

SCRIPTA MINORA

REGIAE SOCIETATIS HUMANIORUM LITTERARUM LUNDENSIS  
Studier utgivna av Kungl. Humanistiska Vetenskapssamfundet i Lund  
1984—1985: 1

*Gunnar Jarring*

THE MOEN COLLECTION  
OF EASTERN TURKI (NEW UIGHUR)  
PROVERBS AND POPULAR SAYINGS

EDITED WITH TRANSLATION,  
NOTES AND GLOSSARY



CWK GLEERUP

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### *Scripta Minora 1957—1958*

1. *Nils Gösta Valdén*: Om Vilhelm Ekelunds boktitlar. Zusammenfassung.
2. *A. Wifstrand*: EIKOTA. VII.
3. *Asko Vilkuuna*: Das Begräbnistier.
4. *Joh. Lindblom*: A study on the Immanuel Section in Isaiah. Isa. vii, 1—ix, 6.

### *Scripta Minora 1958—1959*

1. *Gun Lehmann*: L'emploi moderne de l'adverbe français *tellement*, comparé à celui du *si* et du *tant* d'intensité.
2. *Alf Nyman*: Évidence logique et évidence géométrique. Considérations de conceptuologie historique et de logique expérimentale.
3. *Ervin Roos*: Die Person des Nasidienus bei Horatius.
4. *Gösta Löwendahl*: Kärlek och svärmod hos Viktor Rydberg. Zusammenfassung.

### *Scripta Minora 1959—1960*

1. *Ejnar Dyggve*: Three Sanctuaries of Jelling Type.
2. *Jonas Palm*: Zur Funktion und Stellung des attributiven Demonstrativums im Griechischen.
3. *Claes Schaar*: On the Motif of Death in 16th Century Sonnet Poetry.
4. *Jonas Palm*: Textkritisches zum Apokritikos des Makarios Magnes.

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1. *Martin P. Nilsson*: Die Entstehung und religiöse Bedeutung des griechischen Kalenders 2. durchges. und erg. Aufl.
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4. *Ervin Roos*: Textkritische Betrachtungen über einige Stellen im 6. Buch des Thukydides.

### *Scripta Minora 1961—1962*

1. *Per Wieselgren*: Bröllopskväden på hexameter.
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1. *Jan Mogren*: Antik poesi i svensk översättning. Två studier.
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3. *Albert Wifstrand*: EIKOTA. VIII.
4. *Inger Rosengren*: Sprache und Verwandtschaft einiger althochdeutschen und altsächsischen Evangelienglossen.

### *Scripta Minora 1963—1964*

1. *Sven B. Ek*: Den som kommer först till kvarns —. Ett ordspråk och dess bakgrund. Zusammenfassung.
2. *Lars Bejerholm*: Harald Eklunds religionsfilosofi. Efterlämnade uppsatser — bibliografi.
3. *Gösta Vitestam*: Seconde partie du traité, qui passe sous le nom de »la grande lettre d'Évagre le Pontique à Mélanie l'Ancienne«. Publiée et traduite d'après le manuscrit du British Museum add. 17 192.
4. *Gottfrid Carlsson*: Margareta och Erik av Pommern. Källhänvisningar och kommentarer till Sveriges historia till våra dagar III:1.

### *Scripta Minora 1964—1965*

1. *Sven B. Ek*: En skånsk kvarn och dess persiska frände. En studie i folklig uppfinnarkonst. Summary.
2. *Gunnar Quarnström*: Poetry and Numbers. On the Structural Use of Symbolic Numbers.
3. *Bertil Axelson*: Korruptelenkult. Studien zur Textkritik der unechten Seneca-Tragödie Hercules Oetaeus.

### *Scripta Minora 1965—1966*

1. *Arthur Thomson*: Hävdande under äktenskapslöfte. En rättshistorisk studie. Zusammenfassung.
2. *Berta Stjernquist*: Models of Commercial Diffusion in Prehistoric Times.
3. *Olof Pettersson*: Mother Earth. An Analysis of the Mother Earth Concepts according to Albrecht Dieterich.

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## **List of Contents**

Introduction .....	5
The Proverbs and Popular Sayings .....	10
Glossary .....	62
List of References and Abbreviations .....	74



## Introduction

The existing published collections of Eastern Turki (New Uighur) proverbs may be divided into three groups, based on the number of proverbs contained in the collections. The richest collections are those belonging to the Uighur minority living in the Soviet Union, especially in the Kazakh SSR.<sup>1</sup> In the Uighur Autonomous area of Sinkiang, where the absolute majority of Uighurs lives, the northern parts of the region with a population that formerly was called Taranchi can show numerically rather strong collections. Our supply of proverbs from the southern parts of Sinkiang which would form the third group are on the other hand insignificant.

The following list contains a survey of the published collections of proverbs of the Uighurs of Sinkiang. The full titles of the works referred to will be found in the List of References. The number of proverbs in each collection is placed within parenthesis.

### I. The Northern Parts of Sinkiang

The largest published collections available are those of MUHAMMAT ZAYYIDI in his book on Uighur proverbs and riddles (Beijing 1957), containing about 2000 proverbs and that of ZUNUN ƘADIRI and MAMAT RAHIMI (Urumchi 1957) containing about 1800 proverbs. To these two works must be added the recent collection of proverbs of MAHAMMAT RAHIM (Urumchi 1983) which contains about 800 proverbs. These collections evidently cover the whole area and cannot be identified as representing any specific district. In this connection I also refer to the comprehensive article by MAHAMMAT ZUNUN and ABDUKARIM RAHMAN in the book "Fundamentals of Uighur Popular Literature" (pp. 392—419) which also contains specimens of Uighur proverbs of the same category.

#### A. Ili (i.e. texts in Taranchi)

1. RADLOFF, Proben, VI, pp. 1—4, (52).
2. PANTUSOV, Obrazcy, pp. 61—166, (494).

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<sup>1</sup> Cf. Ujgurskie poslovice i pogovorki (1978) and (1981).

## B. Turfan.

1. LE COQ, Sprichwörter (=LC), pp. 6—47, (312).
2. KATANOV-MENGES (=KM II), pp. 172—182, (111).  
(Logučen),
3. MALOV, Materialy, pp. 311—313, (5).
4. MALOV, Ujgurskie narečija, pp. 77—78, (6).

## C. Qomul.

1. KATANOV-MENGES (=KM II), pp. 164—172, (93).
2. JUDAKHIN, pp. 3—5, (65).
3. NADJIP, Ujgurskij jazyk, pp. 41, 43, 46—47, 50—52, 54—56, 64, 66, 70, 72, (81).
4. ĶAYUM TURDI, Khalk maķalliri, pp. 486—489, (81).

The number of published proverbs from the northern parts of Sinkiang can be estimated at 5900.

## II. The Southern Parts of Sinkiang

## A. Kashghar.

1. AHLBERT, Ordspråk, pp. 97—99, (in Swedish only), (26).
2. JARRING, Materials, II, pp. 132—133, (10).
3. JARRING, Gustaf Raquette and Qasim Akhun, (in English only), p. 30, (3).
4. ARATAN, (=Ar.), pp. 16—23, (150).
5. SKRINE, pp. 215—216, (25).
6. TENISHEV, p. 60, (2).

## B. Yarkand.

1. KÚNOS, pp. 9—21, (208).

## C. Khotan.

1. JARRING, Materials, I, pp. 120—122, (8).

## D. Guma.

1. JARRING, Materials, III, pp. 122—129, (27).

## E. Keriya-Khotan.

1. MALOV, Ujgurskie narečija, pp. 28—29, (4).

## F. Niya.

1. MATTUMUR ISMAYIL, p. 490, (14).

## G. Lop-nor.

1. MALOV, Lobnorskij jazyk, pp. 9—10, (12).



H. Probably from the South.

1. MUHAMMED EMIN ISLAMI TURKESTANI, pp. 169—170, (7).

The total of published proverbs from the southern parts of Sinkiang would be 496 — against about 5900 from the North.

The collection of Uighur proverbs and popular sayings which is presented here goes back to the 1940's and 1950's. The proverbs and sayings all belong to the southern parts of the province of Sinkiang. They were collected and arranged by Rev. Sigfrid MOEN<sup>2</sup> of the Swedish East Turkestan mission, assisted by Dr. Nur LUKE<sup>3</sup> of Khotan. MOEN (b. 1897) acquired a deep knowledge of the Eastern Turki (nowadays Uighur) language and literature during a long stay in the country. He was mainly in Kashghar and Yangi-Hissar, but later on he was also in India, at the time when the missionary activities had been transferred to Poona, after the expulsion of the Swedish Mission in 1938.

Some years ago Rev. MOEN very kindly presented me with a rich collection of different manuscripts containing specimens of Uighur popular literature of varying contents. Among other things it contained the present collection of proverbs and popular sayings. It will in time be presented by me to the University Library of Lund and will thus enrich the already rather extensive collection of New Uighur manuscripts, held there.

The MOEN collection of proverbs and popular sayings is contained in three different manuscripts which I have classified as follows.

A. This manuscript contains the material written down by Nur LUKE with a lead-pencil, all in Arabic script, in an exercise-book of Indian make. Size 19.5×16 cm. White ruled paper. Water-mark "Sirpur-Super Fine" and "Hyderabad Deccan Laid". The exercise-book contains 142 pages, of which 97 are blank pages. In addition to the proverbs the book contains different specimens of Uighur popular poetry, etc. No transcription. In a few cases remarks by MOEN concerning the interpretation of the proverbs.

B. The proverbs and popular sayings likewise in Arabic script, written by Jacob STEPHEN in an exercise-book of Swedish make, with black oil-cloth covers. Size 20.5×16.5 cm. White ruled paper without watermark. 196 pages, of which 171 are blank pages. Neither transcription nor interpretation. In addition to the proverbs the book contains a few specimens of Uighur popular poetry.

<sup>2</sup> For MOEN v. further my Wörterverzeichnis zu G. Raquettes Ausgabe von Täji bilä Zohra, p. 7.

<sup>3</sup> For LUKE cf. my Materials, IV, p. 3.

C. This is the main collection. The proverbs in Arabic script, in red ink, with a simplified transcription — except in a few cases — and in most cases Swedish translation. In some cases detailed commentaries are given in Swedish. The proverbs in Arabic script were written by Nur LUKE, the transcription, translation and commentaries by MOEN. Exercise-book, probably of Russian make, with green cardboard covers. Size 33×16 cm. White ruled paper without water-mark. 350 pages, of which 67 blank pages. The book contains in addition to the proverbs and popular sayings different specimens of Uighur popular literature, mainly in Arabic script.

In addition to the MOEN collection of proverbs I have included a few proverbs, collected and written down by me during my visits to Kashghar in 1929—30 and in 1978. In each case their provenance is clearly indicated.

There are in Uighur several different words for 'proverb' — *temsil*, *maqal*, *temsil sözler*, *čin söz* seem to be in more frequent use in Northern Sinkiang, than in the South. Sometimes the expression *atalær sözü* 'words of the forefathers' is used. In the case of the present collection the term *zerbulmesel*<sup>4</sup> < A. ضرب المثل, is used. In manuscript A (front inside cover) it is written *zärbä mäsäl*, i.e. *zerbi mesel* with the same meaning. According to a note in C 91, this term ought to be considered the Khotan designation for 'proverb'. However, I assume it to be current in the whole southern part of Sinkiang and it may be in use elsewhere too.

With regard to content and interpretation, these proverbs mainly deal with popular wisdom, human behaviour and human qualities. One theme which is very popular is the sufferings of the poor, often in contrast to the wealth and comfortable life of the rich. The negative attitude to rich people is often stressed. Similarly, one can discern a mixture of negativism and sarcasm towards the Mullahs and the Moslem clergy (v. especially proverbs No. 38, 43, 75, 115—118, 163, 182). The attitude of the common people to the ruling Chinese is revealed in No. 71, 114, 165. The negative attitude to the Chinese is stressed in proverbs No. 39, 51, 106.

It has to be remembered however that these proverbs refer to the period before the Communist revolution in China.

All the items included in the MOEN collection cannot be considered as pure proverbs. Many can best be described as popular sayings. At the end of the collection I have grouped a few *qoşay* or *qoşay qoşay'i* 'rhymes' which are described as such in the manuscripts. They can be characterized as popular poetry.

Although this collection has been prepared with the help of a native of Khotan, there are no traces of the Khotan dialect — at least not phonet-

<sup>4</sup> STEINGASS 801 *zarbi* (*zarbu'l-*) *masal* proverb.

ically in the textual material. Where transcriptions are available, they have been made in a normalized Uighur. I too have followed this method when rendering the texts in Arabic script in phonetic transcription. The influence of the Khotan dialect is however visible in some lexical forms, namely *čara* against Kashghar *suγutγu*, 'small bowl'; *γinek* otherwise *ingek*; *qurtuq* for *χotek* and *tajχer*, 'donkey's foal'; and *taqildaγuč* against *taraqlaγuč* in Kashghar. No Chinese influence can be traced in the language of the proverbs and popular sayings. On the other hand there are several allusions to the Chinese as the rulers of Sinkiang of those days, cf. no. 39, 114, 165.

The proverbs have been arranged in alphabetical order in accordance with the initial word of each proverb or saying.

On the whole I have confined myself to drawing parallels only with the existing collections of proverbs from southern Sinkiang. I introduce parallels from only two of the collections from the northern part, viz. LE COQ and KATANOV-MENGES. "Parallel" does not imply complete agreement in every detail. In some cases the parallels mainly indicate related content. The number of parallels noted for each proverb give an idea of the popularity of the proverb in question and its dissemination.

My main purpose in preparing the MOEN collection for publication is to make it available for philological research as well as making it a source for folkloristic studies.

## The Proverbs and Popular Sayings

1. *ač balam bar balam toq balam joq balam*

My hungry child holds on to me, my child who has satisfied its hunger runs away.

M.: A child that does not get all that it wants remains unspoil; a child that gets all that it wants will be spoiled.

A 23, B 13, C 75: 16.

Cf. LC No. 251.

2. *ačiy ürükniñ ačasidin*<sup>1</sup>  
*mæzlum kişiniñ gaçasidin*  
*pena:h berin ħuda:jim*

From the thorny branches of the sour apricot,  
from the second-rate women,  
O, Lord! deliver us!

A 15, B 15, C 63: 24; in A 15 *ačiy ürük ačasidin*; in B 15 *aččig* instead of *ačiy*.

Cf. SKRINE, p. 217 A Khotan Litany; cf. further JARRING, Materials, I, p. 132.

3. *adam balası baqsan*  
*ayiz burnuñni qan qilur*  
*hajvan balası baqsan*  
*ayiz burnuñni jay qilur*

If you take care of someone's child, it will make your mouth and nose bleed.

If you take care of the child (the young one) of an animal, it will grease your mouth and nose.

M.: The child may fight and quarrel with you when it grows up, i.e., it may become insolent;

but the young of an animal you can kill and eat.

A 69 *balasini* in both cases; B 21, C 99, 101.

<sup>1</sup> *ača* M. translates 'fork, crutch, crotch'; I prefer J 11 'thorny branches'.

<sup>2</sup> M. translates *gača* with 'deaf and dumb', which is a correct meaning of the word. The meaning here no doubt is NADJIP 674 *gačča* 'sleepy-head, dullard, blockhead > stupid, second rate'; *gača* < P. *gača* ~ *gačča* cf. MENGES 43 *gäčä* 'stutterer'.

4. *adəm bolsañ jürüş qil*  
*hajvan bolsañ köjüş<sup>3</sup> qil*

If you are a man, behave (properly). If you are an animal, chew the cud.

A 67, B 21, C 97.

5. *adam qadrini adam bilür altun qadrini zerger*

A man knows the value of a man, a goldsmith the value of gold.

B 7, C 59: 11.

Cf. KM II p. 180, No 82.

6. *ayiz dzuguruqi başqa*  
*put dzuguruqi ašqa*

When (your) mouth moves, it may mean trouble for your head.  
When (your) feet move, it may help you to find food.

I.e., to talk too much means trouble for your head, but to move on foot (i.e., to work) will sustain your living.

C 80.

Cf. Ar. No. 76, 95.

7. *a:histe mañyan barur*  
*jugurup baryan harur*  
B 11.

*a:histe mañyan barar*  
*jugurup ketken harar*  
C 73.

*astu<sup>4</sup> mañyan bara<sup>5</sup>*  
*jugurup ketken hara<sup>5</sup>*  
A 23.

The one who walks slowly will proceed.  
The one who runs will get tired.

Cf. No. 107.

<sup>3</sup> *köjüş* < *köjü-*, cf. Russko-ujgurskij slovar', p. 307 *köjšimek* 'to chew the cud', and J 178 *köši-* ~ *köše-* do.

<sup>4</sup> *astu* contracted form of *a:histe*.

<sup>5</sup> *bara*, *hara* with loss of final *-r*.

8. *alsam ješem bermesem*  
*mekkege ketsem kelmesem*

If I buy and eat and do not pay,  
if I go to Mecca and never come back (nothing will happen).

M.: The meaning is that a man can do all kinds of evil things, but if he goes away to Mecca and remains there all is forgiven.

A 21, B 11, C 71: 9; B 11 *mekkeyæ*.

9. *altun almaj dua: al*  
*dua: altun em'esmu?*  
*ata anañniñ dua:sï*  
*tögemes dunja: em'esmu?*

Accept prayers and not gold.

Isn't a prayer (the same as) gold?

The prayers of your father and mother (your parents) aren't they wealth which never ends?

A 65, B 21, C 95; B 21 *altun* instead of *dunja*.

10. *anamniñ ölüšini bilsem işek kepekke satıp alur erdim*

If I had known that my mother would die, I would have sold (what I have lost) for an *išek*<sup>6</sup> of bran.

M.: This is said of people who have lost property by fire, theft or for other reasons. If they had known beforehand that they would be exposed to a calamity, they would have sold what they had at any price.

A 21; C 71: 4; in A 21 *ölišni*.

Cf. LC No. 83 'father' instead of 'mother'.

11. *a:qilyæ iša:ret na:da:nyæ dzuwalduz lazem*

For the intelligent one, a sign is enough.

For the stupid one, you need a big needle.

I.e., a clever man understands when it is time to leave, the stupid one has to be pricked with a needle.

C 82

<sup>6</sup> *išek* J 143 one quarter of a *čarak*; cf. RAQUETTE, A Contribution, p. 25 *išek* equal to 1/4 *čarik*. A *čarik* in Kashghar=8.96 kg., in Yarkand less, only 7.28 kg.; SHAW II, p. 93 *châarak* a certain weight — with further information on the three different kinds of *charak*.

Cf. JARRING, *Materials III*, p. 122 with a different interpretation; Ar. No. 107.

12. *arpa*<sup>7</sup> *badjan* *ičmegenler*  
*emdi ičti čaj*  
*išek qurtuqi minmegenler*  
*emdi mindi taj*

Those who did not drink even barley gruel, now drink tea.  
 Those who did not even ride a donkey's foal, now ride a horse's foal.

A 29, 70, B 15, C 81; in A 70 instead of *qurtuqi tajxæri*; in B 15 *çoteki*; in B 15 and C 81 instead of *ičti*, *mindi ičer*, *miner*.

M.: said about the *nouveaux riches*.

SKRINE, p. 215 has the following variant:  
*Ishak khotake minmaganlär emdi minär tai*  
*Arpabadiän ichmaganlär emde ichär chai*

Those who never even rode a donkey's foal, now ride yearling horses; those who never even drank barley gruel, now drink tea. (*Nouveaux riches*).

Another variant in MALOV, *Lobnorskij jazyk*, p. 131 *ešek kutuk minmegelle emdi minni taj*; JARRING, *Materials III*, p. 126.

13. *arpa* *tiriq* *tolumdæ*  
*jetim bala buluñdæ*

Barley and millet in a goat-skin bag  
 An orphan child in a corner.

M.: In the same way as grain is kept in coarse bags, the poor people will have to stay in a corner, far from the seat of honour.

A 73, B 23, C 109.

14. *eselde çæta: joq bedeslde wæfa:*

In the well-born there is no fault.  
 In the low-born there is no confidence.

C 81.

Cf. No. 23.

<sup>7</sup> *arpa badjan* I, with some hesitation, following SKRINE translate with 'barley gruel'. It normally is the name of *Anisum sativum* (J 26), but according to an unpublished notation of RAQUETTE, *badjan* also, has the meaning 'different seeds of the umbelliferae'.

<sup>8</sup> *qurtuq* donkey's foal (a Khotan-form), cf. MALOV op. cit., p. 131 *kutuk*, otherwise J 133 *çotuk* ~ *çotek* or *tajxær*.

15. *a:sma:ndæki yazniŋ šorbæsi nan čilamaŋ*

Don't soak bread in soup which is prepared from a goose that is still in the air.

B 17, C 88; in B 17 *šorbæsiyæ* instead of *šorbæsi*; in C 88 *čilama* instead of *čilamaŋ*.

16. *atiŋ ištajlik<sup>9</sup> bolsæ berdi χuda:*  
*χatunuŋ ištajlik bolsæ urdi χuda:*

If your horse has a large appetite, it is a gift from God.

If your wife has a large appetite, it is a punishment from God.

A 72, B 27, C 107.

17. *atqan oq janmas.*

An arrow shot will not return.

A 33.

Cf. KM II p. 178, No. 69, LC No. 246.

18. *awči jürer qardæ*  
*eniŋyæ süsaj bilen qunduz lazem*  
*zinet bergeli*  
*ajniŋ etra:fiyæ julduz lazem*

The hunter walks in the snow.

For him it is necessary (to find) marten and beavers.

In order to give (reach) elegance,  
there is need for stars around the moon.

C 82.

19. *ædzep damlajsen endza:nni*  
*baq'almajsen bir dza:nni*

You are boasting about the wonderful Andidjan,<sup>10</sup>  
but you are not able to take care of one (single) soul.

A 71, B 27, C 103; B 27 *endidza:nni* instead of the contracted form *endza:nni*.

<sup>9</sup> *ištajlik* A. اشتها *ishtihā'* wishing for, longing for; appetite, desire (STEINGASS 63).

<sup>10</sup> People formerly used to go to Andidjan in Russian Turkestan for seasonal well-paid employment, but some people spent their earnings before coming back.



20. *ærzen guštniņ šorbæsi joq*

There is no soup from cheap meat.

B 7.

Cf. KM II p. 174, No. 4; cf. further LC No. 7 a variant with the same meaning.

21. *ečküniņ<sup>11</sup> ečilip tursæ heč gep joq  
qojniņ<sup>11</sup> ečilip qalsæ hojt hojt!<sup>12</sup>*

If the hind quarters of a goat become visible, never mind.

If the hind quarters of a sheep are visible, they say *hojt hojt!*

A 74, C 109.

M.: A goat usually carries its tail upwards so its hind quarters are always visible, a sheep does not. The meaning is that what is normal in some people becomes sensational in others.

22. *ertekei qoj guštidin bugünki öpkæ jaχšï*

The lung of today is better than the mutton of tomorrow.

A 69, B 21, C 99; in B 21 *ertedekei, gündekei* instead of *ertekei, bugünki*.

A piece of lung is a more ordinary and cheaper foodstuff than mutton. The meaning is that it is better to eat what you have today than to sit waiting for something better which may never appear.

Cf. LC No. 2; JARRING, Materials, III, p. 129.

23. *eselde<sup>13</sup> χæta: joq bedeselde væfa:*

In the well-born there is no fault.

In the low-born there is no confidence.

A 29, C 81.

Cf. JARRING, Materials, III, p. 126.

Cf. No. 14.

24. *eselniņ qilini χillajdur  
hüpüpni juḡdamaj jeidur*

He picks out a hair from the honey,  
but eats the hoopoe unplucked.

A 21, B 9, C 69: 1.

I.e., Strain a gnat and swallow a camel.

<sup>11</sup> *ečküniņ, qojniņ* implicit *qoḡi* 'hind quarters'.

<sup>12</sup> *hojt hojt!* interjection expressing astonishment.

<sup>13</sup> *esel* < A. **اسل** *asl* root, stock, family, nobility (STEINGASS 69).

25. *baj ne jerde bolsæ vaj šu jerde*

Wherever a rich man is, there is lamentation.

A 11, B 7, C 61: 18.

26. *baj talqan*<sup>14</sup> *jese*

*a:sma:ndin jamyr tüšüp nemdep beremiš*

*kembeyel talqan jese*

*buran čiqip uçurup ketemiš*

If a rich man eats *talqan*<sup>14</sup>

rain is said to fall from heaven and moisten it.

If a poor man eats *talqan*

it is said that a storm rises and causes it to blow away.

A 72, C 105.

Cf. Ar. No. 23.

27. *bala: joqsizyæ uçrajdur*

*kik oqsizyæ*

Bad luck (calamity) meets the one who owns nothing.

An antelope the one who has no arrow.

C 105.

*bala: joqsizyæ avušlajdur*<sup>15</sup>

*kepek toqsizyæ*

Bad luck (calamity) will increase for the one who owns nothing.

(It will increase) for the hungry one who gets only bran to eat.

M.: When it rains gruel, the poor people have no spoon.

A 72.

Cf. LC No. 62.

28. *bar tabaqim jan tabaqim*

*barmasaŋ janmasaŋ otradæ sen tabaqim*

Go my bowl, turn back my bowl!

If you don't go, if you don't turn back,

you are still in the center, my bowl.

A 75.

<sup>14</sup> *talqan* J 292 a mixture of roasted grain and the dried fruits of the Oleaster ground into flour; ROSS & WINGATE p. 47 'parched grain'.

<sup>15</sup> *avušla-* cf. NADJIP 56 *avuš* augmentation, increase.

29 *bar tabaqim kel tabaqim**barip kelmeseñ otrædæ sen tabaqim*

Go my bowl! Come my bowl! If you go and don't come back, you are still in the center, my bowl!

A 25, C 77: 21.

30. *baši çoñ barat qozi bolmañ!*

Do not become a big-headed *barat*<sup>16</sup> lamb!

Meaning: Never be impertinent!

A 27, B 13, C 79: 24; in A 27 *qozæ* instead of *qozi*.

31. *baza:rdæ bar miñ kiši köñülde bar bir kiši*

A 29, 68; C 83.

*baza:rdæ miñ kiši köñülde bir kiši*

B 17.

In the bazaar, there are one thousand people.

In one's heart, there is (only) one.

32. *bes*<sup>17</sup> *meze üçün ašqæ bir qoşuqyine tuz lazem*

In order to make the food (pillaw) tasty, just a small spoon of salt is necessary.

C 82.

33. *beka:rniñ çolası joq*

An idler has no spare time.

A 27, B 13, C 79.

34. *beš qoluñ*<sup>18</sup> *jay bolsæ jüzünge sür*

If you have fat (grease) on your five fingers, smear it on your face.

A 25.

Cf. KÚNOS No. 104; LC No. 1.

<sup>16</sup> According to MOEN *barat qozi* is a lamb born during the cold time of the year for which reason it does not grow in the same way as other lambs. It is mainly the head which grows and it becomes bigger than those of the other lambs. These lambs, the *barat qozi* are known to be more active than the other lambs and push their way forward in front of them. They are considered to be aggressive and unabashed, which is said in a figurative sense also about people; *barat* < A.P. *bara:t* the 8th month of the lunar year?

<sup>17</sup> *bes* enough, sufficient, just < P. *bas*; STEINGASS 184.

<sup>18</sup> *qol* lit, 'hand', here stands for 'finger'.

35. *biga:neni ašinyæ tartsæŋ tart*  
*amma qašinyæ tartma!*

If you draw (invite) a stranger to your food (hospitality) do!  
But do not draw him to your side (home and family)!

I.e., you may invite a stranger, but don't get on intimate terms with him.

A 23.

Cf. No. 36.

36. *biga:neni qašinyæ em'es ašinyæ tart!*

A stranger is not for your side (home and family).  
Draw him (invite) him for food!

B 13, C 75: 18.

Cf. No. 35.

37. *bir haryanyæ gep qilman*  
*ve bir ačqanyæ*

Don't speak to someone who is tired  
nor to one who is hungry.

B 19, C 91; in C 91 *ve* excluded.

*bir ačqanyæ gep qilman*  
*bir haryanyæ*

Don't speak to one who is hungry  
nor to one who is tired.

A 27.

38. *bir mehelleniŋ balalæriyæ bašlamči bolyan qæri taz*

The leader for the children of a town district has become an old *taz*.<sup>19</sup>

C 109.

39. *biz bolsaq ælištæ tašimiz bar saŋdæ ašimiz bar*  
*qoxtadæ qišimiz bar kiši erdiuk*

As for us, we have stones in the water-gate,

<sup>19</sup> M.: *qæri taz* 'old scald-head' is a word of abuse for a *mullah* who is leading on the children whom he is teaching to improper ways of behaviour; cf. No. 163 (*qonaqliqtæ . . .*) — In general *taz* people have a reputation for being evil-minded.

in the store we have grain,  
on the top of the town wall we have bricks;  
such people we have always been.

A 11, C 59: 16; in A 11 *edük* instead of *erdük*,

M. gives the following explanation of *æliš*. If someone was the owner of, e.g., 100 *mo*<sup>20</sup> of land, he had to detail one man to the team which had to dam up the river and lead the water into the *östey* which irrigated the fields. This damming up was called *su æliš* "the water-taking". The place where the river was dammed up was called *tuy* or, *æliš*. The damming up was performed with stones. That is why it is said *ælištæ tašimüz bar*.

The Chinese taxed farmers who owned 100 *mo* of land or more by having them pay *in natura* in the form of grain to be delivered to state grain stores *saŋ*.<sup>21</sup> Others had to pay in cash.

*qoxta* is the breastwork or top of a town wall. For the upkeep of the town wall every owner of 100 *mo* of land had to deliver a certain amount of bricks. This proverbial phrase contains an expression of disdain towards the ruling Chinese of those days.

40. *bulbulɣæ qæfes lazem em'es*  
*bay jaχšï*  
*qïrɣïzɣæ šeber lazem em'es*  
*tay jaχšï*

There is no need of a cage for a nightingale.

The garden is better.

There is no need of a city for a Kirghiz.

The mountains are better.

A 63, B 25, C 93.

41. *čaqanı*<sup>22</sup> *dorup jïlan*<sup>23</sup> *kela:lɛmdur?*<sup>24</sup>

Is the snake impotent (harmless)  
because it imitates a wheel?

I.e., coiling itself up like a wheel.

A 71.

<sup>20</sup> *mo* A Chinese square measure, cf. J 197 *mo*..

<sup>21</sup> *saŋ* < Ch., cf. J 265; MENGES 108.

<sup>22</sup> *čaq* wheel < P. *čarχ*; cf. NADJIP 383 *čaq* wheel.

<sup>23</sup> *doru-* to imitate, normally *dora-* J 87.

<sup>24</sup> *kela:lɛ* impotent, harmless; STEINGASS 1040 A كلال *kalāl* كلالة *kalālat* being fatigued etc.

42. *čüčini küzlükke sanaj*

A 23

*čüdželerni küzde sanaj*

B 11

*čüdženi küzlükte sanaj*

Count the (your) chicken in the autumn!

C 75: 14.

I.e., some may have disappeared, e.g., a hawk may have taken some of them.

Meaning: Don't crow too soon!

Cf. AHLBERT, p. 98; LC No. 196

43. *dosqan joγ'an bir nan joq**selle joγ'an ima:n joq*

The table cloth is big,

but there is no bread.

The turban is big, but there is no faith.

B 19; C 91.

Cf. No. 182.

44. *dostlærim γæmgin bolup**düşmenlerim ša:d ejlesün!*

When my friends are distressed,

my enemies may be joyful.

C 99.

Cf. KÜNOS No. 91; LC No. 55.

Cf. No. 113.

45. *dövlet baridæ atlær turædur mingeli qoγ joq**dövlet joqidæ atlær tügül bir noxtæ tapılmas*With those who are rich, many horses are standing (in the stable),  
but there are not enough rumps to ride them.With those who have no wealth, neither horses nor halters are to  
be found.

A 63, C 91.

Cf. JARRING, Materials, I, p. 121.

46. *dövlet kelse insa:nniγ bašiyæ**serimuq<sup>26</sup> kelür eniγ qašiyæ*

<sup>25</sup> *dosqan* < P. *dasturxan* a table-cover spread on the floor, also what is placed on it, a table-cloth (J 81).

When wealth comes to a man (lit. to the head of a man), Simurgh<sup>26</sup> also comes to him.

A 67.

Cf. Ar. No. 14; KM II p. 166, No. 35.

Cf. No. 170.

47. *dzuvaliyni ursæ dzuvasizyæ to ketti*

A 5

*dzuvaliqni ursæ dzuvasizyæ tor ketti*

C 55: 3.

When they struck the man in a furcoat, it resounded in the man without a furcoat.

M. meaning: a punishment to himself and a warning to others.

48. *eger dærja lebide bolsæ dzajin*  
*bæha:ne birle jetküzgej çuda:jin*

Even if your abode is on the bank of a river,  
God will find a reason to maintain you.

A 69, C 99.

49. *egilgen bojanni qilič kesmeptu*

The sword will not cut a bent neck.

C 86.

50. *gača qaŋyaqtin*<sup>27</sup> *jæman*  
*buqa toŋyuzdin*

The deaf mute is worse (off) than the stutterer.  
The ox is worse (off) than the pig.

A 73, C 107.

Cf. No. 51, 53.

<sup>26</sup> *serimuq* < P. *simury* the fabulous bird of Persian folklore believed to have its nest in the Qaf mountain (DONALDSON, *The Wild Rue*, pp. 91, 166). As *qaf* is believed to be populated by evil spirits and demons, the indication probably is that Simurgh is bringing evil influence — but I have not been able to find any definite allusion to this in our scanty collections of Eastern Turki folklore. In another proverb (no. 170) M. notes that *sirimuq* has the meaning *dövlətniŋ quši* 'the bird of wealth'; cf. further MENGES, p. 112 *Sirmuq*.

<sup>27</sup> *qaŋyaq* one who talks through his nose, a stutterer.

51. *gača qaŋyaqtin jæman*  
*jurti joq panaq*<sup>28</sup> *jæman*

The deaf mute is worse (off) than the stutterer,  
worse than a flat-nosed man without a country.

C 106.

Cf. No.. 50, 53.

52. *gačayæ dost bolman*  
*nakasyæ*<sup>29</sup> *qærzda:r*

Don't be friends with a blockhead;  
he is the debtor of an upstart.

B 7.

Cf. No. 50, 51, 53, 104.

53. *galča*<sup>30</sup> *qalmaqtin jæman*  
*buqa toŋyuzdin*

A Galcha is worse (off) than a Kalmuck.  
A bull worse (off) than a pig.

B 23.

Cf. No. 50, 51, 52.

54. *ger qoluŋdin kelse her giz murčeni ayratmayil*  
*bes xuda: bendem demes her kim ki dilazar dur*

If an ant creeps along your hand by no means hurt it!  
Undoubtedly God will never say "my servant" about those who  
are cruel.

C 73: 12.

From Sa'di?

55. *gepni qilyil oqqanyæ*  
*mudzazinge*<sup>31</sup> *jaqqanyæ*

<sup>28</sup> *panaq* a man with a squeezed or flat nose, often said about Chinamen.

<sup>29</sup> *nakas* < P. STEINGASS 1377 *nā-kas* unmanly, worthless etc., or A. *nākis* hanging the head; humbled, depressed.

<sup>30</sup> *galča* J 108 *yalčæ* Ghalcha, the name applied to the Aryan inhabitants of the mountain districts of the Southern parts of Eastern Turkestan.

<sup>31</sup> *mudzaz* ~ *mudzuz* STEINGASS 1269 A. معجز *majaz*, *ma'jiz* weakness, impotence. It ought here to be understood as 'weak character'.



Speak to the one who understands you  
and to the one who is agreeable to your character.

B 5, C 71: 5; in B 5 *mudzuzunγæ*.

Cf. No. 56.

56. *gepni qilyil oqqanγæ*  
*mudzuzinγe jaqqanγæ*  
*išenmegin dostunγæ*  
*sama:n tüqqan postunγæ*

Speak to the one who understands you  
and to the one who is agreeable to your character.

Don't believe in your friend who has stuffed straw into your skin.<sup>32</sup>

A 20.

Cf. LC No. 32.

Cf. No. 55.

57. *govher jatur bu sajdæ*  
*tonumasæη neme fajde*

There are precious stones lying in this *saj*.<sup>33</sup>

But what is the profit if you don't recognize them.

A 75, B 25, C 111; in B 25 *bar dur* instead of *jatur*.

58. *gul væqtidæ guluηni qis*  
*gul tögüse qoηaηni qis*

When it is the time of flowers, pinch your flowers.

When the flowers have finished, pinch your rump.

I.e., cut your coat according to your cloth.

A 71, B 27, C 103; A 71 *tögügendæ* instead of *tögüse*; B 27 *qoηuηni* instead of *qoηaηni*.

Cf. Ar. No. 48.

Cf. No. 140.

59. *gušt bilen jay bir toqqan pija:znin köjgeni beka:r*  
Meat and fat are brothers, to brown the onion is of no value.

The meaning according to M.: If two brothers fight, it is an affair

<sup>32</sup> M.: Sheepskins are stuffed with straw in order to let them dry. A 'friend' here alludes to a 'sweetheart' who stuffs his skin with straw, i.e. her love is like straw, that is, undependable.

<sup>33</sup> *saj* J 263 gravel-desert, river-bed.

within the family; if a third person — outside the family — interferes, he makes a fool of himself.

A 9, B 7, C 59: 10.

60. *γalča at minse čiqmayan duñi qalmas*  
*didek mundzaq salsæ kirmegen öji qalmas*

If a Ghalcha<sup>34</sup> mounts a horse, there is no hill which he has not climbed (on horseback).

If a slave girl (maid servant) puts on a necklace, there is no house which she has not entered.

A 63.

Cf. JARRING, Materials, I, p. 121; Ar. No. 106, 148, 149; KM II p. 180, No. 104, p. 182, No. 105.

Cf. No. 62.

61. *γudzamnñi joqidæ alajip aldim*  
*qaranγudæ olturup homajip aldim*

When my master was away I looked forbidding,

(when my master was home) I was sitting in the darkness and glared.

Said about someone who is cocky when it is safe to be cocky.

C 63: 23 the full version; in A 13 and B 9 only the first line;

B 9 *χodzamnñi* instead of *γudzamnñi*.

62. *γulam atγæ minse čiqmayan duñi qalmas*  
*didek mundzaq salsæ kirmegen öji qalmas*

If a slave mounts a horse, there is no hill which he has not climbed (on horseback).

If a slave girl puts on a necklace, there is no house which she has not entered.

A 35, C 89.

Cf. No. 60.

63. *ha:lñiγæ baqip ha:l tart*  
*χaltanγæ baqip un tart*

Think over your condition and behave accordingly!

Grind flour according to what you have in your (grain-) sack!

A 23, 71, B 11, C 75: 17.

Cf. Ar. No. 73, 120; JARRING, Materials III, p. 125.

<sup>34</sup> Cf. n. 30.

64. *harman*<sup>35</sup> *dese ešmede qondum deiduryan kiši ik'en*

He is such a man that if you say to him "Don't give up!", he replies "I stayed in Ashma".

Meaning: your answer is without rhyme or reason.

A 23, C75: 15; in A 23 *haman* instead of *harman*.

65. *havanin gulduri bar*  
*jamyuri joq*  
*bubaniñ hapa:pi*<sup>36</sup> *bar*  
*mayduri joq*

There is thunder in the air,  
 but no rain.

An old man storms,  
 but he is unable to put force into it.

A 19, B 9, C 67; A 19 and C 67 *buwanin* instead of *bubaniñ*.

Cf. JARRING, Materials, I, p. 121; SKRINE, p. 215.

66. *hæqiqæt kimde bolsæ azmayaj ol*  
*hæqiqætsiz kiši tapmayaj jol*

A man who is sincere will never lose his way.

A man without sincerity will never find his way.

A 31, B 3, C 83.

67. *her kallade bir xia:l*

In every head there is one (different) idea.

A 33, B 17, C 89.

68. *her kim her neme qilsæ qilur özige*  
*a:smɑ:nɣæ baqip tøkürse janip tüšer jüzige*  
 B 5, C 87; B 5 *qajlap* instead of *baqip*.  
*her kim qilsæ qilur özige*  
*a:smɑ:nɣæ baqip tøkürse janip tüšer jüzige*  
 A 33.

Whatsoever one does, one does to oneself.

If someone spits up into the air, it will fall back upon his face.

<sup>35</sup> *harman!* a greeting, literally "don't get tired!".

<sup>36</sup> *hapa:p* an old man's attempt at roaring out his orders; also *hapa:pla-* to storm.

Cf. Ar. No. 6; AHLBERT, p. 97; SKRINE, p. 216.  
Cf. No. 69, 96.

69. *her kim qilsæ kişige eni qilur özige*  
*juqari baqip tökörse janip tüşer jüzige*  
A 67, C 95.  
*her kim neme qilsæ qilur özige*  
*a:sma:nγæ qajlap tökörse*  
*janip tüşer jüzige*  
B 19.

Whatever you do to someone else, you do to yourself.  
If someone spits up (into the air)  
it will fall back upon his face.

Cf. No. 68, 96.

70. *her kişi bala:γæ qalur öz ixtijari*<sup>37</sup> *bilen*

Everyone who meets with misfortune has only himself to blame.

C 109.

Cf. No. 125.

71. *χitaj keřşni χej deidur*  
*turup čamyunī seǰ deidur*  
*bedzindin χitaj kelse*  
*kajiŋ dzεŋguidelej deidur*

The Chinese call an overshoe *χej*; <sup>38</sup>  
they call turnip and rape *seǰ*.<sup>39</sup>

When a Chinaman comes from Peking  
he says *kajiŋ* <sup>40</sup> *dzεŋguidelej*.<sup>41</sup>

A 76, C 111, 113; in A 76 instead of *kajiŋ keliŋ*.

<sup>37</sup> *ixtijar* lit. choice.

<sup>38</sup> *χej* < Chin. *χaj* ~ *haj* slipper, cf. RAKHIMOV p. 134.

<sup>39</sup> *seǰ* < Chin. *saj* ~ *seǰ* lettuce, cf. RAKHIMOV, p. 186.

<sup>40</sup> *kajiŋ* Chinese pronunciation of *keliŋ* 'come here!'.  
<sup>41</sup> *dzεŋguidelej*. I thank my learned friend Professor Göran MALMQUIST of the Stockholm University for his kind help with the identification of this Chinese sentence, as well as for his help with nr. 64. According to MALMQUIST, it could be either *zhèngguīde lái* 'to arrive in the regular manner' or *zhèngguīde lái* 'to arrive along the right route'. It may be a Chinese expression corresponding to Uighur *jol bolsun!* May you have a good journey (road)!

72. *χoraz čirlamasæ kiče jarumamdur?*

Would not the night become light even if the cock did not crow? <sup>42</sup>

C 205.

73. *igesini siyinyan itiyæ süngæk salur*

One gives a bone to a dog whose owner one likes.

A 63, C 93.

74. *inge* <sup>43</sup> *kirseŋ iliŋče*  
*suyæ kirsēŋ beliŋče*

When you put on your clothes

do it according to the length of your arm!

When you enter water (for a swim),

do it according to your waist (i.e., do not let the water reach higher than your waist).

A 73.

Cf. Ar. No. 91.

75. *istemegil mæša:jiχni*  
*nezre* <sup>44</sup> *ve nijaziŋ bolmæsæ*  
*dua:sini alyali*  
*bir baš pia:ziŋ bolmæsæ*

Do not go to see holy persons

if you do not bring gifts and presents.

In order to have his prayers, you have (at least) to bring a head of onion.

C 110.

76. *išanyæ* <sup>45</sup> *tušluq murud bolædur*  
*saqalyæ tušluq burut bolædur*  
*išanyæ qajlap murud* <sup>46</sup> *čiqædur*  
*saqalyæ qajlap burut čiqædur*

<sup>42</sup> A proverb ascribed to Mullah Nasr-ud-din efendi.

<sup>43</sup> *in* contracted form of *igin*.

<sup>44</sup> *nezre* < A. نذر offering, gift.

<sup>45</sup> *išan* P. ايشان *eshan*, title in Central Asia for a Mohammedan holy man, who preaches or teaches (J 143).

<sup>46</sup> *murud* for *muri:d* disciple.

To an *eshan*<sup>45</sup> there is a corresponding disciple; to a beard a corresponding mustache.

A disciple will be according to his *eshan*;  
a mustache will grow according to the (growth of) beard.

A 65, C 93; C 93 containing only the two first lines.

77. *išek halvadadi*<sup>47</sup> *jedi samanni*  
*nemege færq etmedi jaχši jæmanni?*

The donkey became restive but she ate her straw.  
Why can't she distinguish between good and evil?

I.e., if she eats her straw she ought to understand that she has to accept to be ridden.

A 72, C 105.

*išek halva*<sup>48</sup> *dep jedi samanni*  
*nemege færq qilmadi jaχši jæmanni*

The donkey said "It is halva" and ate her straw.  
Why can't she distinguish between good and evil?

B 25.

78. *išek haŋrajdur sajdæ*  
*mælum bolur patqaq dzajdæ*

The donkey is braying in the gravel desert;  
(what she is good for) will be known when she comes to a quagmire.  
(She is cocky when she is on firm foundation, but what will happen  
when she finds herself in a quagmire).

A 71, C 103.

- 78 a. *išek neme bilür kundzure bilen nabatniŋ qadrini*

What does a donkey know?  
(Does she know) the value of sugar-candy and oilcakes?

A 9, B 7, C 59: 12.

Cf. KM II p. 172, No. 82.

<sup>47</sup> *halvada-* to be restive, said about horse and donkey when they try to cast off their rider.

<sup>48</sup> *halva* J 114 < A. a kind of sweet pudding, *halva*.

79. *išeki üç tene*<sup>49</sup> *toqamî beş tene*

His donkey is worth three *tanga*<sup>49</sup> and its saddle five.

A 21, B 11, C 71: 4; in A 21 both *toqamî* and *dzulî*<sup>50</sup> 'donkey cover' alternately; in B 11 *toqumî* instead of *toqamî*.

Cf. Ar. No. 74.

80. *išekke kuçun jetmese ur toqamyæ*

If your strength (for beating) your donkey  
is insufficient, beat the saddle!

A 69, B 21, C 101; in B 21 *išekyæ* instead of *išekke*.  
Cf. Ar. No. 75, 136; KM II p. 172, No. 3.

81. *işekniñ qoñıyæ afta:b tüşse qoluñni işit*

If sunshine falls on the rump of a donkey,  
warm your hands (from it).

A 70, C 103; A 70 *ışsit* instead of *ışit*.  
Cf. Ar. No. 55, 143.

82. *işenme bir demde la: gepke  
ælip kelse mu pomlap lepke  
æjt sözüñge deli:l epke!*<sup>52</sup>  
*işendürgeli deli:l lazem*

Do not believe for one moment in boasting,  
even if they come unloading it (the boasting)  
on (your) lips.

Tell them: Bring proof of your words!  
In order to make (me) believe, proofs are necessary.  
C 82.

Probably from some (Persian) literary original.

83. *işenmegil dostuñyæ  
saman tiqar postuñyæ*

Don't believe in your friend  
who stuffs straw into your skin.

<sup>49</sup> *tene tanga* a coin = 25 cash or 50 pul (J 303).

<sup>50</sup> *dzul* a horse or donkey cover.

<sup>51</sup> *la:* stands for *la:m*; STEINGASS 1113 P. *lām* boasting.

<sup>52</sup> *epke* < *elip kel*.

B 5, C 71: 7.

Cf. Ar. No. 15; KM II p. 180, No. 87; LC No. 32.

Cf. No. 56.

84. *itekler jaqa boldi*  
*jaqalær itek*  
*didekler xanim boldi*  
*xanımlær didek*

The coat-skirts have become collars,  
 the collars coat-skirts.

The maid servants have become ladies,  
 the ladies maid servants.

A 13, B 9, C 63.

85. *itler qavaşur geda:ni körse*  
*a:şıqlær<sup>53</sup> söjünür bala:nü körse*  
*mæzlum kişiniñ xuda: bilen işi joq*  
*sebre qıl'almas dzefa:nü körse*

The dogs bark when they see a beggar.

The dervishes are pleased when they encounter a calamity.

A woman has nothing to do with God.

She is not able to be patient when she meets trouble.

A 3, B 7, 25, C 55: 1; in B 7 only the two first lines; in B 25 third line missing.

Cf. LC No. 124.

86. *izengüni çin tut*  
*puştaynı öyrü tutma*  
*maliñni çin tut*  
*qoşnuñni öyrü tutma*

Take well care of your stirrup (and, if it disappears),  
 don't consider the saddle-girth the thief.

Take well care of your property (and, if it disappears),  
 don't consider your neighbour the thief.

A 73, C 107; in A 73 only the two first lines.

87. *jaşşı gep taşni jarur*  
*jæman gep başni jarur*

<sup>53</sup> *a:şiq* STEINGASS 830 A. 'üşhiq a lover . . . transported with divine love > a dervish.



B 3, C 85; Kashghar 1978.

*jaχši gep tašni jarædur*

*jæman gep bašni*

A 31.

Nice words split a stone,  
bad words split a head.

Cf. LC No. 237.

88. *jaš jüz qæri qoŋ*

Young face but old bum.

Kashghar 1929.

Said of young people who do not understand to leave their place in favour of old people.

89. *jæma:n inek ölmegünçe sütlük atanmæs*

A bad cow will not be called a good milk-cow until she has died.

A 11, B 7, C 59: 15.

Cf. LC No. 131.

90. *jæmanlayan habdalniŋ*<sup>54</sup> *χordziniŋæ zia:n*

An Abdal who gets angry will suffer in his bag (beggar's bag).

I.e., nobody will give him anything when he is begging.

C 86.

Cf. LC No. 219; SKRINE p. 215.

91. *jete dowzæχ degen bilen eniŋ ičide jüz miŋ dzaj*

When speaking of the seven hells, (don't forget that) there are one hundred thousand places inside them.

C 99.

Cf. No. 138.

92. *jilan öziim egrü em'es tüšüküm egrü deidur*

The snake says "it is not I myself who is crooked, it is my hole".

A 31, C 85.

<sup>54</sup> *habdal* ~ *abdal* J 10 a tribe of beggars living in different parts of Eastern Turkestan . . . ; cf. LE COQ, *Die Abdal*; STEIN, *Ruins of Desert Cathay*, I, p. 502 also has the form *habdal*.

Cf. LC No. 52.

Cf. No. 159.

93. *jilannıy tili jumşaq zehri bar*

On the tongue of a snake there is soft poison.

A 35, B 17, C 89.

Cf. LC No. 109.

94. *jol maqsæy sen çoŋ jol bilen maŋ! uzun bolsæ mu  
musa:firliq jæman ik'en bir kün bolsæ mu*

If you walk, do it on a main road, even if it may be long.  
To be a stranger is bad, even if it is for only a day.

A 75, B 27, C 111; in B 27 *joldæ* instead of *jol*; in B 27 and C 111  
*sen* excluded.

Cf. No. 120.

95. *joqnıy jıyısıdın barnıy juki jaχšı*

The burden of wealth is better than weeping because of penury.

C 80.

96. *juqarı baqıp tökürese janıp tüşer jüzige.*

If someone spits up into the air, it will fall back upon his face.

A 67, C 95.

Cf. KÚNOS No. 155; LC No. 96.

Cf. No. 68, 69.

97. *kalpukıy bar dur bir jerim çarek  
qujruquy keledur tört ilik çarek*

You have an upper lip weighing half a *çarek*.<sup>55</sup>

Your tail is four inches<sup>56</sup> long (and weighs) one *çarek*.

A 17, B 35; in B 35 *bar dur* instead of *keledur*.

This specimen cannot be considered a proverb. It is part of the  
*munazara* "The Conversation between the Horse and the Camel".

Cf. JARRING, Some Notes on Eastern Turki (New Uighur) *munazara*  
Literature, p. 16.

<sup>55</sup> *çarek* < P. J 66 a quarter, a weight = 8,96 kg.

<sup>56</sup> *ilik* J 140 roughly 'inch'.

98. *kaşq'ariniñ šeheride dza:n saqlamaq asan em'es*  
*bir bay bede on alte pul at saqlamaq asan em'es*

In your city of Kashghar it is not easy to stay alive.

One bundle of lucerne costs 16 *pul*.<sup>57</sup> It is not easy to keep a horse.

A 71, C 105; in A 71 *qaşqar* instead of *kaşqar*.

99. *keter kişi joldæ jaşši*

It is better for a person who is about to leave, to be on the road.  
 (Or, a departing person is better on the road.)

M.: Do not unnecessarily delay a departing friend.

C 99.

100. *kimge dövlet quşi qonsæ*  
*uçær her dzajge qanatsiz*  
*kemi bæxti qær'ar bolsæ*  
*eniñ desti dera:z bolmas*

If the bird of luck settles on someone,  
 he will fly everywhere without wings.

As for the one who has been allotted less fortune,  
 his hands will not be long.

Khotan 1935.

101. *köçmes tam uçmas toxï*

Until you move the wall  
 the hen does not fly away.

M.: Hens like to sit on the top of a mud wall.

They will not move from it until the wall is taken down (broken).

Meaning: Nothing is done until it is absolutely necessary.

A 68, B 23, C 97; A 68 *toxæ* instead of *toxï*; in B 23 *kösmes* (!).

102. *köñülniñ kejnige kirmen*  
*köñül her dzajjæ başlajdur*  
*joluñdin taşqari çiqari p eza:zulluqyæ*<sup>59</sup> *başlajdur*

<sup>57</sup> *pul* the coin *pul*.

<sup>58</sup> *dövlet quş*, *dövlet quşi* bird of luck of the tales.

<sup>59</sup> *eza:zulluq* devilishness; *eza:zul* STEINGASS 846 A *عن ازیل* 'azāzil name of a fallen angel; a devil, an evil spirit; cf. EI 'Azāzil.

Do not try to get behind the (your) heart (i.e., do not follow your heart's feelings and desire).

The heart will lead you everywhere.

It leads you away (lit. outside) from your (right) way to devilishness.

C 85.

103. *köñülñiñ kejnige kirmen*  
*köñül her dzajγæ başlajdur*  
*samarqand almasidek ælip jarip*  
*seni çöllerge taşlajdur*

A 68; A 3, *ælip* and *seni* omitted.

--- *samarqand almasidek jarip*  
*çöl jerge taşlajdur*

A 31.

--- *samarqand almasidek apparip*  
*çölleryæ taşlajdur*

B 3.

Do not try to get behind the (your) heart  
 (i.e., do not follow your heart's feelings and desire).

The heart will lead you everywhere.

It will cleave you like an apple from Samarkand  
 and throw you away in the desert.

104. *kusayæ*<sup>60</sup> *dost bolmanɣə nakesγæ qærzdar*

Don't be friend with a beardless person.

He is the debtor of a parvenu.

A 11, C 59: 13; A 11 *nakesge* instead of *nakesγæ*

Cf. No. 52.

105. *kiñdüzï gep qilsanɣə janbelingɣə*<sup>61</sup> *baq*  
*kiçesi gep qilsanɣə qulaqanñi*<sup>62</sup> *qulaqγæ jaq*

If you say something in daytime, look in all directions!

If you say something in nighttime, put your ear to (another) ear.

<sup>60</sup> *kusa* < P. كوسه *kōsa* STEINGASS 1062 a man with little or no beard; according to M. a *kusa* is considered to be *biliger* a deceitful person.

<sup>61</sup> *jan bel*; *jan* side; *bel* back; *janbel* sideways and backwards.

<sup>62</sup> *qulaqan* = *qulaqitɣ*; *-aɣ* ~ *-itɣ* often alternate.

A 29, C 81; in C 81 second line *ayizni* “the mouth” instead of *qulaqanni*.

*kündüzi gep qilsan aldı arqıñγæ*<sup>63</sup> *baq*  
*kičesi gep qilsan ayizni qulaqγæ jaq*

If you say something in daytime, look in front of you and behind you.

If you say something in nighttime, put the mouth to the ear.

B 13.

Cf. Ar. No. 17; KM II p. 168, No. 39; p. 176, No. 44.

106. *lo tedzelli maju*<sup>64</sup> *tüge kördün mu jaq*  
*özünni bil qonañni qis joluñγæ baq*

Have you seen the camel? No!  
Know yourself! Compress your rump!  
Watch your path!

A 25, C 75: 19.

107. *mañyalı eringen jugurær*  
*a:histe mañyan barær*  
*jugurur ketken harær*

The lazy one who minds walking, will have to run.  
The one who walks slowly will proceed.  
The one who runs will get tired.

A 23, A 70, C 73: 13; A 23 and A 70 only the first line; in A 70 *ejingen*<sup>65</sup> instead of *eringen*, *jugurur* instead of *jugurær*.

Cf. No. 7.

108. *men aldirar men ketkeli*  
*išekim aldirar jatqæli*

I am in a hurry to depart.  
My donkey is in a hurry to lie down.

<sup>63</sup> *arqıñ* = *arqañ*.

<sup>64</sup> *lo tedzelli maju*, according to MALMQUIST (cf. n. 41), is probably a Uighur rendering of the Chinese sentence *luòtuo zhèli ma?* ‘Is (are) the camel (camels) here?’; *ju* in *maju* is possibly the Chinese verb *you* which in Chinese is placed before the object. The correct Chinese would therefore be *zhèli yǒu luòtuo ma*. The Uighur sentence seems to be a contamination of *luòtuo zhèli ma?* and *zhèli yǒu luòtuo ma?*

<sup>65</sup> *ejingen* < *eringen* with the common *r* ~ *j* alternation.

A 72, B 23, C 105; in A 72 *jatγæli* instead of *jatqæli*; B 23 second line *aldīrajdur* instead of *aldīrar*.  
Cf. SKRINE, p. 216.

109. *men barmayan kent em'es*  
*pul bermegünçe bergen em'es*

There is no village to which I have not gone.  
They have not given me anything until I have paid for it.

A 70, C 101; in A 70 *bir kent*.

Cf. No. 110.

110. *men barmayan šehər joq*  
*pul bermesem bergen joq*

There is no town to which I have not gone.  
If I haven't paid for it, they haven't given me anything.

C 100.

Cf. No. 109.

111. *men müšükümni bujurdum müšüküm qujrüqnî*

I gave an order to my cat, and my cat to (its) tail.  
B 9.

SKRINE p. 215. "Refers to a habit of Oriental servants of passing an order from one to another right down through the household, with the result that the thing never gets done."

112. *men ölüp topraqtæ jatsæm*  
*kim meni jad ejlesin*

When I am dead and rest in the earth,  
who may then remember me?

C 99.

Cf. No. 113.

113. *men ölüp topraqtæ jatsæm*  
*kim meni jad ejlesin*  
*dostlærim γæmgin bolup*  
*düşmenlerim şa:d ejlesin*

When I am dead and rest in the earth,  
who may then remember me?

My friends may be distressed,  
but my enemies joyful.

A 69, B 21; in B 21 *γæmkin* instead of *γæmgin*.  
Cf. No. 44, 112.

114. *minguj*<sup>66</sup> *jüliγæ qajlanlær bu iş emdi işlamdur?*  
*işni qilsæ rabatčuk guştñi bajlær tişlamdur?*

Look to the years of the republic. Do they do what they did then?  
When they work, do not the rich people chew the meat of the  
workers? (i.e., do not the rich people take the profit?)

A 7, C 57: 8.

115. *molla kişidin pul almaq*  
*petir*<sup>68</sup> *nandın qıl almaq*

To get money from a mullah (is as easy as) taking out a hair from  
a slack-backed loaf.

A 65, B 19, C 93.

Cf. KM II p. 166, No. 18; LC No. 13.

116. *molla mən ha! molla mən*  
*mollanı körsem jolda mən*

I am a mullah, yes I am mullah.  
When I see a mullah, I am on the road.  
(i.e., I am running away).

A 27, C 79.

Cf. KM II p. 176, No. 49.

117. *molla tola bolsæ qoj hara:m bolur*

If there are many mullahs, the sheep (mutton) will be (declared)  
unclean (unlawful).

A 21, B 9, C 69: 2.

118. *mollanıñ qilyanıni qılma degenini qıl*

Do not do what the mullahs do.  
Do what they teach you.

<sup>66</sup> *mingui* < Ch. *miygu*, cf. NOVGORODSKIJ, Kitajskie elementy, p. 87; by 'republic' is meant the coming to power of SUN YAT-SEN in 1912.

<sup>67</sup> *rabatčuk* < R. *raboči*.

<sup>68</sup> *petir* slack-baked bread; cf. STEINGASS 933 A. *fařir* unleavened dough; anything precipitately done; meat hastily dressed . . .; cf. MENGES 92 *pätär*.

A 21, C 69: 3.

*mollanîḡ degenni qîl qîlḡanni qîlma*

Do what the mullahs teach you!

Do not do what they do!

B 9.

119. *muhəbbetlik kişiniḡ köḡli jaz dur*

*æslî qîş bolmas*

*muhəbbetsiz kişiniḡ köḡli qîş dur*

*æslî jaz bolmas.*

The heart of an affectionate person is (like) summer;

it never becomes (like) winter;

The heart of the loveless one is (like) winter;

it never becomes (like) summer.

A 74, B 23, C 109, 111; *dur* in the first line excluded in B 23.

120. *musa:fîrlîḡ jəeman iken bir kün bolsæ mu*

To be a stranger is bad, even if it is for only a day.

C 111.

Cf. No. 94.

121. *müşükniḡ æti aslan ḡan itniḡ æti bostan ḡan*

The name of the cat is Aslan Khan,<sup>69</sup> the name of the dog is Bostan Khan.

I.e., although the cat is less important than the dog, it has got the name “lion-king”

A 13, C 61: 22.

122. *müşükümniḡ joqîdæ saçqan ojnajdur*

When my cat is away, the mice will play.

B 9.

123. *müşükümniḡ pulî joq guştḡæ amraq*

*qajnanamniḡ tişi joq töşḡe amraq*

My cat has no money, but loves meat.

My mother-in-law has no teeth, but loves the gristle of the sternum.

<sup>69</sup> *aslan* < *arslan*; *aslan ḡan* ‘Lion-king’; *bostan* garden; *bostan ḡan* ‘King of the garden’.



M.: Those who want to live beyond their means often reach for things which are beyond their standard or capacity.

A 13, B 11, C 61: 21; in A 13 *gušγæ* instead of *guštγæ*; B 11 *töšγæ* instead of *töšge*.

Cf. LC No. 258.

124. *nan uvaq ma hem nan dur*

Even if it is crumbs, it is still bread.

B 5.

125. *nava:ji ötti bu joldin pia:de jari bilen  
her kiši bala:γæ qalur öz ixtija:ri bilen*

Navai<sup>70</sup> passed this way on foot together with his friend.  
Everyone who meets with bad luck has himself to blame.

A 74, C 109.

Cf. No. 70.

126. *o jan ötöp bu jan ötöp nerge barursen?  
osma<sup>71</sup> qojup gulni qisip dzanni alursen?*

Having passed that way and this way, where are you then going?  
Having made yourself up with *osma* and having fastened a flower  
(onto your dress), are you going to take (this) soul (i.e., seduce me)?

A 3.

127. *oylum jep orγæ<sup>72</sup> čiqti qizim jep qirγæ*

My son ate and went hunting.

My daughter ate and went (somewhere) in the fields.

(i.e., in order to have *tamaša* 'fun').

A 27, C 79.

*oylum jep ævvel čiqti qizim jep tojγæ*

My son ate and left first, then my daughter who went to a wedding.

B 27.

M.: said about children who do not care for their parents.

Cf. Ar. No. 83, 102; KM II p. 178, No. 77.

<sup>70</sup> How NAVAI, the famous Central Asian poet, comes into the picture is difficult to understand.

<sup>71</sup> *osma* J 324 *osma* ~ *usma* black dye for cosmetic purposes.

<sup>72</sup> or hunting, hunt; normally *aw*; the same form KM II p. 178, No. 77, cf. MENGES, p. 86 with further references.

128. *ol bolsæ jürüš turuši olturup qopaši gep ayzı bek čirajliq adem iken*  
 As regards him, he is a man with very excellent behaviour and posture and sitting down and getting up and speaking.  
 A 9.
129. *ol bolsæ tuz jep tuzluqyæ čiçeduryan*  
 As regards him, (he is a man who) having eaten some of the salt, sprinkles it back into the salt-cellar.  
 M.: A man who rewards evil with good acts.  
 C 79.  
 Cf. No. 203.
130. *oñdæ jatqan girde<sup>73</sup> jeidur*  
*ketmen<sup>74</sup> çapqan dzigde<sup>75</sup> jeidur*  
 He who lies flat on his back (the rich one), eats *girde*.  
 He who hoes with a *ketmen*, eats *dzigde*.  
 Illustrating the difference between rich and poor.  
 A 65, B 19, C 95; in B 19 second line *girde* instead of *dzigde*.
131. *o:ræni kim korlasæ özi tüşedur*  
 Those who dig a pit for others, fall into it themselves.  
 A 67.  
 Cf. LC No. 200.
132. *otniñ<sup>76</sup> otyæ ketti suniñ<sup>76</sup> ketti suyæ qaldı qatiq beş pul*  
 What had come from fire, went back to fire.  
 What had come from water, went back to water.  
 Only five hard *pul* (coins) remained.  
 I.e., Ill-gotten gains seldom prosper.  
 A 35, C 89.  
 Explanation in A 35: *roze ayon bolsæ dunja:nı hara:mdin tapqan erdi munıñ uçuın otniñ otyæ ketti suniñ suyæ ketti qaldı qatiq beş pul*  
 As regards Roze *akhond*, he had found his wealth from unlawful

<sup>73</sup> *girde* J 104 *gide* < P. *girda* a round thick loaf with a hole in the middle.

<sup>74</sup> *ketmen* J 171 hoe.

<sup>75</sup> *dzigde* J 96 a species of Oleaster, *Eleagnus angustifolia*, with eatable but tasteless fruits.

<sup>76</sup> *otniñ* = *otniñki*; *sunıñ* = *sunıñki*.

sources. Therefore it is said: *otniŋ otɣæ* etc.  
Cf. Ar. No. 102.

133. *öjünɣe kirgüzme delleni*<sup>77</sup>

*čirerde čiqardæ bozar pelleni.*<sup>78</sup>

Don't let an evil woman into your house! She will destroy (even) the staircase when coming and going.

i.e., keep scandal-mongers out!

A 11, B 5, C 61: 19; in A 11 *öjünizge kirgüzme* instead of *öjünge kirgüzme*; in B 5 *öjünɣæ* instead of *öjünge*.

Cf. JARRING, Literary Texts from Kashghar, p. 72.

134. *öz öjünniŋ xoşluqı*

*put qolunniŋ boşluqı*

The happiness of your own house  
is the freedom of both your feet and hands.

I.e., in your own house you are free to behave according to your own wishes.

A 67, B 5, C 97.

135. *özge gep qılma jolda gep qıl*

Don't talk about other things (i.e. things which do not concern you). Talk when you are on the road.

M.: stick to the point!

C 22.

136. *özüm ayriq gelim saqtur*

*kişi nan berse jeidurmen*

I am ill myself, but my throat is healthy.

If somebody gives me bread I shall eat it.

B 27.

137. *özün aradæ*

*aşñ çaradæ*

If you (try to) go between  
your food will be in the small bowl.

<sup>77</sup> *delle* old woman, procuress, bitch, vixen; cf. JARRING, Wörterverzeichnis, p. 20 *dellä* P. 'a sly, deceitful woman' with further references; cf. also JARRING, Literary Texts, p. 78, n. 14.

<sup>78</sup> *pelle* ladder < P. *palla* STEINGASS 255 The round or step of a ladder, stairs, flight of steps, staircase; NADJIP 251 *pelle* step; J 225 *pələmpej* staircase.

A 74, C 109.

M.: It is the custom when guests are invited for *süjük aš* (J 279 *sujuq* ~ *süjük aš* 'fluid soup', with pieces of dough in it) to be offered in two bowls for each guest — one big bowl filled with soup and one very small bowl with only a few spoonfuls of soup. These small bowls are called *čara*, which is the word used in Khotan; the equivalent in Kashghar is *suγutγu*. The intention is that the guest should begin eating from the small bowl, and, when the soup in it is finished, he should refill it from the big bowl. In this way the soup gets cooler and is easier to eat.

138. *özün ro:šen bolaj deseη*  
*seher væqtidæ içkil čaj*  
*beš dowzæχ degen bilen*  
*eniη içide jüz miη dʒaj*

If you say — "I want to become bright (intelligent)",  
 then drink tea at dawn.

When speaking of the five hells, (don't forget that)  
 there are one hundred places inside them.

A 68, C 99.

Cf. No. 91.

139. *özünge fajdeni közlep kišige urma zerer*  
 C 73: 11.  
*özünγæ fajde ejlep kišiyæ qılma zija:n*  
 B 11.  
*özünge fajdeni közlep kišige urma zija:n*  
 A 33.

If you take your own advantage into consideration, never harm  
 anybody.

I.e., If you want to make profit, never do it at the expence of  
 other people.

140. *özünni bil qoηuηni qis joluηγæ baq*

Know yourself, pinch your rump, guard your road  
 (i.e. be careful).

B 5.

Cf. KM II p. 168, No. 44; LC No. 155.

Cf. No. 58.

141. *paçaqtæki putlær*  
*jaqaγæ jarmaštī*<sup>79</sup>

The feet on the legs are the envy of the collar.

I.e., The feet fit so well on the legs that they are the envy of the collar which does not fit so well to the garment.

A 13.

142. *pa:dīša:h gēda: bolsæ*  
*pa:dīša:hliqīnī qojmas*  
*gēda: pa:dīša:h bolsæ*  
*gēda:liqīnī qojmas*

If the king becomes a beggar,  
he does not give up his royal nature.  
If a beggar becomes a king,  
he does not give up his beggar nature.

A 29, B 9, C 81.

Cf. AHLBERT, p. 98.

143. *pīçaq egrülikidin γilafnīñ içide putleşedur*

The knife, because of its crookedness,  
hesitates (lit. stumbles) when introduced into the sheath.

A 33, B 17, C 87.

144. *pīçaqnī özünge tīq*  
*aγramasæ kişiğe tīq*

Stick the knife into yourself (first).  
If it is not painful, then stick it into somebody else.

A 23, B 11, C 73:10; in A 23 and B 11 *aγrīmasæ* instead of *aγramasæ*; in B 11 *özünγæ*, *kişiyæ* instead of *özünge*, *kişiğe*.

Cf. Ar. No. 119.

145. *pul tapsæ köreñ galvañ kişi bolγusī da:na:*  
*pulsiz kişidin æqli keter fehmi tapīlmas*  
*γæm jetse eniγγæ dost mu qaçar düşmen mu tapīlmas*

Look! If a stupid man finds money (becomes rich),  
he becomes wise.

From a man without money, his wisdom disappears  
and his intellect is not to be found.

<sup>79</sup> *jarmaštī* NADJIP 772 envy.

When trouble affects him, friends disappear and  
enemies are not to be found.

A 63, C 91.

Is said to be from Kashghar.

146. *puli barniḡ gepi oḡ*  
*puli joqniḡ gepi toḡ*

What a rich man says is right;  
What a poor man says is stupid (unripe.)

A 65, B 19, C 93.

Cf. LC No. 15; SKRINE, p. 216.

147. *puti kičik čaqqanni kejsün*  
*puti joyan tapqanni kejsün*

He, who has a small foot, can put on a smart shoe.  
He, who has a big foot, will have to put on what he  
is able to find.

A 72, B 23, C 107.

148. *qa:dir kiši qoj öltürür*  
*a:dziž kiši čüdze xora:z*

A powerful (rich) man will kill a sheep;  
A weak (poor) man a chicken or a cock.

B 25.

Cf. No. 188.

149. *qarḡa kekeleki doraimen dep öz maḡišini onuttı*

The crow intended to imitate the partridge,  
but forgot its own way of walking.

A 35, B 17, C 89.

Cf. LC No. 132.

150. *qarḡaḡæ oq atma*  
*jæmanḡæ söz qatma*<sup>80</sup>

Don't shoot an arrow at a crow!  
Don't jest with a bad woman!

A 29, B 17, C 83.

<sup>80</sup> *söz qat-* = *ojan gep qil-* to jest, to joke.

151. *qašqar qizi čæčidæ*<sup>81</sup>  
*apaq xodzam*<sup>82</sup> *tuma:ri*  
*tuma:riniŋ qišidæ*<sup>83</sup>  
*miŋlap*<sup>84</sup> *a:šiq xuma:ri*

In the hair of the Kashghar girl  
 there is an amulet from Afaq Khodja.  
 Around that amulet  
 there appear thousands of young men, drunk with love.  
 Kashghar 1978.

152. *qatiq jayačni jumšaŋ qurt jeidur*

A soft worm can eat hard wood.

M.: With softness you can defeat even an evil man.  
 A 33, B 17, C 87.

153. *qazandæ bolsæ čümičke čiqadur*

As soon as it is in the kettle, it will be dealt with by the ladle.  
 A 25.

Cf. KM II p. 178, No. 57; LC No. 195; further Ar. No. 12, a slightly different version.  
 Cf. No. 157.

154. *qazanγæ jolaqsan qarasi joqar*  
*jæmanγæ jolaqsan bala:sü joqar*

If you rub against the kettle, its black (soot) leaves its mark.  
 If you rub against evil, its bad influence leaves its mark.

B 27, C 84.

Cf. Ar. No. 80; KM II p. 178, No. 72; KÜNOS No. 124; LC No. 26;  
 further JARRING, Literary Texts from Kashghar, p. 72, sentence 105.

155. *qazanümdæ joq čümičümde neme iš qilur?*  
 A 25, C 77: 23; in A 25 *qilædur* instead of *qilur*.  
*qazanümdæ joq čümičümniŋ neme iš bar?*  
 B 13.

<sup>81</sup> *čæčidæ* < *sačidæ*.

<sup>82</sup> Apaŋ Khodja, the famous Moslem shrine outside Kashghar.

<sup>83</sup> *qišidæ* < *qæšidæ* < *qašidæ*.

<sup>84</sup> *miŋla-* to appear in thousands.

What has that to do in my ladle which is not in my kettle?

M.: How can rumour-mongers accuse me of something which I haven't done?

156. *qazaniñniñ qajnašiyæ baq*  
*balanñniñ ojnašiyæ baq*

Watch your kettle when it is boiling.

Watch your children when they play.

A 25, B 5, C 77: 20; in B 5 *qazanniñ* instead of *qazaniñniñ*.

Cf. Ar. No. 93; KM II p. 174, No. 18; LC No. 38.

M.: There is a belief in Turkestan that if you add salt to the water in the kettle, it will boil all over; if there is no salt, it will boil only in the middle of the kettle. As you can estimate the salinity from the boiling of the water, you can also judge the character of your children from their way of playing.

157. *qazaniñyæ neme salsæñ čümüčünge šol čiqar*

Whatever you put in the kettle will go (straight) to the ladle.

M.: what you sow, you will also harvest.

A 70, B 5, C 103; in A 70 and B 5 *čümüčüngyæ* instead of *čümüčünge* and *šu čiqar* instead of *šol čiqar*.

Cf. Ar. No. 12; KM II p. 178, No. 57; LC No. 195.

Cf. No. 153.

158. *qol jetmegen šaptul ačiy*

The peach which can't be reached by (one's) hand is sour.

(‘Sour grapes’ said the fox.)

A 11, A 71, C 59: 14.

Cf. KM II p. 178, No. 56.

Cf. No. 92, 159.

159. *qol jetmegen šaptul aččiq*  
*tama tama köl bolædur*  
*jilan özüm egrü emes*  
*tüşüküm egrü deidur*

The peach that can't be reached by (one's) hand is sour.

(Water) constantly dripping becomes a lake.

The snake says ‘It is not I myself who is crooked, it is my hole’.



B 15.

Cf. No. 92, 158.

Although written down as *one* proverb in the manuscript, I understand it as the two different proverbs referred to above.

160. *qolnï jusæŋ qol qopup jüzni juidur*

A 25, C 77: 22.

*qolunï jusæŋ qol qopup jüzni juidur*

B 13.

When you wash your hand, the hand raises itself and washes (your) face.

M.: If you do a good deed (kindness) to somebody he will return your good deed (your kindness).

Cf. Ar. No. 9; KÚNOS No. 5; LC No. 273.

161. *qona*<sup>85</sup> *aχond baj išlamdur?*

*saqa*<sup>86</sup> *aχond baj išlamdur?*

*hereket qilmaj uχlasæ mu*

*qatiq nanni tišlamdur?*

A 7, C 57: 7.

*qurban aχond baj išlamdur?*

*saq*<sup>86</sup> *aχond baj*<sup>87</sup> *išlamdur?*

*hereket qilmaj uχlasæ mu*

*qatiq nanni tišlamdur?*

B 15.

Does Qona (Qurban) *akhond bai* work?

Does Saqa (Saq) *akhond bai* work?

Even when they sleep not moving (motionless)

do they even chew (a piece of) hard bread?

Illustrating the difference between rich and poor.

162. *qonaqliqtæ qo qo taz*

*pija:zliqtæ pi pi taz*

In a maize-field the *scald-head* says qo-qo.

In an onion-bed he says *pi-pi*.

C 109.

*taz* someone affected by Favus, scald-head.

<sup>85</sup> *qona* as a man's name is probably a contracted form, perhaps of *qurban*.

<sup>86</sup> *saq* as a man's name could be a protective name meaning 'safe' or 'sound' given to a child at birth.

<sup>87</sup> *baj* title for a rich man, cf. J 46.

*qo qo* the first syllable of *qonaq*.

*pi pi* from the first syllable of *pija:z*.

M.: *taz* boys are often used as servants or farmhands. A *taz*, whose duty it is to keep the birds away from a maize-field, says *qo qo* when chasing them away. In an onion-bed he would say *pi pi*.

Cf. No. 163.

163. *qonaqliqtæ qo qo taz*  
*pija:zliqtæ pi pi taz.*  
*bir mehelleniñ balalæri*  
*başlamçı bolyan qæri taz*

In a maize-field the scald-head says *qo qo*.

In an onion-bed he says *pi pi*.

The leader for the children of a town district has become an old *taz*.

A 74.

Cf. No. 38, 162.

164. *qoryuşunnıñ ayırılıqıdın almas kesmejdur*

The diamond does not cut lead on account of its heaviness (because it is too heavy).

A 33, B 17, C 87.

Cf. AHLBERT, p. 98.

165. *roze aχond baj zaγra jemes*  
*γa:zi aχond baj zaγra jemes*  
*bu bajlærniñ jürüş turuşı*  
*minguj liiyæ<sup>86</sup> toγra emes*

Roze *akhond bai* does not eat maize-bread.

Ghazi *akhond bai* does not eat maize-bread.

The behaviour of these rich people is not in accordance with the law of the republic.

A 7, C 57: 6.

166. *sačqanniñ ölgüsi kelse*  
*müşükniñ qujruyını tişlejdur*

When a rat understands that it cannot escape death, it bites the tail of the cat.

A 73, B 23, C 107.

Cf. Ar. No. 133.

<sup>86</sup> *lii* Chinese 'law', cf. J 184 *li*.

167. *salmayan gepni qılmaq*  
*tögürmenyæ taqıldayuç*<sup>80</sup> *bolmaq*

Don't speak if you have not been invited to.

Don't become a wooden peg in the mill (i.e. don't become a chatter-box at the mill).

B 13.

Cf. No. 172, 202.

168. *sebre qılsan yorædin halva*<sup>90</sup> *püter*  
*sebre qılmayan öz ajayidin jiter*<sup>91</sup>

If you have patience, unripe fruit ends up as *halva*.

A person who has no patience will run away from his own legs.

A 27, 67, B 13, C 79: 25; A 27 and B 13 only the first line; in A 67 *qılsæ* instead of *qılsan* and *sebresiz kişi* instead of *sebre qılmayan*. Cf. KM II p. 168, No. 40, LC No. 199.

169. *sen elifdek rast bolsan*  
*heç bala: joqtur seşe*  
*lam elifdek egrü bolsan*  
*her bala: bar dur seşe*

If you are upright like an *elif*,<sup>92</sup> you will never be exposed to calamity.

If you are crooked like (the combination of) *elif lam*, all (kinds of) calamity will be your lot.

A 31, B 3, C 83; in B 3 *çün* befor *lam elifdek*.

170. *sirimuq*<sup>93</sup> *kelse insannin başiyæ*  
*dövet kelür enin qaşiyæ*

When Simurgh comes (and perches) on the head of a man, wealth also comes to him.

<sup>80</sup> *taqıldayuç* is probably the same as J 295 *taraqlayuç* a wooden peg which is fastened to the *çonaq* of a mill < *taraqla-* to rattle; cf. NADJIP 279 *taqıldağ* 'chatterbox'. People usually gather at the mill which leads to much gossip and loose talk.

<sup>90</sup> *halva* cf. n. 48.

<sup>91</sup> *jit-* lit. to disappear, to be lost.

<sup>92</sup> *elif* the first letter of the Arabic alphabet; *lam* the letter *l*, combined with *elif* ل.

<sup>93</sup> *sirimuq* in No. 170 *serimuq* < *simury*, cf. n. 26.

A 67, C 95; in both places *dövlet* and *sirimuq* transposed, but corrected to the above reading.

Cf. KM II p. 166, No. 35.

Cf. No. 46.

171. *sormayan gepni qılma*  
*tonumayanγæ sela:m*

Don't speak to someone who has not asked (to be spoken) to.

Don't greet someone whom you don't know.

A 27.

Cf. No. 167, 172—174.

172. *sormayan gepni qılmaŋ*  
*tögürmenge taqıldayuç bolmaŋ*

Don't speak to someone who has not asked (to be spoken to).

Don't become a wooden peg in the mill (i.e. don't become a chatter-box at the mill).

C 79: 26.

Cf. No. 167, 202.

173. *sormayan gepni qılmaŋ*  
*uçramayanγæ sela:m qılmaŋ*

Don't speak to someone who has not asked (to be spoken to).

Don't greet someone whom you have not met.

A 35, C 89.

Cf. No. 171, 174.

174. *sormayanγæ söz qılma*  
*uçramayanγæ sela:m*

Don't speak to someone who has not asked (to be spoken to).

Don't greet someone whom you have not met.

B 19.

Cf. No. 171—173.

175. *su alıp kelgen xa:r oluptur*<sup>94</sup>  
*koze sinduryan æziz*

The one who fetches water is contemptible.

The one who breaks the jug is great.

<sup>94</sup> *ol-* for *bol-* only occasionally used or, it may be a writing error.

A 65, B 21, C 95; in A 65 *bolædur* instead of *oluptur*, in B 21 *boluptur*.

176. *su ketip taš qalædur*  
*osma*<sup>95</sup> *ketip qaš qalædur*

When the water runs away, the stones remain.  
When the *osma* disappears, the eyebrow remains.

A 68, B 21, C 97; in B 21 *ketse* instead of *ketip* in both places.  
Cf. Ar. No. 101.  
Cf. No. 205.

177. *suyarsæm tiriqnî šekerniñ sūjide*  
*tiriqtur tiriqtur tiriqtur tiriq*

Even if I watered the millet with sugar-water,  
it remains millet; millet and millet is millet.

A 9, B 7, C 57: 9; A 9 *tiriγ* throughout.

M.: A man in Aq-su had a farm but the soil was such that he could grow only millet on it. The millet seed when used for making bread makes the bread taste bitter. Our man then decided to by a large quantity of sugar, dilute it in water, and use it for irrigation of the millet-field. When the harvest time came, he was eagerly awaiting the result. He rubbed some seeds in his hands, tasted them, and found that they were as bitter as before. In his despair he made this rhyme.

178. *sunî kormej iştan salma*

Don't take off (your) trousers without having seen the water  
(for washing).

I.e., never be in haste!

C 88.

Cf. KM II p. 176, No. 42; Ar. No. 2.

179. *sunî sinğen jerge sepkil*

Sprinkle the water at the place where it will be absorbed.

A 21, B 11, C 71: 8; in A 21 *sepiñ* instead of *sepkil*.  
Cf. Ar. No. 45; LC No. 11.

<sup>95</sup> *osma* cf. n. 71.

180. *šaltaq keter qaltaq qalur*

Stains will disappear, bad repute remains.

A 29, B 17, C 81.

181. *šema:l čiqmæsæ dræxt leŋgišemejdur*

If the wind doesn't rise the trees will not sway.

No smoke without fire.

A 70, B 23, C 103; in A 70 and B 23 *leŋšemejdur* instead of *leŋgišemejdur*.

Cf. Ar. No. 67; KM II p. 178, No. 68; KÚNOS No. 154; LC No. 270.

182. *šipang<sup>96</sup> igiz bir nan joq*  
*desta:r<sup>97</sup> joŋan ima:n joq*

The pavilion has a high ceiling, but there is no bread.

The turban is big, but there is no faith.

A 36, C 91.

Cf. No. 43.

183. *šir awlayan awčī miken*  
*kik awlayan awčī miken*  
*araq ičse köterelmej*  
*buzε ičken no:čε<sup>98</sup> miken*

Is the one who hunts lions a hunter, I wonder?

Is the one who hunts antelopes a hunter, I wonder?

If he drinks brandy and can't stand it, and then drinks (turns to) beer, is he then a real man (snob), I wonder?

A 7, C 57: 5; in A 7 *haraq* instead of *araq*.

184. *tak tak eter tömürči pulnī usar kinči<sup>99</sup>*  
*χinekide<sup>100</sup> o:ra<sup>101</sup> korlap dza:n talašur bözči*

*Tak tak* makes the blacksmith; the leather-seller scoops up the money.

Having dug a pit up to his chin, the cotton-stuff worker fights for his life.

<sup>96</sup> *šipang* RAKHIMOV p. 204 < Ch. *sifan* hut, summerhouse, pavilion.

<sup>97</sup> *desta:r* is the bigger turban used by more prominent people in contrast to *selle* which is in use among ordinary people.

<sup>98</sup> *no:čε* J 210 *no:ča* P. a young man, youth, snob, dandy; *no:čε* = *oyolbala* 'a real man'.

<sup>99</sup> *künči* cf. J 177 *könči* leather-worker, tanner.

<sup>100</sup> *χinek* chin, a Khotan form of *ingek*, cf. J 141 *ingek* ~ *ingek* (Guma) jaw, cheek-bone, chin.

<sup>101</sup> *o:ra* pit, here the pit in which the weavers are sitting when weaving.

A 5, C 55: 4; in A 5 *talašar* instead of *talašur*.

*tak tak æjtur tömürči*  
*pulni usar künči*  
*kindekide o:ra korlap*  
*dza:n talašur bözči*

*Tak tak* says the blacksmith;  
 the leather-seller scoops up the money.  
 Having dug a pit to his navel,  
 the cotton-stuff worker fights for his life.

B 15.

The meaning is that the cotton-stuff worker in his deplorable working conditions, sitting down in a dug out pit, is not able to make money, in contrast to the blacksmith and the leather-seller.

185. *taladæki müšük öjdeki müšükni qoɣlap čiqardı*

The cat from outside chased the indoor cat away.

Said about someone who forces another person out of his lawful position.

A 13, B 7, C 61: 20.

186. *tama tama köl bolædur*

(Water) constantly dripping becomes a lake.

A 35.

Cf. Ar. No. 64; LC No. 63.

Cf. No. 159.

187. *tambako çekken kişini*

*ɣuda: oɣlar işini*  
*nasva:l çekken kişini*  
*urup çaqsun tişini*

As regards the man who smokes tobacco,  
 God takes care of his affairs.

As regards the man who takes snuff,  
 he may have his teeth knocked out.

A 75, C 111; in A 75 *tamako* instead of *tambako*.

M.: said about a smoker who had a bad cough owing to his smoking. His cough during the night frightened away some thieves, so the cough was godsent. The man who took snuff had no cough and was punished accordingly.

188. *tapyanî gul keltürür*  
*tapmayanî bir baş pija:z*  
*qa:dîr kişi qoj öltürür*  
*a:dzîz kişi çüdzê çora:z*

The one who has found (wealth) brings flowers.

The one who has not found (wealth) brings a (head of) onion.

A powerful (i.e., rich) man will kill a sheep,  
 a weak (poor) man a chicken or a cock.

A 75, C 111; in A 75 *çüdzî* instead of *çüdzê*.

Cf. No. 148.

189. *ta:r dzajdæ aš jegüçi*<sup>102</sup>  
*keŋ dzajdæ mušt je*

Eat (your) pillaw in a narrow (safe) place.

Take a beating in a wide (unsafe) place.

B 25.

Cf. KM II p. 168, No. 53; LC No. 287.

190. *taš tüšken jeride æzîz*

The stone is precious in the place where it has fallen down.

A 33.

*taš öz dzajîdæ æzîzdur*

The stone is precious in its own place.

B 17.

*taš bolyan jeride æzîz*

The stone is precious in the place where it is.

C 87.

M.: If, for example, a butcher moves his shop into the section of the bazaar which is reserved for the cloth-dealers, it will not further his business.

191. *tæqtîrî çuda: tæqtîrdîn özge bolurmu?*  
*tašnîŋ çætî jamγur bilen jujulur mu?*  
*ger bendege qæza: jetse qačîp qutulur mu?*

Will there be any other destiny than that appointed by God?

Will the written letters on the stone be washed away by the rain?

If the servant (i.e. God's servant) is struck by a calamity (death),  
 can he save himself (escape) from it?

<sup>102</sup> *jegüçi* lit. eater.



A 73, B 25, C 107; in B 25 *eger* instead of *ger*.  
From Sa'di?

192. *tekebür ejleme her gi:z*  
*igilgil lejle medznundek*<sup>103</sup>  
*qumuşni körmeyiñ mu*  
*baş çiqardi boria boldi pettek*<sup>104</sup>

Never be naughty.  
Bend down like a weeping willow.  
Haven't you seen the reed?  
It sprouted ears. It became straw mats and insoles.  
A 68, C 97.

193. *tiliqni tejer tut*  
*zæxm qilmasun tişiq*  
*sen özüñni bilgil*  
*kişi bilen neme işiq*

Keep your tongue ready (quiet) (i.e. curb your tongue),  
so it will not hurt your teeth.  
Know yourself  
and what your business is with (other) people.  
A 69, C 101.  
Cf. No. 194—195.

194. *tiliqni tindz tut*  
*tujmasun kişiq*  
*kişi bilen ne işiq*  
*sınmasun tişiq*

Curb your tongue  
so that no one around you may know what you say.  
Whatever you do with other people,  
may it not (lead to) your teeth being broken.  
C 87.  
Cf. No. 193, 195.

195. *tiliqni tindz tut*  
*tujmasun tişiq*  
*kişi bilen ne işiq*  
*sınmasun tişiq*

<sup>103</sup> *lejle medznun* name for the weeping willow *Salix babylonica* < the famous lovers Laila and Majnun.

<sup>104</sup> *pettek* cf. J 229 *pettek* an insole < Iran.

Curb your tongue so that your teeth do not know  
what you say.

Whatever you do with other people,  
may it not (lead to) your teeth being broken.

A 33, B 3, 19; in B 19 *birlɛ* instead of *bilen*.

Cf. No. 193—194.

196. *tišɨŋ ayrısæ tiliŋni j̄ɣ*  
*közün ayrısæ qolunni j̄ɣ*

If your tooth aches, control your tongue.

If your eye aches, control your hand.

A 31, B 3, C 85; in B 3 *ayrasæ* instead of *ayrısæ*.

I.e., don't lick the tooth with your tongue, it makes your toothache  
worse. And always keep your hand away from your eyes.

Medical advice in the form of a proverb!

197. *toχæ tiriqni tüšer*  
*otanči dzɛŋgalni*

The hen dreams of millet,  
the woodcutter of the forest.

B 11.

198. *toχi dangal tüšer otanči dzɛŋgal*

The hen dreams of *dangal*,<sup>105</sup>  
the woodcutter of the forest.

A 29, C 83.

Cf. Ar. No. 141.

199. *tojɣæ barsaŋ tojap bar*  
*balanni öjde qojap bar*

When you go to a wedding, satisfy your hunger before you go.

Let your children remain at home when you go.

A 73, B 23, C 107; in B 23 *tojɣp*, *qojɣp* instead of *tojap*, *qojap*.

I.e., eat before you go so that you are not too greedy for food;  
the children would be a nuisance at a wedding.

Cf. Ar. No. 50; KÜNOS No. 84.

<sup>105</sup> *dangal* the grains of corn which are left over when threshing, used as chicken feed.

200. *toquz aqliq pajtima jayliq*  
*öteki hem jamayliq*  
*mihman bolup öjige kirse*  
*nan ošatmas toquz aqliq*

A man from Toquz-aq wears a footcloth as a girdle and in addition his boot is patched. If a guest enters his house he doesn't break bread with his guest. Such is a man (the people) of Toquz-aq.  
 A 70, C 101.

201. *töge qančæ bolsæ jæyiri šunčæ*  
 C 89.

*töge qančæ bolsæ jæyi šunčæ*  
 B 17.

*tive qančæ jæyiri šunčæ*  
 A 33.

The bigger the camel, the bigger its sores.  
 Cf. AHLBERT, p. 98.

202. *tögürmenge taqıldayuč bolmaŋ!*

Don't be a wooden peg to the mill!  
 Don't be a chatterbox!

A 27.  
 Cf. No. 167, 172.

203. *tuz jep tuzluqqæ čiçeduryan*

(Someone who) having eaten (some of) the salt sprinkles it back into the salt-cellar.

A 27.  
 Cf. No. 129.

204. *uryali bolmas yudzamni*  
*tilleyali bolmas yudzamni*  
*χuda: ursun yudzamni*

It won't do to beat my master.  
 It won't do to scold my master.  
 May God beat my master!

B 13.

205. *usma*<sup>106</sup> *ketür qaš qalur*  
*su ketür taš qalur*

The *usma* disappears, the eyebrow remains.  
 The water runs away, the stones remain.

C 80.

Cf. No. 176.

206. *usma jaqmas qara qašqæ*  
*čač salur taz bašqæ*

There is no need for *usma* for someone who has  
 black eyebrows,  
 but hair on the head of a *taz*.<sup>107</sup>

C 82.

207. *ünmægen čiy*<sup>108</sup> *töbidin toyulmayan tošqannï čiqardi*

He sent out an unborn hare from below ungrown reeds.  
 (He tells lies by the dozen.)

A 11, B 9, C 61:17; in A 11 *tawušqan čiqti* "a hare came out" instead of *tošqannï čiqardi*; in B 9 *tawušqan čiqardi* instead of *tošqannï čiqardi*. This proverb is probably an extract from a tall tale, cf. JARRING, A Tall Tale from Central Asia, p. 30, sentence 77 "There was lying under a bush of Artemisia, ungrown, one child of a hare, unborn."

208. *üdzme piš ayzimæ tüš deiduryan kiši*

A person who says "Ripen mulberry and fall into my mouth!".

C 101.

*üdzme piš ayzimæ tüš!*

Ripen mulberry and fall into my mouth!

A 70.

Cf. Ar. No. 128.

<sup>106</sup> *usma* ~ *osma* cf. n. 71.

<sup>107</sup> *taz* scald-head, cf. n. 19.

<sup>108</sup> *čiy* cf. J 70 *čiy* a grass or reed, *Arundinella nepalensis*, used for making baskets and mats . . .

209. *üdzmeler pišip qaptu*<sup>109</sup>  
*ša:χ ša:χidæ šor baylap*  
*čokanlær*<sup>110</sup> *qariḡ qaptu*  
*emčekige tor baylap*

The mulberries have become overripe and salt has got hold of their branches (i.e. they have got a salty taste).

The young women are getting old and have tied up their breasts with nets.

A 15, C 63: 25; in A 15 *مى*<sup>111</sup> instead of *šor*.

210. *zemista:n körmegen bulbul*  
*baha:rnñ qæderini bilmes*  
*dzeḡa:nñ qatmayan a:šiq*  
*vopa:nñ qæderini bilmes*

A nightingale who has not met with the winter does not understand the charm of the spring.

A lover who has not become hardened to cruelty (in love) will not understand the charm of faithfulness.

Kashghar 1978.

*qošaḡ qošaḡi*<sup>112</sup>

211. *ajvanñdæ aj bar mu serajñdæ šu*  
*aq rabbattæ ajrilyan jarim šu*

Is there a moon on your porch? It is the same (moon) in your serai. She is my friend from whom I parted in Aq-rabat.

A 3.

212. *almani attim dærja:ḡæ*  
*lejlemejdur čökmejdur*  
*ajim ḡanniñ otlæri*  
*jaldirlajdur učmajdur*

I threw the apple into the river.

It does not float, it does not sink.

<sup>109</sup> *qap* < *qalip*.

<sup>110</sup> *čokan* J 75 a newly married woman who has not yet born a child . . . with further references.

<sup>111</sup> Is it STEINGASS 1357 P. *mai* grape-wine, J 190 *mēj* wine?

<sup>112</sup> No. 211—218 are described in the manuscripts as *qošaḡ qošaḡi* rhyme; also *qošaḡ* ~ *qošaḡ*; cf. JARRING, Wörterverzeichnis, p. 47 with further references. It is the normal term for 'folk-song, ballad'.

Ayim Khan's love-fire  
is flaming. It will not die down.

A 3.

213. *amraqim deimu senni*  
*vaj tatliqim deimu senni*  
*šišedin sanduq etip*  
*saqlap söjejmu vaj senni*

May I call you my beloved one?  
May I call you Oh, my sweetie?  
If I make a box of glass oh,  
may I keep you in it and kiss you?

A 2.

214. *endidza:nɣæ bardim işledim*  
*eski tonumnü taşladim*  
*bar pulumnü xərdz qilip*  
*kesekni nan dep tişledim*

I went to Andidjan for work.  
I threw away my worn-out clothes.  
After I had spent the money I had,  
I chewed a piece of brick calling it bread.

A 71, C 103; in A 71 *etip* instead of *qilip*.  
Cf. No. 215.

215. *endidza:nɣæ barip işledim*  
*kohne tonumnü taşladim*  
*bar pulumnü xərdz qilip*  
*kohne nannü tişledim*

I went to Andidjan for work.  
I threw away my old (worn-out) clothes.  
After I had spent the money I had,  
I chewed old (pieces of) bread.

B 27.

Cf. No. 214.

216. *iki qolum jaray dur*  
*iki közum çeray*  
*qorsaqim xərdzin dur*  
*iki putum ulay*

My two hands are (my) weapon,  
 my two eyes (my) lamp,  
 my belly is my saddle-bag,  
 my two feet (my) beast of burden.

A 5, B 15, C 55: 2.

Sung by the dervishes.

217. *otan kesken kerkü miken*  
*jayač kesken kerkü miken*  
*tatlıq gepni işitmejdur*  
*jarnıñ köñli tertü miken*

That which has cut the wood, is that the axe, I wonder?

That which has cut the tree, is that the axe, I wonder?

She does not listen to sweet words.

Is the mind of my friend wrong, I wonder?

A 5.

218. *turaryæ ta:qætım ta:q oldi*  
*bu jolyæ joq æsba:p*  
*quluyæ sen kerem etkil*  
*ja: mufetihul abva:p*

I became restless and without strength to stay on here.

But I do not have the means for travelling on this road.

Be generous to your slave!

Oh, conqueror (opener) of doors!

M.: This song is sung by people who accompany pilgrims bound for Mecca. They show the pilgrims *izzet*, a mark of respect and honour, by singing special songs, stroking their foreheads against their stirrups if they are on horseback etc.

C 94.

## Glossary

Alphabetical order.

a, æ, ε, b, ċ, d, dʒ, e, f, g, γ, h, χ, ĩ, i, j, k, l, m, n, o, ö, p, q, r, s, š, t, u, ü, v (w), z.

References to the text are only made when the word appears less than three times. References to notes indicate that the word in question has been dealt with in greater detail there.

- abdal* ~ *habdal* A. Abdal 90+n.  
*abva:p* A. *abva:b* (plur. of *ba:b*) doors 218  
*ač* hungry 1  
*ač-* to be hungry 37  
*ača* thorny branches; fork, crutch, crotch 2+n.  
*aččiq* sour 159; cf. *ačiy*  
*ačiy* sour 2, 158; cf. *aččiq*  
*adam* A. man 5; someone 3  
*adem* A. man 4, 128  
*a:dʒiz* A. weak, poor 148, 188  
*afta:b* P. sunshine 81  
*ayiriliq* heaviness 164  
*ayiz* mouth *pass.*; *gep a.* speaking 128  
*ayra-* to be painful 144  
*ayrat-* to hurt 54  
*ayri-* to ache 196  
*ayriq* ill 136  
*a:histe* P. slowly 7, 107  
*aʒon* v. *aʒond*  
*aʒond* ~ *aʒon* P. title, Akhond 132, 161, 165  
*aj* moon 18, 211  
*ajay* leg 168  
*ajim* nom. propr. (< *aj* moon; 'my moon') Ayim 212; *a. ʒan* Ayim Khan 212  
*ajril-* to part 211  
*ajvan* P. porch 211  
*al-* to take 103, 126; to take out 115; to buy 8; to get 115; to accept 9; to have 75; as an auxiliary verb 61; *a:ip kel-* to bring 82; *epke!* < *elip kel!* bring! 82; *a:ip kel-* to fetch 175; *satip al-* to sell 10  
*alaj-* to look forbidding; *a:ip al-* do. 61  
*ald* front; *aldi* in front 105  
*aldira-* to be in a hurry 108; cf. MENGES 11  
*alma* apple 103, 212  
*almas* diamond 164  
*alte* six 98; *on a.* sixteen 98  
*altun* gold 5, 9  
*amma* A. but 35  
*amraq* in love with 123, beloved 213; cf. MENGES 11  
*ana* mother 10; *ata a.* parents 9; *qajn a.* mother-in-law 123  
*apaq* nom. propr. Apaq, Afak 151; *a. ʒodʒam* Apaq Khodja, a famous Moslem shrine outside Kashghar 151  
*appar-* < *alip bar-* to bring 103  
*aq* white; *a. rabat* nom. geogr. Aq-rabat 211; *a. su* nom. geogr. Aq-su 177; *toquz a.* nom. geogr. Toquz-aq 200  
*a:qil* A. intelligent, clever 11  
*aqsu* nom. geogr. Aq-su 'white water' 177  
*ara* between 137  
*araq* A. brandy 183; cf. *haraq*  
*arpa* barley 12, 13; *a. badjan* barley gruel 12, Anisum sativum 12+n.  
*arqa* behind 105  
*asan* P. easy 98  
*aslan* < *arslan* lion 121+n.  
*a:sma:n* P. air 15, 68, 69; heaven 26  
*astu* < *a:histe* P. slowly 7+n.  
*aš* P. food *pass.*, food (pillaw) 32, 189, grain 39; *süjük a.* 'fluid soup', soup with pieces of dough in it 137  
*a:šiq* A. a lover 210, transported with divine love, a dervish 85+n.; *a. ʒu-ma:ri* love-drunk 151



at horse *pass.*

at name 121

at- to throw 212, to shoot 17, 150; *oq a.*

to shoot an arrow, to shoot 17, 150

ata father; *a. ana* parents 9; *a.lær sözü* proverb p. 8

atan- to be called 89

awčï hunter 18, 183; cf. *or*

awla- to hunt 183; cf. *or*

avuşla- to increase 27+n.

az- to lose one's way 66

## æ

ædzep A. wonderful 19

æjt- to tell 82, to say 184

æliš water-gate in an irrigation-channel 39+n.

æql A. wisdom 145

ærzen P. cheap 20

æsba:p A. means 218

æslï A. never 119

ævvel A. first 127

æziz A. great 175, precious 190

## ε

εčkü goat 21

εčil- (< *ačil-*) to be opened, to come into sight 21; *ε.ip qal-* to remain in sight, to be visible 21; *ε.ip tur-* to become visible 21

εgrü crooked 92, 159, 169

εgrülik crookedness 143

εjle- to make, to do 112, 113; *jad ε.* to remember 112, 113; *tekebür ε.* to be haughty 192; cf. *εjle-*

εlif A. the first letter of the Arabic alphabet 169+n.

εmček breast 209

εndidza:n nom. geogr. Andidjan 214, 215; cf. *εndza:n*

εndza:n nom. geogr. Andidjan 19; cf. *εndidza:n*

εpke v. *al-*

εr- to be 10, 39, 132; cf. *e-*

εrte tomorrow 22

εsel A. root, origin 23, well-born 14, 23+n.; *bεd ε.* low-born 14, 23

εsel A. honey 24; cf. MENGES 18

εski worn-out 214

εšme nom. geogr. Ashma 64

εtra:f A. (plur. of *trεf*) side; *ε.üyæ* around 18

εza:zulluq A.T. devilishness 102+n.

## b

badjan P. different seeds of the Umbelliferae 12+n.; *arpa b.* Anisum sativum 12, barley gruel 12+n.

bay bundle 98

bay P. garden 40

bayla- to tie up, to get hold of 209

baha:r P. spring 210

baj rich man *pass.*; *b.lær* rich people 114, 165

bala child *pass.*; young one 3; *jetim b.* orphan 13; *oçol b.* 'real man' 183+n.

bala: A. calamity 27, 85, 169, bad luck 27, 125, misfortune 70, bad influence 154

baq- to look 105, to watch 106, 156, to guard (*joluçyæ b.*) 140, to take care of 3, 19, to think over (condition) 63; *b.iç* according to 63, up into 68, 96

bar existence, is *pass.*; wealth 95; *pulï b.* rich 146

bar- to go *pass.*, to proceed 7, 107

barat A. P. the 8th month of the lunar year; *b. qozï* a lamb with a big head, in a figurative sense 'aggressive, unabashed' 30+n.

baš head *pass.*, ear (of reed) 192; *bir b. pija:z* a head of onion 75, 188

bašla- to lead 102, 103

bašlamčï (< *bašla-*) leader 38, 163

baza:r P. bazaar 31

bæha:ne P. pretext, reason 46

bæçt P. fortune 100

bεd P. low, bad; *b. εsel* low-born 14, 23

bende P. servant 54, 191

bεs P. enough, sufficient, just 32+n.; undoubtably 54

bεde lucerne 98

bεdzin nom. geogr. Peking 71

bek very 128

beka:r P. idler 33, of no value 59

bel P. waist 74, back 105; *janb.içge* in all directions 105

ber- to give *pass.*, to pay 8; as auxiliary verb 26

beš five *pass.*

*biga:nē* P. stranger 35, 36  
*bil-* to know *pass.*, to understand 210  
*bilen* with *pass.*, and 18, 59, 79, (when) 91, 138, by 191, on 94; untranslated 125  
*bir* one *pass.*  
*birle* with 48, 195  
*biz* we 39  
*bojan* neck 49  
*bol-* to be *pass.*, to become *pass.*; *bolmas* it won't do 204  
*boria* P. straw-mat 192  
*bostan* P. garden 121  
*boşluq* freedom 134  
*boz-* to destroy 133  
*bözçi* A.T. maker of cotton-stuff 184  
*bu* this *pass.*, these 165; *bugün* today 22  
*buba* ~ *buwa* old man 65  
*bujur-* to give an order 111  
*bulbul* P. nightingale 40, 210  
*buluŋ* corner 13  
*buqa* ox 50, 53  
*buran* storm 26; cf. MENGES 24 *bojran*  
*burun* nose 3  
*burut* mustache 76  
*buwa* v. *buba*  
*buzē* beer 183

## č

*čač* ~ *sač* hair 151, 206  
*čaj* tea 12, 138  
*čamyu* rape 71; cf. MENGES 27 *čamyur*  
*čap-* to cut; *ketmen* č. to hoe 130  
*čaq-* to strike; *urup* č. to knock out 187  
*čaqā* < P. *čarχ* wheel 41+n.  
*čaqqan* smart 147  
*čara* a small bowl for eating purposes 137  
*čarek* P. a quarter, a weight=8.96 kg. 97+n.  
*čerik* P. a weight=8.96 kg. 10+n.  
*ček-* to smoke; *nasva:l* č. to take snuff 187; *tambako* č. to smoke tobacco 187  
*čeray* P. lamp 216  
*čiy* reed 207+n.; cf. MENGES 31  
*čila-* to soak 15  
*čiq-* to come out 207, to go 127, 133, to go (straight) to 157, to rise (of storm) 26, 181, to grow 76, to climb 60, 62, to be 76, to be dealt with 153  
*čiqar-* to lead away 102, to send out 207,

to sprout 192; *qoylap* č. to chas: away 185

*čirila-* to crow 72  
*čič-* to sprinkle 129, 203; cf. J 262 *sač-*  
*čin*; č. *söz* proverb p. 8  
*čij* firm, strong; č. *tut-* to take well care 86  
*čir-* < *kir-* to enter; to come 133; cf. *kir-čirajliq* P.T. beautiful, excellent 128  
*čokan* a newly married woman who has not yet born a child 209+n.  
*čola* leisure, spare time 33  
*čoŋ* big 30; č. *jol* main road 94  
*čök-* to sink 212  
*čöl* desert 103; č. *jer* desert 103  
*čümüč* ladle 153, 155, 157  
*čün* P. like 169  
*čüči* chicken 41; cf. *čüdze*, *čüdzi*  
*čüdze* chicken 42, 148, 188; cf. *čüči*, *čüdzi*  
*čüdzi* chicken 188; cf. *čüči*, *čüdze*

## d

*damla-* to boast 19  
*da:na:* P. wise 145  
*dangal* grains of corn of e.g. wheat or maize, left over when threshing 198+n.  
*dærja* P. river 48, 212  
*-dek* like *pass.*  
*deli:l* A. proof 82  
*delle* P. evil woman 133+n.  
*dēm* P. moment; *bir d.de* for one moment 82  
*dest* P. hand 100  
*desta:r* P. turban 182+n.; cf. MENGES 34  
*düstār*  
*de-* to say *pass.*, to call *pass.*, to speak 91, 138, to teach 118; *dep* 149  
*dera:z* P. long 100  
*didek* slave-girl, maid servant 60, 62, 84; cf. MENGES 35 *didäk*  
*dilazar* P. cruel 54  
*dora-* to imitate 149; cf. *doru-*  
*doru-* to imitate 41; cf. *dora-*  
*dosqan* < *dasturxan* P. table-cloth 43  
*dost* P. friend *pass.*  
*dowzæχ* P. hell 91, 138  
*dövlet* A. wealth 45, 46, 170; *d. bar* rich 45; *d. quši* bird of luck 100; *d.niŋ quši* bird of wealth 46+n.  
*dræxt* P. tree 181

*dua*: A. prayer 9, 75  
*dunja*: A. wealth 9, 132  
*duj* hill 60, 62  
*dur* is *pass.*  
*düşmen* P. enemy 44, 113, 145

## d3

*d3aj* P. abode, place 48, 138; *her d3.ge* everywhere 100; *her d3.γæ* everywhere 102, 103; *patqaq d3.* quagmire 78  
*d3a:n* P. life 184, soul 19, 126; *d3. saqla-* to stay alive 98  
*d3εfa*: A. trouble 85; cf. *d3εpa*:  
*d3εηgal* P. forest 197, 198  
*d3εpa*: A. cruelty 210; cf. MENGES 39 *džäpā*; cf. *d3εfa*:  
*d3igde* a species of Oleaster, *Eleagnus angustifolia*, with eatable but tasteless fruits 130+n.  
*d3ugur-* to run 6; cf. *jugur-*  
*d3ul* horse- or donkey-cover 79  
*d3uva* P. furcoat 47; *d3.siz* without furcoat 47  
*d3uvaliq* P.T. dressed in a furcoat 47  
*d3uwalduz* a big needle used for sewing tent canvas or covers 11

## e

*e-* to be *pass.*; cf. *er-*  
*eger* P. if 48, 191  
*egil-* to be bent 49  
*ejin-* v. *erin-*  
*ejle-* to make 44, to do 139; *ša:d e.* to be happy 44; cf. *ejle-*  
*emdi* now 12, 114  
*erin-* ~ *ejin-* to be lazy 107  
*et-* to make, to do *pass.*

## f

*fajde* A. profit 57, advantage 139  
*færq* A. difference; *f. et-* to distinguish 77  
*feh̄m* A. intellect 145

## g

*gača* P. second-rate 2+n., deaf-mute 50, 51, 52; cf. MENGES 43 *gäcä*  
*gal* P. throat 136; *gelim* 136; cf. MENGES 44 *gäl*

*galča* Galcha, inhabitant of the mountain districts of South Sinkiang 53+n., cf. *yalča*  
*galvañ* stupid 145  
*geda*: P. beggar 85, 142  
*geda:liq* P.T. a beggar's nature 142  
*ger* P. if 54, 191; cf. MENGES 44; cf. *eger*  
*gep* P. word 87, 217; *gi* what he says 146; *g. ayizi* his speaking 128; *heč g. joq* never mind 21; *la: g.* boasting 82; *ojan g.* jest, joke 150; *g. qil-* to speak *pass.*, to say 105, to talk 135; *ojan g. qil-* to jest, to joke 150  
*girde* P. a round thick loaf with a hole in the middle 130+n.  
*govher* P. precious stone 57  
*gul* P. flower 58, 126, 188  
*guldur* thunder 65  
*gušt* P. meat *pass.*

## γ

*yalča* Ghalcha 60; cf. *galča*  
*yaz* P. goose 15  
*ya:zi* A. nom. prop. Ghazi 165  
*γæm* A.P. trouble 145  
*γæmgin* A.P. distressed 44, 113; cf. MENGES 42 *γamkin*; cf. *γæmkin*  
*γæmkin* A.P. distressed 113; cf. *γæmgin*  
*γilaf* A. sheath (of a knife or sword) 143  
*-γine* small 32  
*γoræ* P. unripe fruit 168; cf. MENGES 42  
*γudza* P. master 61, 204  
*γulam* A. slave 62

## h

*ha* yes 116  
*habdal* ~ *abdal* A. Abdal 90+n.  
*hajvan* A. animal 3, 4  
*ha:l* A. condition 63; *h. tart-* to behave 63  
*halva* A. a kind of sweet pudding, *halva* 77+n., 168  
*halvada-* to be restive, said about donkey and horse when they try to cast off their rider 77; cf. *halvadī-*  
*halvadī-* to become restive 77; cf. *halvada-haṅra-* to bray as a donkey 78; cf. MENGES 49 *ḡaṅra-*  
*hapa:p* an old man's roaring out his orders, storming 65+n.  
*hapa:pla-* to storm 65

- bar-* to get tired 7, 37, 107; *h.maj!* a greeting "Don't give up!" 64
- hara:m* A. unclean, unlawful 117, 132
- haraq* A. brandy 183; cf. *araq*
- hava* A. air 65
- hæq̄iq̄æt* A. sincerity 66
- hem* P. still 124, in addition 200
- her* P. every 67, all (kinds) 169; *h. dzajge* everywhere 100; *h. dzajyxæ* everywhere 102, 103; *h. giz* by no means 54; *h. gi:z* never 192; *h. kim* one 68, someone 69, those 54; *h. kiši* everyone 70, 125; *h. neme* whatsoever 68
- hereket* A. action; *h. q̄il-* to move 161
- heč* P. no 109, 169; *h. gep joq* never mind 21
- hiliger* A.P. deceitful person 104+n.
- hojt hojt* interj. expressing astonishment 21+n.
- homaj-* to glare; *h.öp al-* to glare 61; cf. J 122 to look angry
- hüpüp* the hoopoe 24; cf. MENGES 48 *hüpüpüp* and *büthüt*, 136 *üpüp*
- χ
- χalta* sack 63
- χan* king 121
- χan* title for ladies 212; *ajim χ.* Ayim Khan 212
- χanim* lady 84
- χa:r* P. contemptible 175
- χatun* wife 16
- χærdz* A. expense, cost; *χ. et-* to spend 214; *χ. q̄il-* to spend 214, 215
- χæt* A. written letter 191
- χæta:* A. fault 14, 23
- χej* < Chin. *χaj* ~ *haj* slipper 71+n.
- χilla-* to sort out, to pick out 24; cf. J 130 *χil*
- χitaj* Chinese, Chinaman 71
- χia:l* A. idea 67
- χinek* chin 184+n.
- χodza* P. Khodja; *apaq χ.m* Apač Khodja, a famous Moslem shrine outside Kashghar 151
- χoraz* ~ *χora:z* P. cock 72, 148, 188; cf. MENGES 51
- χordžin* bag (saddle-bag) 90, 216
- χošluq* P.T. happiness 134
- χotek* a donkey's foal 12; cf. *qurtuq*
- χuda:* P. God *pass.*, Lord 2; *χ.jüŋ* 48
- χuma:r* A. lust, desire; *a:šiq χ.* love-drunk 151
- i
- išit-* to warm 81
- iš* work 114; *i. i joq* she has nothing to do with . . . 85; *neme i.* what? 155; *i. q̄il-* to work 114; cf. *iš*
- išla-* to do 114, to work 161
- i
- ič* inside; *i.ide* inside 91, 138, into 143
- ič* to drink 12, 138, 183
- ige* owner 73
- igil-* to bend down 192
- igiz* high 182
- iχtijar* A. choice 70, blame 70, 125
- iken* ~ *ike'len* is *pass.*
- iki* two 216
- il* hand, arm 74
- ilik* inch 97; cf. MENGES 53
- ima:n* A. faith 43, 182
- in* < *igin* dress, clothes 74
- inek* cow 89
- insa:n* A. man 46, 170
- iste-* to go to see 75
- iš* affairs 187, business 193; cf. *iš*
- išan* P. title in Central Asia for a Muhammadan holy man, who preaches or teaches 76+n.
- iša:ret* A. sign 11
- išek* donkey *pass.*
- išen-* to believe 56, 82, 83
- išendür-* to make believe 82
- išek* a quarter of a *čerik*, i.e. about 2 kg. 10+n.
- išit-* to listen 217
- išle-* to work 214, 215
- ištaj* < A. *išteba:* appetite 16
- ištajlik* A.T. full of appetite 16+n.
- ištan* trousers 178; cf. J 136 *ištan*
- it* dog 73, 85, 121
- itek* coat-skirt 84
- izeŋgü* stirrup 86; cf. J 328 *üzēŋgi*, MENGES 136 *üzäŋgilik*
- izzet* A. mark of respect and honour 218
- j
- ja:* A. Oh! 218
- jad* P. memory; *j. ejle-* to remember 112, 113

- jay fat* 3, 34, 59; *j. qil-* to grease 3  
*jayač* wood 152, tree 217  
*jayliq* girdle 200  
*jayši* good 77, nice 87, better *pass.*  
*jaldir-la-* to flame 212  
*jamayliq* patched 200  
*jamγur* rain 26, 65, 191; *j. tüš-* to rain 26  
*jan* side, way 126; *j. beliyge* in all directions 105  
*jan-* to return 17, to turn back 28; *j. ip tüš-* to fall back 68, 69, 96  
*jaq* no 106; cf. *joq*  
*jaq-* to be agreeable 55, 56, to need 206, to put 105  
*jaqa* collar 84, 141  
*jar* P. friend 125, 211, 217  
*jar-* to cleave 103, to split 87  
*jaray* weapon 216  
*jarmašti* envy 141+n.  
*jaru-* to become light 72  
*jaš* young 88  
*jat-* to lie 57, to lie down 108, to rest 112, 113; *oγdæ j.* to lie flat on one's back 130  
*jaz* summer 119  
*jæγi* sore 201; cf. *jæγir*  
*jæγir* sore 201; cf. MENGES 58 *jeyir*; cf. *jæγi*  
*jæman* bad, evil *pass.*, bad (woman) 150, worse 50, 51, 53  
*jæmanla-* to get angry 90  
*je-* to eat *pass.*  
*jer* place 179, 190; *ne j.dε* wherever 25, *šu j.dε* there 25  
*jerim* half 97  
*jet-* to reach 158, 159, to be enough 80, to affect 145; *qæza: j.* to be struck by a calamity 191  
*jetε* seven 91  
*jetim* A. orphan 13; *j. bala* orphan 13  
*jetküz-* to maintain 48  
*jīg-* to control 196  
*jīγi* weeping 95  
*jil* year 114  
*jilan* snake *pass.*  
*jit-* to disappear, to be lost, to run away 168  
*joyan* ~ *joy'an* big 43, 147, 182  
*jol* way, road *pass.*, path 106; *çoγ j.* main-road 94; *j. may-* to walk 94  
*jolaq-* to rub against something 154  
*joq* non-existence, is not *pass.*; penury 95; *j. idæ* when he was away, in his absence 61, when he is away 122; *puli j.* poor 146; *j. siz* who owns nothing 26; cf. *jaq*  
*joq-* to leave (its) mark 154  
*ju-* to wash 160  
*jugur-* to run 107; *j. up bar-* to run 7; *j. up ket-* to run 7, 107; cf. *dzugur-*  
*jujul-* to be washed 191  
*julduz* star 18  
*jumšaq* soft 93, 152  
*juγda-* to pluck; *j. maj* unplucked 24  
*juqari* up 69, 96  
*jurt* country 51  
*jük* burden 95  
*jür-* to walk 18; cf. *jürü-*  
*jürü-* to walk, to behave (properly) 4; cf. *jür-*  
*jürüş* behaviour 4, 128; *j. qil-* to behave (properly) 4; *j. turuš* behaviour 128, 165  
*jüz* face *pass.*  
*jüz* one hundred 91, 138

## k

- kalla* P. head 67; cf. MENGES 63  
*kalpuk* upper lip 97  
*kašq'ar* nom. geogr. Kashghar 98; cf. *qašqar*  
*kefš* P. overshoe 71  
*kela:le* A. impotent, harmless 41+n.  
*kem* P. less 100  
*kembeyel* A. poor 26  
*kent* P. village 109  
*key* wide 189  
*kerem* A. generosity; *k. et-* to be generous 218  
*kerkü* axe 217  
*kej-* to put on 147  
*kejin* backside, behind 102, 103  
*kekelek* partridge 149; cf. MENGES 64  
*käkkilik*  
*kel-* to come *pass.*, to come back 8, 29, to creep 54, to be 97; *alip k.* to bring 82, to fetch 175  
*keltür-* to bring 188  
*keptk* bran 10, 27  
*kes-* to cut 49, 164, 217

*kesək* P. brick 214  
*ket-* to go 8, 132, to depart 99, 108, to run away 176, 205, to disappear 145, 176, 180; as reinforcing verb 26, 107; *jugurup k.* to run 7; to *k.* to resound 47  
*ketmen* hoe 130  
*-ki* 22, 54  
*kičē* night 72; *k.si* in nighttime 105  
*kičik* small 147  
*kik* antelope 27, 183  
*kim* who *pass.*, someone 100; *her k.* someone 68, 69, those 54, 131  
*kindek* navel 184  
*kir-* to enter *pass.*, to put on (clothes) 74, to get (behind) 102, 103; cf. *čir-*  
*kirgüz-* to let enter 133  
*kiši* person, man, people *pass.*, one 119, anybody 139, someone 69, somebody 136, 144; *k. iŋ* around you 194; *her k.* everyone 70, 125; *mæzlum k.* woman 2, 85; *molla k.* mullah 115  
*kohne* P. old 215; cf. MENGES 69 *könä*  
*korla-* to dig 131, 184; cf. MENGES 68 *köla-*  
*koze* P. jug 175; cf. MENGES 68 *kōza*  
*köč-* to move 101  
*köj-* to brown 59; cf. MENGES 68  
*köjüş* ruminating, chewing the cud; *k. qil-* to chew the cud 4+n.  
*köl* lake 159, 186  
*köngül* heart *pass.*, mind 217  
*kör-* to see *pass.*, to encounter 85, to meet with 85, 210  
*köter-* to carry, to stand 183  
*köz* eye 196, 216  
*közle-* to take into consideration 139  
*kuč* strength 80  
*kundzure* P. oilcake 78 a; STEINGASS 1053  
*kunjida* oil-cake, the husks of seed, after the oil has been expressed; *kunjär*, *kunjära* . . . sediment, dregs, caput mortuum, remains of anything squeezed  
*kusa* P. beardless 104+n.; cf. MENGES 68 *kōsa*  
*kün* day 94, 120  
*künči* leather-seller 184; cf. J 177 *könči*  
*kündüz* day; *k.i* daytime 105  
*küz* autumn 42  
*küzlük* autumn 42

## l

*la:* < P. *la:m* boasting; *l. gep* boasting 82+n.  
*lam* A. the letter *l* of the Arabic alphabet 169+n.  
*lazem* A. necessary *pass.*  
*leb* P. bank of a river 48; cf. *lep*  
*lejle* nom. prop. Laila; *l. medznun* the weeping willow, *Salix babylonica* 192+n.  
*lejle-* to float 212  
*leŋgiše-* to sway 181; cf. *leŋše-*  
*leŋše-* to sway 181; cf. *leŋgiše-*  
*lep* P. lip 82; cf. *leb*  
*lü* < Chin. law 165+n.

## m

*ma* even 124; cf. *mu*  
*maydur* A. force 65  
*mal* A. property 86  
*maŋ-* to walk 7, 94, 107; *jol m.* to walk 94  
*maŋiš* way of walking 149  
*maqal* A. proverb p. 8  
*mælum* A. known; *m. bol-* to be known 78  
*mæša:jiχ* A. (plur. of *šejχ*) holy persons, dervishes 75  
*mæzlum* A. woman; *m. kiši* woman 2, 85  
*medznun* nom. propr. Madjnun; *lejle m.* the weeping willow, *Salix babylonica* 192+n.  
*mehelle* A. district, quarter of a town 38, 163  
*men* I *pass.*  
*mesel* A. being like p. 8; *zerbulm.* proverb p. 8  
*mekke* A. nom. geogr. Mecca 8  
*meze* P. taste 32  
*mihman* P. guest 200  
*miken* < *mu iken* I wonder? 183, 217  
*min-* to ride 12, 45, to mount a horse 60, 62  
*minguj* < Chin. *mingu* republic 114+n., 165  
*miŋ* thousand *pass.*  
*miŋla-* to appear in thousands 151  
*mo* ~ Chinese square measure 39; cf. J 197  
*molla* A. mullah *pass.*  
*mu* indicating question *pass.*; even *pass.*; cf. *ma*; often *-m-*  
*mu* this 132; *m. m.* both — and 145

*mudʒaz* A. character 55+n.; cf. *mudʒuz*  
*mudʒuz* A. character 55, 56; cf. *mudʒaz*  
*mufetih* A. conqueror; *m.ul abva:p* con-  
 querer (opener) of doors 218  
*muhəbbətlik* A.T. affectionate 119  
*muhəbbətsiz* A.T. loveless 119  
*mundzaq* necklace 60, 62; cf. MENGES 79  
*mōnčaq*  
*murče* P. ant 54  
*murud* A. < *muri:d* disciple 76  
*musa:firliq* A.T. being a stranger 94, 120  
*mušt* P. fist; *m. je-* to take a beating 189  
*müšük* cat *pass.*

## n

*nabat* A. sugar-candy 78 a  
*na:da:n* P. stupid 11  
*nakas* P. upstart, parvenu 52+n.; cf. *nakes*  
*nakes* P. parvenu 104; cf. *nakas*  
*nan* P. bread *pass.*; *petir n.* slack-baked  
 loaf 115+n.  
*nasva:l* snuff 187; cf. J 205 *nasval*, *nas*  
*nava:i* nom. prop. Nava'i 125  
*nemde-* P.T. < *nemle-* to moisten; *n.p*  
*ber-* to moisten 26  
*nezre* A. offering, gift 75+n.  
*ne* what *pass.*; *n. iş* whatever 194, 195; *n.*  
*jerde* wherever 25; *nerge* where 126  
*neme* what *pass.*; *n.ge* why 77; *ber n.*  
 whatsoever 68  
*nijaz* P. present 75  
*no:če* P. dandy, snob, 'real man' 183+n.  
*noxtæ* halter 45; cf. J 210 *noxta*

## o

*o* that 126; *eni* 69, *eniŋ pass.*, *eniŋyæ* 18,  
 145  
*oʒol* son, boy; *o. bala* real man 183+n.;  
 cf. *oʒul*  
*oyrī* thief 86  
*oʒul* son 127; cf. *oʒol*  
*ojan* play; *o. gep qil-* to jest, to joke 150  
*ojna-* to play 122  
*ojnaš* the state of playing 156  
*ol* he *pass.*  
*ol-* to be 175+n., 218; cf. *bol-*  
*oltur-* to sit 61, to sit down 128  
*on* ten; *o. alte* sixteen 98  
*onut-* to forget 149  
*oŋ* right 146; *o.dæ jat-* to lie flat on one's  
 back 130

*oŋla-* to take care (of) 187  
*oq* arrow 17, 150; *o.siz* who has no arrow  
 27  
*oq-* to understand 55, 56  
*or* hunting 127+n.; cf. MENGES 86; cf.  
*awči, awla-*  
*o:ra* pit 131, 184+n.  
*osma* black dye for cosmetic purposes  
 126+n., 176; cf. MENGES 87  
*ošat-* to break 200  
*ot* fire 132, love-fire 212  
*otan* wood 217  
*otanči* woodcutter 197, 198  
*otra* middle; *o.dæ* in the center 28, 29

## ö

*öj* house *pass.*  
*öl-* to die *pass.*  
*öltür-* to kill 148, 188  
*ölgü* death 166  
*ölüş* death 10  
*öpke* lung 22  
*östenŋ* irrigation channel 39  
*öt-* to pass 125, 126  
*ötek* boot 200  
*öz* self, own *pass.*, himself 125; *ö.üm*  
 myself 92, 136, 159; *ö.üŋ* yourself 140,  
 144, 193, your own 139, you 137, 138  
*özge* other 135, 191

## p

*pačaq* leg 141  
*pa:dışa:h* P. king 142  
*pa:dışa:hliq* P.T. royal nature 142  
*pajtima* P. footcloth 200; cf. MENGES 89  
*pajtämä*  
*panaq* a man with a squeezed or flat nose,  
 often said of a Chinaman 51+n.  
*patqaq* quagmire 78  
*pelle* P. staircase 133+n.  
*pena:h* P. protection; *p. ber-* to deliver 2  
*petir* A. a slack-baked loaf 115+n.; cf.  
 MENGES 92 *pätär*  
*pettek* insole 192+n.  
*pīčaq* knife 143, 144  
*pīš-* to ripen 208, 209  
*pi pi* interj. 162, 163  
*pia:de* P. on foot 125  
*pia:z* P. onion 75; cf. *pija:z*  
*pija:z* P. onion 59, 188; cf. *pia:z*

- pija:zliq* P.T. onion-bed 162, 163  
*pomla-* to unload 82  
*post* P. skin 56, 83  
*pul* P. the coin *pul* 98, 132; money *pass.*;  
*p.ï bar* rich 146; *p.ï joq* poor 146;  
*p. ber-* to pay 109, 110  
*pulsiz* P.T. without money 145  
*puštay* saddle-girth 86  
*put* foot *pass.*  
*putlēš-* to hesitate (lit. to stumble) 143;  
 cf. J 234 *putlēš-*  
*püt-* to end up (as) 168
- q
- qač-* to disappear 145; *q.ïp qutul-* to be  
 saved 191  
*qa:dïr* A. powerful, rich 148, 188  
*qadr* A. value 5, 78 a; cf. *qæder*  
*qajla-* to look 68, 69, 114; *q.p* according  
 to 76  
*qajn;* *q. ana* mother-in-law 123; cf. J 236  
*qajni*  
*qajnaš* the state of boiling 156  
*qal-* to be, to remain *pass.*, to meet with  
 70, 125; as an auxiliary verb 209  
*qalmaq* Kalmuck 53  
*qaltaq* bad repute 180  
*qan* blood 3; *q. qïl-* to make bleed 3  
*qanat* wing 100  
*qančæ* how much; *q. šunčæ* the bigger —  
 the bigger 201  
*qanŋaq* someone who speaks through his  
 nose, a stutterer 50, 51  
*qar* snow 18  
*qara* black 206; soot 154  
*qaranŋu* darkness 61  
*qarŋa* crow 149, 150  
*qari-* to get old 209  
*qaš* eye-brow 176, 205, 206  
*qaš* side 35, 36; *q.ïŋæ* to 46, 170; *qišïdæ*  
 < *qæšïdæ* < *qašïdæ* around 151  
*qašqar* nom. geogr. Kashghar 98, 151; cf.  
*kašq'ar*  
*qat-* to become hardened 210; *söz q. to*  
 jest, to joke 150  
*qatiq* hard 132, 152, 161  
*qavaš-* to bark 85  
*qazan* kettle *pass.*  
*qæder* A. charm 210; cf. *qadr*
- qæfes* A. cage 40  
*qær'ar* A. decision; *q. bol-* to be allotted  
 100  
*qæri* old 38, 88, 163  
*qærzda:r* A.P. debtor 52, 104  
*qæza:* A. calamity, death 191  
*qïl* a hair 24, 115  
*qïl-* to make, to do *pass.*  
*qïlič* sword 49  
*qïr* field 127  
*qïryïz* Kirghiz 40  
*qïš-* to compress 106, to fasten 126, to  
 pinch 58, 140  
*qïš* winter 119  
*qïš* < *χïšt* P. brick 39  
*qïz* girl 151, daughter 127  
*qo qo* interj. 162+n., 163  
*qoyla-* to pursue; *q.p çïqar-* to chase away  
 185; cf. MENGES 100 *qojla-*  
*qoχta* the breastwork or top of a town  
 wall 39  
*qoj* sheep *pass.*; mutton 117; *q. gušti*  
 mutton 22, 117  
*qoj-* to give up 142, to let remain 199;  
*osma q. to* make oneself up with  
*osma* 126  
*qol* hand *pass.*, finger 34  
*gon-* to settle 100, to stay 64  
*qona* nom. propr. Qona 161+n.  
*qonaqliq* maize-field 162, 163  
*qoŋ* rump *pass.*, hind quarters 21, bum  
 88  
*qop-* to get up 128, to raise 160  
*qopaš* a getting up 128  
*qoryušun* lead 164; cf. MENGES 102 *qor-*  
*yušul*  
*qorsaq* belly 216  
*qošay* rhyme; *q. q.ï* rhyme 211—218+n.  
*qošnu* neighbour 86  
*qošuq* spoon 32  
*qozï* lamb; *barat q. a* lamb with a big  
 head; in a figurative sense 'aggressive,  
 unabashed' 30+n.  
*qujruq* tail 97, 111, 166  
*qul* slave 218  
*qulaq* ear 105  
*qumuš* reed 192  
*qunduz* beaver 18  
*qurban* A. nom.. propr. Qurban 161  
*qurt* worm 152



*qurtuq* a donkey's foal 12+n.; cf. *χotrk*  
*quš* bird 46; *dövlət q.İ* bird of luck 100;  
*dövlətniñ q.İ* bird of wealth 46  
*qutul-* to be saved 191

## r

*rabat* A. inn, rest-house; *aq r.* nom. geogr.  
 Aq-rabat 211  
*rabatčuk* < R. *rabočij* worker 114+n.  
*rast* P. upright 169  
*ro:šen* P. bright, intelligent 138  
*roze* nom. propr. Roze 132, 165

## s

*sač* ~ *čač* hair 151, 206  
*sačqan* mouse 122, rat 166  
*saj* gravel desert 57, 78  
*sal-* to put 157, to put on 60, 62, to take  
 off 178, to give 73, to be invited 167;  
 untransl. 206  
*sama:n* 56 ~ *saman* straw 77, 83  
*samarqand* nom. geogr. Samarkand 103  
*sana-* to count 42  
*sandug* A. box 213  
*saj* grain-store 39; cf. MENGES 108  
*saq* healthy 136  
*saq* nom. propr. Saq 161+n.  
*saqa* nom. propr. Saqa 161+n.  
*saqal* beard 76  
*saqla-* to keep 98, 213; *džan s.* to stay  
 alive 98  
*sat-* to sell; *s.İp al-* to sell 10  
*sebre* A. patience 168; *s.siz* a person  
 without patience 168; *s. qil-* to have  
 patience 168, to be patient 85  
*seber* A. dawn 138; *s. væqtidæ* at dawn  
 138  
*sej* < Chin. *saj* ~ *sej* lettuce 71+n.  
*selam* A. greeting; *s. qil-* to greet 171, 173,  
 174  
*selle* P. turban 43, 182+n.  
*sen* you *pass.*  
*sep-* to sprinkle 179  
*seraj* P. serai 211  
*serimuq* P. Simurgh, the fabulous bird  
 46+n.; cf. *sirimuq*  
*siyin-* to like 73  
*sin-* to be broken 194, 195  
*sindur-* to break 175  
*siñ-* to be absorbed 179

*sirimuq* P. Simurgh, the fabulous bird 170+  
 n.; cf. MENGES 112 *sirmuq*; cf. *serimuq*  
*-siz* without *pass.*  
*sor-* to ask *pass.*  
*söj-* to kiss 213  
*söjün-* to be pleased 85  
*söz* word 82; *atalær s.ü* proverb p. 8;  
*čın söz* proverb, p. 8; *temsil s.ler*  
 proverb p. 8; *s. qat-* to jest, to joke  
 150; *s. qil-* to speak 174  
*su* water *pass.*  
*suyar-* to water 177  
*suyutyu* a small bowl for eating purposes  
 137  
*süjuk* fluid 137; *s. aš* 'fluid food', soup  
 with pieces of dough in it 137  
*süngeč* bone 73  
*sür-* to smear 34  
*süsaj* marten 18  
*sütlük* milk-cow 89

## š

*ša:d* P. joy 44; *š. ejle-* to be joyful 44, 113  
*šaχ* P. branch 209  
*šaltaq* stain 180  
*šaptul* P. peach 158, 159; cf. J 283  
*šaftalu*  
*šeber* P. town, city 40, 98, 110  
*šema:l* A. wind 181  
*šeker* P. sugar 177  
*šipang* < Chin. pavilion 182+n.  
*šir* P. lion 183  
*šiše* P. glass 213  
*šol* (the same) 157  
*šor* salt 209; cf. MENGES 119  
*šorba* P. soup 15, 20  
*šu* she 211, the same 157, 211; *š. jerde*  
 there 25  
*šunčæ* that much; *qančæ š.* the bigger —  
 the bigger 201

## t

*tabaq* A. bowl 28, 29  
*tay* mountain 40  
*taj* a horse's foal 12  
*tajxær* a donkey's foal 12; *išek t.İ* do. 12;  
 cf. MENGES 120 *taxar*  
*tak tak* onomat. 184  
*tala* outside 185  
*talaš-* to fight 184

- talqan* parched grain 26+n.  
*tam* wall 101  
*tam-* to drip 159, 186; *t.a t.a* constantly dripping 159, 186  
*tamako* P. tobacco 187; cf. *tambako*  
*tamaša* A.P. fun 127  
*tambako* P. tobacco 187; cf. *tamako*  
*tap-* to find *pass.*  
*tapil-* to be found 45, 145  
*ta:q* restless; *t. ol-* to become restless 218  
*ta:qæ:t* A. endurance, strength 218  
*taqıldayuč* wooden peg in a mill 167+n., 172; chatterbox(er) 167, 172, 202; cf. *taraqılayuč*  
*ta:r* narrow 189  
*taraqılayuč* a wooden peg in a mill 167+n.; cf. J 295; cf. *taqıldayuč*  
*tart-* to draw, to invite 35, 36; *ha:l t.* to behave 63; *un t.* to grind 63  
*taš* stone *pass.*  
*tašla-* to throw away 103, 214, 215  
*tašqarı* outside 102  
*tatlıq* sweet 217; *t.ım* my sweetie 213  
*tawuşqan* hare 207; cf. *toşqan*  
*taz* someone affected by Favus, scald-head *pass.*  
*tæqtır* < *tæqdır* A. destiny 191  
*tejer* A.P. ready (quiet) 193  
*tekebü*r A. haughtiness 192; *t. ejle-* to be haughty 192  
*temsıl* A. proverb p. 8; *t. sözler* proverb p. 8  
*teñe* a coin, *tanga*=25 cash or 50 pul 79+n.; cf. J 303  
*tertü* wrong 217; cf. MENGES 129 *tötürü*  
*tıq-* to stuff 56, 83; to stick 144  
*tırıy* millet 177; cf. *tırıq*  
*tırıq* millet 13, 177, 197; cf. *tırıy*  
*til* tongue *pass.*  
*tille-* to scold 204; cf. MENGES 126 *tillä-*  
*tındz* quiet; *tilni t. tut-* to curb one's tongue 194, 195  
*tiş* tooth *pass.*  
*tişla-* < *tişle-* to chew 114, 161; cf. *tişle-*  
*tişle-* to bite 166, to chew 214, 215; cf. *tişla-*  
*tive* camel 201; cf. *töge*, *tüge*  
*to* v. *tor*  
*toyra* straight; *t. e-* to be in accordance with 165  
*toyul-* to be born 207  
*toyxæ* hen 197; cf. *toxi*  
*toxi* hen 101, 198; cf. *toyxæ*  
*toj* wedding 127, 199  
*toj-* to sate oneself 199  
*tola* many 117  
*tolum* a goat-skin bag used for storing grain 13  
*ton* clothes 214, 215  
*tonu-* to recognize 57, to know 171  
*toy* unripe, stupid 146  
*toyyuz* pig 50, 53  
*topraq* earth 112, 113  
*toq* sated 1; *t.siz* hungry 27  
*toqam* donkey-saddle 79, 80; cf. *toqum*  
*toqqan* kin, relative; *bir t.* brothers 59  
*toqum* donkey-saddle 79; cf. *toqam*  
*toquz* nine 200; *t. aq* nom. geogr. Toquz-aq 200; *t. aqliq* a man (people) from Toquz-aq 200  
*tor* P. net 209  
*tor* ~ *to* ring, clang 47; *t. ket-* to resound 47  
*toşqan* hare 207; cf. *tawuşqan*  
*töb* below 207  
*töge* camel 201; cf. *tive*, *tüge*  
*töge-* to end 9; cf. *tögü-*  
*tögü-* to finish 58; cf. *töge-*  
*tögürmen* mill 167, 172, 202; cf. MENGES 128 *tögürmān*  
*tökür-* to spit 68, 69, 96; cf. MENGES 131 *tükkür-*  
*tömürçi* blacksmith 184  
*tört* four 97  
*töş* the gristle of the Sternum 123; cf. MENGES 129  
*tuy* dam in a river 39  
*tuj-* to know 194, 195  
*tuma:r* P. amulet 151; cf. MENGES 130 *tumā*  
*tur-* to be *pass.*; to stand 45  
*turup* turnip 71  
*turuş* posture 128; *jürüş t.* behaviour 128, 165  
*tuşluq* equivalent, corresponding 76  
*tut-* to keep 193, 194, to consider 86; *çiy t.* to take well care of something 86; *tilni tindz t.* to curb one's tongue 194, 195  
*tuz* salt *pass.*

*tuzluq* salt-cellar 129, 203; cf. MENGES 131  
*tüge* camel 106; cf. *tive*, *töge*  
*tüşük* hole 92, 159  
*tügül* is not, non-existing 45; cf. J 320  
*tüş-* to fall *pass.*, to fall (of rain) 26;  
*janip t.* to fall back 68, 69, 96  
*tüşe-* to dream 197, 198

## u

*uç-* to fly 100, to fly away 101; to die down 212  
*uçra-* to meet 27, 173, 174  
*uçur-* to cause to fly 26; *u.up ket-* to blow away 26  
*uχla-* to sleep 161  
*ulay* beast of burden 216  
*un* flour 63; *u. tart-* to grind flour 63  
*ur-* to strike 16, 47, to beat 80, 204; *u.up*  
*çaq-* to knock out 187; *zerer u.* to harm 139; *zija:n u.* to harm 139  
*us-* to scoop up 184; cf. MENGES 133  
*usma* black dye for cosmetic purposes 205  
 206; cf. *osma*  
*uvaq* crumbs 124  
*uzun* long 94

## ü

*üç* three 79  
*üç-* to die down 212; cf. MENGES 135 *üç-*  
*üçün* in order to 32; *munij ü.* therefore 132

*ün-* to grow 207  
*ürük* apricot 2; cf. MENGES 136 *ürük*

## ü

*üdzmē* mulberry 208, 209; cf. MENGES 135  
*üdzmä*

## v

*vaj* Oh! 213; lamentation 25  
*væfa:* A. faithfulness, confidence 14, 23;  
 cf. *vopa:*  
*væqt* A. time 58; *seher v.idæ* at dawn 138  
*vε* A. and 37, 75  
*vopa:* A. faithfulness 210; cf. *væfa:*

## z

*zayra* P. maize-bread 165  
*zæχm* A. a wound; *z. qil-* to inflict a wound, to hurt 193  
*zehr* P. poison 93; cf. MENGES 137 *zähär*  
*zerb* A. making a saying proverbial; *z.ul-mesel* proverb p. 8  
*zerer* A. harm 139; *z. ur-* to harm 139  
*zergēr* P. goldsmith 5; cf. MENGES 138  
*zärgär*  
*zemista:n* P. winter 210  
*zia:n* P. loss; *z.(bol-)* to suffer 90; cf. *zija:n*  
*zija:n* P. harm 139; *z. qil-* to harm 139;  
*z. ur-* to harm 139  
*zinēt* A. embellishment, elegance 18; cf. MENGES 139 *zinät*

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