

SCRIPTA MINORA
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Studier utg. av Kungl. Humanistiska Vetenskapssamfundet i Lund
1972—1973:3

Gunnar Jarring

A TALL TALE FROM
CENTRAL ASIA



LUND CWK GLEERUP

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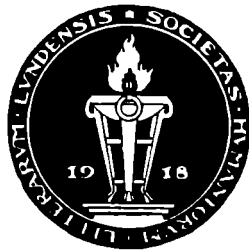
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By

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LUND CWK GLEERUP

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The tale and its background. The dissemination of tales

During the summer of 1935, I was in Srinagar, Kashmir, collecting various folkloristic and ethnographic material among the Uighurs,¹ who were to be found there as caravan people or as pilgrims on their way to or from Mecca. One day a young Uighur came to me and said that he had a folktale to tell me. His name was ABD UL-AZIZ. He was about 17 years old and had been born and brought up in Kashghar. He had accompanied a caravan travelling from Kashghar to Srinagar over the Karakoram pass, working as a servant to a Kashghar merchant.²

ABD UL-AZIZ started telling his tale. After listening and writing down the first part of the tale, I got the impression that the tale he was telling was a story in verse of the same type that I had earlier recorded from Khotan and Kashghar,³ for already to start with ABD UL-AZIZ spoke in a certain rhythm giving the impression of verse.⁴ However, it was not long before I realized that the story he was telling was a version of the tall tale, which I had earlier recorded as told by the Uzbek AHMAD JAN,⁵ although it differed from his tale considerably.

AHMAD JAN had told me his version of the tall tale about a month earlier. He had visited me together with some of his Turkestanian friends, who all listened to AHMAD JAN's presentation of the tale with great interest and much amusement—interjecting inquisitive

¹ Throughout this essay I will use the term "Uighur" to mean a Turk inhabitant of Sinkiang as well as the Uighur-Turk inhabitants of the Soviet Union, whom I have called Eastern Turks in my earlier works. Consequently I shall use the word "Uighur" instead of Eastern Turki when referring to their language.

² Cf. my *Materials to the Knowledge of Eastern Turki*, II, p. 3.

³ Cf. *Materials*, I, p. 123 sq., and II, p. 122 sq.

⁴ The same tendency to versification noted also by SAMOILOVICH, p. 478.

⁵ Cf. my *The Uzbek Dialect of Qilich*, pp. 27—32, 36—43.

remarks and making slightly sarcastic comments as to what possible interest I could have in such a tale or in folktales in general, and of what possible use they could be to me. The whole group of Turks—all of whom, with the exception of AHMAD JAN, were from Sinkiang, Kashghar and Khotan—stayed at Yarkand Saray at the Seventh bridge in Srinagar. Yarkand Saray was the end station for the caravan routes from Sinkiang, if they passed over Karakoram and Leh in Ladakh or over Hunza and Gilgit. All the caravans ended up in Yarkand Saray; it was the end station and meeting place where the caravan people then would wait for months while the merchants travelled in India, selling their wares or buying new merchandise. Eventually the wares which they had ordered would arrive at Srinagar there to be loaded on to the caravan horses and transported the long and tiring way up to Sinkiang. In those days, Yarkand Saray was always full of bustling activity, and it was mainly from this place that I picked my informants.⁶

When AHMAD JAN told me his story, ABD UL-AZIZ was one of the listeners. I can well remember that he was present, and in addition AHMAD JAN confirmed this quite spontaneously on another occasion.

Naturally I cannot exclude the possibility that ABD UL-AZIZ knew a version of the tall tale, which he had learned in Kashghar.⁷ However, this is hardly likely. I had already much earlier used ABD UL-AZIZ as an informant and had noted down various folkloristic material which I had received from him.⁸ It is not very likely that he would have kept such a tidbit as this tall tale to himself for very long. It is, of course, possible that he suddenly remembered that he knew a similar version from Kashghar when he listened to AHMAD JAN telling his tall tale. However, I exclude even this possibility. If that were the case, he would without a doubt have reacted immediately—and reacted triumphantly—by telling us that he knew the tale before. I often noticed that the listeners at my recording sessions would quickly react if they recognized the

⁶ Cf. Materials, I, pp. III—IV; II, pp. 3—5; III, p. 3; IV, p. 3.

⁷ That it existed in Kashghar is proved in EKREM URAL ARATAN's recording of the tale "Forty-one lies" (Kâşgar ağzından derlemeler, p. 8 sq.), a version which, however, differs a great deal from the version treated here, cf. p. 14.

⁸ Cf. Materials, II, p. 3.

story that was being told. ABD UL-AZIZ would certainly have reacted the same way if he had recognized AHMAD JAN's tale.

Undoubtedly ABD UL-AZIZ has retold AHMAD JAN's tall tale. However, he has changed the story to a great extent; he has given it another local setting; there are many discrepancies, which will be dealt with in greater detail further on in this essay.⁹

There are several reasons why the story was not precisely retold.

One possibility is that ABD UL-AZIZ consciously tried to change the story so that I would be more ready to accept his version of the tale as a completely new tale. This presupposes that he had noticed that if he did not tell a completely new tale, I would not be interested. But it was certainly not unknown to him that I never refused to write down a story even if I had heard it in almost the same version one or more times before. During the time that I was writing down tales among the Central Asian Turks in Yarkand Saray in Srinagar, I did not turn away one single story-teller, who came with a story that I had heard from another person within the same group. Instead I wrote it down as if it were a new and unfamiliar tale to me. This was probably well known to my informants, including ABD UL-AZIZ, who like the others did a lot of philosophizing about my interest in folktales and in general in the way of life of the Central Asian Turks. I hardly think it seems likely that ABD UL-AZIZ told his tale in a different version so that he would not have to risk being refused as a story-teller.

Another possibility is that ABD UL-AZIZ in a sly, but completely human manner, counted on receiving a greater reward if he could come up with a story that I would accept as a totally new folk tale. Even this possibility can be excluded. I never paid my informants

⁹ Someone might raise the objection that ABD UL-AZIZ did not *know* his tale or to put it another way: he had not had the time or had not taken the time to really learn the story. This could be the case when learning a tale existing in written form, or in any case existing in a manuscript or litograph. In such a case one has reason to speak of learning the tale. For someone who is recording tales in the field, there is no possibility to decide if the story-teller *knows* his story, and anyway this is of no importance as illiterate shepherds, farmers, or caravan men lack both written and unwritten rules concerning what a story should consist of or how it should be presented. On the other hand, we must suppose that these rules exist among the professional story-tellers in the bazaars and among literate people who learn tales by studying written or printed prototypes.

anything. Except for the obligatory tea, which they received during the recordings, the most I would give them was occasional small gifts of no great importance. Therefore I think that a possible desire for gain also can be dismissed.

A third possibility is that ABD UL-AZIZ wanted to show off by inventing a story that—at least to his own taste—seemed better than the original one, which he had heard. Against this stands the fact that his version leaves out several of the more dramatic elements appearing in the original version.

There is finally the last possibility—that ABD UL-AZIZ' version represents exactly what he remembers from AHMAD JAN's original telling. ABD UL-AZIZ's version of the tale is simply a maximum retelling of what he took in at the time when the Uzbek version was told. He would have misunderstood some parts, added on to certain parts, forgotten some. To make a comparison—he has acted the same way as any person who has to give evidence in Court, considering the fact that about a month has elapsed between the original telling and the retelling of the same story.

This brings me to the problem of the dissemination of tales.

Like the dissemination of tales in general, the dissemination of Central Asian tales has been achieved by handing them down orally in different ways: through story-tellers within the family, in villages or in the district; through more or less professional story-tellers in the bazaars, who by constantly repeating the stories normalized them and gave them form, and gave stability and form to the drama in the tales. But the professional story-tellers were also good at improvising and are sure to have revised their stories in order to meet the demands of the surroundings in the best way.¹⁰ The rich supply of variations can, to a certain extent, be explained in this way. But this concerns the dissemination within a certain area: within the family, the village, the district.

¹⁰ Cf. ZHIRMUNSKY, *The epic folk-singers in Central Asia*, p. 235 sq. "The factor of creative improvisation, of variation within the bounds of tradition is present in the oral performance of epic tale-singers everywhere, wherever epic poetry is still a living phenomenon of folk life.... So for instance, the Uzbek tale-singer (bakhshi) is known to vary the text of his "dastan" (epic poem), depending on demands and likings of his audience; he may shorten or prolong the narration, as well as include, develop or exclude whole episodes."

However, when it comes to the wider geographical dissemination—I am still thinking of Central Asia and Sinkiang in particular—the caravan system, i.e., the transportation people, the caravan men and those merchants who together with their helpers and followers accompanied the caravans, must have played an important part. The caravanserais along the caravan routes must have been centers for stories and story-telling, places where one exchanged information and gossip—more or less credible, more or less untruthful and full of fantasy, all depending on the character of the story-teller and of his capacity for story-telling. Just as we in our modern life meet people who are born story-tellers—and even those who tend to spoil the stories—, it must have been the same in other parts of the world and under all kinds of conditions.

ABD UL-AZIZ' retelling of the Uzbek tall tale to me seems a striking example of a certain form of story dissemination—dissemination by means of caravans and caravanserais. Or perhaps rather an example of how such dissemination used to occur. With today's modern means of transportation, the caravan system has almost completely disappeared and the entertainment offered by the story-tellers during the long periods of waiting in the caravanserais (of more or less high or low quality, of flippant or even of pornographic character) has been replaced by shops with radios, with or without musical entertainment.

I should think that ABD UL-AZIZ, lively, gifted and alert, though illiterate, has told his tall tale many more times since I wrote it down in my version. It would be very interesting today, thirty-eight years later, to hear his present version. What has been added? What omitted? What has he forgotten? Has he made the story more dramatic? However, my chances of finding ABD UL-AZIZ are exceedingly small, i.e., if he is still alive.

However, I think that what I have related above about ABD UL-AZIZ' retelling is of value as a contribution to the understanding of the technique of story dissemination and of the wandering of tales in a more or less different form, in some cases in an "improved" form and probably quite often in a corrupted form if a clumsy or unintelligent story-teller had got hold of the story or had been allowed to contribute to disseminating it further.

But this form of story dissemination presupposes that the story-teller and the listener speak the same language, in this case a Turk

language, or dialects that are so closely related that there need be no misunderstandings. Of the approximately twenty informants, whom I worked with in Kashmir, not one spoke any other language than his own Turk language. If they had heard a story told in Hindi, Urdu or Kashmiri, they would not have been able to understand anything or to carry such a tale to their own country. Therefore, they can hardly be said to contribute to the dissemination of tales except within their own language area. Almost completely without exception, my informants worked within the caravan profession, lacking education, and being for the most illiterate. All the same, many of the tales told along the caravan routes are of Persian or Arabic origin. They are told by people who have no idea of the origin of the tales or of the ways of their dissemination. It is well known that Arabic and Persian tales have been disseminated by way of literature, through translations of larger or smaller collections of tales into different Turk languages.

The translations for the Turks in Sinkiang were mostly made after the end of the nineteenth century, and can be found in prints and lithographs from Kazan and Tashkent in a language that can be described as Chaghatai. Before this they were probably disseminated by countless manuscripts containing translations from Persian and Arabic and in some cases from other languages. But before those translations, which could be copied according to taste, existed, who was responsible for the dissemination of tales? This must logically have been the responsibility of those few who were capable of translating from one language into another on hearing an oral version of a story, which meant that this person must move from one city to another, and from country to country. This once more leads us to the caravan routes as the means of story dissemination with only a few intellectual, language-trained individuals who acted as intermediaries in this dissemination.

Of great interest when it comes to the technique of story dissemination is of course to decide what ABD UL-AZIZ retold and how he did this, i.e., how he changed the original. This is done by comparing the two versions—the original Qilich version as told by AHMAD JAN and ABD UL-AZIZ' version. Presupposing that he did not consciously invent a version that would especially interest or satisfy me, we should here be able to derive from the context what particularly caught his attention while listening to the original tale and what

spontaneously stuck in his memory. In this case, we should hereby also be able to decide what was of less interest to him and which he therefore spontaneously forgot. If it had been a question of a witness, we would have had to consider the fact that the witness had omitted certain things in order to protect himself or others while giving his evidence (i.e., the evidence = the folk tale). Here we do not have to consider this possibility.

The most immediately obvious omission is that the "hero" in the tall tale from Qilich—the scald-head (Uzbek: *kel*; Uighur: *taz*) who wins the princess through his cleverness¹¹—is not mentioned in ABD UL-AZIZ' version. The whole Qilich tale is based on the hero's cleverness at lying. The beginning and end form the frame for this feat. ABD UL-AZIZ starts *in medias res*, rejecting the frame, although *taz* must be a highly living concept from his world of fantasy, since this figure is so well known in Eastern Turkestan and Central Asian tales.¹² A possible explanation for this omission is that ABD UL-AZIZ was afflicted with Favus, was a scald-head himself, or had been one once upon a time, and was therefore ashamed to mention the scald-head. However, this explanation is hardly likely as ABD UL-AZIZ included an episode about a scald-head in another story which he told me.¹³

Another long omission occurs in sentences 173—195 of the Qilich version, which is again about the scald-head and his deeds—a river frozen in the summer heat, the scald-head breaks the ice by striking it with his scald-head, etc. This omission completely corresponds to the story-teller's, I suppose, conscious omission of everything in the original version which concerns the scald-head.

A long omission occurs in sentences 76—90: the story of the unborn child of a hare under an ungrown bush of *Artemisia*. Other important omissions are sentences 262—267: the miller met the prophet Khizr (who brings good luck) in the road and Khizr seemingly gave him more flour than he had expected. Further, sentences 339—348 (the river-bed without humidity, etc.) are omitted. There are a lot of omissions which must be considered as normal on account of forgetfulness when it comes to a retelling. As

¹¹ The Uzbek Dialect of Qilich, sentences 1—21, 351—357.

¹² Materials, I, tale 5—6; II, Texts from Tashmaliq, tale 2; III, tale 3; IV, p. 184 the hoopoe and scald-head; cf. further ALIEVA, p. 18, 26.

¹³ Materials, II, (the tale of the bai's daughter), p. 45 sq.

examples I would like to mention sentences 30, 32—35, 49—51, 58, 60.

ABD UL-AZIZ' version is much shorter than the Qilich version. This cannot be explained merely on the basis of the omissions mentioned above, but must also be said to be the result of making certain parts of the story shorter in the retelling. These shortenings must most probably be explained as due to lapses of memory; there can hardly be a question of any conscious rationalization. As examples I have taken sentences 100—127: the long description of the greased boot in fight with the ungreased boot (corresponding to ABD UL-AZIZ 72—81). In certain cases, details in the Qilich version appear in other places in the ABD UL-AZIZ' version; e.g., the story of the water-horse in the Qilich version (sentences 150—165) is evidently what ABD UL-AZIZ refers to in sentences 59—67 as the "river-monster". Naturally, there must be a lot of differences in the details, as for example in sentences 91—94 of the Qilich version—he greases his boots with the fat of the unborn child of the hare—which in ABD UL-AZIZ' version becomes "he greases his boots with the fat of a horse". Such differences are numerous. Sometimes one can find a certain tendency towards dramatizing in ABD UL-AZIZ' version. When he (sentences 308—309 of the Qilich version) together with the saddle falls down in the room, "man and wife separated from each other". ABD UL-AZIZ (sentences 168—170) has "that saddle got broken, a piece of wood from it flew off and touched her husband's eye.

The local setting for the Qilich version is West Turkistan, i.e., present day Uzbekistan, throughout the story. The plot is set in places bearing geographical names, which can be traced to West Turkistan. Andidjan and Marghelan are mentioned. Two mountains near Kasan (in the vicinity of Namangan) are mentioned: Boz bi Tagh and Ong-Ghagh Tagh.¹⁴ However, ABD UL-AZIZ has the plot take place in India and includes such geographical names as Multan, Karachi, and Amritsar in the story, instead of Andidjan and Marghelan. It is worth noting that he has not taken names from his own country, like, for example, Kashghar and Yarkand. The fact that he was in India when telling the story has apparently been of greater importance for the local setting than trying to connect it

¹⁴ The Uzbek Dialect of Qilich, p. 38, n. 2—3.

with his own homeland. The two mountains Boz bi Tagh and Ong-Ghagh Tagh have apparently not stuck in ABD UL-AZIZ' memory, probably for the reason that they only had geographical and historical meaning for a man from Kasan and were completely unknown to ABD UL-AZIZ with his Kashgharian background.

To sum up one could say that in retelling the tall tale from Qilich, ABD UL-AZIZ made certain omissions and certain summaries of longer passages in the original; that he changed the local setting, but that he did not add anything to the version he heard and retold. We have here a subjective retelling. It does not exclude the possibility that tales can be retold with details added on, and with great changes and rewordings. We only have here an example of how a retelling can be achieved. It can be used as an analogy for how the dissemination of tales might come about, even today, or in any case specifically in Sinkiang. We might consider the case that a man from the country or from some mountain village comes to a town, or to a market-place, where a professional story-teller¹⁵ is busy telling his tales. He listens, picks up the plot more or less completely—depending on his intelligence.¹⁶ In his way he makes a version of his own of the tale, which he tells in his village or perhaps already on the way home, while stopping the night in a caravanserai. And so the tale travels on; it lives and develops.

Since so little time elapsed between the occasion when AHMAD JAN told his version of the tale in Uzbek and the occasion when ABD UL-AZIZ retold the tale in Uighur, one might have expected the latter's text to show traces of Uzbek influence in the form of Uzbek loan-words. This, however, is not the case. A few words like *köt* (back) and *köp* (very), which occur in ABD UL-AZIZ' text, point to Uzbek origin. But these are more likely the product of the Uzbek influence which has always been noticeable on the Kashghar dialect because of the lively stream of workers pouring into Kashghar and places nearby from Andidjan and vice versa,

¹⁵ There is an excellent photograph of a story-teller from Yarkand in PETER FLEMING, *News from Tartary*, p. 312.

¹⁶ It is of interest to note that, according to my informant from Guma (Materials, 3—4), it is only *türk ademler* uneducated people who listen to a *madda*, a professional story-teller. The mullahs would never do it. Cf. MENGES, p. 810 *türük* Analphabet and WB 3: 1560 *türk*.

which constantly took place in the beginning of the twentieth century, in any case until the 1930s.

Finally, if we compare the Kashghar version of ARATAN with the two other versions, the plot is very different. There are however certain similarities which together with the general structure of the tale indicate common origin. Thus we have e.g.:

two kettles—one of them broken, the other one with no bottom;
two fire-places (in the other two versions three)—one (two) of them a broken one with no top (chimney);
two fish (three)—one (two) of them dead, one without life.

But the differences are the most striking. First of all there is, as in ABD UL-AZIZ' version, no trace of the hero winning his princess by telling lies:

the Kashghar version of ARATAN begins with three children entering three roads at a road fork;
in the Kashghar version of ARATAN the "hero" is accompanied throughout the story by his 'wretched donkey' and his 'lame cock'¹⁷ and they play an active role in the story;
the boots are greased with the fat of the boiled fish—in the other two versions with the fat of a hare or a horse.

The whole intrigue in the Kashghar version of ARATAN from sentence 39 on is quite different:

the "hero" climbs a big needle stuck into the donkey's saddle;
the wounds on the donkey's back are healed by the hero with the fat of a roasted walnut;
a walnut-tree springs from nowhere in connection with this feat of healing;
a bed of melons appears on top of a walnut-tree;
the knife disappears into the interior of the melon;
the hero meets a caravan and asks for his knife;
which he finally finds sleeping on an iron bed in a beautiful building.

And then comes the most important difference from the two other versions: "When I woke up I was lying on the bed in my own room.

¹⁷ 'the lame cock perched on his hand' is no doubt a jesting allusion to the art of falconry so widely practised in Central Asia.

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All that which I had seen had been a dream." This end of the tale, which in fact neutralizes all the 'Fortyone lies' told beforehand, seems to me to be a later addition with a moralizing purpose. I would even suggest that the ARATAN Kashghar version has been intentionally toned down in order to be more presentable, for example when being told to children, who ought not to get the impression that lying is acceptable and praiseworthy.

Classification of the tale

The tale belongs to the type classified in AARNE—THOMPSON under 1875—1999 Tales of lying; cf. further THOMPSON, *Motifindex*, Vol. 6 (index) p. 345 Lying, EBERHARD—BORATAV type 363 V and BOLTE—POLÍVKA II, p. 506 sq. For general information on tales of this type among Turk peoples v. *Fundamenta II*, p. 48—49 and ALIEVA, p. 25—26.

In the following I have tried to give a conception of the distribution of this tale of lying; I must however admit that this survey makes no claim to completeness. In the rich field of folklore publications from the different Soviet Republics, there are no doubt further variants to be found. I specially want to draw the attention of my readers to MALOV's¹ most valuable contribution to our knowledge of the distribution of this type of tale which I have used in detail.

¹ In his review of my "The Uzbek Dialect of Qilich".

Variants from within the Turk speaking area

Gagauz

RADLOFF, Proben X (= Mundarten der bessarabischen Gagauzen. Gesammelt und übersetzt von V. MOSCHKOFF), p. 201—203 two variants.

Kazak

1. Сорок небылиц — 'Forty lies' in Казахские народные сказки (1952), p. 53—60; according to p. 302 of the same work taken from an anthology of Kazak literature Песни степей. Изд. под ред. Л. СОВОЛЕВА. Москва 1949, стр. 146. Also quoted by MALOV in its (first) edition 1940, p. 146—151.—A Khan promises his daughter to the one who is able to tell forty lies. A young boy performs the task.
2. A similar variant in Казахские сказки (1940), p. 3—8.
3. According to MALOV one variant in Потанин, Тангутско-тибетская окраина Китая и Центральная Монголия. II, стр. 381.
4. According to MALOV one variant in Васильев, Образцы киргизской народной словесности. I, стр. 81—84: Сын Тома; стр. 84—89: три брата.
5. According to MALOV one variant in Диваев, Сорок небылиц..., III, стр. 138—141; furthermore p. 142 a tale (сказка-небылица) "Три брата и бык" (Three brothers and a bull).
6. According to MALOV another variant in Диваев, Из киргизских сказок Сыр-дарьинской области. I, стр. 41—45.
7. Another Kazak version according to MALOV in Seksen etirik (Eighty lies). Народная сказка ... Алма-Ата 1937.
8. MALOV furthermore refers to an article by one КНОДУРЕВ which was to be published in No. 4 of the Альманах Степные огни in Chkalov. It was to deal with the tale Сорок небылиц (Forty lies).

Kirghiz

1. DIVAEV in Сборник Туркестанского Восточного Института, стр. 41—43 published a Russian translation of a Kirghiz version from the Aulie Ata district called 'Forty fables'.—A Khan promises his daughter to the one who is able to tell a lie in such a way that it can be understood as the truth.
2. DIVAEV in Этнографические материалы, Вып. 11, p. 37 published a version of the same type which was written down by SAMOILOVICH from Turkmen and Uzbek sources. (Cf. his Сказка "Сорокъ небылиц", стр. 478.
3. RADLOFF, Proben (Übersetzung), III, p. 72—74 'Das Lügenlied', a versified form of a tale of lying, although different from other variants.

Krim-Tatar

According to MALOV 6 one variant in Masallar. Сказки... 1936, стр. 39—41 Лжец (The liar).

Furthermore RADLOFF, Proben (text), X, p. 3—4. — "The liar".

Nogai

One variant in BASKAKOV, Ногайский язык, стр. 187—188.— A Khan gives away his daughter to the one who is able to tell forty lies (къырк оьтуьруьк). A young man comes forward and tells a tale: he was just born but started immediately to run. It was summer but on the bushes there was hoarfrost and snow. He feeds his horses on these.... It is a short variant of a typical lying tale, written down in 1934—36 from a Nogai.—Also mentioned by MALOV.

(Osman-)Turkish

1. KÚNOS, Türkische Volksmärchen aus Stambul, p. 399—400, Kunterbunt. (Lügen-Märchen). Three brothers; two of them insane, all of them brainless. They buy three bows; two of them broken, one of them without string. In a river without water there are three ducks; two dead, the third without life....

2. KÚNOS, *Türkische Volksmärchen aus Adakale*, p. 320—323, *Kyrk jalan masaly* (A tale of forty lies).—A king with three sons; the youngest one is able to tell the tale of lying and wins the gold.

This tale is published in Russian translation under the title *Сказка о сорока небылицах* (A tale of forty lies) in *Турецкие народные сказки*, стр. 363—365. ДМИТРИЕВ in his commentary (op. cit. p. 472) is of the opinion that tales of this type (*tekerleme*—fables) must have spread from Asia Minor to Russia where they flourished and were perfected.

3. RADLOFF, *Образцы*, VIII, стр. 182—184. A *tekerleme*. Three comrades, two of them insane, one of them without brain....
4. WALKER & UYSAL, *Tales alive in Turkey*, p. 168—170 and notes p. 281.

Sagai

RADLOFF, *Proben*, IX, p. 379—381 (Mundarten des Urianchaier (Sojonen), Abakan-Tataren und Karagassen. *Texte ... von N. Th. KATANOFF*. The tale was written down by Katanoff from a Karagass girl in 1890 (cf. RADLOFF, *Образцы IX*, стр. 659, п. 28). It is called 'Sixty fables' (ал'төн таима). Cf. MALOV, No. 3.

Tatar

A variant in *Гульчечек*, стр. 73—75, 'How a scald-head told a king fables'.—A king places some goldcoins in front of himself and promises them as a reward to the one who is able to tell him such a fable (lie) that he says, "This is impossible!" A scald-head (*taz*) performs the difficult feat.

Turkmen

1. SAMOILOVICH in 1912 wrote down a version from a Stavropol Turkmen which he published in a Russian translation in his article *Сказка "Сорокъ небылицъ"* with comparative notes from Kirghiz and Uzbek variants (op. cit. p. 478).¹—There was a Khan

¹ COXWELL, *Siberian and other Folk-Tales*, p. 382—385 contain an English translation of this tale with comparative notes from other parts of the world.

who had one daughter. The Khan told his people that the one who was able to tell forty lies (хырк јалан) would get his daughter. Some people tried but they were able to tell only a few lies. Then there came a scaldhead² (*бр газ капа јизим*) who told a tale: Having been born earlier than my father I pastured my grandfather's herd. Lying down to sleep, I used to examine his ears; when getting up I examined his feet. On a certain beautiful day two of the ears and four of the feet were missing... nearing a high hill, I climbed it and looked around... I saw a mare and its foal at pasture... Under a plant which had never grown lay a hare not born by its mother... we nailed up my hare, and having skinned it... I extracted seven pounds of fat... I greased one of my boots... etc.—The above extracts will suffice to show how close this variant is to the tales dealt with in this treatise.

2. Проданный сон. Туркменские народные сказки, стр. 128—133. —A king promises his daughter to the one who has learnt the art of demons (*dev*). When a young man has succeeded in this the king changes his promise and asks that the young man tell forty lies. (Notes about the tale and its classification, op. cit. p. 388).

Uighur

1. One tale (*parang*) written down in 1914 by MALOV in the village of Ayar (Northern Sinkiang) and published in his Уйгурский язык, стр. 50—52.—This version begins: I went to a place where there were three coins. Two of them were cut in half, the third one was small. When I went to another place there were three kettles; two of them were small, one of them had no bottom...—Neither the king and his daughter nor the scald-head are mentioned.
2. Another version in ARATAN, Kâşgar ağzından derlemeler p. 8—10. It is called *kıkkbij yalğan* (*qırq bir jalyan*) 'Forty-one lies' and was written down in 1961 from an Uighur from Kashghar. For a full translation v. p. 37.
3. Abd ul-Aziz' version from 1935. Kashghar. V. p. 23.

² In the Kirghiz variant 'a 15 year old scald-head', in the Uzbek variant 'a 7 year old boy'.

Uzbek

1. A very detailed variant in my "The Uzbek Dialect of Qilich, p. 27—32 text; p. 36—43 translation, here reprinted p. 29. It was written down in 1935 from an Uzbek from the village of Qilich, near Namangan.
2. Три неправды и в каждой сорок небылиц ('Three untruths and in each of them forty lies') in Сказки народов Востока (1938), стр. 32—39, translated by А. ВОРОВКОВ.—The king's daughter will be given to the one who is able to tell three untruths (не-правда) but there must be forty lies (небылица) in each of them. A scald-head is able to perform this task.— Also mentioned by MALOV.
3. Қўрқ ёлгон ('Forty lies') in Ўзбек халқ эртаклари, т. 2, стр. 407—415, 587 н. 83.
4. SAMOILOVICH in 1908 wrote down two variants of a tale of lying from an Uzbek of the Kangli-tribe which were published together with a similar Turkmen version in his article Сказка "Сорокъ небылицъ".
5. According to MALOV 10 there are further variants in Ozbek xalq ertaklari, p. 89—95 and p. 96—97.

Non-Turk variants

Dagestan

One variant, translated from the Avar in Дагестанские сказки, p. 10—11 'who tells the best lies'.

Hunza

An indication of the existence of similar tales of lying in Hunza is to be found in LORIMER, The Burushaski Language II, p. 143 (also quoted in his article in Folk-lore 1931, p. 127 and in E. O. Lorimer, Language Hunting in the Karakoram, p. 105). I quote: "I shall go away tomorrow and come back yesterday," said Pangechu. "When the grinding stone and the rolling pin have got beards I shall come back. When horns have grown on a donkey I shall come back. When the river flows uphill I shall come back."

Lazistan

Two tales of lying in FINGER, *Märchen aus Lasistan*, p. 182—184 with p. 222 a reference to DUMÉZIL, *Contes Lazes*.

Persia

In *Персидские народные сказки* (1934) стр. 111—113 a tale of lying *Небылицы и кривосуд* ('Lies and injustice'); in *Сказки Исфahanа* (1967) стр. 108 *Самый большой лжец* ('The biggest liar').

Tadjikistan

In *Таджикские народные сказки* (1957) стр. 314—316 there is a tale of lying called *Три неправды* ('Three untruths'). This tale is however of a different type, a tale of competition in lying. The same tale in *Таджикские народные сказки* (1969), стр. 230—234.

Tat

MILLER in his *Татские тексты*, стр. 109—111, has a variant which he wrote down in 1928 from a Tat in Soviet Azerbaidjan.—Three brothers go hunting. They come to three rivers; two of them are dry, in the third one there is no water. Then they come to three lakes. There are three ducks; two of them are dead, in the third one there is no life...

The Uighur tale

1. mən bu gún bir taqqa čıxsəm 2. üç pıç'aq tur'uptı. 3. işkisi paçaq paçaq 4. bisiniñ qoñı joq. 5. o: jerde mañdım. 6. bir jerde üç dæja: ba: ik'en. 7. işkisi quruq 8. bisiniñ nemi joq. 9. o: jerdin jene bir jerge ba:sæ 10. üç da:ne bæliq jætıptı. 11. işkisi öleg 12. bi:siniñ dza:nı joq. 13. bir jerge ba:səm 14. üç da:ne ko:ze turuptı. 15. işkisi sunuq 16. bi:siniñ jænı joq. 17. bunı aldım. 18. bir jerge ba:səm 19. üç qazan tur'uptı. 20. işkisi sunuq 21. bi:siniñ qoñı joq. 22. onı ælip 23. bir jerge ba:sam 24. üç dæja tur'uptı. 25. işkisiniñ sùji joq. 26. bi:siniñ nemi joq. 27. nem joq dæja:dın jænı joq ko:zeγæ sunı ælip 28. bir jerge ba:sam 29. üç da:ne oçaq turædı. 30. işkisi sunuq

Translation

1. When to-day I went to a mountain, 2. there were three knives. 3. Two of them were completely broken, 4. one of them had no back. 5. I walked there. 6. Somewhere there were three rivers. 7. Two of them were dry, 8. one of them had no humidity. 9. When I went from there to another place, 10. there were three fishes lying there. 11. Two of them were dead, 12. one of them had no life. 13. When I went to some (another) place, 14. there were three jugs. 15. Two of them were broken, 16. one of them had no side (outside). 17. I took this one (the latter one). 18. When I went to a place, 19. there were three kettles. 20. Two of them were broken, 21. one of them had no back. 22. When, having taken the latter one, 23. I went to a place, 24. there were three rivers. 25. Two of them had no water. 26. One of them had no humidity. 27. When, having taken (poured) water from the river without humidity into the jug without side, 28. I went to a place, 29. there were three fire-places. 30. Two of them were in

31. bisiniņ töpesi joq. 32. o: očaqqæ qazanni esip 33. jani joq ko:zedeki nemi joq dæja:din alyan suni qujup 34. köti joq pič'aq bilen bæliqnï sojap 35. qaz'anγæ saldim. 36. qajnattim qajnattim. 37. süngeki ajriliþ ketiptu¹. 38. gošini jesem 39. tišim ötmejdur. 40. je:verip 41. qo:saqim isilip ketti. 42. bir öj tur'uptu. 43. išk'din kirsem 44. patmajmen. 45. tonluqqæ ba:sæm 46. patmajmen. 47. bir da:ne loq var ik'en. 48. özini bir ursæm 49. jaγaçiniņ çæberi joq. 50. o: öjniņ içide uç da:ne at jætiptu. 51. iškisiniņ dza:nï joq. 52. bi:si jerim dza:n. 53. jerim dza:n atqæ minip 54. bir jerge keldim. 55. bir dæja: tur'uptu. 56. qæšidæ ot dzïq ik'en. 57. atni qojap berip 58. özöm uxlaptumen. 59. bir uxlap jatsæm 60. bir nerse ava:z qilædur. 61. qopup qajlæsæm 62. bir da:ne dæja:nïņ jilani² çiqip 63. atimni jegen ik'en. 64. atim çidej'elmestin atim tuγup tašlaptu. 65. o: ava:z atimniņ balasiniņ ava:zi ik'en. 66. men qopup

pieces, 31. one of them had no top. 32. Having hung the kettle in that fire-place, 33. and having poured the water which was in the jug without a side and which I had taken from the river without humidity, 34. and having killed the fish with the knife without back, 35. I put it into the kettle. 36. I cooked it and cooked it. 37. Its bones became tender. 38. When I ate its flesh, 39. my teeth did not pass through. 40. Having eaten it, 41. my stomach swelled. 42. There was a house. 43. When I entered through the door, 44. I did not get room. 45. When I went to the skylight, 46. I did not get room. 47. There was a lock. 48. When I struck it once, 49. there was no question of the latch. 50. In that house there were three horses lying. 51. Two of them had no life, 52. one of them was half alive. 53. Having mounted the horse which was half alive, 54. I came to a place. 55. There was a river. 56. Near it (on its bank) there was much grass. 57. Having put the horse to it (in order to graze), 58. I myself went sleeping. 59. When I lay down sleeping for a while, 60. something made a noise. 61. When I rose and looked around, 62. a river-monster had gone out (of the river) 63. and eaten my horse. 64. As my horse could not endure this it bore (a foal). 65. That noise came from my horse's foal. 66. When I rose and looked around,

¹ *ajrilip ket*—"to become tender"; originally "to be divided".

² "Sea-snake".

qajlæsæm 67. dæja:nīn jilanī qæčip kirip ketti. 68. bu atnīn jaγī bilen ötekni jaγlasæm 69. bir'sige heč neme joq. 70. o: jerdin bir jerge ba:dīm. 71. o: jerde uχladīm. 72. jatsam 73. bir nerse uruſævattædu. 74. qopup qajlæsæm 75. jaγliγ ötek bilen jaγsiz ötek uruſuptiken. 76. men qopap 77. jaγsiz ötekni birni urdum. 78. ötekim heč jerde joq. 79. taqqa čixsam 80. joq. 81. davanγæ čixsam 81 a. joq. 82. bir da:ne eski söret ba: ik'en³. 83. töpesige čiqip qajlæsæm 84. multandæ⁴ dæla:lliγ qilip turuptu. 85. men bærip 86. ötekimdin sordum. 87. sorsam 88. ötekim æjtædu 89. "seniγ jaγliγ ötekiγ neme qilip berdi? 90. men ha:zer seniγ uçun iſki taγ'a dela:lliqtæ buydaj tæfiγ qojdum" dedi. 91. men bærip 92. jaγliγ ötekni köp urdum. 93. men jaγsiz ötekimdin dziq χoſ bolap 94. putumγæ kiiv'aldīm. 95. o: jerdin buydaj taγa:γæ salsam 96. turmædi. 97. bir da:ne čige ča:peγæ⁵ sælip 98. iſki čaγ bekitip 99. karačiyæ apparip 100. sætip

67. the river-monster fled and entered (the river) again. 68. When I greased my boots with the fat of this horse, 69. there was nothing for one of them. 70. I went from that place to another place. 71. I slept at that place. 72. When I lay down, 73. something was fighting. 74. When I rose and looked around, 75. my greased boot was fighting with my ungreased boot. 76. I rose 77. and hit my ungreased boot. 78. My boot was nowhere. 79. When I went to the mountains, 80. it was not there. 81. When I went up to the (mountain) pass 81 a. it was not there. 82. There was a bad image³. 83. When I went up on the top of it and looked, 84. it (my ungreased boot) was acting as a broker in Multan. 85. I went there 86. and asked my boot (about it). 87. When I asked, 88. my boot said: 89. "What did your greased boot do (achieve)? 90. I at once found two sacks of wheat for you by acting as a broker." 91. I went 92. and beat my greased boot much. 93. I was very delighted at my ungreased boot 94. and put it on. 95. When I put the wheat from that place into the sack, 96. it did not remain there. 97. Having put it into a bedstead, 98. and fastened two wheels to it, 99. and brought it to Karachi,

³ Probably "idol".

⁴ The town of Multan in present-day Pakistan.

⁵ čige ča:pe is a bedstead with a bottom made of braided ropes (čige 'rope'; ča:pe < چارپا 'a four-legged bedstead').

101. pulγæ alma aldīm. 102. alma ælīp 103. ɛmberserǵe⁶ tūšūrūp
oltursam 104. bir χatun qolidæ balesi ba: dedi ki 105. "hoj! balamniņ
dadəsi! 106. siz a:zir bizniņ öjige bærīp berīņ!" dedi. 107. "ma:qol!"
desem 108. "ma: balanī siz tutup turuņ! 109. men goš jaγ ælīp
110. öjge bærīp kelemen" dep ketti. 111. o: balesi jīylædi. 112. bir
alma bersem 113. jep edi. 114. iški alma bersem 115. jep edi. 116.
jene jīylæjdu. 117. heme almeni jep boldi.⁷ 118. jene jīylædi. 119. atni
ælīp 120. harvani sætip 121. pulγæ alma ælīp berdim. 122. bærīp
tursæm 123. anesi keldi. 124. men χoš bolap 125. öjige ælīp ba:dim.
126. ittik bærīp 127. jotqanniņ ičige kirip kettim. 128. bu χatun aš
etip turdi. 129. bir væχtidæ jatsæm 130. taγ taγ qaχti.⁸ 131. "kim
keldi?" desem 132. "erim kelip qaptu" dep 133. meni bir qapniņ
ičige solap qojdi. 134. eri un ælīp kirdi. 135. dedi ki 136. "χatun!
e: qapni ač! 137. men un tökümen. 138. un sælīp qojaj" dedi. 139.

100. and sold it, 101. I bought apples for the money. 102. When,
having bought the apples, 103. I settled down in Amritsar, 104.
a woman with a child at her hand said: 105. "Hallo! Father of my
child! 106. You take it to our house at once!", she said. 107. When
I said: "Yes!" 108. (she said): "You stand here holding this child!
109. I will buy meat and fat 110. and (then) come home", she said,
and left. 111. That child of hers wept. 112. When I gave it an apple,
113. it ate it. 114. When I gave it two apples, 115. it ate them.
116. It wept again. 117. It ate all the apples. 118. It wept again.
119. I took the horse 120. and sold the cart 121. and bought apples
for the money and gave them to it. 122. When I was about to leave,
123. its mother came. 124. I was happy 125. and brought them home.
126. Having gone there fast (quickly), 127. I went straight into
(under) the counterpanes. 128. The woman began to prepare food.
129. When I just was lying there, 130. it thudded twice tagh-tagh⁸.
131. When I said: "Who came (is there)?" 132. she said: "My
husband has come" 133. and locked me up inside a sack. 134. Her
husband brought flour. 135. He said: 136. "Woman! Open that sack!
137. I will pour out flour (into it). 138. I will put the flour (in the

⁶ *emberser* the town of Amritsar in India.

⁷ *jep boldi* "ate"; *bol-* with the meaning "finish".

⁸ *taγ taγ* onomatopoeic for a thudding noise.

“ma:qol!” dep 140. o: qapnī ačti. 141. qapnīñ ičide adəmnīñ ba:liqīnī bilmej unnī qujdi. 142. dźiq un boldī. 143. dedi ki 144. χatun! bu un dźiq boldī. 145. mən ε:tε un əkelsəm 146. patmæjduu” dep 147. toqmaq bilen birni urdī. 148. jene birni urdī. 149. bæšimγæ bir urupti. 150. čidej'elmej bir osuruptim. 151. taγ'a jitilip ketti. 152. un öjige čaŋ bolup ketti. 153. mən qæčip ketti. 154. qæčip čiqip qajlap tursəm 155. toŋluqtin qajlædim. 156. χatuninī “kim kirgen?” dep urdī. 157. χatunī dedi ki 158. “bu öjge heč kim kirgeni joq” dep dedi. 159. χatuninī dźiq urγæli turdī. 160. “mən čirej” desem 161. “meni hem urarmekin?” dep 162. bir da:nε iger ba: iken. 163. “šunī tašlæsəm 164. qo:qup qojup berür mekin?” dep 165. heleki iger ni ælip atsəm 166. qušqunī bojnumγæ kirip qalyan ik'en. 167. özöm hem öjniñ ičige jiqilip tüštüm. 168. o: iger sunup 169. bir jayačī bærip 170. eriniñ köziğe tegdi. 171. mən qæčip čiqip 172. bir ögözge čiqip 173. paχalnīñ arasiγæ čirip jattim. 174. ki:n iški a:dem atliq kelip

sack)”, he said. 139. “All right!”, she said 140. and opened that sack. 141. He poured the flour (into it) without knowing that there was a man inside the sack. 142. It became (appeared) a great amount of flour. 143. He said: 144. “Woman! This flour turned out to be a great amount. 145. If I bring (more) flour to-morrow, 146. it will not get room”, he said, 147. and struck (the sack) once with a mallet. 148. He struck once more. 149. He struck my head once. 150. Not being able to endure it, I farted. 151. The sack burst. 152. The flour scattered in the room like a cloud of dust. 153. I fled. 154. When, having fled, I looked around, 155. I looked out from the skylight. 156. He (the husband) beat his wife, saying: “Who entered?” 157. His wife said: 158. “There is no one who has entered this house.” 159. He began beating his wife much. 160. When I said: “I will enter (the house).” 161. I said (thought): “I wonder if he is going to beat me too?” 163. There was a saddle. 163. I said: “If I throw it (at him), 164. might he then be afraid and let her go, I wonder?” 165. When I threw (down) the mentioned saddle, 166. its crupper stuck fast around my neck. 167. I myself too fell down into the room. 168. That saddle got broken, 169. a piece of wood from it flew off 170. and touched her husband’s eye. 171. I fled 172. up on a roof 173. and crept in the middle (of some bundles) of rice-straw and lay down there. 174. Then two mounted men came and shouted.

tawlædi. 175. dedi ki 176. “ε:verdeki⁹ æriqqa su kelip ketiptu. 177. men suni etemen. 178. paçal bergil!” dep keldi. 179. o: adem ögözεge čiqip 180. dedi ki 181. “čonraqtin alaj mu ja: kičiktin mu?” 182. “čonraqtin al!” dedi. 183. “ma:qol!” dep 184. men jögülüp turyan paçalni köterεp 185. jerge tašladı. 186. bir qolam sunup ketti. 187. šu verdin meni paçalni atniñ aldiyæ ælip 188. bir dæja:nin bojiyæ keldim. 189. özömnü dæja:γæ bir tašlæsam 190. dæja:din čiqip 191. mušu jerde šu hika:jeni æjtip berdim.

175. They said: 176. “Water is escaping from the water channel over there.” 177. I will stop the water. 178. Give me (some bundles of) rice-straw!” Thus he came saying. 179. That man went up on the roof 180. and said: 181. “Should I take from the larger (bundles) or of the smaller ones?” 182. “Take from the larger ones!”, he said, 184. and lifted the (bundle of) rice-straw in which I was wrapped up (i.e., hidden) 185. and threw it to the ground. 186. My one hand was broken. 187. From here he took me and the rice-straw to a horse 188. and I came to the bank of a river. 189. When I threw myself into the river, 190. and then came out from the river, 191. I told this story at this place.

⁹ ε:verdeki < ε:jerdeki.

The Uzbek Tale from Qilich

(Reprinted from JARRING, *The Uzbek Dialect of Qilich*... pp. 36—43.)

TRANSLATION

1. There was a king. 2. He had a girl. 3. He wanted to give his girl to some man. 4. He said: 5. "Everyone who can say one thousand untrue words,¹ 6. to him will I give her". 7. No one was able to say one thousand untrue words. 8. There was a scald-head.² 9. "I will say one thousand untrue words", he said, 10. and entered into the presence of the king. 11. The king said: 12. "Do you know? (how to do it)". 13. The scald-head said: 14. "I will say one thousand untrue words". 15. The king said: 16. "If you say one thousand untrue words, 17. I will give my girl to you. 18. If you are not able to say them, 19. I will take your head". 20. Now the scald-head began the words. 21. Now the words of the scald-head. 22. "I was alone after my father('s death). 23. Having died (several times) we were three. 24. When I went out to a place, there were three knives. 25. Two were broken and one had no blade. 26. I took away the knife without a blade. 27. When I then went to a place, 28. there were three water-channels. 29. Two were dry and one had no humidity. 30. When I looked into the water-channel without humidity 31. there were three fishes. 32. Two of them were dead and one had no life. 33. I took the fish without life 34. and killed it with the knife without a blade. 35. When I then went to a place, 36. there were three pitchers. 37. Two were broken and one had no bottom. 38. When I went to a place, 39. I³ took away the one without a bottom. 40. When I went from there to a place, 41. there were three kettles. 42. Two were all broken, one had no bottom. 43. I³ took away the kettle without a bottom. 44. When I went from there to a place,

¹ lit. 'one thousand mouths of untrue words', so also in the following.

² *kəl* a man afflicted with Favus, "scald-head".

³ lit. 'we'.

45. there were three cisterns. 46. Two were all dry and one had no humidity. 47. Having filled the pitcher without a bottom with water from the cistern without humidity, I⁴ took it away. 48. When I went from there to a place, 49. there were three houses. 50. Two were all in ruins, one had no upper part (roof). 51. When I entered the house without an upper part, 52. there were three fire-places. 53. Two were all in ruins, one had no chimney. 54. Having hung the kettle without a bottom in the fire-place without chimney, 55. and after having poured in it the water brought in the pitcher without a bottom from the cistern without humidity, 56. and after having put the fish without life killed with the knife without a blade in the kettle, 57. I⁴ boiled it and boiled it and boiled it. 58. When I looked at the fish without life in the violence of the boiling (water), 59. its bones were dissolved. 60. The heat did not pass into its flesh. 61. Having taken the mentioned fish from the kettle I ate it. 62. Having eaten it I observed some time later 63. that my belly had become like a jar. 64. I did not know how. 65. Rising from there, 66. when I said "I will go out through the door", 67. when I went to the door, 68. I have no room. 69. When I went to the chimney, 70. I have no room. 71. When I went to the skylight 72. I have no room. 73. Having beaten myself through the wooden lock, 74. there was nothing said about the *madeng*.⁵ 75. When, having gone away from there, 76. I went out to the top of a hill, 77. there was lying under a bush of *Artemisia*, ungrown, one child of a hare unborn. 78. Having broken one of the branches of the ungrown bush of *Artemisia*, 79. and having made a reed into a musket, 80. and having loaded it with the branch of the bush of *Artemisia* 81. I shot⁶ the unborn child of the hare. 82. Having made a hole under its ear, 83. it is not known where it (the bullet) went out from the (other) side. I do not know how. 84. Having gone from there 85. and having dragged away the unborn child of the hare, 86. and taken it to a place, 87. and taken off the skin, 88. when I (then) weighed its meat and fat, 89. it was 60 *chareks*⁷ of meat.

⁴ lit. 'we'.

⁵ *madeng* a wooden lock on the door.

⁶ lit. having aimed at...

⁷ *charek* a weight, different at different places, according to YUDAKHIN in Ferghana 3 $\frac{1}{2}$ —4 Russian pounds = 14,35—16,4 kg., according to RAQUETTE 8,96 kg. in Eastern Turkestan.

90. It was 70 *chareks* of fat. 91. When I said, "I will grease my boots from that", 92. and when I greased, 93. it was enough for one of my boots. 94. For one there was nothing. 95. Having gone to a place, 96. it was night. 97. Saying "I will stay (lie down) here", 98. I loosened my boots, 99. and when I lay down with the boots at my head 100. there was a noise.⁸ 101. When I raised my head saying "What noise is that?", 102. my greased boot was in fight with the boot without fat. 103. "He smeared fat on you. 104. He did not smear me", it said. 105. Saying "He did not smear on fat", 106. I got up from my bedplace, 107. and beat my greased boot with my not-greased boot with the flat sides once, 108. and lay down again. 109. When I looked up in the morning 110. the sun(-beams) were falling into my face. 111. I got up from my bedplace in a hurry, 112. and having rolled up the shoe-sock on my foot 113. I first put on my greased boot. 114. Saying "it is a little softer" I rolled up the second shoe-sock on my (other) foot, 115. and when I looked round saying "I will put on my boot that is not greased", 116. my boot, that had not been greased, was not to be found anywhere. 117. I looked to that side. 118. It was not there. 119. I looked to this side. 120. It was not there. 121. There was no news of it anywhere. 122. I went up to the top of the Ong-ghagh-mountain⁹ and looked. 123. It was not visible. 124. I went up to the top of the Boz Bi-mountain¹⁰ and looked. 125. It was not there. 126. There was an old, worn-out basket for cotton-thread, that was left from my grandmother. 127. When I went up to the top of it and looked, 128. it (the boot) had gone to Andijan, 129. and become a manager¹¹ at the market-place.¹² 130. Then there was a mare, that was left from my father. 131. I mounted the mare 132. and went in the direction of Andijan. 133. As I went it (the boot) saw me from far away (and said), 134. "What did your greased boot do for you? 135. I collected

⁸ *tapa tupi* onomatopoeic to indicate the sound of two walking boots; *dʒendʒal* 'a noise, uproar'.

⁹ *onyay tay* a mountain near Kasan.

¹⁰ *boz bi tay* a mountain near Kasan.

¹¹ *serdar* (P. سر دار) lit. a captain, a general.

¹² *kapan* (< A. قبان, P. کبان) a large public weighing-machine, an office where there is a public weighing-machine for wholesale commodities, also market, market-place. Cf. further WB 2: 408 *kapan* die Niederlage, Halle, Markt, Marktzoll.

seventy *patman*¹³ of millet. 136. I bargained". 137. Saying (to my boot) "You are all right". 138. I immediately put it on my foot. 139. I fetched three sacks. 140. Two were all in holes, one had no bottom. 141. If I put it in the one all in holes 142. it (the millet) did not remain there. 143. If I put it in the one without bottom 144. it did not remain. 145. There was standing there a cart with a hay-basket. 146. When I put the millet, that did not remain in the sack, into the basket, 147. it remained well there. 148. I put the mare in the cart, 149. and went in the direction of Marghelan. 150. When I was on the way, 151. there came a mighty river in sight on the road. 152. The edge of the river was very cool. 153. I put my horse to grass¹⁴ 154. and slept myself in the coolness. 155. Then there came a voice, saying "ah! ah!" 156. When I opened my eyes and looked, 157. there came out a water-horse¹⁵ from the river 158. and horsed my mare. 159. Having caused her to bear owing to the force of horsing he went away. 160. In a hurry I went up from my place 161. and put her youngster in the cart 162. and put its mother on the top (back) of it. 163. From there I went to Marghelan. 164. Having gone to Marghelan I sold the millet. 165. I sold my mare. 166. I bought apples for the money I got for them all. 167. In Andijan I had seen 168. that apples were very expensive.¹⁶ 169. Saying "I will make profit", 170. I bought apples. 170 a. Having put my foal in the cart 171. and having loaded the apples 172. I made my way in the direction of Andijan. 173. When I was on the way 174. a mighty river came in sight. 175. In the days of the first summer month it was frozen 6 $\frac{1}{2}$ fathoms. 176. Owing to the heat from the sun (or of the day) my foal from the water-horse was very thirsty. 177. It wanted to drink water. 178. When I struck the ice

¹³ *patman* a weight in Russian Turkestan from 131 to 180,2 kg. (SCHWARZ, Turkestan, p. 313); in Eastern Turkestan 573,44 kg. (RAQUETTE, Eastern Turki grammar, I, p. 35).

¹⁴ lit. 'I put my horse away to the grass'.

¹⁵ *su at* lit. 'water-horse'. According to OSTROUMOV (*Сармы*, 2, p. 175) a 'water-horse' called *asp-i-abi* (Pers.) is known to the Sarts of Russian Turkestan. Cf. further O. OLUFSEN, Through the unknown Pamirs, p. 202, "The lakes are believed to be full of sea-horses, especially lake Shiva in Badakshan and lake Yashilkul in High Pamir. During the night these sea-horses come out of the water to graze, and they then pair with the horses in the fields, and this crossing is said to be very good for the breed".

¹⁶ lit. 'that apples were much money'.

on the river with an axe, 179. it did not split. 180. When I struck with an adze, 181. it did not split. 182. When I struck with my scald-head 183. it went all in pieces. 184. When I looked to that side of me, 185. my head was not there. 186. When I looked to this side, 187. my head was not there. 188. When I looked once more 189. my head was playing on the other side of the river. 190. When I went and cuffed my head, 191. it entered my aunt's (arse). 192. With how many troubles did I (not) draw it out from this place. 193. Having given my just mentioned foal water 194. I went in the direction of Andijan. 195. Having gone to Andijan 196. and brought the apples to the bazaar, 197. when I stood there in a place having put them down, 198. there came a woman in with a child inside the veil. 199. She said "Oh, father of it (the child)! This child of yours may stand here before you." 200. When I said "That child of yours is crying" she said: 201. "Oh, father. If you give an apple to it, 202. it will be calm (when eating) the apple." 203. "His father" got excited by what she said 204. and I stood there with the mentioned child. 205. I gave it one apple. 206. Having eaten it, it wept again. 207. I gave it a second. 208. Having eaten it, it wept again. 209. Finally, without my selling a single apple, it wholly finished the apples I had bought for the money I had obtained for seventy patmans of millet and for one horse. 210. When I looked, it wept again. 211. Saying "I made just a good profit at this place", 212. and not knowing where to throw away the mentioned child, 213. and not knowing where to go with it, 214. when I said "I will buy apples from another place", 215. I had no money. 216. When I was staying there astonished, 217. I lay down a little. 218. Its mother came back. 219. When I said: "Ah, whore! Take your child! 220. It has completely finished my apples!", 221. its mother said: "ah, its father, please go to the garden". 222. When, saying "I will take the profit of the (lost) apples from this point of view, 223. upon my word", I followed after her. 224. She conducted me to her house. 225. When I entered and looked round, 226. she was spreading out mattresses up to the knees. 227. At once I loosened the (my) shirt and trousers, 228. and went into the mattresses. 229. When I said, "Oh, mistress! Please enter the garden!" 230. it said "jazi jez" in the kettle and "sizi biz" in the mattress. 231. So it said. 232. There was a rumble at the door. 233. When I said "Who came?" 234. she said: "Oh, its father arrived." 235. When I said: "Where was its father?", 236. she

said: "He has been away to the mill." 237. When I said: "Ho! What will you do now?", 238. she said: "At this place there is a big jar for keeping flour. 239. I will put you in it" she said. 240. "After my husband is asleep, I will release you and send you away", she said. 241. I agreed and entered the just mentioned big jar for keeping flour. 242. The woman went 243. and opened the door. 244. Her husband brought flour in a big sack. 245. He said to his wife: 246. "Ah, wife! Open the mouth of the jar. 247. I will put the flour in the jar". 248. His wife said: 249. "Put it on the ground! 250. Tomorrow you will put it in the jar." 251. Her husband said: 252. "Ah, whore! To-morrow it will still be a burden of flour. 253. I shall not give you the flour. 254. Open the mouth of the jar!" 255. His wife came 256. and opened the mouth of the jar. 257. He brought the flour 258. and put it into the jar. 259. In the jar I was. 260. The flour in the sack that (filled) it half filled it (completely). 261. He said to his wife: 262. "Ah, wife! What do you say? 263. In the road I met with a person. 264. That man was Khizr.¹⁷ 265. Every time the jar has not been filled up with the flour in the sack. 266. This time Khizr has looked (favourably) at it. 267. The sack not being half-full, the jar was (all) filled up. 268. Now bring the mortar-pestle!"¹⁸ he said. 269. His wife went, 270. and the mortar-pestle was in a sack. 271. She brought it. 272. Her husband took the mortar-pestle, 273. and saying "I will pack together the flour 274. and put the remaining part of it on the top", 275. he struck me once on one of my shoulders. 276. I lowered this shoulder of mine. 277. Again he struck this¹⁹ my shoulder. 278. I also lowered this one. 279. Then he violently struck my scald-head once. 280. Owing to the force (of the blow) of the mortar-pestle I farted once. 281. The jar was rent 282. and all the flour was spilled in the room. 283. I flew away from that house 284. without regard to trousers and shirt, 285. and went up on the roof of the house. 286. When I, as I was not able to find the door, 287. stood on the roof 288. after having been covered with flour-dust, 289. the husband took his wife 290. and saying "You have a gallant" 291. began to beat his wife. 292. Then standing on the mentioned place, 293. and pitying the woman 294. I said:

¹⁷ Khizr is thought to bring the one who sees him consolation and good luck.

¹⁸ the pestle for pounding rice in the rice-mortar.

¹⁹ 'this'—while speaking he points out which shoulder was hit.

“(When) I will go down from the roof and separate them, 295. he will take me also”. 296. When I looked in that direction and this direction 297. there was standing a donkey’s saddle on the roof. 298. Saying “If I could throw that down to the ground, 299. I wonder if they might be frightened 300. and separate from each other,” 301. I took the mentioned saddle to the edge of the roof 302. lifted it up and threw it down. 303. When I lifted it up 304. the crupper fell round my neck, 305. and I do not know any more. 306. The mentioned saddle dragged me also (with it) down. 307. Together with the donkey’s saddle falling to the ground with a thud, 308. we fell to the ground. 309. At the mentioned place man and wife separated from each other. 310. In fear of them I hurried away from this place 311. and went from my place. 312. Then on a balcony there had been put some (bundles of) rice-straw. 313. I went into a bundle of straw. 314. When I now went in there, 315. the *mirabs*²⁰ were coming through the door 318. and shouted 316. “Oh, somebody here! The water has taken what there is to take. 317. Give some rice-straw!”²¹ 319. The husband of the woman said: “Oh, if you want straw, 320. take yourself from the roof.” 321. A young man went immediately up on the roof 322. and lifted the straw(-bundle) where I was lying 323. and saying “this is rather heavy, 324. there seems to be much in it” 325. he lifted it 326. and threw it down on the ground. 327. I was in the bundle of straw. 328. I know nothing more about them (the man and his wife). 329. Having fallen down from the roof the three persons together 330. put a rope round the mentioned straw 331. and bound it together at three places strongly. 332. Then he loaded it on a big horse and went away. 333. When I on the road 334. stretched out my head from the straw and looked 335. the groin of the horse had got covered with lather. 336. I know nothing more about them (the three persons). 337. Going to a place, 338. he met a big river-bed on the road. 339. This river-bed had not a drop of humidity. 340. He sent the horse down in the river-bed without humidity. 341. The water in the river-bed without humidity buried the horse. 342. Having got drenched in the water of this place, 343. and after they had reached their destination, 344. I went out from (the bundle of) rice-straw 345. and ran away under the water

²⁰ *mirab* A. P. *mir-a:b* supervisor of the irrigation-system.

²¹ The straw of rice is used for building dams in the channels.

of the river without humidity. 346. I know nothing more about them. 347. A lot of days I went away along the bottom of the water 348. and came at last to a place. 349. When I opened my eyes and looked, 350. I was sitting before the king, that is to say before your Excellency." 351. Here the scald-head's talk came to an end. 352. The king was astonished 353. and approbated and praised the talk of the scald-head, 354. and as he could not avoid giving his girl (to him) 355. at last he gave his girl to the scald-head with forty days' wedding and spectacles. 356. The mentioned scald-head took the girl, and 357. reached his object and wishes.

Forty-one lies

(A translation of the tale from Kashghar, published by ARATAN in his 'Kâşgar ağzından derlemeler', p. 8—10).

1. Our father had two children. 2. One after the other died and so we were three. 3. Saying, let us meet like blind men in the darkness, 4. we met in a narrow street. 5. We recognized each other one from his sleeve one from his collar and one from the skirt of his coat.

6. When we three together went along we came to a road-fork with three roads. 7. One of them was a road from which if you walked on it you would never come back. 8. One was a road from which if you entered it you would never come out 9. and one was a road which had neither beginning nor end.

10. The three of us entered the three roads. 11. I, mounted on my wretched¹ donkey 12. with my lame cock perched on my hand 13. entered the road from which if you entered it you would never come out. 14. (I kept going on this road from which if you entered it you would never come out). 15. At the road there were two houses. 16. One of them had no walls, one of them had no ceiling. 17. In the house without walls there were two fire-places. 18. One of them had no under-side the other one had no chimney. 19. On the fire-place without an under-side there were two kettles. 20. One of them had no bottom the other one was broken. 21. In the kettle without a bottom there were two fish. 22. One of them was dead, the other one had no life. 23. When, saying "I am going to cook these fish" I looked around 24. there was no water in the river. 25. Having brought ice from a river which had become frozen during the dog-days (the violent summer heat) 26. I put it in the kettle. 27. When I wanted to light a fire in the fire-place and looked around 28. there was no firewood in the forest. 29. Having collected some crumbles

¹ *kota* cf. J 253 *qota.r* 'mangy, scabby' with further examples. I have translated 'wretched'.

of wood and reeds² 30. I put fire to seven cart-loads of wood. 31. When the fish had been boiled they broke into small pieces. 32. No heat passed through them. 33. I alone ate all the meat of the fish that had not been boiled. 34. I gave their bones to my donkey. 35. I gave their spawn to my cock. 36. Their fat came to a weight of seven *patman*.³ 37. When I greased my boots with it, it was scarcely enough for one of them. 38. One of them remained without fat.

39. One day when I had walked seventy *potais*⁴ I felt tired and fell asleep. 40. After some time my lame cock crowed and woke me. 41. When I opened my eyes, my greased boot was sleeping. 42. My ungreased boot was nowhere to be seen. 43. "Where is one of the boots?" 44. I asked my wretched donkey. 45. "The ungreased boot said that there was no fat for it. 46. It fought with the greased boot 47. got angry and left!" it said. 48. Then I woke up the greased boot and put it on. 49. I mounted the wretched donkey, 50. let the lame cock perch on my hand 51. and left in order to look for my ungreased boot. 52. When I went away to a hillock I could not see it. When I went to a plain I could not see it. 53. At last I got angry 54. and stuck a big needle⁵ into the donkey's saddle 55. and when I climbed it (the needle) and looked around 56. it (the ungreased boot) was standing on the bank of a river one day away washing dirty laundry.

57. I walked until evening and having come to the bank of the river 58. I found the ungreased boot.

59. "Hallo! Thief! Why did you run away? 60. What are you doing here? Get going! Let us get on the way!" I said.

61. The boot said, "You, you didn't grease me. 62. I am not going to return with you. 63. I have got a job here with monthly pay!" it said, 64. and did not agree to return. 65. Then I mounted my wretched donkey 66. let the lame cock perch on my hand 67. and proceeded on my way.

² *čava čatqan* — *čava* < *čabar* 'crumbles of wood or rush found on roads', often collected for fuel; cf. SHAW 91 *chaba* sweepings, refuse, for *chabar*; BN 29 *cava* brushwood, dry reeds, dry grass, *otan-cava* every kind of fuel; the same NADJIP 388; *čatqan* NADJIP 380 bushes, shrubs, brushwood, thorns.

³ *patman* J 224 a weight = 573, 44 kg.

⁴ *potæj* ~ *potej* ~ *potaj* J 232 Chinese long measure, equal to about two miles.

⁵ *cwawalduruz* cf. J 96 *dzov'alduz* ~ *dzuv'alduz* ~ *jwv'alduz* a big needle used for sewing tent canvas or covers.

68. It became evening and I came to a place with even ground where I put up for the night. 69. When I awoke in the morning and was to saddle my donkey 70. and went to it, my donkey had got wounds⁶ on its back. 71. I brought out a walnut from my saddle-bag, roasted it, got out its fat 72. and applied it to the donkey's wounds. 73. When I was about to put the saddle on to the donkey's back 74. right away a walnut-tree sprung up. 75. When I looked around there were walnuts everywhere; there were handfuls⁷ of them. 76. Saying to myself I am going to get some of those walnuts I climbed the walnut-tree. 77. On the top of its branches I saw a bed of melons. 78. When I intended to break off one of the melons in order to eat it and cut it with a knife 79. my knife disappeared into the interior of the melon. 80. In order to recover my knife I myself entered the inside of the melon. 81. Looking for it inside the melon I dug into it but could not find it.

82. When I went along angrily I met a caravan of forty camels. 83. I asked the caravan-people, "Did you meet a knife?" 84. The caravan-people said, "There is a knife walking on this road. 85. If you run you may catch it!" 86. I was happy and when I was running away (in order to find it) I saw a building. 87. The doors of the building were open. 88. When I had gone through forty doors and entered a room 89. it was a room which was very richly decorated. 90. In the middle of the room my knife was sleeping on an iron bed. 91. Deadtired as I was I too lay down sleeping next to my knife. 92. When I woke up I was lying on the bed in my own room.

93. All that which I had seen had been a dream.

⁶ *yéġî* cf. MENGES 736 *jeŷir* wound, quoting WB III: 42, 48 Tar. *jeŷir* eine durchgeriebene Stelle auf dem Rücken des Pferdes.

⁷ *muştumdek* — *mušt* 'fist', here 'handful', cf. JARRING, Wörterverzeichnis... zu Täji bilä Zohra, p. 39.

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