

SCRIPTA MINORA
REGIAE SOCIETATIS HUMANIORUM LITTERARUM LUNDENSIS
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1980-1981:2

Gunnar Jarring

SOME NOTES ON EASTERN TURKI
(NEW UIGHUR) MUNAZARA
LITERATURE



CWK GLEERUP

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By GUNNAR JARRING



CWK GLEERUP

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The Munazara Genre in Turkic Literature

The history of New Uighur (Eastern Turki) literature is practically unwritten, i.e. if we define it as the literature of the Sinkiang Uighur Autonomous region of the Chinese People's Republic (Xinjiang Uygur zizhiqu or, in Uighur, Xinjiang Uygur aptonom rayoni). For the period after 1950 we have at our disposal only Benzing's¹ article on the modern Uighur literature and Annemarie von Gabain's² recent article on the same subject. But both of them deal mainly with the literature of the Uighur minority living in the Soviet Union and only casually with that of the Uighurs of Sinkiang, i.e. the majority. As to the literature of the period before 1950, i.e. the Islamic period of Eastern Turki literature we also have only scanty information, usually comprised in treatises on the Chaghatai literature of Central Asia³ or, in one case, strictly confined to the southern parts of Sinkiang in my "Literary Texts from Kashghar".⁴ It has however to be admitted that the distinction between what is genuine New Uighur literature of the Islamic period of Sinkiang and Chaghatai literature is not easy to establish. I have elsewhere underlined the importance of the lithographed editions from Russian Turkestan, especially those of Tashkent, Samarkand and Bukhara for the literary life of Southern Sinkiang for a period ending approximately with the first world war.⁵ They were widely read and no doubt accepted as common Chaghatai heritage among the Uighurs of Sinkiang. But what has to be considered as genuinely New Uighur literature in the pre-1950 period has yet to be explored and defined.

In 1930 I published a specimen of Eastern Turki literature, a *munazara*, which I then felt – with some hesitation – could be a genuine Kashghar production.⁶ I have had no reason to change this guarded opinion of mine. I now add a new specimen of Southern Sinkiang literary production, a *munazara* bearing the title *at birle tiveni sözleşkeni* "The Conversation between the Horse and the Camel". But first a few words about the *munazara*-genre in Turkic literature.

¹ BENZING, J., Die usbekische und neu-uygurische Literatur. (Fundamenta, 2, pp. 700–720).

² GABAIN, A. v., Neu-uygurische Literatur. (Turcica, 12, pp. 156–160).

³ TOGAN, Z. V., Zentralasiatische türkische Literaturen. II. (Handbuch der Orientalistik. Abt. 1. Bd 5. Abschnitt 1, pp. 229–249); ECKMANN, J., Die tschaghataische Literatur. (Fundamenta, 2, pp. 304–402); BROCKELMANN, C., Osttürkische Grammatik, pp. 1–22.

⁴ Lund 1980.

⁵ Literary Texts from Kashghar, pp. 9–10.

⁶ The Contest of the Fruits. An Eastern Turki Allegory. Lund 1930.

The munazara-form of poetry is well-known in Arabic and Persian literature and existed already in Akkadian and Sumerian literature.⁷ The earliest specimen of a munazara from the Turkic area is to be found in Mahmud al-Kashghari's *Divan*, entitled "The Contest Between Winter and Summer"⁸ (*jaj qiš munazaresi*).

The best and most detailed treatise of the munazara-poetry of a Turk people is that of Rustamov in his book "The Uzbek Poetry in the first half of the 15th century".⁹ He devotes a whole chapter (pp. 201–239) to the munazaras of Uzbek poets earlier than Navai with important references to the existing literature and comparative notes. Special consideration is given to the three munazaras of Ahmadi "The Dispute Between the Musical Instruments",¹⁰ Amiri's "The Dispute Between Hashish and Wine" and of Yakini's "The Dispute Between Arrow and Bow". They all belong to the first half of the 15th century. A year before the publication of Rustamov's treatise Fahir Iz had published the whole text and a translation of Yakini's munazara, a fact evidently unknown to Rustamov.¹¹ Later also Amiri's munazara "The Dispute Between Hashish and Wine" has been dealt with by another Turkish scholar Gönül Alpay.¹²

In this connection reference ought to be made also to Mir Ali Shir Nava'i's "The Contest of the Two Languages" (*Muhâkamatu 'l-lughatayn*) in which he endeavours to prove that Turkish is no less suitable than Persian for poetical works and intellectual purposes.¹³ It is however no real munazara but from the point of view of contents akin to it. Furthermore a manuscript in the Tashkent collection called "Tea and Opium" چای اید کوکنار might be a munazara – but I have not been able to see and read the manuscript. It is said to be an imitation of Fuzuli's poem "Hashish and Wine".¹⁴

⁷ cf. *Lexikon der Islamischen Welt*, art. Rangstreitdichtung; WAGNER, E., *Die arabische Rangstreitdichtung und ihre Einordnung in die allgemeine Literaturgeschichte*. 1962; BOMBACI in *Fundamenta*, 2, p. LXI; RYPKA, J., *History of Iranian Literature*, pp. 97–98; BOLDYREV, A. N., *Otazhenie drevnikh kul'turnykh tradicij v klassičeskoj literature Irana*, p. 254; a popular form of munazara "The Contest between a Gardener and a Shepherd" in CHODZKO, *Specimens of the Popular Poetry of Persia*, pp. 407–409.

⁸ edited by I. V. STEBLEVA in her paper *Razvitie tjurkskikh poetičeskikh form v XI veke*, pp. 195–207; cf. further STEBLEVA, *Poetika drevnetjurkskoj literatury*, pp. 211–213; also RUSTAMOV, *Uzbekskaja poezija*, p. 203.

⁹ RUSTAMOV, *Uzbekskaja poezija v pervoj polovine XV veka*. 1963.

¹⁰ cf. also ECKMANN in *Fundamenta*, 2, pp. 323–324 with further references to the existing literature.

¹¹ Iz, Yaḳīnī's "Contest of the Arrow and the Bow". (*Németh armağanı* 1962); cf. also ECKMANN in *Fundamenta*, 2, pp. 321–323; HOFMAN, *Turkish Literature. Section III. Part I. Vol. 4*, pp. 101–103.

¹² ALPAY, *Yusuf Emiri'nin Beng ü Çağır Adlı Münazarası ...* 1972; cf. also ECKMANN, in *Fundamenta* 2, pp. 320–321; HOFMAN, *op. cit.*, Vol. 1, pp. 96–97.

¹³ MANSUROĞLU, *Turkish Literature through the Ages*, pp. 87–88; *Istorija literatur narodov Srednej Azii i Kazakhstana*, p. 135.

¹⁴ *Sobranie vostočnykh rukopisej Akademii nauk Uzbekskoj SSR. T. 7*, p. 110, No. 5131.

It is interesting to note that a munazara of the classical type has been the object of imitation in modern Uzbek literature.

This is the case with a poem "Which Fruit is Better" by Hamza Hakimzadeh Niazi (1889–1929), said to be the founder of Soviet Uzbek literature.¹⁵ The title of this poem certainly leads one's thoughts to the Eastern Turki munazara "The Contest of the Fruits", published by me in 1936.¹⁶ I have however not been able to procure a copy of Niazi's poem and have therefore not had the possibility of comparison. The apricot is the only fruit which appears in both versions, otherwise with Niazi only the ghilas (a special kind of cherry) and the cherry against 14 different fruits in my Kashghar-version which makes it unlikely that they are closely related.

As to the munazara-genre in Ottoman and new Turkish literature I content myself with a few references to Gibb's standard work on Ottoman Turkish literature. Among the poets mentioned by him are Lami'i with his *Munázara-i Behár u Shita*,¹⁷ "The Contention of Spring and Autumn", and his "Contention of Spring and Winter".¹⁸ Furthermore Nev'i wrote a "Contention Between the Parrot and the Crow".¹⁹ A Turkish-Armenian munazara on marriage was published by Littmann.²⁰ Although it only can be styled a munazara with regard to content I feel that attention should also be drawn to the tale "The Contest of the Stimulants" published by Kissling.²¹

The notes I have given above on munazaras in the Turkic literature field do not claim to be complete. They are to be considered stray notes. The munazara-genre is no doubt also represented within other Turkic linguistic areas. Examples can be found in e.g. Halén's *Handbook of Oriental Collections in Finland*,²² where he notes a Kazan-Tatar and a Bashkir munazara. A monograph on Turkic munazara-literature would no doubt bring interesting matters to light.

¹⁵ Uzbek Poetry. 1958, pp. 54–57; p. 53 biographical information on Niazi.

¹⁶ cf. p. 18.

¹⁷ GIBB, *History of Ottoman Poetry*, 3, p. 21; BOMBACI, *Storia della letteratura turca*, p. 316; cf. further *Ottoman Literature*, pp. 72–75 and HAMMER-PURGSTALL, *Geschichte der osmanischen Dichtkunst*, 2, pp. 20–195.

¹⁸ cf. Edward G. BROWNE's remarks on Lami'i and this munazara in GIBB, *History*, 3, pp. 353–365.

¹⁹ GIBB, *op. cit.*, 3, p. 137, n.l.

²⁰ LITTMANN, E., *Ein türkisches Streitgedicht über die Ehe*. 1922.

²¹ KISSLING, H. J., *Der Wettstreit der Genussgifte. Bemerkungen zu einem türkischen Kunstmärchen*. 1971.

²² HALÉN, *Handbook*, pp. 179, 213.

Two Munazara Specimens from Kashghar

The present munazara "The Conversation of the Horse and the Camel" is No. 74 in a collection of texts of ethnological, folkloristic and literary interest written down by one Muhammed Ali Damollah¹ of Kashghar in the first decade of this century. The task of writing these essays numbering 83 in all was assigned to Muhammad Ali by Gustaf Raquette, in those days active in Kashghar as a missionary-surgeon. They were intended to be excerpted for his vocabulary of Eastern Turki,² although they evidently came to little use in its final compilation.

According to a letter to me from Raquette's wife, Hanna Raquette, dated November 20th, 1961 Muhammed Ali Damollah was a language teacher employed both by the British Consulate General in Kashghar and by the Swedish Mission there, in the latter case also as an adviser on literary matters and style questions in the Eastern Turki publications of the Mission. He was probably born around 1850 and thus about 50–60 years of age when he wrote down his collection of essays.

The texts of the collection are written on yellowish sheets 35 × 22 mm, in size. The paper which originally was unlined has been supplied with pencil-drawn lines in order to maintain straight lines of writing. The paper is of Russian origin, some sheets bearing the imprint "No. 5 Лесная Бумага" with an imperial crown between. As indicated in the imprint the paper is a wood paper, no doubt of inferior quality.

A fragment of the munazara of the horse and camel is to be found in a collection of Eastern Turki texts made by the Rev. Sigfrid Moen³ which he kindly put at my disposal. This fragment is entitled "The Verse which the Camel Recited" (*tüganij oqoγan bejti*) but deals with the poetical performance of both the camel and the horse. The text was written down by Moen from a Khotan Turk, Nur Luke. There are a few words in the text, which belong to the Khotan dialect, viz. *tüga* for "camel" against the Kashghar

¹ *da* < Chinese "great, grand", *da-mollah* title for a very learned and experienced Mollah; cf. J 80 *da:molla*; Raquette on the cover of his collection of texts calls Muhammad Ali *doámollah* which would mean "prayer-mollah". Phonetically this is possible as *dua*:~*doa*: often is contracted to *da*: (cf. J 89 *dua*:~*dua*~*daa*:) but all other evidence points to the Chinese origin of *da*: the same Muhammad Ali was engaged by Raquette for copying the tale of "Täji bilä Zohra" (cf. JARRING, Wörterverzeichnis zu G. RAQUETTES Ausgabe von Täji bilä Zohra, p. 7).

² RAQUETTE, Eastern Turki Grammar, P. 3 = Vocabulary. For biographical notes on Raquette v. JARRING, Gustaf Raquette and Qasim Akhun's Letters to Kamil Efendi, p. 5, n.1.

³ for MOEN, cf. JARRING, Wörterverzeichnis, p. 7.

forms *töge* ~ *töve* ~ *tive* and *lota* "thigh" against Kashgharian *jota* ~ *džota*. Otherwise the language of the two versions A and B is the normal Eastern Turki literary language.

The vocabulary of the two versions is not as dominated by Arabic and Persian loan-words as would be expected in a poetical production of this kind. It may indicate that it is a genuine Eastern Turki piece of work and not an adaptation of a Persian original. Also the choice of words of Turki origin belongs to the ordinary daily life of a people concerned with the trade and possession of horses and camels and often lacks points of contact with the more high-styled literary language. This also may point to its being a genuine Eastern Turki creation.

The text of version A was read by me with two well educated teachers of the Kashghar Pedagogical Institute during my visit there in October 1978. I was struck by the fact that many words contained in the text were unknown to them. I take this as an indication that the knowledge of the literary language which we call Chaghatai is slowly disappearing, being replaced by a new literary language, less influenced by Islamic Arabic and Persian word material.

A. The Conversation between the Horse and the Camel

1. at birle tiveniñ sözleşkeni
2. bir kuni hæzreti sülejma:nï
3. jiyilip dzemi boldi barçæ hejva:nni
4. ol kuni boldi bir ædza:ip dzeŋ
5. sözleşip türfeha:ji reŋareŋ
6. töge dedi ej at kuni qaŋ
7. bu kün menniñ şa:ne şefketimge baŋ
8. her qačan çoŋ turur men sendin
9. juqari olturmaŋiŋ ne hedd mendin
10. færq qılmas senni pa:dışa:hï quvvet
11. atquççi ja pateçi veja: turγæ
12. her kişi ursælær uçaŋγæ tajaŋ
13. çaparsen ru:m ile şa:m ve ira:q
14. senni minedur qojçilær bilen elgekçi
15. her qademde urædur uçaŋγæ on qamçi
16. qæriyandæ senni ehl baqmajdur
17. bir minip baqqaj dep bir nemesini uçaŋγæ jaqmajdur
18. igeriŋni jüdüp jürürsen igerçi mu ediŋ
19. ol nemeŋ qapqara dur kömürçi mu ediŋ
20. söretiŋ dur veli meşli işek
21. köşemejdursen köşeŋde ba:r dur şek
22. qæriyandæ alædur senni abda:l
23. köp dzefa: bilen uçaŋγæ urædur dumba:l
24. xurdziin artip minedur senni qælenderler
25. jurγulap maŋmaŋiŋni xit'aj derler
26. bedikler baqædur tişiŋni eçip
27. almæsæ jürürsen jotaŋγæ çiçip
28. töge qildi özini köp tæri:p
29. başqælærdin özini ajirip
30. men dur men bu dzeha:nde bir şa:hi
31. biquşu:r ve çirajliq ve ma:hi
32. kuçum ba:r dur rustem da:sta:ndek
33. taqquturuqum sa:m ve nari:ma:ndek
34. bir atim tive dur jene biri uştur
35. şöhetim xælq ara emes mestu:r
36. xoş çirajliq dur menniñ meŋiş turuşum
37. jükünüp olturup duka:n quruşum

38. məst bolsam belimni mükçeitip
39. ɣæzel oqujmen közlerimni çekçejtip
40. qiz dzuva:nlær maɣa neza:re qilur
41. meɣiɣ uçun jiy lap jürekini sed pa:re qilur
42. nur öleštürgende men tola alyan
43. barçælærɣæ kelmej hang baqip qalyan
44. emdi tüge qildi tæri:p etip
45. nöbeti keldi emdi atɣæ jetip
46. at dedi ki emdi sözemni qilaj
47. jene mu sözeɣ qaldı mu aɣlaj
48. tæri:p ettiɣ özöɣni dokke maɣlaj
49. mane emdi tæri:p etip özöm daɣlaj
50. bihaja: sen qara jüz xuda: uryan
51. teɣriniɣ düşmeni lebi ça:k uryan
52. jeişin pičan veja: jantaq
53. topraqıɣ xıtaj veja: qalmaq
54. ça:veda:rlær senni otanɣæ salur
55. maɣmasaɣ paltu birlær jotaɣɣæ salur
56. jötelejdur senni çaruq bayıdæ
57. vaqirajsen jene urær çayıdæ
58. sende kuç ba:r æql birlær da:niş joq
59. qorsaqaɣdæ ba:r dur on alte zembel poq
60. ussayandæ qætıp qalur majaqıɣ
61. künde bar dur saɣa jigerme beş tajaqıɣ
62. ka:dɣliqıɣdın sijersen arqaɣɣæ
63. qaldı mira:s seniɣ bala barqaɣɣæ
64. teɣri tæ:ala senni ma:l dep jar'atqan em'es
65. bedmuqa:m dur dep sıfæt qılvan em'es
66. köçelerde senni balalær qoylar
67. xada birlær çoqalærıɣɣæ urup oɣlar
68. jük qojarlær uçaɣɣæ besi iyir
69. köp muşæqqætlær bilen qılurlær jiyir
70. teɣri tæ:la bizlerni æziz jar'atqan dur
71. pa:dişa:h beglerge tar'atqan dur
72. jaratıptur töhfæ qilındı pa:dişa:hlærɣæ
73. bermedi fæqir miskin geda:lærɣæ
74. arɣumaq kelse eger bu dija:rlærɣæ
75. kim jeter qæderi qimet baha:lærɣæ
76. murteza:ɣæ bolup edim duldul
77. merkeb ara dur men ɣunçæ ma:nand gul

1. *The Conversation Between the Horse and the Camel.*
2. One day the holy Solomon¹
3. got together all the animals who assembled.
4. On that day there was a wonderful dispute,
5. and they conversed with each other about all kinds of wonderful things.²
6. The camel said, "Oh, horse. Luckless one!"³
7. Today look upon my rich splendour!⁴
8. I am always bigger than you.
9. Even with a rider (on your back) what is your size compared to mine?
10. No difference (distinction) do they make to you – royal power,
11. cotton-workers⁵ or shepherds or officials.⁶
12. When people⁷ beat your back with (their) sticks
13. you bolt to Constantinople and Damascus and Iraq.
14. Shepherds and sieve-makers⁸ ride you.
15. For every step (you take) they beat (give) your back ten lashes.⁹
16. When you get old people do not care for you.
17. When they say "I will try to ride you once" there is nothing that is agreeable to your back.

¹ *sulejma:ni* for *sulejma:n – i* rhyming with *hejva:nni*; Solomon is believed to have been able to understand the language of the animals, cf. e.g. *The Tales of the Prophets of al-Kisa'i*, transl. by W. M. THACKSTON, p. 294.

² *türfe* A. STEINGASS 813 *turfat, turfa* ... anything new and agreeable, wonderful, rare.

³ *küni qağ* is a strange expression. *qağ* normally means "dry" or "dried fruit", cf. J 238; here it is synonymous with *qijän* "difficult", which would give "on a difficult day". I have chosen the free translation "luckless one" for "dark, gloomy day"; it could possibly be read *köni qağ* "dry leather", cf. J 177 *kön*.

⁴ *ša:ne šefket – ša:ne* probably from A. *sha'n* dignity, power etc. (STEINGASS 725); cf. JARRING, *Wörterverzeichnis*, p. 53 *ša'n* and the Kashgharian expression *šen šefket* pomp and splendour.

⁵ *atqučči* < *at-* to beat, to strike; a worker who is engaged in cleaning cotton with the help of an *atquč* J 29 an instrument in the form of an iron string, fastened to a piece of wood, a cotton-flail.

⁶ *turγæ* is probably J 316 *turæ* title for a Russian, as opposed to *sahib* for a Western European, here in a more original meaning "highranking official", cf. NADJIP 313 *töre* someone of *khan*-birth, a prince of the blood; WB III:1250 *törä* (Osm. Dsch. Uig.) Titel der Chanssöhne, der Prinz; MALOV, Uig. *narečija*, p. 186 *törä* ruler, official, p. 187 *türä* prince. Normally this word would be connected with *tör* seat of honour, BRÖCKELMANN, p. 215 *tör* Ehrenplatz; *Drevnetjurkskij slovar'* p. 580 *tör* place of honour, *törä* do. or, value, importance; NADJIP 313 *tör* place of honour; cf. further CLAUSON, p. 528 *tö:r*, 531 *törü:*. But the form *turγæ* instead of *turæ* leads me to another connection, to Mong. *daruγa* ~ *dorya* WB III:1629 *daruγa* (Osm. Dsch.) 1. Der Chef eines Bezirks oder einer Stadt (Jarlyk des Kutluk-Temir). 2. ein Bezirksverwalter (jetzt in Mittelasien); MENGES 714 *dorya* < mong. *daruγa* Chef, Kommandant, Bevollmächtigter; DOERFER I:319 *därüga* < Mong.; cf. further RAQUETTE, *Eine Kaschgarische Wakf-Urkunde*, p. 20 ... dem neuzeitlichen *daruγä* oder *doroγä* den man stets als offiziellen Bedienten des Distriktsbeg und mit Stellung und Befugnis eines untergeordneten Polizeibeamten antrifft.

⁷ *her kiši* lit everybody.

⁸ *elgekči* with metathesis *eglekči* J 39 *eglik* ~ *elgek* bolter, flour-sieve; NADJIP 77 *eglek* sieve; *eglekči* sieve-maker, 79 *elgek* v. *eglek*.

⁹ *qamčï* whip; here lash, whiplash.

18. When they have saddled you you trot along. Have you perhaps been a saddler?¹⁰
19. That thing of yours¹¹ is coal-black? Have you perhaps been a coal-dealer?¹²
20. In your appearance you are just like¹³ an ass.
21. You do not ruminate.¹⁴ In your corner there is doubt about it.
22. When you get old the Abdals¹⁵ buy you.
23. With much tyranny they beat your back with the *dumbal*.¹⁶
24. The beggars ride you (sitting) on a saddle-sack.
25. Your ambling¹⁷ way of walking they call Chinese.
26. The horse-dealers look at your teeth having opened (your mouth).
27. If they do not buy you, you stroll about having shit on your thigh.
28. The camel much praised itself.
29. Having distinguished itself from the other (animals it said),
30. I am in this world a royal (person).
31. I am faultless and beautiful and luminous like the moon.
32. I have strength like Rustam¹⁸ of the tale.
33. My appearance¹⁹ is like that of Sam and Nariman.²⁰
34. One name of mine is *tive*²¹ another one *uštur*.²²

¹⁰ *mu ediy* often contracted to *mediy*.

¹¹ *ol nemeḡ* that thing of yours, hinting at the colour of the horse's scrotum, cf. p. 17, n. 7.

¹² *kömüči* ~ *kömürči* coal-dealer or, coal-miner.

¹³ *veli* A. STEINGASS 1480 *waliy*, in P. also *wali* being near, neighbouring; synonymous with *mesli* A. *maşl* alike, resembling.

¹⁴ *köşe* evidently a play on words with *köşe-* to ruminate; *köşe* P. *gosha* (STEINGASS 1104) means an angle, corner. There may be some specific hidden meaning of *köşe*, but I translate "corner".

¹⁵ *abda:l* J 10 *abda:l* ~ *ebda:l* Abdal, a tribe of beggars living in different parts of Eastern Turkestan ...; LE COQ, *Die Abdal* (Baessler-Archiv. 2. 1912); *Encyclopaedia of Islam*, art. *Abdal*.

¹⁶ *dumba:l* was described to me as a kind of *kaltek* J 164 *kaltak* ~ *kaltek* a stick; NADJIP 453 has *dumbalimaq* to beat with one's fists, which would presuppose a nomen *dumbal* "fist" which is non-existent in Nadjip's dictionary; *Ujgursko-russkij slovar'*, p. 62 has *dumbalimaq* in the meaning to beat, to flog, to whip, without qualification.

¹⁷ *jurḡula-* cf. J 161 *jurḡæ* ambler, ambling.

¹⁸ Rustam, v. RYPKA, *History of Iranian Literature*. 1968, pass.

¹⁹ *taqquturuq* an enigmatic word, in the ms. written *تاقتورردق* where one normally would have expected *تق* instead of *تق*. My informant in Kashghar understood it *تدقی قورق* in the modernized Arabic script, pronounced *teqiquruq* and with the same meaning as *qija:fet* appearance (STEINGASS 997 A. P. *qiyāfa* appearance etc.). In the *Russko-ujgurskij slovar'* (Moskva 1956) p. 114 we have *taşqi körünüş* appearance and the same in NADJIP, p. 276. This is an understandable and logical form, but *taqquturuq* ~ *teqiquruq*?

²⁰ *sa:m ve nari:ma:n* STEINGASS 1396 *narīm*, *narīmān* name of a famous hero of Persia, son of Qahramān, father of Sām, grandfather of Zāl, and great-grandfather of Rustam: all champions in the ancient Persian histories, poems, and romances.

²¹ *tive* alternating with *töge* ~ *tüge* ~ *tüga*.

²² *uštur* P., STEINGASS 63 *ushtur*, 733 A. *shutur* camel.

35. My fame is not hidden²³ among the people.
 36. My walk and my stature are delightful and beautiful
 37. and my (way of) copulating²⁵ by kneeling²⁴ down.
 38. If I get intoxicated, bending my body,
 39. I sing airs, goggling my eyes.
 40. Girls and mature women²⁶ make eyes²⁷ at me.
 41. They cry (in love) for me and tear their hearts in a hundred pieces.
 42. When it comes to sharing the (day)light I have taken much.²⁸
 43. When it has not reached them all they have looked stupid.²⁹
 44. Now the camel (ended) its making (self)praise.
 45. Now the turn came to the horse.
 46. The horse said, "Now I am going to speak.
 47. Have you anything more to say? I shall listen.
 48. You praised yourself, you with a bump³⁰ on (your) forehead!
 49. Look! Now I shall praise and boast about myself.
 50. (Oh!) Shameless one! God has stricken you with a black face.
 51. The enemy of God has stricken (you) with a cleft lip.³¹
 52. Your food is hay or thorns.³²
 53. Your habitat³³ is with Chinese or Kalmucks.
 54. The camel-drivers³⁴ put you to (carrying) firewood.
 55. If you do not walk they hit your thigh with an axe.
 56. They lead you with a shoe-string.³⁵
 57. If you bellow they beat you again during the time³⁶ when you bellow.
 58. You have strength but you have neither brain nor wisdom.

²³ *mestu:r* STEINGASS 1235 A. *mastūr* covered, concealed etc.

²⁴ J 162 *jürken-~jükün-* to kneel, to go down on one's knees.

²⁵ *düka:n qur-* lit. to open a shop, a euphemism for "to copulate", cf. p. 16, n. 2.

²⁶ *džuvan* J 97 *džuva-n~džuvan* P. a woman who is thirty or more.

²⁷ *neza:re* with the same meaning as *nezr* STEINGASS 1410 A. *nazr* looking at, gazing upon, and 1409 A. *nazāra* a walking and looking about.

²⁸ because of the camel's size.

²⁹ *haŋ* J 114 *haŋ* in *h. baq-* to be absent-minded, with further references; NADJIP 753 *haŋvaq-* to gape.

³⁰ *dokke* a growth, protuberance or bump on the forehead, also according to MOEN a sprout on a tree stump, but then written *doqqæ*; cf. further NADJIP 448 *doqa* oblong head.

³¹ *ča:k* STEINGASS 386 p. *chāk* fissure, rupture, cleft, crack.

³² *jantaq* J 148 *jantaq* camel-thorn, thorn; SHAW II:226 *yántáq* the Camel Plant, *Alhagi mauro-rum*.

³³ *topraq* lit. dust, earth, soil; here "habitat".

³⁴ *ča:veda:r* here written *ča:beda:r* camel-driver, cameleer; cf. J 67 *čavada:r* < P. *džalauda:r* groom; NADJIP 382 has *čarva* P. cattle and *čarviči* cattle-breeder; *čarva* is evidently a contraction of P. *čaha:rpa:* quadruped; it is possible that *čavada:r* < *čaha:rpa:da:r* with the semantic difference cattle-driver > camel-driver.

³⁵ *čaruq* J 67 *čaruq~čoroq~čojog* a light boot to be fixed round the ankle-joint with a string – here called *baγ*.

³⁶ *čayīdæ*.

59. In your stomach there are sixteen litters³⁷ of excrements.
60. When you are thirsting your droppings grow hard.
61. In one day you can get twenty-five whiplashes.
62. Because of your obstinacy³⁸ you make water on your (own) back.³⁹
63. That was a legacy to your whole family.
64. God the exalted has not created you calling you "cattle".⁴⁰
65. It is unmusical,⁴¹ he said, and gave (you) no manner.⁴²
66. In the streets the children pursue you.
67. They (people) strike the crown of your head with poles and (thus) improve it.
68. They (people) put burdens on your back, very heavy⁴³ burdens.
69. With many difficulties they make wounds⁴⁴ (on your back).
70. God the exalted has made me⁴⁵ a noble (animal).
71. He has assigned⁴⁶ me to kings and begs.⁴⁷
72. After he had created us we were given as presents to kings.
73. He (never) gave us to poor, wretched beggars.
74. If an *arġhumaq*-horse⁴⁸ should come to these regions
75. who would reach the size (be rich enough) to pay its price!
76. Even if I had become the *duldul*⁴⁹ of Ali⁵⁰
77. among the beasts of burden I shall remain the rose-bud.

³⁷ *zembel* a litter consisting of a mat of plaited twigs (*ċiviq*) which is fastened to two parallel poles. It is used for carrying e.g. earth, clay or mortar < P. STEINGASS 623 *zambar* (< *zanbar*) a vessel in which they carry earth or clay: *zambal* (< *zanbal*) a leathern basket in which dirt or rubbish is removed; NADJIP 474 *zembil* a plaited basket.

³⁸ *ka:d3liq* < P. *ka:d3* obstinate + T. *-liq* obstinacy.

³⁹ an allusion to the camel's strange way of urinating.

⁴⁰ i.e. the camel is not ranged among *ma:l* cattle which the horse evidently considers to be a special, fine category of animals.

⁴¹ *bedmuqam* probably A. *muqa:m* a musical tone, i.e. 'bad in music', unmusical, alluding to the camel's ugly cry.

⁴² *sifet* A. STEINGASS 788 *şifat* description, quality, attribute, mode, manner.

⁴³ *besi i'yr* (< *æyr*) = *bek æyr* very heavy; *besi* < P. STEINGASS 184 *bas* very much etc. ...

⁴⁴ *j'yr* wound, especially on the back of pack-animals; NADJIP 798 *jeyir* scratch, ulcer, sore, places on the horse's back which are covered by wounds; BROCKELMANN 72 *jayyr wunde Stellen auf dem Rücken eines Tieres*.

⁴⁵ *bizler* pluralis majestatis for *menni*, i.e. the horse.

⁴⁶ *tarat-* usually *tarqat-* J 296 to disperse, to scatter; probably *tar'atqan* for the sake of rhyme with *jar'atqan*.

⁴⁷ *beg* J 52 a native official, appointed by the Chinese local authorities ..., here it stands for a highranking official in general.

⁴⁸ *arġumaq*, written *arġimaq* J 26 *arġamaq* ~ *arġmaq* a special kind of horse; cf. LE COQ, Sprichwörter und Lieder, p. 81 *āymaq* (*für arġumāq*) grosses Pferd (aus Badakhshan oder von den Turkmenen).

⁴⁹ *duldul* HUGHES, Dictionary of Islam, p. 101 The name of the Prophet's mule which he gave to 'Ali; here the horse considers himself to be the *duldul*, which corresponds to the popular belief of its being a horse, not a mule.

⁵⁰ *murteza*: A. STEINGASS 1209 *murtazā* a title of 'Ali.

B. A Fragment of the same munazara

Tùganiñ oqoyan bejti
tùga

1. turuqum bar dur bir igiz taydek
2. olturup qopušim særiy jaydek
3. qiz oçullar maña niza:ra qilur
4. meniñ üçün jüreklerini pa:ra qilur
5. xoş ædža:ip turur meniñ mañiš turušum
6. jükünüp olturup düka:n qurušum
at
7. kalpukuñ bar dur bir jerim çarek
8. qujruquñ bar dur tört ilig çarek
9. otunčilær senni otanγæ salur
10. mañmasañ paltu bilen lotanγæ salur
11. ussuluqtin qurup qalur majaqin
12. künde bar dur lotanγæ beš tajaqin
tùga
13. senni miner elgekçi bilen qælenderler
14. mañmasañ bazaryæ sælip sataj derler
15. igeriñni jüdüp turup sen igerçi mediñ
16. tašliqin qara turædur kömürçi mediñ

The Verse Which the Camel Recited

The camel:

1. My shape is like that of a high mountain.
2. (My movements) when I kneel down or when I rise are like those of boiled butter.¹
3. Girls and boys inspect me (admiringly).
4. Because of me they break their hearts (their hearts are broken).
5. Wonderfully beautiful is my gait and posture,
6. and my way of copulating kneeling down on my knees.²

¹ *særiy jay* cf. NADJIP 774 *seriq jay* boiled butter.

² *düka:n quruš* cf. A 37 + n. 25.

The horse:

7. Your lips weigh half a *charek*³
8. but your tail is only four inches⁴ of a *charek*.
9. The woodmen use you for carrying wood.
10. If you do not move they hit your legs with an axe.
11. Because of thirst your droppings become dry.⁵
12. Daily they hit your thighs⁶ with sticks five times.

The camel:

13. Beggars and sieve-makers ride you.
14. If you do not move they say that they are going to take you to the bazar and sell you.
15. You have taken a saddle on your back – were you a saddler, I wonder?
16. Your scrotum⁷ is black – were you (once) a coal-dealer, I wonder?⁸

³ *čarek* < P. *čar-jek* one fourth, also J 66 *čarek* a quarter, a weight = 8.96 kg.

⁴ *ilig* ~ *ilik* J 140 finger, also used as a measurement, corresponding roughly to 'inch'.

⁵ J 256 *quru* ~ *quj*- to dry.

⁶ *lota* thigh, in Khotan; otherwise *jota* ~ *džota*, cf. J 159 *jote*, 184 *lo-ta*.

⁷ *tašliq* lit. supplied with stones = scrotum.

⁸ *mediŋ* ~ *mu ediŋ*.

Additional Notes on “The Contest of the Fruits” (Lund 1936)

When in 1936 I published the Eastern Turki *mive dzey kita:b* “The Book of the Contest of the Fruits” I was unaware of the existence of another Eastern Turki manuscript of the same content and with the title *hikajeti mi:veha:* “The Story of the Fruits”. It was contained in a collection of Eastern Turki poetry in the Le Coq collection of the Oriental Commission of the Prussian Academy of Sciences in Berlin. Most likely it was acquired by Le Coq in the northern parts of Sinkiang, perhaps in the Turfan area. According to a black and white photostatic copy which is in my possession this version of “The Contest of the Fruits” was written (copied) on the 10th of Ramazan in the year 1299, i.e. on the 26th of July 1882. From the point of view of contents it follows in general that of my published manuscript but differs considerably in detail.

As my photostatic copy is unclear and not supplied with any data as to its place in the Le Coq collection I addressed myself to my colleague Professor Georg Hazai in order to get a new and clearer copy of the manuscript. By letter, dated November 21, 1978, Professor Hazai informed me that the manuscript could not be found and that there was reason to suspect that it might have been lost during the World War II years. Furthermore there existed no catalogue of the manuscripts of the Le Coq collection. At present in any case there seems to be no possibility of recovering these Eastern Turki manuscripts.

According to a note I have made there existed another manuscript in the same collection, called *hikajeti ta'amha:* “The Story of the (different) Dishes” which I suspect may also be a munazara. The writer of copyist of the manuscript is one Molla Mahmud (*molla mahmu:d*).

Glossary

- abda:l* A. Abdal, a tribe of beggars A 22 + n. 15
- ač-* to open A 26
- ajir-* to distinguish A 29
- al-* to take A 42; to buy A 22, 27
- alte* six; *on alte* sixteen A 59
- aŋla-* to listen A 47
- ara* among A 35, 77
- aryumaq* arghumaq, a kind of horse A 74 + n. 48
- arqa* back A 62
- ari-* to load; untranslated A 24
- at* name A 34; horse A 1, 6, 45, 46; B 7
- atqučči* cotton-worker A 11 + n. 5
- ædʒa:ip* A. wonderful A 4; wonderfully B 5
- æγjir* heavy A 68 + n. 43; cf. *ijir*
- æql* A. brain A 58
- æziz* A. noble A 70
- ehl* A. people A 16
- ej* Oh! A 6
- elgekči* sieve-maker A 14 + n. 8; B 13
- baγ* string; *čaruq b.i* shoe-string A 56 + n. 35
- baha:* P. price, value A 75
- bala* child A 66; *b. barqa* family A 63
- baq-* to look A 7, 26; to care for A 16; to try A 17; *haγ b.* to look stupid A 43 + n. 29
- ba:r* ~ *bar* there is, is; pass.
- barčæ* all A 3, 43
- barqa* v. *bala*
- bašqa* other A 29
- bazar* P. bazar B 14
- bed* P. bad; *b.muqa:m* unmusical A 65 + n. 41
- bek* very A 68 n. 43
- besi* P. very A 68 + n. 43
- bedik* horse-dealer A 26
- beg* Beg A 71 + n. 47
- bejt* A. verse B 1
- bel* P. body A 38
- ber-* to give A 73
- beš* five B 12; *jigermē b.* twenty-five A 61
- bi* P. without; *bihaja:* shameless A 50; *bi-qusu:r* faultless A 31
- bilen* with A 23, 69; B 10; and A 14; B 13
- bir* one pass.; once A 17
- birle* with A 55; and A 1; neither-nor A 58
- birlen* with A 67
- biz* we A 70 + n. 45
- bol-* to be A 3, 4; to get A 38; to become A 76
- bu* this A 30, 74; *bu kün* today A 7
- čay* P. time A 57 + n. 36
- ča:k* P. fissure; cleft A 51 + n. 31
- čap-* to bolt A 13
- čarek* P. one fourth, quarter B 7, 8 + n. 3
- čaruq* a light boot, shoe A 56 + n. 35
- čaveda:r* P. camel-driver A 54 + n. 34
- čekčejt-* to goggle A 39
- čirajliq* P. T. beautiful A 31, 36
- čič-* to shit A 27
- čoγ* big A 8
- čoqa* crown of the head A 67
- da:niš* P. wisdom A 58
- daŋla-* to boast (about something) A 49
- da:sta:n* P. tale A 32
- de-* v. *de-*
- de-* to say A 6, 17; B 14 (*de-*); to call A 25, 64
- dija:r* A. region A 74
- dokke* bump A 48 + n. 30
- duldul* A. name of 'Ali's mule A 76 + n. 49
- dumba:l* a kind of stick A 23 + n. 16
- dur* ~ *dur* is pass.
- duka:n* A. P. shop; *d. quruš-* to copulate A 37 + n. 25; B 6
- düşmen* P. enemy A 51
- džefa:* A. tyranny A 23
- džeha:n* P. world A 30
- džemi* A. all, whole; *dž. bol-* to get together A 3
- džeγ* P. fight, dispute A 4
- džota* thigh B 10 n. 6; cf. *jota, lota*
- džuva:n* P. mature woman A 40 + n. 26
- e-* to be A 18, 19; *em'es* is not A 35, 64, 65
- eger* P. if A 74
- emdi* now pass.
- et-* to do, to make pass.
- fæqir* A. poor A 73
- færq* A. difference, distinction A 10
- gæda:* P. beggar A 73

- gul* P. rose A 77
γæzɛl A. song, air A 39
γunčə P. rose-bud A 77
haja: A. shame; *bih*. shameless A 50
haŋ: *h. buq-* to look stupid A 43 + n. 29
hæzrɛt A. holy A 2
hɛdd A. size A 9
hejva:n A. animal A 3
her P. every A 15; *h. kiši* everybody, people A 12 + n. 7; *h. qačan* always A 8
χada P. pole A 67
χælq A. people A 35
χitaj Chinese A 25, 53
χoš P. delightful A 36; beautiful B 5
χuda: P. God A 50
χurdžin saddle-sack A 24
iyir heavy A 68 + n. 43; cf. *æyir*
iger saddle A 18; B 15
igerçi saddler A 18; B 15
igiz high B 1
ilɛ and A 13
ilig finger, also a measurement = inch B 8 + n. 4
ira:q A. Iraq A 13
išek ass A 20
ja: P. or A 11
jaγ fat, butter B 2
jantaq thorn A 52 + n. 32
jaq- to be agreeable A 17
jarat- to create A 64, 72; to make A 70
jeiš food A 52
jene more A 47; again A 57; *j. bir* another A 34
jerim half B 7
jet- to reach, to come A 45; to be enough A 75
jīyil- to be assembled A 3
jīyir wound A 69 + n. 44
jīyla- to cry A 41
jigerme twenty; *j. beš* twenty-five A 61
joq there is not A 58
jota thigh A 27, 55; B 10 n. 6; cf. *džota*, *lota*
jötele- to lead A 56
juqari up, above; *j. oltur-* to ride A 9
jurjula- to amble A 25 + n. 17
jud- to load, to saddle A 18; to take (on one's back) B 15
juk burden A 68
jükün- to kneel; *j.üp oltur-* to kneel down A 37 + n. 24; B 6
jür- to trot along A 18; to stroll about A 27
jürek heart A 41; B 4
jüz face A 50
ka:džliq P. T. obstinacy A 62 + n. 38
kalpuk lip B 7
kel- to come A 45, 74; to reach A 43
ki encl. A 46
kim who A 75
kiši someone, people; *her k.* everybody, people A 12 + n. 7
köçe P. street A 66
kömuči v. *kömurçi*
kömurçi ~ *kömuči* coal-dealer A 19 + n. 12; B 16
kön leather A 6 n. 3
köp much A 23, 28; many A 69
köşe P. corner A 21 + n. 14
köşe- to ruminate A 21 + n. 14
köz eye A 39
kuč strength A 32, 58
kün day A 61; *künde* daily B 12; *bir küni* one day A 2; *bu küni* today A 7; *ol küni* on that day A 4; *küni qaγ* a dark day A 6 + n. 3
leb P. lip A 51
lota thigh B 10, 12 + n. 6; cf. *džota*, *jota*
ma:hi P. luminous like the moon A 31
majaq the camel's droppings A 60; B 11
ma:l A. cattle A 64 + n. 40
mane look! A 49
ma:ndan P. to remain A 77
maŋ- to walk A 25, 55; to move B 10, 14
maŋiš ~ *meŋiš* (< *maŋ-*) walk A 36; gait B 5
maŋlaj forehead A 48
men I pass.
meŋiš v. *maŋiš*
merkeb A. beast of burden A 77
mesli A. like A 20 + n. 13
mest P. intoxicated A 38
mestu:r A. hidden A 35 + n. 23
min- to ride A 14, 17, 24; B 13
mira:s A. legacy A 63
misikin A. wretched A 73
mu term of interrogation A 18, 19 + n. 10, 47; more A 47; contracted *mediγ* B 15, 16 + n. 8
muqa:m A. a musical tone; *bedm.* unmusical A 65 + n. 41
murteza: A. a title of 'Ali A 76 + n. 50
mušæqqet A. difficulty A 69
mükčeit- (< *mükče et-* ?) to bend, to twist A 38
nari:ma:n P. Nariman A 33 + n. 20
neza:re A. a looking about; *n. qil-* to make eyes at A 40 + n. 27; cf. *niza:ra*
ne what? A 9
neme some; *bir n.* + neg. verb nothing A 17; *ol n.γ* that thing of yours A 19 + n. 11

- niza:ra* A. inspection; *n. qil-* to inspect B 3;
 cf. *neza:re*
nöbet A. turn A 45
nur A. light A 42
oꝥul boy B 3
ol that A 4, 19
oltur- to sit down, to kneel down B 2; *juqari*
o. to ride A 9; *jükünüp o.* to kneel down A
 37; B 6
on ten A 15; *on alte* sixteen A 59
oŋla- to improve A 67
oqo- to recite B 1; cf. *oqu-*
oqu- to sing A 39; cf. *oqo-*
otan wood B 9; firewood A 54
otunči woodman B 9
öleštür- to share A 42
öz self pass.
pa:diša:h P. king A 71, 72
pa:diša:hi P. royal A 10
paltu axe A 55; B 10
pa:ra P. piece; *p. qil-* to break B 4; cf. *pa:re*
pa:re P. piece A 41; *p. qil-* to tear in pieces A
 41
pateči P. T. shepherd A 11
pičan hay A 52
poq excrements A 59
qačan when; *her q.* always A 8
qadem A. step A 15
qal- to remain, to stay; as an auxiliary A 43,
 60; B 11; untranslated A 47, 63
qalmaq Kalmuck A 53
qamči whip, lash A 15 + n. 9
qap in *qap qara* coal-black A 19
qaq dry; difficult; *küni q.* luckless one! A
 6 + n. 3
qara black A 50; B 16; *qap q.* coal-black A 19
qat- to grow hard; *q. ip qal-* to grow hard A 60
qæder A. size A 75
qælender A. beggar A 24; B 13
qæri- to get old A 16, 22
qija:fet A. appearance A 33 n. 19
qijin difficult A 6 n. 3
qil- to do, to make pass.
qilin- to be made A 72
qimet A. price A 75
qiz girl A 40; B 3
qoyla- to pursue A 66
qoj- to put A 68
qojči shepherd A 14
qop- to rise B 2
qorsaq stomach A 59
qujruq tail B 8
qur- to establish A 37 + n. 25
quru- to dry B 11 + n. 5
quruš an establishing together; *duka:n q.*
 copulation B 6 + n. 2
qusu:r A. fault; *biq.* faultless A 31
quvvet A. power A 10
reŋ P. colour; *reŋareŋ* all kinds of things A 5
ru:m Constantinople A 13
rustem P. Rustam A 32 + n. 18
sal- to put A 54; to take B 14; to hit A 55; B
 10; *otaryæ s.* to use for carrying wood B 9
sa:m P. Sam A 33 + n. 20
sat- to sell B 14
særiŋ yellow B 2; *s. jay* boiled butter B 2 +
 n. 1
sed P. a hundred A 41
sen you pass.
sifet A. manner A 65 + n. 42
sij- to make water A 62
söret A. appearance A 20
söz word A 47; *s. qil-* to speak A 46
sözleş- to converse A 1, 5
sulejma:n A. Solomon A 2 + n. 1
ša:hi P. royal A 30
ša:m Damascus A 13
ša:ne A. dignity, power; *š. šefket* pomp and
 splendour, rich splendour A 7 + n. 4
šefket A. dignity, power; *ša:ne š.* rich splen-
 dour A 7 + n. 4
šek A. doubt A 21
šöhret A. fame A 35
tay mountain B 1
tajaq whip, whiplash A 61; stick A 12; B 12
taqquturuq appearance A 33 + n. 19
tarat- to assign A 71 + n. 46
tašliq scrotum B 16 + n. 7
tæa:la A. exalted; *teŋri t.* God the exalted A
 64, 70
tæri:p A. praise, self-praise A 44; *t. et-* to
 praise A 44, 48, 49; *t. qil-* to praise A 28
teŋri God A 51; *t. tæa:la* God the exalted A
 64, 70
teqiquuruq appearance A 33 n. 19
tiš tooth A 26
tive camel A 1, 34 + n. 21; cf. *töge, tüga, tüge*
tola much A 42
topraq earth, soil; habitat A 53 + n. 33
töge camel A 6, 28; cf. *tive. tüga, tüge*
töhfe A. present A 72
tört four B 8
tur- to be, to become pass.
turyæ a title for a high official A 11 + n. 6
turuq (< *tur-*) shape B 1
turuš (< *tur-*) stature A 36; posture B 5

tūga camel B 1, 12; cf. *tive*, *töge*, *tūge*
tūge camel A 44; cf. *tive*, *töge*, *tūga*
turfe A. a wonderful thing A 5 + n. 2
uča back pass.
ur- to beat pass.; to strike A 50, 51, 67
ussa- to thirst A 60
ussuluq thirst B 11

uštur P. camel A 34 + n. 22
učün for A 41; because of B 4
vaqira- to bellow A 57
ve A. and A 13, 31, 33
veja: A. or A 11, 52, 53
veli A. like A 20 + n. 13
zembel P. litter A 59 + n. 37

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A. = Arabic

P. = Persian

T. = Turkic

اطہ برلہ تیوہ نینک سوزلاشکافی

برکونی حضرت سلیمانے
 اول کونی بولدی برعجایب جنک
 توگہ دیدی ای اطہ کونی قاق
 ہرچجان چونک تورورمن سنہن
 فرق قیلما سسنی پادشاہی توہ
 ہرکشی اورسہ لار اوچانکۂ تیاق
 سنی مینا دور قورچی لار برلہ الکاچی
 قرنیاندا سنی ایل باقمایدور
 ایگارینک فی یودوب یورورسن ایگارچی ^{یویدینک}
 صورتینک دورولی مثل ایناک
 قرنیاندا الادورسنی ابدال
 خورجین ازتیب نیبادورسنی قلندرلار
 بدیک لار باقما و تیشینک فی اجیب
 توگہ قیلدی اوزینی کوب تعریف
 مندورمن بوجیاندا برشاہے
 کوچوم باردور رستم داستانیک
 برایشیم تیوہ دور نینہ آری اوختر
 خوش چیرا بلیق دور مینک مانیش ^{توشوم}
 مست بولسام بلیم فی موکچا بیتیب
 قیز جوانلار منکما نظارہ قیلور
 نور اولاشتور کاندہ من تولالغان
 امیددی توگہ قیلدی تعریف ایتیب

ینیلیب جمع بولدی بارچہ حیوانی
 سوزلاشیب طرفہ ہایی رنگارنگ
 بوکون مینک شائے شوکتیم کما باق
 یوقاری اولتور ما قینک نہ احد مندین
 اتلوچی یا پناچی ویا تور نہ
 چا پاسن روم ایلہ شام و عراق
 ہر قدم دہ اورادور اوچانکۂ اون تاجچی
 برمنیب باقما دیب برنہ سنی اوچانکۂ باقما ^{یویدینک}
 اول نمہ نک قبترا دور کو موچی موایدینک
 کوشا مایدورسن کوشانکۂ بار دور شک
 کوب جفا بیلان اوچانکۂ اورادور دو مبال
 یورغولاب مانکما قینک فی خطای دیرلار
 الماسہ یورورسن بوتانکۂ چچیب
 پاشقہ لار اوزینی ایریب
 بی قصور چیرا بلیق و ماہے
 ناقصو تور و قوم سام و نریمانیک
 شہرتیم خلق ارا ایماس مستور
 یوکونوب اولتوروب دوکان توروشوم
 غزل او قوشین کوزلا ریم چاکچا بیتیب
 مینکۂ چون یغلاب یوراککی فی صد بارہ قیلور
 بارچہ لار نہ کلامی ہانک با قیب قالغان
 نوبتی کلدی امیددی اطہ بیتیب

اطہ دیدی کہ ایددی سوزامنی قیلای
 تعریف اتینک اوزونک نی دوک مانکلا
 بی حیا سن قرا یوز خدا اورغان
 پیشینک پچان و یا یانتاق
 چاہہ دار لار سنی اوتانغہ سالور
 یوتالایدور سنی چاروق باغیدا
 سندہ کوچ بار عقل برلہ دانش یوق
 اوتساغاندا تایتیب قالور مایا قینک
 کاجلیقینکدین سیار سنی ارتانکغہ
 تنکر تعالی سنی مال دیب براتقان ایچاس
 کومہ لار دہ سنی بلہ لار قوغلار
 یوک تو یار لار اوچانکغہ سبی اغیر
 تنکر تعالی بنیر لارنی عزیز براتقان دور
 برایتیب تحفہ قیلندی پادشا دلارغہ
 ارغیماق کلہ اگر بود یار لارغہ
 مرتضیٰ غم بولوب ایدیم دل دل

ینہ موسوزانک قالدیمو انکلا
 منا ایددی تعریف اتیب اوزوم دانکلا
 تنکری ینک دوشمنی لب چاک اورغان
 تفریقینک خطای و یا قالماق
 مانکما سانک پالتور بلہ یوتانکغہ سالور
 واقیر ایسن ینہ اورار چاغیدا
 قورساقینک ابار دور اون اللہ زمبل یوق
 کونڈہ بار دور سنکما یکرہ بشن تیا قینک
 قالدی میراث سنک بالہ بار تانکغہ
 بر مقام ~~بہ~~ دیب صفت قیلغان ایچاس
 خادابران چوقہ لار ینکغہ اوروب اوشکلار
 کوب مشقت لار بیلان قیلور لار بیغیر
 پادشاہ بیگ لار کانا ارتقان دور
 بر مادی فقیر مسکین گدالارغہ
 کیم یار ~~بیشک~~ قدر قیمت بہا لارغہ
 مرکب ارادور من غنچہ مانند گمل

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2. *Staffan Fogelmark*: Chrysaigis IG XII, v. 611.
3. *Bo Seltén*: Early East-Anglian Nicknames. Bahuvrihi Names.

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2. *Karin Carsten Montén*: Zur Rezeptionsgeschichte Fredrika Bremers in Deutschland. Verlag, Übersetzung, Publikum.

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