the opening of the pit and the weeds and the dung leaving no hole open. 53. Having let one or two days pass 54. they water the melon-plants. 55. When the nourishment⁶ which has been given to the melon-plant has had its effect 56. it grows⁷ better from day to day, 57. and when its

¹ lit. under the melons.

² *sojma* ~ *sojmæ* or *toŋ sojma* ~ *sojmæ* is the beginning of a melon, the unripe melon; *čač'eš-* 'to bring forth the *sojma*'.

³ *ula-* 'to dress with manure'. According to my informant it is equivalent to *ej qil-*; *ej* means 'nourishment' and 'manure'.

⁴ *buja* 'weed', according to LE COQ, Eine Liste osttürkischer Pflanzennamen, p. 121, *buya* is *Sophora alopecuroides*.

⁵ *tutam* a 'handful' or 'armful'.

⁶ cf. n. 3.

⁷ *šoɣla-* was translated to me with 'to grow better, to better, to improve' e.g. if one cuts the wick in order to have the light burn better. It does not mean 'improve' e.g. in the case of an illness.

künge şoxlap 57. γæzanlæri qara volap 58. pelez ta-tædu. 59. ε-te axşamda qoyunni taχlap 60. bir tüptin qojædu. 61. qoyun toχtap 62. çilgile sarγaædu. 63. sarγayan çilgileni üzüp 64. öz'niñ konlı jæqin ademlege 'jengilik' dep 65. bir işkidin çilgini iberip berædu. 66. andin ki:n pişqan çilgileni üzüp satædu. 67. çilgi tügüşke aq šek'er navatsuiji degen qoyullæ pişædu. 68. her kuni ε-tegende üzüp 69. kadzevaγæ sælip 70. işek ujlæγæ a-tip 71. baza:γæ apparip 72. baqqalγæ satædu. 73. bu qoyunlærniñ pişip tügüşige aqçı kökçi qoyullæ pişædu. 74. andin ki:n beş on adem dzem volap

leaves¹ have become black 58. it shoots branches.² 59. They thin the melons in the mornings and the evenings 60. and put them one by one.³ 61. When the melon-plant has grown enough (to an end) 62. the *çilgi*⁴ will become yellow. 63. Having broken off the chilgis which have become yellow 65. they will send one or two of these chilgis 64. to people who are near to their hearts saying 'the first early!'. 66. Then they break off the ripe chilgis and sell them. 67. When the chilgis have come to an end the melon-sorts called *aq šek'er*⁵ and *navatsuiji*⁵ have ripened. 68. Having broken them off every day in the morning 69. and put them into a wooden case⁶ 70. and loaded them on donkeys or oxen 71. and brought them to the bazar 72. they sell them to the greengrocers. 73. When these melon-sorts have come to an end the melons called *aqçı*⁷ and *kökçi*⁷ have ripened. 74. Then five or ten people gather

¹ *γæzan* 'leaf'; according to RAQUETTE, English-Turki Dictionary, p. 64 *γazáy* 'dry leaf', the same BASKAKOV & NASILOV, p. 55; MORGENSTIERNE, Gleanings from Turki Dialects (Studia Septentrionalia, II, Oslo) p. 147 gives *γazo*: 'leaf'. Origin ?

² *pel'ez* 'branches of the melon-plant'; KATANOFF-MENGES, I, p. 114 has *palaz* (< P. سلا *pala:s*) 'coarse cotton-stuff'. But *pel'ez* ?

³ *tüp* used when counting trees or plants.

⁴ *çilgi* cf. n. 1, p. 38.

⁵ *aq šek'er* lit. 'white sugar', *navatsuiji* 'sugar-candy-juice'; for these sorts cf. n. 2 (*šekersuiji*) and 5, p. 38.

⁶ *kadzeva* 'wooden case, especially used for fruit and bread'; BASKAKOV & NASILOV, p. 81, *kaçuva* 'a case for the transport of money'. Probably Persian origin, cf. Tadhkirat-al-mulûk, ed. transl. V. MINORSKY, p. 67 *kajäva* (travelling boxes), with their covers.

⁷ cf. n. 6 p. 38.

75. »palannıñ küzekke čiqqalı. 76. qoγunı neha:jeti tatlıq bolaptu. 77. qoγun¹siγæ¹ paq'at šumbuja čiqmaptu. 78. »neha:jeti tatlıq ik'en» deišip 79. beš alte dziñ goš ælip 80. išek ja jerim čarek gurundz alıp 81. bir iški dziñ dınbe alıp 82. qoγullıqqæ čiqædu. 83. qoγunčı bulæniñ čiqqan¹γæ xoš volap 84. derha:l o'ndin qopap 85. »vaj bala! a: qapaq bojañdæ ε·tegende üzüp qoγan alte aqčı qoγun ba:. 86. æpkeñle²!» 87. qoγunni ækeldürüp 88. iški üç qoγunni pičædu. 89. bu qoγullıqqæ čiqqan mimanlæ 90. »emdi boldı. 91. pičmæsæ! 92. muşu pičqan qoγunni ters jep bolumiz» dese 93. qoγunčı unamaj »bu qoγunni men ε·tegende üzüp qoγan. 94. bu qoγun soyaq jeili» dep 95. unamaj jene bir iški qoγun pičædu. 96. andin ki:n

(saying to one another), 75. »Let us go to the melon-land³ of a man so-and-so! 76. His melons have turned out extremely sweet. 77. No weeds⁴ have grown up in his melons. 78. They are extremely sweet!» 79. and having taken five or six *jing*⁵ of meat 80. and one *išek*⁶ or half a *čarek*⁷ of rice 81. and one or two jing of sheep's fat-tail with them 82. they go to the melon-field. 83. The melon-planter will become pleased at their coming 84. and at once rise from his place (and say), 85. »Look here, boy! In that *barañ* there are six *aqčı*-melons, which I broke off this morning. 86. Bring them here!» 87. Having had the melons brought there 88. he cuts two or three of the melons. 89. If these guests who have gone to the melon-field say, 90. »Now it is enough! 91. Don't cut more! 92. We hardly will be able to finish these melons which you have (already) cut,» 93. the melon-planter will not agree (but say), »I broke off these melons in the morning. 94. Let us eat these melons (as they are) cool!» 95. and not agreeing he will cut one or two melons more. 96. Then

¹ *qoγunisiγæ* N.B. the double possessive.

² *æpkeñle* < *ælip keliñler*.

³ *küzek* 'melon-land' < *küzlek*.

⁴ *šumbuja* a parasitic weed, according to LE COQ, Eine Liste osttürkischer Pflanzennamen, p. 125 *Phelipoea indica*.

⁵ *dziñ* = 560 gram according to RAQUETTE, Eastern Turki Grammar, I, p. 35.

⁶ *išek* one quarter of a *čarek*, according to RAQUETTE, op. cit. p. 35.

⁷ *čarek* = 8.96 kg. according to RAQUETTE, op. cit. p. 35.

»emdi qoγulluqqæ ki·eli» deišip 97. qoγulluqqæ kip 98. qoγulluqnıñ æjıqlærıdæ čöjülüp jüjüp 99. jene bi jerdin bir qoγunnı üzüp jajıp jeišedı. 100. andın ki·n qoγulluqtın jænıp čiqıp 101. »biz baza:dın ašnıñ dzabduγını qılıp čiqıptük¹. 102. sevze šozla boγandın kin 103. obdan dzıq kö·k mu·č sælip 104. aš ettüjüp berse» dep 105. bulær qoγunčidın sora'itki 106. »bizge qoγun pıčıp be·dile 107. emma tavuz pıčıp bermädile» deıdu. 108. qoγunčı de'itki 109. »tavuznı emdi tejimen. 110. ε·te jazde tejidesem² 111. su tap'al·madım. 112. meni çapa salmaj mušu baγnı je·isle! 113. tavuz hem bolap qal'a. 114. tavuz pıçqan væγtıdæ her birleini özem başlap čiqæmen» deıdu. 115. aš pıšqandın ki·n ašnı je·išip 116. bir'erdin qoγun alıp 117. qoγunčıγæ bir'er ser pul bejip kirip kettedı³. 118.

saying to one another, »Let us now enter the melon-field!» 97. they enter the melon-field 98. and having strolled among the channels of the melon-field 99. and broken a melon from another place and cleft⁴ it they eat it together. 100. When they go back from the melon-field (they say), 101. »We brought ingredients for food with us from the bazar. 102. Let us put in carrots and tomatoes 103. and much green pepper 104. and make food!» 105. Then they ask the melon-planter, 106. »You have cut melons and given us 107. but you have not cut water-melons⁵ for us.» Thus they say. 108. The melon-planter says, 109. »I am just now growing water-melons. 110. If I had grown² them in spring-time 111. I would not have been able to find water. 112. Please eat what there is in this garden and do not make me sorry! 113. There will be water-melons too. 114. As soon as the water-melons have become ripe I will conduct you everybody there myself,» he says. 115. After the food has been prepared and they have eaten it together 116. and everybody has taken a melon each 117. and everybody has given a sar each to the melon-planter they return home. 118. The melon-planter will break off

¹ čiqıptük < čiqıp edük.

² tejidesem < teredur ersem.

³ kettedı false double-consonantism.

⁴ jajıp < jarıp.

⁵ tavuz < tarbuz water-melon, according to LE COQ, Eine Liste ost-türkischer Pflanzennamen, p. 122, Citrullus vulgaris.

qoγunčī her kūni tō·t beš ul'aγ qoγun úzúp 119. qoγunnī satædu. 120. qoγun tügegəndin ki:n qoγunnīñ pelezleini jułup 121. qoγunnīñ taχtəsiγæ dzuıγlap qoγædu. 122. qış væχtīdæ öjniñ čö·jesige taqčæ qıldurup ja dza:ven qıldurup 123. qoγunnī dza:ven taqčəleγε tizip saqlajdu. 124. qoγun ε·tejaz væχtiγičæ obdan turædu. 125. qoγunčilæ qış külleide sekiz pulluq tō· pulluqtin pičip hem satædu.

four or five loads of melons daily 119. and sell the melons. 120. When the melons have come to an end he pulls out the branches of the melon-plants, 121. collects them and puts them on the melon-beds. 122. In winter-time, having had niches and cupboards made around¹ the house, 123. he arranges the melons in the cupboards and niches and keeps them there. 124. The melons will keep well fresh until the spring. 125. The melon-planters also cut them and sell them (in pieces) in winter-time at four to eight pul a piece.

¹ čö·jesige < čöresige.

10.

1. qoγunnī bazardīn alīp 2. öjgε εpkip 3. ævel sapaq¹nī kesemiz.
4. o: kesken sapaqnī šejtan deimiz. 5. qoγunnīη sapaq¹nī otrædīn
kesivatmæsaq 6. »γaltεk etip minev'ojnejdu» 7. bir gepimiz ba:r.

10.

1. When we have bought melons in the bazar 2. and brought
them home 3. we first cut the attachment. 4. That attachment,
which has been cut off, we call Satan. 5. If we don't (forget to)
cut the attachment of the melon in pieces, 6. we have a saying:
7. »He (Satan) is playing¹, riding on a wheel²».

¹ *minev'ojnejdu* < *minip ojnejdu*.

² because the attachment is round like a wheel.

11.

1. tal salæduγan adem ε·tejaz væχtīdæ talī ba: ademniñ öjsige bærīp 2. »maña tö·t beš tūp čilgi üzümniñ tö·t beš tūp sejveüzümniñ tö·t beš tūp qara üzümniñ dzīmni bese!» deiduu. 3. tal igesi de'itki 4. »čilgi üzümdin jildiz bilen jümürep bejej. 5. sejve üzüm qara üzüm bulæniñ jildizliki joq. 6. küzde bi munčæ čulbujadīn bir munčæ dzīm qīlip qojaptīm. 7. šunī berēj. 8. jildizlik talnī keim ta·tip 9. keimγæ talniñ jildizini čuqu ko·lap kömep 10.

11.

1. The man who is going to plant grape-vine goes in springtime to the house of somebody who has got grape-vine (saying), 2. »Please give me four or five sets¹ of *čilgi*-grapes² and four or five sets of *saiva*-grapes³ and four or five sets of black grapes!» 3. The owner of the grape-vine says, 4. »Of the *čilgi*-grapes I will pull up (plants) with root and give you. 5. Of *saiva*-grapes and black grapes there are no (plants) with root. 6. In the autumn I made some sets from some vine⁴. 7. These I will give you. 8. Having drawn up ditches⁵ for the grape-vines with root 9. and having dug deep and buried the grape-vine in the ditch 10. and made its

¹ *dzīm* ~ *dzim*, in Khotan *dzerim* 'set, slip or shoot for planting'.

² *čilgi* an early ripening kind of grapes; the same word is used for melons, cf. n. 1, p. 38.

³ *sejve* a special kind of grapes; the word also is used as an abusive word for scald-heads, cf. Materials, I, p. 108.

⁴ *čulbuja* 'vine, the runners from grape-vine'. In Khotan it is pronounced *čulva*.

⁵ *keim* is a deep ditch on both sides of which twigs of trees or branches of grape-vine are planted. The *keim* is then filled with water in order to make the twigs or branches root better or shoot new roots. In Khotan the same word is *qirīm*; *keim* appears to belong to the Guma and Yarkand dialects.

šaχleini keimγæ jatquzup 11. bir γæiĉ bir γæiĉtin talnī oĉuq qojap
 12. jetε sekiz jerdin tamγudavasse¹! 13. bu dzimlæniġ hemesini bi
 jerge ũš tō·tni bi γæiĉ oĉuq qojap 14. bi je·ge salip qojasæ. 15.
 dzimlæ ussap qalmasun! 16. a·pe ojmas²idæ dzimnī alip 17. bis
 bistin² adzitiġ 18. özlei tal sal'utqan jerge salslæ! 19. bisi zaje³
 bolmaj hemesi obdan tutædu» dep berædu. 20. o: tal sal'utqan
 adem talniġ dzimlæini iški ajlesiyæ alip barip 21. »bu· dzim ũš tō·t
 qism ũzümniġ dzimi boldi. 22. jene beš alte qism¹ ũzümniġ dzim-
 mini tapaj» dep 23. bašqæ bir tal¹ dziq ademniġ öjige bærip 24.
 »maņa atvaqi ũzümniġ mo·na·qi ũzümniġ kök ũzüm sæjiġ ũzüm
 aq ũzüm ĉišmiš ũzümlæniġ dzemini⁴ berse!» dep 25. o· jerdin hem
 bir munĉæ ũzümlæniġ dzimini apkelip 26. hemesini jerni keim ta·tip

branches lie down in the ditch 11. and left the grape-vine open at
 one inch's distance 12. you should seal the ditch with mud in seven
 or eight places! 13–14. All these sets you should put in one place
 three to four together, with an inch open between them. 15. The
 plants should not get thirsty! 16. Having taken out the plants when it
 is time to harvest barley 17. and separated them one from the other
 18. you should put them in the place where you are going to have
 your grape-vine. 19. If they have not been damaged they will all
 root well». 20. When the man who is going to plant grape-vine has
 brought the plants to his house⁵ (he will say), 21. »These sets are the
 sets of three or four kinds of grapes. 22. I will find sets of five or six
 more kinds of grapes» 23. and (then) having gone to the house of
 somebody else who has many grape-vine (he will say), 24. »Please
 give me sets of atvaqi⁶-grapes, monaqi⁷-grapes, blue grapes, yellow
 grapes, white grapes and chismish⁸-grapes!» 25. Having brought
 some sets of grape-vine also from that place 26. and having drawn
 ditches for all of them in the soil 27. he will plant the grape-vine.

¹ *tamyudavasse* < *tamyudap atsæ*; *tamyuda-* ~ *tamyudap at-* 'to seal with mud or earth'.

² *bis bistin* < *birisi birisidin*.

³ *zaje* < *zærer*.

⁴ *dzemini* < *dzimini* with the common *ε-æ* ~ *i* alternation.

⁵ *iški ajlesiyæ* lit. 'to the front of his door'.

⁶ *atvaqi* cf. n. 9, p. 14.

⁷ *mo·na·qi* cf. n. 8, p. 14.

⁸ cf. n. 2, p. 15.

27. tallæni salædu. 28. tallær jazeči tutup 29. bir'er γulač kök-
 læjdu. 30. kúz væχt¹dæ köklegen kökini hemes¹ni kesev'attædu.
 31. tallær jene ε-tejaz væχtidæ obdan erkin no-te volap sùjüp¹
 čiqædu. 32. o. čulbujalæγæ jazeči šax tiklep berædu. 33. sekiz
 on künde haram² putaqlæini putev'attædu. 34. kúz boγγan væχ-
 tidæ šaxlædin talniņ čulbuini³ adžitip 35. talni toņ bilen kömedu.
 36. ε-tejaz væχtidæ tal ačištin ilgeri talγæ bojaņ etædu. 37. andin
 ki:n tallæni ačip 38. bojaņγæ čiqarip 39. talni tarap qojædu.
 40. talni salip 41. uč jil boγγandæ her bir taldæ beš on saptin
 üzüm bolædu. 42. jene jazeči talni uš tö-t merre putap qojædu.
 43. talniņ γam čulbuj⁴læi obdan pišiv'alædu. 44. jene kúz væχ-

28. When the plants have rooted in summer⁴ 29. each of them grows
 green a fathom (in length). 30. He will cut off all the green shoots
 in the autumn. 31. The grape-vine will again in spring send out good,
 excellent⁵ new shoots.⁶ 32. He will raise⁷ branches in the summer
 to (support) these vines. 33. After eight or ten days he will nip
 off⁸ (any) wild shoots. 34. In autumn he will separate the vines of
 the grape-vine from the branches 35. and cover the grape-vine
 with hard-frozen⁹ earth. 36. In spring, before he has uncovered¹⁰
 the grape-vine he will make a roof¹¹ for the grape-vine 37. Then,
 having uncovered the grape-vine 38. and led them to the roof, 39.
 he will arrange¹² the grape-vine. 40. After he has planted the grape-
 vine 41. there will be five to ten clusters of grapes on every grape-
 vine, when they are three years old. 42. Then he will nip off the
 grape-vine in summer three or four times. 43. The unripe vines
 of the grape-vine will ripen well. 44. Again in autumn he will cover

¹ *sùjüp* < *sürüp*.

² *haram* here 'wild'.

³ *čulbuini* < *čulbujani*.

⁴ *jazeči* < *jaz ičide*.

⁵ *erkin* 'strong, free from all defects'.

⁶ *no-te* a new shoot, twig or branch; we also have the verb *no-telæ-* 'to shoot new twigs etc.'.

⁷ *tikle-* 'to raise'.

⁸ *putu-* ~ *puta-* 'to nip off'.

⁹ *toņ* 'hard-frozen earth or clods'.

¹⁰ *ačiš* < *ač-* 'to open'.

¹¹ *bojaņ* < *baraja* a roof for the grape-vine to grow on to; cf. n. 6, p. 39.

¹² *tara-* lit. 'to comb'.

tüdæ toŋ bilen kömedu. 45. ε-tejaz væxtidæ ačip bojanγæ čiqarip qojædu. 46. andin ki:n »emdi üzüm asqæli. 47. bir öj eteli. 48. bu üzümleniñ hemesini töpede jep tügetip bolγæli bolmas. 49. bir öjge üš tö-t qism¹ üzümni asip qojsaq 50. ε-te aγšamdæ özömis hem jermiz memanlerge hem qojap bejermiz¹) dep 51. jöyan jöyan soqumalæni qojap 52. jöyan sindzileni jöyan dze-geleni qojap 53. mezmüt bir öj etædu. 54. o- öjge bir'er miñ çarek üzüm asse 55. hem jiqilip tüšmegüdek su- ketmegüdek öj etædu. 56. andin ki:n ellig atmış tal talniñ çulbuj²sini kesip 57. öjniñ dze-gesidin ötküzep 58. andin ki:n üzümni kesip 59. işki üç mezlumkişi čiyitmaγta² üzümni čigip berædu. 60. bi işki adem üzümni asædu. 61. bæzi üzümleni jöyan čigip salsæ 62. üzüm asquči adæmler »bu üzümni jöyan čigip

it with hard-frozen earth. 45. Having uncovered them in spring-time he will lead them to the roof. 46. Then (he says), »Now we will hang the grapes! 47. Let us make a house! 48. It will not do to finish eating all these grapes in the *baray*³. 49. If we could hang up three or four kinds of grapes in one house 50. we could eat them tomorrow evening ourselves and also give away them to some guests.» Having said thus 51. he will put very big pillars⁴ 52. and big beams⁵ and big roofbeams⁶ 53. and make a strong house. 55. He makes a house thus 54. that even if he would hang up one thousand *charek*⁷ of grapes 55. it would not be likely to fall or (rain-) water go through. 56. Then after having cut off fifty or sixty vines 57. and passed them through the roof-beams of the house 58. and then cut off the grapes 59. two or three women will tie the grapes on strings. 60. One or two men will hang up the grapes. 61. If in some cases they tie (clusters of) grapes which are too big, 62. the people who hang up the grapes (will say),

¹ *bejermiz* = *berürmiz*.

² *čiyitmaq* < *čiyirtmaq* 'a kind of string or rope'.

³ *töpede* = *bojanγæ*.

⁴ *soquma* is a wooden beam or pillar.

⁵ *sindzi* is a wooden beam which is put between and on the top of the four corner pillars of a rectangular or quadrangular flat-roofed house.

⁶ *dze'ge* a roof-beam put straight over the house and carrying the flat roof.

⁷ cf. n. 7, p. 42.

saplæ! 63. bi saptin čig¹slæ! 64. joγan bolap qalslæ 65. üzüm
 sæs¹p ketædu» dep 66. üzümleni čigip asædu. 67. bæ·zī ušaq
 čingiliklenni ezip 68. ši·na qajnætīp qojædu. 69. ε·tejaz væxt¹dæ
 jaz külleridæ adem ussap qalsæ 70. ši·nædin bir čineγæ bölep 71.
 töpege su qujuup 72. muz sælip 73. bir qoşuxtæ qo·čup ičædu.

»These (this bundle of) grapes you have made (tied) too big!
 63. Tie them cluster for cluster! 64. If they get too big 65. the
 grapes will get rotten!» they say 66. and hang up the grapes.
 67. Sometimes they crush¹ the small twigs² 68. and boil (make)
 syrup³ of it. 69. If in springtime or in summer people get thirsty 70.
 they will distribute some of the syrup in a cup, 71. pour water on
 the top of it, 72. put in ice, 73. and having stirred⁴ it with a spoon
 they will drink it.

¹ *ezip* < εz- 'to crush'.

² *čingilik* a small twig or branch.

³ *ši·na* a kind of syrup which is drunk mixed with water.

⁴ *qo·ču-* < *qorču-* 'to stir'.

dzim salmaqniñ beja:nı.

1. ε·tejaz væxtidæ dzim salmaq u'cün taγ terek qapaq terek süveda tereklerdin dzim çatap 2. bera:ber qilip kesip 3. bi işki hepte dzimniñ johan baş ter'epni işki u'ç γæi'ç mæqta:rı suγæ çilap qojæmiz. 4. dzimniñ bilik işkilik jildiz çiqqan væxtidæ dzim salæduγan jerni işki u'ç γæri'ç ko:lap 5. dzimni salip 6. dzimniñ tûbeni mehkem kömep 7. su qojæmiz. 8. söget dzimniñ hem terek dzimleγε oγşæş salæmiz. 9. amma dzim qilip salsæ 10. tutmajdu-

A description of tree-planting.¹

1. In springtime in order to plant trees (sets) we cut off twigs from mountain-poplars,² Qapaq-poplars³ and from Suveda-poplars,⁴ 2. and having cut them into equal lengths 3. we soak the big bottom end of the twig for one or two weeks in water to the amount of two or three *gharich*.⁵ 4. When the twigs have shot roots of one or two fingers'⁶ length we dig two or three *gharich*⁵ deep in the place where we are going to plant the tree, 5. put down the plant 6. and bury the lower part of the plant well 7. and water it. 8. We plant twigs of willow in the same way as those of poplars. 9. But when we plant sets 10. and there are roots which do not catch 11.

¹ *dzim* ~ *dzim* cf. n. 1. p. 46 syn. *küçet*; it appears to have the double meaning of 'twig' but only when used as a tree-plant.

² cf. p. 14: 13.

³ cf. n. 5, p. 13.

⁴ *süveda* a special kind of poplar; cf. the poplar called *segü*, n. 3, p. 14.

⁵ *γæi'ç* = *γæri'ç* cf. n. 7, p. 32.

⁶ *bilik* < *bir ilik*; *işkilik* < *iki ilik*; for *ilik* cf. n. 1, p. 22.

γαν jildizi bolsæ 11. tutæduγan dzimleni suγæ çilæmæj salæmiz. 12. jildizi joq dzim qilip salsæ 13. tutæduγan dæræxlæ terek söget dzigde tal o: dæræxlænij jildizi bolmæsæ hem tutædu. 14. emma üdzme üjök alma ana:šaptul dzin'este o: dæræxlænij jildizi bolmæsæ tutmajdu. 15. özi ünüp çiqqan üjök açiy üjök bolædu. 16. bæzi væzi tε·mε jayliy dep 17. özi ünüp çiqqan üjök hem ba:. 18. törestan dzana:nï χuva:nï jayliy üjök χundek bu üjükleni hemesini açiy üjüknij dæræχiyæ ulamasæ 19. özi ünmejdū. 20. šaptulnij hemesi özi ünædu. 21. æjna:lu qara üjök bulæ hem özi

we plant the sets which root without soaking them in water.¹ 12. When they plant twigs without roots 13. trees which root even without roots² are poplars, willows, oleaster,³ and grape-vine. 14. But the mulberry-tree, the apricot-tree,⁴ the apple-tree, the nectarine-tree, and the plumcherry-tree, those trees do not root if they have not got roots. 15. An apricot-tree which has grown up by itself will become a sour apricot.⁵ 16–17. There are also certain⁶ apricots, which have grown up by themselves which are called *tε·mε jayliy*.⁷ 18. All the apricots like the kinds called Törestan,⁸ Janani,⁹ Khuvani,¹⁰ 'fat' apricots¹¹ and 'bloodlike' apricots¹² 19. do not grow by themselves, 18. if not grafted into a sour¹³ apricot-tree. 20. All peach-trees will grow by themselves. 21. The Ainalu-plum¹⁴ and the

¹ the meaning is unclear.

² it is a well-known fact that some trees grow from twigs when put into the earth.

³ *dzigde* a species of Oleaster, *Eleagnus angustifolia*.

⁴ *üjök* < *ürük*.

⁵ or 'bitter' apricot, i.e. the fruits will not be good.

⁶ *bæzi væzi* < *bæzi bæzi* 'some, certain'.

⁷ *tε·mε jayliy*, *tε·mε ürük* or *jayliy* (~ *dazliy*) all with the same meaning; *tε·mε* < *termε*. Meaning and origin?

⁸ *törestan* called *tölestan* on p. 15: 25, cf. n. 8.

⁹ *dzana:nï*: called *dzena:nε* on p. 15: 25, cf. n. 9.

¹⁰ *χuva:nï* a special kind of apricots; < ?

¹¹ cf. p. 15: 25.

¹² cf. p. 15: 25.

¹³ i.e. wild, cf. p. 53: 30 sq.

¹⁴ *æjna:lu* a kind of plum, mentioned by SHAW, Sketch, II, p. 222, *عينالو* (no meaning given); cf. further LE COQ, Eine Liste osttürkischer Pflanzennamen, p. 120 *âinölü* eine Art blauer Pflaume (wohl corr. compositum von P. *الو*).

únædu. 22. emma æjna:lunīŋ esla jildizdin únúp čiqqanī joq. 23. a:mutnīŋ únúp čiqqanī qara a:mut bolædu. 24. bu anče obdan em'es. 25. a:mutnīŋ dæræγige küde a:mutnī nešpetini ulajmiz. 26. ulamasæ 27. qara a:mut bolædu. 28. sögetke nešpetni ulasæ 29. neha:jeti obdan bolædu dep aŋladim. 30. almalænīŋ özi únúp čiqqanī iški qism¹ ačīγ alma bolædu. 31. birniŋ rengi qizil birniŋ rengi aq. 32. amma qalyan almalænī hemesini ačīγ almanīŋ dæræγige ulajmiz. 33. özi jildizdin únúp čiqmajdu. 34. özi únúp čiqqan üdzme qara üdzme bolædu. 35. aq üdzmeniŋ hem esla jildizi joq. 36. aq üdzmeni hem ulajmiz.

black apricot also grow by themselves. 22. But the Ainalu-plum originally never grows up from a root. 23. The tree which grows from (the stone of a) pear will become a black pear-tree. 24. It is not very good. 25. To the pear-tree we graft *küde*¹-pears and *nešpet*²-pears. 26. If one does not graft 27. they will become black³ pears. 29. I have heard 28. that if you graft *nešpet*-pears to willows 29. they will become very good. 30. When the apple-trees grow by themselves there will be two kinds of sour apples. 31. The colour of one is red, of the other white. 32. But all other (kinds of) apples we graft to the sour apple-tree 33. They do not grow from their own root. 34. A mulberry-tree which is growing by itself will become a black mulberry-tree. 35. Also the white mulberry from the beginning has no root. 36. We also graft the white mulberry.

¹ *küde* is a special kind of pear. Origin? In weaving, the warp is wound up into a ball in the shape of pear, which ball is also called *küde*.

² *nešpet* is a special kind of pear, the *Andidjan n.* being considered by Emperor Babur to be the best pear, cf. my »The Contest of the Fruits«, p. 28 and 34; cf. further LE Coq, op. cit. p. 129, *nášb'tá ~ nášpatī* eine sehr saftreiche süsse gelbe Birne, die von Kuča besonders berühmt (*Pirus Communis*?); cf. further n. 7, p. 14.

³ 'black' here and in the earlier sentences no doubt with the meaning 'of minor value'.

13.

1. *gu:malærdæ mæšut ta·tæduyan sodegerler baza·γæ pile kigen væχtidæ her kuni čiqip* 2. *bæ·zīsī bir künde iški uç miñ serlik bæ·zīsī jüz iški jüz serlik pile alædu.* 3. *šu tæri:qædæ bi aj bi jerim aj pile ælip* 4. *her kün alyan pileni ögözge bo·ræ sælip* 5. *bo·ræγæ pileni nepis jajip qurutup* 6. *andin ki·n mæšut ta·tmaq uçun on on beš qazanni bir bayqa ja katta pileχaneγæ qojap* 7. *pile ta·tqali ellig atmış adem alædu.* 8. *qazan bašidæ olturæduyan ademniñ ajliqi sekiz ser on ser bolædu.* 9. *tür'ümčiniñ ajliqi alte*

13.

1. The merchants of the Guma-oasis¹ who produce raw silk² will go out every day when silk-husks³ have come to the bazar 2. and some of them will in one day buy silk-husks for two to three thousand sar⁴, others for one or two hundred sar. 3. Having bought silk-husks in this way for one or one and a half months' time 4. they put the silk-husks which they have bought during the day on a reed-matting, which they have spread on the roof, 5. and having laid out the silk-husks thinly on the reed-matting they let them dry. 6. Then in order to extract the raw silk they arrange ten to fifteen kettles in a garden or in a big silk-husk house. 7. and engage fifty to sixty people to extract the raw silk. 8. The man who is sitting⁵ at each kettle will have a monthly salary of eight to ten sar. 9. The monthly pay of the man who is winding⁶ up the raw silk will

¹ *gu:malær* translated with 'the Guma-oasis'.

² *mæšut* raw silk as well as raw silk-stuff.

³ *pile* the cocoon of a silk-worm; silk-husk, cf. plate No. 3, p. 196.

⁴ for the coinage cf. RAQUETTE, Eastern Turki Grammar, I, p. 33.

⁵ i.e. 'who is in charge of'.

⁶ *tür'ümči* the person who is winding up the silk-husk after it has been boiled and thereafter rolling it on a spindle; he is also called *türmekes*; both words from *tür-* 'to wind up, to roll up'.

jete ser bolædu. 10. bulænîñ qılæduyan işi. 11. biri qazan bæşidæ oltujup 12. qazanγæ pileni salıp 13. qazannîñ sujini işsiγ soγaykeni¹ teñşep 14. piledin uç alıp 15. tûrümçige berædu. 16. o tûrümçi bir qoldæ çaxîni çörüp 17. bir qoldæ mæsutni tutup 18. dzikke tûredu. 19. to·lamçilænîñ ajliqi on beş on alte ser bolædu. 20. olæ çoñ çaxîni bir jerge qojup 21. çaxîlænîñki ba:dî keldi γaryara mi'endük dzik galduñ degen semdzamleini o·naşturup» 22. uzun tanap esip salıp 23. bulæ çax'din çiqqan mæsutni na·çileini dzikke

be six to seven sar. 10. This is what they are doing. 11. One man will sit next to the kettle, 12. put the silk-husks into the kettle. 13. regulate the temperature of the water² in the kettle, 14. take the end of the silk-thread from the silk-husk 15. and give it to the man who is winding up the silk. 16. That man is turning round his spinning-wheel with one hand 17. and with the other he is holding the silk 18. and rolling it on a spindle.³ 19. The spinners⁴ have a monthly salary of fifteen to sixteen sar. 20. When those people have arranged their big spinning-wheel somewhere 21. and fitted⁵ the accessories to the wheel, which are called *ba:dî keldi*,⁶ *γaryara*,⁷ *mi'endük*,⁸ the spindle and the *galduñ*,⁹ 22. and hung up a long string 23. and having fastened the raw silk which is coming from

¹ *soγaykeni* < *soγay (soγaq) ikeni*.

² lit. its being hot or cold.

³ *dzik* < *jik*; cf. plate No. 2, p. 195.

⁴ *to·lamçî* 'the person who is spinning the raw silk' < *tola-* ~ *tolγa-* 'to twist'.

⁵ *o·naştur-* < *ornaştur-*.

⁶ *ba:dî keldi* 'came and went'. I have not been able to ascertain the correct and technical meaning of this and the following terms. It no doubt means a pole which has something to do with the pattern about to be woven. Plate No. 5, p. 197, will give you an idea of the complicated nature of the machinery for silk-spinning, and a close investigation would no doubt yield a rich crop of unknown technical words.

⁷ *γaryara* no doubt < *γaryara-* 'to rattle'.

⁸ *mi'endük* probably < P. میان *mija:n* 'middle, centre' and possible P. دوک *du:k* a woman's spindle (STEINGASS).

⁹ *galduñ* usually means 'fool, dunce'. Here, of course, it is a technical term.

mæzmut bektip¹ 24. mæšutniŋ ućini čaxıyæ čigip 25. mæš^utlæni to·lajdu. 26. bu dö·čaxıdæ to·layan mæšutni arqay mæšut deimiz. 27. jene bir ter'εpte sekiz on mæzlum na·či qilip berædu. 28. bi ter'εpte iški uç adem tε·pil qilædu. 29. tε·pil qilyan mæšutni çoŋ čaxıdæ to·lamajdu. 30. šu tæri:qædæ iški aj iški jerim aj otuz qırq adem pilexanæde išlap 31. pileni ta·tip tügetædu. 32. æxırısıdæ otuz qırq čekse mæšutni tænde qilišyæ mæslæt qilip 33. tænde qilædu. 34. tænde qilæduyan ademniŋ ajliqı hem on jete on sekiz ser bolædu. 35. bizniŋki alte šeh'erniŋki jüz jigeme seri bi čekse bolædu.

the wheel and the bobbins² firmly to the spindle 24. and having tied the end of the raw silk to the wheel 25. they will spin³ the raw silk. 26. The raw silk which is spun³ in this big wheel⁴ we call warp-silk.⁵ 27. Again in one place eight or ten women prepare the bobbins and hand them over. 28. At another place two or three people prepare *tε·pil*.⁶ 29. They do not spin the raw silk which is made into *tε·pil* on the big wheel. 30. In this way some thirty or forty people will work for two or two and a half months in the 'cocoon-house' 31. and finish off the work emptying the cocoons. 32. Having finally decided to make thirty or forty *chaksas*⁷ of raw silk into skeins⁸ 33. they make skeins. 34. The monthly salary of the people who prepare the skeins is also 17 to 18 sar. 35. In our Alte Shahar⁹ 120 sar make one *chaksa*.¹⁰

¹ *bektip* < *berket*- 'to make hard, to close'.

² *na·či* < *narči* 'bobbin'; cf. GRECARD, p. 79 'bobine de tisserand'.

³ cf. n. 4, p. 55.

⁴ *dö·čax* probably < *döj čax* 'demon wheel'; *döj* < P. *دو*.

⁵ *arqay* is 'warp' in all weaving.

⁶ *tε·pil*, in Khotan *tepile*, is raw silk, which is laid up in skeins.

⁷ *čekse* ~ *čekse* $\frac{1}{16}$ of a *čarek*, cf. n. 7, p. 42.

⁸ *tænde* is a skein of silk, ready for weaving.

⁹ *alte šeh'er* 'the six towns', popular name for Eastern Turkestan south of Tianshan.

¹⁰ This refers to *sar* as a weight. According to RAQUETTE, Eastern Turki Grammar, I, p. 35 one *čekse* is $\frac{1}{16}$ of a *čarek*, which means only 16 *ser* to a *čekse*. The weights vary a great deal in different parts of the country.

14.

1. bæzi bajlærniñ işki üç miñ qojni jaz külleride dzeng'alde ja taɣdæ baqadu. 2. taɣdæ baqqan qojlærni ε-tejaz væxtidæ taɣqa alip čiqar čaɣdæ heme qojniñ juñ'ni qirqip 3. andin ki:n taɣqa æpčiqædu. 4. bæ:zi bek ojuq qojlærni ajip apkelip 5. o: ojuq qojlege her kuni bir merre helep bejip 6. bir vaɣ čigit ja boyaz beip 7. beš on kün baqip 8. tetilgandin ki:n o: qojlærni hem taqqa čiqip berædu. 9. taɣdæ o: qojlærni beš alte aj baqip 10. çaman væxtidæ taɣdin alip čiredu. 11. bæ:zi qojlær semijip obdanlap qalædu. 12. bæ:zi qojlær baldirkidin osallæšip qalædu. 13. baj

14.

1. Sometimes they tend two to three thousand sheep, belonging to the bais, in summertime in the jungle or in the mountains. 2. In spring, at the moment when they are taking the sheep that are tended in the mountains, to the mountains, they cut the wool of all the sheep 3. and then bring them to the mountains. 4. Sometimes they sort out the very lean sheep 5. and give those lean sheep once a day some bran-mixture¹ 6. and sometimes cotton-seed and grain 7. and having looked after them for five to ten days 8. they also take away these sheep to the mountains after they have recovered.² 9. Having tended those sheep for five to six months in the mountains 10. they bring them back from the mountains in the threshing-time. 11. Some sheep will have fattened³ and become fine. 12. Some sheep will have become even worse⁴ than before. 13. The bai

¹ *helep* ~ *elep* a mixture of bran and short cut straw.

² *tetil-*; as a synonym was given *quvvet pejda: bol-*.

³ *semijip* < *semirip*.

⁴ *osallaš-* < *osal* 'bad'.

malčini qičqip 14. »bu qojlæni n'emišqæ obdan baqmædiŋ? 15. men čiqip bergen un vilen gujučni taɣniŋ öngüde jætíp jep 16. qojni öltöjep 17. unda qī:mε kömεčni etip 18. gurudzda aš etivjep¹ jatɣanɣæ oɣšæjsen. 19. bu jerdin qoj æpčikketken² væxtiŋdæ hem bu qoj uç miŋdi³. 20. hele hem uç miŋ turædu. 21. neče qoj qoz'il'ap-tu. 22. qæni bu qaɣɣan qoj?» dep 23. baj malčidin gep sorajdu. 24. malči ajt'itki⁴ 25. »issiy boɣɣan væxlerde qojniŋ qašiyæ bajip 26. xæbe aldım. 27. bæ:zi jamɣur jayip qaɣɣan væxtidæ qojlærni öngüge solap boɣuči 28. sel kelip qalip 29. jete sekiz qojni sel aqitip ketti. 30. qaɣɣan qojlærni öngüge solap xæber aldım. 31. bi jerde uç qo:zⁱ ajrilip qapt'iken⁵ 32. o: qo:zini ɣædzı æpketti. 33.

will call⁶ the shepherd (and say), 14. »Why did you not tend these sheep well? 15. It looks as if you had been lying in the mountain-caves,⁷ eating the flour and rice which I sent along with you, 16. and having killed the sheep 17. you prepared *qirmæ*⁸ and *kömεč*⁹ of the flour 18. and pilaw of the rice and ate it. 19. At the time when you brought away the sheep from here they numbered three thousand. 20. Also now they are three thousand. 21. Some sheep have lambed. 22. Where is the rest of the sheep¹⁰?» 23. Thus the bai will ask the shepherd. 24. The shepherd says, 25. »When it was hot I went to the sheep 26. and looked after them. 27. When, sometimes when it had rained, I intended to lock up the sheep in a cave 28. there was high water¹¹ (in the river) 29. and the high water made seven or eight sheep float away. 30. The rest of the sheep I took care of having shut them up in a cave. 31. In one place three lambs had gone astray. 32. Those lambs the lammer-

¹ *etivjep* < *etip jep*.

² *æpčikketken* < *ælip čiqip ketken*.

³ *miŋdi* < *miŋ edi*.

⁴ *ajt'itki* < *ajtædurki*.

⁵ *qapt'iken* < *qalip tur ik'en*.

⁶ *qičqip* < *qičqirip*.

⁷ *öngü* ~ *öngür* a cave, which is used as a shelter for the shepherds.

⁸ *qī:mε* < *qirmæ* ~ *qime* a kind of bread prepared like *kömεč* but with meat inside; we also have *qī:mε* prepared like *toqač*-bread but with meat inside.

⁹ *kömεč* ~ *kō:mεč* < *körmeč* a kind of bread, which is baked at the fire of the open hearth or in the ashes.

¹⁰ i.e. the difference between the original number and the additional ones.

¹¹ *sel* (< A. سيل) 'torrent, flood, high-water'.

iški üç qojnı men öltev'eidim. 34. qaγγanı ba:» dep 35. dzæva:b berædu. 36. baj de'itki 37. »sæn taqqa æč'ipketken¹ čuşaŋlæ qæni? 38. alip keliŋ! 39. baza:γæ apparip 40. bala čaγlætip kelsün» dep 41. čuşaŋni tapturup 42. baza:γæ ev'erædu². 43. čuşaŋni apba:γan adem tömüçiniŋ qaš'iyæ bajip 44. »mu čuşaŋni čaγlap berse!« deidu. 45. tömüçi de'itki 46. »bu čuşaŋni qaçip 47. andin ki:n čaγlap bejej. 48. ha:zer čaγlap be-sem 49. jene işki üç künniŋ ič'de gallap qalædu» dep 50. čuşaŋni obdan nepis qaçip 51. sujini teŋşeŋ 52. obdan suγæjip 53. andin ki:n čaγlap berædu. 54. tömüçige qırq pul bejip 55. čuşaŋni ælip 56. öjige bajædu. 57. baj de'itki 58. »čuşaŋ obdan jittik bol'aptu. 59. emdi qojlæni qırqip 60. qara juŋni bölek aq juŋni bölek jerde qoj'aŋlæ! 61. amma

geyer³ took away. 33. I killed two or three sheep. 34. The rest is there,» he will reply. 36. The bai says, 37. »Where is the pair of scissors⁴ which you brought to the mountains? 38. Bring it here! 39. Send it to the bazar 40. and have a boy sharpen it and bring it along!« 41. Having had the pair of scissors found 42. he sends it to the bazar. 43. When the man who has brought the pair of scissors (to the bazar) goes (comes) to the blacksmith (he will say), 44. »Please, sharpen this⁵ pair of scissors!« 45. The blacksmith says, 46. »When I have hammered out this pair of scissors 47. I will then sharpen it. 48. If I sharpen it (as it is) now 49. it would be blunt⁶ again within two or three days' time,» he says 50. and having hammered the pair of scissors nicely and made it thin, 51. and adjusted⁷ the water properly 52. and cooled⁷ it well 53. he then sharpens it. 54. Having given forty pul to the blacksmith 55. and taken the pair of scissors 56. he will go home. 57. The bai says, 58. »The pair of scissors has become nicely sharp. 59. Now shear the sheep 60. and put the black wool in one place and the white wool in another! 61. But gather all

¹ æč'ipketken < ælip čiqip ketken.

² ev'erædu < elip (< ælip) berædu.

³ γædzï < γïdzï.

⁴ čusaŋ a special kind of scissors, used for shearing sheep.

⁵ mu = bu.

⁶ galla- or gallap qal- 'to be or become blunt'.

⁷ teŋşe- 'to adjust'; the blacksmith is careful to have the proper amount of water at hand when he is making the iron hard through dipping it in water; suγær- here means to cool the iron in water after it has been hammered.

qozinñ junñi hemes¹ni dzuylap 62. bi taγa:γæ tiqip qoj'anlæ» deiduu. 63. malčilær bajnñ degendek qojlærni qirqip 64. junlærni baj degæn jerde qojædu. 65. andin ki:n qojlærni malčilær buydaj enizγæ æčiqip baqædu. 66. bi tej'εpke četenni¹ æčiqip qojap 67. kečelik volsæ 68. qojni četenge solap 69. malči četenniñ qaš'γæ keppe tiqip 70. malčilæ keppede jætīp 71. qojni seh'erde čiqajip 72. tañ atqučæ qojlærni tojγuzap 73. tañ atqandin ki:n qojlærni östenñ bujīγæ apbejip 74. suγæjip 74a. östenñ bujīdīn uš tö-t tejekni² čatap 75. qojlærni tejek γæzanđe tojγuzap 76. andin ki:n özi nešte qilip 77. bajγæ de'itki 78. »bu qojlæ enizlixtæ ač qaldī. 79. qojlærni dzengalyæ ækijip 80. æqin bujīdæ jantaqtæ baqqæli» dep 81. qojlærni æqin bujīγæ kipketædu. 82. bi neče kün jantaq čučū bujadæ

the wool of the lambs 62. and put it into a sack!» he says. 63. When the shepherds have sheared the sheep as the bai told them 64. they put the wool in the place which the bai had told. 65. Then the shepherds will bring the sheep to the wheat-stubble fields and tend them there. 66. Having put up a fence (pen) in some place 68. he will lock up the sheep inside the fence 67. when it is night. 69. The shepherd will fix a hut³ at the side of the pen 70. and the shepherds will lie down in the hut 71. and bring out the sheep early in the morning 72. and having fed them until day-break 73. they will after day-break bring the sheep to the edge of a water-channel 74. and having given them water 74a. and having cut off three or four (sticks of) poplar from the edge of the channel 75. and having fed the sheep on the poplar-leaves 76. and then themselves having had their breakfast 77. they will say to the bai, 78. »These sheep got hungry in the stubble-field. 79. Let us bring the sheep to the jungle 80. and feed them on camel-thorn (which is growing) on the edge of the stream.⁴» 81. He takes away the sheep to the edge of the stream. 82. Having fed them for some days on

¹ *četen* a fence or pen of wood; cf. BASKAKOV & NASILOV, p. 32, *citæn* and SHAW, Sketch, II, p. 102 *chitan* 'a rough paling made of crossed sticks.'

² *tejek* < *terek*.

³ *keppe* is a hut made of reed or branches. It corresponds roughly to *satma* described by LE COQ in 'Von Land und Leuten' p. 37.

⁴ *æqin* lit. 'running water', i.e. water-course, stream.

baqïp 83. andin ki:n qojläni apčiqïp 84. qonaq enizde baqædu. 85. bi tej'eptin iški uš adem pasani ujaþ baþlap 86. qojyæ eniz æčip berædu. 87. qojläer qonaq enizni hem jep bolýandin ki:n 88. on dzigeme kün bedeniñ vaşandæ baqædu. 89. andin ki:n dæræylærniñ yæzandæ baqædu. 90. yæzañ tügegen væxtidæ kiš'içi¹ baɣniñ čöj's'deki qarɣa dzigdelerni qaçip 91. dzigde yæz'andæ dzigdede baqædu. 92. dzigde je-gen qoj ečküler obdan jilyæ čiqædu. 93. qojniñ juñi aq qara bo-z kök bolædu. 94. amma e-tejaz væxtidæ qirqqan juñni jazɣæ deimiz. 95. o: juñdæ kigiz esse 96. uzun

camel-thorn and *čüčü buja*² 83. he then takes away the sheep (from this place) 84. and feeds them on a maize-stubble field. 85. Two or three people, who somewhere cut off the branches of the maize-plant³ and make them into bundles 86. will open the stubble-field to the sheep. 87. When the sheep have eaten off also the maize-stubble field 88. they will feed them for ten or twenty days on the last crop of luzerne.⁴ 89. Then they will feed them on the leaves of trees. 90. When the leaves have finished they will shake the crow-Oleaster trees,⁵ which stand round everybody's gardens 91. and feed them on Oleaster-leaves or on the Oleaster-fruit. 92. The sheep and goats that eat Oleaster-fruits will survive (the winter) well.⁶ 93. The colour of the wool of the sheep is white, black, grey or bay.⁷ 94. But the wool which we shear in springtime we call *jazɣæ*.⁸ 95. If one makes felt of this wool 96. it will not last long but

¹ *kiš'içi* 'all people, everybody'.

² *čüčü buja* is a kind of plant, which, I have not been able to ascertain. It may be the *chuchuk buya* of SHAW, Sketch, II, p. 220 'a species of liquorice, *Glycyrrhiza glandulifera*'.

³ *pasa* cf. n. 6, p. 22 where it appears as *pæsa*:

⁴ *vaşañ* is the last crop of luzerne, which is growing late in autumn, and which is considered to be of no value, as it often will be damaged by frost. Cf. BASKAKOV & NASILOV, p. 163 *vaşañ* 'the last crop of vegetables'.

⁵ *qarɣa dzigde* lit. 'crow-Oleaster', a species of Oleaster (*Eleagnus angustifolia*), noted by LE COQ, Eine Liste osttürkischer Pflanzennamen, p. 126.

⁶ *jilyæ čiq-* lit. 'to enter the (new) year' i.e. to stand the — often very hard — winter well.

⁷ cf. n. 6, p. 11, *kök at* 'roan'.

⁸ lit. 'to the summer' or 'in the summer'.

čidemej bir iški jilnīj ičide jitilip ketædu. 97. kuz væxtidæ qirqqan juuñi kuzge juuñ deimiz. 98. bu kuzge juuñdæ etken kigiz uzun čidejdu. 99. bæ:zi qojnīj juuñi gide bolædu. 100. gide qojnīj juuñidæ kigiz esse ja pajpek esse 101. uzun čidejdu. 102. hem bek pišædu. 103. qozīnīj juuñidæ etken pajpek jumšaq bolædu. 104. boγaz qojni öltörep 105. ičidin čiqqan qo-zīnīj tejesini qassablæ sojap satædu. 106. bu qo-zīnīj tejesini čilpiz tæqi hem deiddu. 107. bu qo-zīnīj tejesini uzun šeh'erlege æpkiredu.

be finished¹ in one or two years' time. 97. The wool which has been shorn in autumn we called *kuzge*-wool.² 98. Felt which is made of this *kuzge*-wool will last long. 99. The wool of certain sheep is curly.³ 100. If you make felt of the wool of curly sheep or if you make felt socks 101. they will last long. 102. They also get very solid.⁴ 103. Felt socks which have been made of the wool of lambs will become soft. 105. The butchers 104. kill pregnant sheep 105. and flay the skin off the lambs which come from their inside. 106. The skins of these lambs they also call *čilpiz tæqi*.⁵ 107. The skins of these lambs they export to far-off towns.

¹ *jitil*- < *jirtil*- 'to be torn'.

² lit. 'to the autumn' or 'in the autumn'.

³ *gide* 'curly, something that has got matted together'.

⁴ *piš*- lit. 'to cook', i.e. 'to become strong, solid, tight, compact'.

⁵ *čilpiz tæqi* means blackish grey 'astrakhan'; if the astrakhan is of another colour it is called only *čilpiz*. *čilpiz* is also the Kucha-word for an unknown animal living in the mountains (cf. n. 10, p. 17). *tæqi* occurs in Materials, II, p. 108:81 in the meaning 'knitted'.

kigiz qılmaqnıj beja:nı.

1. bæ·zı ademler kigiz ettürmekçi bolap 2. kigizčini qıçqırædu. 3. kigizçi čıynı dükannı muštæsini ælip kirædu. 4. kigiz ettügüçi juqnı ačıqıp 5. kigizčige taγ'alædin tökep bejedü. 6. kigizçi jazγæ juqnı bölek küzge juqnı bölek ajıp¹ 7. bæ·zı buduşqaqqæ ba:

A description of felt-rug making.²

1. When, some time, people have decided to make felt rugs 2. they call the felt-rug maker. 3. The felt-rug maker will bring *chigh*³, a bow⁴ and the *mushta*⁵ (belonging to it). 4. When the man who is going to have felt rugs made has brought the wool 5. he will give it to the felt-rug maker after having poured it out from the sacks. 6. When the felt-rug maker has sorted it into summer wool⁶ and autumn wool⁶ 7. and detached the wool in which there are

¹ *ajıp* < *ajrip*.

² For general information about felt rugs and felt carpets and their manufacture, cf. MANNERHEIM, *Across Asia*, I, pp. 36—37 (felt-making among the Kirghiz of the Pamirs); O. v. FALKE, *Filzteppiche aus Kutscha* (in LE COQ, *Volkskundliches aus Ost-Turkistan* and in LE COQ, *Von Land und Leuten in Ostturkistan*); FEILBERG, *Contributions to the History of some Oriental Bazaar Crafts* (Nationalmuseets Skrifter. Etnografisk Række, I, pp. 70—75; Materials from Persia).

³ *čiy* a grass or reed, *Arundinella nepalensis*, used for making baskets and mats; here a reed-mat.

⁴ *dukan* the wool-cleaning bow, for a picture v. FEILBERG, *op. cit.* p. 75.

⁵ *mušta* ~ *muštæ* < P. مشته *muštah* 'short-handed wooden club', belonging to the *dukan*; cf. FEILBERG, *op. cit.* p. 71.

⁶ for *jazγæ juq* and *küzge juq* v. pp. 61—62, n. 8 and 2.

juuṅni il̥yap 8. ke·kede čanap 9. »bu kuzge juuṅlærīdæ uć pa:čæ kigiz bol'utken 9a. hema:na kigiz ettügendin ki:n kuzge juuṅdīn jazγæ juuṅdīn ælištujuṅ 10. beš pa:čæ gulluq kigiz etip berεj. 11. qaγγan juuṅīdæ jerniṅ uliγæ salγæli. 12. uć pa:čæ kigiz etip berεj» dep 13. juuṅ igesige mæsləhet kö·s'etədu. 14. »ma·qul! her qajday volsæ 15. özlei bilip 16. obdan kigiz etip bersle!» dep 17. jeṅ alyali kigizčige bir'er ser pul berədu. 18. kigizči baza:γæ kip 19. kök qizil šaptul čičeki sijiγ jeṅlerdin uć tört qismī jeṅ apčiqədu. 20. kigizči ustam baza·dīn jeṅ alip čiqquči ša:gelei juuṅni atip 21. tejer qilip turədu. 22. ustam baza·dīn čiqqandīn ki:n čiyqa su sepip 23. juuṅni sælip 24. jerniṅ uliγæ sal'itqan kigizleni etədu. 25. andīn ki:n čiyda

burdocks 8. and cut it (into small pieces) with an adze (he says), 9. »Of this autumn wool there will be three pieces of felt rugs. 9a. When¹, after I have had the felt rugs made, I have had some autumn wool mixed with some summer wool 10. I will make five pieces of felt rugs with flower-pattern. 11. Let us put the (felt rugs of the) rest of the wool on the floor.² 12. I will make three pieces of felt rugs,» he says 13. and thus gives advice to the owner of the wool. 14. »All right! However it may be 15. you know (best)! 16. Make good felt rugs!» he says 17. and to enable the felt-rug maker to buy some colours³ gives him a sar for each (colour). 18. When the felt-rug maker has entered the bazar 19. he will bring (from there) three or four kinds of colour of the blue, red and peach-flower colours. 20. Until the master felt-rug maker has brought the colours from the bazar, his apprentices will beat⁴ the wool 21. and make it ready. 22. When the master has come back from the bazar he will sprinkle water on the reed-mat, 23. put the wool (on it) 24. and make the felt rugs which are intended to be put on the earthen floor. 25. Then, after it has been worked⁵ in the reed-mat, two or three masters will

¹ *hema:na* (< P. هانا) 'at the time, when'.

² as a rule the felt rugs are spread on a reed-matting, which in its turn is placed directly on the earthen floor, called *ul*. The felt rugs of inferior quality are spread directly on the earthen floor.

³ *jeṅ* < *reṅ*.

⁴ i.e. on the *dūkan*, cf. n. 4, p. 63.

⁵ *χamda*- to work the felt with one's feet after it has been rolled up in the reed-mat in order to make it soft; the *kigiz* is now said to be *χam* 'raw'. This part of the work takes about one hour's time.

ɣamdap bolyandīn ki:n iški ūč usta olturup 26. kigizge su sepip
 27. kigizni pušurædu. 28. pušurɣan kigizleni bir sa:je jerge a·ɣam-
 čī ta-tip jajip qojædu. 29. andīn ki:n gulluq kigizge gul qil'itqan
 juŋlænī bojap 30. čīynīŋ tōpesige juŋdīn be-zī nepis kigizdin
 kesip 31. čīynīŋ tōpeside gul qojædu. 32. juŋnī jumšaŋ atip
 33. čīyqæ juŋ sælip 34. kigizge čučæ qojap 35. andīn ki:n čīynī
 jō-gɛp 36. a·ɣamčīdæ taŋip 37. kigizni ɣamdajdu. 38. heme kigizni
 ɣamdap bolap 39. čīynī ačip salip 40. qat'a oltujup 41. kigizni
 pušurædu. 42. kigiz p^uš^up 43. tejer bolyandīn ki:n ustamyæ
 čaj mæ·ze verip 44. her bir kigizniŋ simka:iyæ jete sekiz tengedin
 pul verip 45. ustamnī ra:zī qilip čiqaræv'attædu. 46. bu kigizle
 tejer bolyandīn ki:n kigiz ettūgūči k^lš^l öjide baldi ettūjup qojyan
 bir munčæ aq kigizleini qizil sījīy¹ šaptulčičeki an'argulī jeŋ soseni

sit down 26. and sprinkle water on the felt rug 27. and smoothen²
 it. 28. The smoothened felt rugs they hang on ropes which they have
 fixed in a shaded place. 29. Then they will dye the wool which will
 make the flowers in the felt rugs with flower pattern, 30. and cut
 the wool thin in some places of the felt rugs on the reed-mats,
 31. and lay out the flowers on the reed-mat. 32. Having beaten
 the wool soft 33. and put the wool on the reed-mat 34. and put
 a fringe to the felt rug 35. and then having rolled the reed-mat
 36. and wrapped it up with a rope 37. they will work the felt.
 38. Having worked all the felt rugs 39. and opened the reed-mat
 40. they will sit in a line 41. and smoothen the felt rugs. 42. When
 the felt rug has 'matured' 43. and is ready and he has offered tea³
 to the master 44. and has paid from seven to eight tanga as a fee⁴
 for each felt rug 45. and made the master content he will send
 him away. 46. When these felt rugs are ready the man who intended
 to make felt rugs will have some white felt rugs dyed, which he has
 had made in his house (some time) earlier, in red and yellow colours

¹ *sījīy* < *særīy*.

² *pušur*- to work the felt with one's hands and smoothen it; the *kigiz*
 is now getting strong and steady — it »matures«, which is also the meaning
 of the verb *pušur*- ~ *pīšur*- —. This takes about two hours.

³ *čaj mæ·ze* 'tea and cakes'; the same in ROSS & WINGATE Dialogues, p.4
čaj maza, where *maza* is explained as a corruption of the Arabic *mā hazara*;
 cf. further Materials, III, p. 77, n. 1.

⁴ *simka*: < *simka:r* cf. n. 9, p. 26.

zejtunî bojætîp 47. her bir balalæiyæ bir'er pa:çædîn gulluγ kigiz bir'er pa:çædîn jendæ:r kigiz bi işki pa:çædîn jerniγ ul'γæ sal'itqan kigizni bejip 48. »mehman kelse işlet'ersle¹» dep 49. balalæiyæ kigizni bejedu. 50. »kigizni her biri öz'niγ öz'ige açiqip 51. çot'un'γæ mu kigizni ækip qojslæ!» dep berædu. 52. çot'unî de'itki 53. »öjde on dzigeme pa:çæ kigiz bolsæ 54. jene bu kigizni n'emışqæ alla²?» dep 55. çotunî e'ige tapa qilædu. 56. eri de'itki 57. »men bu kigizni almædim. 58. dadem berdi» deidu. 59. çotunî »her giz bununđin zia:de öjsæmdzam qilmajli. 60. adem juγušturup bolmaq tersk'en. 61. monövette taγdzanlæ kelgende neçe pa:çæ kigiz kömep qoγyan jerde turup sæsiγ kettædu³. 62. işki pa:çæ zilçe hem sæsiγ kettædu³»

and in the colours of peach-flower and pomegranate-flower and irisblue⁴ and dark blue.⁵ 47. He will give to each of his children a piece each of the felt rugs with flower-pattern and of the coloured felt rugs and one or two pieces of the felt rugs which are to be put on the floor. 48. »If guests are coming you will use them», he says 49. and gives the felt rugs to his children. 50. »When you have brought the felt rugs to your houses 51. then also present your wives with the felt rugs!» he admonishes. 52. Their wives will say, 53. »When we (already) have ten or twenty pieces of felt rugs in (our) house 54. why do you (then) buy also these felt rugs?» they say 55. and the wives reproach⁶ their husbands. 56. The husband says, 57. »I have not bought this (these) felt rug(s). 58. My father gave them to me,» he says. 59. His wife (says), »Let us never get more belongings than what we (already) have. 60. It is difficult for people to take care of them. 61. When⁷ the *taγdzan*'s⁸ are coming some pieces of felt rugs which we have buried⁹ will rot in the earth.

¹ *işlet'ersle* < *işletürsizler*.

² *alla* contracted form < *aldilər*.

³ *kettædu* false double-consonant, cf. n. 3, p. 43.

⁴ *soseni* (< A.P. سوسن *su:san* 'a lily, iris') 'irisblue'.

⁵ *zejtunî* (< A. زيتون *zajtu:n* 'olive-tree, olive') here a dark blue colour.

⁶ *tapa* 'reproach', *tapa qil-* 'to reproach'.

⁷ *monövette* < *mu nöbet-te* lit. 'in this turn' = 'when'.

⁸ *taγdzan* according to my informant a high Chinese military title.

⁹ for the sake of evading the eyes of the *taγdzan*.

dep 63. χ otunı e-ige jene de'itki 64. »zilčedin iki pa:čæ satslæ!
 65. kigizdin jete sekiz pa:čæ satslæ!» dep 66. e-ini kigiz zilčæ sat-
 maqčı qılıp 67. kigiz zilčeleni χ ærıda:rgæ salædu. 68. χ ærıda: kigiz
 zilčeleni köjep 69. »bu kigiz zilčeleni neče pul χ æ saturlæ?» dep soraj-
 du. 70. o: zilčæ igesi »kigizni alte serdin alsa 71. zilčeni qırveš¹
 serdin alsa» deiddu. 72. kigiz al χ uči »qımæt dedile. 73. men bu nærqı-
 dæ alıp 74. hajan tap'al:majmen» dep 75. jene čiqıp kettædu.
 76. andın ki:n χ ot^{un}i χ æ e-i de'itki 77. »tursun! mehman kelse
 sal χ eli. 78. lazem bolædu. 79. hem'işe d χ eha:n munda χ tumas.
 80. o χ lana» dep 81. kigiz zilčeleni satmas volap 82. öjge ækiv'attædu².

62. Two pieces of carpets will also rot,» she says. 63. The wife will
 further say to her husband, 64. »Sell two carpets! 65. Sell seven or
 eight felt rugs! she says 66. and having persuaded her husband to
 sell the felt rugs and carpets 67. he will hand over the felt rugs and
 the carpets to a purchaser. 68. When the purchaser has seen the
 felt rugs and carpets 69. he will say, »For how much do you sell
 these felt-rugs and carpets?» 70. That carpet-owner says, »Take the
 felt rugs for six sar each 71. and the carpets for forty-five sar each!»
 72. The man who is going to buy the felt rugs (will say), »You said the
 price. 73. If I buy them at this price 74. I will not be able to get
 (any) profit,»³ he says 75. and goes away again. 76. Then the
 husband says to his wife, 77. »Let them (the rugs) remain (with us)!
 If guests are coming we will display them. 78. We will need them.
 79. The world will not for ever remain like this. 80. It will get better!»⁴
 he says 81. and having decided not to sell the felt rugs and carpets
 82. he brings them back home.

¹ qırveš < qırq beš.

² ækiv'attædu < ælip kirip atædur.

³ hajan < P. حيان according to BASKAKOV & NASILOV.

⁴ o χ lan- 'to get better, to recover'; o χ lana < o χ lanur.

alte šeh'erde öj etišniñ beja:nï.

1. ævvæl öj eteduyan jerni bajlær qaᅇdætïp¹ 2. jaγ'aččïlärnï qïčqïjïp æpkeledu. 3. jaγ'aččïläær jerni čizelep² baqïp 4. »baj! bu jerge bir jüjüşlik³ ajvan ser'aj ašxa·ne qaznaq siγïdu. 5. a: budz'ekke istibra:xa·ne salæmiz. 6. derva:zenïñ oñ tejepekke bir pešajv'an bile

A description of house-building in Alte Shahar.

1. First of all the bais, after having had the ground where the house is going to be built, stamped, 2. will call the carpenters. 3. When the carpenters have measured the ground 4. (they will say), »Bai! A one door veranda,⁴ a parlour,⁵ a kitchen and a store-room will get room in this place. 5. In that⁶ corner over there we will put the lavatory.⁷ 6. If we put a front veranda to the right of the door

¹ *qaᅇda-* to trample or stamp the ground, with the help of a *qaᅇ* 'punner, paving-beetle', in order to make the ground hard and suitable as an earthen floor. *qaᅇdat-* is the causative.

² *čizele-* < *čize* a Chinese long measure = a foot

³ *jüjüşlik* < *jürüşlik*.

⁴ *bir jüjüşlik ajvan* a veranda with one door, leading to the interior of the house, usually to the *ser'aj* ~ *ser'aj*, a parlour, used mostly in the winter. This room is connected with the *mehrem xa:ne* the women's quarters, the harem, which again is connected with the *qaznaq*, the store-room. Sometimes two houses (»flats») of this type are built adjoiningly with the same veranda. This is called *iki jüjüşlik ajvan* 'a two door veranda'. If three houses are built adjoiningly it is called *üč jüjüşlik ajvan* 'a three door veranda'. In some houses we find an inner veranda, called *qaᅇfes ajvan*, which is used in spring.

⁵ *ser'aj* ~ *ser'aj* also has (the more common) meaning 'inn, resthouse'.

⁶ for *a:* denoting distance, v. Materials, I, p. 117, n. 5.

⁷ *istibra:* < A. استبراء often pronounced *stïra*.

bir deh^hlizlik işki ja· qoş mehmança·ne salsæq 7. jaçšī bolædu-
 yançæ oçšæjdu» deiduw. 8. baj de'itki 9. »menin çia:limda mehman-
 çā·neni taşqærīçæ salmaqçī eđim. 10. bunun içige mehmança·neni
 salsæq 11. bek tarçuluq bolap qalædu» deiduw. 12. jaç'ačçī deiduw
 ki 13. »joqso baj! men bolmaityan¹ işni her giz özlerige de·meimen.
 14. tæçī qaznaqnin tōpesige bir balayā·ne hem qilæmiz. 15. hergiz
 qo·qmæsæ! 16. keçrū seh^hne qilædu. 17. bir açt^æçā·ne hem pat^hdu».
 18. degendin ki:n hemesi» jayač kesse! 19. jol tejepteki jayačtin otuz
 jete soquma çiqarsæ 20. andin baçnin buluqdæki jayačtin qirç
 uş tal dzajge çiqædu. 21. dzigeme sekiz tal sindze çiqar meki?
 22. toquz jüz ellik tal vasañi». 23. bir jerim jilçæ boldi. 24. »tejer

with two guest-rooms² or a double² guest-room and a vestibule²
 between 7. it looks to be nice,» they say. 8. The bai says, 9. »I
 thought of putting the guest-room outside (the house). 10. If you
 put the guest-room inside this (house) 11. it will become very
 crowded»,³ he says. 12. The carpenter says, 13. »Oh, no, bai! I would
 never tell you things which would not be possible to do. 14. Further-
 more we will also make an upper chamber on the top of the store-
 room. 15. Don't be afraid. 16. There will be a spacious yard.⁴ 17.
 There will also be room for a stable.» 18. After he has said this (he
 will say), »(Now) cut wood. 19. Bring thirty-seven pillars from the
 timber near the road. 20. Then forty-three pieces from the timber in
 the corner of the garden will do for beams.⁵ 21. Would twenty-
 eight pieces of *sindze*-beams⁶ be needed, I wonder? 22. (And)
 nine hundred and fifty pieces of laths?»⁷ 23. About half a year

¹ *bolmaityan* < *bolmajduryan*.

² *qoş mehmança·ne* two adjoining guest-rooms, which are not connected
 but have separate entrances from the outside; *deh^hlizlik* ~ *dehlizlik* A.P. دهليز
 (STEINGASS).

³ *tarçuluq* lit. 'narrowness'.

⁴ *sehene* < A. سخن a yard, a courtyard (STEINGASS); in Khotan it is
 written سخنو.

⁵ *dzajge*, also called *dzε:ge*, cf. n. 6, p. 49; if the *dzajge* are not long
 enough to rest on both walls, a big beam called *çæ·* ~ *çæ jayač* is put in the
 middle, on which the different *dzajge* rest.

⁶ *sindze*, also called *sindzi*, cf. n. 5, p. 49.

⁷ *vasa* ~ *vase* small, short laths, which are put between the beams. When

qılduıjuıp qojaptım. 25. öjniñ ulnı tüzlep qojdanılæ mu bala?» 26. »he!» 27. »anday bolsæ 28. beş miñ pış qış jetmiş miñ çam qış jet'er-mu?» 29. »joq! jetmes!» 30. »emes¹ qajday qılæmiz?» 31. »pış qıştin on işki miñni pişuurup bersün. 32. tamniñ ulıyæ alte qata:r pış qış işl'etemiz. 33. bolmæsæ öj'ajlıq bolmæjdu. 34. dehiliz mehman-çan-neyæ alte der'edze qılsæ. 35. bız¹ tejepteeki mehmançan-neni vase dzup qılıp berse. 36. bız¹ tejepteeki mimançan-nen¹ taçte qaqıp berse. 37. ser'aj öjni vase dzup qılıp berse. 38. aşçane bile qaznaqnı vase demjan qılsağ mu bol'a? 39. leken ustam bek mezbut bolsun! 40. peş ajv'anniñ tüükleini² sekiz qılıq qılıp berse! 41. soqumanıñ

passed. 24. »(Now) I have made it³ ready. 25. Boy! Did you make the foundation of the house straight?» 26. »Yes!» 27. »If it is so, 28. will five thousand kiln bricks⁴ and seventy thousand sun-dried bricks be enough?» 29. »No, it will not be enough!» 30. »How are we (then) doing everything?». 31. »Burn twelve thousand kiln bricks! 32. We will use kiln bricks in six rows for the foundation of the walls. 33. If not, it will not be nice. 34. Make six windows⁵ in the vestibule and in the guest-room. 35. Make the laths of (the roof of) the one side and of the guest-room with short space between.⁶ 36. Put together⁷ boards for one side of the guest-room. 37. Make the laths of (the roof of) the parlour with short space⁶ between. 38. Will it do, if we make the laths of (the roof of) the kitchen and the store-room with long space⁸ between? 39. But, master! It must be very strong!⁹ 40. Make the poles² of the front veranda with eight edges! 41. Under the pillar we will put a big stone. 42. If not, it will settle.¹⁰

vase are put with short space between, it is called *vaze dzup*; when there is long space between them it is called *vase demj'an*.

¹ *emes* < *hemesi*.

² *tiük* < *tivruk* < *tubruk* 'pillar, pole'.

³ i.e. the material, enumerated above.

⁴ *pış qış* kiln brick.

⁵ *der'edze* window with panes < P. در چیه *dari:ča*, cf. BASKAKOV & NASILOV, p. 41, *deriza* with the same meaning.

⁶ v.n. 7, p. 69.

⁷ *qaq-* here means to unite the different boards.

⁸ v.n. 7, p. 69.

⁹ *mezbut* < A. مضبوط 'strong, firm, solid'.

¹⁰ *oltujuşup ket-* < *olturuşup ket-* 'to settle' (of foundations, houses etc.).

astinγæ joy'an taš qojæmiz. 42. bolmæsæ oltujušup ketædu. 43. laj lazem bolsæ 44. tu·de aγun etip bersün! 45. q'šni toγta aγun üzetip berædu. 46. lajγæ sæman lazem bolsæ 47. sæmanliqtin ačiqsun! 48. tamni neha:jeti tüz qilsæ. 49. egiz¹ pes ojdaη çuqu² bolap qalmasun. 50. hemiše bir qat'ar qiš tezip³ bolap 51. bir qat'ar laj qojsæ. 52. tu·de aγun lajni sujuq ja· jii qilip salsæ 53. maηa dese. 54. men o·noγæ bölek adam tæpip beremen. 55. æχlet eka:m⁴ modz'γæ bærip 56. ellig bo·ræ æpkelsün. 57. çavar aγun! beš qæçir on išek toqup qojaη! 58. bala! dzengaldin julγun ačiqsun! 59. öjni bir tejeptin çitlejmiz. 60. sov'aqç'i barat aγunγæ

43. If mud is necessary 44. Tude Akhun⁵ should arrange it! 45. Tokhta⁵ Akhun will hand over the bricks! 46. If straw⁶ should be necessary for the mud 47. bring it from the straw-rick. 48. Make the walls very straight. 49. It must not be uneven!⁷ 50. Always when you have arranged one row of bricks 51. put one row of mud on (the top of) it. 52. If Tude Akhun is putting on the mud with too much water in it or if he is making it (too) thick,⁸ 53. tell me! 54. I will (then) find another man in his place. 55. My (elder) brother Akhlat⁴ should go to Modja⁹ 56. and fetch fifty reed-mattings. 57. Chavar Akhun! Saddle five mules and ten donkeys. 58. Boy!¹⁰ Bring tamarisk-wood from the jungle. 59. We will fence¹¹ the house on one side. 60. Tell the plasterer¹² Barat Akhun this. 61. The thin

¹ *egiz* ~ *igiz*; *egiz pes* (< *pest*) 'high and low' = 'uneven'.

² *çuqu* < *çuqur*; *ojdaη çuqu* 'uneven and deep' = 'uneven'.

³ *tez-* < *tiz-* 'to arrange in rows'.

⁴ *æχlet eka:m* (< *akam*, probably emphatic pronunciation); *æχlet* 'sweepings'; this is a common byname. It is often given to a child who was ill when born. It is a common belief that a name meaning a dirty thing like sweepings will not attract the evil spirits, and thus save the child.

⁵ N.B. *tu·de* < *turdî*, names of this type are common 'the child who stayed'; *toγta* < *toγta-* 'to wait'; cf. Materials, II, p. 40, n. 2.

⁶ mud mixed with straw, cut into pieces, is a very common building material.

⁷ *ojdaη* 'uneven'.

⁸ *jij* ~ *jeij* < *jirig*.

⁹ cf. n. 9, p. 8.

¹⁰ *bala* both 'child, boy' and 'man-servant'.

¹¹ *çitle-* (< *çit* 'thorn') to fence a house by building in thorns in the walls, in order to make it difficult for thieves to climb the walls.

¹² *sov'aγ* ~ *sov'aq* 'plastering'; *sov'aqç'i* a plasterer.

dep qojaŋ! 61. jindzige sov'aŋnī tiik gedz qilæmiz. 62. ro:ze aχun aka! ašχanæ qaznaqnīŋ soqumæsini tišip¹ berse! 63. baŋanæ hem qaqip berse! 64. bulær čitlesun! 65. patjaq² öjni pütküzelī. 66. soŋaq bolap qaldī. 67. bununđin ki:n qalsæ 68. öj qujmæjdu³. 69. qišče biz tala:dæ qalm'ajli. 70. jildam jildam bolup išleŋle! 71. men mu· beš on ser pul zia:dæ kesse 72. qorqundzim joq. 73. her qaj-siŋlæ hem dziq kuč qiliŋlær! 74. men pulni dziq beremen. 75. erte ve aχšamdæ ha·duq ælip 76. bek zia:dæ χizmet qilsaŋlæ bolædu» dep 77. baj bu gepni qilændin ki:n jaŋ'ačči ro:ze aχun sov'aŋči barat aχun čit čitleiduyan laj čæčæduyan adamlær neha:jeti jittik⁴ iš qilæli tu·dī. 78. šunday jittik iš qila qila muz tut^ušqa jæqin

plaster we will make of mixed gypsum.⁵ 62. Brother Roze Akhun! Make holes for the pillars of the kitchen and the store-room. 63. Also hew wedges.⁶ 64. These (people) should make the fence. 65. Let us have the house ready rather soon. 66. It has become cold. 67. If it will take longer time than this 68. the house will not dry.⁷ 69. Let us not remain out of doors in the winter. 70. Work very fast so we get it ready! 71. Even if it would cost five or ten sar more 72. I am not afraid of it. 73. Everybody should put much force (into the work). 74. I will give much money. 75. If you take a rest⁸ in the morning and in the evening 76. it will be all right, if you work more than before.⁹ 77. When the bai has said this the carpenter Roze Akhun, the plasterer Barat Akhun and the people who make the fence and the people who lay¹⁰ on the mud began to work very fast. 78. They worked thus fast that the house was ready before it became

¹ *tišip* < *tešip*.

² *patjaq* < *patraq* or 'rather quickly'.

³ *qujmæjdu* < *qurumæjdu*.

⁴ *jittik* < *ittik*.

⁵ *tiik* < *tirik* 'alive'; *tiik gedz* 'mixed gypsum'.

⁶ *baŋanæ* < P. بغان *baya:n* 'a wedge, a wooden peg'.

⁷ i.e. the walls will not become dry.

⁸ *harduq al-* 'to take a rest, to rest'.

⁹ lit. 'if you make much more service'.

¹⁰ *čæč-* lit. 'to sprinkle', here to lay on watered mud on the walls in order to make them even and to permit the plasterer to do his work.

öj püt⁴p boldi. 79. bu ustamlær bu işlemçiler »vaj ha:džim! emdi
 özlerini öjge köčejep¹ æpčirip qojap 80. andin ki:n ketemiz» dep
 81. öjni súpújúp 82. su sepip 83. zilče gilem kigiz keček čine čajnek
 kö·pe keček tæxsæ pæxsælærni öjge æpčip 84. gulluy kigizlerni
 sælip 85. töpesige zilčelærni sælip 86. reŋda ja boj'ay kigizlerni
 sítlap sælip 87. kö·pelærni qa·qæv'attip sælip 88. činčajneklærni
 kentür dzo:zelerge čij'ajliq tizip qojap 89. jamčaqtäki gullærini
 her qajsisini kelišeduyān jerlerde qojap 90. öjniñ aldilærige gul-

near to freezing. 79. These masters and labourers² (then said),
 »Oh, hadji! Now when we have helped you to move into the house
 80. then we will leave!» 81. Having swept the house 82. and sprinkled
 water³ 83. and brought carpets, thread-carpets, felt rugs and similar
 things,⁴ tea-cups and tea-pots,⁵ mattresses and so on⁴ and plates⁶
 and other things 84. and having spread felt rugs with flower pattern
 85. and put the carpets on the top of them 86. and having folded⁷
 the coloured⁸ felt carpets and the carpets with coloured patterns⁹
 and put them down 87. and laid out the mattresses after having
 shaken¹⁰ the dust off 88. and having arranged the tea-cups¹¹ nicely on
 the tables¹² 89. and having put the flowers in the flowerpots¹³ in
 places where everybody would like it 90. and having sprinkled

¹ *köčejep* < *köčerep*; *æpčirip* < *ælip čirip* (< *kirip*).

² *išlemçi* 'worker'. Is -m- an influence from *usta-m-lær*?

³ on the floor, in order to keep the dust down.

⁴ *kigiz keček* cf. n. 2, p. 103; *keček* without meaning of its own like in *kö·pe keček*.

⁵ *čine čajnek* the same; although *čajnek* with meaning.

⁶ *tæxsæ pæxsæ* the same; *pæxsæ* without meaning.

⁷ *sítla* < *sirtla-*; *sirt* 'spine, back'; *sirtla-* 'to fold very neatly', otherwise *qatla-*.

⁸ *boj'ay* 'coloured'.

⁹ *reŋda* < P. رنگدار, 'coloured'; probably this word means rugs with coloured patterns, whereas *boj'ay* applies to totally coloured rugs.

¹⁰ *qa·qæ'vattip* < *qaqip atip*.

¹¹ *činčajnek* cf. n. 5, *čine čajnek*.

¹² both *kentür* and *dzo:ze* mean 'table'; *kentür* was described to me as a table from Russian Turkestan; < *конторка* 'office-desk'.

¹³ *jamčaq* a flowerpot; in Kashghar *teštik* is used with the same meaning.

lærgɛ su sɛpip qoʃaʃap 91. hɛmɛsi »vaj mu:barek bolsun! ha:dʒim!«
 deiʃip 92. qat'a qat'a turdɪlæ. 93. »mɛn mu bulærniŋ bu qilyan
 ɣizmetlerigɛ ɣoʃ bolap 94. aldïyæ dʒigɛmɛ sɛr keinigɛ on seryičɛ
 simka:rdin baʃqa pul ina:m qildim.« 95. bulær ɣoʃ boluʃap čï-
 qiʃip ketti.

water on the flowers in front of the house 91. and having all together
 said, »Oh, we congratulate, hadji!« 92. they will stand in lines. 93.
 (The hadji says), »I too am satisfied with the services they have
 performed 91. and having paid them twenty sar beforehand and
 upto ten sar afterwards of their salary¹ I also presented them with
 some other money.« 95. When they had become satisfied they left
 all together.

1. tũg^umenni etmekči bolsæ 2. igiz bir jerdin su ækel¹p 3. joy'an jaγ'açtĩn no: çæpĩp 4. ko:la væšĩnĩ mæzmut qĩlip 5. no:nĩ qojædu. 6. andĩn ki:n γulvænĩ šal bilen qĩlædu ja· šaγlæšĩp qĩlædu. 7. andĩn ki:n tũg^umenniñ astĩn tæšĩnĩ γulvænĩñ tũpæ-s¹de o-našturup qojap 8. çaxĩnĩ γulvayæ ækirip 9. gunde jaγaç-

On water-mills.¹

1. If somebody is going to construct a mill 2. he will bring water from some high up place 3. and having hewn a pipe² out of a big log 4. and having constructed the end³ of the water-channel solidly 5. he will put the pipe (in place). 6. Then he will make the mill-pond⁴ of boards or of branches. 7. Then, having fitted the lower mill-stone over the mill-pond 8. and brought the wheel down in the pond 9. and having put the 'male axle⁵' of the wheel in posi-

¹ cf. MANNERHEIM, *Across Asia*, I, p. 62.

² *no:* < *no:r* 'a pipe, waterpipe', in this case hollowed out from a log.

³ *ko:la* or *ko:la væšĩ* (< *væšĩ* ~ *bašĩ*) is the end of the water-channel (*æriq*) leading water to the mill. At the *ko:la* the *no* is built in; *ko:la* probably < *korla*- 'to dig', as there is a small pit for the water at this place.

⁴ *γulva* is the mill-pond below the mill-house, which is constructed with walls of board or of branches; *γulva* probably from P. غلبى *γulba* 'an opening, a passage, especially one by which water flows into a garden' (STEINGASS).

⁵ *gunde* is a piece of wood which is fixed in the mill-pond itself; *tiš türüm* (~ *tũjũm*) is an iron part which is fixed to the *gunde*; the *tiš türüm* is the base and support for the *erkek türüm* (~ *tũjũm*) which is fixed to the mill-wheel (*çax* ~ *çax*). When water is turned on, the wheel and the *erkek türüm* will rotate and the *tiš türüm* remain stable in its quality of supporting base. The meaning of *erkek türüm* is 'male axle', that of *tiš* (< *tiši*) *türüm* 'female axle'. In the mill-pond there are furthermore cross-pieces, called *dem*, which

niŋki tiš tūrüm tōpes¹de čaxīniŋ ε·kek tūrümni qojap 10. gundeni demlep 11. čaxīniŋ boj tūmúyæ pε·ka:nī¹ sælip 12. čaxīni bir adem yulvæniŋ ičiŋe kip čörüjdu. 13. tašniŋ igiz pes jeri bolsæ 14. pεka: tekken jerni mittinde čoqup 15. tašniŋ jüz¹ni tüz qilip 16. andin ki:n tašni jene su pεka: qilip 17. tašniŋ mekem² čörüsini bek'ittedu. 18. andin ki:n xampa qil^ædu. 19. jantaxtæ hem qilædu. 20. üstün tašni toγuj tūmuj tōpeside qojap 21. tügümenni bir adem

tion on the 'female axle' of the *gunde*-wood 10. and having fixed the cross-pieces of the *gunde*-wood 11. and having put a pair of compasses¹ to the 'body-iron' of the wheel, 12. somebody will enter the mill-pond and move the wheel round. 13. If there are places on the (mill-)stone which are (too) high or (too) low (i.e. uneven) 14. he will strike off³ the places which are touched (i.e. indicated) by the compass, with a hammer⁴ 15. and having made the surface of the stone even 16. he will then again try⁵ the stone with water⁶ 17. and fix the rotation of the stone solidly. 18. Then he makes the opening for the flour.⁷ 19. He also makes the elevated places⁸ (on both sides of the mill-stones). 20. Having put the upper (mill-) stone on the top of the *toγuj*-iron 21. somebody will enter the mill-pond and sit down there 22. and see the mill⁹ (i.e. the stone)

are fixed to the walls of the *yulva* and support the *gunde*; *demle*- 'to fix the cross-pieces'. *boj tūmür* 'body iron' is an axle, fastened to the upper mill-stone. *toγuj* (< *toγur*) *tūmüj* (~ *tūmür*) is an iron fixed to the underside of the upper stone, serving as hold for the *boj tūmür*.

¹ *pεjka:r* ~ *pε·ka:* ~ *pε:ka* (< P. *پرکار* *perka:r*) 'a pair of compasses'.

² *mekem* < *mehkem*.

³ *čoqu*- 'to strike off, to smash' etc.

⁴ *mittin* I translate with 'a (big) hammer' (for stonework). Elsewhere it has the meaning of 'pickaxe' (Materials, II, p. 181:76).

⁵ lit. 'make the compass', i.e. to try the surface of the stone with the compass.

⁶ to see if water remains in some hollow in the stone.

⁷ *xampa* is the opening where the flour comes out from the stones.

⁸ *jantaxtæ* is an elevated place on both sides of the stones which serves the purpose of storing the grain which is going to be ground, or for sitting down, v. plate No. 7, p. 198 (< *jan* 'side' and *taxtæ* 'board').

⁹ N.B. *tügümenni* in sentence 21 governed by *čöjüp* in 22.

γulvæγæ kip olturup 22. beš on merre čöjüp köjep 23. andin ki:n
 üsken qilip 24. čonaq qilip 25. taraqlayuč sælip 26. üskenγæ beš
 alte čarek buydaj ja· qonaq quj^up 27. suni beklep 28. tügümenge
 su qojædu. 29. tügümen ašliqnı obdan čiqarsæ 30. čörüjverædu.
 31. eger obdan čiq'armæsæ 32. suni čüjkege qojap berip 33. no:nin
 aγzini tuvaqtæ bekitip qojap 34. tügümeni oñlajdu. 35. tügü-
 meni jasap bolγandin ki:n tügümenge su qojædu. 36. andin ki:n
 tügümenge bazar töven aja qum qara tayizdin γæγlæ un ta'tqali
 čiqædu. 37. un ta'tqali čiqqan üg'üçile tügümenge kelip sorajdu
 38. »tügümente ügüt dzïq mu ja az mu? 39. eger az bolsæ 40. bizge

turn five to ten times. 23. Having then made the grain-funnel¹ 24.
 and having made the grain-pin² 25. and put on the *taraqlayuč*³
 26. and having poured five or six charek of wheat or maize into the
 funnel 27. and having gathered much water⁴ 28. he will lead water
 to the mill. 29. If the mill will turn out the grain nicely 30. he lets
 it turn round. 31. If it does not turn out (the grain) well 32. he will
 lead the water to the side-channel⁵ 33. and close the opening of the
 pipe with the lock⁵ 34. and put the mill in order. 35. Having repaired
 the mill he puts water to the mill. 36. Then people go to the mill
 from Bazar Töwen,⁶ Ara qum⁷ and Qara Taghiz⁸ in order to grind.
 37. When the grain-owners⁹ who have gone to grind have come to
 the mill, they will ask, 38. »Is there much grain in the mill or (only)

¹ *üsken* a wooden funnel hanging down from the roof in which the grain is running and through which it passes to the mill-stones. cf. plate No. 7, p. 198.

² *čonaq* is a metal apparatus which is fastened at the mouth of the funnel through which the grain will be running, cf. plate No. 7, p. 198.

³ *taraqlayuč* is a wooden peg which is fastened to the *čonaq*, cf. picture No. 6.

⁴ *bekle-* (< *bek* ~ *bek* 'much') 'to increase', i.e. to gather a sufficient quantity of water in the pond in order to start the mill.

⁵ *čüjke* or *čüke* (probably < *čürke*) is a side-channel through which the mill-water is led away when not needed in the mill. Both the pipe (*no-*) and the side-channel are provided with 'locks' called *tuvaq*.

⁶ STEIN, Innermost Asia, Map 9, 1A called Töwen-bāzār.

⁷ v. n. 8, p. 9.

⁸ v. n. 3, p. 8.

⁹ *üg'üçi* < *ügütçi*; *ügüt* is the grain which has been threshed and is ready for grinding; *ügüçi* the owner of this grain.

patraq növet tegse 41. ügütni t^üš^üreli» dep tügümenčidin sorajdu. 42. tügüm'enči de'itki 43. »t^üš^ü'üese¹ kečeči ta-tip beremen» dep 44. ügütni t^üš^{ür}üš^üp beredu. 45. ügütči de'itki 46. »buniñ *γælle* postekke pul beremen. 47. neče pul al'alə?» de'itui. 48. tügümenči de'itki 49. »*γælles*¹ge beš tenge berse 50. postek un^γæ un berse!» deidui. 51. ügütči »ma-qul! leken unumni jumšaq ta-tip berse!» de'itui. 52. šu gep söz bilen növet tekken væχtidæ ügüčiniñ unı ta-tip beredu. 53. *γælles*¹ge pul alædu. 54. »postek un^γæ un berse!» dese 55. ügüči un bergeli unamæjdu. 56. tügümenči de'itki 57. »ævelde men »*γælles*¹ge beš tenge berse 58. postek un^γæ un berse» demædim mu?» dep 59. iškiövlen qa-ræšip qalædu. 60. tügümenči de'itki 61. »bi ne-seni bermesele mu bermese. 62. her qajdaγ bolsæ 63.

little?² 39. If there is little, 40. and if our turn will come quickly, 41. let us unload the (our) grain». Saying thus they ask the mill-owner. 42. The mill-owner says, 43. »If you unload it I will grind it tonight!»³ 44. and together they unload the grain. 45. The grain-owner will say, 46. »I will give money for (both) the *γælle*⁴ and *postek*⁴. 47. How much do you want!» he says. 48. The mill-owner says, 49. »Give five tanga for the *γælle* 50. and give flour for the *postek*-flour!» he says. 51. The grain-owner says, »Accepted! But grind (make) my flour soft!» he says. 52. After this conversation he (the mill-owner) will grind the grain-owner's flour when his turn has come. 53. He takes money for the *γælle*. 54. But when he says »Give flour for the *postek*-flour!» 55. the grain-owner does not agree to give flour. 56. The mill-owner says, 57. »Did I not say in the beginning »Give five tanga for the *γælle*. 58. Give flour for the *postek*-flour!» Saying thus 59. they will curse⁵ each other. 60. The mill-owner says, 61. »I don't care what you give!»⁶ 62. However it

¹ t^üš^ü'üese < t^üš^{ür}üp verse < t^üš^{ür}üp berse.

² i.e. waiting to be ground.

³ kečeči = bu ğün kiče; cf. jazeči p. 48: 28.

⁴ *γælle* (< A. قاع) an amount of grain which is taken by the miller before grinding. Usually it is about a *charek* grain for each sack of grain. *postek* is the amount of flour which is taken by the miller after grinding. Both *γælle* and *postek* are considered to be the legal payments of the miller for his trouble. They can, as in this case, be exchanged for payment in money.

⁵ qa-ræš- < qar^γæš-.

⁶ lit. »If you do not give something don't then».

gepni az qilip ketsel» dep 64. ugütčiniñ bergeni alip 65. jolyæ salædu. 66. andin kin tügümençi »men öz qorsaqimdaæ mæslehet qil'utki¹ 67. bu tügümen degen eski bi neme işk'en. 68. her qismi adem kel'itken². 69. buninγæ bir postekçi qojap qojaj. 70. šu neme tapip öjge ækip berse 71. men šuni bilej» dep 72. bir ademni qič-qirip 73. »szle bu tügümenni baγslæ! 74. γalles'ni maña verse. 75. postek uni to:znï özleri jese. 76. amma klši vilen ur'ušmæsæ!» dep 77. tügümenniñ mittin iskene kerki la:zemlik semdzamlaniñ hemesini postekçiğe tapšurup berædu. 78. o· postekçi kelgen ugütčiniñ koñlini aγritmaj obdan unisini ta:tip berip 79. γallesini bajγæ (tügümenniñ igesige) berip 80. postek un bilen to:znï özi jeidui. 81. her heptede jep aşqan undin uš tö:t ča:rek un sætip 82. öjçiğe goš gurudz jaγ bi ne-se alip 83. postekçi balaba·qæsini

may be, 63. shut up³ and go away!» 64. Having taken what the grain-owner has given 65. he sends them away. 66. Then the mill-owner says, »I understand myself 67. that this which they call a mill is a bad undertaking. 68. All kinds of people come (here). 69. I will put a *postekçi*⁴ in charge of it. 71. I shall know 70. what he will find⁵ and bring home,» 71. he says, 72. and having called somebody (there) he says, 73. »Will you (please) look after the mill! 74. Give me the *γalle*! 75. Eat the *postek*-flour and the (flour-)dust yourself. 76. But don't quarrel with people!» 77. He entrusts all (the things belonging to) the mill (like) hammer, chisel and adze and (other) necessary things to the *postekçi*. 78. That *postekçi* will grind the flour of the grain-owners who have come there, nicely, without irritating them, 79. and having given the *γalle* to the bai (the owner of the mill) 80. he will eat the *postek*-flour and the (flour-)dust himself. 81. Every week he will sell three or four charek of the flour which remains after he has eaten 82. and buy meat, rice, fat or something else for his house⁶ 83. and when the *postekçi* has cared well for his family 84. he will after three or four days go to the

¹ *qil'utki* < *qilur edim ki*.

² *kel'itken* < *keledur ik'en*.

³ lit. »Make your speech short (little)».

⁴ *postekçi* 'a man who collects the *postek*', cf. n. 4, p. 78.

⁵ i.e. collect.

⁶ *öjçiğe* with the meaning 'his household'.

obdan baqip 84. üš tö·t künde tügümen iges¹n¹η qašⁱγæ kip 85. χizmeti bolsæ qilip jüredü. 86. emma gu:madæ š^eherge jæqin jerdëki tügümeller toχsan kün mæqta:rī su muzlap ketip 87. tügümen örülmejdü.

88. astin taši gu:manin tazγundin äiqædü. 89. taščilæ jöyan qojam tašni bazγandæ çæpip 90. jüzini tüzlep 91. taš etædü. 92. üstün tašni qašqartæši deimiz. 93. o: qašqartašni jengisa·rnin tayidän etip æpkelip 94. qa·γalixtæ jejkendde satædü. 95. gu:mayæ qa:γalixtin alip kelip 96. tügümengæ salædü.

97. jengi öj ja tügümen etken ademler öj ja tügümenni püt^uzup bolap 98. baj ademler birer qoj öltöjüp 99. bir qazan aš etip 100.

owner of the mill, 85. and if he has some service (he wants to have performed), he will do it. 86. But the water in the mills in places near Guma town will freeze for a time¹ of ninety days 87. and the mills are not moved.

88. The lower stone comes from (the village of) Tazghun² in (the) Guma(-district). 89. The stone-workers, having cut a big stone³ with a sledge⁴ 90. and smoothed its surface, 91. will make a (mill-) stone. 92. The upper stone we call 'Kashghar'-stone. 93. That 'Kashghar'-stone they make in the Yengi Hissar mountains and having brought it (there) 94. they sell it in Qarghaliq and Yarkand. 95. From Qarghaliq they bring it to Guma 96. and put it into the mills.

97. When people who build a new house or a (water-)mill have finished the house or the mill 98. (if they are) rich people (they) will kill a sheep each 99. and prepare a kettle of pilaw⁵ 100. and invite

¹ *mæqta:r* < *müqta:r*.

² STEIN, Innermost Asia, Map 9, 1A has a Yaka-täzghun, which may be the same place. Tazghun as a place name is common. Its meaning is a small river running through a *sajliq* 'a gravel-desert'.

³ *qojam* < *qoram* lit. 'rock'.

⁴ *bazγan* 'a (big) sledge'.

⁵ *aš* here means 'pilaw', not 'food'.

məsdzitinij dzema:etlerini hemsajeləini qičqirip 101. nezzillah berip
 102. dzema·et janar væxtidə dua:sini alədu. 103. öj igesi ja tügümen
 igesi ornidin qopap turup 104. »meniñ öjemniñ muba:rek boluşqa
 ja· tügümenimniñ a·bat boluşqa her birleridin bir dua: tilejmen»
 deidu. 105. xəlqnij xia:lidə öjimiz ottə köjəp ketməjdü. 106.
 zia:n zəhmət bolmajdü. 107. »dzema·et dua:siniñ pajdəsi ba:r» dep
 xia:l qilədu 108. dua:sini alədu.

the congregation of a mosque and their neighbours 101. and make
 an offering¹ (to God), 102. and when the congregation goes home he
 receives their prayers. 103. The house-owner or the mill-owner will
 rise from his place (and say), 104. »In order that my house be blessed
 or in order that my mill be prosperous² I ask for a prayer from
 everybody». 105. According to popular belief our houses will (then)
 not burn. 106. They will not be damaged. 107. »The prayers of the
 congregation have their good influence» he thinks 108. and takes
 their prayers.

¹ *nezzillah* (< A. نذرا لله) 'a dedicating to God'. When someone has built
 a new house he makes an offering by killing a sheep, a cow or even some hens.
 The meat is boiled and given to the poor. The same offering is made in order
 to have sick people recover.

² *a·bat* < آباد.

18.

1. tömürçiler ε-tejaz væχtīdæ sodęęerdin beš on čarek tömür alip 2. deχanleęę satγæli ketmen oγaq soqap qojædu. 3. oγaqni quručtin soqadu. 4. deχanle tömüčinię soqqan qujuč oγaqlæini ũš tö·t tenęę zia:de alædu. 5. tömü oγaq anče almęjdu. 6. ketmenleini iški jerim ser iški serγæ satædu. 7. deχanlenię paldu ketmen oγaq mæzlumkiš¹le išletæduγan pⁱč'aqlæi gallap qalsæ 8. tömüčinię qašⁱγæ apberip 9. ketmen paldulæni qaqturup 10. pⁱč'aq kerki qačilærnī čaχlættip 11. bir iški derefši soχtærap¹ 12. tömüčige ũč tö·t tenęę simka:r berædu. 13. tömüči de'itki 14. »bu beęen

18.

(About blacksmiths).

1. The blacksmiths will in spring buy five to ten charek iron from a merchant 2. and make² hoes and sickles in order to sell them to the farmers. 3. The sickle they make of steel. 4. The farmers buy the steel sickles which the blacksmiths have made, for more (than) three or four tanga. 5. They do not buy iron sickles so much.³ 6. The hoes they will sell at two and a half or two sar. 7. If the axes,⁴ hoes, sickles or knives which are used by the women become blunt 8. they bring them to the blacksmiths 9. and having had the hoes and axes hammered out 10. and the knives, adzes and scissors sharpened 11. and having had some awls⁵ forged 12. they give the blacksmith three or four tanga in payment. 13. The blacksmith says, 14. »The money which you have given me is not enough! 15.

¹ *soχtærap* < *soqturup*.

² *soq*- lit. 'to beat, to hammer, to forge'.

³ i.e. they do not like iron sickles so much.

⁴ *paldu*, elsewhere in Eastern Turkestan *paltu*.

⁵ *derefš* ~ *derefši* (< P. درفش) 'an awl, a pricker'.

pullæi azraq qaldī. 15. paldu ketmænle neh'a:jeti qašærīp ketken išk'en. 16. jene iški tenge berse!» dep 17. simka:rīnī čala qojmæj alædu. 18. tōmūčile qīš künleide paldu soqædu. 19. paldunīñ heme jerini qujuštīn soqsæ 20. sekiz on tenge zia:dejaq satædu. 21. kičik tevazunlærni beš alte tengedin satædu. 22. bæ·zī serteraš·legε birindzi jaχšī qujučnī ilγap 23. üstüre soqap satædu. 24. amma bu üstüreni iški uç ajdæ bir čaχlættædu. 25. tōmūčileniñ ko·rekini ečkünīñ tejeside qilædu. 26. iški ko·rekniñ bašīnī bir jerge ækelip 27. očaγ etip 28. korekni basædu. 29. korektin jel očaqnīñ kömeni¹ püdeγ 30. kömeleni čoy qilædu. 31. andīn kin tōmūni taqlamaq² äčün 32. očaqnīñ töpesige bir munčæ kömer sælip 33. ko·jekni basædu. 34. bæ·zī væxtidæ tōmūči biröw vilen geplešip olturup

The adzes and hoes had become very blunt.³ 16. Give me two tanga more!» he says 17. and takes his payment, not allowing it to be insufficient.⁴ 18. In the winter-days the blacksmiths will make axes. 19. If they make the whole axe of steel 20. they will charge eight or ten tanga more when selling it. 21. The small axes⁵ they sell at from five to six tanga. 22. For certain barbers they select the best first-rate steel 23. and make razors and sell them. 24. But these razors they sharpen (only) once every second or third month.⁶ 25. The bellows of the blacksmith are made of goatskin. 26. They bring the mouths of two bellows⁷ somewhere 27. and make a hearth (fire) 28. and blow the bellows. 29. The wind from the bellows will blow on the coal of the hearth 30. and turn the coal into embers. 31. Then, in order to make the iron red-hot, 32. he puts a little coal on the top of the hearth 33. and (again) blows the bellows. 34. Sometimes when the blacksmith is sitting talking with somebody

¹ *kömeni* < *kömerni* ~ *kömürni*.

² *taqla-* 'to make the iron red-hot'.

³ *qašærīp* < *qašar-* ~ *qašærīp ket-* 'to become blunt'.

⁴ *čala* means lit. 'defective'.

⁵ *tev'azun* a small axe < P. تبرزين.

⁶ i.e. they are of such an excellent quality!

⁷ Two bellows are fixed together, v. plate No. 8, p. 198, where one sees the two bellows made of goatskin.

qalsæ 35. tōmū taḷænīp örüp hem ketēdu. 36. bæ·zī væχlæde
 palduγæ ja čo:tγæ qujuč baγlajdu. 37. qujuč baγlayan væχlæde
 obdan taḷamasæ 38. qujuč vilen tōmuj bis bis¹ge čaplašmajdu.

35. the iron will get (so) red-hot (that it) even melts¹ and disappears.
 36. Sometimes he will fix steel to an axe or to a carpenter's axe.²
 37. If, when fixing the steel, it is not very red-hot 38. the steel and
 the iron will not join.

¹ *örü-* 'to melt'; cf. *eri-* with the same meaning in RAQUETTE, English-Turki Dictionary, p. 71 b.

² *čo:t* a big axe, used by carpenters.

19.

1. gu:manīn bæ·zī dεχan adamleri azan væχtidæ ornīdīn qopap
 2. mēsdzītke barīp 3. namaz oqup 4. ata anesiniŋ qæbr^εsi šu namaz
 oquyan mēsdzītke jæqīn bolsæ 5. ata anesiŋ qæbr^εsigε bærīp 6.
 dua: qīlīp 7. öjīge jænædu. 8. o· dua: qīlīši ata anesiniŋ gūna:-
 hⁱnīn mæγperetlikke dua: qīlædu. 9. hem özi ata anesiniŋ bašiγæ
 bajīp 10. tola vaxt dua: qīlsæ 11. o· adem az zema:nde baj bolædu.
 12. ata anesi hem dua:nīn seb'ebi bile eger gūna:hī bolsæ aza:bdīn
 qutulædu. 13. o: adem mēsdzittin kelgūnčε γotuuni hem seh'er

19.

(How people in Guma dispose of their day.)

1. Some peasants in Guma rise from their beds at the time of
*azan*¹ 2. and go to the mosque 3. and perform the *namaz*² 4. and
 if the mosque where they perform the *namaz* is near the tombs of
 their parents 5. they go to the tombs of their parents 6. and pray
 7. and then return home. 8. This praying of theirs (means) that
 they pray for the forgiveness³ of the sins of their parents. 9. Also,
 if somebody goes to the heads (tombs) of his parents 10. and prays
 long time 11. that man will within short time become rich. 12. His
 parents also, as a result of the prayers, will, if they have sins, be
 saved from punishment.⁴ 13. Until that man has come back from
 the mosque, his wife will also have risen early, 14. perform the *namaz*

¹ *azan* < A. آذان 'the call to prayers'.

² *namaz* < P. نماز prayers, prescribed by law, five times a day.

³ *mæγperet* < A. مغفرة 'pardoning, forgiving sins'.

⁴ *aza:b* < A. عذاب.

qopap 14. namaz oqup 15. nešteličke čaj demlep 16. öjde jumşaq nan bolsæ 17. dastuxan sælip 18. dastuxanyæ æpkelip 19. tejer qilip turædu. 20. o. k'šī kelgen væxtidæ çat^unī balalæi vilen oltujup 21. nešte qilip 22. andin ki:n at ulaylæriyæ ot verip 23. suyærip qojap 24. jer töpæsigæ çiqip 25. ja. qonaq suyarædu 25a. ja. buydaj væxti bolsæ 26. buydaj suyarædu. 27. tüš væxtⁱγičæ iš qilip 28. andin ki:n jænip kirip 29. tüšlik γīza:nε jεp 30. andin ki:n bir dem uxlap 31. jεne hava sōjügen væxtidæ jεne qoj kala ulaylæriyæ ot alip berip 32. ja. qonaq julup berip 33. ja. dæræxtin šax çatap berip 34. ulaylærinī jεne bir qata:r suyærip 35. at qojlæni suyæ pišip 36. andin ki:n baγqæ kip 37. üzüm bala barqæsi bilen jeišip 38. šaptul æyitip jeišip 39. aluče æjn'alu üzüm šaptul šuninge oγšæš mi:vælerdin teyip apçiqip 40. öjⁱdε taχsege tezip qojædu.

15. and prepare tea for breakfast 16. and if there is soft bread in the house 17. she will spread the table-cloth 18. and bring (put) it (the bread) on the table-cloth 19. and arrange (everything). 20. When that man comes back he will sit down with his wife and children 21. and take breakfast. 22. Then, having given grass to the horses and beasts of burden 23. and given them water, 24. he will go to the fields 25. or he will water the maize 25a. or, if it is the time for wheat 26. water the wheat. 27. Having worked until noon 28. and then returned (home) 29. and eaten (his) noon-food¹ 30. he will sleep for a while. 31. Again, when it has become cool,² he will bring grass (fodder) to his sheep, cattle and beasts of burden 32. or he will pull up maize and give them 33. or he will cut branches from the trees and give them 34. and once more give the beasts of burden water 35. and let the horses and sheep bathe in the water. 36. He then enters the garden 37. and having eaten grapes together with his family 38. and having shaken down peaches and eaten them (together with his family) 39. and having gathered some small plums,³ prunes,⁴ grapes, peaches and fruits like this and brought them along 40. he will arrange them on plates in his house. 41. If

¹ *γīzane*; *-ne* < *-nī* is the accusative-suffix.

² *sōjū-* < *sörü-*.

³ cf. n. 6, p. 14.

⁴ *æjn'alu* in Kashghar called *γæjnalu*, cf. RAQUETTE, English-Turki Dictionary, p. 91 b; cf. further n. 14, p. 52.

41. keč ter'εptε bæ-zī mehman kelse 42. mehmandin sojap 43. »čaj ičsemła? 44. ja özi soyaq jeimiš ba:r 45. jeimiš ačqajmu¹?» sorajdu. 46. mehmanler »čaj ičmejmen. 47. soyaq jeimiš bolsæ ač'γsæ!» deidui. 48. »andin ki:n bostaᅇdæ olturæjli. 49. bu jer ^up bolap qaldī». 50. bostaᅇge bajip 51. köl ter'εpke qarlap 52. čapeᅇ olturuptui. 53. jeimišlerni apkeᅇdu. 54. jeimišledin bir munčæ jeišip 55. »taγsede qalyanni bunī bir kiš'ge beᅇᅇle! 56. buzlup² ketmesün!» deidui. 57. andin ki:n mehman bilen bir iški sa:et olturup 58. namaz oqup 59. mehman jænip čiqædu. 60. öj igesi mehmanni uzutup qojap 61. »maᅇa tōpesi očuq ajdiᅇγæ ča:pini qojap 62. šu jerge dɔzaj sapberse!» dep 63. dɔzaj saldurup jætīp qalædu.

towards evening some guest should arrive 42. he will ask the guest, 43. »Would you like some tea? 44. Or, I also have self-cooled³ fruits! 45. May I bring you some fruit?» he asks. 46. The guest (will say), »I don't take tea. 47. If you got some cool fruit, bring it here, please!» he says. 48. »Let us then sit in the harbour. 49. It is rather sticky⁴ here.» 50. Having gone to the harbour 52. they will sit down on a bedstead,⁵ 51. looking towards the pond. 53. He will bring the fruit. 54. Having eaten a little of the fruit 56. he will say, 55. »Give what remains on the plate to somebody (else). 56. It should not be spoilt!» 57. Then having sat for one or two hours with the guest 58. and performed the *namaz* 59. the guest will leave and return home. 60. The house-owner, having accompanied his guest to the door⁶, will say, 61. »Put (my) bedstead on the top (roof) in the open moonlight 62. and arrange (my) bed⁷ there!» he says 63. and having had (his) bed arranged he will lie down there.

¹ *ačqajmu* < *alīp čiqaj*.

² *buzlup* < *buzulup*.

³ *özi soyaq jeimiš* is fruit which is picked early in the morning when it is still covered with dew. It will keep cool the whole day when kept inside the house. It is called »self-cooled fruit» contrary to fruit which has been cooled with ice.

⁴ *up* 'sticky heat'.

⁵ *čape* < *čarpaj* < P. چهارپا 'four legs'.

⁶ *uzutup qoj-* to accompany a guest to the door when he is leaving.

⁷ *dɔzaj* lit. 'space', here 'sleeping-space'.

20.

1. alte šeh'erdəki məzlumkişilərinin qıləduyan işinin beja:nî.

2. bæ·zî vopa:da:r dija:netlik öj iöige öjnin paje zererge köjü-
neduyan məzlumkişiler eri neme dese 3. erinin bujuyan işni
qılədu. 4. bala ba: kişini hem pa:kize bæqip 5. enaj'ayləini işki
üç künde pa:kize juður^{up} bejip 6. ja· özi j^{up} beip 7. balaləri
kessel bolap qalsə 8. bæ·zî uşaq balalənin kessellikini biləduyan
məzlumkiş'ni xizmet qıləduyan xot^{unn}i eb'erip 9. qiçqiritip kelip
10. balasini körsetip 11. kessel biləduyan xotunnin bujuyan do:-
ruləi öjde bolsə 12. özi tejer qilip berədu. 13. eger öjde bolməsə
14. eigə de'itki 15. »balanın kess'elige basa:din pala:n rənlik do:ru

20.

1. A description of what the women of Alte Shahar do.

2. If the husband of certain faithful¹ and honest² women who look
after the welfare and the harm of a house, says something (to them).
3. they will perform the work which their husband has ordered them
to do. 4. They will keep the children clean, if it is somebody who
has got children, 5. and have his clothes washed clean every second
or third day 6. or (even) wash them themselves. 7. If their children
should become ill 8. she will send for a certain woman who under-
stands the illnesses of small children or some women who could
help 9. and having called her (there) 10. she will show their child.
11. If the medicine which the woman who understands the illness has
ordered is available in the house 12. she will prepare it herself and
give it (to the child). 13. If it is not in the house 14. she will say to
her husband, 15. »Please have medicine of a certain colour brought

¹ *vopa:da:r* < A.P. وفادار usually pronounced *vefa:da:r*.

² *dija:netlik* A. دیانت 'embracing religion, honesty, virtue'.

ækeldüjüp berse!» dep 16. do:ru ækeldüjüp 17. özi do:runi tejer qilip 18. balasige beredu. 19. eger öjniñ iñide eri bi nerse sætip 20. pul ækelip qojsæ 21. çat^unı eridin sormaj lazemlik jerge çæ·dz·leidu. 22. ei »pulni neme qillæ¹?» dep sormæjdu. 23. bæ·zi væç·lærdæ çat^unı »men mehman qiçqiræmen. 24. maña on dzigeme ser pul berse!» deiddu. 25. ei »on dzigeme ser pul jetmes. 26. özleiniñ qoldæ açqu bolğandın kin mendin soramaslämu? 27. özleri sanduçtin alip 28. qançiki çæ·dzlesle² çæ·dzleiv³esle³!» deiddu. 29. o·çat^un »men çu sormæsæm mu bolædu 30. emme szleniñ idza:zelei vile çæ·dzlegenim obdan» deiddu. 31. bæ·zi eski mæzlumkişiler öjniñ pajde zerer vilen işi bolmajdu. 32. özini jasap jüredu. 33. andaç çatunnıñ ei hem o: çat^unı ja: sözni beredu ja: bolmæsæ öj işniñki sæmdzamlæini o: çat^unçæ körsetip qojap 34. sanduq·læniñ açqusini özi tutædu. 35. mæzlumkişile he küni eidin sojap

from the bazar for (the cure of our) child's illness!» 16. Having had the medicine fetched 17. she will make the medicine ready herself 18. and give it to her (their) child. 19. If her husband has sold something belonging to the house 20. and brings the money along 21. his wife will spend it for a necessary purpose without asking her husband. 22. Her husband will not ask, »What have you done with the money?» 23. Sometimes his wife (will say), »I will invite some guests. 24. Please give me ten or twenty sar!» she will say. 25. Her husband will say, »Ten or twenty sar is not sufficient. 26. As you have the keys in your own hand, why do you ask me! 27. Take yourself from the box 28. and spend as much as you like to spend!» he says. 29. That wife (says), »Why. (it is true that), even if I did not ask, it would do. 30. But (I would rather) spend it with your permission.» she says. 31. Some bad women do not care for the welfare or harm of (their) houses. 32. They stroll about embellishing themselves. 33. But then the husbands of such wives either divorce those wives or they themselves 34. take care of the keys of the boxes, 33. having shown the household⁴ implements to those wives (i.e. their duties). 35.

¹ qillæ < qıldılær.

² çæ·dzlesle < çærdzleseler.

³ çæ·dzleiv³esle < çærdzlep berseler.

⁴ lit. the implements of the work of the house⁷.

36. »qajday taa·m jeimen» dese 37. einiñ degen taamini etip beredu. 38. qaš'tæki χizmet qilæduyan χot^{un} qaš'tæki ademlerge taam etip beredu. 39. katta ademler semava:rdin taam je·mejdud. 40. baza:din taam hem alip 41. öjge apkirmejdud. 42. mæzlumkiš'ler hemi:še öjde özi taam etip 43. bala vaqæsï bilen taamni jeidud. 44. bæ·zi osal χatullær eiçe taam etip bermej baza:din ækidürüp beredu. 45. sehra:nin χot^{ullæri} hem'iše ei uçün bala vaqæsï uçün taamni özi etedud. 46. kalanï mæzlumkiši æyildin ušaq valayæ ačiqturup¹ 47. ja özi ačiqip 48. bir türükke baylap 49. kalanin bidzækini iki uç qat'ar juup 50. mozajni azyinæ emitüp 51. andin kin bidzækni jene juup saγædud. 52. kalanin s^{üti} az čiqip qalsæ 53. »kalanï obdan baqmaptud. 54. kalayæ undæ helep etip bersün! 55. unï dzïq salsun» dep 56. χizmet qil'utqan ademge bujrujdud. 57. könlek išt'an enajaylæni² mæzlumkiši öjde tikædud. 58. bæ·zi

The women everyday ask their husbands 36. and when they say, »What kind of food am I going to eat today?» 37. they prepare the food which their husbands have told them and serve it. 38. The wife who serves him also prepares and serves food for the people staying with him. 39. Big people do not eat food from a restaurant³. 40. Neither do they take the food from the bazar⁴ 41. and bring home. 42. The women always prepare their food themselves in the house 43. and eat it together with their family. 44. Some bad wives do not prepare food for their husbands but have it brought from the bazar. 45. The country wives always prepare the food for their husbands and for their family themselves. 46. The women have the cows brought from the stable to the small children 47. or bring them themselves 48. and having tied them to a pole 49. and having washed the nipples of the cow two or three times 50. and having let a calf suck a little⁵ 51. and then again having washed the nipples she will milk (the cow). 52. If the cow gives little milk (she will say), 53. »They have not fed the cow properly. 54. Make bran of flour for the cow and give her! 55. Put much flour into it!» she says, 56. and thus orders the servants. 57. The women sew clothes

¹ *ačiqturup* < *alip čiqturup*.

² *enajay* alternating with *enajay* (sentence 5).

³ *semava:r* Russian *кафе*, here means a restaurant in the bazar.

⁴ i.e. from the food-shops (restaurants) in the bazar.

⁵ in order to make the cow let her milk.

mæzlumkiš¹le qonaq buydaj terise 59. einiñ kein'din bile jürüp tapsap berædu. 60. inek ve eçkü qojlænî jænîdæ oltujup 61. metalnî tiziyæ qisîp oltujup 62. ja· bolmæsæ jene bir mæzlumkişiğe tuttujup sayædu. 63. jæman kala bolsæ 64. işki kein putni tañip qojap sayædu. 65. oγuznî mozaj emiddu. 66. kala tuyup 67. bir'er ajγiçæ saymajdu. 67. bu oγuz sûtñi isse 68. adæmge zerur qilædu dep 69. bir ajdîn ki:n sayip 70. aγşamlıγta çelekke apqojædu. 71. şemalliy jerde qojædu. 72. keçeçi¹ qajmaq tutædu. 73. e·tegende sûtñi çel'ektin ælip 74. qajmaqñi süzup 75. qajmaq çaj qilip 76. neşte qilædu. 77. ja· bolmæsæ qajmaqqa bera:ber kelgüdek şeker sælip 78. qajmaqñi uzun qo:çup 79. şekerni qajmaqqa æl'ištuup 80. jumşaq nandæ qajmaqñi ilip jeiddu.

like shirts and trousers in the house. 58. Some women, when they sow maize or wheat, 59. follow behind their husbands and put the seed in the furrow.² 60. Having sat down at the side of the cows, goats and sheep 61. and having pressed the bucket between her knees 62. or maybe handed it over to some other woman, she will milk. 63. If it is a bad (difficult) cow 64. she will milk her after having tied her hind legs together. 65. The calf sucks the biestings.³ 66. After the cow has calved 67. they do not milk her for a month's time. 67. (They say that) if one drinks these biestings 68. they will harm people. 69. After one month they milk (the cow) 70. and in the evening put (the milk) in a pail. 71. They place it in a cool⁴ place. 72. In the night it yields cream. 73. When in the morning they have poured out the milk from the pail 74. and skimmed off the cream⁵ 75. and prepared tea with milk 76. they will have their breakfast. 77. Or, maybe, they will put sugar in the cream until it is the same amount as the cream 78. and having stirred⁶ the cream for a long time 79. and mixed the sugar with the cream 80. they will smear⁷ the cream on soft bread and eat it.

¹ *keçeçi* cf. n. 3, p. 78.

² *tapsap* < *tap salip*; *tap salip ber-* 'to put the seed into the furrow' (*tap*).

³ *oγuz* 'biestings'; cf. RAQUETTE, English-Turki Dictionary, 11 a *buγuz* and BASKAKOV & NASILOV, p. 104 *oγuz* with the same meaning.

⁴ *šemalliy* ~ *şemalliy* lit. 'windy'.

⁵ which no doubt had to be done before the milk was poured out.

⁶ *qo:çu-* ~ *qorçu-* 'to stir'.

⁷ *il-* to smear on cream, butter etc. with one's fingers.

21.

1. öltörgen qojnıñ bidzekniñ túbideki jelleni p¹st'an deidui. 2. amma qoj boyaz volap 3. beş alte ajlıq bolıandæ qojnıñ jellesi pejd'a bol'aptui. 4. »tuγ'utqan væχti jæqinlæşıptui» deidui. 5. navajlæ toγrap 6. bu qojnıñ pist'anı gušt girde jaqædui. 7. kala boyaz bolap qalsæ 8. ja mozaj çoņop qalsæ 9. kalanıñ s^üti tirilip ketædui. 10. kala buq'a tilep qaptui. 11. buqa kalanı aštı ja aš'almadı. 12. eger kalanı buqa ašsæ 13. kala buq'adin čiqıptui deimiz 14. eger aš'almasa kala buq'adin čiqmaptui. 15. ayır bajtalnı čaptı deimiz 16. ja·

21.

1. The nipples of a sheep which has been killed, and which are under the udder¹, are called *pistan*.¹ 2. When a sheep has become pregnant 3. her udder will become visible when she is in the fifth or sixth month. 4. »She is getting near to bear», they say. 5. The bakers cut them (the nipples) into pieces 6. and bake the nipples of the sheep into a meat-bread.² 7. When the cow becomes pregnant, 18. or when the (her) calf becomes big, 19. the milk of the cow will dry.³ 10. The cow becomes at heat.⁴ 11. The bull covered⁵ the cow or was not able to cover. 12. If the bull covered the cow 13. we say that the cow became pregnant. 14. If he was not able to cover the cow did not become pregnant. 15. We say that the stallion

¹ *jelle* is 'udder'; *bidzek* 'nipple' for all females except sheep and goat. In these animals it is called *pistan* < P. پستان.

² *girde* a round thick loaf with a hole in the middle.

³ *tiril-* ~ *tirilip ket-* 'to be dry, to dry' (of cows).

⁴ *buqa tilep qal-* 'to be or become at heat'.

⁵ *aš-* 'to cover' i.e. to copulate with; according to LUKE they use *buqa kalayce aštı* in Khotan instead of *kalanı* in Guma.

čap'almadı. 17. eger aγır bajtalnı čapsæ 18. bajtal boγaz bolaptu.
 19. eger čap'almasæ 20. bajtal tutulmaptu deimiz. 21. qoçqar
 qojnı qoγladı ja qoγlaj'almadı. 22. eger qojnı qoçqar qoγlayan
 bolsæ 23. qoj qoçqardın čiqıptu 24. ja boγaz volaptu deimiz.
 25. eger qoçqar qojnı qoγlaj'almæsæ 26. qoj tæχı qoçqardın
 čiqmaptu 27. ja boγaz bolmaptu. 28. ečküni erkeč qoγladı ja
 qoγlajalmadı. 29. eger qoγlayan bolsæ 30. ečkü boγaz vol'aptu
 deimiz. 31. eger qoγlaj'almayan bolsæ 32. ečküni erkeč qoγla-
 jalmaptu. 33. išek hangı tilep qaptu. 34. išekni hangı čaptı
 deimiz. 35. eger čapqan bolsæ 36. išek boγaz volaptu. 37. eger
 čapalmayan bolsæ 38. išek tæχı boγaz bolm'aptu. 39. išt qandziq
 ku:suptu deimiz. 40. qandziq ištiniñ keinidin sekiz on išt ergešip
 41. sekiz on kün jüredü. 42. sekiz on kündin ki:n qandziq ku:sup
 bol'aptu deimiz. 43. qandziq bilen išt ilišip qaptu. 44. mušük

covered the mare 16. or was not able to cover. 17. If the stallion
 covered¹ the mare 18. she will get pregnant. 19. If he was not able to
 cover 20. the mare did not become pregnant, we say. 21. The ram
 covered² the ewe or was not able to cover. 22. If the ram has covered
 the ewe 23. the sheep (ewe) has become pregnant 24. or has become
boγaz (pregnant), we say. 25. If the ram has not been able to cover
 the ewe 26. the ewe did not become pregnant 27. or did not become
boγaz (pregnant). 28. The he-goat covered the goat or was not able
 to cover. 29. If he covered her, 30. we say that the goat became
 pregnant. 31. If he was not able to cover³ 32. the he-goat was
 not able to cover the goat. 33. The she-ass is at heat for a jackass.
 34. We say that the jackass covered the she-ass. 35. If he has covered
 (her) 36. the she-ass will become pregnant. 37. If he was not able
 to cover 38. the she-ass did not become pregnant. 39. We say that
 the dog or the bitch are at heat.⁴ 40. Eight or ten dogs will (then)
 follow after the bitch 41. and will stroll about for eight or ten days.
 42. We say that the bitch after eight or ten days is at heat. 43. Dog

¹ *čap-* 'to cover' i.e. to copulate with (of horse and ass).

² *qoγla-* 'to cover' i.e. 'to copulate with' (of sheep).

³ it is not clear to me, why he expresses the same meaning, although with different tenses.

⁴ *ku:su-* 'to be at heat' (about dogs).

ma volaptu deimiz. 45. beš on kün müšük ma volap bolγandīn kin müšük ma volap vol'aptu deimiz. 46. bir hika:je va:r. 47. müšük ilišqanī kö·gen adəm sæjüγ otniḡ jildizini tapqan adəm pa:d'ša: bol'utmiš 48. de'itken bir gep ba:. 49. toḡanī ḡor'az basti. 50. kepte mu basti deimiz.

and bitch copulate.¹ 44. We say that the cat becomes at heat.² 45. Five to ten days after the cat has become at heat we say that she has become pregnant.³ 46. There is a story. 47. A man who has seen cats copulate or who has found the roots of the yellow plant⁴ will become a king. 48. Thus they say. 49. The cock sat⁵ on the hen. 50. We also say 'sit' about pigeons.

¹ *ilış-* or *ilışip qal-* 'to copulate' (about dogs and cats).

² *ma bol-* 'to be at heat' (about cats). LUKE means that *ma* is onomatopoeic < *miau*.

³ *ma volap vol-* < *ma bolup bol-* 'to become pregnant' i.e. the cat's saying *miau* is over.

⁴ *sæjüγ ot* < *særiγ ot*. It is described to me as a plant without root or without leaves and without flowers and seeds, but with stalks like long threads, yellow in colour. It is said to grow only in luzerne-fields. It is probably some kind of a parasitic plant. SHAW, Sketch, II, p. 221 describes *særiγ ot* as 'a grass found growing at high elevations'. This no doubt has no connection with the present word.

⁵ *bas-* 'to press'.

1. qiš künleride bazar içideki æyin^ælærimiz birle sehra:γæ čiqæmiz. 2. bir æyinæmizniñ öjige kijemiz. 3. mæške o:tñi uluγ qalap qojap 4. özimiz mæšnñ čö·reside qat'ar qat'ar ča·za·ne qojup olturæmiz. 5. jaγši quvv'etliq aq čaj demlep alip čiqædu. 6. čajni bir čindin olturup içemiz. 7. añaγičæliq bir petn'osγæ tö·t beš tæxsede jeimiš tizip alip čiqip 8. o·trædæ qojædu. 9. čaj içken væxlerimizde qænddin ja nav'attin činege işki uç tane taşlap içemiz. 10. añaγičæ öj igesi işki uç toχi öltüredu. 11. birer toχæni puşurup 12. aš qilip čiqædu. 13. bir iki toχæni kev'ap qilip apčiqædu. 14. ašni keva:bni jeišip olturup 15. »bizge næγmæči

1. On winter-days we go out into the open country together with our friends in the bazar. 2. We enter the house of some friend. 3. Having made the fire burn in a blaze in the oven 4. we will be sitting round the oven in rows, legs crossed.¹ 5. Having prepared nice strong white tea they serve it. 6. We sit down and drink the tea from a cup. 7. In the meantime they bring a tray² on which four or five plates with fruit are arranged 8. and place it in the middle. 9. When drinking the tea we throw two or three lumps of sugar or sugar candy into the cup and drink it. 10. In the meantime the house-owner will kill two or three hens. 11. One by one he will boil them 12. and make a pilaw and bring it there. 13. Of one or two hens he makes *kabab*³ and serves it. 14. Having sat down and eaten the pilaw and the *kabab* together 15. (we say to the

¹ ča·za·ne < P. čaha:rza:nu: a tailor's way of sitting (STEINGASS).

² petn'os Russian *поднос*, 'tray'.

³ keva:b for this dish cf. p. 148, n. 9.

qičqirip 16. bugin kiče bizge mešrep qilip bersle!» dep 17. mehke'm tutuv'aləmiz. 18. o. öjigesi deidu ki 19. »meniñ hem χia:limde her birlerini qičqirip 20. apčiqip 21. bir keče olturuşmaqçı edim» dep 22. næymeçiğe adem bujrujdu. 23. »ba·za·rdin beş on dziñ goş işki uş ser čaj birer ser lečindane alip čiqqiñ!» dep 24. adem kirgüzədu. 25. o. adem čiqiş'γæ bir qoj öltürüp 26. kičesi uχlamæj o. öj igesi biča:re mehma:nlerge ta:m qildurup berədu. 27. seher væxt'idæ heme a:γinælərimiz bile jænip ketemiz. 28. šu o·trada nečesi bærıp 29. dükand'a æγinælərimiz dükani ačædu. 30. kečγičæ olær ujuqsiz jürüjdu. 31. keč bolγandæ hemesi öjge čiqip 32. čaj içip 33. işki uş sa·et uχlæjdu. 34. gu:manij şunday ojanlæri ba:r. 35. jaz væxt'idæ bolsæ 36. heptədə bir merre dzigerme dzigeme beş adem bezme qiləmiz. 37. qoγunciniñ dzajidin obdan aχči

house-owner), »Call musicians to us 16. and give a feast for us to-day and to-night!» 17. and urge him firmly (to do this). 18. That house-owner says, 19. »I, too, had in mind to call everyone 20. and to bring you here 21. in order to sit together one evening,» he says 22. and sends away a servant to fetch the musicians. 24. He sends away (another) servant saying, 23. »Bring five or ten *jing*¹ of meat and two or three *sar*² of tea and one *sar* of cardamom³ from the bazar!» 25. After that man has left he kills a sheep 26. and not sleeping in the night that poor house-owner has food prepared for his guests. 27. At dawn we return home together with all our friends. 28–29. At this time some of them, those of our friends who are shopkeepers,⁴ open their shops. 30. Until the evening they stroll about (i.e. work) without sleep. 31. When evening has come they all go home 32. and having had tea 33. they sleep two or three hours. 34. Such entertainments are to be had in Guma. 35. If it is in summer 36. we make an entertainment⁵ once a week for twenty or twenty-five people. 37. We have ten to fifteen nice *aχči*⁶ and *kökči*⁶ melons

¹ cf. n. 5, p. 42.

² *ser* a weight = 35 gram; cf. RAQUETTE, Eastern Turki Grammar, I, p. 35.

³ *lečindane* 'cardamom' < ?

⁴ *dükand'a* < *dükanda:r*.

⁵ *bezme* < P. مزم: 'a banquet, entertainment'.

⁶ *aχči* and *kökči* cf. n. 5—6, p. 38.

jaχšī kökçi qoγunlærdin on on beš qoγun ækeldüremiz. 38. otuz qırq toχ'om baqqaldin alæmiz. 39. üç tö-t dziñ šeker hem alæmiz. 40. bulærni işki üç adem köterep 41. šeh'erniñ tæšidæki östendeki bojidaki baylærdin bir baqqæ zilçe besat salduurup 42. dzoze ust'ul qojduurup 43. qoγullærni toχomlærni šekerlerni aşpezge tapšurup beremiz. 44. bir dzajdin beš alte serge bir paqlan tapip keledu. 45. o paqlani aşpez bir öjge öltörütædu¹. 46. ævel aşpez sorajdu ki 47. »her birlerige qajsī qajsī γīza:nī etip beremen? 48. qajsī γīza: qajsī væxtidæ pišædu? 49. ævel kev'apni tejer qilip berememu²? 50. ja ašni tejer qilip berememu?» deiddu. 51. biri de'itki³ 52. »vaj serañ üste! ævvel kev'apni tejer qilip berm'emse 53. andin ki:n ašni kečqurundæ jep jænæmiz. 54. sen anañdin tuγulup 55. iš körmegen bir osal neme ik'ese! 56. bašingæ qapaq

brought from a melon-planter's place. 38. We buy thirty or forty eggs from the grocer. 39. We also buy three or four jing of sugar. 40. These (things) two or three men will carry. 41. Having had carpets and rugs spread in one of the gardens⁴ situated on the bank of one of the channels outside the town 42. and put tables⁵ there 43. we entrust the melons, the eggs and the sugar to a cook. 44. He will come with a lamb which he has bought somewhere for five or six sar. 45. The cook will kill that lamb in some house.⁶ 46. First the cook will ask, 47. »What kinds of food should I prepare for you? 48. At what time should the different (kinds of) food be prepared? 49. Should I first make the kavab? 50. Or should I make the pilaw first?» he will say. 51. Somebody says, 52. »Oh, you crazy cook!⁷ Are you not going to prepare the kavab first!⁸ 53. We will then eat the pilaw in the evening and return (to town). 54-55. You are a bad thing, born by your mother who has not understood (your)

¹ öltörütædur probably contracted from öltürevattædur.

² berememu < beremenmu.

³ de'itki < deidurki.

⁴ baqqæ dative!

⁵ ust'ul < Russ. *сто́л*; dzoze 'table' is otherwise used.

⁶ öjge dative!

⁷ üste, usually *usta* from A. *اوستاد* 'master'.

⁸ berm'emse < berm'emsen.

keiv'aldijmu?» dep 57. köp osal qilæduu. 58. o· aşpez deiduu ki
 59. »men özem öjömde ta:m je·sem 60. ertegen ter'εpte kev'ap
 jeimen. 61. kečqun tej'εpte qojaγ aş ja sujuuq aş içemen. 62. emdi
 bu jerde her birlëridin sorašimniγ bar erse¹ 63. on dzigeme adem
 ba: dzajdæ on dzigemi qismï tebijet bolæduu. 64. men her birlëri-
 niγ tebiſtlerige bæqip gep qildim» dedi. 65. o: adem æjtï ki 66.
 »χæjr! seniγ bu gepiγ jas²! 67. amma bu tær'iqædæ osal gep qil-
 mayin!» dep 68. dziq nesih'etlerini berdi. 69. bu adem »χoš!» dep
 očaγ aldiγæ ketti. 70. bezmæde olturyanlær her birlërigæ ojan čaq-
 čaq³ qilišip 71. bir birini bostañniγ jænidæki kölge tašlav'atti.
 72. tema:m uçæsüdæki enajaγlæri dzændzuqtæki sa·etleri otuz qirγ
 ser ti:zeleri hemesi buzulup 73. ker'ektin čiqip ketæduu. 74. bæ:zi
 su üzelmëjduyan adamlëni suγæ tašlav'atsæ 75. suniγ içidin

work! 56. Did you put a gourd on your head?» they say 57. and
 tell him many bad words. 58. That cook says, 59. »When I eat
 in my own house 60. I eat kavab towards (in the) morning. 61.
 Towards evening I eat pilaw⁴ or soup⁵. 62. If I now should (have to)
 ask everyone (present) here 63. there will be ten or twenty tastes in
 a place where there are ten or twenty people. 64. I spoke in order to
 look to (to satisfy) the taste of everyone,» he said. 65. That man said,
 66. »All right! What you said is true! 67. But don't use bad language
 like this!» he said 68. and admonished him much. 69. This man (the
 cook) said, »All right!» and went to the fire-place. 70. The people
 who are having the entertainment play and jest with one another
 71. and throw each other into the pond next to an arbour. 72. When
 all the clothes which they have on,⁶ the watches in their pockets
 and their bank-notes of twenty or thirty sar have been spoilt 73.
 they by necessity leave from there.⁷ 74. When they throw some
 people who are not able to swim into the water 75. they are likely

¹ *erse* with audible *r*.

² *jas* < *rast*.

³ *čaqčaq* jesting and pleasant conversation; *čaq-* to speak jestingly.

⁴ *qojaγ aş* lit. 'thick food', i.e. 'pilaw'.

⁵ *sujuuq aş* lit. 'fluid food', i.e. 'soup' (with pieces of dough in it), cf.
 p. 148.

⁶ lit. on their backs.

⁷ i.e. they have to go home.

čiq'almaj ölgüdek bolædu. 76. »vaj! ölep qalædu!» deišip 77. biri kijip biri sêkerip tüşüp 78. sudin alip čiqip qojædu. 79. šunday müškül işlær bolædu 80. amma koñlimiz açilædu.

to die as they are not able to get out of the water. 76. Saying to one another, »Oh, he will die!» 77. someone will enter the water, another one jump (into the water) 78. and drag him out of the water. 79. Such difficult things will happen 80. but our hearts rejoice.

23.

1. gu:madin hedzge baræduyan ja: özi hindust'anγæ sodeger-
 čilikke baræduyan ademler bir neçe vaχ ha:dzi bolsæ hedzniγ ja-
 heremniγ dzabduyini qilædu. 2. o: dzabduylærniγ æveli jete sekiz
 atni alip 3. üç tö-t ademni »mušu atlerni obdan baqqınlær!» dep
 at baqγæli qojædu. 4. o: ademler atni künde işki üç merre suγærip
 5. suγæ pişip baqædu. 6. ertegende keçqundæ atγæ boγaz berædu.
 7. o: at igesi işki üç künde atniγ qaşiyæ kirip 8. atlerni köjep 9.
 »emdi atni işkivilen baqınlær! 10. biriγle atqa möjle dzul noχta
 qoşqun ejl tejer qilınlær!» dep 11. bir munčæ ko:ne kigiz sekiz
 on ko:ne taγa jete sekiz aγr'amči jete sekiz kaš'a tapip berædu.

23.

1. People who intend to perform the pilgrimage from Guma to
 Mecca or go to India for trade, make for some time, if he is a hadji,
 the preparations for the pilgrimage which is also called *herem*.¹ 2.
 Those preparations consist first of all in his buying seven or eight
 horses. 3. He puts three or four people to feed the horses, saying,
 »Look after these horses well!» 4. Those people water the horses two
 or three times every day 5. and let them bathe in the water. 6.
 In the morning and in the evening they give corn to the horses. 7.
 That owner of the horses after two or three days goes to the horses
 8. and having looked at the horses (he says), 9. »Now two (of you)
 look after the horses! 10. You others make ready pack-saddles,²
 horse-rugs, halters, cruppers and saddle-girths for the horses.» 11.
 He gives them some old felt rugs, eight or ten old sacks, seven or

¹ *herem* < A. *هرم* 'the sacred precincts of Mecca'.

² *möjle* in Kashghar *möle*.

12. o: adem işki üç künde atniñ heme dżabduylærini tikip tejer qılædu. 13. andin ki:n zilçe kigiz mæşutleni alıp 14. orayqæ alıp tikip tañıp 15. paj qilip 16. ayr'amçidæ bir pajni çigip 17. atqa a:tqudek tejer qilip qojædu. 18. jol mañyan væxtidæ atqæ möjlelerni sælip 19. dzulni jæpip 20. möwlelerni¹ jæman jaçşî jerleri bolsæ oñlap 21. qoşqunniñ uzun qisqæsini teñşep 22. püştæn² tartip 23. jükni atlerige a:tip 24. jükniñ æyir jineklerini körep baqædu. 25. bæzi jükniñ æyiri bolsæ 26. o: jükke æyir jükni paj qılædu. 27. andin ki:n jükleni çürüv'attip 28. »bû gün³ atlærni tañ aşurup qojanlæ! 29. erte ertegende mañæmiz» deiddu. 30. o:lær

eight ropes and seven or eight belly-bands.⁴ 12. That man will make all the equipment of the horses ready having sewn it in two or three day's time. 13. When he then has bought carpets, felt rugs and silk-stuff 14. and got covers (for them) and sewn (them) into it and tied it 15. and made half a horse load⁵ 16. and tied half a load with ropes 17. he makes it ready to be loaded on a horse. 18. When they are about to start he will put on the pack-saddles 19. and arrange the horse-rugs 20. and if there are bad or good places⁶ on the pack-saddles, repair them 21. and adjust the crupper (if it is) too long or too short. 22. Having pulled the saddle-girth 23. and loaded the burdens on the horses 24. he will look after which burdens are (too) heavy or (too) light. 25. If some loads are (too) heavy 26. he will divide them into half-loads. 27. Having then unloaded⁷ the burdens (he will say), 28. »Let now the horses rest until early tomorrow morning!⁸ 29. We shall leave tomorrow morning!» he says. 30. They

¹ *möwle* ~ *möjle*, cf. n. 2, p. 100.

² *püştæn* saddle-girth, but RAQUETTE, English-Turki Dictionary, p. 101 a, *püştæn*.

³ *bügün* < *bugün* regressive vowel-harmony or ü-umlaut.

⁴ *kaş'a* 'woven belly-band'. Origin? The *ejl* 'saddle-girth', consists of a *kaş'a* with a *toqu*, a piece of leather at each end, fastened to the saddle with a *tasma* 'strap'.

⁵ *paj* no doubt a corrupt form of P. تاي *ta:j* 'half a load', which here means half a horseload. According to my informant *işki paj bir ulay jüki bolædu* 'two half loads make the load of one beast of burden'.

⁶ i.e. if there are uneven or damaged places.

⁷ *çürü-* 'to drop, to unload'; cf. BASKAKOV & NASILOV, p. 34, *çörü-*.

⁸ *tañ aşur* 'to pass on to day-break'; usually the horses are given fodder early in the morning before the caravan starts.

atläрни таң ашуруп қојап 31. »vaj ha:džim! biz bú gún kiče öji-
mizge bærıp 32. ata anamiz vilen balava·qælærimiz¹ vilen körüşep
33. e·tegende keleli» dep ketedu. 34. o: ha:dži öjige kelgen çæla:-
jıqlær bile körüşep 35. »men erte mañmaqçı völdüm. 36. her birleri
mendin dzıq ra:zi bolsæ» dep 37. uz'atqæli² kelgen ademlerdin
»qačan mendin bir ama:netleri bolsæ ja çætčekleri bolsæ berse.
38. heremdeki uruγ tuqqanlærıγæ apperip beremen» dep sorajdu.
39. olær »vaj obdan! meniñ hindustandeki akamγæ iv'eteduγan³
üç jüz ser tengem bar edi. 40. šunı apperip bersle! 41. akam aldı-
lærıγæ kešmirde ja rawalpindide uçræjdu» dep 42. öjige barıp
43. tengeni alıp kelip 44. sanap o· hadzigæ ötkezüp beredu. 45. o:

let the horses have a rest for the night (and say), 31. »Oh, hadji!⁴
Let us go to our houses today and tonight 32. and see our parents
and families 33. and let us come back in the morning!» they say
and leave. 34. When that hadji has met the people who have come to
his house (he says), 35. »I intend to leave tomorrow. 36. Everybody
should be satisfied with me!» he says 38. and he asks 37. the people
who have come to see him off, »Whenever (if) you have something
you want to entrust me with or if you have some letters,⁵ give them
to me. 38. I will bring them to relatives and friends who are away on
pilgrimage.» 39. These people (will say), »Oh, that is good! I have
three hundred sar which I want to send to my brother in India. 40.
Please bring them (to him)! 41. You will find (meet) my brother in
front of you⁶ in Kashmir or in Rawalpindi.»⁷ 42. Having gone home
43. and fetched his money 44. and having counted it he will hand it

¹ *balava'qa* < *bala barqa*.

² *uz'at-* 'to see off', v. n. 6, p. 87.

³ *iv'eteduγan* < *ibereduryan*.

⁴ *ha:dži* a person who has performed the pilgrimage to Mecca.

⁵ *çætček*; *-ček*, is a syllable without meaning, cf. n. 4, p. 73.

⁶ i.e. he had left before the hadji.

⁷ the hadjis are supposed to arrive in Srinagar, which usually is called 'Kashmir' by the Turks. In Srinagar there is a special *saray* called the Yarkand-Saray, which is the meeting-place of the people from Turkestan. From there they either proceed via Rawalpindi or directly via Lahore and Multan to Karachi or perhaps to Bombay on their way to Mecca. Multan always was a place where one could find merchants and pilgrims from the southern parts of Eastern Turkestan.

hadzi tengeni sanap alip 46. öjge ækirip 47. çatuñiyæ de'itki 48. »bu· tengeni çon çodzunyæ sælip qojanlær! 49. kişiniñ ama:neti meniñ ke'itkan¹ kimkičekimniñ² ajasidæ qojanlær!» deidu. 50. çatuñi de'itki 51. »hadzım! bu tengeni o· ke'itkan keimkičekniñ² ajasidæ qojsam 52. könlek iştanlær³yæ tengeniñ qarasi joqup qal'a mek'i? 53. bu tengeni kiçik çodzunyæ sælip qojaj» dep 54. kiçik çodzunnıñ me·se ötek bar ayzıyæ sap qojædu. 55. ertesi ertegende atlærni qaşlap süpürüp 56. atnı toqup 57. jüklerni a:tıp 58. çeka:ler atlerni jötelep 52. şu küni namaz çupten bilen sandzuyæ tüşedu. 60. o: hadzi özi uz'atqæli çıqqan adæmler vilen körüşep çoşlæşip razı-

over to that hadji. 45. When that hadji has counted the money and taken it 46. and brought it home 47. he says to his wife, 48. »Put this money in the big saddle-bag! 49. Put that which somebody has given me in trust among those clothes² of mine which I am going to put on!» he says. 50. His wife says, 51. »My hadji! If I put this money among the clothes which you are going to put on 51. don't you think that the dirt of the money will leave marks on your shirts and trousers? 53. I will put this money in the small saddle-bag!» she says 54. and puts them into the mouth of the small saddle-bag where there are leather socks³ and boots. 55. When next morning he has curried⁴ and brushed the horses 56. and saddled the horses 57. and loaded them 58. and the servants⁵ have led⁶ them 52. he will put up in Sanju⁷ the same day late in the evening⁸. 60. That hadji 61. will arrive in Sanju after the baggage early in

¹ *ke'itkan* < *keiduryan*.

² *kimkiček* ~ *keimkiček* cf. n. 4, p. 73.

³ *me·se* cf. Materials II, p. 35, n. 2.

⁴ *qaşla-* 'to scratch > to curry'.

⁵ *çeka:* 'a hired man-servant'. According to my informant the word is used only for servants who follow caravans on the Tibet-India road; cf. BASKAKOV & NASILOV, p. 27 *caka(ɾ)* 'hired, hired labourer' and ROSS & WINGATE, Dialogues, p. 25 *chākar* 'servant'.

⁶ *jötel-* ~ *hötel-* 'to lead'.

⁷ Sanju is a place south-east of Guma, v. STEIN, Innermost Asia, map No. 9 2A.

⁸ *namaz çupten* < P. نماز حفتن *nama:z-i-çuften* 'prayers before going to bed' (about two hours or more after sunset), v. p. 191.

læšip 61. jükniŋ ki:ndin zo: væxti bilen sandzuγæ kirɛdu. 62. ertesi sandzu baz'ajdin boγaz qoj čaj darulærni alip 63. öjgünüske maŋædu. 64. šu maŋγanči mæŋip 65. dav'anγæ keledu. 66. dav'andæ jüklerni qota:zγæ kera:γæ berip 67. jüklerni maŋduræ-v'attip 68. atlærni beš alte qirγizγæ hejd'ettip 69. özi bir qotazγæ minip 70. qotazni höteletip 71. čeka:leri bile jükniŋ keindin jɛtip čiqædu. 72. kečqun¹ namaz diger namaz šem aralaš bir suniŋ bojiγæ tüšædu. 73. kečesi atlærni suniŋ bojidæ baqip 74. ertegende atlærni jiyip kelip 75. atləriγæ boγaz kejdürüp qojap 76. özi nešte qilæv'allædu. 77. nešte qilip bolγandin ki:n jükleni a:tip maŋædu. 78. bir jerlerige kelgende »mundaγ maŋip 79. he-č jerge

the morning² 60. after he has met the people who have gone out to see him off and after he has said good-bye to them and they have told how satisfied they are with one another.³ 62. The next day, having bought fodder, sheep, tea and spices from the bazar in Sanju, 63. he proceeds until the next day.⁴ 64. Having gone and gone⁵ 65. he will come to the pass. 66. Having given his burdens on contract to yaks at the pass 67. and had the burdens leave 68. and had five or six Kirghiz drive the horses 69. he will himself mount a yak 70. and having had somebody lead the yak 71. he will proceed with his servants behind the burdens. 72. Late in the day between the afternoon prayers⁶ and sunset prayers⁶ he will alight on the bank of a watercourse. 73. Having fed the horses during the night on the bank of the water course 74. and in the morning having brought together the horses 75. and having hung⁷ nose-bags containing strong fodder on the horses 76. he will have his breakfast himself. 77. Having finished (his) breakfast he will load the burdens and leave. 78. When he comes to some place (he will say) »If we go like

¹ *kečqun* < *kečqurun*.

² *zo: væxti* the time before day-break; *zo: ~ zo:r* < A. *ظهر*.

³ *razilaš*- It belongs to courtesy to use the word *ra:zi* (< A. *راضى*) 'satisfied, content' when somebody is leaving.

⁴ *öjgünüske* < *örgünlükke*; *örgünlük* 'the day after tomorrow'.

⁵ *maŋγanči* (< *maŋγančæ*) *mæŋip*.

⁶ v. p. 191.

⁷ *kejdürüp qoj-* 'to put on a nose-bag (*tovre*) on a horse'.

jet'elmejmiz. 80. atlærni jittik jittik¹ hejd'eñle! 81. meni mundaγ xapa salmañlæ! 82. tæχi tövet degen neçe küllik jerde 82a. jittikrak barsaq 83. memu jükleni patraq sassem² 84. szle patjaq jansañlæ jaχši bolædu. 85. bu tær'iqaedæ asta mañsaq 86. sawuq bolap qalædu. 87. szlege hem ters bolædu. 88. meniñ jüklerim hem joldæ qalædu» dep 89. baj bu nesih'etlerini qilædu. 90. čeka:le de'itki 91. »dzenablerimniñ bu gepi jas! 92. biz atlærni hajip qal'a meki dep endiše qilæmiz. 93. atlærniñ hemesi boyazni az jegen. 94. bu jol jæman jol. 95. χuda:jim bujursæ 95a. muşundaγ bir χil mañsaq 96. jene on tö't on beš künde töbetke tüš'emiz» dep 97. čeka:le bu gepni qilædu. 98. baj de'itki 99. »χæjr! andaγ bolsæ özeñle bilip mañiñlæ! 100. her küni qonaγdæ bir qoj öltürüp jeiñle! 101. bu qojlæ aš'ip qalmasun!» dep 102. čeka:leniñ koñloni χoš qilip qojædu. 103. čeka:le kündin künge jaχši χizmet qilip 104. atlærni

this 79. we shall not be able to arrive anywhere! 80. Drive the horses at (better) speed! 81. Don't make trouble for me like that! 82. Tibet is a place which is still some days away. 84. It would be nice 82a. if we could go faster 83. and if I also put on the burdens quicker 84. you could return earlier. 85. If we go slowly like this 86. it will get cold. 87. It will also become difficult for you. 88. My burdens will also remain on the road,» (the bai) says 89. and thus admonishes them. 90. The servants say, 91. »What your honour says is right! 92. We are afraid that the horses may get tired.³ 93. All the horses have eaten little of the strong fodder. 94. This road is a difficult road. 95. If God permits 95a. and if we go on in this (same) way⁴ 96. we will be in Tibet in fourteen or fifteen days.» 97. Thus the servants (caravan men) say. 98. The bai says, 99. »All right! If it is so (then) go as you know (best) yourselves! 100. Kill a sheep every day at the place where you put up for the night and eat it! 101. There should be none left of these sheep!» he says 102. and makes the servants happy. 103. The servants having performed their service better from day to day 104. and fed the

¹ *jittik* < *ittik* 'fast'.

² *sassem* < *salsem*.

³ *haj-* < *har-*.

⁴ *χil* < P. ? 'sort, kind'.

otlaytæ obdan baqip 105. töbetke keledu. 106. töbette atleni satip
 107. jükni kera:γæ berip 108. čeka:læγæ on dzigeme rup'idin pul
 berip janduræv'attædu. 109. o: hadži on on beš künde kešmirge
 keledu. 110. kešmirde mallerni erzen qimæt sætip 111. özi aldīrap
 112. heremge barædu. 113. heremde uš tö·t aj turup 114. medi·ne
 šer'ipke bærīp 115. medi·ne qilip 116. jænīp keledu. 117. beš on
 kündin ki:n ærepa:t væχti bolædu. 118. ærepa:tγæ čiqædu. 119.
 ærepa:ttin jænīp 120. heremge kirip 121. χorma zemzem alip 122.
 beš alte kün heremde turup 123. jænīp dziddaγæ keledu. 124.
 dziddadin dzeha:sγæ tüšædu. 125. on iški künde dzeha:stīn čiqædu.
 126. kara:čīdin beš on derdzen pič'laq uš tö·t derdzen qulpī uš tö·t

horses well at the pastures 105. they (all) will arrive in Tibet.¹ 106.
 Having sold the horses in Tibet 107. and hired horses for the
 burdens 108. he will give the servants ten to twenty rupees each and
 send them back. 109. That hadji will reach Kashmir in ten to
 fifteen days time. 110. Having sold his goods in Kashmir at a cheap
 or expensive (price) 111. he will hurry up 112. and start for the
 pilgrimage. 113. Having stayed away on the pilgrimage for three
 or four months 114. and gone to the Holy Medina 115. and done
 (seen) Medina 116. he will return.² 117. Five or ten days later it is
 time for (Mount) Arafat.³ 118. He goes to Arafat. 119. Having come
 back from Arafat 120. and entered the sacred place⁴ 121. and having
 bought dates and zemzem-water⁵ 122. and having stayed for five or
 six days in the sacred place 123. he will return to Jeddah. 124.
 From Jeddah he will go by steam-ship.⁶ 125. On the twelfth day he
 will leave the ship. 126. Having bought five or ten dozens⁷ of

¹ with Tibet is here and earlier meant Ladakh, and especially the capital Leh.

² i.e. to Mecca.

³ *ærepa:t* < A. عرفات 'arafa:t the 'Mount of Recognition', situated some twelve miles from Mecca. It is the place where the pilgrims go on the ninth day of the pilgrimage.

⁴ i.e. Mecca.

⁵ *zemzem* < A. زمزم the sacred well within the mosque at Mecca; water from this well is brought along by the hadji to his native country.

⁶ *dzeha:s* < A. جهاز 'ship'.

⁷ *derdzen* 'dozen' from the English via Hindustani.

top gezmäl sawyat alip 127. jænip gu:maɣæ barædu. 128. gu:ma
aldiyæ kelgen adæmler bile körüşep 129. öjige ba:redu. 130. harduq
sorɣæli kelgen adæmlerge aldiyæ bir tonlaq keinige birer da:ne
piç'laq birer da:ne qulpi qojædu. 131. o: ha:duq soɣæli kigen adæm-
ler jænışip ketædu. 132. o: hadži içkerige kiip 133. ɣatun balası
bilen körüşep 134. bir neçe kün köreškeli kelgen mihmanlerge das-
turɣan sælip 135. çajmæ:ze qojap 136. ɣorma zemzem apçiqip
137. mehmanlerni uzutup 138. andin kin uruɣ tuqqan ja:r bira:-
derleriniɣ meh'ellesige bærip 139. pa:tihe qilip keledu. 140. andin
ki:n özniŋki deɣanciliq'ni ja başqæ bir tidza:retti bolsæ 141. tidza:-
retti qilædu.

knives and three or four dozens of locks and three or four pieces
of cloth as presents from Karachi 127. he will return to Guma.
128. Having met the people who have come outside¹ Guma 129. he
goes to his house. 130. He places a piece of cloth² in front of the
people who have come to ask about his state of health and when
they leave³ a knife and a lock each. 131. Those people who have
come in order to ask about his state of health return home. 132.
When that hadji has entered the inside (of his house) 133. and
met his wife and child(ren) 134. he will spread a dasturkhan for
some days for the guests who have come to see him 135. and offer
a tea-party⁴ 136. and bring the dates and the *zemzem*-water.⁵ 137.
Having seen the guests off 138. he then goes to the quarters of his
relatives, his friends and brothers 139. and (there) reads the *Fatihah*⁶
and comes back. 140. Then, if he is a farmer himself, or has some
other profession, 141. he practices (this) profession.

¹ *aldiyæ* 'in front of'.

² *tonlaq* ~ *tonliq* a piece of cloth, big enough for a dress or piece of
clothes.

³ lit. 'at their back'.

⁴ v. n. 3, p. 65.

⁵ v. n. 5, p. 106.

⁶ *pa:tihe* < A. فاتحه the first chapter of the Quran.

24.

toj qılıyannıñ beja:nı.

1. gu:malærdæ sehra:nıñ katta bajlæri oylıyæ xatuun appermekçi¹
bolsæ 2. jene özniñ bera:beride bir bajnıñ qızını gepleşedu. 3. o:
bajnıñ xatuunı uruγ tuqqanlæri bir bolap 4. mæslæh'et qılışıp deidu
ki 5. »o: adem özi jaχşı adem 6. amma balæsi her qısmı işlærni
qılıp jüreduγan adem bolaptu. 7. bermæsek bol'a: mek'i?» dep 8.
biri bu gepni qılıyandın ki:n jene biri de'itki 9. »muşu akamnıñ
gepi ras mæslæh'et bilen bir iş qılælı dep 10. biz o: qızni gepleşküçi
kişige xæber ber'itki² 11. her birleri beş on kün xapa bolmaj
toxtap turslæ! 12. bizniñ azγınæ bir işimiz çiqip qaldı. 13. andın

24.

A description of wedding celebrations.³

1. If, in the Guma-district, some big and rich man of the country-
side intends to get a wife for his son 2. he will arrange for the
daughter of some bai who is equal to him. 3. When the wife of
a bai has met their relatives 4. and they have taken counsel together
she will say, 5. »That man himself is a good man. 6. But his son
has become a man who strolls about doing all kinds of things. 7.
I wonder if it wouldn't be better not to give her (as a wife to him)»?
she says. 8. After one of them has said this another one will say,
9. »Let us act upon a good counsel, told by that elder brother of
mine! 10. We will inform that man who is proposing to that girl:
11. Wait for another five or ten days and both sides should not get
offended about it (the delay)! 12. We have got a little to do. 13. If

¹ *appermekçi* < *alıp bermekçi*.

² *ber'itki* < *beredur ki*

³ For wedding and marriage-conditions in Eastern Turkestan, v.
KATANOFF-MENGES, (I), pp. 20—39 and SKRINE, Chinese Central Asia, p. 195.

ki:n jene gep söz bolsæ qılıš'amiz. 14. qač'an toj iši zurur bolsæ
 15. başqæ bir dzajdın χia:l qilsælær hem bolædu» 16. dep dzeva:b
 berædu. 17. o: oγliγæ χatuunı apperæduγan baj de'itki 18. »manæ!
 bizniñ neme išimizni jæman körgendü. 19. biz 'elb'ette berædu'
 dep 20. geplešek qizini bizge bermæ'itkan bolaptu. 21. qæni bizdin
 katta ademge berse bergeni körelı» dep 22. jene bir adamniñ qizini
 gepleşmekçi bolædu. 23. o:lærniñ išidin birisi deiduki 24. »beş
 alte vaχt toχtæjli. 25. konelerniñ bir gepi va: ik'æn. 26. »at alsæñ
 aj keñ'eş χotuun alsæñ jil keñ'eş» deptu. 27. biz hem beş alte
 vaχ toχtajli» 28. dep heç biröwniñ qizini gepleşmejdü. 29. o: oγul
 dadası χatuun appermegendin ki:n dep özi baza:de jüjüp 30. eski
 koçæγæ kirip kettædu. 31. aχiri bir buzuq χåtunni çokanni alædu.
 32. o: oγulniñ dzælla:p χatuun alγanı o: qizniñ ata anası añlap
 de'itki 33. »vaj qizimizni bermegenimiz obdan bolaptiken. 34.

then there is an agreement we can have it arranged together. 14.
 When a wedding is needed 15. it would do if you also thought
 (of a girl) from some other place!» 16. they reply. 17. The bai who
 is going to find a wife for his son says, 18. »Look there! There is
 something we have done which they did not like. 19. We said, »Of
 course they will give her» 20. and if we talk it over they are not
 going to give their girl. 21. Let us see if they will (be able to) give
 her to people bigger than we are!» he says 22. and will propose to
 the daughter of some other person. 23. One of those concerned
 with it will say, 24. »Let us wait some time¹! 25. Old people have a
 saying 26. 'If you buy a horse, consider it for a month! If you take
 a wife consider it for a year!' So they say. 27. Let us wait some
 time!» 28. he says and they do not make an agreement about
 anybody's girl. 29. That boy will stroll in the bazar alone as his
 father did not bring a wife to him 30. and come and go in a street
 of bad reputation. 31. Finally he marries a bad young woman.²
 32. When the parents of that girl learn that that boy has taken a
 harlot as his wife they say, 33. »Oh, it was well that we did not

¹ lit. 'five or six times'.

² *ço.kan* cf. Materials II, p. 80, n. 4; in this case a woman from the
 street of bad reputation.

ejn'ε! baza:de jürüp 35. bir buzuq χâtun aptemiš. 36. o: obdan adam
 bolma'itqan bala ik'en» dep 37. qizini bermenige¹ χoš bolædu.
 38. o: oylunij dedesi χâtuniyæ deiduki 39. »sen balanγæ nesih'et
 qilmadij. 40. anlasæm bir buzuq çokani aptemiš. 41. biz emdi
 ki:mniq qaš'qa» qizlæini meniγ oylamyæ berse dep baryæli bolædu»
 42. dep tola χapa bolædu. 43. χatuni de'itki 44. »on beš dzigeme
 jašγæ kigen ademge biz qulaqimizni jupuütip jürsek 45. o: jaš
 adem degen jašliqqæ alip 46. anday išni qilip qojædu. 47. onunđin
 χapa bolap 48. o: balæni tašlav'attiš lazem em'es. 49. onunγæ
 nesih'et qilip 50. o: χatunniγ sözini berdürüp 51. özimiz patraq
 bir χatun alip bereli» deidui. 52. o: baj χatunniγ qilγan gepige
 qa·lap baqsæ 53. χatunniγ gepi hem jas. 54. »anday bolsæ qiçqirip
 apçiqsun! 55. baza:đin bir kišini kirgüzgen²!» deidui. 56. χatuni
 adem bujurup 57. inesini qiçqir'itip ekeldüædu. 58. inesige de'itki

give our daughter (to him)! 34. Look here! 35. People say that
 34. he strolls in the bazar 35. and has taken a bad wife. 36. That
 child can never become a good man,» they say 37. and are happy
 that they have not given away their daughter. 38. The father of
 that boy says to his wife, 39. »You did not reprimand your son!
 40. If I am well informed people say that he has taken a bad young
 woman. 41. To whom should we now go, saying, »Give your daughter
 to my son!» 42. he says and is very sorry. 43. His wife says, 44.
 »If we go about having closed³ our ears to (the needs of) a man who
 is fifteen or twenty years old 45. he will, because he is young⁴ 46.
 do such things. 48. It is not necessary 47. to get angry with him
 48. and to disown him. 49. Let us admonish him 50. and have him
 divorce that woman 51. and let us find a wife for him as soon as
 possible!» she says. 52. When that bai has looked into what his wife
 has said 53. his wife's words are also right. 54. »If it is thus let us
 call him to us! 55. Bring somebody from the bazar!» he says. 56.
 His wife tells somebody 57. who after having had her younger
 brother called brings him there. 58. She says to her younger brother,

¹ *bermeniγe* < *bermegeniγe*.

² *kirgüzgen* < *kirgüzgin*.

³ *jupuüt*- 'to close one's ears to some undesirable news'.

⁴ *jašliqqæ al*- 'to take somebody's youth into consideration'.

59. »vaj uškam! akalæri inleidin bek çapa bolap qaldı. 60. şu şumnıñ qaşığæ kiip 61. pænd nesih'et qılıp 62. çatunnıñ sözini berdüjüp qıçqırıp çiqıñ! 63. eger bû gún o: şum çıqmæsæ 64. bû gún bu öjde jöyan bir çapalıq bolædu» 65. dep inesini bir atqa mindürüp 66. jene bir atnı o: balasığæ baza:ge kirgüzædu. 67. o: biça:re çatunnıñ inesi baza:ğæ kiip 68. o: no:çamnıñ ba: jerini istep sorap 69. æxiri jengi vaza:dın tæpædu. 70. öjige kiip 71. »öjlerige muba:rek bolsun! 72. obdan çir'ajlıq öj tutup apla» dep olturædu. 73. biça:re bala tağ'asiniñ kirgenige çidzil bolap 74. gep qilmaj olturædu. 75. añağičæ o: çokan çaj qajnætıp 76. dastuğan apkeædu. 77. qoğun piçædu. 78. bir işki dzin baza:dın qæn nav'at ækijdüjüp¹ 79. onı hem dastuğande qojædu. 80. o: tağasi o: çokanniñ qılğan

•
59. »Oh, my (younger) brother! The elder brothers are very angry with their younger brother. 60. Go to this unfortunate one 62. and bring him here 61. after having reprimanded him 62. and caused him to divorce his wife. 63. If this unlucky (boy) does not leave today 64. there will be great sorrow in this house today,» 65. she says and has her younger brother mount a horse 66. and sends him away to the bazar (together with) another horse for that child of hers. 67. The younger brother of that poor woman having entered the bazar 68. and looked and asked for the place where that young man² is staying 69. will finally find him in the New Bazar. 70. Having entered his house (he says), 71. »Congratulations to your house! 72. It is a good and beautiful house you have got³» he says and sits down. 73. The poor boy who has got ashamed⁴ at his uncle's arrival 74. is sitting there saying nothing. 75. In the meantime that young woman has prepared tea 76. and brings a dasturkhan. 77. She cuts a melon. 78. Having brought one or two jing⁵ of sugar and sugar candy from the bazar 79. she puts also this on the dasturkhan. 80. That uncle of his having looked on what

¹ ækijdüjüp < ælip kirdürüp.

² no:ča cf. Materials, III, n. 3, p. 42.

³ tutup apla < tutup alıplar.

⁴ çidzil < A. خجّل çadzal.

⁵ v. n. 5, p. 42.

išiγæ qa·lap 81. qo:sayxtæ deiduu ki 82. »bu mæzluum hæm jæman mæzluum em'es ik'en» dep χia:l qilædu. 83. amma ukēsini tašqarīγæ qičqiriv'atčiqip¹ 84. atæsiniñ qilyan gepini hæmesini birdin birdin deiduu. 85. o: biča:re bala dedēsini qo:qap 86. χatunnin sōzini berædu. 87. asta öjge čiqip 88. dedēsiniñ qaš'γæ kirmej bašqa bir mehmanχaneγæ kirip olturædu. 89. taγasī öjge kiip 90. »balanī apčixtim» dep χæber berædu. 91. dadesi »qičqirinlæ! bu jerge kelsun!» dep qičqiritip 92. özi olturyan öjge apkiredu. 93. biča:re bala öziniñ qilyan osalliqqæ χidzil bolap 94. dedēsiniñ qaš'γæ kirgeli unamæjdu. 95. anesi »qojañlæ! müselman! o: balanī χidzil qilmanlæ!» dep qojap 96. özi bir čajnek čaj bir čine köterep 97. jene bir χatuunγæ bir dastuxan mæ·zæni² kötertip 98. balasiniñ qaš'γæ kiredu. 99. balasī mihmanχa:nede olturup 100. anesiniñ

the young woman has done 81. will say within himself,³ 82. »This woman is not so bad,⁴» he reflects. 83. But having told their⁵ younger brother to go outside 84. he tells him word for word what his father has said. 85. That poor boy 86. divorces his wife 85. as he is afraid of his father. 87. Having slowly gone home 88. he does not go to his father but goes instead of that⁶ to a guest-room where he sits down. 89. His uncle having entered the house 90. informs (his father) saying, »I brought your child here!» 91. His father having said, »Bring him here! He must come here!» and having called him 92. will bring him to the house where he is sitting himself. 93. The poor boy who feels ashamed of the folly he has committed 94. does not agree to go to his father. 95. His mother will say, »Stop it, believers! Don't make that child feel ashamed!» 96. and herself taking a tea-pot and a cup 97. and telling another woman to take a dasturkhan and what belongs to it 98. she goes to her child. 99. When her child, who is sitting in the guest-room, 100. sees that his

¹ *qičqiriv'atčiqip* < *qičqiriv'atip čiqip*.

² *mæ·zæ* cf. n. 3, p. 103.

³ lit. 'in his stomach'.

⁴ i.e. as I thought she would be.

⁵ 'their' no doubt refers to *akalavri* in sentence 59.

⁶ *bašqa* I translate with 'instead of that'; it is not connected with *mehmanχane*.

kirgenlikini köjep 101. ornädin qopap turædu. 102. anesi kirip
 103. dasturçannı sælip 104. çaj qujuup qojap 105. »alslæ balam!
 nan jesle!» dep zorlæjdu. 106. balæsı jerdin üstün baqmæj nan
 jemej bir işki pia:le çaj içip olturædu. 107. anesi de'itki 108. »çapa
 bolmæslæ! heç gep joq! jaşlıq!» dep 109. tes'elli çatiri berædu.
 110. o: oçulı biça:re anesiniñ qılçan gep söziğe pikri qılıp deidü
 ki 111. »men neh'ajeti osal iş qılıptumen. 112. men her giz ata
 anamdın bir idça:zesiz mundaç eski işni qılmajmen» dep çia:l
 qılædu. 113. o: baj hem çatunıçæ deidü ki 114. »patraq bir
 dçajdın bir ademniñ qızini tapæli. 115. bu jetim jene o: çatunni
 vilen tapşæv'almæsün!» dep 116. çatunçæ neçe jerlerniñ çæberni
 deidü. 117. o: çatun æçiri öz'niñ tuqqanlæridin birniñ qızini
 gepleşip toçtætıp keledü. 118. bir neçe kündin ki:n tojnıñ dçab-
 duçini qılædu. 119. tojnıñ dçabduqqæ dçigeme dçigemebeş qoj

mother has entered 101. he rises from his place. 102. When his
 mother has entered 103. and spread the dasturkhan 104. and poured
 some tea (into a cup) and offered him 105. she forces him (to take it)
 saying, »Take, my child! Eat some bread!» 106. Her child will sit
 there drinking one or two cups of tea but not looking from the
 ground and not eating bread. 107. His mother says, 108. »Don't
 be down-hearted! It is nothing! You are so young!»¹ she says 109.
 and brings comfort (to) his mind. 110. That poor son of hers after
 having thought over what his mother has told, will say 111. »I have
 behaved very badly. 112. I will never do such a bad thing again
 without permission from my parents», he thinks. 113. That bai also
 says to his wife, 114. »Let us as soon as possible find somebody's
 daughter (for him) from some place! 115. That poor boy² should
 not be able to meet³ that woman again!» he says 116. and informs
 his wife about some places.⁴ 117. That wife (of his) at last comes
 back having arranged for the daughter of some of her own relatives.
 118. Some days later she makes arrangements for the wedding.
 119. For the arrangements of the wedding she buys twenty to twenty-

¹ lit. 'youth'.

² *jetim* lit. 'orphan'.

³ *tapşæv'almæsün* < *tapişip almasün*.

⁴ i.e. where they might be able to find a wife for their son.

alædu. 120. otuz qırq ça:rek guruç alædu. 121. qız tər'əptin bir'er jüz oylul tər'əptin bir'er jüz adamlarni qıçqırmaqqa məsləh'ətini toxt'ətıp 122. ba:yaq qılædu. 123. ba:yaqqa şunday pütədür ki 124. »džena:b hörmətlik sawut ha:džim! 125. jekşenbe küni er ve xatun tojyæ mərhəmət qılurlər. 126. kemineleri sadiq ha:džim» (toj igəsi) 127. dep ba:yaqlərnı bir adəmgə berədu. 128. o: adəm bir atke minip jürüp 129. bir işki kün ba:yaq tarqætədu. 130. mehmanlər jekşenbe küni ertəgendə kelədu. 131. kelgen mehmanlarni hər qajsini özige lajiq mehmanxa:nəyæ ve bəzisini bostaŋyæ başlajdu. 132. mehmanlər hər biri öznıñ əhvaliyæ jaraşə qutluyluq alıp kelip 133. öj igəsiniñ aldidae qojædu. 134. öjigəsi »vaj! bu lazem em'esti» dep təzim qilip alædu. 135. keçyiçə mehmanlərgə uş tö't qata: dastuxan salædu. 136. keç bolyan vaxtidə ima:m a:xunum xutpe oqup 137. nika: qılædu.

five sheep. 120. She buys forty charek¹ of rice. 121. Having decided to invite one hundred people on the girl's side and one hundred on the boy's side 122. they send out invitation letters. 123. In the invitation letters they write thus, 124. »Honourable Sawut hadji! 125. Make us the favour of coming to a wedding on Sunday, you and your wife! 126. Your humble (servant) Sadiq hadji» (the man giving the wedding). 127. Having written thus he gives the invitation letters to somebody. 128. That man will ride away 129. and deliver² the letters for one or two days. 130. The guests will arrive on Sunday morning. 131. They conduct the guests who have come, to guest-rooms, worthy of everybody, and some of them to an arbour. 132. The guests having brought presents according to everyone's conditions 133. put these in front of the house-owner. 134. The house-owner says, »Oh, this was not necessary!» and takes (the present) feeling honoured. 135. (For use) until late in the evening they put dasturkhans in three or four lines for the guests. 136. When it is late (towards evening) the imam³ will read (deliver) the khutbah⁴ 137. and perform the marriage (-contract⁵) 138.

¹ v. n. 7, p. 42,

² *tarqat*- lit. 'to scatter'.

³ *ima:m* (< A. امام) the leader of prayers of a mosque.

⁴ *xutpe* (< A. خطبة) is originally the sermon delivered on Fridays.

⁵ *nika:* ~ *neka:* (< A. نكاح) the ceremony of marriage, marriage-contract.

138. nika: qilyan degen qiz ter'eptin katta katta adamlerdin üš tö't adem oγul ter'eptin üš tö't adem guwa: bolap 139. qizniñ mehrini tö:jüz beš jüz serge toxtätip 140. işki üç jüz serlik qizvalayæ ki:m keček egin ajay berædu. 141. ima:m aγunum γutpeni oqup 142. tema:m qilip 143. »vaj pala:nï! öz nepseñizni pala:nïγæ qabul qıldiñizmu?» deiddu. 144. o: qizvala γıdžil bolap 145. ger qilmaj šuk turædu. 146. æγiri işki üç sorayandæ »qıldim» deiddu. 147. heleki guwa:lær »öz nepseni palaniγæ beriške qabul qıldı» dep 148. guwa:liq berædu. 149. andin ki:n ima:m aγunniñ oγulbaladin sorajdu ki 150. »palaniñi aldiñiz mu?» deiddu. 151. o: oγulvala »aldim» deiddu. 152. šunuñ bilen neka: bolædu. 153. qizniñ ata anasiniñ meh'ellesidin qizbalani me:pege sælip alip ketædu. 154. ertesi mehmanlar oγul igesiniñ meh'ellesige tojγæ barædu. 155. ertesi

With *nika*: is meant that on the side of the girl three or four of the very important people and on the boy's side three or four people act as witnesses 139. and having fixed the marriage-portion¹ of the girl at four or five hundred sar 140. he gives clothes² to the amount of two or three hundred sar. 141. When the imam has delivered the khutbah¹ 142. and finished 143. he says, »Oh, (Miss) so-and-so! Did you accept (Mr.) so-and-so with your own body?»³ 144. That girl feels ashamed 145. and is standing silent without saying anything. 146. Finally, after having been asked two or three times, she says »I have!» 147. The mentioned witnesses say, »She has accepted to give herself to (Mr.) so-and-so,» 148. and bear witness (to this effect). 149. Then the imam asks the boy, 150. »Did you take (Miss) so-and-so?» he says. 151. That boy says »I have taken (her)!» 152. Herewith the marriage is concluded. 153. He (the bridegroom) brings away the girl from the place of her parents, having put her into a cart.⁴ 154. Next day the guests go to the place of the father (owner) of the boy for a wedding(-party). 155. Next

¹ *mehr* (< A. مهر) a marriage gift which is to be paid by the husband to the parents of the wife.

² *ki:m keček egin* (~ *igin*) *ajay* 'clothes'.

³ *neps* < A. نفس lit. 'spirit', here in the meaning of 'body'.

⁴ *me:pe* a Chinese cart on two wheels.

hem qiz igesiniñ meh'ellesige oxšæš üç tö't dastuğan sælip 156. mehmanlerge ton jæpip 157. bæzisige bir'er keimlik tonlaq en¹ æ-χirisīγæ bir'er jaγliq aldidæ qojædu. 158. olær hem tezim qilip alip 159. hem mehmanlær jænışip kettædu.

day he will also spread out three or four dasturkhans like what the father (owner) of the girl did 156. and having made dresses for the guests 157. he puts cloth for a dress and finally a girdle-cloth in front of each of them. 158. Those people having taken them feel honoured 159. and return home.

¹ en, cf. n. 6, p. 20.

1. kičik balalerniņ mektepte oqutmaqi. 2. kičik balanij ata anesi tö-t beš jaš kirgen væxtidæ bir ajaq aš vilen birer keimlik tonlaq bilen balasini mektepke æpperædu. 3. mektep oqututyan¹ aχunum-niņ qašiyæ ækiredu. 4. hælki tonlaqni bir ajaq ašni aχunumniņ aldijæ qojædu. 5. o: aχunum balanij qolini tutup turup 6. o: balaγæ tæγte pütüp berædu. 7. šu aχonumniņ izzetini qilip 8. balanij dadası aš tollaqni² aχunumniņ aldijæ qojædu. 9. aχunum dua: qilip 10. aš tollaqni öj içige kigüzüp berædu. 11. andin ki:n »atijiz neme? 12. neče jašqæ kirdijiz?» dep baladin gep sorajdu.

(About Schools³).

1. The teaching of small children in school. 2. The parents of a small child send it to school when it has reached the age of four or five years, along with a bowl of food and a set of clothes. 3. They bring it to the akhun who is teaching in the school. 4. The mentioned clothes and bowl of food they put in front of the akhun. 5. When that akhun has taken the child by the hand 6. he will write for the child on the black-board. 7. Having expressed his respect to this akhun 8. the father of the child puts the food and the clothes in front of the akhun. 9. When the akhun has said a prayer 10. he sends the food and the clothes to the inner of his house. 11. Then (he says), »What is your name? 12. How old are you?» (Thus) he asks the child. 13. As the child is afraid of the

¹ *oqututyan* < *oqutæduryan*.

² *tollaq* < *tonlaq*.

³ For schools and education in Eastern Turkestan v. SKRINE, Chinese Central Asia, p. 194, and SHAW, The History of the Khojas (1897), pp. 64—65 (Colleges and schools in Eastern Turkistan).

13. bala aχunumdin qo:qap 14. gep qilmaj šuk turædu. 15. balanin dadəsi de'itki 16. »bu balenin æti toχta aχun. 17. beš jašγæ kirdi. 18. özi bek qo:qundzaq jav'aš bala. 19. bek qo:qutmaj oqutub bersle!» dep 20. aχunumγæ dziq tapalap qojap čiq'etædu¹. 21. aχunum balanī bir χælpetke tutup berædu. 22. o: χælpet o: balanī iški uç künγiçæ oqqan oqmaγanni birle iši bolmajdu. 23. uš tö:t kündin ki:n χælpeti o: balaγæ her küni tö·t beš merre sev'aγ berædu. 24. andin ki:n aχunum χælpetleri qiçqirip 25. »vaj! palanī χælpet! sizde neçe bala oqujdu?» dep 26. mektepteki beš χælpetni heme-sidin balalærni az dziqliqini sorap 27. beš χælpetni her birige on beštin balalærni ajip² berædu. 28. bir'indzi χælpetke tæχte oquitγanni³ iškindzi χælpetke nava:ji χodzæ ha:pis oquitγanlærni ajrip

akhun 14. it stands silent and does not speak. 15. The father of the child says, 16. »The name of this child is Tokhta akhun.⁴ 17. He is five years old. 18. He is a very shy and quiet boy. 19. Teach him without frightening him (too) much!» he says 20. and having cautioned the akhun much he leaves. 21. The akhun will hand over the child to a teacher.⁵ 22. That teacher will for two or three days not care if the children learn something or if they do not. 23. After three or four days the teacher gives that child a task⁶ four or five times every day. 24. Then the akhun will call his teachers (and ask), 25. »Oh, teacher so-and-so! How many children study with you? »he says 26. and having asked the five teachers of the school about their having few or many children (to teach) 27. he allots to every one of the five teachers up to fifteen children. 28. To the first teacher he allots the teaching of the alphabet,⁷ to the second teacher to read Nawai⁸ and Khodja Hafiz.⁹ 29. In this way

¹ čiq'etædu < čiqip ketædur.

² ajip < ajrip.

³ oquitγan < oqujdurγan.

⁴ cf. n. 5, p. 71.

⁵ χælpet is a teacher in a mektep.

⁶ sev'aγ ~ sæva'γ ~ sæb'aq.

⁷ tæχte oqu- lit. 'to read the blackboard'; a tæχte is made of wood in the form of a spade.

⁸ nava:ji the well-known Central Asian Turkish author.

⁹ χodzæ ha:pis the Persian author Khodja Hafiz who is very much held in esteem in Eastern Turkestan.

29. šu tæriqædæ beš χælpetniŋ hemesige on beštın bala ajrıp berædu.
 30. andın ki:n aχunum χælpetlerge de'itki 31. »balalærni obdan oqutunlar! 32. balalær ojnarp qalmasun. 33. tüş væxtidæ bi işki sa:et balanı suyæ pişınap ojnavalγæli qojanlar!» dep 34. özi taşqæriγæ çiqædu. 35. taşqæris'dæ bir adem keliþ 36. sala:m qiliþ de'itki 37. »vaj aχunum! balalærni bú gún çarşenbelik tilegeli keþtim¹» dep 38. aχuniŋ aldide bir'er serlik bir nerse qojap 39. dua:sini aledur. 40. andın ki:n aχunum mektepke jænip kirip 41. balalærge nesih'et qilædu. 42. »ej balalær! joldæ uruşmaj χaχniŋ išt'ni qaqtı-maj tindzi öjenlerge ketenler! 43. alγan sevayınlærni unutup qalmaj jad alγaç ketenler! 44. ert'likke sevayınlærni oqup ber'elmesenler bolmajdu» dep 45. aχunum balalærge qatiγ nesih'et qiliþ 46. azat qojap berædu. 47. bala »pala:nniŋ dadesi bizni azat tilep qojdi» deişip 48. χoş boluşap 49. öjisige² bar'ituu³. 50. andın ki:n kišt'apni⁴

he allots not less than fifteen children to all the five teachers. 30. Then the akhun says to the teachers, 31. »Teach the children well! 32. The children should not play. 33. Permit the children to have a swim and to play for one or two hours at noon!» he says 34. and goes outside. 35. Outside somebody comes 36. who, having saluted, says, 37. »Oh, my akhun! I have come to ask for a holiday for the children today Wednesday,» he says 38. and puts something worth a sar in front of the teacher 39. who prays for him. 40. Then, when the akhun has returned to school, 41. he will admonish the children. 42. »Oh, children! Go home peacefully without fighting in the road and not making people's dogs savage! 43. Keep in your mind when you go away that you should not forget the lessons you have learnt! 44. It will not do if you can't read your tasks tomorrow!» 45. When the akhun has admonished them strongly 46. he gives the children leave of absence. 47. The children say to each other, »Somebody's father has asked for leave for us!» 48. and having become happy 49. they go to their homes. 50. Then having put

¹ *keþtim* < *kelip edim*.

² *öjisige* cf. Materials, II, p. 153, n. 1.

³ *bar'ituu* < *barædur*.

⁴ *kišt'ap* < *kita:b*; another example of *-t ~ -t- > št*, cf. Materials, II, p. 54, n. 1., p. 158, n. 1—2.

taqčæde qojap 51. »vaj ana! maŋa je:geli bir nerse ba: mu:ʔ» dep
 52. an^εs¹din soræjdu. 53. an^εsi derha:l orn¹din qopap 54. »balamniŋ
 mekt'εptε qo-saqi ačip qalyanγæ oχšæjdu» dep 55. iški üč t^oχum
 sælip 56. bir qatlama nan etip bej'itu¹. 57. bal^εsī nanni je¹p ojna-
 γæli čiq'ætædu². 58. anasī de'itki 59. »bir dem iš'iki³ aldīdæ jün⁴!
 60. dadanizniŋ kel'ečæγi boldi. 61. dadaniz kelgende köješep⁵ 62.
 andi⁶ ki:n ojnaj!» dep 63. balasini ojnayæli qojmæjdu. 64. balæsi
 »vaj ana! men hele keleme⁶!» dep 65. ad'ašlæji bile ojnayæli ketædu.
 66. kečγičæ ojnaj 67. namaz šamge jæqin kel'itu⁷. 68. o: balanin
 dadesi »m'ejkeleŋ! balam!» dep 69. balas¹ni qičqijip 70. qučaqqæ
 ælip 71. »ε:tedin neče sævay aldijiz?» dep 72. balanin bašini silap

their books on the shelf⁸ (they say), 51. »Oh, mother! Have you
 got something for me to eat?» 52. and (thus) ask their mother. 53.
 Their mother at once rises from her place (saying), 54. »It seems as
 if my child had got hungry in school!» 55. and having taken two
 or three eggs 56. and prepared a *qatlama*-bread⁹ she gives this (to
 her child) to eat. 57. When the child has eaten the bread it goes
 out in order to play. 58. Its mother says, 59. »Stay in front of the
 door for a moment! 60. It is time for your father to come (home).
 61. When you have met your father when he comes 62. then you
 (can) play!» she says 63. and does not allow her child to play.
 64. Her child says, »Oh (yes), mother! I will come at once!» 65. and
 goes away to play with its playmates. 66. Having played until late
 in the evening 67. it comes back near sunset. 68. The father of
 that child says, »Come here,¹⁰ my child!» 69. and having called his
 child 70. and taken it to his bosom (he says), 71. »How many
 lessons have you learnt this morning?» 72. Having stroked his

¹ *bej'itu* < *berædu*.

² *čiq'ætædu* < *čiqip ketædur*.

³ *iški aldīdæ* is probably a contracted form for *išikniŋ aldīdæ*.

⁴ *jün* < *jürün*; *jür*- lit. »to walk».

⁵ *köješep* < *körüšüp*.

⁶ *andi* < *andin*; *keleme* < *kelemen*.

⁷ *kel'itu* < *keledur*.

⁸ *taqčæ* is a shelf, which is made by an excavation in the (mud-)wall, for
 a picture of it, v. LE COQ, Von Land und Leuten in Ostturkistan, p. 17, Taf. 6.
 A rather long shelf made of mud and fixed to the wall is called *növej* ~ *nö-vej*.

⁹ *qatlama nan* lit. 'folded bread', cf. Materials, I, p. 59, n. 4.

¹⁰ *m'ejkeleŋ* < *mujerge keliŋ*.

73. »ε:tedin tola ojnab 74. başiñ topa bolap qaptur» dep 75. baş'ni silap 76. topasini čiqaræv'atip 77. »neme anče başiñ topa bolap qaldı? 78. ja alla:γiz ojnadiñiz mu?» dep 79. balasidin sor'æjtu¹. 80. balası »jaq²! alla:γiz ojnamedoq. 81. toχta aχun bile av'uštım³ de'itu. 82. dadesi ojan qilip 83. balas'ge de'itki 84. »seni toχta aχun avuγ'antu» de'itu. 85. balası »toχta aχunni men avudim. 86. toχta aχunniñ kuči joq išk'en» dep 87. jene tal'aγæ čiqætædu. 88. dadesi de'itki 89. »emdi keč volap qaldı. 90. tal'aγæ čiqmañ! 91. öjde' olturun!» dep 92. tal'aγæ čiqqæli qojm'æjtu. 93. andin ki:n χatunıγæ de'itki 94. »qopañlar! balaγæ bir nerse sapbejiñle! 95. uj^uqu kep qaldı» dep 96. balas'ge bir ča:pıγæ bir nerse saldup⁴ berædu. 97. o: balası bajip 98. ča:pıdæ uχlæjdu. 99. ata anesi hem jætıp qalædu. 100. ε:tegende ornidin qopap 101. »balamnıñ

child's head (he says) 73. »You have played much (all the time) from the morning 74. and your head has become dusty.» 75. Having stroked its head 76. and removed the dust (he says), 77. »Why has your head become so dusty? 78. Or did you play *alla:γiz*?»⁵ he says 79. and asks his child. 80. His child (says), »No, we didn't play *alla:γiz*. 81. I fought with Tokhta akhun,» it (he) says. 82. Its father jokes 83. and says to his child 84. »Tokhta akhun laid you down!» 85. His child says, »I laid Tokhta akhun down. 86. Tokhta akhun is not strong,» he says 87. and again goes outside. 88. His father says, 89. »It is late now. 90. Don't go outside! 91. Stay in the house!» he says 92. and does not allow him to go outside. 93. Then he says to his wife, 94. »Get up! Spread out⁶ something for the child (to sleep on)! 95. He is sleepy,» he says, 96. and has something spread out for his child on a bedstead.⁷ 97. That child of his goes 98. and sleeps on the bedstead. 99. His parents too lay down and sleep. 100. In the morning when they have risen from their places they say, 101. »My (our) child should not become hungry when in school!»

¹ *sor'æjtu* < *soræjdu*.

² *jaq* ~ *joq*.

³ *avu-* and *avuş-* (< *alip ur-* and *alip uruş-*?) 'to wrestle, to fight'.

⁴ *saldup* < *saldurup*.

⁵ *alla:γiz*, for a description, v. p. 127.

⁶ *sapbejiñle* < *salip beriñler*.

⁷ *ča:pı* v. n. 5, p. 87.

mekt'εpte qo:saqī ačip qalmasun» dep 102. ε-tegende iški uç dzin goštte šorba sælip 103. balæsiniñ qo:saqini tojyuzap qojap 104. jene uç tö-t ser kelgüdek gošni bir jumšaq nanniñ ajasiγæ jürgep 105. bir jaγliqqæ čigip beredu. 106. balasi bir qoldæ kštapni¹ bir qoldæ jaγliqni alip 107. mektepke bærıp 108. tünegün bergen sæv'aγniñ hemesini χælpetke jad oqup bej'ituu. 109. χælpeti »obdan oqupsiz. 110. künde šunday bergen sævaγimni maña šunday jad oqup bejin! 111. men sizni özemniñ ornidæ χælpet qilip qojæmen» dep 112. o: balanñ koñlini χoš qilip qojituu. 113. o: balanñ künden künge sæva:dī ašlip² 114. otuz qırq künde sepeljani oqup bolap 115. χodza hapisγæ tüšedu. 116. χodza hapistæ hem otuz qırq kün oqup 117. tengige baryandæ qalyani özi tæpıp oqujdu. 118. andin

102. and having prepared soup in the morning on two or there jing³ of meat 103. and satisfied their child 104. they will wrap three or four sar⁴ of meat in a soft bread 105. and tie it up in a napkin and give it to him. 106. Their child will take the book in one hand and the napkin in the other 107. and go to school 108. and repeat all the lessons which he got yesterday, to the teacher. 109. His teacher (will say), »You read well! 110. Now read by heart the lessons which I have been giving you every day. 111. I will make you teacher in my own place!» he says 112. and makes that child happy. 113. The literacy⁵ of that child having been increased from day to day 114. he will after thirty or forty days have finished reading Sufi Allah Yar⁶ 115. and then proceed with Khodja Hafiz.⁷ 116. Having read also Khodja Hafiz for thirty or forty days 117. he will, when he has come to the middle (of the book) read and understand the

¹ *kštapni* < *kita:bnī* cf. n. 4, p. 119.

² *ašlip* < *ašilip*.

³ *dzin* v. n. 5, p. 42.

⁴ v. n. 10, p. 56.

⁵ *sæva:d* < A. سواد 'ability to read and write'.

⁶ *sepelja*: ~ *sepelja* is the corrupt Turki name of Sūfi Allāhyār, a book on the Moslem religion, which is widely read in Central Asia; cf. HARTMANN, Buchwesen in Turkestan und Drucke Hartmann, p. 95 and ZETTERSTÉEN Die arabischen, persischen und türkischen Handschriften der Universitätsbibliothek zu Uppsala. (1935).

⁷ v. n. 9, p. 118.

ki:n aχunum o: balanıñ dadesini qıçqijitip 119. »emdi bu baläni medresege ækip berse» deitw. 120. o: bal'niñ dadesi baleni medresege ækippermekçi¹ bolap 121. bir qoj ja beş alte ser pul bile balasini medresege ækirip 122. medresiniñ qaşıγæ kirip 123. sela:m qilip 124. qojni ja pulni müderres da:mollamnıñ aldıdæ qojap 125. »bu baläni özleri qaşıγæ oqutup berür meki dep kiptim²» deidw. 126. müderres da:mollam »qajsı kita:bγıçæ oquyan?» dep sorajdu. 127. o: bala de'itki 128. »men pala:n aχunumde χodza hapisni oqutup tüg'etken. 129. emdi ders başlasæm bol'ameki?» dep 130. jænidin ders kistapni alip 131. da:mollamnıñ aldıdæ qojitw. 132. da:mollam kistta:bni ačip 133. baštın birer χæt sævaγ berip 134. jene başqæ medresedeki ta:liplerdin işki učni qıçqır'ætıp 135. »bu toγta aχun

rest himself. 118. Then the akhun has the father of that child called (and says), 119. »Now send this child to a college!»³ he says. 120. When the father of that child (boy) has decided to send him to a college 121. and has brought him to the college together with a sheep or five or six sar in money 122. and entered the college 123. and saluted 124. and put the sheep or the money before the headmaster⁴ (he says), 125. »I came (in order find out) if I could possibly let this child study with you!» 126. The headmaster asks, »Until which book⁵ has he read?» 127. That child says, 128. »I have finished Khodja Hafiz with an akhun so-and-so. 129. Would it do if I began with *ders*⁶ now, I wonder?» he says 130. and takes out his *ders*-books 131. and puts them in front of the headmaster. 132. The headmaster having opened the book 133. and having given a task from the beginning (of the book) 134. and having called two or three of the other pupils of the college (says), 135. »You will study together⁷ with this

¹ ækippermekçi < ælip kirip bermekçi.

² kiptim < kirip edim.

³ medrese < A. مدرسه 'a university, college'.

⁴ müderres < A. مدرس 'professor'; title for the head of a *medrese*; *da:molla* 'a very learned mullah', also a title for the head of a *medrese*.

⁵ i.e. how many of the books prescribed for a *mektep* has he read.

⁶ *ders* a curriculum of studies, consisting of seven different Turki, Persian and Arabic books, cf. an article on schools in Eastern Turkestan in *Materials*, V (to be published).

⁷ *hemsevaγ* means that seven or eight pupils form one study group.

bile hemsevay bolap oquqlær! 136. bilmegen jerni dep berünler!» deiduu. 137. andin ki:n da:mollam o: balaniñ dad^esiyæ de'itki 138. »her küni öjge bajip 139. oquš ters bolædu. 140. medresede qonap oqusun! 141. »jalγuz olturæmen» dese 142. bölek hudzre beremiz. 143. eger »bu hemsev'aylæri bilen bile olturæmen» dese 144. bile oltursun! 145. bu balaγæ işki pa:çæ kigiz bir kö:pæ bir jotqan tekie işki üç çine bir çogun bir çajnek berse!» deiduu. 146. balaniñ dadesi »obdan da:mollam! men ε:te kigüzüp berelj» dep 147. çiqip ketædu. 148. öjge çiqip 149. xatuñiyæ de'itki 150. »da:mollam balani »medresede qonap oqusun» dep qojmædi. 151. emdi işki pa:çæ kigiz jotqan kö:pæ çine çajnek kigüzüp bereli» dep 152. ε:tegende qaš^ddæki adam balasiyæ la:zem bol'utqan bernerselerni ulaγlerge jüklep 153. medresege kirgüzüp berædu. 154. bu ademler ulaγlærni

Tokhta akhun! 136. Explain¹ to him the passage which he does not understand!» he says. 137. Then the headmaster says to the father of that boy, 139. »It will be difficult to study 138. (if) he has to go home every day. 140. He should study staying in the college over night. 141. If he says, 'I want to stay alone' 142. we will give him a separate room.² 143. If he says, 'I want to stay with (my) comrades' 144. he may do so! 145. Give this boy two felt rugs, one mattress, one counterpane and a cushion, two or three cups, one can³ and one tea-pot!» he says. 146. The boy's father says, »Well, my headmaster! I will bring these (things) tomorrow!» 147. and leaves. 148. Having gone home 149. he says to his wife, 150. »The headmaster did not allow⁴ the boy (but) said, »He should study staying in the college over night!» 151. Now let us send him there and give him two felt rugs, counterpane, mattress, tea-cups and tea-pot,» he says. 152. In the morning somebody who is staying with him will load the things⁵ which his boy needs on beasts of burden 153. and bring them to the college. 154. When these people have driven the beasts of

¹ This is probably addressed to Tokhta akhun!

² *hudzre* < A. حجرة is a small room or chamber in a *medrese* which serves as living-quarters and study for a *ta:lib*.

³ *çogun* is a can, made of copper or brass, used for boiling water in.

⁴ i.e. did not allow him to go back home for the night.

⁵ *bernerse* ~ *bernerse* < *bir nerse*.

hejdeḡ 155. medresege bernerseni ækip 156. hudzreḡæ tüšüp beip
 157. jænip čiqip ketēdu. 158. o: bala erte aḡšamdæ oqup 159.
 sekiz on kün bolyandæ ate anesiniḡ qašiyæ čiqip 160. bir'er kiče
 qonap kiredū. 161. šunday beš alte jil oqup 162. ærebi parsi
 kita:blærni oqup 163. obdan sæje qilip oq"sæ 164. jete sekiz jildæ
 ilmuni ḡætme qilip 165. ata anesiniḡ qašiyæ čiqip 166. ate anesini
 jaḡši jæman joldin jandurup 167. e:te aḡšamdæ ata anesiyæ
 mes'elle qilip berip 168. ata anesini jaḡši jolḡæ salædu. 169. ja:
 bolmæsæ bir dzajḡæ ḡæla:jïqlær qojmaj müd'erres qilip¹ 170. bir
 dzajḡæ kätte medrese sælip berip 171. müd'erres qilæv'allēdu. 172.

burden 155. and brought the things to the college 156. and delivered
 them in the room 157. they will return (home). 158. When that boy
 has studied (both) morning and evening 159. (and) eight or ten days
 have passed, he goes to his parents 160. and having stayed over night
 (with them) goes back. 161. Having thus studied for five or six
 years 162. and read the Arabic and Persian books 163. and if he has
 studied making strong efforts² 164. and concluded³ his studies⁴
 165. he goes to his parents 166. and converts them from the broad⁵
 path 167. and teaches⁶ his parents both morning and evening 168.
 and leads his parents on to the narrow path. 169. Or, may be, the
 people do not let him go 171. but make him headmaster 170.
 having built a big college somewhere and given it to him. 172.
 When the man who has built that college has donated two or three
 hundred *mo*⁷ of ground in a good place as *vaqf*⁸ to the college 173.

¹ this *müd'erres qilip* is unnecessary as it occurs in sentence 171.

² *sæje* < A. سعی 'effort, endeavour'.

³ *ḡætme* < A. ختم 'concluding'.

⁴ *ilm* < A. علم lit. 'science, knowledge'.

⁵ *jaḡši jæman jol* 'the bad road'.

⁶ *mes'elle* < A.P. مسله 'preaching, teaching'.

⁷ *mo*: a Chinese square measure of about 60 by 25 *gez* (a *gez* about 1 yard); cf. KATANOFF-MENGES, (II), p. 11 *mō* called *mu* by SKRINE, Chinese Central Asia, p. 61 and MANNERHEIM, Across Asia, I, p. 53; *mo:laq* the same as *mo:luq*.

⁸ *vaqf* < A. وقف dedication of property to charitable or religious uses; for *vaqf* in Eastern Turkestan, cf. RAQUETTE, Eine kashgarische Wakf-Urkunde aus der Khodscha-Zeit Ost-Turkestans (1930).

o: mədresini¹ salyan kişi obdan jerdin işki üç jüz mo:laq jerni mədre-
sege vaqf qılıp berip 173. tö·t beş pa:çə zilçe on beş dzigeme pa:çə
kigiz tö·t beş çajnek alte jete çogun tö·t beş dzup çon çine tö·t beş
dzup kiçik çin² aptave çil'apçe nerselerni öjisidin ja bazardın alıp
174. müd'erres da:mollamγæ salyan öjge æpkip 174a. zilçe kigizlerni
səlip 175. çine çajneklerni növejge tizip berip 176. mədrese salyan kişi
da:mollamγæ de'itki 177. »özlerige azγæne öjsemdzam æpkittim³.
178. özlerige la:jıq bolmæsəmu işletürler» dep 179. da:mollam-
γæ dua: qıldurup çiqip ketədu. 180. da:mollam oquyan ilminiñ
ra:hətni köjəp 181. ε:tε aγşamdæ oqutyan ta:liplerge dərş bejip
jüredü.

and has taken four or five carpets, six or seven cans, four or five
pairs of big cups, four or five pairs of small cups, ewers, basins and
things (like that) from his house or from the bazar 174. and brought
them to the house he has built for the headmaster 174a. and spread
out the carpets and felt rugs 175. and arranged the cups and tea-pots
in rows on the shelves⁴ 176. the man who has built the college will
say to the headmaster, 177. »I brought a few pieces of household
stuff⁵ for you. 178. Even if they are not worthy of you, please use
them!« he says 179. and having had prayers read for the head-
master he will leave. 180. The headmaster who has felt the comfort
(which follows as a result) of his studies 181. will wander about
giving instructions to the pupils he is teaching.

¹ *mədresini* < *mədreseni* (also sentence 122), i-umlaut or just a change
ε > i?

² *çin* = *çinε*.

³ *æpkittim* < *ælip kirip edim*.

⁴ *növej* cf. n. 8, p. 120.

⁵ *öjsemdzam* < *öj serendza:m*.

26.

alla:γiz.

1. alla:γiz degen bir uşaq balalærniñ ojna'itqan ojanniñ æti.
 2. uşaq vala bisni¹ anam dep at qoj'itu². 3. qalyan uşaq balalærni
 hemesi öje turup 4. bis¹ bisniñ belini tutup turædu. 5. amma
 hemesiniñ aldïdæ anesi turutu. 6. bij çonraq biji belini tutuşup
 turyan balalærniñ keindekini aldïdekiniñ belidin ajitip almaqqa
 xia:l qilip 7. çöjülüp juguredu. 8. balanïñ anesi o: çon balanï
 tutuv'alyæli jugu'ittu. 9. o: çon vala qačip jujüp 10. tutuγ
 berme'itu. 11. o: balalær »anam meni bermes qujuγ tæzek termes»
 dešip 12. çöjülüp qačip 13. çon balayæ tutuγi berme'itu.

26.

alla:γiz³.

1. *alla:γiz* is the name of a game which small children use
 to play. 2. They give one small child the name 'my mother'. 3.
 The other small children all stand up⁴ 4. and stand holding one
 another at the waist. 5. But in front of all of them their »mother»
 stands. 6. A rather big child among them 7. is running round
 6. with the intention to separate the child which is standing last
 among the children who hold one another at the waist, from the
 waist of the child standing in front of it. 8. The »mother» of the
 children will run in order to catch that big child. 9. That big child
 runs away 10. and does not permit itself to be caught. 11. Those
 children will say to each other, »My mother will not give me away.
 She does not collect dry horse-dung» 12. and having run round and
 fled 13. they do not allow the big child to catch them.

¹ *bisni* < *birisini*.

² *qoj'itu* < *qojædur*.

³ *alla:γiz* is written علاغيز. Origin?

⁴ *öje* < *öre* 'upright'.

27.

o:dæ katek.

1. o:dæ katek dep kiçik balalærniñ ojnæ'itqan bir ojañi var.
 2. jete sekiz bala qoliğæ birdin kaltekni alıp 3. her biri birdin katekke kaltekni tiqip turædu. 4. andin ki:n bölek bir bala qoliğæ bir topni alıp 5. nejaqtin o:dæ katekğæ atædu. 6. top o:da katekke ki:se 7. balalær her biri öziniñ ornidin jötkülüp 8. jene bir katekke kaltekni jittik tiqiv'alædu. 9. eger kaltekni jittik tiqival'almasæ 10. kaltekni katekke tiqival'almağan bala topni alıp 11. o: jene topni o:dæ katekke atædu. 12. o:dæ katekniñ ögüsideki bala

27.

The palace hole.¹

1. There is a game called the »the palace hole«, which the small children play. 2. Seven or eight children take each a bat in their hands 3. and everyone stands putting his bat into a hole. 4. Then another child takes a ball in its hand 5. and from far away² throws it into the palace hole. 6. If the ball should enter the palace hole 7. the children will change their places 8. and quickly put (their) bats into another hole. 9. If somebody was not able to put it in (to the hole) quickly 10. the child who was not able to put (its) bat into the hole will take the ball 11. and again throw the ball into the palace hole. 12. The children who are (standing)

¹ *katek* ~ *ketek* 'hole, pit'. The children first of all dig holes and give the name *o:dæ katek* to the big hole in the centre behind which the other holes are arranged. *katek* also means an enclosure for fowls where they are kept in order to get fat. It is usually made of a few bricks which are laid close to a wall and with a big stone on the top. This 'house' will thus be just big enough for a fowl, not giving them a possibility to move. In front they put a lattice. Cf. further SHAW, Sketch, II, p. 165 *katak* 'fowl-house'.

² *nejaq* = *jiraq*.

qoldæki kaltæk bilen topnï o:dæ katekke kirgüzmej 13. kaltæk
bilen urup janduræv'attædu. 14. o: bala neče merre topnï o:dæ
katekke kirgüzmej 15. top atip qinaladu.

round the palace hole will not let the ball enter the palace hole
(using) the bats which they have in their hands 13. and strike it
with the bat and send it back again. 14. As that child has not for
several times been able to get the ball into the palace hole 15. it is
punished¹ by (having to) throw(ing) the ball.

28.

čoq.

1. beš alte bala her biri čoq ojnæšni obdan bilse 2. bis bisge¹ qoš'almaj čoq ojnæjdu. 3. eger beš bala čoq ojnaγæli qopsæ 4. o: beš balanīñ ičidin uči obdan bilse 5. iškisi čoq ojnæšni obdan bilmese 6. iškisini bir qilip qojædu. 7. ja: biri obdan bilmese 8. obdan bilme'itkanγæ iški kišlik ber'itu. 9. özi bilen iški kišlik² bir volap 10. uč kišlik čoq attædu. 11. jænī kišlik degenimiz čoq ojnæšni bilme'itkan balayæ čoqni uč merre atišqa qalγan čoq ojnæšni bilatkan balalær idza:ze berædu. 12. özi čoqni bir merre atædu. 13. andin ki:n beš jüzde mat ja miñde mat dep čoq

28.

čoq.³

1. If everyone of five or six children know well how to play *čoq* 2. they play it without forming pairs (i.e. everyone separately). 3. If five children start to play *čoq* 4. and if three of these children know it well 5. and two of them do not know well how to play *čoq* 6. they put these two together as one. 7. Or if one does not know it well 8. they will give the child who does not know it well (the equality of) two. 9. As (this child) itself and the two make one person 10. it strikes the *čoq* as (if it had been) three people. 11. With *kišlik*² we mean that the children who know how to play *čoq* permit the child who does not know how to play *čoq* to strike the *čoq* three times. 12. They themselves strike the *čoq* once. 13. Then they play *čoq* saying 'mate' at five hundred or thousand. 14. One of

¹ *bis bisge* < *birisi birisiqe*.

² *kišlik* < *kišilik*.

³ *čoq* (in Khotan *čok*) 'a wooden peg' — which is used in the game.

ojnæjdu. 14. biri čoqnī atædu. 15. bala čoq bæjip 16. bir jerge tūšedū. 17. biri bæjip 18. bala čoqnī alip 19. ana čoqγæ tegdügeli qaslap atædur. 20. bala čoq kelip 21. ana čoqγæ tegse 22. ja katekniŋ ičigε bala čoq tūšse 23. čoq atqučī qollærγæ ana čoqnī alip 24. o: čoq atædu. 25. bašqæ biri bajip 26. bala čoqnī qolīγæ alip 27. balduki oγšæš o: hεm balæ čoqnī atædu. 28. bala čoq kelip 29. ana čoqqæ tegmej ja katekke ki:mej 30. bašqæ jerge tūšse 31. čoq atqučī ana čoqnī qolīγæ alip 32. »bala čoqnī bir čoqæmen¹ iški čoqæmen uç čoqæmen tö·tte balasī» dep 33. bala čoqnī učuyæ ujædu. 34. muva:de² bala čoq ornīdīn üstige sekip

them strikes the čoq³. 15. The child-čog goes away 16. and falls down somewhere. 17. One of them goes there 18. and takes the child-čog 19. and throws it with the intention⁴ to hit the mother-čog. 20. The child-čog having arrived 23. the child who has thrown the čog takes the mother-čog into (its hands) 24. and it throws the čog 21. under condition that it has hit the mother-čog 22. or that the child-čog has fallen into the hole. 25. Another one goes 26. and having taken the child-čog into its hand 27. that (child) too throws the child-čog in the same way as before. 30. If, 28. when the child-čog comes, 30. it should fall in some other place 29. without hitting the mother-čog or enter the hole 31. the child who throws the čog takes the mother-čog into its hand (and saying) 32. »I strike the child-čog once, twice, three times and the fourth I am out⁵!» 33. it strikes the end of the child-čog. 34. If by chance the child-čog

¹ čog- (in Khotan čoqu-). In Guma they seem to have a tendency to shorten verbs of this type, thus oq- for oqu- 'to read'.

² muva:de < P. مبادا.

³ the čog is played in the following way. Over a hole, *katek*, in the ground a small wooden piece, called *bala čog* »the child-čog», is placed. The player will put a bat, called *ana čog* »the mother čog», down in the hole, throw the *bala čog* into the air and then hit it a second time in order to have it fly away as far as possible. The second time he hits one end of the *bala čog* with the *ana čog* in order to have it rise into the air and then hit it again as described above. For the rest see the text.

⁴ *qasla-* < *qasdla-* < A. قصد 'intending'.

⁵ *balasī* meaning 'out of the game' is said to be of Chinese origin.

čiqsæ 35. ana čoq vilen bala čoqnī jerge tūšūrmej uj'utuu¹. 36. bala čoq bæjip 37. on dzigeme qædemlik bir jerge tūš^εdu. 38. andīn ki:n čoq atquči bæjip 39. bala čoqnī qoliγæ alip 40. »bir iški ūč» dep sanap 41. katekniγ qašīγæ kelgūncē qædemlep 42. her bir qædemini sanap keledu. 43. katekniγ qašīγæ kelgende otuz qædem ja otuz beš qædem čīγsæ 44. »manε! meniγ otuz beš boldi» dep 45. jene čoqnī atædu. 46. šu tæriqædæ čoq ojnæšni bilme'itkan ūš kišlik bergen bala o: čoqnī bir merre atiptu. 47. bala čoqnī ana čoq bilen ur'almajtu. 48. jene iškindzi merre atædu. 49. jene ujalm'ajtu. 50. ūčūndzi nōvette ana čoq vilen bala čoqnī uj'utuu. 51. bala čoq bajip 52. jæqīnγæ tūš^εdu. 53. bala čoqnī atišqa nōvet kelgen bala barip 54. bala čoqnī qoliγæ alip atip 55. ana čoqγæ tegdū'ituu. 56. o: čoq atquči bala heč neme qil'almaj qalædu. 57. šundaγ ojnāp neče qat'ardīn čoq atišγæ nōvet kelip 58. neče qatardīn bala čoq atišγæ nōvet kelip 59.

should jump up from its place 35. it strikes the child-čog with the mother-čog, not letting it fall to the ground. 36. The child-čog goes away 37. and falls down in a place ten to twenty paces away. 38. Then the child who throws the čog goes there 39. and having taken the child-čog in its hands 40. and having counted, saying »one, two, three» 41. and having paced (the distance) until it comes to the hole 42. it counts every steps (it takes). 43. When it comes to the hole and it works out to be thirty or thirty-five steps (it says) 44. »Look! My (hit) was thirty-five!» it says 45. and again throws the čog. 46. The child who does not know to play čog but who has (been) given three persons' turns throws that čog once in this way. 47. It is not able to hit the child-čog with the mother-čog. 48. It throws again the second time. 49. Again it is not able to hit. 50. The third time it hits the child-čog with the mother-čog. 51. The child-čog goes away 52. and falls down close by. 53. The child whose turn it is to throw the child-čog having gone 54. and taken the child-čog in its hand and thrown it 55. causes it to hit the mother-čog. 56. That child who is to throw the čog can do nothing. 57. Having played like this and the turn to throw the čog having come some times 58. and the turn to throw the child-čog having come sometimes 59. finally one

¹ *uj'utuu* < *urædur*.

æχiri birniŋ iški jüz biniŋ iški jüz dzigeme beš biniŋ tö· jüz bolædu.
60. bisi beš jüz qilædu. 61. beš jüz qilχæni qalyan tö·t balanŋ
hemesini mat qilædu.

(child) will have two hundred, another two hundred and twenty-five and another four hundred (points). 60. One of them makes five hundred. 61. The child who has made five hundred checkmates all the other four children.

29.

tartma tartiřmaq.

1. tartma tartiřmaq degen ojandæ on bala bolsæ 2. ævel he birini özniņ bera:berige dzuup qilip 3. andin ki:n on balanin ičidin iřki čoņ bala o: čoņ bolap 4. qalyan sekiz balanı her bir dzuup balanı birdin bölep alædu. 5. iřki čoņ balanin keinde tö·ttin sekiz bala bis bisniņ belini tutup turædu. 6. aldıdæ iřki čoņ bala bisi bisniņ qollæini tutup 7. öz ter'epke ta·tædu. 8. o: keindeki balalær belidin mehkem tutup 9. her biri öz ter'epke ta·tædu. 10. řunday ta·tiřip 11. aldıdæki čoņ balanı ja· jene bir bala vilen qořap¹ ta·ti·v'alsæ 12. ta·tip niřa:nedin ötküzev'alsæ 13. qalyan iřki balanı hem ta·tivalædu. 14. kuč jætmej ta·tilip ketken balalær mat bolædu.

29.

Tug of war.

1. If there are ten children in the game which is called tug of war, 2. they first make themselves into equal pairs 3. and then two big children among the ten children having become the »big» ones 4. they select from the remaining eight children one pair each after the other. 5. Behind the two big children the eight children, four (on each side), will stand holding each other at the waist. 6. In front of them the two big children will hold each other by the hands 7. and pull each in its own direction. 8. Those children behind them will hold firmly at their waists 9. and pull everyone in his direction. 11. If, 10. having pulled thus, 11. they pull up the big child in front or also one child behind him 12. and pull them over the goal-line 13. they also pull up the remaining two children. 14. As their strength is not sufficient the children who have been pulled up will become checkmate.

¹ *qořap* lit. 'having added'.

gul tuttuq.

1. gul tuttuq ojandæ sekiz on bala bir tal gulnï ja başqæ bir nêrsege gul at qojap 2. bisi gulnï qoliγæ alïp 3. jêne birige »gul tutuñ!» dep 4. qolidæki gulnï be'itu. 5. o: bala qoliγæ gulnï alïp 6. »bu gulnïñ atï neme?» dep sor'ajtu. 7. gul tutup bergen bala »bu gulnïñ atï enbergul» de'itu. 8. jêne birige tutup ber'itu. 9. gulnï qoliγæ alïp 10. »gulnïñ atï neme?» de'itu. 11. »gulnïñ atï qizil gul» de'itu. 12. jêne biri jêne birige tutup bej'itu. 13. gulnï qoliγæ alïp 14. »bu gulnïñ atï neme?» dep soj'atu¹. 15.

»We have taken a flower».

1. In the game »we have taken a flower» eight or ten children give a name to a flower or having given a flower-name to something else 2. one of them takes the flower in its hand 3. and saying to another one »Take the flower!» 4. it gives it the flower it has in its hand. 5. That child having taken the flower in its hand (says), 6. »What is the name of this flower?» it asks. 7. The child who has given the flower says, »The name of this flower is cornflower²!» 8. It then gives it to somebody else. 9. When it has taken the flower in its hand 10. it says, »What is the name of the flower?» 11. It says, »The name of the flower is red rose!» 12. Again it gives it to somebody else. 13. Having taken the flower in its hand 14. it asks, »What is the name of this flower?» 15. It replies.

¹ soj'atu < sorædu.

² enbergul 'cornflower' < A. *عنبس* 'saffron-yellow', cf. LE COQ, Eine Liste osttürkischer Pflanzennamen, p. 119 *ämbär* eine Centaurea-Art, p. 128 *gul 'anbar* (?) eine Centaurea-Art; RAQUETTE, English-Turki Dictionary, p. 21 b *gul-j-'änbär*.

»gulniņ atī ætri gul» dzeva:b berēdu. 16. hasil kal'am šunday ojnāp 17. šu ojanniņ ičidē baldi degen gulniņ atini biri dep salsæ 18. hær »bo:li boldi» dep 19. »o: balanī tāšqan tepte qiliņlær!» dep 20. ojandeki balalærniņ čoņi bur'īdu. 21. bir bala qopap 22. beš merre »tāšqan tepte» qilædu. 23. jene biri æziqip ketse 24. »soretini tamγæ tartiņlær!» dep bujrujdu. 25. biri aγizγæ su ælip 26. æziqip ketken balanī jælaņγaçlap 27. tamγæ keinini qilip turγuzup 28. su pūrkedu. 29. »tamγæ soretini tartγan» balanīņ soretī tamγæ tūšēdu.

»The name of the flower is rose¹!» 16. Finally,² having played like this 17. if somebody gives the name of a flower which has been mentioned before 18. everyone says *boli*.³ 19. »Make⁴ that child 'the hare kicked'⁵!» 20. the child who is the leader in the game orders. 21. One child rises 22. and five times makes 'the hare kicked.' 23. If somebody else fails 24. it orders 'Draw its picture on the wall!' 25. One of them having taken water into its mouth 26. and having stripped the child who failed, to the skin 27. and having had it stand with its back to the wall, 28. it spurts water. 29. The picture of the child who should have 'its picture drawn' falls on the wall.

¹ *ætri* < A. عطر 'perfume'; *ætri gul* 'rose', the same as *qizil gul*.

² *hasil kala:m* < A. حاصل كلام 'the substance of the discourse' i.e. 'to sum up'.

³ *bo:li* was explained to me as a Chinese word meaning 'astray, gone astray, you missed it'; cf. *balasī* n. 5, p. 131,

⁴ i.e. let that child have.

⁵ *tāšqan tepte* (< *tepti*) 'the hare kicked'. This »punishment» is administered in the following way. One of the children puts its hand on the face of the child, who missed, with its fingers spread out. One of the other children then draws e.g. the forefinger of that child backwards as far as possible and lets it go, giving the child who missed a slap in the face, »the hare kicked».

qiz balalærniñ ojnajduyan top ojanni.

1. tö't beš qiz vala bir jerde olturup 2. »poqa poqaŋyæ ojnajmiz mu 3. ja bašqæ ojnajmiz mu?» dešiduw. 4. bisi »men bašqæ ojænni bilmejmen. 5. poqa poqaŋyæ ojnæjli» dep 6. »jüzde mat» dep 7. bisi top ojnæjtuw. 8. qaŋyanlæri¹ qarlap olturædu. 9. top ojnayæni on dzigeme jetkende jene bir topni qoliyæ alip ojnæjdu. 10. šun-day qilip hemesige bir iški qat'ardın növet keleduw. 11. andin ki:n bisi ojanni jüz qilædu. 12. jüz qilayæni qaŋyanlærni mat qil'ætu.

Ball games played by girls.

1. Three or four girls who are sitting somewhere 3. say to one another. 2. »Shall we play *poqa poqaŋyæ*² 3. or something else?» 4. One of them (says), »I do not know any other game. 5. Let us play *poqa poqaŋyæ*! 6. Checkmate at one hundred!» 7. and one of them plays the ball. 8. The remaining (girls) will sit looking on. 9. When the one who is playing the ball has reached ten or twenty she takes one more ball into her hands and plays on. 10. Doing like this the turn comes to all of them once or twice. 11. Then one of them makes »one hundred» in the game. 12. The one who has made (reached) one hundred checkmates the others.

¹ *qaŋyan* < *qalyan*.

² *poqa poqaŋyæ* the meaning of this name of the game was unknown to my informant.

32.

tɛ:mɛ.

1. beš alte qızvala bir dzajdæ olturup 2. jumalaq taştin beš alte taşnı tapıp 3. bini anataş dep 4. qalğanı jerdə qojap 5. çon anataşnı asman tɛj'ɛpkɛ attɛv'attıp 6. o: taş asmandın tüşüp boğunçılıq jerdin taşnı qolıyæ alıp 7. anataşnı hem jergə tüşürmej tutup alædu. 8. eger anataşnı tutup al'almasæ 9. o: bala jerdin alğan qoldæki taşlarnı başqæ balaγæ berædu. 10. başqæ bale hem ævelki baladek tɛ:mɛ ojnajdu. 11. o: bala tɛ:mɛ ojnıj'almaj qolidın taş tüşüp ketse 12. jene birige berædu. 13. jene biri tɛ:mɛ taşnı hemesini jerdin alıp 14. anataşnı hem jergə tüşürmej ojnæsæ

32.

tɛ:mɛ.¹

1. Five or six girls who are sitting somewhere 2. and who have five or six stones of a soft (kind) 3. name one of them »mother-stone». 4. Having put the remaining (stones) on the ground 5. and thrown the big mother-stone towards the sky 6. she takes the stones from the ground into her hands before that stone has fallen down from the air. 7. She also takes the mother-stone, not letting it fall to the ground. 8. If she should not be able to catch the mother-stone 9. that child will give the stones which she has in her hand and which she has gathered from the ground, to another child. 10. Another child, too, will play the tɛ:mɛ in the same way as the first child. 11. If, that child not being able to play tɛ:mɛ, the stones fall down from her hands 12. she gives them to another one. 13. If, again, one of them who has taken all the tɛ:mɛ-stones from the ground 14. will

¹ tɛ:mɛ < tɛrmɛ < tɛr- 'to collect, to gather'.

15. uzun zamanγičæ šu bala ojnæjveittur¹. 16. eger qolidin anataš tüşüp ketse 17. o: hem šuk (ojan joq) olturædu. 18. bašqa bisi ojnajdu.

play, not letting the mother-stone fall to the ground, 15. this child will play (the game) for a long time. 16. If the mother-stone should fall off her hands, 17. that one also will sit silent (not playing). 18. Another of them will play.

¹ ojnæjveittur < ojnæp berædu.

33.

oɣlaq ojanı.

1. ε·tejaz væχtıda jil ajrilyan künleride »oɣlaq ojnajmız» deşip
 2. ŧeh'erniñ je:zniñ ademler dzuyläşip 3. ŧeh'erniñ taşiyæ kengrú
 bir dzajyæ çiqædu. 4. o: jerge »oɣlaq ojnaγænni köjemiz» deşip
 5. jene başqa ŧeh'erdin sehra:din at işeklerge mineşip 6. bæzi pia:de
 mañap çiqædu. 7. biri işki üç serge alte jete ajlıq bolyan oɣlaqtin
 bini apberitu. 8. deha:l bir adem oɣlaqnı öltüjüp 9. başını kesip
 av'ettip¹ 10. tejesini mehkem çigip berædu. 11. andin ki:n oɣlaqnı
 apperip 12. atliylærniñ otrasiyæ taşlajdu. 13. o: oɣlaq ojnaejdu-

33.

The kid-game.

1. In spring and in the month of Shawal² people will say to
 each other, »We will play the kid(-game)!« 2. and when people
 (both) from town and the country have gathered 3. they go to a
 wide, open place outside the town. 4. Having said to each other »We
 will see the kid(-game) played!« 5. they mount horses and donkeys
 (and come) from other towns and tracts 4. to this place 6. and some
 of them will come walking on foot. 7. One of them will bring along
 a six or seven months old kid to (the value of) two or three sar.
 8. Somebody will kill the kid at once 9. and having cut off its head
 and thrown it away 10. he ties³ up its skin strongly. 11. Having
 then brought the kid away 12. he throws it in between the horsemen.

¹ av'ettip < alip ætip.

² jil ajrilyan künleri 'the days when the year is divided' = the first
 days of the 10th month of the lunar year *şeva:l* شوال, following the month
 of *ræmazan*.

³ i.e. they tie up the skin of the throat which has been cut.

ɣanlær oɣlaqnı jerdin almaqqæ ɣia:l qilip 14. atini atniŋ ajasiɣæ hejdep baqadu. 15. eniŋ içidin bisi oɣlaqnı alip qačædu. 16. qalyan işki uç jüz atliɣ ademler atni çapturup 17. keindin qoɣlajdu. 18. bisi oɣlaqnı keindin jetip tartiv'alip 19. jandujup ækelip jene taşlajdu. 20. şunday ojnap 21. beş on merrædin ki:n bisi oɣlaqnı alip qačip kettædu. 22. qaɣɣanlær qančæ atni jugurutup baqædu 23. keindin jet'elmejtui. 24. oɣlaq tamaşesini kö:geli çiqqan uş tö-jüz adem »pala:nniŋ atı bek juguruk at ik'en. 25. bek çapsan at išk'en. 26. heč kimniŋ atı keindin jet'elmedi» deişip 27. jænip kiredud. 28. o: oɣlaqnı apqačqan adem oɣlaqnı alip berip 29. sehra:de bir bajniŋkide taşlajdu. 30. baj oɣlaq taşlaɣænni köjep 31. »emdi bulærge meşrep bermesem bolmajdu» dep 32. işki uç qoj taptujup 33. tö beş çarek gürüç apçiqturup 34. mehmanler uçün joyan qazanni asip 35. aş tejer qilædu. 36. oɣlaq ojnaɣæli çiqqan oɣlaqçilær

13. Those who are going to play the kid(-game) 14. steer their horses into the middle of the horses, 13. intending to take the kid from the ground. 15. One of them takes the kid and runs away. 16. The remaining two or three hundred mounted men having caused their horses to gallop 17. pursue him. 18. One of them who has overtaken him and snatched the kid 19. and returned and brought it back will again throw it (on the ground). 20. Having played like this 21. one of them will, after they have done it five or ten times, take the kid and run away. 22. The others 23. will not be able to overtake him 22. however much they try to force their horses to run. 24. The three or four hundred people who have gone out to see the kid(-game)-amusement (will say), »The horse of (Mr.) so-and-so is a very good courser. 25. It is a very swift horse. 26. Nobody's horse could overtake it!» they say to each other 27. and go back home. 28. That man who has run away with the kid brings it 29. and throws it (inside the place of) some bai in the country-side. 30. When that bai has seen that he has thrown it (there) he says, 31. »If I now do not give a party for them, it will not do!» 32. and having had two or three sheep fetched 33. and having had four or five charek of rice brought there 34. and having had the big cauldron (which is intended) for guests, hung up 35. he prepares pilaw. 36. Towards evening the people who have gone out to play the kid(-game) will say to each other, »Let us go to the party!» 37. and they

kečqurundæ »mešj'εpke čiqæli» deišip 37. mešj'εpke čiqædu. 38. kečesi öj igəsi næymæ qildurup berip 39. næymæčige sehr væxtidæ uš tö· ser pul bejip kirgüzεv'attedu. 40. andin ki:n mešrepeke čiqqallær hem jænip ketædu. 41. ε:tesi o: baj bir oylaq alip 42. oylaq ojnajduyan jerge bir adæmdin everip berædu. 43. oylaq ojna'itkanler her küni šu tæriqædæ oylaq ojnap 44. on dzigeme kündin ki:n oylaq ojanni jiyiv'attedu.

go to the party. 38. The house-owner having had music performed in the night 39. will send the musicians back early in the morning having given them three or four sar. 40. Then the people who have gone to the party also will return home. 41. Next morning that bai will take a kid 42. and send it with somebody to the place where they are going to play the kid(-game). 43. When the kid(-game) players have played the kid(-game) in this way every day 44. they will stop the kid-game ten or twenty days later.

34.

1. »qoçqar soqaşqæli salæmiz» deişip 2. on dzigeme adem bir dzajyæ dzuylaşædu. 3. bir adem bir qara qoçqar alip keledu. 4. biri bir qara vaş aq qoçqar apkeledu. 5. işki qoçqarni bisi o: ter'eptin bisi bu ter'eptin qojap bej'itu. 6. qoçqarlar nejaqtin jugurup kelip 7. bisi bisi vilen usuişædu. 8. şunday qilip 9. keinige jænip barip 10. jittik jugurup kelip 11. beş ondin kalla qojuşap 12. æxiri qara qoçqarni aq qoçqar qo:q'uttædu. 13. qara qoçqarnin igesi »bu qoçqarni men jengide alyan. 14. muşunday beş on merre soqaşqæli salsæm 15. qoçqar pişip 16. andin ki:n »bu qoçqarni qo:qutÿudek bol'a mek'i? 17. tæxi özi hem jaş. 18. mane kö-se! 19. jengi işki tişler» dep 20. qoçqarni tutup baylap jæniişip ketædu.

34.

1. Having said, »We will put rams to butt each other!« 2. ten to twenty people gather in some place. 3. Somebody will bring along a black ram. 4. Somebody will bring along a white ram with a black head. 5. They place the two rams one at that side and the other at this side. 6. The rams having come running from far off 7. will butt one another. 8. Having done like this 9. and gone back 10. and come running swiftly 11. and having given each other five or ten butts¹ 12. the white ram finally will frighten the black ram. 13. The owner of the black ram (will say), »I bought this ram a short time ago. 14. If I put him to butt like this five or ten times 15. and the ram has ripened 16. then (you will see if), »Will it do to frighten this ram, I wonder?« 17. Furthermore he is young. 18. Look here! Look! 19. He has two new teeth!« he says 19. and having caught the rams and tied them they return home. 20. Then having

¹ *kalla* lit. 'skull'.

21. jene »ε:te χojaz soqašqæli salæli» deišip 22. ε:tesī kečqurundæ
 birdin iški χojaz æčiqædu. 23. χojazlær bisi bisi bilen soqašap
 24. bisi bisini qo:quttup qačurædu. 25. andin ki:n »emdi boldi»
 deišip 26. χojazni ækip kettædu. 27. bæzi væχtlerde χojazni
 igæsi qočqarni igæsi bisi bisi vilen sekiz on serdin qollašip 28. »eger
 meni qočqajim sizni qočqalæini qo:qutsæ 29. szle maŋa on ser
 verse!» dep qollašip 30. qočqa·ni ja χojazni soqašqæ salædu. 31.
 bæzi ademler ištni hēm qočqar soqašqæli salyandek on dzigeme
 adem bir volap 32. iški ištni talašqæli salædu.

said to one another, »Let us put cocks to fight tomorrow!» 22. they
 bring a cock each the next day towards evening. 23. The cocks will
 fight with one another 24. and having frightened each other make
 themselves run away. 25. Then having said to each other, »Now it
 is enough!» 26. they leave, taking (their) cocks along. 27. Sometimes
 the owners of the cocks or the owners of the rams make a bet¹
 with each other for eight or ten sar (saying), 28. »If my ram frightens
 your ram 29. you give me ten sar!» Having made a bet (like this)
 30. they put the rams or the cocks to fight. 31. When some people
 feel like putting dogs or rams to fight, and when ten to twenty
 people have gathered, 32. they put two dogs to fight.

¹ *qollaš*- lit. 'to shake hands'.

1. hæzreti isk'ender ælejhissela:m uç jilliq deja:nî seja:het qılmaq uçün deja:γæ kirgen væχtîdæ bir neçe zema:ndîn ki:n heme adem kessel bolap ketiptu. 2. hæzreti isk'ender ælejhissela:m höküma:lærγæ emr qıldi ki 3. »bir da:ru tejer qılınlæ! 4. o: da:ru heme kesselge dava: hem bolsun! 5. jemekke içmekke hem taam bolsun!» dep 6. höküma:lege emr^e qılγan væχtîdæ ær'æsto saqara:t bekara:t æfla:tun qalyan dzeme jete höküma: mæslæhet bilen pallaw ašni tejer qılıp 7. hæzreti isk'enderniñ aldïγæ apçiqiptu. 8. isk'ender »bu da:rulæni dzemi χæla:jïqqæ özenler teñşep beriñle!» dep 9. höküma:lege emr^e qiptu. 10. höküma:le ašni apçiqip 11. heme kess'el bolγan ademge beriptu. 12. heme adem kess'elliktin saqaj'iptu. 13. andîn ki:n hem'işe jemek uçün deja:de bu ta·amleni

1. When His Majesty (King) Alexander — peace be upon Him — had sailed off in order to make his sea-voyage of three years, all people became ill some time later. 2. His Majesty (King) Alexander — peace be upon Him, — gave order to his doctors, 3. »Prepare a medicine! 4. That medicine must be a remedy for all the sick people! 5. It should also be food to eat and drink!» 6. When he gave this order to the doctors, Aristotle, Socrates, Hippocrates¹ and Plato together with the advice of the other seven doctors prepared pilaw 7. and brought it to His Majesty (King) Alexander. 8. Alexander said, »Distribute this medicine yourself in equal parts to all the people!» 9. Thus he ordered the doctors. 10. The doctors having brought the food² 11. gave it to all the sick people. 12. Everybody recovered from (their) illness. 13. After this they

¹ *bekara:t* Hippocrates; cf. STEINGASS, p. 194 بقرط *buqra:t*.

² *aš* here and in the following means 'food' or 'pilaw'

q̄ipbejptu. 14. bu poll'a¹ ašni h̄azreti iske'nderniñ v̄axtid̄æ h̄ökü-
ma:l̄æ d̄eja:n̄iñ ičide idza:d q̄ilyan išk'en. 15. šu zema:n̄idin ta·tip
bu zema:n̄iγič̄æ h̄eme adem pollan̄iñ atin̄i bil̄edu. 16. amma etišni
b̄æ·zī b̄æ·zī adem obdan bil̄edu. 17. æslī pollaw jete q̄ism̄i n̄erse
vilen bol̄edu. 18. jete q̄ism̄i n̄e·sedin b̄ölek bir n̄erseni sals̄æ 19. o·
h̄azreti isk'enderniñ v̄axtid̄ækidek bolmajdu. 20. jete q̄ism̄i ævvel
jaγ pia:z goš tuz sevze su gurudz. 21. aš eter bolsaq 22. ævvel jaγn̄i
jaγšī day q̄ilip 23. iški uç m̄erre az az su č̄æč̄ip 24. jaγqa jaγn̄iñ
d̄ælq̄æ upu:netleini č̄iqar̄æv'attip 25. and̄in ki:n pia:zn̄i q̄æl̄in juṗke²
q̄ilip salmaj 26. toγraγan pia:zd̄in ašniñ az dz̄iqliqqa baq̄ip 27.
pia:z tašlajmiz. 28. pia:zn̄i obdan sarγartip 29. and̄in ki:n goš
sal̄emiz. 30. gošγ̄æ tuz quj̄æmiz. 31. gošni jaγd̄æ bir munč̄æ
qojuṗ 32. goš piš̄ip boγγand̄in ki:n sebze sal̄emiz. 33. sevzeni

always gave this food to eat on the sea. 14. The doctors had in-
vented this pilaw in His Majesty (King) Alexander's time on the
sea. 15. From that time and until now all people know the name of
pilaw. 16. But (only) certain people know how to prepare it well.
17. The original pilaw is prepared with seven kinds of ingredients
(things). 18. If one adds one ingredient which is different from the
seven kinds of ingredients 19. it will not become (a pilaw) like
that of His Majesty (King) Alexander's time. 20. The seven kinds
(are) first fat (then), onion, meat, salt, carrots, water and rice. 21.
When we prepare pilaw 22. we first melt³ the fat well, adding a
little salted water 23. and having sprinkled a little water into it
24. and taken away the unclean⁴ impurities⁵ of the fat 25. and then
having made (cut) the onions into equally thick pieces but not
putting it in 26. and having looked after that there is just enough
of cut onions for the pilaw 27. we throw in the onions. 28. Having
made the onion nicely yellow 29. we then add the meat. 30. Over
the meat we pour salt. 31. Having let the meat remain in the fat
for some time 32. we put in the carrots after the meat has boiled.

¹ *poll'a* ~ *polla* is another pronunciation; cf. *pallaw* sentence 6 and *pollaw* sentence 17.

² *q̄æl̄in juṗke* lit. 'thick and or thin'.

³ *day q̄il-* ~ *dayla-* 'to melt the fat and add a little salted water'.

⁴ *d̄ælq* < P. دلق 'bad'.

⁵ *upu:net* < A. عفونة 'putridity, effluvia' (STEINGASS).

hem qojup 34. andin ki:n su qujæmiz. 35. aŋaγičæ gur'udznï ilγap 36. töt beš merre issiy sudæ juup 37. gu:dznïŋ unï qojmaj pa:kize juup 38. qiziγ suγæ čilap qojæmiz. 39. qazanγæ hem qaj-nayan su qujæmiz. 40. andin kin tuznï tætip 41. tuz sel¹ zia:dejaq qilip 42. gu:dz salæmiz. 43. gu:dznïŋ tōpeside iški ilik üç ilik su qalsæ 44. šu su gu:dzγæ obdan jetædu. 45. aš jirig² jumšaq bolmaj obdan aš bolædu. 46. ašni bir sa:et čarek hem bir sa:et dem bejip qojap 47. köjeptuyan otnï aliv'attip 48. čoy bilen qojsæ 49. obdan aš bolædu. 50. ašni jegen væxtidæ čaj içmekni γa:lasæ 51. su isse³ bolædu. 52. ašni jep beka:r bolγandin ki:n aq čajni dzïγ sælip 53. aq čaj içmek la:zem. 54. asan siŋædu aš. 55. kin qoγun jese 56. hem asan siŋædu.

33. Having put in also the carrots 34. we then pour water into it. 35. Having in the meantime sorted the rice 36. and washed it four or five times in warm⁴ water 37. and washed it clean, not letting the rice-flour remain, 38. we soak it in boiling⁴ water. 39. In the cauldron we also pour boiling water. 40. Then having tasted if it is salt (enough) 41. and having made it just a little more salt 42. we put in the rice. 43. If two or three inches of water cover the rice 44. that water is well sufficient for the rice. 45. The pilaw will be good if it is getting neither hard nor soft. 46. Having steamed⁵ the pilaw for one hour and a quarter or even one hour 47. and having taken away the burning wood 48. if one (then) puts it on embers 49. it becomes a good pilaw. 50. If, when eating the pilaw, one would like to drink tea 51. it is better to drink water. 52. After one has eaten the pilaw and is at leisure 53. it is necessary to drink white tea, 52. having put much white tea (into the boiling water). 54. (Then) the pilaw is easily digested. 55. If you eat melons afterwards 56. it (the pilaw) is also easily digested.

¹ *sel* = *azmaz* or *azraq* 'just a little'.

² *jirig jumšaq* i.e. the rice should neither be underboiled nor boiled so much that it gets like porridge.

³ *isse* < *ičse*.

⁴ *issiy-qiziγ*; *issiy* is 'warm' *qiziγ* 'hot', but in many cases the two words have the same meaning.

⁵ *dem ber-* ~ *demle-* 'to steam' through putting a wooden cover over the boiling rice.

36.

sujuq aš.

1. sujuq aš neče qism¹ bolædu. 2. permen ùgri aš čöp aš menfeze aš jobdan aš umač aš čive guruč. 3. permen degen ašqa kev'ap qojup 4. kev'apke suni džiqjaq q^uj^up 5. xæmīni juγurup 6. læymeniŋ piltesiγe oxšæs piltε qilip 7. piltēni qol¹dæ nepis sozap

36.

sujuq aš.¹

1. There are some (different) kinds of *sujuq aš*. 2. (They are called) *permen*,² *ùgri aš*,³ *čöp aš*,⁴ *menfeze aš*,⁵ *jobdan aš*,⁶ *umač aš*⁷ and *čive-rice*.⁸ 3. In the dish which is called *permen* they put kabab.⁹ 4. Having poured rather much water over the kabab 5. and having kneaded a dough 6. and having made »wicks¹⁰» like those made for *læymen*¹¹ 7. and having drawn out the wicks in their hands (so that

¹ lit. 'watery (fluid) food' or 'pilaw'.

² *permen* the dough is rolled out and then cut into small square pieces which are boiled in water.

³ *ùgri* cf. BASKAKOV & NASILOV, p. 168 *ygrə* 'small cut noodles'.

⁴ *čöp* RAQUETTE, English-Turki Dictionary, p. 296 b 'pieces of dough boiled in water; BASKAKOV & NASILOV, p. 34 *čöpaş* 'a kind of noodles'.

⁵ *menfeze* ~ *menpeze* cf. BASKAKOV & NASILOV, p. 95 *mənpəzə* (< Chinese) 'a kind of noodles'.

⁶ *jobdan* cf. BASKAKOV & NASILOV, p. 77, *jobdan* 'noodles made of Indian meal'.

⁷ *umač* soup made of Indian meal and vegetables, cf. Materials, I, p. 35, n. 1.

⁸ *čive*, in Khotan *šive* is rice boiled in water; if it is boiled in milk it is called *šire* (Khotan).

⁹ *keva:p* ~ *keba:b* < A.P. كباب roasted meat, cut into slices.

¹⁰ *piltε* lit. 'a wick for a lamp'; here is meant square pieces of dough, cf. n. 2.

¹¹ v. p. 156.

8. ušjaq ušjaq üzüp 9. qazanniñ kev'apke tašlajdu. 10. azγæne qajnatip 11. ašni pišurup 12. činege usup 13. qošuq bilen ičeduw. 14. bu permen aš ademniñ bedenige neha:jeti γoš keleduw. 15. úgri ašqa hem goš toγrap 16. jaγ sælip 17. čamγuni ušjaq toγrap sælip 18. her qism¹ sejdin toγrap sælip 19. qazanniñ suj'iñi qajnatip 20. sej gošlæni pišurup 21. γæmiñi jajip 22. jindzige kesip 23. qajnaγan qazanaγæ úgri γæmiñi sælip 24. bir dem qajnatip 25. qačilerge usup 26. qošuq vilen ičeduw. 27. bu úgri aš bæ·zī ademlerniñ bedenige γoš keleduw 28. ve bæ·zī ademlerge zærer qilædu. 29. čöp ašni hem goš bilen ja t^oγom bilen úgri ašqa oγšæš kev'ap qilip 30. γæmiñi keñ kesip 31. qisqæ qisqæ kesip 32. qazanniñ qajnaγan sujiγæ sælip 33. pišurup ičeduw. 34. bæ·zī ademler γalap aš dep læqem hem qojaptuw. 35. menpeze ašni heme išni úgri ašqæ

they become) thin 8. and pulled them into very small¹ pieces 9. they throw them on the kabab in the cauldron. 10. Having let it boil a little 11. and having cooked the food 12. and poured it into cups 13. they eat it with a spoon. 14. This *permen*-dish agrees extremely well with people's constitution. 15. For the *úgri aš* they also cut meat, 16. add fat, 17. cut a turnip into small pieces and add it, 18. cut all kinds of vegetables and add them 19. and having boiled the water which is in the cauldron 20. and cooked the vegetables and the meat 21. and rolled out the dough 22. and cut it into thin pieces 23. and put the *úgri*-dough into the boiling cauldron 24. and having let it boil for a while 25. and poured it into bowls² 26. they eat it with a spoon. 27. This *úgri*-dish agrees well with the constitution of some people 28. and makes harm to some people. 29. *čöp aš* is also prepared with meat or with eggs and kabab resembling that of *úgri aš*. 30. Having cut the dough in big slices 31. and cut them into short pieces 32. they put them into the boiling water of the cauldron 33. and having cooked it eat it. 34. Some people give it also the by-name³ *γalap aš*.⁴ 35. *Menpeze aš* and all (connected with

¹ *ušjaq* < *ušaγ*.

² *qač* cf. RAQUETTE, English-Turki Dictionary, p. 13 a *qača*.

³ *læqem* < A. لقب 'nickname'.

⁴ *γalap* is according to my informant onomatopoeic for a belching, which often follows upon a meal of *čöp aš*; PANTUSOV, Таранчинские бакши,

oχsæš qilædu 36. amma χæminī ūgri ašniŋ χæmidin ūš tō·t hæsse zia:dē kenjak kesædu. 37. o· ašni hem qazandæ pišurup ičædu. 38. jobdan ašqa ævel qazandæ su quijuup 39. čamγu toγrap sælip 40. γo·ræ væχt¹dæ ala γo·jædin ja sūzilgen γojædin sælip 41. čamγu γojæni obdan pišurup 42. lovje sælip 43. hemesini obdan pišurup 44. qonaq undæ χæmir juγurup 45. mæzluum kišile qol¹dæ χæminī siqip ja jobdan siqqučtæ 46. qaz'anγæ jobdan siqædu. 47. kōk la:zē salædu. 48. andin ki:n qačīγæ usup ičædu. 49. umač ašni hem jaγ vilen pia:z saγa·tip 50. su quijuup 51. goš toγrap 52. čamγur ušjaq toγrap sælip 53. ε·tejaz væχtīdæ bedē jengi kōklep čiqqan væχtīdæ azγæne bedeni putuv'attip sælip 54. goš bedē čamγulæni obdan pišurup 55. unnī qazanγæ salædu. 56. bir qoldæ

it) they prepare in the same way as *ūgri aš* 36. but they cut the dough in three or four pieces which are bigger than those of the dough of *ūgri aš*. 37. That dish they eat having prepared that too in a cauldron. 38. For *jobdan aš* they first pour water into the cauldron, 39. cut a turnip and add it. 40. In the time when there is unripe fruit they add some particoloured unripe fruit¹ and some unripe fruit which has just begun to ripen¹ 41. and having boiled the turnip and the unripe fruit well 42. and put in some cowpea 43. they cook it all well. 44. Having kneaded a dough of Indian meal 45. and the women having squeezed the dough in their hands 46. they squeeze the *jobdan* into the cauldron through a *jobdan*-squeezer.² 47. They put in green pepper. 48. Then having poured it into bowls they eat it. 49. (For) *umač*¹ they also brown onion with fat, 50. pour on water, 51. cut the meat 52. and having cut turnips in small pieces and added it 53. and, in spring-time when the lucerne is just getting green, having cut off a little lucerne and added it 54. and having boiled the meat, the lucerne and the turnip well 55. he puts the flour in the cauldron. 56. With one hand he stirs the water

p. 53, n 5, describes *χalabaš* as square noodles which are torn off from the dough by hand. Pantusov also gives information about the preparing of different Turkestan dishes.

¹ *ala γo·jæ* < *ala γo·ræ* is unripe fruit which is near to ripening; *sūzilgen γo·ræ* is unripe fruit which has just begun to ripen.

² *siqquč* a press or squeezer by which the noodles are made.

qazanniñ sujñi qo:čup berədu. 57. unnin bə-zisi qazandə kumulek bolap qalsə 58. bir tæχsege kumulekni alip 59. qoşuq vilen ezip 60. qazanγə qujædu. 61. andin ki:n čava jaγni uşjaq toγrap 62. qazanγə salædu. 63. andin ki:n soqqan qizil la:zədin hem salip 64. bir işki qajnætīp usup ičədu. 65. čive guruč ašni qojniñ bōrekini toγrap 66. qara ūjūk sælip ja· æjnalı sælip 67. čamγuni uşjaq toγrap sælip 68. azjaq guruč salædu. 69. qazanni neha:jeti uzun qajnatædu. 70. guruči taze jumşaq pişip 71. qaz'anniñ sujñi qujulγandin kin qačiyæ usup ičədu.

in the cauldron. 57. If some of the flour should become lumpy¹ in the cauldron 58. they take the lumps¹ on a plate 59. and having crushed them with a spoon 60. they put them back into the cauldron. 61. Then having cut some fat of intestines² into small pieces 62. they put them into the cauldron. 63. Then having also added crushed red pepper 64. and having let it boil once or twice they pour it out and eat it. 65. Having cut sheep kidneys into pieces for *čive guruč aš* and put in some prunes³ or plums 67. and cut a turnip into small pieces and added it 68. they put in a little rice. 69. They let the cauldron boil very long time. 70. When the rice has become (boiled) fresh and soft 71. they pour it into bowls and eat it after having poured the water from the cauldron.

¹ *kumulek* 'lump of flour'.

² *čava jaγ* is the fat of intestines, kidneys etc.

³ *qara ūjūk* (< *ürük*) lit. 'black apricots' is a kind of small prunes.

37.

čöčüre.

1. čöčüre aşqa hem goş pia:znī uşjaq toyrap 2. jumşaq soqqan qara mu·čnī sælip 3. hemesini ælišturup 4. qīma qīlip 5. χæminī nauṛučtæ nepis jajip 6. andīn ki·n χæminī uşjaq uşjaq tō·t ča:rsu kesip 7. ičigε qīma guštīn sælip 8. čöčüreni tügüp 9. qaz'annīñ sujīnī qajnatīp 10. tuz qujuup 10a. čöčüreni qazanγæ taşlajdu. 11. čamγur hem salædu. 12. χæminīñ čöčürigε bolmaγan jerini ügre kesip 13. onī hem qazanγæ salædu. 14. qujuγ pinnedin uvalap

37.

čöčüre.¹

1. For *čöčüre* *aş* they also cut meat and onions into small pieces 2. and having added well crushed black pepper 3. and mixed all 4. and made minced meat² 5. and rolled the dough thinly with a rolling-pin³ 6. and then having cut the dough into very small square⁴ pieces 7. and put some of the minced meat inside them 8. and having folded⁵ the *čöčüre* 9. and having boiled the water in the cauldron 10. and put in salt 10a. they throw the *čöčüre* into the cauldron. 11. They also put in a turnip. 12. Having cut those pieces of the dough which are not suitable for *čöčüre* into noodles⁶ 13. he puts also those into the cauldron. 14. Having rubbed some

¹ *čöčüre* cf. BASKAKOV & NASILOV, p. 33, KATANOV-MENGES, I, p. 104 and Materials, II, p. 131, n. 1.

² *qīma* here must mean 'minced meat', cf. n. 4, p. 158.

³ *nauṛuč* cf. Materials, I, p. 3, n. 2.

⁴ *ča:rsu* P. چەارسو 'a square, market place'; *tō·t ča:rsu* 'quadrilateral'

⁵ i.e. having folded the dough.

⁶ *ügre* cf. p. 148: 2 sq. *ügrī* 'a noodle'.

15. onı hem qazanğa azγine salædu. 16. andın ki-n čöçüreni qaz'andın süzüp 17. azγæne su vilen ajaγqæ alædu. 18. qoşuq vilen čöçüreni jeidü. 19. bæ·zī væɣlærdæ čöçüreni ɣa·s qajnar sudæ pişurup 20. başqæ qazandæ kevap qilip 21. kevap bilen čöçüreni bir čineγæ usup jeidü.

dry mint (between his hands) 15. he also puts a little of this into the cauldron. 16. Then having taken out the *čöçüre* from the cauldron 17. he puts it into a bowl with a little water. 18. They eat the *čöçüre* with a spoon. 19. Sometimes they boil the *čöçüre* in pure boiling water 20. and having made kabab in another cauldron 21. they eat it having poured the *čöçüre* into a cup together with the kabab.

38.

mantu.

1. *mantu* etmək üçün sel jaylıyjaq paqlan qojnıñ guşını alıp
2. guşnı taze uşjaq toyrap 3. jaş baş pia:znı uşjaq qıma qılıp 4.
goşqæ ælişturup 5. bir dzıñ goşqæ jerim ser mæqta:rı qara mu·çnı
jumşaq soqap sælip 6. hêm goş pia:z qara mu·çnı taze ælişturup
7. çæmır juçurup 8. kiçik kiçik zuvala üzúp 9. andın ki·n jajyudæ
çæmını nepis jajıp 10. çæmınıñ içige goşnı sælip 11. çæmını tügüp
12. qasqannıñ dzübes¹ge qat'ar tizemiz. 13. üç tö·t dzübege *mantu*nı

38.

*Mantu*¹.

1. In order to make *mantu* they buy slightly fat mutton or the meat of a lamb², 2. and having cut the meat into very small pieces 3. and having minced a fresh leek³ into small pieces 4. and mixed them with the meat 5. and having put into (every) jing of meat half a sar of well crushed black pepper 6. and also mixed the meat, the onions and the black pepper well 7. and having kneaded the dough 8. and torn off very small pieces⁴ of dough 9. and then having rolled out the dough thinly on a kneading-trough 10. and put meat inside 11. and folded the dough 12. we arrange them in rows on the plates⁵ of the *mantu*-boiler.⁵ 13. Having folded and

¹ *mantu* < Chinese.

² *paqlan* a lamb half to one year old.

³ *baş pia:z* or *soñ pia:z* 'leek'.

⁴ *zuvala* 'a piece of dough formed like a ball' < P. زواله *zava:la* 'a large globular mass of leaven prepared for baking' (STEINGASS).

⁵ *qasqan* apparatus for the preparing (steaming) of *mantu*. It is made of wood or metal and consists of different round layers with a *dzübe*, a round metal plate with holes, placed between the different round layers. On the

tügüp tizip bolap 14. qasqanγæ dzübeleni qojap 15. eger qazannıñ sujı az bolsæ 16. töpesige jene azγınæ su qujæmiz. 17. andın ki-n qazanγæ ot qalæjmiz. 18. qazannıñ sujı qajnaγandın ki-n sunıñ hojı ja busıdæ mantu pışædu. 19. mantunı dzübedin taγsæγæ alıp 20. töpesige jene azγınæ qara mu-ç sepip jeimiz. 21. eger mıs qazandæ etken mantunı öz væxtidæ je-se 22. mantu suluγ nehajeti jaγşı bolædu. 23. bir adem sekiz on je-se tojædu.

arranged mantu on three or four plates 14. and put the plates into the *mantu*-boiler 15-16. we pour more water into the cauldron if there should be little water in it. 17. Then we make fire under the cauldron. 18. After the water of the cauldron has boiled the mantu will be prepared in its steam.¹ 19. Having taken the mantu from the *dzübe* on to a plate 20. we eat it having sprinkled a little black pepper on its top. 21. If one eats mantu which has been prepared in a copper cauldron 22. the mantu is juicy and very delicate. 23. A man will be satisfied when he has eaten eight or ten.

dzübe the mantus are placed and the top is covered, whereafter the whole *qasqan*, which of course has a *dzübe* as bottom, is placed on the top of a cauldron with boiling water. The steam of the boiling water will pass through the holes in the *dzübe* and the *mantu* will become steam-boiled.

¹ *bus* and *hoj* < *hor* both meaning 'steam'.

læymen.

1. læymenge neha:jeti jaχšī un bolmæsæ bolmæjdu. 2. læymenge jaχšī undæ χæmīr juγurup 3. χæmīnī kičik kičik üzup 4. üzgen χæmilæni jaγdæ jaγlap 5. pilte qilip 6. ajaqqæ tizip qojædu. 7. andin ki:n keva:b qojædu. 8. keva:b degen qo·daq bir gep. 9. kašq'ardæ qo·daq deidu 10. gu:madæ keva:b deimiz. 11. keva:b tejer bolγandin ki:n ajaqnī ækelip taχtenin jænīdæ qojædu. 12. šinze bolγan pilteni dzo·zeyæ alip ta·tip tizedu. 13. pilteni tizip 13a. dzo·zeni tošqæzap 14. baldi ta·tqan pilteni qoliγæ alip 15. piltenin

læymen.¹

1. If one doesn't have very good flour to *læymen* it will not do. 2. Having kneaded a dough of good flour for the *læymen* 3. and torn the dough into very small pieces 4. and greased the pieces of dough which have been torn off, with fat, 5. and made wicks,² 6. they arrange them on a dish. 7. Then they add kabab. 8. Kabab and *qo·daq*³ is the same thing. 9. In Kashghar they say *qo·daq*³, 10. in Guma we say kabab. 11. When the kabab is ready they bring the dish there and put it beside a table. 12. They take the wicks which have been laid out crosswise⁴ and arrange them on a table. 13. Having arranged the wicks 13a. and filled the table with them 14. and having taken the wicks, which have been stretched before, in

¹ *læymen* ~ *leymen*; according to BASKAKOV & NASILOV, p. 91 < Chinese.

² cf. n. 10, p. 148.

³ *qo·daq* < *qordaq*.

⁴ *šinze* ~ *činze* (< Chinese) 'something which is arranged crosswise', in this case the oblong dough-strips, the 'wicks' (*pilte*), are placed parallel on a table, and on them another layer is placed transversely; the *læymen*-dough which has been smeared with fat is called *šiple*.

iški ućinī bir qilip 16. jene bir qolnī tiqip 17. γæminī taγtege
 ujuḡ 18. jeindzige sozap 19. qazannīḡ qajnaptuγan sujīγæ taš-
 lajdu. 20. læymen pišγandīn kin læymenni čoladæ süzup 21. bir
 dasnīḡ soγaq suγæ sælip ča·qap 22. andīn ki·n tæγsege ja čineγæ
 læymeni sælip 23. azyænæ la·ze sælip 24. töpige kev'ap alip 25.
 ačīγ su ičeduyān adæmler iški uć qošuq ačīq su quj^{up} 26. »læy-
 menni je·geli. 27. kojze berse!» dep 28. kojze ækeldürup 29. kojze
 vilen jeidū.

their hands 15. and joined the two ends of the wick 16. and pressed
 it together with one hand 17. and thrown the dough on the table
 18. and having drawn them out thin 19. they throw them into the
 boiling water of the cauldron. 20. When the *læymen* is boiled and
 they have taken it out with a strainer¹ 21. and put it into a basin
 with cold water and rinsed² them 22. they then put the *læymen*
 on a plate or in a cup 23. and having put on (sprinkled) a little
 pepper 24. and put the kabab on the top 25. and poured two or
 three spoons of vinegar on for people who take vinegar (they say),
 26. »Let us eat the *læymen*! 27. Bring some chopsticks³!» 28. and
 having had them brought 29. they eat it with chopsticks.

¹ *čo:la* ~ *čola*, in Khotan *čolu*, in Kashghar *čojla* is a strainer of a special kind, used for *læymen*.

² *ča·qa* < *čarqa* ~ *čajqa* 'to rinse, to wash off'.

³ *kojze* (< Chinese); *mantu* and *læymen* are both eaten in the Chinese way with chopsticks.

40.

taŋ bo·ba.

1. taŋ bo·ba etmæk uçün xæmiγæ šeker ilišturup¹ juγurædu.
2. xæminī kičik üzüp 3. zuvala² qilip 4. andin ki:n jæjip 5. ičige
goš pia:z vilen qi·mæ qilγan goštın sælip 6. jumalaqlap 7. tavaγæ
azyinæ jaγ qujuup pišurædu. 8. taŋ xo·šaŋniŋ xæmiγæ šeker
ilišturmæjdu. 9. goš qi:mæsiγæ šeker ælišturædu. 10. jaŋaŋniŋ
mæγzini soqap 11. qi·mæγæ ælišturup 12. taŋ bo·bæniŋ xæmiγe
oχšæš jæjip 13. ičige qi:mæ sælip 14. šapalaq tügep 15. onī hem
tavadæ pišurædu. 16. taŋ bo·za degen mantuγæ oχšæš etædu
17. emma qi·mæs'ige šeker ælišturædu.

40.

taŋ bo·ba.³

1. In order to make *taŋ bo·ba* they mix sugar into the dough and knead it. 2. Having torn off small pieces of dough 3. and made them into dough-balls 4. and then rolled them 5. and put some minced meat⁴ (mixed) with onions inside 6. and made them round 7. they prepare it in a frying pan after having poured a little fat into it. 8. Into the dough of the *taŋ xo·šaŋ*⁵ they do not mix sugar. 9. They mix sugar into the minced meat. 10. Having crushed the kernel of walnuts 11. and mixed them into the minced meat 12. and rolled out the dough in the same way as (for) *taŋ bo·ba* 13. and put minced meat into it 14. and folded them flat⁶ 15. they prepare those too in a frying-pan. 16. *taŋ bo·za*⁷ they prepare like *mantu* 17. but they mix sugar into its minced meat.

¹ *ilištur-* < *ælištur-*.

² *zuvala* cf. n. 4, p. 154.

³ *taŋ bo·ba* < Chinese.

⁴ *qi·mæ* cf. n. 2, p. 152.

⁵ *taŋ xo·šaŋ* also of Chinese origin.

⁶ *šapalaq* = *japalaq* 'flat'.

⁷ *taŋ bo·za* also of Chinese origin.

41.

1. jaγlīγ ūč'ejni qujmaqčī bolsæ 2. jaγlīγ ūč'ejni ičige su qujuup
 3. tō·t beš qat'a juup 4. andin ki:n jaγlīγ ūč'ejni tē·tu örüp 5. jene
 neče qat'a juup 6. gurudzni iški ūč qat'a ju^wp 7. gošni ušaq
 toγrap 8. pia:znī hem ušaq toγrap 9. kōk la·zeni hem ušaq toγrap
 10. azγæne su qujuup 11. goš gurudz bulærniņ hemesini ælišturup
 12. jaγlīγ ūč'ejni oņ örüp 13. aγzīγæ bir tal čivæqni¹ iški jerdin
 suundurup 14. jaγlīγ ūč'ejniņ joyan bæšini čivæqqæ keidürüp 15.
 ičige goš gurudzleni su bilen qošap qujuup 16. qazanγæ su qujuup
 17. sudæ pišurædu. 18. jaγlīγ ūč'ejniņ ičideki suji dzīq bolup
 qalyan bolsæ 19. sekiz on jerge jinne sandzīp attædu. 20. jaγlīγ
 ūč'ejni χas qojniņki jaγlīγ ūč'ejde q^wjaædu.

41.

1. If they intend to make sausages² 2. they pour water into
 the interior of the intestine, 3. wash it three or four times 4. and
 then turn the intestine inside out 5. and wash it again a few times
 6. and wash the rice three or four times 7. and cut meat into small
 pieces 8. and also cut onions into small pieces 9. and also cut
 green pepper into small pieces 10. and pour on a little water 11.
 and mix meat, rice and all other things. 12. Then having turned
 the intestine right 13. and having broken a twig in two for its mouth
 14. and having turned the bigger opening of the intestine over the
 twigs³ 15. they pour the meat and rice together with some water
 into its interior 16. and having poured water into a cauldron 17.
 they boil it in water. 18. If there should be (too) much water
 inside the sausage 19. they prick it with a needle in eight or ten
 places. 20. The sausage is made in real sheep intestines.

¹ čivæq < čivīq.

² jaγlīγ ūč'ej has both the meaning 'gut' and 'sausage'; for ūč'ej cf. KATANOV-MENGES, I, p. 122 ūč'egū.

³ in order to keep the mouth open when pouring the meat and rice into the sausage.

müsülmanlarniñ millet mezh'ep beja:nï.

1. biz müsülmallerdin başqa mezh'epteki adem »szleniñ mezh'eppleri neme? milletleri kimniñ millettē? dinleri qajsi?» dep soræsæ
 2. biz müsülmanlær dzuvab beremiz ki 3. »meniñ dinim quran.
 4. mezh'ebim imam æzim. 5. milletim ivra:him çæli:lulla:h ræbbim allah» dep dzæva:b berædu. 6. amma müsülman jetmiš iški firqæ bolædu. 7. saq rast joldæki mezh'ep tö.t. 8. ima:m æzemniñ

A description of the religion¹ of the Moslems

1. If we ask a Moslem of another school, »Which is your school? In whose *millet*¹ is your *millet*? Which is your religion?» 2. we Moslems reply, 3. »My religion is the Quran. 4. My school is the Great Imam.² 5. My *millet* is Abraham³ — the Friend of God — and my God is Allah!» we reply. 6. But the Moslems are (divided into) seventy-two sects.⁴ 7. On the sound right road there are four schools. 8. Those who keep to the Great Imam,⁵ those who keep to

¹ *millet* (< A. ملة) religion as it stands in relation to the prophets, *din* (< A.P. دين) religion as it stands in relation to God, *mezhep* (< A. مذهب) religion with reference to the learned doctors (HUGHES, A Dictionary of Islam, p. 348 b); cf. further Handwörterbuch des Islam (Leiden 1941) pp. 98—99 (art. *din*). I translate *mezhep* by 'school'.

² *imam æzim* < *ima:m æzem* < A. امام اعظم »the Great Imam» is Abu Hanifa, the founder of the Hanafiyah School, cf. HUGHES, op. cit. p. 567 (Sects of Islam) and Handwörterbuch des Islam p. 8 sq. All the Moslems of Eastern Turkestan belong to the Hanafiyah School.

³ *ivra:him* < *ibra:him*; for *çæli:lulla:h* cf. Materials, I, p. 82, n. 4.

⁴ *firqæ* < A. فرقه; cf. HUGHES, op. cit. p. 567 sq. where the sects are enumerated.

⁵ here called *ima:m æzem*, cf. n. 2.

mezhebini tutqanlæ ima·mi ša:pi mezh'ebini tutqanlæ ima·m æhmedi hembelniḡ mezh'ebini tutqanlæ ima·mi ma:lik zæhmætulla:hi æl'ejhiniḡ mezh'ebini tutqanlær. 9. jetmiš iški firqæ müsülmaller xuda:nī bir deiduw. 10. amma quranniḡ hedis:niḡ mæ·nesigε muva:fiḡ em'el qilmajduulæ. 11. gilgit jolīdæ ba:r bæ·zī ta:dzikleniḡ tutqan jolī bašqa. 12. alte šeh'erdeki heme müsülm'anler sunni mezh'εpte. 13. jarkend šeh'er içide hindusta:n ter'εptin bædaχš'an ter'εptin bašqa jürtlerdin kelgen azγīnæ šie hem ba:. 14. alte

Imam Shafi'i,¹ those who keep to Imam Ahmed ibn Hanbal² and those who keep to Imam Malik³ — the mercy of God be upon them. 9. The Moslems of the seventy-two sects say that God is one. 10. But they do not act according to the meaning⁴ of the Quran and the Hadith⁵. 11. Certain Tadjiks who are living on the Gilgit⁶ road keep to another road (i.e. sect). 12. All the Moslems of the Six Cities belong the Sunni⁷ School. 13. In the city of Yarkand there are also a few Shias⁸ who have come from India, Badakhshan⁹ and other countries. 14. All the Moslems of the Six Cities belong to the school of the Great Imam. 15. True pirs¹⁰ and true ishans¹¹ are

¹ *ima·mi ša:pi* the Imām Muhammad ibn Idris as-Shāfi'i, the founder of the Shāfi'iyah School; cf. HUGHES, op. cit. p. 567 and Handwörterbuch, p. 660 sq.

² *ima·m æhmedi hembel* Imām Ahmad (ibn) Hanbal, the founder of the Hanbaliyah School, cf. HUGHES, op. cit. p. 567 and Handwörterbuch, p. 23 sq.

³ *ima·mi ma:lik* Imām Mālik, the founder of the Malakiyah School; cf. HUGHES, op. cit. p. 567 and Handwörterbuch, p. 408 sq.

⁴ *mæ·ne* < A. معنى 'sense, meaning'.

⁵ *hedis:s* < A. حديث the traditions of Islam, cf. HUGHES, op. cit. p. 639 sq. and Handwörterbuch, p. 146 sq.

⁶ *gilgit* the town and district of Gilgit, in India.

⁷ *sunni* < A. سني Moslems who acknowledge the first four Caliphs as the rightful successors of the Prophet and who belong to the four schools enumerated above.

⁸ *šie* < A. شيعي the followers of 'Ali, first cousin of Muhammed, whom the Shiahs maintain to be the first legitimate imām or caliph.

⁹ *bædaχš'an* the most north-easterly province of Afghanistan.

¹⁰ *pir* < P. پير *pi:r* an elder, a religious leader.

¹¹ *išan* title for a holy man who teaches or preaches, cf. Materials, II, p. 11, n. 2.

šeh'erniņ heme müsümallæri ima:m æ-zemniņ mezhepte. 15. rast pirlar ve rast išanlar hæzreti peyamber æl'ejhissela:mnïņ evla:düdin bolædu. 16. bulæрге heme a·dem izzet qilædu. 17. ve išan pirlarimizge heme adem b'zniņ xodzæmiz dep ixlæs qilæmiz. 18. bulær xæla:jiqnï šeri'etniņ jolïγæ bašlajduγan kišiler. 19. išan pirlarimiz neha:jeti az bolædu. 20. bæ·zi ademler išanlik davasini qilædu. 21. olæniņ gepige heč bir adem emel qilmajdu. 22. rast pir ve išanlarimiz ve ölema:leimizniņ¹ qilyan gepleri hemesi ras. 23. dza·išanlar ve bæ·zi čala mollalæniņ qilyan gepi esla ras em'es. 24. jaχšï ölema:leiniņ jaχšï piri ka:milniņ qilyan gepi vilen em'el iba:det qilsæ 25. adem qia:metniņ æza:büdin qut^ulædu. 26. amma rast išan ve ölema:læ alte šeh'erlik bolsæ 27. olæniņ gepige xæla:jiq em'el qilædu. 28. bašqa jürttin kelgen išan ölema:leiniņ gepige xæla:jiq em'el qilmajdu.

descendants of the Holy Prophet — peace be upon him. 16. Every one will respect them. 17. And we all pay attention to our ishans and pirs, calling them our Khodjas.² 18. These are men who lead the people on the road of the *Shariat*.³ 19. Our ishans and pirs are very few. 20. Some people claim⁴ that they are ishans. 21. Nobody acts according to their talk. 22. What our true pirs and ishans and learned men say is always correct. 23. What false ishans and certain would-be mullahs⁵ tell is never right. 24. If somebody acts and worships according to the words of good learned men and perfect pirs 25. he will be saved from the tortures of the last judgment. 26. Only if the true ishans and learned men belong to the Six Cities 27. the people will act according to their words. 28. The people will not act according to the words of ishans and learned men who have come from other countries.

¹ *ölema*: < *ülema*: < A. علماء 'learned men'.

² *xodza* title in Eastern Turkestan for a descendant of Muhammed.

³ *šeri'et* < A. شريعة the law, including both the teaching of the Quran and of the traditional sayings of Muhammed.

⁴ *dava* < A. دعوأ; *dava qil-* 'to claim'.

⁵ *čala* 'imperfect'.

1. gu:made pejiχon ba:. 2. gu:manīñ qaqšal degen jerde pejiχon ba:. 3. iki üç pejiχon ba:. 4. bir adem kess'el bolup qalsæ 5. jæmmalnīñ qašiyæ barip kita:b köjdüredü¹. 6. o: jæmmal kita·b köjep de'itki 7. »sizlerniñ ineliiyæ soyaqtin šemaldajiptu. 8. bir qara toχiyæ dua: oquslæ! 9. çajšenbe aχšæmi on tö·t ojan pij ojnæslæ!» dep 10. šunday geplerni qilædu. 11. andin ki:n o:

1. In Guma there are *perikhon*.² 2. In the place in the Guma (-district) called Qaqshal³ there are *perikhon*. 3. There are two or three *perikhon*. 4. If somebody falls ill 5. he goes to the *rammal*⁴ and asks him to see (in) the book⁵. 6. When that *rammal* has looked into the book he says 7. »Your younger brother has been touched by cold.⁶ 8. Read prayers over a black cock! 9. Perform fourteen *pir*-performances⁷ on Wednesday evening!» 10. Thus he says. 11. Then that

¹ *köjdür* < *kördür*.

² *pejiχon* < *perichon* < P. پريچوان 'magician'. Most valuable information about magicians and the survivals of shamanism in Eastern Turkestan is given by MALOV in his article Шаманство у сартовъ Восточнаго Туркестана (Сборникъ музея антроп. и этногр. Т. 5, 1918) and in his Материалы по уйгурским наречиям Син-дзяна, p. 316—18, furthermore in КАТАНОВ-МЕНГЕС, I, pp. 81—99 and in PANTUSOV, Таранчинские бакши (1907).

³ *qaqšal*, called *Kakshal* by STEIN, Innermost Asia, Map Serial No. 9, 1A; cf. n. 3, p. 7.

⁴ *jæmmal* < *rammal* < A. رمال 'a soothsayer, fortune-teller'.

⁵ i.e. the book in which all the 'secrets' of a *rammal* are written down; cf. HARTMANN, Die osttürkischen Handschriften, p. 16 raml.

⁶ lit. has been fanned by cold.

⁷ *pir ojna*- to perform the shamanistic seance.

adem čaršenbe künlikte moku'ileγæ bærīp 12. baχšini tæpīp 13. dap dunbaqlærni bir χodzengē tīqīp 14. dar'aqlatīp alīp keledu. 15. aχsamlīχta o: baχši bedbæχ o: pej ojnātq'uči galvaŋ iškisi bir aγramčini tutup 16. sarandek öjniŋ otræsīdæ čörüledu. 17. erte öjgüni saqīp¹ qalsæ 18. »vaj! menε² saqap qaldim. 19. maŋa pej pajda qildi!» dep 20. her qismi bekar geplærni qilædu. 21. pejni ojnap bolap 22. andin ki:n dua oqujdu. 23. dua:ni oqup 24. bir jerge jetkende »ez'emte æl'ejhim ja: dōwlei ketsen ketesen! ketmesen qoŋiŋγa bo:ræ jō:gep o:t qojæmen!» dep dua: oqujdu. 25. seher væχtidæ almæniŋ šaχqæ bir munčæ pa:čæ qij'undulærni čigip

man on a Wednesday goes to Mokuila, 12. finds the magician³ 13. who, having put (his) tambourines and drums⁴ in a saddle-bag 14. brings it there rattling along. 15. In the evening that wretch of a magician and that stupid fellow who is going to perform the *pir*⁵ together hold a rope 16. and like mad people dance round in the middle of the house. 17. If he recovers the next day or the day after⁶ (he will say), 18. »Oh! Look here! I have recovered! 19. The *pir* has done me good!»⁷ 20. and will speak all kinds of nonsense. 21. When they have performed the *pir* to the end 22. then he (the magician) will read prayers. 23. When he has read the prayers 24. and come to a certain place he reads the prayer: »I resolve,⁸ Oh, demon!⁹ If you go, go! If you don't go I shall roll a reed-matting into your rump and put fire to it!» Thus he prays. 25. At dawn he fastens some pieces of rags¹⁰ to a branch of an apple-tree 26. and

¹ N.B. *saqīp* but next sentence *saqap* < *saqajīp*.

² *menε* < *manε*.

³ *baχši* cf. OLDENBURG, Краткія замѣтки о періхон'ахъ (Сборникъ музея антроп. и этногр. 5. 1918).

⁴ *dunbaq* alternating with *dumbaq*.

⁵ *pej* < *pir*.

⁶ *öjgün* < *örgün* 'the day after tomorrow'.

⁷ *pajda* < A. فائدة.

⁸ *ez'emte* probably < A. عزيمة 'resolution'. Almost the same prayer in KATANOFF-MENGES, I, p. 92:24 sq. which MENGES (cf. p. 101) translates 'ich beschwöre euch' < A. عظمت.

⁹ *dōw* < P. دیو.

¹⁰ *qij'unduu* ~ *qij'undu* 'rag', also 'shavings'.

26. qırq bi tal čaχnī učæsīγæ čigip 27. kess'el bolγan adəmni o: čivīq bile almænīη čaγī bile urup tašlav'attedu. 28. o: pejiχon »jalγuz dæræχ tūbigæ bar! 29. kohne tögümengæ bar! kohne öjgæ bar!» dep qojap jænīp kirædu.

having tied forty-one branches to his back¹ and having beaten the sick man with these twigs and with the branches of an apple-tree he throws them away. 28. When that *perikhon* has said, »Go² down under a tree, standing alone! 29. Go to an old mill! Go to an old house!» he returns home.

¹ i.e. the back of the sick man.

² Magical formulas to drive away the illness-carrying evil spirits! Solitary trees, old mills and old houses are considered to be the haunting-places of evil ghosts.

44.

1. dziller bæzi ademlerge egilinip qalædu. 2. bir adem bir čünkeš qil'utqan axunumni qičqirip kelip 3. čünkeš qildursæ 4. dzille »pal'an jerde oltuittum¹. 5. balamnī emitip 6. bu erkiši ja bu mæz-lumkiši kelip 7. bir balamnī dessev'attī. 8. men šonæ bu ademni kessel qip qojdam» dep 9. dziller šunday čünkeš qilyan ademge dep berür išk'en. 10. čünkeš degen dzinkeš šu pa:rsī zeba:n. 11. dzinkeš axunum dua: oqujdu. 12. dua: oquyandīn ki:n dzinler jiyilip kelür išk'en. 13. o: dzinkeš axunum »sen n'emışqæ bu ademni kessel qildīñ? 14. n'emışqæ eser qildīñ?» dep dzindīn soræsæ 15. »men bir jerde balamnī emitip² oltu'ittim. 16. jænīmdæki balamnīñ

44.

1. Some people get possessed³ with demons⁴. 3. If somebody 2. having called an akhun who performs the *čünkeš*⁵ 3. asks him to perform the *čünkeš* 4. the demons (will say), »I was sitting somewhere 5. suckling my child 6. when this man or this woman came there 7. and once trod⁶ on my child. 8. Because of this I made this man ill!» 9. Thus the demons tell such a man who performs the *čünkeš*. 10. *čünkeš* which means *dzinkeš* is (belongs to) the Persian language. 11. The *dzinkeš*-akhun reads prayers. 12. When he has read the prayers the demons will gather. 14. When 13. that *dzinkeš*-akhun 14. asks the demons, 13. »Why did you make that man ill? 14. Why did you oppress⁷ him?» 15. (they reply) »I was sitting in a place suckling my child. 16. (Somebody) trod on the

¹ *oltuittum* < *olturup edim*.

² *emitip* ~ *emitip* (sentence 5).

³ *egilin-* < *igelen-* 'to be made an owner, a possessor'.

⁴ *dziller* < *dzinler*; *dzin* (< A. جن) 'evil spirit, demon'.

⁵ *čünkeš* < A.P. *dzinkeš* 'the act of summoning the demons'.

⁶ *dessev-* < *debsev* 'to tread'.

⁷ *eser* probably < A.P. آزار 'trouble, oppression'; to become ill through the influence of demons is called *dzin eser qilīptu* or *dzin boyaptu*; *boy-* 'to choke, to strangle'.

putiyæ dessev'attı. 17. men šoŋa bu adəmni kess'el qıp qojdum» de'itkan gepler ba:. 18. o: dzinkeš aχunum dua: oqup 19. dzillerni dzuylaγandın ki:n bir čineγæ su qojup 20. čineniŋ sujiγæ bir na:reside balanı qa:latıp olturγuzup qo'itken¹. 21. o: balaγæ čin^eniŋ ičide dzinler körünür išk'en. 22. dzinkeš aχunum »sen bu adəmge n'emışqæ eser qıldiŋ? 23. n'emışqæ bu adəmni kessel qıldiŋ?» dzillerdin gep sorsæ 24. dzille o: čin^eniŋ sujiγæ qarlaptuγan balaγæ »bu adəm bizge o: qıldi bu qıldı» dep dzuva:b be'itken². 25. dzillerniŋ qılγan gepini čin^eniŋ sujiγæ qarlaptuγan bala aŋla'itken 26. emma balanıŋ epečöreside olturγan başqa čoŋ adəm ja kičik bala bolsæ 27. olærniŋ közige heč bir nerse hem kör-ünelmæ'itken heč gep hem aŋlama'itken. 28. emma čin^eniŋ sujiγæ qa:laptuγan bala dzillerni hem kö'itken dzillerniŋ gep sözləri hem aŋla'itken. 29. aχunum gep sorayan væxtidæ o: čineniŋ sujiγæ qa:laptuγan bala »o: dzin o: gepni qıldı bu gepni qıldı» dep aχunumγæ dep berür ik'en.

foot of my child, who was at my side. 17. For this (reason) I made this man ill!» they say. 18. When that *dzinkeš*-akhun has read prayers 19. and gathered the demons and poured water into a cup 20. he will put a not-grown-up child³ to sit down and look into the water in the cup. 21. The demons will show themselves to that child inside the cup. 22. When 22. that *dzinkeš*-akhun 23. asks the demons, 22. »Why did you oppress this man? 23. Why did you make this man ill?» 24. the demons give the answer to that child who is looking into the water of the cup, saying, »This man did this and that to us!» 25. The child who is looking into the water of the cup hears what the demons have said 26. but the other big people or be it children who are sitting round the child 27. do not hear anything nor can anything be visible to them. 28. But the child who is looking into the water of the cup has both seen the demons and heard their words. 29. When the akhun asks that child who has been looking into the water of the cup, it says to the akhun, »That demon said so-and-so!»

¹ *qo'itken* < *qojur ik'en*.

² *be'itken* < *berür ik'en*.

³ *na:reside* < P. نارسیده *na:rasi:da* 'unripe', said of children who are not grown up; cf. KATANOFF-MENGES, I, p. 113.

45.

jadači.

1. jadači gu:madæ joq ik'en. 2. qarǵalıq ta·beside zonlaŋ degen kentide ba:. 3. ævel zema:ndin tartip šu· dzajdin tola jadači čiqædu. 4. meniŋ aŋlayanım jadatašini suǵæ sælip 5. dua:sini oqusæ 6. jamǵur jayarım'iš. 7. issiq dzajdæ jadatašini qojap 8. dua:sini oqusæ 9. kün čiqarım'iš. 10. jadataš tapmaqniŋ beja:nı. 11. jadataš küz væxtidæ a:sma:ndin tüšerim'iš. 12. bedelikke kök-likke šunday otlay dzajǵæ tüşædu. 13. ot bile qoş^{up} 14. uj je-se 15. andaŋ uj her bir aznæǵanda on onbešni aznap toxtæjdu.

45.

Rain-makers.

1. There are no rain-makers in Guma. 2. There are some in a village called Zonglang,¹ belonging to (the) Qarghaliq(-district). 3. From time immemorial many rain-makers come from this place. 4. As far as I have heard they put the *yada*-stone² into water 5. and if they read the prayers (appropriate for) it 6. it is said that it will rain. 7. If they put the *yada*-stone in a warm place 8. and read the (appropriate) prayers 9. the sun is said to appear. 10. (Now comes) a description of how to find the *yada*-stone. 11. It is believed that the *yada*-stone falls down from Heaven in the autumn. 12. It falls on a lucerne-field or in a green field or on such places which are green. 13. If, having got it with grass, 14. an ox eats it 15. such an ox, when he is bellowing, will do it ten to fifteen times and (then)

¹ *zonlaŋ* not in STEIN, Innermost Asia, Map Serial 9.

² *jadataš* 'the stone used to procure rain'.

16. šundaγ ujdin bæ·zi adamlær jadataš tæpîp alyan ik'en. 17. elb'ette šundaγ uj öltürüp 18. jadatašni alyan adamlær alte şeherde ba:.

19. qarγalıxtæ bi kiš¹ ba: edi. 20. gu:mayæ kelip 21. bir mærræ jade qilip 22. jade qilγan væxtidæ kök jaŋaqdek muz jaγduruptumîš ik'en. 23. bæ·zi adæmniŋ bašiyæ jaqqan muz tegip 24. bæši išip¹ qaptumišk'en². 25. χæli jaz vaxti im'iš ik'en. 26. qoγunlæniŋ sojmælæi muz tegip 27. jærilip ketiptumiš ik'en. 28. šu jade qilγan adæmniŋ jadesiniŋ sebebidiŋ tüşken muz qoγulliqniŋ sojmæsini jærîp atiptumişik'en. 29. o: kiši atqæ minip 30. atni jugurutup maŋsæ 31. atniŋ jaliyæ jamγur kein ter'epke qar jaγdururmišken. 32. bu jadečiniŋ jaγduγan muzi tal bojaŋniŋ χadeleriγæ tegip 33.

stop. 16. From such an ox some people have found a *yada*-stone. 17. Of course 18. there are people in the Six Cities 17. who have killed such an ox 18. and taken the *yada*-stone.

19. There was a man in Qarghaliq. 20. When he had come to Guma 21. and procured rain once 22. he is said — when he procured rain — to have caused it to rain ice (hail) like green walnuts. 23. The hail hit the heads of some people 24. and their heads are said to have become swollen. 25. It is said to have been in the middle³ of the summer. 26. The hail hit the unripe melons 27. and they are said to have been split (to have gone into pieces). 28. The hail which fell in consequence of the rain-procuring of this man is said to have split the unripe melons of the melon fields. 29. If that man mounted a horse 30. and made the horse gallop 31. he is said to have caused it to rain on the mane of the horse and to snow on its back. 32. When the ice (hail) which this rain-maker had caused to fall hit the beams of the grape-vine *baray*⁴ 33.

¹ RAQUETTE, English-Turki Dictionary, p. 117 b under 'swell' gives *iši-*. Luke (Khotan) has *iši-* as in Guma. This verb probably alternates *i ~ i* in different parts of the country.

² *qaptumišken* < *qalip dur imišk'ik'en*.

³ *χæli* < *χæjli* 'just, quite'.

⁴ *tal bojaγ* < *tal baray* is a wooden structure, which is used to support the stems of vine.

tal bojaᅇdīn taraᅇ turoᅇ¹ avazlær čiqiptumiškeᅇ. 34. šu gepni
 dadem maᅇa dep bergen. 35. anam hem šu išlædīn xæber ba: ik'en.
 36. anam bilen dadam olturup 37. hika:je qilip bergen.

rattling sounds are said to have come out from the beams. 34. This
 my father has told me. 35. My mother also knows about these
 happenings. 36. My father and mother have been sitting 37. telling
 me about this.

¹ *taraᅇ turoᅇ* onomatopoeic.

46.

šejtan sūdūki.

1. šejtan sūdūki dep čöllerde kündüzlikte maņsæ 2. jolnıj bi tej'εpte bir munčæ su köjünædu. 3. emma bir dem maņjıp 4. baldu su köjüngæn jergε qa:læsæ 5. ki·n heč nemε joq. 6. šunu šejtan sūdūki deimiz.

46.

Devil's Urine.

1. With devil's urine is meant that if you are walking in a desert in day-time 2. some water will become visible in some direction of the road. 3. But if you walk for a while 4. and look towards the place where water had been visible earlier 5. then there is nothing. 6. This we call devil's urine.¹

¹ i.e. a mirage.

47.

1. kúz væxlærīdæ sehra:de bæzi bedeliktin jer tozʒaqi dep zemindin bir nersæ čiqædu. 2. tašīdæ aq šekali ba:r bir nersæ čiqædu. 3. ičīdin topaγæ oγšæs jumšaq rengi sæjīγ bir nersæ čiqædu. 4. onī köjekke sepse 5. pajda qilædu. 6. asmandin tüšken čütmiš¹ degen gep ba:r.

47.

1. In autumn something called 'earth-down'² will grow from the soil of certain lucerne-fields in the country-side. 2. On its outside something with a white shell grows up. 3. From its inside comes out something soft, of yellow colour, like dust. 4. If one sprinkles it on a burn 5. it helps. 6. »That which has fallen from Heaven 'is said to have fallen'», people say.

¹ čütmiš < tüšür imiš.

² jer tozʒaqi evidently a puffball.

1. jer töbredi deimiz. 2. jerniņ tegige tütün ja: jel pejda: boluþ qalædu. 3. řu toyradiņ jer tæbrejdu. 4. qaz'anγæ o:tra su qujuþ 5. aγizγæ tuvaqni jæþip qojap 6. qaz'anniņ tegige o:t qalasæ 7. tuvaq tæbrejdu. 8. řunuņγæ oγřæs řer tæbrejdu. 9. bu rast ik'en. 10. bæzi ademler hika:je qilædu ki 11. zemi:nniņ tegide bir uþ ba:r im'iř. 12. her jildæ uþ zemi·nni bir muņuzdiņ jene bir muņuzge jõtkej im'iř. 13. o· muņuzdiņ jene bir muņuzge jõtkegen væxtidæ jer tæbrej im'iř degen geþler ba:r. 14. sopilærniņ ræsmide ademniņ gúna:hī dzīq bolγandæ jer χuda:nīņ γæεbidin qo·qap 15. jer tævrejdu degen bir hika:þeler hem ba:r.

(About earthquakes)¹.

1. We say »the earth trembled». 2. Under the earth there will appear smoke or wind. 3. For this reason the earth will tremble. 4. If you pour water into a kettle and make it half-full 5. and close the opening with a cover 6. and make fire under the kettle 7. the cover will tremble. 8. Like this the earth trembles. 9. This is the truth. 10. Some people tell 11. that there is an ox² under the earth. 12. The ox is said to move the earth every year from one horn to another. 13. When he is moving it from that horn to the other horn it is said that the earth is trembling. 14. According to the Sufis 15. there also is a tale saying that the earth trembles 14. when the sins of men have become too many and the earth is frightened of God's anger.

¹ about earthquakes, cf. further KATANOFF-MENGES, (II), pp. 92—95.

² cf. KATANOFF-MENGES, op. cit. pp. 92—93.

maza:rlærniñ gepi.

1. jɛjkendde sūt padša:him dep bir maza:r ba:r. 2. o: maza:γæ qavaγat deva:ze bilen čiqædu. 3. bu maza:γæ her jekšenbe künlükte bir munčæ xatunlær čiqip 4. »vaj maza· γo:dzam! maŋa öji tut'utuylyγ ev'esle! 5. qaz'anγæ čümüč saliγliq ε vesle! maza· γodzam!» dep 6. jiy læšip dua: qilædu. 7. bizniñ jü·timizde töšük taš dep bir taš ba:r. 8. bæzi ademler bala ölüp qalmaj turur dep 9. tašniñ

About Shrines.¹

1. In Yarkand there is a shrine called Sut Padishahim.² 2. One goes to that shrine through the Qavaghat-gate.³ 3. Every Sunday a number of women go to that shrine (saying), 4. »Oh, *ghodja*⁴ of the shrine! Give me a husband who can take care of his house! 5. Give me a man who can put a laddle⁵ into the kettle! (Oh,) *ghodja* of the shrine!» 6. Thus they pray, crying. 7. In our country there is a stone called the »hole-stone». 8. Some people 9. pass

¹ *maza:r* (< A. مزار) 'Muhammadan shrine', of which there are many in Eastern Turkestan, cf. my The Ordam-Padishah-System of Eastern Turkestan Shrines (Hyllningsskrift tillägnad Sven Hedin. 1935); the *sūt maza:r* is the shrine of a woman; called *sūt pa:ša* by HARTMANN, Die osttürkischen Handschriften, p. 19.

² lit. 'my milk-king'.

³ the name of the gate leading to Aq-su; called *Qawat* by HARTMANN, op. cit. p. 19.

⁴ *γodza* 'saint'.

⁵ the women are praying for children; 'laddle' and 'kettle' probably allude to the sexual organs of man and woman.

töşükidin jete merre ötküzedü. 10. o: taş gu:ma te:besi ismisal'a degen kentiniñ baş'dæ.

qara köl maza:r xodzamnıñ beja:nı.

11. gu:manıñ şeh'eridin bir potejdin zija:dejaq bir qumluqnıñ işide qara köl deiduyın bir köl ba:. 12. o: kölniñ uş ter'epige egiz qumluq bir ter'epi sel pes. 13. pes ter'eptin bir æjiq su hemişe çiqædu. 14. o: qara kölniñ işki ter'epteki qum töpeside işki tuy ba:. 15. çö:reside terək sögetler hem ba:. 16. hava:sı neh'ajeti jaχşı. 17. kigen adamnıñ çiqyusı kelmejdü. 18. o: heddidin bu heddigæ adamnıñ üni jetmejdü. 19. kölniñ işide tö· beş jüz öjdek

through the hole of the stone seven times 8. in order that their children shall not die. 10. That stone is at the outskirts of the village called Ismisala,¹ which belongs to (the) Guma-(district).

A description of Qara Köl Mazar Khodja.²

11. A little more than one potai³ from the town of Guma inside a desert⁴ there is a lake called Qara Köl. 12. That lake has on three sides high dunes and one side it is rather low. 13. From the low side there is always running water (in) a water-channel. 14. On two sides of that Qara Köl (-shrine) there are two flags⁵ on the top of the dunes. 15. Round it there are also poplars and willows. 16. Its climate is extremely pleasant. 17. People who have entered it have no desire to leave. 18. The voice of a man does not reach from one side⁶ to the other. 19. In the lake there are⁷ four or five hundred

¹ *ismisal'a* probably Ismesalar of STEIN, Innermost Asia, Map Serial No. 6, D 2.

² *qara köl maza:r* called Kara-kul-mazâr by STEIN, Innermost Asia, Map Serial No. 9, A 1.

³ *potej* ~ *potaj*, Chinese long measure, equal to about 2 miles, cf. RAQUETTE, Eastern Turki Grammar, I, p. 36.

⁴ *qumluq* perhaps better translated with 'dunes'.

⁵ *tuy* cf. my 'The Ordam-Padishah-System... pp. 351—352.

⁶ *hedd* (< A. حد) lit. 'limit, boundary'.

⁷ lit. 'walk'.

qaşqaldaq dzanva:rlær jürüjdu. 20. kölniñ tö-t etra:fide egiz egiz ösken qumuş jikenler tola çir'ajlıy turædu. 21. adamniñ köñli hem'işe qara kölgæ kirmekni a:rzu qilæduyan dzaj. 22. o: köldin çiqqan bir qiliq su æqin su:γæ qoşlap ketædu. 23. heme su· bir bolap 24. qara taγizγæ kiredu. 25. qara taγizliylær sulæni alip 26. qoγun tawuz terædu. 27. qoγun tawuzi neh'ajeti jaχši bolædu. 28. qara kölniñ tegi joq deiduyan gepler hem ba:r. 29. bæzi kölniñ işidin joyan joyan avaz hem çiqædu. 30. o· avazni köl buqa:sı deidu de'itken gepler hem ba:.. 31. o: qaraköldeki işki mazaryo-dzanıñ birige şah ro:ze γa:n šejxliq qilædu. 32. jene o: ter'epteki bir maza:rγæ zöjdin šejxim šejxliq qilædu. 33. o: maza:γæ bæzi ademler bæzi künleri kip 34. dua: tilep qilædu. 35. amma ertejaz væχ-tidæ her jekşenbe künlikte guma baza: iş'tin işki uç jüz adem kiredu. 36. baqq'allær ga:ziçiler su etip satæduyanlær qoγ'unçilær

ducks and coots. 20. In the four directions of the lake there stand very beautifully reeds and rush which have grown very high. 21. Qara Köl is a place to which people always wish to go. 22. From that lake there runs water, enough for one square¹ of land, which joins with the river. 23. When all the water has united 24. it goes down to Qara Taghiz.² 25. The people of Qara Taghiz take care of the water 26. and grow melons and water-melons. 27. Their melons and water-melons become very nice. 28. There is a saying that Qara Köl has no bottom. 29. Sometimes a very strong noise comes from the interior of the lake. 30. There are also people who say that the 'lake-ox' makes that noise. 31. In one of those two shrines³ of Qara Köl Shah Roze Khan is the shaikh.⁴ 32. And in the other shrine Zahir-ud-Din Shaikh is the shaikh. 33. On certain days certain people go to this shrine 34. and pray. 35. But in spring-time two or three hundred people from the bazar of Guma go there every Sunday. 36. Grocers go there and people who sell (dried) melon-kernels,⁵ people who sell water, and melons and jelly-

¹ *bir qiliq* (<*qürliq*) *su* water enough to irrigate one *qi* of land, cf. n. 3, p. 19.

² cf. n. 3, p. 8.

³ *mazar xodzu*.

⁴ cf. my *The Ordam-Padishah-System*, p. 352.

⁵ *ga:zi* 'melon-kernel'.

lænp'uŋčılær navajlær nan ælip kiredu. 37. her ε·tejazdæ jekšenbe külliktε »qara köl mazar χodzamyæ kiremiz» dep tola ademler kiredu. 38. olærniŋ kijišniŋ sæb'ebi mazar χodzamyæ dua: qiliš em'es. 39. meger tamaša üçün kiredu. 40. o: qara köl šunday bir χoš hava dzaj ik'en.

sellers¹ and bakers bring bread. 37. On every spring Sunday many people go there saying, »we will go to Qara Köl Mazar Khodjam!« 38. The reason for their going there is not to pray to the saint of the shrine. 39. Far more they go there for fun. 40. That Qara Köl is a place with so lovely a climate.

¹ *lænpun* jelly made from bean flour; < Chinese.

alte šeh'erdəki bæ·zī aγzī jəman bihaja: qopal gep qiləduyan adəmlərnin gep söziniγ beja:nī.

1. kašq'arnin bæzī adəmleri öziniγ balasini »hu! dzəllap γatunuγniski!« dep tilejdu. 2. ski degen dzəma:. 3. balaləi dadəsinin »dzəllap γatunuγniski!« dep tilejdu. 4. vε halanki o: dadəsinin γatunī o: balanin anəsi bolədu. 5. bæ·zī adəmler »gep qilma guj!« deidu. 6. bæ·zī adəmlə bæ·zī jav'aš bir adəmleni »γatunuγniski! hu! poqsaqal oγri!« dep azar berədu. 7. o: biča:rələr »dzəzaγnī tapasən bedbəγt!« dep 8. bunuγdīn zia:dε gep qilmaj ketədu. 9. bæ·zī jaγšī adəmler bir qism¹ jəman adəmnī tiləsə

A description of the words of certain people in the Six Cities who are bad in their mouth and speak impudent¹ and rude words.²

1. Some people in Kashghar scold their own children, saying, »Hu! I will fuck your harlot-wife!« 2. *Ski*³ means coition. 3. Their children scold their father, saying, »I will fuck your harlot-wife!« 4. And (this) in spite of the wife of that father being the mother of that child. 5. Some people say, »Don't say anything, *guy*⁴!« 6. Some people torture certain inoffensive people (by) saying, »I will fuck your wife! Hu, shit-bearded thief!« 7. Those poor people having said, »You will find (get) your punishment, you wretch!« 8. go away not saying more than this. 9. Some good (fine) people say if they (have to) scold some kind of bad people, »Your wife (should

¹ *bihaja*: < A.P. *بي حيا* 'impudent'.

² cf. KATANOFF-MENGES, (II), pp. 65—69 Fluchworte, Flüche der Einheimischen, wie die Leute von Turfan fluchen.

³ *ski* contracted form < *sikej* (< *sik*- to have sexual intercourse).

⁴ *guy* a husband, who does not care for the behaviour of his wife.

»χatuun tal'aq! hajvan!» dep tilejduulæ. 10. bæ·zī jāman ademler bæzī jav'aš ademni tilejdu. 11. javaš adem »men sen vilen teŋ bol'almadim. 12. sen bilen hōkūmette geplešej» dese 13. helēki aγ²zī jāman adem »meni hōkūmetke apparip 14. χæjamni kestüre-v'atti» dep qattiy gep qilædu. 15. bæ·zī mæzlum kiš¹le »šorbačī! dap jüz!» dep tilejdu. 16. mæzlumkiši mæzlumkiši bile ujušup qalsæ 17. »he! ej jar'atmaγan dzellap!» deiddu. 18. arvakešler atini tiler bolsæ 19. »hu! gujnij satqan ati» deiddu. 20. bæzī ademler hæme vaχ χæla:jijni atini tutup gep qilutqan ornīγæ 21. »vaj oγrī! næ:din keldij? næ:ge varesen? 22. seniŋki tuγuşuŋdin bul'an-čidek ja oγridek bir jāman adem mælum bolæsen» deiddu. 23. bæ·zī ademler χælajiqni tilese 24. »na:reside qizijni palan qil'aj» 25. šunday jāman gep bilen tilejdu.

be) divorced! (You) animal!». 10. Some bad people scold some inoffensive people. 11. When that inoffensive man says, »I could never be equal to you! 12. I will talk it over with you with the Government!» 13. that foul-mouthed man (will say), »He took me before the Government 14. and they cut off my penis!»¹ he says and uses bad language. 15. Some women scold saying, »Procurer!² With face like a tambourine!»³ 16. If women fight with one another (they will say), 17. »Hey! whore, who doesn't please a man!» 18. If coachmen scold their horses, they say, »Hey, horse sold by a *guj*!»⁴ 20. Some people always say, instead of using people's names, 21. »Oh, thief! From where have you come? Where do you go? 22. From your birth it is evident that you are a bad man like a robber or a thief!» they say. 23. When some people scold others (they say), 24. »I will make your not-grown-up daughter⁵ so-and-so!»⁶ 25. With such bad words they scold.

¹ χæja < P. خايه 'an egg, testicle' (STEINGASS), but in Turki always meaning 'penis'.

² šorbæčī (< šorba 'soup') 'a procurer'; šorba also means the semen of men and vaginal fluid of women in the sexual act.

³ because the skin of the tambourine usually is made of donkey's skin, which is very thick and hard, the meaning here is 'thick-skinned' or 'pachyderm'.

⁴ *guj* cf. n. 4, p. 178.

⁵ *na:reside* cf. n. 3, p. 167.

⁶ i.e. I will make her with child.

1. læqæb dep pütüjmüz 2. amma çələjıqniñ ajasidæ læqæm deiduw. 3. 'galduw' 'sekigek' (bir adəm bir işçæ aldıjap qalsæ 4. »qumčaydek sekimeñler» şundaç gep bar). 5. 'ačımaq' 'čoqa' 'kökni' 6. jejkėnlik 'poçaq čamçuri soçaq' 6. jejkėnlikniñ »işek saman jemejduw¹» de'itkan bir gepi bar. 7. aqsuluqni 'kava' deiduw. 8. kaşçarlıqni 'işek' deiduw. 9. çot'enlik 'müşük'. 10. qizilliç 'čumaqçı'.

1. We write *læqæb*.² 2. But among the people they say *læqæm*.² 3. Fool,³ jumper⁴ (if somebody (always) hurries to a work 4. they say 'don't leap like a frog!'⁵) 5. Straddler,⁶ crown,⁷ *kökni*⁸ (are words which are used as nicknames). 6. People from Yarkand are called »Struma!⁹ Their turnip is cold!»¹⁰ 7. There is a saying that the people from Yarkand say »The donkey does not eat straw!» 7. People from Aq-su are called »pumpkin». 8. People from Kashghar are called »donkey». 9. People from Khotan »cat». 10. People from Qizil »club-makers».

¹ *jemejduw* for *jemejdur*; in the Yarkand-dialect *-dur* is frequently pronounced *-duw*.

² *læqæb* ~ *læqæm* (< A. لقب) 'nickname, by-name'; cf. OLDENBURG, Лакамы (Сборникъ музея антроп. и этногр. 5, 1918) and KATANOFF-MENGES, (I), pp. 78—79.

³ *galduw* or *galvañ* 'fool'.

⁴ *sekigek* < *seki-* or *sekli-* 'to jump'.

⁵ *qumčay* ~ *qumčaq* 'frog', cf. RAQUETTE, English-Turki Dictionary, p. 118 a *qàra qùmüçâq* 'tadpole'.

⁶ *ačımaq* ~ *ačımaq* 'a fork of a branch or a tree', a person who straddles.

⁷ *čoqa* lit. 'crown', but also a kind of cauldron, made of refractory clay.

⁸ *kökni* meaning?

⁹ because this disease is prevailing in Yarkand.

¹⁰ the meaning is that people affected with struma are insensible and unemotional; a turnip when warm is good to eat but it has no taste when cold.

1. bengileniŋ bir čonĭ bolædu. 2. o. čonĭniŋ atini mejdankeš deidu. 3. bengile bawa deidu. 4. bengiler çuma:r bolup qalsæ 5. jerim tenge otuz pulni gulçançæ tašlæjdu. 6. andin ki:n »bawa! obdan ko:na sujuq nešedin sap bersle!» deidu. 7. mejdankeš bir çuma:rliq nešeni üzup 8. obdan tegva:z sælip 9. andin ki:n nešeni sejça:nege sælip 10. töpesige ça:k sælip 11. mejdankeš özi töpesige

1. The hashish-smokers¹ have their headman. 2. They call that headman *mejdankeš*.² 3. The hashish addicts call him »grandfather». 4. If a hashish addict wants to get intoxicated 5. he throws half a tanga or thirty pul on the stand.³ 6. Then he says, »Grandfather! Put⁴ in some good old juicy hashish!» 7. The headman having broken off some intoxicating hashish 8. and put in a good tobacco⁵ 9. and then put the hashish into the pipe-bowl⁶ 10. and put charcoal⁷ on its top 11. he puts a piece of embers on

¹ *bey* ~ *beng* 'hashish', also called *neše*, top leaves and tender parts of hemp, dried for smoking; a good description of the use of hashish in the Middle East nowadays can be had in T. RUSSELL, *Egyptian Service 1902—46* (1949), p. 230 sq.

² *mejdankeš* A.P. ميدانکش 'the one who runs the *mejdan*; *mejda:n* here means the place where hashish is served, i. e. a hashish den.

³ *gulçan* < P. گچن 'the fire-place in a bath, stove' (STEINGASS). Here it means the place, usually with a fire in the middle, where the addicts gather to smoke hashish.

⁴ i.e. into the pipe.

⁵ *tegva:z* is a kind of green tobacco on the top of which the hashish is placed.

⁶ *sejça:ne* 'the head of a water-pipe or hashish-pipe'.

⁷ *ça:k* (< P. خاک earth) 'charcoal', usually made of soft wood, mostly of willow-wood.

bir da:nε čoy qojap 12. bi iški nepes čiqip tutašturup 13. bengige tutup berədu. 14. bēngi nešeni bi iški nepes alip 15. »ha bawa! bu tēgva·z obdan em'εskēn! 16. heč ačiyi joq» deiduu. 17. mejdēnkeš¹ de'itki 18. »bu o·palniņ tēgvezi! 19. bu nea·jeti obdan tēgva·z» deiduu. 20. bēngi iški uč nepes alip 21. jēnε bir bengige čilimni tutup berədu. 22. jēnε bir bēngi de'itki 23. »bu ad'aš xam nešeni džiq čekip 24. mēngesi qoldalap qaptuu 25. bu mejdandε andaγ osal nešē hem joq bir qismⁱ osal tēgva·z hem joq» deiduu. 26. o· jengi kelip 27. nešē čekken bēngi de'itki 28. »mēn her katta mejdanlēni kō·gēn. 29. mundaγ nešeni mundaγ tēgva·zni mēn nešē čekken mejdannīņ aldīγæ hem alip kel'elmejdū. 30. bu nemε nešē volsun bu nemε tēgva·z volsun manε bir čilim nešē čeksem 31. menni mēs qil'almēdi» dep 32. hēr qismⁱ gepni mēs bēngile qilip lap urušədu. 33. čilimni qap'aqtin qilədu. 34. čilim qapaqⁱnīņ uruyi bōlek. 35. bu rεsm^ε qapaqlεgε oχšæš qapaq tūšmejdū. 36. hēm'išē

the very top of it, 12. and having smoked one or two puffs and made it (the fire) catch 13. he hands it over to the hashish addict. 14. When the hashish addict has smoked one or two puffs (he says), 15. »Hey, grandfather! This tobacco is not good. 16. It is not bitter at all!» he says. 17. The headman says, 18. »This is tobacco from Opal!² 19. This is a very good tobacco!» he says. 20. The hashish addict smokes two or three more puffs 21. and (then) hands over the pipe to another hashish addict. 22. This other hashish addict says, 23. »This fellow has smoked much raw hashish 24. and his brain is rattling. 25. In this place there is neither such bad hashish nor any kind of bad tobacco!» he says. 26–27. That new hashish addict who has come and smoked hashish says, 28. »I have seen (been to) all big hashish dens. 29. They would not be able to bring such hashish or such tobacco to the dens where I have smoked hashish. 30. Whatever hashish this may be or whatever tobacco this may be, look here, if I smoke a pipe of hashish 31. it was not able to make me intoxicated!» he says. 32. Having talked all kinds of things the intoxicated hashish addicts boast to each other. 33. The pipe is made of kurbitsa. 34. The seed of the pipe-kurbitsa is a different (special) sort. 35. They will not become like the

¹ *mejdenkeš* < *mejdankeš*.

² a small town and region near Kashghar, cf. STEIN, Innermost Asia, IV, Map Serial No. 2 C 2.

tejise 37. čilimqapaqı tüşedü. 38. neşe qağalıq jajken tēbesidin dżıq čıqædu. 39. deɣalle dżıq kendi tejıdu. 40. kúz vaɣlæıdæ seh'erdæ qopap 41. kendiniñ túbige šedišap salıp 42. kendiniñ topæsini qağar im'iš. 43. šu kendiniñ ɣæzanɣæ tüşken topadæ neşe bolur im'iš. 44. o· topalæni qağıp dzuɣlap 45. otɣæ isitip olturup 46. qolidæ uvalap 47. neşe qıl'utmış¹. 48. neşeniñ neha:jeti ko:nesini bengile »bu ko:na obdan neşe» dep damlašitken². 49. bengileni ɣæla:jıqlæ jæman köredü. 50. čera:ki benginiñ aɣzi jæma:n ačıyı jæma:n bolædu 51. asan bir ademge azar berædu. 52. bæ:zi bengile bæ:zi jav'aš ademni tilese 53. o· adem de'itki 54. »bengini balam demen! 55. buqæni kallam demen! deptiken. 56. bu mengesi qoldalap qalɣan bengi bilen teñ bolmaj» dep 57. gep qılmaj jænıp kettædu. 58. bæ:zi bihaja: mæzlumkišile hem dżellaplæ neşe čekædu. 59. neşe čekken ademni heme adem jæman köredü.

kurbitsas of the (ordinary) appearance. 36. Always when they grow them 37. they will become pipe-kurbitsas. 38. Much hashish comes from the Qarghaliq- and Yarkand-districts. 39. The farmers grow much hemp. 40. Having risen early in autumn-time 41. and spread a sheet under the hemp 42. they are said to shake off the dust from the hemp-plant. 43. It is believed that there has become hashish in the dust which has fallen on the leaves of the hemp-plant. 44. Having shaken off that dust and gathered it 45. and having sat down and warmed it at the fire 46. and rubbed it in their hands 47. they are said to make hashish (out of it). 48. The hashish addicts praise this hashish as being very old, saying, »This is a good old hashish!» 49. People dislike hashish addicts. 50. Because³ the hashish addict is foul-mouthed and his anger is bad 51. he will easily injure somebody. 52. If some hashish addicts scold some nice man 53. that man says, 54. »Don't call a hashish addict my child! 55. Don't call a cow a bull! they say. 56. I am not equal to (have nothing to do) with the hashish addict, whose brain is rattling», 57. he says and goes away, saying nothing (more). 58. Certain impudent women and also harlots smoke hashish. 59. All people dislike people who smoke hashish.

¹ qıl'utmış < qılur im'iš.

² damlašitken < damlašur ik'en.

³ čera:ki (< P. چرا:کی čera: why) why is this?

53.

1. her dzajdæ bir taz adam birlə bir taz em'es adam bile maŋsæ
 2. bir dzajdīn hōpəp učup čīqsæ 3. ojan qilip deidui ki 4. »ad'aš!
 o· æyīnænjlæ n'ejege barædu? 5. gep soranla!» deidui 6. eger bir
 dzajda bir taz adamni bir ojanči adam körse 7. »hōp hōp» dep
 ojan čaqčaq qilædu. 8. bu hōpəpniŋ bašida pepeki ba:r. 9. šu
 toyradin tazγæ oxšæ'ittædu deimiz.

53.

1. If a scald-head is walking wheresoever it may be together
 with a person who is not affected with Favus 2. and a hoopoe¹
 flies up from somewhere 3. he² will joke and say, 4. »Friend!
 where is that brother of yours going? 5. Ask him!» 6. If a jester
 sees a scald-head somewhere 7. he will joke with him and tease
 him saying, »Hop hop!» 8. The hoopoe has a plume³ on its head.
 9. For that reason we say that it resembles a scald-head.

¹ The hoopoe is in Eastern Turkestan considered to be the patron of
 people affected with Favus (*taz*). For other beliefs about the hoopoe v.
 KATANOFF-MENGES, (II), pp. 78–81. For beliefs about the hoopoe in Turkey
 v. RÄSÄNEN, Türkische Sprachproben aus Mittel-Anatolien, IV, p. 31. For
 beliefs about the hoopoe among other Moslem peoples v. DONALDSON,
 The Wild Rue, p. 165; The Zoological Section of the Nuzhatul-Qulūb of
 Ḥamdullāh al-Mustaufi al-Qazwinī, ed. Stephenson, pp. 91–92, and HUGHES,
 Dictionary of Islam, pp. 283–284 (art. Lapwing).

² the one who is not affected with Favus.

³ *pepek* lit. 'the head of a rush'.

gu:madeki inqila:bnij beja:nī.

1. xoten buzuldī. 2. gu:manij ambalī kašqarγæ balasī šojæni kašqar do:tajγæ ib'erip 3. beš alte jüz čejik æpkeldi. 4. xot'enge bar'almaĵ gu:made bir jerim aj jattī. 5. o: kašqardīn alip kelgen čejikler gu:manij čejikleri birle bir bolap 6. bir jerim ajγičæ gu:made jattī. 7. puqæra:γæ zulme qīlip 8. her heptede qīrq mīñ vaydīn pič'an tüškün sælip alyan 9. dzigeme miñ ulaγ otan tüškün sælip

A description of the revolution¹ in Guma.

1. Khotan became troubled. 2. The Ambal² of Guma sent his son³ to Kashghar, to the *Do-tai*⁴ of Kashghar, 3. and brought (back) five or six hundred soldiers.⁵ 4. As he was not able to march to Khotan he stayed one and a half months in Guma. 5. Those soldiers which had been brought from Kashghar joined the soldiers of Guma 6. and stayed in Guma up to one and a half months. 7. They oppressed the inhabitants 8. and took every week nearly forty thousand bundles⁶ of hay⁷ in (war) tax⁸ 9. and twenty

¹ For information about the revolution in Eastern Turkestan 1930—1935 cf. AITCHEN K. WU, *Turkestan Tumult* (1940). Much valuable information regarding the revolution is to be found in articles published by the Swedish missionaries in Kashghar, Hancheng, Yangi Hissar and Yarkand in various Swedish missionary reviews.

² *ambal* ~ *amban* the Chinese civilian head of a regular administrative district in Eastern Turkestan.

³ *šojæ* the child of a Chinese; < Chinese.

⁴ *do:taj* < Chinese.

⁵ *čejik* < *čerik*.

⁶ *vay* < *bay*.

⁷ *pič'an* esp. hay of lucerne.

⁸ *tüškün* tax, esp. war tax; *alvan* land tax.

alγan. 10. šuunday zułmelərni qılıp 11. erte aχšamdæ puqæra:lær bir dzajγæ iš qilyæli barsæ 12. iš qilyan jejdin jænıp kelse 13. čejikler »sen nege ba:γan adəm? 14. nemışqæ öjündæ olturmajsen? 15. atimız senni» dep 16. o: biča:re puqæra:lərnı urup 17. qolıdæ ja jandzuxætæ pul bolsæ tartiv'alıp 18. hejdev'ater edi. 19. šuunday qılıp gu:madın χot'enge kip ketti. 20. sekiz on künniñ içide χot'enge kirip 21. χotenniñ padışa:lei bile soquşap 22. kuči jëtmej gu:maγæ čiqıp 23. gu:madeki biča:re biguna: bir munčæ puqæra:ləni atıp čapıp öltüjüp 24. at kala qoj işek bene:sələini öj seremdžamleini bulap 25. sanduqləni čaqıp 26. öjniñ igesini atıp 27. šuunday zułməleini qılıp 28. gu:madın işki miñγæ jəqın at qoj kala bene:sələni bulap 29. jəjkenge ketti. 30. gu:malıqqæ zułmæ qilyəni biguna uç tö· jüz adəmni atqanni χoten höküməti aqlap 31. keindin

thousand beasts of burden loads of wood. 10. Having oppressed them in this way 13. the soldiers said, 11. when the inhabitants in morning or evening went away somewhere to perform their work 12. and returned from the place¹ where they had worked, 13. »Where have you been? 14. Why don't you remain in your house? 15. We will shoot you!» they said. 16. Having beaten those poor inhabitants 17. and having taken away the money they might have in their hands or their pockets 18. they drove them away. 19. Having done thus they entered Khotan from Guma. 20. Having entered Khotan within eight or ten days 21. and fought with the king of Khotan 22. they came back to Guma as their strength was not enough. 23. They shot and cut down and killed some poor and innocent inhabitants of Guma 24. and robbed them of their horses and cattle, sheep and donkeys and other animals² and of their household belongings, 25. smashed their boxes,³ 26. and shot the house-owners. 27. Having oppressed them in this way 28. and robbed nearly two thousand horses, sheep and cattle and other things from Guma 29. they left for Yarkand. 30. When the Government of Khotan heard about the oppression they had made to Guma and that they had shot three or four hundred innocent

¹ *jejdin* < *jerdin*.

² *bene:se* < *bir nerse* here 'other animals' cf. n. 5, p. 124.

³ containing valuables.

qoɣlap čiqip 32. jatkenge bardı. 33. šu o:tradæ gu:manin puqæra:-
 lærdin neče miñ öjlek adem jegeli joq içkeli joq fæqir bolap qaldı.
 34. gu:manin sehralæriyæ čejikler čiqip 35. deɣ'ančılıq qilip jü-gen
 su alip jü-gen biguna: adamlærdin nečeni atip nečeni baɣlap ækijip
 36. baza:rnin kočeside olturɣuzup 37. qilič bile čanædi. 38. gu:-
 manin neče katte adamlæri ni öjös'ge bærip 39. »sen neme bu jerde
 dzuylæšip olturduñ?» 40. dep baɣlap ækelip ča:sudæ attı. 41.
 qalɣan puqæra:læ šu to:ɣradin qo:qap 42. »ɣit'ajlær jene işkindzi
 kelip qalsæ 43. hememizni čanæv'attedu» dep 44. dzengallerge
 qačip ketti. 45. dzengallerde jegeli joq içkeli joq neče kün qinælip
 jürdi. 46. alte šeh'edeki puqæra:lænin ɣit'ajlæ bile uruşqan seb'ebi
 jete sekiz jildin tartip puqæra:lerge neha:jeti jæm'an zulme-
 lærni tartip ketken 47. »sen hökümetke jandın» (=sen hökümetnin
 gepni unæmadın) dep 48. neče biguna: adamlæri ni öltürüp 49. pul

people 31. they pursued them 32. and went to Yarkand. 33. In
 the meantime some thousands of the propertied people of the
 inhabitants of Guma had nothing to eat or drink and had become
 impoverished. 34. The soldiers went out into the country of (the)
 Guma oasis 35. and shot some of the innocent people who were
 attending to their farming or irrigation, tied some of them and
 brought them away 36. and forced them to sit down in the bazar-
 street 37. (where) they cut them down with swords. 38. They
 went to the houses¹ of some of the important people of Guma
 (saying), 39. »Why did you gather at this place?» 40. tied them and
 brought them away and shot them in the square. 41. For this
 reason the rest of the inhabitants got frightened (and said), 42.
 »If the Chinese should come a second time 43. they will cut us
 down all of us!» 44. and fled to the jungles. 45. They strolled for
 some days in the jungles, tortured by having nothing to eat or to
 drink. 46. The reason for the fight of the inhabitants of the Six
 Cities with the Chinese is that for seven or eight years they (the
 Chinese) had oppressed the inhabitants in a very bad way. 47.
 They said, »You turned against the Government» (=you did not
 agree with the Government), 48. and having killed some innocent

¹ *öjösige* = *öjige*, cf. Materials, II, p. 31, n. 1.

malnī pa:dša:liqqæ alip 50. bala ba:r kišige he-č nerse bermej 51.
o: biča:reler kočede qalyan toyrædin χit'ajler bile ur'uštī. 52. alte
šeh'erniņ inqila:bi esli seb'ebi šuu.

53. inqila:bnīņ væχtidæ müselman hokümetniņ eskerler oquyan
γæz'elleri.

54. vε tudza:hidu fi seb'ililla:h¹
χæber beriptu qur'andæ alla:
šek šübhesi joq valla:hu bille
u-γannīņ millet turγanīņ γa:zī

55. jaχšī muminler boluņlær bida:r
ro:ze mešherde körsetür dida:r

people 49. and taken their money and cattle to the Government
50. without giving anything to the people who had children,
51. those poor people fought with the Chinese because they had
been left in the streets. 52. The root and reason for the revolution
in the Six Cities is this.

53. Songs which were sung by the soldiers of the Moslem Govern-
ment in the time of revolution.

54. »Make war on God's roads²»
has God told us in the Quran.
There is no doubt, (that) in the name of God, yes,
in the name of God
if you kill it is for the nation.
If you remain alive you will be a ghazi³.

55. Good believers, be awake!
The day of the last judgment⁴ is visible.

¹ وجاهدو في سبيل الله

² seb'ililla:h < A. سبيل الله 'the road of God' said of religious warfare.

³ γa:zī < A. غازي 'one who fights in the name of Islam, a hero'.

⁴ ro:ze mešher < ro:z-ε-mehšer < A. محشر 'last judgment'.

u·γanniŋ millet tuγaniŋ γa:zi
 pa:dīša: γa:zi γodzam niaz ha:dzi

56. tejer boluŋlæ bu jaχši jolγæ
 her giz qajtmaŋlær ongidin solγæ

If you kill it is for the nation!
 If you remain alive you will be a ghazi!
 King Ghazi Ghodjam Niaz Hadji!

56. Be ready on this good road!
 By no means turn from right to left!

1. gu:ma šen ja:mundin¹ berilgen idza:zet na:mε.

2. gu:ma baza:rdin mæqsut ha:dzim kera: at χodzın qača jemek ičmekleri bile ladaqγæ barædu. 3. jollærdeki mensepta:rler χa:h qara'ulçilær dæχle dela:let qilmaj ötküzüp atædu (ötküzεv'atte-du) dep 4. qoliγæ χæt sened rahda:ri berildi.

1353ndzü jilī 21indzi rēbi elayirdæ.

1. Passport given by the Shen² Yamen in Guma. 2. Maqsud hadji from the bazar of Guma goes to Ladaq with hired horses, saddle-bags, vessels and food and drink. 3. The officials³ on the road as well as the watchmen should let him pass without interference or harm. 4. A certificate⁴ and passport has been given him in hand.

On the 21st of Rabi-ul-akhir, 1353.

¹ *ja:mun* < Chinese.

² *šen* < Chinese; is the name of the *do:taj* in Guma, cf. n. 4, p. 185.

³ *mensepta:r* < A.P. منصب دار 'official'.

⁴ *χæt sened* 'certificate'.

The different parts of the day have the following names in Guma.

1. *nama:z bamdet* morning prayers,¹ said before dawn; *bamdet* < P. بامداد *ba:mda:d* 'break of day'.
2. *taŋ atyan væxt* the dawn.
3. *kün čiqqan væxt* or *kün qizil væxti* the sunrise.
4. *ča:dʒqa ~ ča:šqa* or *ča:dʒ væxt ~ ča:š væxt* breakfast time (about a quarter of an hour after sunrise); *ča:dʒ ~ ča:š* < P. چاشت *ča:št* 'breakfast'.
5. *aš væxt* or *uluy aš væxti* 'time for food' or 'time for big food'; about nine o'clock.
6. *tüş væxti* noon.
7. *keč ter'ep* or *tüşdin ki:n* in the afternoon.
8. *pešin væxti* or *pešin nama:z* about 2 o'clock; *pešin* < P. پيشين *peši:n* 'midday prayer'.
9. *nama:z diger* or *nama:z diger væxti* or *nama:z æsri* afternoon prayers (at about 5 or 6 o'clock) *diger* < P. ديگر *di:ger* 'another'; *æsri* < A. عصر *asr* 'afternoon'.
10. *nama:z šem væxti* or *zeva:l* or *kün olturyan væxt* sunset; *šem* < P. زوال *sa:m* 'evening'; *zeva:l* < A. زوال.
11. *nama:z xupten* the time for evening prayers, about 2—3 hours after sunset; *xupten* < P. خفتن *xuften* 'to sleep'.

¹ for general information about Moslem prayers, v. HUGHES, A Dictionary of Islam, p. 464 sq.

The Cardinal points in Guma.

North *ajay tam, töven tam, šema:l tam*

East *kün čiqiš tam*

South *kün jüjüş (<jürüş) tam*

West *kün oltujuš tam*

For *tam* can also be used *tej'εp (<ter'εp)*.

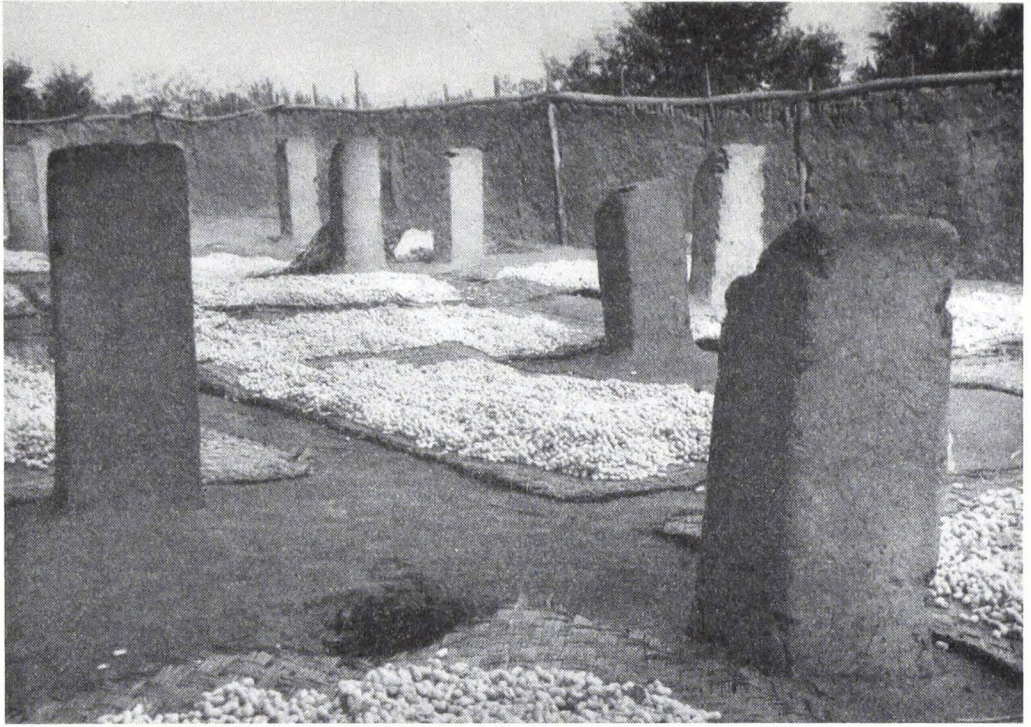
PLATES



No. 1. Threshing.



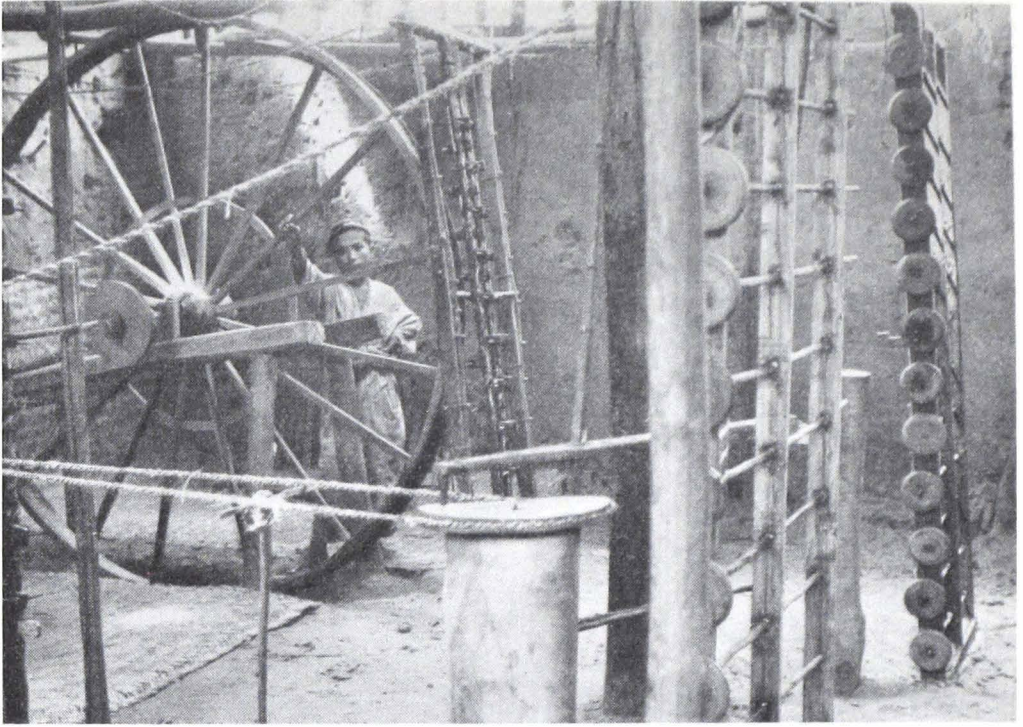
No. 2. Woman with her spinning-wheel.



No. 3. Silk-husks, drying on a roof.



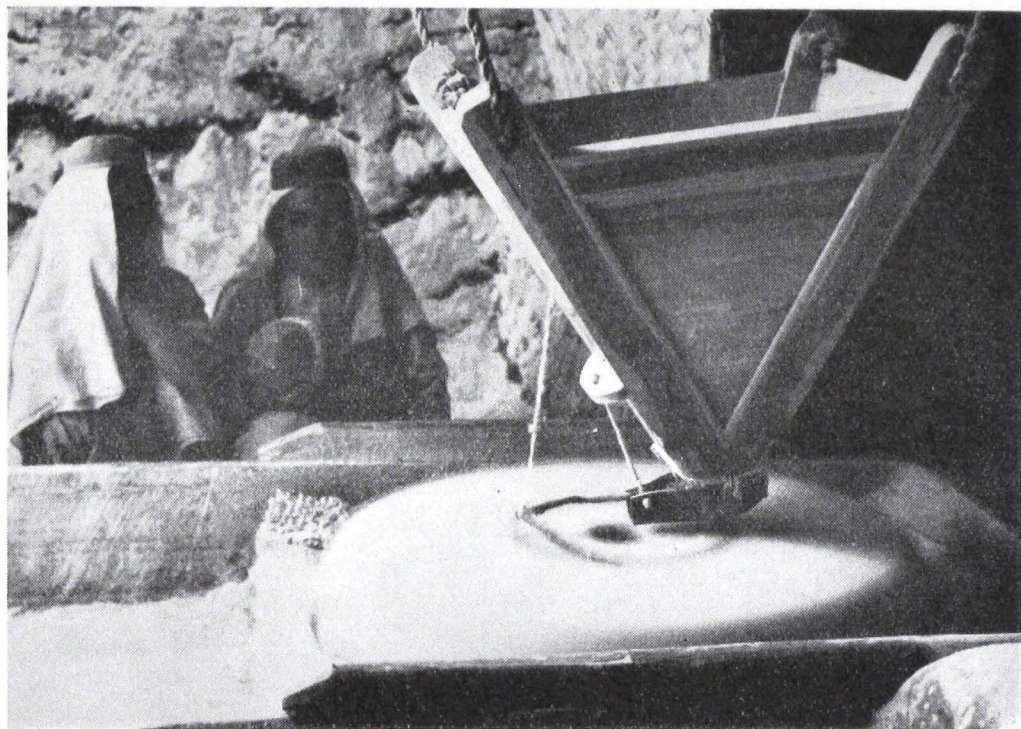
No. 4. A machine for cleaning cotton.



No. 5. Apparatus for silk-spinning.



No. 6. Apparatus for silk-spinning.



No. 7. The interior of a water-mill.



No. 8. A blacksmith with his bellows.



No. 9. Shearing a sheep.