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REGIAE SOCIETATIS HUMANIORUM LITTERARUM LUNDENSIS
Studier utgivna av Kungl. Humanistiska Vetenskapssamfundet i Lund
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Gunnar Jarring

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THE TURKS OF EASTERN TURKESTAN

AN EASTERN TURKI TEXT
EDITED WITH TRANSLATION, NOTES AND GLOSSARY



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Abstract

The Eastern Turki text here presented was written around 1905–1910 in Kashghar by Muhammad Ali Damollah, a native of this westernmost province of China. The text illustrates the production and use of stimulants, including such intoxicants as opium and hashish, and the harmful effects on their users, as well as traditions and habits pertaining to stimulants. In addition, the text draws a picture of the social conditions prevailing in the southern parts of the province in the first decade of the 20th century.

Introduction

With some hesitation I decided to give the title “Stimulants Among the Turks of Eastern Turkestan” to this treatise. I was hesitant because in it tea is ranged with hashish and other narcotics which have to be labelled as harmful intoxicants. But the author of the Eastern Turki text which I now present was a native of Eastern Turkestan and he evidently felt that all stimulants, whether harmful or not, could be dealt with within the same essay.

The author is Muhammad Ali Damollah who around 1905–1910 acted as a language teacher at the Swedish mission in Kashghar. He was also employed by the British Consulate General there in a similar capacity. Muhammad Ali Damollah is the author of several essays which have been published by me earlier.¹

The original manuscript is kept in the collection of Eastern Turki manuscripts in the Lund University Library. It is contained in a composite manuscript marked Prov. 207 with the sub-number 8 of sub-collection I.² The manuscript is 36 × 22.5 cms in size and is reproduced in a reduced scale in facsimile on pp 00–00 of this edition. The idea of having a native mullah writing down his conception of conditions in Eastern Turkestan was originally instigated by G. Raquette, who in those days was a missionary-surgeon in the Mission Covenant Church of Sweden in Kashghar. His intention was to use this text and all the other similar texts contained in Prov. 207 for an Eastern Turki-English Dictionary which however was never written.

The text illustrates not only the use of stimulants but also the social conditions as they were in the southern parts of the country in the first decade of the 20th century.

I intentionally use the terms Eastern Turkestan and Eastern Turki when publishing this text as they were current at the time of its composition. I further feel that after the recent events in what was formerly called the Soviet Union, Eastern Turkestan is a convenient term to distinguish this province of China from the present independent republics of Western Turkestan.³

¹ V. my treatise “Garments from Top to Toe” (1992), p. 10 with several contributions by his hand.

² Cf. *op. cit.* p. 9 for details.

³ Cf. *op. cit.* p. 7, n. 1.

Notes on the Use of Stimulants Among the Turks of Eastern Turkestan

Our knowledge of the use of stimulants among the population of Eastern Turkestan is meagre. It is characteristic that such a fundamental work as Rosenthal's "The Herb" (1971), dealing with hashish, has no comparative materials from Central Asia. This points to the lack of information on this subject from the area in question, in the fullness of particulars from other parts of the Islamic world. The only treatise dealing with narcotics in Eastern Turkestan in general is Albert von Le Coq's "Narcotica" in his extensive work "Volkskundliches aus Ost-Turkistan" (1916).¹ However, it deals exclusively with the northern parts of the country and, in addition, mainly with the physical features of the implements used by the addicts. Katanov has a short note on "the faults of the Turks", dealing with the abuse of alcohol, tobacco and opium among the population of Turfan,² but it only provides scanty information on these subjects.

For the southern parts of Eastern Turkestan we have to rely upon stray accounts by explorers, travellers and missionaries, all rather occasional and often influenced by moralizing attitudes.

I here present the views on stimulants by a native observer in the Kashghar-Yarkand area. It is interesting to note his liberal attitude: "If a person does not make a habit of using koknar, opium, wine, hashish, tobacco, snuff, and such things, no harm will come to him (when using it occasionally). But the harm occurs when it is made a habit."³ This may be considered the general attitude of a Muslim of Eastern Turkestan of those days to stimulants in general, although I have my doubts about wine (and other kinds of alcohol) being included in this indulgent appraisal. From my time in Kashghar 1929–1930 I remember the contempt expressed for drinking among the Muslims of Eastern Turkestan.

The following stimulants and their use are described in Muhammad Ali Damollah's essay: *koknar*, opium, hashish, tobacco, snuff, wine and tea. I present them in this order, adducing comparative material where available.

1. *koknar* the name for the poppy, the poppy-head; a syrj prepared from the seeds in the poppy-head (cf. p. 12 and n. 1). In this case *koknar* is used for

¹ Quoted as LC IV; devoted to alcoholic beverages, tobacco, hashish and opium

² KM I: 46–49

³ P. 12; cf. further Lansdell II: 146 "use the opium, but do not abuse it"

drinking. Forsyth, i.e. Bellew,⁴ however, reports on it being eaten and gives the following description of its preparation: “Steep the opium in water over night, then wash into a thick solution, and strain through muslin. Boil the liquor to evaporation in a greased saucepan to prevent the opium sticking to the sides and getting burned. Cool and dry, and the extract is ready for use, either to eat or to smoke.”

2. *Opium*. The description of opium, its preparation and use (p. 12–13) should be read together with the passage on *koknar* (cf. no. 1), as they partly coincide. There are several accounts of opium and its use in the existing literature on Eastern Turkestan. I begin with Forsyth:⁵ “The poppy is cultivated in Yarkand and Káshghar, but not largely. The opium got from it is of very inferior quality and only used to mix with the foreign drug which comes from India. Poppy-heads and the seeds are sold in the bazar by druggists for medical purposes. Opium is either eaten or smoked . . . In the latter case, the smoker lies down on one side with his head on a pillow close to the lamp, at which he lights his pipe. This is a china or metal tube some sixteen inches long, with a jade or other mouthpiece, and is called *gháza*.⁶ At the far end (which is closed), on one side, is a small aperture large enough to admit a goose-quill. In the aperture a small quantity of the soft extract, about the size of a pea, is applied to its sides by a pencil of wood, which is twirled between the finger and thumb, so that the extract sticks to the sides and orifice of the aperture without blocking it. The pipe is then turned to the candle, and the aperture with the opium brought close up to the flame. The smoker now draws several sharp full inhalations till the opium is consumed, and puffing out the smoke from his lungs, goes off into a dreamy stupor. This habit is extremely prevalent in the cities, and in private houses too. Both sexes are equally addicted to it as to *bang*.”

H. W. Bellew who was the physician of the Forsyth expedition to Eastern Turkestan in 1873–74 relates that opium and hemp were not set under any restrictions and were consequently abused to an alarming extent by all classes and both sexes.⁷ Bellew continues: “At Yangi Hissar are three divans for opium smoking. They are dark low chambers with a number of pillows arranged along the floor with a lamp at the side of each. And against the walls are shelves full of labelled and neatly folded bundles of the clothes and chattels left in pawn by the victims of the habit. The smoker on paying for

⁴ Forsyth, p. 79; It is to be remembered that these parts of his Report were written by Dr H. W. Bellew, the physician of the expedition

⁵ Forsyth, p. 79

⁶ *gháza* is probably the same as Baratov 116 *xoza* which means a small cup in which the poppy-juice is gathered. Baratov considers *xoza* to be a Tungan word *xēzi*; cf. further Novgorodskij 91 *xuze* a small cup; N 425 *xoza* a small cup in which opium from the poppy-head is gathered; cf. also *γayza* p. 13, n. 8

⁷ Bellew, p. 383

his dose gets a pipe charged with a moist paste of the drug applied round the sides of a small orifice at one end of the tube. He lies down with his head on a pillow and turning to the lamp at its side draws two or three good whiffs of the flame through the opium paste, and then falls off to sleep.”⁸

3. *Hashish*, usually called *bang*. On hashish-smoking and the habits connected with it, I have reported elsewhere rather extensively through the intermediary of an informant from Guma, a town between Yarkand and Khotan.⁹ Muhammad Ali Damollah’s essay gives valuable additional information as to the ways hashish is prepared and smoked (pp. 13–15). Furthermore Forsyth, i.e. Bellew, reports in detail on the exportation of Indian hemp (*kendir*), which is the base for hashish, and on the prices prevalent in the bazar of Yarkand and government duties on the hemp. Of special interest is what he has to say about the production and use of hashish.¹⁰ I quote: “There are different qualities of the drug according to the manner and period of its collection, and they are carefully scrutinized by connoisseurs . . . Hemp resin is very generally consumed by all classes, and in the cities it is abused to excess with very injurious effects upon the health of the people. It is generally called *bang*, and is smoked mixed with tobacco, or eaten in the form of a confection. The confection is thus prepared: to ten *tolas*¹¹ of *bang* add ten pints of water, and boil; then remove from the fire, and on cooking, strain through muslin. To the strained liquor add five *tolas* of mutton fat, and boil again till the suet is melted; then remove from the fire and pour in cold water till the fat cakes with the *bang* and subsides and clear liquor only remains. Pour this off, and to the fat add saffron one *mithcál*,¹² zedoary one *mithcál*, and cinnamon one *tola*, all finely powdered, and honey, ten *tolas*, and thoroughly mix together.” Muhammad Ali Damollah’s contention (p. 14) that all the dust which has settled on the leaves of the hemp-plant is hashish is enigmatic. ‘Dust’ probably means the pollen of the hemp-flowers.¹³
4. *Tobacco*. The most interesting part of Muhammad Ali Damollah’s account of tobacco is his report on the tobacco-smoking ceremony (p. 15), which was current at least until the first decades of this century. Otherwise tobacco did not belong to the most popular stimulants. Forsyth reports: “Tobacco is not much smoked, except as a vehicle for *bang* or ‘hemp’, and is not much esteemed by itself for quality, though that produced at Aksú (Aq-su) is credited with a mild and superior flavour.”¹⁴

⁸ Almost the same version in Lansdell II: 145

⁹ Jarring, *Materials* IV, pp. 181–183

¹⁰ Forsyth, p. 78

¹¹ *tola* a Hindi word, an Indian weight, Platts 344 *tolā* a weight of 12 (or 16) *māshas*

¹² *mithcál* J 196 *misqal* a weight = 3.5 gram < A. *misqāl*

¹³ Cf. Sykes & Sykes, p. 172 “The Kashgaris . . . prepare the deadly drug from the pollen which falls from the flowers upon the leaves”

¹⁴ Forsyth, p. 93

5. *Snuff, nas*.¹⁵ It is of two kinds: snuff used in the nose and snuff taken in the mouth. Muhammad Ali Damollah considers snuff to be very popular. The same is reported by Forsyth who says that the use of snuff is almost universal, both by the ordinary method and by mastication.¹⁶ And he, i.e. Bellew, continues as to the ordinary method: “it is, I believe, the cause of the remarkable prevalence of polypus in the nose in Káshghar, though it is necessary to state that in some cases of the disease which came under my notice, the patients denied the use of snuff at all. In the latter case it certainly is the cause, in common with opium and hemp, of much of the dyspepsia which is the general complaint of the country. The snuff of Káshghar is different from any other that I have seen. It is of a bright green colour, and extremely hot and pungent. The powdered stalks of the *chicandar*,¹⁷ a species of ephedra, and powdered quicklime are habitually added to it. This snuff is seen exposed for sale everywhere in the cities and settlements, and is very generally indulged in by women past their prime. The snuff of Peshawar,¹⁸ called Marghozi, after the village where it is produced, is in much demand, and is reputed the best that reaches Káshghar”.

According to Katanov’s informant,¹⁹ snuff was not known in Eastern Turkestan until the time of Yakub Beg (1866–1877) which would indicate that it was originally imported from Western Turkestan, and evidently later on from India.

6. *Wine*. This is a comprehensive term for alcoholic beverages (p. 13 and n. 17). A brief note on the production of the domestic wine *muselles* is to be found in my “Return to Kashghar”, pp. 213–215.
7. *Tea*. Shaw depicts tea-drinking in vivid colours.²⁰ “The quantity drunk is enormous. He himself takes part of, at least, eight or ten teapots in a day.

¹⁵ *nas* < P. *nās*; SH 186 *nās* snuff (generally put into the mouth under the tongue and retained there for some time); also *nasval*, *nasvar*; SH 186 *nāswār*, *nāswāl* snuff, in Kazak *nāswai*; N 730–731 *nasval*, *nasvaj* do. The Persian form is *nasvār* cf. Persidsko-russk. slov. 2: 640 *nāsvār* a kind of chewing-tobacco. For rich, important comparative material from Afghanistan and Pakistan, v. Frembgen’s exhaustive work “Naswar. Der Gebrauch von Mundtabak in Afghanistan und Pakistan” (1989)

¹⁶ Forsyth, p. 93

¹⁷ *chicandar*, usually *čakandu* a shrub, called *chekundo* *Calligonum polygonoides* by Deasy 225 n., and according to him largely used for adulterating the tobacco chewed by natives. But *čakanda* is also the name of three different ephedra-plants, according to Xinjiang zhongyi ösümlük doriliri, p. 51 sq. with pictures 1–3, viz. *Ephedra equisetina* Bge., *Ephedra intermedia* Schrenk ex Mey. and *Ephedra Przewalskii* Stapf.; cf. N 385 *čakandu* name of a thorny bush; Pantusov, *Vojna*, Vyp. 2, 4–5 *čekendi* a plant with red berries; burnt to ashes it is mixed with snuff or used as chewing-tobacco; cf. further RN 103 *čākā*

¹⁸ Cf. Muhammad Ali Damollah, p. 15

¹⁹ KM I: 47–48

²⁰ Shaw, *Visits*, p. 294; further references to different kinds of tea in my paper “Gustaf Raquette and Qasim Akhun’s Letters”, p. 10, n. 2

A Toork who does not consume a teapot full at morning prayer time, and another before twelve, is not considered a man.”

Muhammad Ali Damollah's description of tea and tea-drinking is, as far as I have been able to establish, the only existing account of tea-habits in Eastern Turkestan.

Stimulant Pleasure Connected with Eating and Drinking

If a person does not make a habit of using *koknar*,¹ opium, wine, hashish, tobacco, snuff, and such things, no harm will come to him (when using it occasionally). But harm occurs when it is made a habit. Because those people who become addicted to the pleasure of those things mentioned² will have their whole appearance³ changed.⁴ They become bad-tempered.

Those who drink (are addicted to) *koknar*, soak it in jugs, pour it into cups and drink it. When they have got in high spirits,⁵ they sit around holding trays in their hands, singing and using the trays as tambourins. When the opium has become clean after it has been boiled and the mud (dust) separated, they make (use) a brass-pipe⁶ with a grating⁷ of brass. In the middle of it, they place a wick and extract some tallow or a piece of a candle and put into it.

Then they kindle a lamp, put the opium and the lamp on a tray, and lie down

¹ *kokna:r* < P. *koknār*, Steingass 1063 poppy-head; oil made of it; poppy-seed; SH 172 *koknār* the poppy, 224 *koknār* the field poppy, *Papaver rhæas*; N 653 *kökunar* 1. poppy 2. *koknār* a narcotic agent in the form of a syrup prepared from the contents of the dry seed-vessel of the poppy; LC I: 96 *kök nār* Mohnblätter (Medizin); forms in *kök* instead of *kok* are probably due to folk-etymology. It is interesting to note that Baratov in his article on the professional words relating to opium does not mention *kokna:r*, only *epijun*

² i.e. those stimulants

³ lit. colour and face

⁴ *taÿir* change; Steingass 311 A. *taghaiyur*, in P. commonly pronounced *taqhir*

⁵ *keÿf* A. *kaif* Steingass 1069 hilarity produced by drinking or chewing bang; in a general meaning the pleasure caused by intoxicants

⁶ *çore* pipe, in this connection made of brass, other materials are also used; LC IV: 10 + Fig. 3 *çör* Tonpfeife; aus Lehm geformtes, an der Sonne erhärtetes einfaches Pfeifchen; LC IV: 10 + Fig. 5 *çör* Tonpfeife in Gestalt eines Flaschenkürbis; LC I: 90 *çör* Pfeifchen aus ungebranntem Ton; es gibt deren, die einen, und andere, die mehrere Töne hervorbringen (Spielzeug); LC IV: 10 + Fig. 4 *qōš çör* Tonpfeife, mit doppelter Pfeife; Le Coq, Von Land und Leuten 94 + Abb. 15–17 *çör* genannte Pfeifen kommen ebenfalls als Kinderspielzeug in Ostturkistan vor etc. etc.; *çore* < *çorya*, cf. RN 116 **çorya* < Mong.; cf. further LC I: 90 *çorya* Tülle (der Teekanne usw.); LC IV: 19 + Fig. 9 *çorya* Harnrohr (für männliche Kinder); LC V: 99 *cōrya* der Auslauf (e.g. einer Teekanne)

⁷ *pendzere* grating, grille; usually 'window'; < P. *panjara* Steingass 257 a window, a lattice; cf. N 252 *pendzire* 1. window-sash, 2. grating, lattice, 3. check, checkwork; WB IV: 1143 *pandzara* (Sart.) das Gitter; WB IV: 1223 *pändzärä* (Osm.) das Fenster

on a cushion. The opium-pipe⁸ lamp is made of Chinese reed.⁹ At the end of it where they smoke, a (piece of) nephrite¹⁰ is fastened. At the other end of the reed, a round porcelain cup,¹¹ resembling a porcelain ink-stand, is fastened. In the middle of it they have made a hole. They hold the opium in the hole¹² over the lamp. When the opium has boiled and become like tinder,¹³ they put it into the hole of the porcelain cup and smoke it.

Wine. They make wine by making grapes ferment.¹⁴ In order to make them ferment, they need a cleaned jar.¹⁵ When the wine is ready, they pour it into cups and drink it. One kind of wine they also make of *jigda*.¹⁶ Another kind (of wine) is called *boze*.¹⁷ It is made of grain.¹⁸ There is a kind of wine called *muselles*.¹⁹ It is made of grapes. Every kind (of these beverages) makes a man drunk and insane. When he is terribly²⁰ drunk, neither good nor bad things are visible to his eyes.

Opium they prepare from the seed-vessel²¹ of the poppy. In order to prepare opium from the seed-vessel, they cut²² it once or twice with a knife, and, when a juice resembling milk appears, they collect the juice which comes from the seed-vessel. The seeds remain inside the vessel and they do not add them to the opium. They keep them as seed for sowing.

They also grow hemp.²³ *kendir*²⁴ is the name of the hemp seed. When the

⁸ *yanza* < Chin.; J 108 a (Chinese) tobacco-pipe; N 559 *yanza* do.; LC I: 94 *yang-za* Tabakspfeife (Chin.); LC IV: 45 *yang-za* gewöhnliche chinesische Pfeife; LC IV: 51 + Fig. 12 *apiün yangza-si* Opiumpfeife; Baratov 114 *zjanza* opium-pipe; Rakhimov 213, 230 *genzi* ~ *yanza* do. < Chin.

⁹ *bedzin qumuši* Chinese or Peking reed, evidently a special kind of reed

¹⁰ *su taš* nephrite or jade; cf. Trudy Tibetskoj ekspedicii II: 17 with description

¹¹ *düvet* A.P. *dawāt* here 'a cup', normally 'ink-stand'; Steingass 539 *dawāt* an ink-holder, a pen-case; N 453 *düget* ink-stand; Menges 37 *dügät*

¹² One would have expected *töšükte*

¹³ *por* tinder, also 'porous wood'; maybe in some way to be connected with Steingass 242 P. *purza*, *purzha* shavings, shearings . . . a tinder-box

¹⁴ *ecitip* < *ecitip* < *acitip*; *acit-* to cause to ferment; C 21 *açit-* to make bitter or sour

¹⁵ *köp* ~ *küp* a large earthenware jar; cf. P. *küp*; C 687 *küp*; RN 309 *küp*; Menges 71 *küp* – an ancient loan-word

¹⁶ *dzigde* J 96 a species of Oleaster, *Eleagnus angustifolia*, with eatable but tasteless fruits

¹⁷ *boze* J 59 an intoxicating drink; N 208 *boza* an intoxicating drink made of rice or millet; WB IV: 1683 *boza* (Osm. Kir.) ein Getränk aus gegorener Hirse, IV: 1867 *buza* (Kas. Dsch. Tob.) ein aus Hirse, Gerste bereitetes Getränk; Steingass 206 *boza* gives P. origin to the word, but it probably is an ancient loan-word; cf. RN 82 *boza* with further references

¹⁸ *ašliq* pertaining to food, i.e. grain

¹⁹ *mus'elles* A. *mušallaş* a domestic wine in Eastern Turkestan

²⁰ *bek jeman* lit. very badly

²¹ *kokna:r* v.n. 1

²² *džirdži-* to make lines, to make cuts; cf. Menges 39 *džira-* kleine Schnitte machen, durchstechen; RN 127 *žir-a-* do. < Mong.

²³ *neše* < A. *nashw* being intoxicated, A.P. *nishwa*, *nashwa* drunkenness, intoxication; *n.* here stand for both 'hemp' and 'hashish'; for hashish, v. Lokotsch 66–67 A. *haši*

²⁴ *kendir* hemp, the hemp plant, *Cannabis sativa*; cf. C 729 *kendir* probably an Indo-European (Tokharian?) loan-word; D 1647 *käntir*; RN 252 *käntir*

hemp has ripened and people walk in front of (close to) a hemp-field, they smell the scent of hashish. When the hemp-plant²⁵ has ripened, they cut it, and, after having left it for one day exposed to the sun, when the morning-star appears, they shake the stems²⁶ of the hemp-plant very slowly over a *gilem*.²⁷ Its dust is (what is called) hashish. But all the dust which has gathered (settled) on the leaves of the hemp-plant is hashish. They do not mix the leaves into it (the dust). When leaves are mixed into it (it becomes something called) dirty-hashish²⁸ which cannot be sold for money. Those people who smoke hashish will themselves find a pumpkin²⁹ and make a pipe of it. They fix a piece of wood onto it which they call *til*.³⁰ On the top of it, they put an earthenware³¹ head³² (of the pipe). (Thus) they make a pipe. After having rubbed the hashish in their hands and held it over the fire and warmed³³ it, there is a kind of green pungent tobacco³⁴ – they make (grind) it into small pieces with the help of their nails and put it on the top of the green tobacco which is in the pipe-head. Then they put charcoal made of willow-wood on the top of the pipe-head, set fire to it, and, when they start smoking and the fire on the top of the pipe-head has flared³⁵ up to the height of one or two *γærič*,³⁶ the fire licks³⁷ it. If a man who has never smoked before puffs once, he at once becomes high³⁸ and half-mad. The hashish-smokers who have made a habit of it finally become insane and give up working. It is a very bad thing. Indian merchants bring it to India and make money (profit) after each having had a thousand beasts of burden go there with hashish every year. They also bring it (export it) to Badakhshan and

²⁵ *kök* here with the meaning 'green plant'

²⁶ *musul* or *musun*, also *musuli* the stem of plants; N 717 *müsün*

²⁷ *gilem* P. *gilim* a simple thread-carpet; cf. Jarring, *Garments* 56 n. 9; according to Sykes & Sykes p. 172 the "dust" would be the pollen which falls from the flowers upon the leaves

²⁸ *kenef* dirty; WB II: 1078 (Krm. Osm.) *kenäf* schmutzig, unsauber; <A. *kanaf* v. Stachowski II: 36 *kenef*

²⁹ *nogaj* usually a scoop or ladle made of kurbitsa, which is used only for small utensils, in this case for a hashish-pipe; <Iran?

³⁰ *til* lit. 'tongue'

³¹ *sapal* J 263 *safal*~*sapal*~*sap'al* stone-ware, potter's ware; N 492 *sapal* do.; <P., Steingass 684 *sifāl*, *sufāl* earthenware

³² *serχa:nε*; J 269 *sejχa:nε*~*sejχane* the head of a water-pipe or hashish-pipe; *sej*<Chin. meaning vegetables (Rakhimov 187 *saihana*)+P. *khāna* house; *ser* is explained by the common alternation *j~r* and vice versa; not in Baratov

³³ *pušur*- J 229 *pīšir*-~*pīšur*- to boil, to cook, here evidently meaning 'to warm'

³⁴ a sentence suddenly remembered and inserted in the narrative

³⁵ *šole*~*šölε* J 288 light, brilliancy<A. *shu'la*; *š. ur*- to flare up

³⁶ *γærič* J 110 *γærič*~*γæič*~*γič* a long measure, originally from the top of the little finger to the end of the thumb

³⁷ *jalla*- to lick; cf. N 779 *jali*- do.; Malov III: 117 *jala*- do.; C 926 *yalğa*- properly 'to lick'; RN 182 **jälγa*- do.

³⁸ *giti* P. *gītī* the world; *gitigε uč*- to fly up in the world, to become "high"

³⁹ *ka:n* P. *kān* mine, quarry; also deposit. I translate 'source'

Khotan. But it is less, (only) one or two beasts of burden. The source³⁹ of hashish-growing is Yangi Hissar⁴⁰ and Qarghaliq.⁴¹

Tobacco they grow in Yarkand. There is a people called *balti*.⁴² Their occupation is to grow tobacco.

In a village called Posgam⁴³ they paint beautiful gourds and bake them in an oven⁴⁴ in order to produce a special pipe for tobacco-smoking. Formerly there was a (special) custom of those people who smoke tobacco. If there was a party or guest entertainment, the women used to sit in a row next to a wall in a large guest-room. The men also used to sit in a row at one wall. When the owner of the house had prepared a pipe and held it to (towards) one of the guests of the gathering, he took it from his hands and approached a person in the party. This one rose from the place where he was sitting and came forward to the person who was offering the tobacco(-pipe). When he, after having knelt down, offered him the pipe, he took it from his hands and went to the middle of the room where he made a deep bow (reverence) to the person who offered him the pipe. He then returned to his own place and smoked the tobacco. When he too brought it (the pipe)⁴⁵ to someone (in the party), he went forward, knelt, and offered him the pipe. And this one took the tobacco(-pipe)⁴⁶ from his hands and went to the middle of the room, made a bow (reverence) to the person who held the tobacco(-pipe), went back to his own place, and sat down there. This custom is even now current in the countryside at their parties. Tobacco is not inebriating. It does not make (people) drunk. Wine, *boze*⁴⁷ and *muselles*⁴⁸ do.⁴⁹ People work the fat (oil) of the hemp(-seed) into a kind of jelly⁵⁰ and eat it. It is intoxicating. It is inebriating. Opium is a thing which is like poison. But it is not known to produce inebriety. Snuff is of two kinds. One kind they put into the nose. The softest and best they bring from

⁴⁰ Yangi-hissar, a town and district between Kashghar and Yarkand

⁴¹ *qa: yiliq* normally *qaryaliq* the town and district of Qarghaliq, SE of Yarkand

⁴² *balti* an inhabitant of Baltistan, a territory north of Kashmir, cf. Younghusband, *The Heart of a Continent* p. 203 and Stein, *Ancient Khotan I*, p. 5; Shaw, *Visits*, p. 33 "A great many Baltees (or Musulman Tibetans) have established themselves around Yarkand where they cultivate a little land, being the chief growers of tobacco and melons".

⁴³ *postkam*, usually Posgam a village between Yarkand and Qarghaliq; according to Skrine, p. 109 a new district, carved out of the unwieldy Karghalik charge and placed under a Magistrate of the third class; Le Coq in *LC IV: 45* mentions Poskám, so written by him, for the beautifully painted pipes produced there

⁴⁴ *tanurdæ xojlap pišurædur*; *xojla-* to arrange, to make strong; to shut an oven, to heat an oven; cf. Malov I: 192 *xōla-* to arrange etc. < Chin. *xao* + *-la-*

⁴⁵ *tam'akuni* omitted in the text

⁴⁶ *ælip* omitted in the text

⁴⁷ *boze* v.n. 17

⁴⁸ *muselles* v.n. 19

⁴⁹ One or two words omitted, probably *mest qiledur*

⁵⁰ *madzu:n* jelly A. *mā'jūn*, Steingass 1270 kneaded; an electuary, medicine, confection, jelly, paste; N 701 *medzūn* opium

Peshawar.⁵¹ Another kind (off snuff) they put into the mouth. This one they prepare themselves everywhere. Those who use snuff in the nose and in the mouth are numerous. The pipe (used) for yellow tobacco is the most embellished⁵² pipe of all pipes. They decorate a gourd and make it beautiful⁵³ and make a tongue⁵⁴ of wood and fasten something called *pesilče*⁵⁵ at the place where they smoke. It is made of horn. There is another kind of pipe. It is made of brass or copper on to which a reed is fastened. It is a long pipe which they smoke. Its (the pipes's) head they also make of brass or copper. People in India and Kashmir have a (special) kind of pipe. Its head is also beautifully decorated. The pipe is also made of brass or copper and embellished. They call it a *marpič*⁵⁶-pipe and very much treasure it. The tube⁵⁷ which is called *jilanpič*⁵⁸ they construct bending it like a camel's neck. There is another kind of pipe. Instead of the tube mentioned, they make a tube of leather. The pipe-bowl is big and they fill it with two or three *ser*⁵⁹ of tobacco. They bring it to a party where many people are present⁶⁰ and place it in the middle. All the people present smoke from this one pipe. There are pipes which are expensive. Some people make pipes of horn⁶¹ and smoke from them. Some people (smoke) the *yanza*⁶² in the old Chinese style.⁶³ The bowl of the *yanza* is made of brass, its mouth-piece⁶⁴ of jade. They smoke from it (the mouth-piece). Lately some people smoke tobacco which has been rolled into paper.⁶⁵ And some people smoke them (cigarettes) after having themselves rolled the tobacco into paper.

And then there are those who having got the habit of drinking tea in a tea-house⁶⁶ absolutely never drink tea in their homes. Apart from the habitual⁶⁷

⁵¹ *peša:vur* Peshawar, the capital of the North West Frontier Province of India in those days

⁵² *zinelik* embellished; *zinet* here written زينت < A. *zīnat* ornament, decoration; cf. J 332 *zinet* embellishment; Menges 139 *zīnāt* Schmuck, Schönheit, Eleganz

⁵³ *xoĵla-* v.n. 44

⁵⁴ *til* v.n. 30

⁵⁵ *pesilče* pipe-bowl, the place of the pipe where the tobacco is placed; <P. ?

⁵⁶ *ma:rpīč* a kind of pipe; cf. Aslanov 779 *mārpeč* coil (pipe); <P. *mār* snake, and P. *pech*, twisted, coiled, crooked; it may be connected with P. *mār-pech* (Steingass 1139) circumvolution; crafty device, intrigue, chicanery

⁵⁷ *nej* the tube of the pipe; <P. Steingass 1440 *nai*, *nay* a pipe, tube . . . *nayi għalyan* a huhkah-snake; LC IV: 48 *nāi*

⁵⁸ *jilanpič* the T.P. form of *ma:rpīč* (cf. n. 56) 'coiled like a snake'

⁵⁹ *ser* the weight *sar*; J 271 *ser* a weight of 10 misqals (= 35 gram); Menges 112 *sār*

⁶⁰ *nuryun medzlis* lit. 'abundant party'

⁶¹ In the text *مونگور* probably writing error for *muṅuz*; or is there a word *muṅur*? perhaps connected with Hindustani *munga*, cf. Platts 1095 *mūṅgā* coral

⁶² *yanza* v.n. 8

⁶³ *čekedur* omitted

⁶⁴ *pesilče* v.n. 55

⁶⁵ I.e. cigarettes

⁶⁶ *semavarxa:nē* Russ. *samovar* + P. *khāna*, i.e. a house with samovars, in contrast to the homes where the water for tea was boiled in a *čogun*, a can made of copper or brass

⁶⁷ *köngentler musa:firler* regular frequenters

guests of the tea-house, those who have their (own) houses always drink tea there from a samovar. The owner⁶⁸ will bring a pot of tea, some loaves (of bread) and a tea-cup on a tray. If the tea in the tea-pot is finished, one of the fellow-guests⁶⁹ will order another pot of tea. Thus taking turns they drink tea together. If someone has invited one of his companions as his guest, he will conduct him to the samovar(-house) and offer him tea and bread. But there are those who order the food from the owner of a tea-house and eat it (there). If they smoke a pipe the owner will put the tobacco in the pipe and bring it (to them). Those people who are accustomed to tea-houses⁷⁰ can not bear it when there is no tea-house available. To this day there are no tea-houses with samovars in Khotan. Everybody drinks his tea in his own house. For travellers and merchants too there are no samovar tea-houses in Khotan. In the restaurants they have milk, cream, sour milk, and butter but no samovars. Earlier there were no samovars in this place either. In Yakub Beg's⁷¹ time the samovars were introduced to stay but not in Khotan. The tea of the best class is brought from Lhasa. It is of two kinds. One kind is called *chahar sir*.⁷² It is made (in packages) of four *dziij*⁷³ in the form of square bricks of a thickness of four *ilik*⁷⁴ with a golden *tamyu*⁷⁵ in the middle. This (kind of) tea is very good for tea with milk in it. (Here follows) an explanation of how to boil (prepare) it. After having poured one *ser*⁷⁶ of the tea in question into a tinned⁷⁷ copper kettle together with five cups of water, to one *ser* of tea they add one *misqal*⁷⁸ of tea- . . .⁷⁹. It is a white, soft thing like milk which is found around hot springs. After having put in five cups of water, one *ser* of tea and one *misqal* of tea- . . .⁷⁹ and boiled it, it is necessary (one has to), when one (of the five cups) remains, to pour in another five cups of water on the top of it, and, when one cup remains, make it boil. After that there may be in all ten cups of the men-

⁶⁸ *simavarċi*, one would have expected *semavarċi*; probably both forms were used; the owner or attendant of the tea-house

⁶⁹ *refi*: q A. *rafīq* companion, comrade, fellow-guest

⁷⁰ *semavar* here and in the following stands for *semavarċa*: nE tea-house

⁷¹ *bedöwlet* P. *ba* + A. *daulat* with wealth or victory; title used by Yakub Beg, ruler of East Turkestan 1865–1877

⁷² *ċabar sir*; P. *chahār* 'four' + P. *ser* Steingass 715 a weight of 15 *misqal*

⁷³ *dziij* < Chin. J 96 a Chinese pound = 560 gram; cf. Rakhimov 105 *jin* do.

⁷⁴ *ilik* J 140, corresponding roughly to 'inch'

⁷⁵ *tamyu* a stamp, block, seal, not to be confused with *tamyā* which is a brand or owner's mark; cf. C 504 *tamġa*; D 933 *tamyā* for etymological references

⁷⁶ *ser* the weight sar, cf. n. 59

⁷⁷ *q.ċejlik* tinned; *q.ċla* ~ *q.ċej* tin; SH 145 *qaliyi* do.; Steingass 985 A.P. *qalī* tin (from the mine *qal* where it is found); the origin of the word is uncertain, cf. EI art. *Kālī* "the word probably comes from the Far East, whence the Arabs could have borrowed it directly, without the intermediary of modern Persian (although this is also possible)"; cf. further D 1402 *qāl* Schmelzriegel; RN 225 *kalaj* Zinn

⁷⁸ *misqal* A. *misqāl* a weight = 3.5 gram

⁷⁹ *qili* written قلی; Steingass 987 A. *qily*, *qila*, *qili* potash; it appears a second time in line 94

tioned tea in a large tea-cup.⁸⁰ After it has boiled once the kettle must always be emptied and the tea cooled.⁸¹ After it has been cooled for a long time the tea becomes crimson like the seeds of a pomegranate. Then one should pour into the tea one cup of fresh, good cream in order to make it milk-tea. For ten cups of (milk)-tea, one cup of cream in a *sinčaj*-cup is sufficient. Then the tea becomes the colour of a red rose. Having rounded it off⁸² with salt and filled a *sinčaj*-cup to the brim, it will be enough to drink for ten people with a cup each. That⁸³ is what real⁸⁴ tea-lovers⁸⁵ drink.

Another kind of tea they call *rekεr*.⁸⁶ This kind of tea is packaged in the form of square bricks and is four *ilik*⁸⁷ thick. This (kind of) tea also is stamped in the middle of it with a golden *tamyu*.⁸⁸ When boiling it and adding milk (cream), it resembles it⁸⁹ in colour and taste. The minds and thoughts of those people who have got accustomed to this tea remain with just this tea. When they are not able to find (this kind of) tea, they languish for it, they have headaches and get (close) to a state of dying. This (kind of) tea they do not drink in *a:bχor*-cups.⁹⁰ With the drinking they do not take . . .⁹¹. Those large cups are good for drinking water or for *sujuq aš*,⁹² *leymen*,⁹³ *cöcbüre*⁹⁴ and *jumdan*.⁹⁵ When the tea-lovers see such large cups, they say »These are kettles!» and compare them (to kettles).⁹⁶ They even do not accept them. »Does a man drink enough from such a large cup?»⁹⁷ Such a large cup is not worthy of the tea!»

⁸⁰ *sinčaj pia:lesi* a (large) china tea-cup; cf. RW 42 *sin-chay-chine-si* china tea-cup; G II: 70 *sinčaj čini tasse à thé*; *sinčaj~sinčej* has different meanings; Jarring, Thieffless City 50 n. 26 a cup of tea; Materials III: 115: 15 n. 2 a little tea in a cup; J 275 a little tea left in a cup; UH 418 *sinqay* 1. green tea 2. tea served without additional refreshments; Malov II: 154 *sinčaj* (Khotan) tea in the bottom of a cup; is it *činčaj*?

⁸¹ *savuru~savura-* to cool, to become cool; <*savu-*>; L 140 *savu-* do.; SH 127 *suwu-* do.; cf. C 806 *soği-*: to be cold, phonetic changes *so-*-, *su-*-, *sovu-* etc.

⁸² *tejšε-* to adjust, to regulate

⁸³ *manε* P. *mānā* Look! Behold!

⁸⁴ *ašl* A. *ašl* root, origin, here *ašli* original, real

⁸⁵ *čajχur*; *χur* P. *kbψur*, in compounds, consuming

⁸⁶ } >, *rekεr*? evidently a special kind of tea

⁸⁷ *ilik* cf. n. 74

⁸⁸ *tamyu* cf. n. 75

⁸⁹ It resembles the *chabar sir*-tea, cf. n. 72

⁹⁰ *a:bχor*; J 11 *a:bχore* a small crock, jug, tea-pot of crockery; N 15 *apqur* a large cup; P. *ābkbψur*?

⁹¹ سونور ?

⁹² *sujuq aš* J 279 'fluid food', soup with pieces of dough in it; Materials IV: 148 with full description

⁹³ *leymen* J 182 *ləymen~leymen* a dish, consisting of boiled strips of dough; Materials IV: 156–157 with full description; cf. further Jarring, Thieffless City p. 69, n. 25; <Chin. Rakhimov 243–244 *leymen*

⁹⁴ *cöcbüre~cöcürε* a dish J 76; with full description in Materials IV: 152–53; cf. Jarring, Thieffless City, p. 50 n. 7 'a dish containing meat and dough dumplings' with further references

⁹⁵ *jumdan* a dish; a soup with noodles made of maize-meal

⁹⁶ *qija:s* A. *qiyās* measuring, comparing

⁹⁷ Said ironically

Transcription

1. *jemek içmek içideki lehv u lab nerseler kokna:r afiun şara:b neşe tam'aku*
2. *nas bu nerselerni a:det qılmasa heç bir noqsan ademge a:rız bolmajdur*
3. *belki noqsan a:det qılmaqtadur çünki mezku:r nerselerniñ xuma:rı tut-*
4. *yandæ a:detlik kişilerniñ reñ ru:ji tayir tebdil tapadur acıyılıq bolup*
5. *qaladur kokna:r içeduryanlar ko:zelerge çilap qujup şunıñdin pia:lelerya*
6. *toşqarıp içerler kejj bolyandæ petnoslarnı qolıya ælip yæzel oquşup petnos*
7. *daf jasap olturær ikenler afiunni qajnatip lajdin ajrip sa:f bolyandæ tuçtin*
8. *çö:resini tuçtin pendzere qilip otraya bir pilik qojup qoj jayıdin veja:*
9. *şa:mdin ajritip aña qojup çeray jandurup afiun çerayını petnos üstide*
10. *qojup tekiede jatip yanza çeray dep bedzin qumuşida tartaduryan tere-*
11. *fige su taşı berketken qumuşya jene bir terefige jumulaq bir düvettek*
12. *bir çini düvetni berketip otrasidin töşük qojup töşükke afiunni çerayqa*
13. *tutup afiun qajnap bir pordek bolyandæ çini düvetniñ töşükige qojup*
14. *tartarlar şara:b üzümni eçitip şara:b qılurlar eçitmaq üçün bir silayan*
15. *köp la:zem bolur şara:b tejer bolyandæ çinilerge qujup içerler şara:bnıñ*
16. *bir qismisini dzigdede hem qılurlar jene bir qismisini boze axturlar*
17. *aşliqlerdin qılurlar mus'elles degen bir qismi şara:b eni üzümde qılurlar*
18. *bular her qismisi ademni mest la:jaqil qilur bek jeman mest bolyandæ*
19. *jaşsi jeman heç nerse közige körünmes afiunni kokna:rdin jasajdur*
20. *kokna:r afiun bolyalı tejer bolyandæ kokna:rnı piçaqta¹ bir dzirdzıp*
21. *ve ja: iki dzirdzıp qojşæ sütkæ oxşæ bir şire pejda: bolup çiqqandæ şire-*
22. *lerini kokna:r üstidin jıyıp alur uruyi kokna:r içide qalur uruyini afiunge*
23. *qatmajdur terimaq üçün saqlajdur neşeni hem teridur kendir degen neşe*
24. *uruyi dur kendir pişip tejer bolyandæ teriyan jer aldıya barsæ ademniñ*
25. *burnıya neşe burajdur kendir köki pişip tejer bolyandæ urap asta:byæ*
26. *bir kün qojup seher juldur bar vaqtıdæ gilem üetige kendir musulini*
27. *a:histe a:histe qaqadur topesi neşe dur belki kendir japraqlarıya² qonyan*
28. *topeler tema:men neşe dur japurmaqni ælisturmajdur japurmaq*
29. *ælisturyandæ kenef neşe dep pulya satalmajdur bu neşeni çekeduryanlar*
30. *öz bir nogaj tapıp çilim jasajdur bir jayaçtin til dep berketip eniñ üstige*
31. *sapaldin serxa:ne qojup çilim jasajdur neşeni goldæ uvalap otyæ tutup*
32. *puşurup bir qism kök aççiq tam'akusi bar neşeni tırnaqıdæ uşaqlap*
33. *serxa:nedeki kök tam'aku üstige sælip andin söget otaniniñ kömürini*
34. *serxa:ne üstige qojup bir ot jaqıp çekkeli turyandæ serxa:ne üstide ot bir*
35. *yariç iki yariç sole urup ot jallajdur³ heç tartmayan adem bir nefş ursæ*
36. *neşş uryan hema:n gitige uçup ketip jerim dzæ:n bolup qaledur bunı*

¹ بچاقتا for بچاقتا

² پىراقى for پىراقى

³ N.B. the peculiar spelling يال لا يدور

37. tartip a:det qilyan beñiler a:xiřisi saray bolup iřtin čiqip ketedur tola
 38. jaman nerse dur hindusta:n sodegerleri hindusta:nıya alip bariip her jili
 39. birer miñ ulay neře hindusta:nıya bariip pul bolup keledur badařsa:n řoten
 40. tereřlerige hem alip baradedur leken kemraq bir ulay iki ulay neřenin
 41. teriduryan ka:nı jeyihisa:r bilen qa:yiliq durlar tam'akunı teridur jar-
 42. kendde balti degen řelq bar olarnin qileduryan iřleri tam'aku terimaq
 43. dur tam'akunı tartıyali mæxsu:s čilim ućun postkam degen kentte čirajliq
 44. qapaqqæ næqř qilip tanurda řojlap piřuradedur ilgeri tam'aku čekeduryan-
 45. lernin bir resmi qa:idesi bar erdi ki bir meřrep ve bir mehma:nčiliq zia:fet
 46. bolsæ keñru bir mehma:nıya:ne ojde mæzumlær bir tamda qata:r olturur
 47. erdi erkiřiler hem bir tamda qata:r olturup oј igesi bir čilimni rastlap
 48. kelturup mehma:nlardin birige tutsæ čilimni qolidin alip medzlis ićideki
 49. bir kiřige tutařturup olturyan dzajidin qopup kelip tam'aku tutup bere-
 50. duryan kiřinin aldiya kelip jukunup olturup čilimni tutup berse qolidin
 51. alip ojnin otrasıya kelip čuqur bir tazim qilip jene janip kelip oz dzajide
 52. olturup tam'akunı čekip ol hem jene birige alip barsæ aldiya kelip jukunup
 53. olturup tutup berse tam'akunı qolidin oј otraya bariip tam'aku tutyan
 54. kiřige tazim berip oz dzajıya kelip olturur erdi hele hem bu resm sehra
 55. tereřleride oz medzlisleride dza:ri bar dur tam'aku muskir em'es mest
 56. qilmajdur řara:b boze mus'elles bir qismi madzu:n dep neřenin jayini
 57. iřletip jasap jeidurler mest qiledur muskir dur afiun bir zeherdeki bir nerse
 58. dur leken muskirliqi mælum em'es nas iki qismi dur bir qismi nasni burunya
 59. salurlær ol jumřaq obdanini peša:vurdin keltururler jene bir qismisini
 60. ayızyæ salurlær eni her jerde ozi rastlajdur burun nası čekeduryanlardin
 61. ayiz nası čekeduryanlar tola durlær seriğ tam'akunin čilimi heme čilim-
 62. lerdin zinetlik boladedur qapaqnı næqř qilip řojlap jasap jayaćtin til⁴ qilip
 63. tam'aku tartadeduryan jerige pesilće dep muñuzda jasap berketedur jene
 64. bir qismi čilim bar tućtin ve ja: mistin jasap qumuř berketip uzun qilip
 65. čekedur serřa:nesini hem mistin ve ja: tućtin qiledur hindusta:n keřmir
 66. řelqniñ bir qismi čilimi bar dur aña hem serřa:neni jaxři næqřliq qilip
 67. čilimni hem tućtin ja: mistin jasap zinetlik qiledur ma:rpic čilim dep řeli
 68. etiba:rini qiledur nejni jilanpic dep tive gerdenideki igip jasajdur jene bir
 69. qismi čilimi bar nejniñ ornıya čermdin nej qiledur serřa:nesi joyan iki uć
 70. ser tam'aku bilen toledur nuryun medzliske alip kirip čilimni otrade
 71. heme kiři řubu bir čilimde tartadedur olarnin qimet baba: čilimleri bar
 72. bæzilær muñuzda čilim qilip tartadedur bæzilær řanzada dep řitajniñ
 73. qædi:mki tæri:qæda řanzaniñ serřa:nesi tućtin pesilćesi sutař eniñde
 74. tartadedur hele bæzi kiřiler kayazda tejer jurgelgen tam'akuler bar eni
 75. čekedur ve bæzilær tam'akunı kayazge ozi jurgep hem čekedur ve jene
 76. semavarřa:nenin čajıya a:det qilyanlar mutleqan ojde čaj ićmejdur
 77. semavarřa:nede konganler musa:firlerdin bařqa munda oji barlar

⁴ نيل error for نيل

78. *hemiše semavardin içedur simavarçi⁵ bir çajnek bir neče nan bir pia:le*
 79. *petnos bilen keltürüp beredur çajnekte çaj tögeşe refi:qleridin biri jene*
 80. *bir çajnek çaj bujuruptur şunday qata:ri qilip çaj içeşedur bæzilærniñ öz*
 81. *refi:qini mehma:n qıldurur bolsæ semavaryæ başlap kirip çaj nan qojup*
 82. *beredur belki bæzilær ašni semavarçiyæ bujurup qıldurup jeidur çilim*
 83. *tartsæ hem semavarçi çilimye tam'aku sælip keltürüp beredur semavaryæ*
 84. *köngenler semavar bolmasæ çidij'almas iken çotende bu künçä semavar*
 85. *joq her kiši çajni öz öjide içedur sodeger musa:firlerge hem çotende*
 86. *semavar joq aşpezça:neler süt qajmaq qætiiq meske bar leken semavar*
 87. *joq iken semavar baldu bu jerde hem joq edi bedövletniñ væqtidæ semavar*
 88. *çiqip qalyan iken leken çotende joq ævvælqi jaşsi çaj lasedin keltüredur*
 89. *oler iki qismi çaj bir qismisi çaha:r sir derler tört dzingliq çaha:rsu xišt*
 90. *soretide qælinliqi tört ilik otradæ altun tamyuluq dur bu çaj sir çaj üçün*
 91. *neha:jet jaşsidur qajnatmaqniñ beja:ni mezku:r çajdin bir ser çajni*
 92. *qæljlik mis qazanyæ beş pia:le su qujup bir ser çajyæ bir misqal çaj qili*
 93. *dep sütteq aq jumşaq qajmaq bulaqniñ çöresidin tapilur beş pia:le su bir*
 94. *ser çaj ve bir misqal çaj qili sælip qajnatip bir pia:le su qalyunçæ bir pia:le*
 95. *su qalyandæ üstige jene beş pia:le su qujup bir pia:le qalyunçæ qajnatmaq*
 96. *kerek andin ki:n mezku:r çajyæ sinçaj pia:leside hemesi on pia:le bolsun*
 97. *bir qajnap çiqqan hema:n qazanni tüşürüp çajni savurumaq kerek uzun*
 98. *savurayandin ki:n çaj qipqizil ana:r da:nesidek bolur andin ki:n çajyæ*
 99. *bir pia:le jaş obdan qajmaqtiñ qujup sütlemek kerek on pia:le çajyæ sinçaj*
 100. *pia:leside bir pia:le qajmaq kifa:je qilur olvæqt çaj qizil gul reyide bolur*
 101. *tuzni teşsep sinçaj pia:leside leba:leb toşqarip içse on kişiğe bir pia:ledin*
 102. *jetedur mane munday çajni æsl çajxur ademler içedur jene bir qismi*
 103. *çajni reker derler bu çajniñ soretini hem çaha:rsu xišttek qælin tört ilik dur*
 104. *bu çajniñ hem otraside altun tamyu basilyan qajnatmaq sütlemek reyde*
 105. *mezede oxşæs dur mezku:r çajyæ a:det bolyanlærniñ fikir xia:li⁶ şubu*
 106. *çajda dur çaj tapalmayan künisi çuma:r tutup başi ayrıp ölem ha:letige*
 107. *jetedur bu çajni a:bçor çini birle içmejdur içken birle . . . almajdur ol çoj*
 108. *çiniler su içkeli sujuq aš leymen çöçbüre jumdan üçün obdan dur anday*
 109. *çoj çinileriñ çajxurlær körgende bu qazan iken dep qija:s qilædur hem*
 110. *jaraşmajdur anday çoj çinide bir kişi ka:fi içer mu anday çini çajyæ*
 111. *la:jiiq em'es*

گوناگون شراب و نوشیدنی

بماک ایچماک ایچمید کی لهو و لعب نرسه لار

+ Frohneel
an Yalves

گوکنار افیون شراب نشه تماکو بوزسه لار فی عادت قیلما سه پیچ
بر نقصان آدم کلما عرض بولما بدور بلکه نقصان عادت قیلما قدا دور چونکه مذکور
نینک خماری توغناذا عادلک کشلار نینک رنگ رویی تغیر تبدیل پیادورا جینغلین
بولوب قالادور گوکنار ایچما دور غالمار کوزه لار کاچیلاب قویوب شو بنگده بن

پایالارغ نوشقاریب ایچار لار کیف بولغانا پینوس لار فی قولیو الیب غزل
اوتوشوب پینوس دف یاساب اولور ارا یکانلار افیون فی قاینایب
لایدین ایریب صاف بولغانا توچدین پوره سی فی توچدین پنجه قیلیب اوتراغ
بر بلیک قویوب قوی یاغیدین و یا شام دین ایریتیب انکا قویوب چراغ

یاندوروب افیون چراغی فی پینوس اوستیده قویوب کلیه ایغیب ... انکا چراغ
دیب بچین قوشیده مار نادرغان طرفینکا سوماشی برکانکان قوشی نه بنه بر طرفینکا بولان
بر دوت دیک بر چینی دوت فی بر کایب اوترا سیدین توغنا ... قویوب تو شوک کا افیون

چراغ قویوب افیون قایناب بر پور دیک بولغانه چینی دوت نینک دوشوکیما قویوب

مارتارلار شراب اوزوم فی ایچمید شراب قیلور لار ایچمتان اوچون برسلا غنا
کوب لازم بولور شراب طیار بولغانا چینی لار ما قویوب ایچار لار شراب نینک برقی

ایچماق
نوشه
ایچماق
n.c.

بلکه ده قیلور لار نینک بر قسیمی فی بوزده ایشور لار آسلیق لار دین قیلور لار

منگلت دیکان بر قسیمی شراب انی اوزوم ده قیلور لار بولور قسیمی سی آدین مست

لابتقا قیلور بدک یوان مست بولغانا نچخیسی یوان سچ زسه کوزدینا کوروما

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افیون فی کوکنار دینی یاسا بدور کوکنار افیون بولغانی طیار بولغاندا کوکنار نی چاقدا
 بر جیب دیا اکی جریب تو ایسه سوک ا او نشه بشیره پیدا بولوب پیغاند
 شیره لارینی کوکنار اوسیدین یغیب آورا اوروخی کوکنار ایجیده، فالور اوروخی فی
 افیون کا قاتما ییدور زرمجان اوجون سا فلایدور نشه فی ہم تیریدور کندیر دیکان نشه
 اوروخی دور کندیر پشیب طیار بولغاندا سزنیغان برالدیقه بارسه آدم نینگ بورنیخه
 نشه بورایدور کندیر کوکی پشیب طیار بولغاندا اوراب افتابذ برکون قویوب سحر
 یولدوز باروقیده الکلم اوسیکا کندیر موسولنی فی ایسه ایسه قاقادور توپوشی نشه
 بلکه کندیر یغیر ملا رتوقونغان توپولار تھما نشه دور یا پورمان فی البشور مایدور
 یا پورمان البشور غاندا کنف نشه دیب بلذسا مالما بدور بونش فی چیکا دورغان
 اوز برنولمای تابیب جلیم یاسا بدور برنیغا جیدین نیل دیب برکاتیب ایغدا کله سیکلا
 سپال دین سرخان قویوب جلیم یاسا بدور نشه فی قولدا اوالاب اوتقه توپیب
 پوشوروب برسم کوکله جیتی تھما کوسی بارنشه فی سزنیغدا اوشا تلاب سرخان دور
 کوک تھما کواوسیکاس لیب اندین سوکت اونانی نینگ کومورینی سرخان اوسیکلا
 قویوب براوت یا قیب چکلکالی ثورغاندا سرخان اوسیدیه اوت بر فرج اکی
 خچ شعلد اوروب اوت یال لایدور بیج مار تھما غان آدم بر نفس اوره نفس
 اورغان همان کینی کا اوچوب کتیب یریم جان بولوب فالدر بونی تار تیب
 عادت یقغان بنکی لار آخری سسی سرانگ بولوب ارشدین بیقیب کنادور وولا
 زمان زنده هندوستان سوداگر لاری هندوستانه الیت هرلی برارنیک اولاغ
 نشه هندوستانه یاریب بل بولوب کمال دور بدخشان خوش طرفه دریکام
 الیب بارادور لیکن کراق بر اولاغ اکی اولاغ نشه ننگ تریدور مان کھانی
 ننگه ا

اولار نینگ قیلار دورغان ایشلاری نھاگو زرمھای دور نھاگو فی تارغالی مخصوص جیلیم اوچون
 فوستکام دیکان کنت ده جیرالمیق قیاقه نفس قیلیب ستوردا غویلاب پشورادور
 ایلکاری نھاگو چیکادور غانلار نینگ بر رسمی قاعده سی بار ابردی کر بر مشرب و بر مھمانی
 ضیافت بولر کنکر و بر مھمانخانہ اویده منظوم لار بر نام واقطار اولتورور ابردی
 ارکشیلار ہم بر نام واقطار اولتوروب اوی ایگاس بر جیلیم فی رسلاب کلتوروب
 مھمانلار دین بر یگانوسه جیلیم فی تولدین الیب مجلس ایچیدکی برکشیکانوسه
 اولتورغان جا بیدین قویوب کلیب نھاگو توتوب برادرغان کتسه نینگ الدتوی کلیب
 یوکوتوب اولتوروب جیلیم فی توتوب برسه تولدین الیب اوی نینگ ادر اسیتم کلیب
 چوقوریر عظیم قیلیب نینه یانیب کلیب اوز جا بیده اولتوروب نھاگو فی جلیب
 اول ہم نینه بر یگالیب بارسه الدتوی کلیب یوکوتوب اولتوروب توتوب برسه
 نھاگو فی تولدین ازی اوراغ باریب نھاگو دوغان کشیکان عظیم بریب اوز جا بیده
 کلیب اولتورور ابردی حللی ہم بورسم صحرا طر فلار ایدر اوز مجلس لاریده جاری بار
 دور نھاگو مکر ایگاس ست قیلما ایدر شراب بوزه مقلت بر قسی معجون دیب
 نته نینگ بانخی فی ایشلاییب یاساب بیدور لار مست قیلار در مکر دور
 افیون بر زهر دیک بر زسه دور لیکت مکر لیفی معلوم ایگاس تاسا اکی قسیدر
 بر قسی تاسا فی بورونغ سالور لار اول یومتی اویدانی فی پشاور دینی کلتورور لار
 نینه بر قسی سی فی آغزغ سالور لارانی هر برده اوزی ر استلایدور بورون تاسا
 چیکادور غانلار نینگ اغز تاسا چیکادور غانلار تولدور لار سرتی نھاگو نینگ کیلیبی
 هر جیلیم لار دینی زینت یگ بولادور قیاق فی نقش قیاب غویلاب یاسا بیغچدن
 نلایا نھاگو تار تادورغان بر یگاسیلیم دیب مونکر زده یاساب برکانادور

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۴
۵

اینه برسی چلم بار توچدین و یا میدین یا سب قوش بر کاسب اوزون قلیب
 چیکا دور سر فانه سی نی هم میدین و یا توچدین قیلا دور نهد و سمان کشمزان، ننگ برسی
 چلیب بار دور انکلم سر فانه نی کشتی نقش لب قلیب چلم نی هم توچدین یا میدین یا سب
 زیر ننگ قیلا دور مار بیج چلم دیب چلی اعتباری قیلا دور نی فی بلان بیج دیب بوه
 گردنی دیک ایگب یا سایدور اینه برسی چلیب یار تی ننگ اور نینج جرم دینی فی قیلا دور
 سر فانه سی بوغان ایکی اوج سر تاکو بیلان تو لا دور نور عون چلیب کالیب کرب
 چلم نی اور ادا هم کشتی شبو بر چلم دانا تار دور اولار ننگ قیمت به چلم لاری بار
 بعضی لار مونکو ردا چلم قلیب تار تار دور بعضی لار غانکله ادیب خضای ننگ قور بیج طریقه را
 غانکله اینک سر فانه سی توچدین بسیار چس سومانش اینکله انا تار دور علی بعضی کیشلار
 کاغذده طیار بور کالکان تاکو لار بارانی چیکا دور و بعضی لار تاکو نی کاغذ کاغذی بور کال
 هم چیکا دور وینه سما و ار خانه ننگ چایینه عادت قیلنا تار مطلقا اویده جای
 ایچایدور سما و ار خانه ده کونکانلار مسافر لار دین باشم مونه اوی بار لار همیشه
 سما و ار دینی ایچا دور سما و ارچی بر چایناک بر پنجه نان بر بیال پتوس بیلان کلتوزد
 برادر چایناکله جای تو کاسه رفیق لار دین نینه بر چایناک چای سیور و برور شونخ قشای
 قلیب چای ایچا شاد دور بعضی لار ننگ اوز رفیقی فی همان قیلا دور بولس سما و ار غه
 باشلاب کرب چای نان قویوب یار دور بلکه بعضی لار آشنی سما و ار چینه سیور و
 قیلا دور و بر بیدور چلم تار سم هم سما و ارچی چلم غه تاکو سالیب کلتوزد برادر
 سما و ار نه کونکانلار سما و ار بولماسه چید بیالماسه ایکان خوشی ده بوکونچ سما و ار
 یوق هر کشتی چای اوز اویده ایچا دور سودا کرم فلار کاهم خوشی ده سما و ار یوق
 اشپز فانه هر سوت قایماقی قتیق مکه بار لیکن سما و ار یوق ایچا سما و ار
 بالدو بوریدم یوق ایدین بدولت ننگ و قیلا سما و ار چیقیب قالغانا لیکن خوشی ده یوق

Kamel

اولقی بخشی جای لاسه دین کلنورا دور اولار ایکی قسی چای بیله سیمی چهار سیر
 ورت بینک لینی چهار سوخت صورتدا قالین لینی تورت ایلیک اوترا دا التون نامولون
 دور بو جای شیر جای او چون نهایتد کخشدور تایناتاق ینک بیانی مذکور چایدین
 برسر چایی قلیه لیک مس قزانده بنش بیاله سو قوب برسر چایو بر متقال چای تلی وپ
 سوت دیک آق بو متاق قایناتاق بولاق ینک چوره سیدین تابیلور بنش بیاله سو برسر جای
 و بر متقال چای قلی سالیب قایناتیب بر بیاله سو قالفونچ بر بیاله سو قالفاندا او سینه
 تیه بنش بیاله سو قوب بر بیاله قالفونچ قایناتاق کراک اندین کین مذکور چایو سنجای
 بیاله سیده همسی اون بیاله بولسون بر قایناب چیقان همان قزان نی نوشور وپ
 چایو ساور و ماق کراک اوزدن ساورا غانین کین چای قبضه زیل انار دله سیدیک
 بولور اندین کین چایو بر بیاله یاشی اوبدان قایناتاق دین قوب سو ملا ماک کراک
 اون بیاله چایو سنجای بیاله سیده بر بیاله قایناتاق کفایه قیلور اول وقت چای قزلی کل
 رنگیده بولور ووزنی تانکتاب سنجای بیاله سیده لبالب نوشهاریب ایچمه
 اون کشیکما بر بیاله دین یئادور منامونداغ چایو اصل چای خور آدم لار ایچا دورینه
 بر قسی چای نی رک دیر لار بو جای ینک صورتی هم چهار خشت دیک قالین تورت ایلیک
 بو جای ینک هم اوترا سیدا التون نامغو با سلفان قایناتاق سو ملا ماک رنگ ده
 مزه ده او خاشاشی دور مذکور چایو عادت بولغانلار ینک فکر خیال شو چایدور
 چای تابالماغان کونی سسی خمار توتوب باشی اغریب اولام حالیتما یئادور بو چایو
 ایچور چینی ایچا بدور ایچکمان سونکورا مالما یدور اول چون چینی لار سو ایچکمالی سو یوق
 ایشی لکمن چو صیره بو مدان او چون اوبدان دور انداخ چون چینی لار نی چای خور لار
 کور کاندو بو قزان ایکان وپ قیاس قیلا دور هم یار شما یدور انداخ چونک چیندا
 بر کشی کافی ایچار مو انداخ چینی چایو لاین ایچاسی .

Glossary

a

a:bxor a small crock, jug, tea-pot of crockery;
 <P. 107, n. 90 (p. 18)
aččiq bitter; pungent 32
ači- to ferment; cf. *ečit-*
ačiyliq anger; angry, ill-tempered 4
adem A. *adam* man, people
a:det A. *‘adat* custom, habit
a:detlik A.T. habitual; accustomed 4
afium P. *afyūn* opium 1, 7, 9, 12, 13, 57
afta:b P. *āftāb* sun
ayiz mouth
aγri- to ache 106
a:histε P. *āhista* slow; slowly; *a.a.* very slowly 27
a:χir A. *ākhir* end
ajri- to divide, to separate 7
ajrit- to cause to divide, to cause to separate;
 to extract 9
al- to take; *elip ber-* to bring; *elip kir-* do.
ald front; *a.iγε* to
altun gold
ana:r P. *anār* pomegranate 98
anday such
andin then
aq white
a:riz A. *‘ariz* happening, occurring; *a: bol-* to
 happen 2
aš P. *āsh* food 82, 108
ašliq P.T. grain 17, n. 18 (p. 13)
ašpez P. *āsh-paz* cook
ašpezχa:nε P. *āsh-paz khāna* restaurant 86

æ

æjt- to say; to call
ælištur- to mix 28, 29
æsl A. *aşl* root, origin 102
æslī A.P. *aşlī* original, real n. 84 (p. 18)
ævvel A. *avval* first

ε

εr man; *erkişi* male; man 47
εr- to be
erkişi v. *εr*
etiba:r A. *‘tibār* esteem; *ε. qil-* to treasure 68

b

badaxša:n n. geogr. Badakhshan 39
baha: P. *bahā* price, value; *qimet b.* expensive 71
baldu <*baldur* earlier 87
baldur v. *baldu*
balti a man from Baltistan 42, n. 42 (p. 15)
bar existant, is
bar- to go, to walk
basil- to be printed, to be stamped 104
baš head
bašla- to lead, to conduct
başqæ other
bæzi A. *ba‘z, ba‘ze* some, certain
belki A.P. *bal-ki* but
bey P. *bang* hemp, hashish
beyi P. *bangī* hashish-smoker 37
berket- to fasten, to fix
bedövlet P. *ba* + A. *daulat* ‘with wealth or
 victory’, title used by Yakub Beg, ruler of
 East Turkestan 1865–1877 87, n. 71 (p. 17)
bedzin n. geogr. Peking; *b. qumuši* a special
 kind of reed 10, n. 9 (p. 13)
beja:n A. *bayān* explanation, description
bek very; *b. jeman* awfully n. 20 (p. 13)
ber- to give
beš five
bilen with, and
bir a, one; once
birer one by one; each 39
birle with 107
bol- to be
boze an intoxicating drink made of rice or millet
 16, 56, n. 17 (p. 13)

m

- madʒu:n* A. *maʿjūn* jelly 56, n. 50 (p. 15)
manε P. *mānā* Look here! 102, n. 83 (p. 18)
ma:ɾpič P. *mār-pech* 'coiled like a snake', a pipe
of Indian origin 67, n. 56 (p. 16)
mæxsu:s A. *makħsūš* peculiar, special
mælum A. *ma'lūm* known
mæzlum A. *mazlūm* woman
medzlis A. *majlis* gathering, assembly 48, 55, 70
mεskε P. *maskah* butter 86
mεst P. *mast* drunk
mεšɾεp A. *mashrab* party 45
mεzε P. *maza* taste 105
mεzku:r A. *mazkūr* mentioned; in question
mehma:n P. *mihmān* guest
mehma:nčiliq P.T. guest entertainment 45
mehma:nħa:nε P. *mihmān-ħāna* guest-house,
guest-room 46
miy thousand
mis P. *mis* copper
mişqal A. *mişqāl* a weight = 3.5 gram 92, 94,
n. 78 (p. 17)
mu interrogative particle
munday such; that
mundæ there
mungur ? n. 61 (p. 16)
muñuz horn 63, 72
musa:fir A. *musāfir* traveller; guest 77, 85 n. 67
(p. 16)
muş'elles A. *muşallaş* a domestic wine 17, 56,
n. 19 (p. 13)
muskir A. *muskir* inebriating, inebriant 55, 57
muskirliq A.T. inebriety 58
musul~musun stalk, stem of plants 26, n. 26
(p. 14)
musun v. *musul*
mutleqan A. *mutlaq-an* absolutely, altogether 76

n

- nan* P. *nān* bread, loaf
nas snuff 2, 58, 60 61
næqş A. *naqsh* painting, printing; decoration;
n. *qil-* to decorate, to paint 44, 62
næqşliq A.T. supplied with ornaments, deco-
rated 66
nefs A. *nafs* a puff (of smoke); n. *ur-* to puff
35, 36
neha:jet A. *nihāyat* very
nej P. *nai, nay* the tube of a pipe 68, 69, n. 57
(p. 16)

- nerse* thing, matter
neşε A.P. *nishwa, nashwa* drunkenness, in-
toxication; hashish 1, 23, 25, 27–29, 31, 32,
39, 40, 56, n. 23 (p. 13)
nečε some; *bir* n. some
nogaj scoop, ladle made of kurbitsa; a pipe
made of kurbitsa 30, n. 29 (p. 14)
noqsan A. *nuqşān* defect, damage, harm 2, 3
nurɾun abundant, plenty, many 70, n. 60
(p. 16)

o

- o* he, she, it; *o.lær* they
obdan good
oħşæ like, resembling 21
oħşæš like, resembling 105
ol he, she, it
oltur- to sit
on ten
oquş- to sing together 6
orun place
ot fire
otan wood 33
otra middle

ö

- öj* house; room
ölem death 106
öz self

p

- pejda:* P. *paidā* clear, evident; *p. bolup čiq-* to
appear 21
pendžεre P. *panjara* grating 8, n. 7 (p. 12)
pesilčε pipe-head, pipe-bowl 63, 73, n. 55 (p. 16)
peša:var n. geogr. Peshawar 59, n. 51 (p. 16)
petn'os Russ. *podnos* tray 6, 9, 79
pičaq knife
pış- to ripen 24, 25
pışur- to bake 44
pi:le P. *piyāla* cup
pič P. *pech* coiled
pilik wick 8
por tinder, porous wood 13, n. 13 (p. 13)
postkam n. geogr. Posgam 43, n. 43 (p. 15)
pul P. *pūl* money 29, 39
puşur- to cause to boil, to make warm, to warm
32, n. 33 (p. 14)

q

qa:yiliq n. geogr. Qarghaliq 41, n. 41 (p. 15)
qa:ide A. *qā'ida* base, regulation
qajmaq cream
qajna- to boil
qajnaq boiling, hot 93
qajnat- to cause to boil, to boil
qajnatmaq the act of boiling 104
qal- to remain; to be
qapaq bottle-gourd, calabash 44, 62
qaq- to shake 27
qat- to add 23
qata:r A. *qitār* row; turn 46, 47, 80
qazan kettle
qedi:m A. *qadīm* ancient
qelej A.P. *qal'i* tin n. 77 (p. 17)
qelejlik A.P.T. tinned 92, n. 77 (p. 17)
qelin thick
qelinliq thickness 90
qetiq sour milk, curds 86
qī v. ki
qija:s A. *qiyās* comparing, comparison; *q. qil-*
to compare 109, n. 96 (p. 18)
qil- to do, to make
qildur- to cause to do, to cause to make
qili A. *qili* potash, 92, 94, n. 79 (p. 17)
qilmaq the act of doing, making 3
qimet A. *qimat* price, value; *q. baha:* expensive
71
qīpqizil fiery red 98
qism A. *qism* kind 32
qismi A. *qism* part, portion, kind
qizil red
qoj sheep; *q. jay'i* tallow
qoj- to put, to place; to leave; to make
qol hand
qon- to settle; to gather 27
qop- to rise
quj- to pour, to fill
qumuš reed 11, 64; *bedžin q.i* a special kind of
reed 10, n. 9 (p. 13)

r

rast P. *rāst* right, true
rastla- P.T. to arrange, to prepare
refi:q A. *rafīq* companion, comrade, fellow-
guest 79, 81, n. 69 (p. 17)
reker ? a kind of brick-tea 103, n. 86 (p. 18)
rej P. *rang* colour
resm A. *rasm* rule, custom
ru: P. *rū* face

s

sa:f A. *šāf* pure, clean
sal- to put
sapal P. *sifāl*, *sufāl* earthen-ware, stone-ware
31, n. 31 (p. 14)
saqla- to keep, to preserve
sarañ mad 37
sat- to sell
savura- to cool 98, n. 81 (p. 18)
savuru- to cool 97, n. 81 (p. 18)
seriq yellow 61
seher A. *saħar* the early morning, the dawn of
the day; *s. julduz* the morning star 26
sebra A. *šahrā* country-side 54
semavar Russ. *samovar* samovar n. 70 (p. 17)
semavarci Russ. T. tea-house owner 82, 83
semavarħa:ne Russ. + P. *khāna* tea-house 76,
77, n. 66 (p. 16)
ser a weight = 35 gram 70, 91, 92, 94, n. 59 (p. 16)
serħa:ne P. *sar-khāna* the head of a water-pipe
or opium-pipe 31, 33, 34, 65, 66, 69, 73,
n. 32 (p. 14)
sila- to rub, to wipe off, to clean 14
simavarci Russ. T. tea-house keeper 78, n. 68
(p. 17); cf. *semavarci*
sincaj tea-cup 96, 99, 101, n. 80 (p. 18)
sir P. *ser* in *ħaha:r sir* a kind of brick-tea 89,
n. 72 (p. 17)
sodeger P. *saudāgar* merchant
söget willow 33
söret A. *šūrat* image, form
su water; *su taš* nephrite 11
sujuq fluid; *s. aš* a dish 108, n. 92 (p. 18)
sungur ? n. 91 (p. 18)
su taš nephrite 73, n. 10 (p. 13)
süt milk
sütle- to mix with milk, to prepare milk-tea 99,
104

š

ša:m A. *šam'* candle
šera:b A. *šarāb* wine
šir P. *šīr* milk
šire P. *šīra* syrup, juice
šole A. *šul'a* light, blaze, flame; *š. ur-* to flame
up, to flare up 35, n. 35 (p. 14)
šu this
šubu this
šunday thus, so

t

taȳr A. *tagh̄aiyur*, in P. pronounced *tagh̄ir*
 changed 4, n. 4 (p. 12)
tam wall
tam'aku P. *tambākū* tobacco
tamyu stamp, seal 104, n. 75 (p. 17)
tamyuluq supplied with seal 90
tanur oven 44
tap- to find
tapil- to be found
tart- to draw; to smoke
taš stone; *su t.* nephrite 11
tari:qa A. *ṭarīqa* road, manner, rite, style 73
tazīm A. *ta'zīm* reverence; deep bow; *t. qil-* to
 make a deep bow; *t. ber-* do. 54
tebdil:l A. *tabdīl* changing; changed 4
tejer P. *tayār*, A. *tayyār* ready
tekiε A.P. *takya* pillow, cushion 10
tema:mεn A. *tamāman* wholly, entirely; all
tejšε- to regulate, to adjust, to round off 101,
 n. 82 (p. 18)
terεf A. *tarf*, *taraf* side
teri- to grow, to cultivate; to sow
tirnaq nail
til tongue; a piece of wood 30, 62, n. 30 (p. 14)
tivε camel 68
tol- to fill
tola very; many
topa v. topε
topε~topa dust 27, 28
tošqar- to fill
tögε- to be finished, to end 79
tört four
tösük hole
tuč P. *tūj* brass

tur- to be; to begin

tut- to take, to keep, to hold; *χuma:r t.* to be
 addicted to drinking 106

tutaštur- to approach 49

tuz salt

tüsür- to cause to fall; to take away, to empty 97

u

u A. *wa* and 1

uč- to fly

ulaγ beast of burden 39, 40

ur- to strike, to mow, to cut

uruγ seed

ušaqla- to make into small pieces 32

uvala- to rub 31

uzun long

ü

üč three

üčün for the sake of, for, in order to

üst top; *ü.ide* on

üzüm grapes

v

vεqt A. *waqt* time

vε A. *wa* and

vε ja: A.P. *wa yā* or

z

zehεr P. *zahr* poison 57

zia:fet A. *ziyāfat* entertainment 45

zinεt A. *zīnat* ornament, embellishment

zinεtlik A.T. embellished 62, 67, n. 52 (p. 16)

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A. = Arabic

H. = Hindi

P. = Persian

T. = Turki, Turkic

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