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**MATERIALS TO THE KNOWLEDGE
OF EASTERN TURKI**

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

WITH TRANSLATION AND NOTES

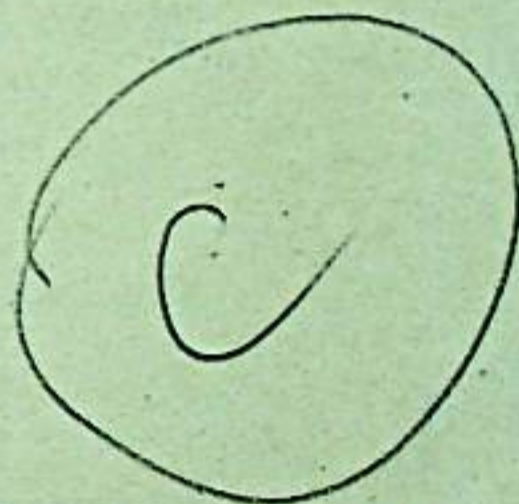
BY

GUNNAR JARRING

II.

TEXTS FROM KASHGHAR, TASHMALIQ AND KUCHA

**LUND
C. W. K. GLEERUP**



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PREFACE.

The second part of my Eastern Turki texts, containing texts from Kashghar, from Tashmaliq, a village and oasis to the South West of Kashghar (v. STEIN, Innermost Asia, IV, map 2 D2) and from Kucha, is herewith presented. As was the case with the texts of part I they all have been collected in Srinagar, Kashmir, from different Turks coming down from Eastern Turkestan with their caravans. My informants were the following persons:

A. *The Kashghar-texts:*

YUSSUP HADJI, caravanman and labourer, about 35 years old, born and living in Kashghar, illiterate
(Tales I and II)

ABD UL-AZIZ, servant of a bai, about 17 years old, born and grown up in Kashghar, illiterate
(Tales III and V, Mullah Nasreddin-stories X—XII, Poetry 49—53, 62—73, 76, 81, 89—94, 105, 107—109, 115, Riddles 1—7, 10—13)

RABBI KHAN, a 29-year-old woman from Kashghar, illiterate
(Tale IV, Mullah Nasreddin-stories VI—IX, Poetry 38—48, 54—61, 74—75, 77—80, 82—88, 97, 104)

ROZE AKHUN, servant of a bai, about 30 years old, born and living in Kashghar, illiterate
(Poetry 1—11, 95—96, 99)

KHOSHUR AKHUN, caravanman and labourer, about 40 years old, born and living in Kashghar, illiterate (Poetry 12—27)

ARZU KHAN, a 40-year-old woman from Kashghar, servant of a bai, illiterate (Poetry 28—35, 37, 101—102, 110—112, 114, Proverbs 2—7, 9—10)

MAHMUD KHAN, caravanman from Kashghar, about 30 years old, illiterate
(Poetry 36)

ABDULLAH DJAN, merchant, born in Namangan (Russian Turkestan), but living in Kashghar for many years, about 35 years old, literate
(Tales XIII—XV, Poetry 113, Proverb 1)

The tales No. XIII, XIV and XV taken down from Abdullah Djan, illustrate the different stages of what is called 'Andidjan-Turkish' among the people of Kashghar. In No. XIII, which I took down first, Abdullah Djan has kept almost in every detail (the more important exceptions are given in the notes) to the Kashghar dialect. In No. XIV he has involuntarily fallen back into his original dialect, mixed with the Kashghar-dialect. No consideration is paid to the vowel-harmony, and purely Uzbek words occur in his vocabulary. The dialect should be classified as belonging to one of the intermediate dialects of Ferghana and furthermore to the *umlauted* or kashgharized dialects, according to POLIVANOV's classification (cf. my *The Uzbek Dialect of Qilich* (1937) p. 5 sq.)

In view of the improved communications between Kashghar and Russian Turkestan I believe that the influence of Andidjan-Turkish on the Kashghar-dialect is going to increase.

RAHIM AD-DIN DJAN, merchant, born in Andidjan, but living almost his whole life in Kashghar, about 40 years old, literate
(Poetry 98, 100, Riddles 8—9)

ABD UL-QADIR, barber from Kashghar, about 35 years old, literate
(Poetry 103, 106)

HASSAN AKHUN, teacher from Kashghar, literate (Proverb 8, Tongue-twisters)

B. *The Tashmalig-texts:*

ISMAIL AKHUN, caravanman and labourer, born and living in Tashmalig, about 30 years old, illiterate
(all the texts from Tashmalig)

C. *The Kucha-texts:*

HASSAN AKHUN, from Shah-yar near Kucha, tailor, about
30 years old, illiterate
(all the texts from Kucha)

In the preface to my texts from Khotan (Materials I, p. III)
I have given the names of my informants for these texts. I take
the opportunity to give additional information about which texts
belong to my two informants:

ALIM AKHUN
(Tales I—V)

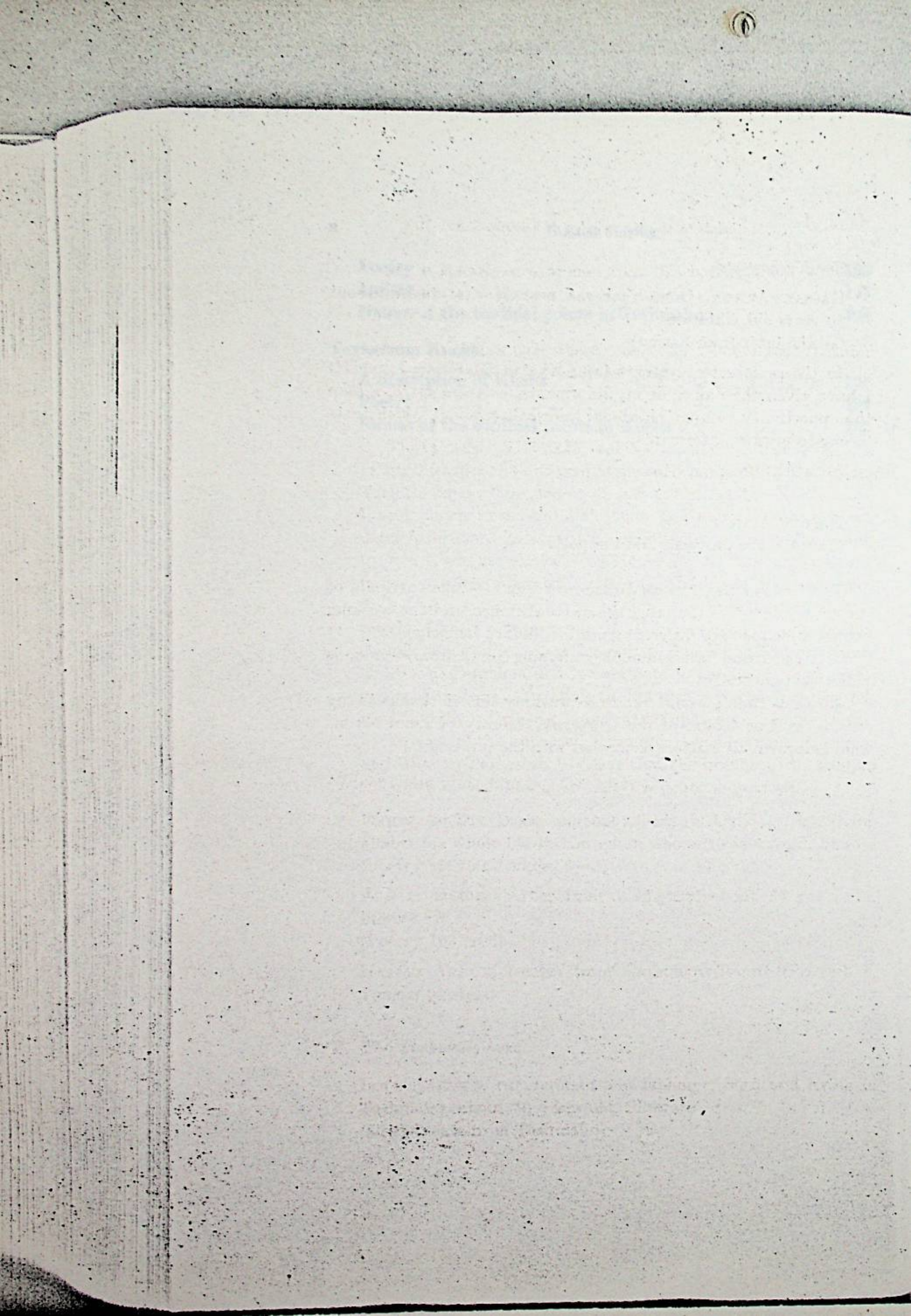
HASHIM AKHUN
(Tale VI, the proverbs and the poetry).

The texts of the present volume represent — like the texts of
the first volume — the language of caravanmen and the working
people, which is very different from the literary language.

The third and last volume, containing texts from Guma, is
under preparation.

Also this time I would like to express my sincere thanks to my
friend Dr Bror Olsson of the University Library of Lund for his
kind help with all matters connected with the printing.

Lund, July 9th, 1948.



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KASHGAR

I.

čöček.

1. bir zema:ndæ bir baj adæm va: itti. 2. o: bajnıñ bir qızı ba: itti. 3. o: qıznıñ anesi ölgen itti. 4. ettipa:q bu baj seperge čiqæduyan boldı. 5. šu qıznı nejerge qojsæ 6. heč kiši bilmædi. 7. šu bajnıñ bir iša:nı ba: edi. 8. o: baj pikir qıldı ki 9. «elb'ette šu qızımnı šu išange tapšursæm 10. šu qıznı šu adæm saqlasæ» dedi. 11. išange æpkelip 12. qıznı tapšurdı. 13. baj seperge ketti. 14. o: qız bir munçæ zema:n išannıñ qaš'tæ turdı. 15. bir kün išannıñ balaçaqası bir jerge zia:fetke ketti. 16. öjde išan bilen qız qaldı. 17. yıza: væxtı keldi. 18. qız išannıñ qæšiyæ aptavæ ælip keldi.

Tale.

1. Once upon a time there was a rich man (*bai*). 2. That *bai* had a daughter. 3. The mother of that daughter was dead. 4. By chance this *bai* had to go on travels. 5. No one knew 6. where to leave that daughter of his.¹ 7. That *bai* had an *ishan*.² 8. That *bai* thought, 9. «Of course, if I entrust my daughter to that *ishan* 10. he will take care of her» he said. 11. He brought her to the *ishan* 12. and entrusted her to him. 13. The *bai* went away on travels. 14. That girl remained for some time with the *ishan*. 15. One day the family of the *ishan* went away somewhere to a feast (party). 16. The *ishan* and the girl remained at home. 17. The time for dinner (food) came. 18. The girl brought a ewer to the *ishan*.³

¹ *qıznı* < *qıznı* with complete reduction of the possessive-suffix.

² *iša:n* ~ *ča:n* title in Central Asia for a Muhammadan holy man who preaches or teaches; cf. W. BARTHOLD, Enc. of Islam, article *ishān*; further my «Uzbek Texts from Afghan Turkestan», p. 26 n. 1, and MANNERHEIM, Across Asia, II, (VILKUNA, Sart Specimens, p. 6).

³ For the purpose of the obligatory washing of his hands before the meal.

19. išannīṅ qolīyæ su berdi. 20. ešan qolīnī juṅandīn ki:n qīznī qolidīn tuttī. 21. qīzyæ na:ša hezek geplerni qīldī. 22. qīz nea:jeti ḡapa boldī. 23. onīṅ arasīdīn bajdīn ḡæber keldi. 24. ḡæber kelgendīn ki:n bajyæ išan bir ḡat jazdī. 25. »qīzīṅiz šunday jāman bolup ketti.« 26. bajdīn ḡæber keldi. 27. »menge mundaq qīz kerək em'es. 28. šu qīznī sojup 29. menge bir qašuq qanīdīn iberiṅ! 30. men issem¹ arman joq» dedi. 31. o: vaq't iša:n ikitæ ademge qīznī qatīp berdi. 32. »šū qīznī sojup 33. qanīdīn bir qašuq alīp keliṅler!« 34. o: ademler bir səhra:yæ æçiqīp 35. heleki qīzyæ ræhim qīldī. 36. »bu jaš nerse ik'en. 37. bek'ardin guna:hsiz ölməsün» dediler. 38. šu dzajden² jengi tuqqan bir kiçik balanī tapīp 39. sojup qanīnī

19. She poured water over the ishan's hands. 20. When the ishan had washed his hands he seized her hands. 21. He said indecent³ words to the girl. 22. The girl was very offended. 23. Meanwhile news came from the bai. 24. After news had arrived the ishan wrote a letter to the bai (saying), 25. »Your daughter has turned bad in such and such a way!« 26. From the bai came news (saying), 27. »I do not need such a daughter. 28. Kill that daughter (of mine)⁴ 29. and send me a spoonful of her blood! 30. I will not regret (her), when I drink it!« he said. 31. Then the ishan gave the girl to two men (and said), 32. »Kill that girl 33. and bring back a spoonful of her blood!« 34. When those men had brought her away to some desert⁵ 35. they pitied the (mentioned) girl. 36. »She is such a young thing! 37. She should not die meaninglessly and without sin», they said. 38. Having found a newborn child there

¹ *issem* < *išsem*

² Here and in the following sentences my narrator frequently has ablative forms in *-den* instead of *-dīn*, *-din*. These forms are often heard in the Kashghar dialect, evidently under the influence of the various Uzbek dialects of Russian Turkestan, where many Kashghar Turks go on labour for a shorter or longer time.

³ *na:ša hezek gep*. I translate the whole expression by 'indecent words'. *na:ša* is probably P. ناسايشته 'indecent, improper'. Is *hezek* only a corrupt form of the last syllable of the original Persian word? Yussup Hadji translated the expression by *ojan gep*.

⁴ *qīznī* for *qīzīmni*

⁵ *səhra* or *səhra* usually indicates country, contrary to town; here it stands in its original meaning (A. صحراء) 'desert, plain, barren waste, forest'.

alip 40. išanγæ alip berdiler. 41. išan dadasiγæ iberdi. 42. bu qiz bir čölge čiqip ketti. 43. bir jerde bir češmeniņ bojidæ čarčap olturdi. 44. šu vaxtidæ bašqa bir šeh'erniņ pa:tša:siniņ oylī šika:r-γæ čiqqan edi. 45. ittipa:q¹ qušni bir perendegæ attī. 46. o: quš heč jerge qajlamaj šu qiz ba:r dzajge kelip 47. bir dæræγke qondi. 48. o: ande šehza:de qušni arqasidin o: češmeγæ keldi. 49. qajlasæ bir čirajliq qiz olturædu. 50. šehza:de körüp 51. a:šiq boldi. 52. šehza:de qizdin sua:l qildi 53. »siz qajerlik? 54. kimniņ qizi? 55. neme išten bijerge² keldiniz?» dedi. 56. qiz bašidin ötken hika:jeni šehza:deγæ gep qildi. 57. šehza:de qizni alip 58. šeh'erge ælip keldi. 59. pa:tša:γæ körs'etti. 60. »šu qiz šundaq bir mæšæqæt bilen bu jerlerge kelip qalyan ik'en. 61. men alip keldim. 62. eger ra:zi bolsælær 63. mence šu qizni alip berin!» 64. pa:tša:γæ ma:qul qilip 65. qizni qrq kiče kundüz toj tam'aša qilip 66. šehza:dege qizni

39. they killed it, took its blood 40. and brought it to the ishan. 41. The ishan sent it to her father. 42. This girl (i. e. the real daughter) went away into a desert. 43. She sat down somewhere beside a spring feeling tired. 44. At that time the son of the king of another town had gone out hunting. 45. Casually he sent away his hunting-eagle after some bird. 46. That eagle went, not looking at other places, to the place where the girl was, 47. and perched on a tree. 48. At the same moment that prince came after the eagle to that spring. 49. When he looked round, a beautiful girl was sitting there. 50. When the prince saw her 51. he fell in love with her. 52. The prince asked the girl 53. »From where are you? 54. Whose daughter are you? 55. Why did you come here?» he said. 56. The girl told the prince all about what had happened to her. 57. The prince took the girl 58. and brought her to town. 59. He showed her to the king. 60. »This girl has come here with thus and thus much hardship.³ 61. I brought her here. 62. If you agree, 63. give me that girl!» (he said). 64. The king agreed, 65. arranged a wedding and amusements for forty days and nights, 66. and gave the girl

¹ *ittipa:q* against *ettipa:q* in sentence 4.

² *bijerge* < *bu jerge*

³ *mæšæqæt* A. P. مشقت 'difficulty, hardship'.

alip berdi. 67. ara:de beš alte jil ötti. 68. qizden iki da:ne oyol bala tapti. 69. bir kün kiçede qiz bir ah dedi. 70. šehza:de qizya «neme üçün ah tartæsiz?» dedi. 71. qiz «öz memleketim atamnı saramdım. 72. idza:zet berseler 73. barip öz jurtimni atamnı körüp kelsem.» 74. šehza:de ma:qul dep 75. jol üçün qançæ esker araba tejer qilip 76. šehza:deniñ özini ças jayšı körgen bir ademi ba: edi. 77. bunu heme askerlerge baš qilip mañverdi. 78. aradæ neçe kün jol jürüp 79. ata jurtiya jæqin qalyandæ 80. heleki ça:in šu qizni¹ keçede çaderiya kelip 81. qizni zor bilen jæman iš qilyeli herket qildi. 82. qiz heç unamadi. 83. heleki adem dedi ki 84. «eger meniñ mura:dimni ha:sil qilmasen 85. šu iki balanı öltöremen» dedi. 86. qiz dedi ki 87. «öltörsen öltör! 88. men mundaq jæman išni qilmajmen.» 89. heleki adem iki balanı çapip öltördi. 90. jene

to the prince. 67. Then five or six years passed. 68. The girl bore him two sons.² 69. One night the girl sighed. 70. The prince said to the girl «Why do you sigh?». 71. The girl (said), «I sighed³ for my own country and for my father. 72. If you allow me 73. I will go to my own country and see my father and come back again.» 74. The prince agreed, 75. and prepared a number of soldiers and carts for the road. 76. The king had a servant whom he particularly⁴ liked. 77. He made him chief of all the soldiers and sent them away. 78. When they had marched on for some days 79. and come near to (her) native country, 80. that traitor⁵ in the night came to the girl's tent 81. and started to do evil things (to her) by force.⁶ 82. The girl did by no means agree. 83. That man said, 84. «If you do not comply with my wishes 85. I shall kill those two children of yours!» he said. 86. The girl said, 87. «If you (want to) kill them, do! 88. I won't do such evil things!» 89. That man killed the two children by cutting their throats. 90. Again he came to

¹ qizni = qizniñ again Uzbek influence.

² lit. he found two sons from the girl.

³ saramdım? I have translated 'sighed'.

⁴ ças A. خاص 'special, peculiar, particular'.

⁵ ça:in A. خائن 'treacherous, perfidious, traitor'.

⁶ i. e. tried to rape her.

yatunnīḡ qašīḡæ keldi. 91. »emdi seni öltöremen» dedi. 92. qiz
 »neme qilsaḡ bolmasa 93. men tæha:ret alip kelejīn» qiz dedi.
 94. qiz tæha:ret almaqqæ idza:zet alip 95. beder qačip ketti. 96. bu
 esker vilen heleki šehza:dēniḡ ašnasī janip 97. šehza:dēniḡ qašīḡæ
 keldi. 98. »yatunūḡiz šunday jāman yatun ik'en. 99. šunday jāman
 išlærni qildī. 100. öz jurtiḡe jāqin baryandæ kičede bizni tašlap
 qečip ketti» dep dzæva:b berdi. 100a. emdi qiz öz üjiḡe ba:di.
 101. dadasīniḡ bir qojči taz ademi ba: edi. 102. o: taz bilēn neče
 vaq't dadesiḡe özömni mælum qilmaj qoj baqip 103. sehralerde
 jürdi. 104. arade bir jil ötkendin ki:n šehza:de šu qizniḡ šehriḡe
 izlep keldi. 105. kelip šu bajniḡ öjiḡe mehman bolup keldi. 106.
 öziniḡ šehza:deligini¹ mælum qilmædi. 107. heleki qiz erini körüp
 108. šu küni sehra:ḡæ qoj baqqani čiqmaj öjide ḡizmat qilip jürdi.

the woman. 91. »Now I shall kill you!» he said. 92. The girl (said),
 »Do what you want 93. but I want to perform the *taharat*² (first)
 and then I will come back,» she said. 94. When the girl had got
 permission to perform the *taharat* 95. she fled out of doors.³
 96. That friend of the prince returned with the soldiers 97. and came
 to the prince. 98. »Your wife was so and so bad a woman. 99. She
 did such and such evil things. 100. When we were near to her
 country she left us in the night and fled away,» he told (lit. answered)
 him. 100a. Now the girl went to her own home. 101. Her father
 had a shepherd, who was afflicted with Favus (scald-head) 102. She
 tended the sheep for some time together with that scald-head
 without making herself known to her father 103. and strolled in
 the fields. 104. When a year had passed the prince came to this
 girl's town looking⁴ for her. 105. When he had arrived he became a
 guest to the house of that bai. 106. He did not reveal his being
 a prince. 107. When that girl saw her husband 108. she did not go
 out into the fields that day in order to tend the sheep, but served

¹ *šehza:deligini* instead of *šehza:delikini* I ascribe to Uzbek influence.

² A. P. طهارت the canonical purification of the body.

³ *be-der* P. بدر 'out of doors'.

⁴ *izle-*, usually *izde-*.

109. kùndüzi yîza:lerni o: mehmanlerge alip çiqarip 110. xizmat qilip turdi. 111. ayşam keçede şehza:de bajyæ dedi ki 112. »obdan bir hika:je qilæduyan adem tapsanjiz jayşı bolur» dedi. 113. şu ande qiz şu jerde ha:zer edi. 114. »men jayşı hika:je bilemen» dedi. 115. o: vaq't bajnîñ açiyi kelip 116. tazni tillep çiqardi. 117. şehza:de dedi ki 118. »bu tazlerde jayşı adem çoş bileduyan hika:jeleer bolædu. 119. siz şu tazni qičqrîñ! 120. bizge hika:je æjtîp bersün!» 121. heleki baj mehmanniñ çatiridin tazni qičqrîp 122. mehmanya:neyæ alip keldi. 123. şu vaqit bajnîñ işa:nî hem şujerde ba: edi. 124. şehza:denîñ aşnasî hem bile alip kelgen edi. 125. şu vaq't qiz hika:jeçyæ başladi. 126. dedi ki 127. »bir zema:nde bir baj ba:r ik'en. 128. o: bajnîñ jaluz bir qizi ba: edi. 129. o: baj sodege ketæduyan vaxtidæ bajnîñ bir işanî ba: edi. 130. baj o: qizni işanyæ tapşurup 131. sodege ketti. 132. qiz işanniñ öjide qaldi.» 133. o: vaq't işan dedi 134. »ej taz! çiqip ket bu jerdin!»

him in his house. 109. During day-time she brought the meals to that guest 110. and was serving him (in every way). 111. In the evening the prince said to the bai, 112. »It would'nt be bad if you could find a man who could tell a good tale!» 113. At this moment the girl was present there. 114. »I know a nice tale» she said. 115. Then the bai got angry, 116. scolded the scald-head,¹ and drove him away. 117. The prince said, 118. »Among these scald-heads there are some good people who know to tell a story well. 119. Call this scald-head! 120. Let him tell us a story!» 121. The bai summoned the scald-head according to (his) guest's suggestion 122. and brought him to the guest-house. 123. At this time the ishan of the bai was also there. 124. The prince had also brought his friend with him. 125. Now the girl began her story. 126. She said, 127. »Once upon a time there was a bai. 128. That bai had only one daughter. 129. That bai had to go away trading. He had an ishan.² 130. That bai entrusted that daughter of his to the ishan 131. and went away for trade. 132. The girl stayed in the house of the ishan.» 133. Now the ishan said, 134. »Oh, scald-head! Get away from here!» 135.

¹ i. e. the girl. I have translated 'him' in the following three sentences.

² Lit. when that bai had to go away trading he had an ishan.

135. o: vaq't šehza:de æjtī 136. »ja:q! oltursun!» 137. »bir kün išannīñ öjide bala čaqasī bir jerge čajγæ ketken edi. 138. išan bilen qız jalγuz qalγan edi. 139. γīza: væγtī boldī. 140. išannīñ qolīγæ qız su alıp keldi. 141. iša:n qolīnī juup 142. qıznī qolīdīn tutup 143. qıznī haba: qıldī. 144. aradīn bir neče zeman ötti. 145. qıznīñ dadēsīdīn išange bir γat keldi. 146. išan o: γatnīñ dzæva:bīγæ »qızīñiz jāman bolup ketti» dep 147. γæt jazdī. 148. bajdīn iškindzi γæt keldi. 149. »šū qıznī sojdurup 150. qanīdīn iberīñ! 151. men içip 152. andīn šeh'erge kiremen.» 153. degende išan qıznī sojγælī ikki ademge qatīp-berdi. 154. »šū qıznī sojup 155. qanīdīn ækelīñler!» dep 156. bul¹ biča:re merhemetlik ademler qıznī sojmæj bir kiçik balanī tapıp sojup 157. qanīnī išange alıp ketti. 158. qız biča:re çöllerde

Then the prince said, 136. »No!² Let him remain!» 137. (The scald-head continued,) »One day the ishan's family had gone to a tea-party somewhere. 138. The ishan was alone with the girl. 139. It was time for dinner (food). 140. The girl brought water for the ishan's hands. 141. When the ishan had washed his hands, 142. he seized the girl by her hands 143. and behaved badly against her.³ 144. Then some time passed. 145. From the girl's father came a letter to the ishan. 146-147. The ishan wrote a letter in reply saying, »Your daughter has turned (a) bad woman.» 148. From the bai came a second letter. 149. (It said) »Have that girl killed 150. and send me some of her blood! 151. I will drink it 152. and then I will return to (my) town.» 153. As it was thus written the ishan gave the girl to two men to have her killed. 154. »Kill that girl 155. and bring me some of her blood!» he said. 156. These merciful men did not kill the poor girl, but found a small child and killed it instead of her 157. and brought its blood to the ishan. 158. The poor girl was getting tired, thirsty and hungry⁴ in the

¹ The forms *bul* and *šul* are very rare in colloquial language, being usually found only in the literary language.

² *ja:q* is an emphatically stressed *joq*

³ A. *هأ* dust etc.; in Persian *habā kardan* 'to reduce to powder, to annihilate' (STEINGASS). I consider *haba: qil-* as a direct translation of the Persian expression with the meaning 'to destroy morally, to behave badly'.

⁴ *ač nehar* »hungry»; *nehar* < P. *ناهار* 'fasting, eating nothing, hungry' (STEINGASS)

susuz ač nehar čarčap 159. bir češmege barip čarčap olturdī. 160. šu vaq't bir memleketniñ padša:siniñ oylī šika:rgē čiqip ik'en. 161. šundæ padša:nin oylī ol qizyæ körüşüp 162. qizni šeh'erge ælip ketiptu. 163. šeh'erge ælip bærıp 164. qrq kiče kunduz toj tam'aša qilip 165. šu qizni aldī. 166. o: qizdin ikki perzent vudjudyæ kelip 167. aldī tört jašar keini üç jašyæ kirip 168. bir kün kečede qiz ah tartip 169. šu vaqt padša:za:de qizyæ dedi ki 170. »neme üçün ah tartasiz?» 171. degende qiz »ara:de beš alte jil ötti. 172. men mu öz šeh'erimni atamnī körgüm keldi. 173. idza:zet berseniz 174. barip atamnī körüp janip kelsem.» 175. degende šehza:de jol dzabduqlærini tejerlep 176. öziniñ ças ašnasī ba: edi. 177. munī çoñ qilip qatip berdi.» 178. degende šehza:deniñ ašnasīniñ ačiyi kelip 179. »tazni čiqip ket!» dep tilledi. 180. šehza:de bu tazniñ hika:jesiya neha:jeti deredze çoš bolup 181. ašnasīyæ dedi ki 182. »siz šuk olturuñ!» 183. tašqariyæ ikki da:ne ademni saqlatip

deserts, 159. and went to a spring and sat down there tired. 160. At that time the son of the king of a (certain) country had gone out hunting. 161. When the king's son had seen that girl there 162. he brought her to the town. 163. When he had brought her to town 164. and made a wedding and festival of forty nights and forty days, 165. he took this girl as his wife. 166. When two sons had been born by that girl 167. and the elder one was four and the younger one three years old, 168. the girl one night sighed, 169. and then the prince said to the girl, 170. »Why do you sigh?» 171. When he said this, the girl (answered), »Five or six years have now passed. 172. I have got a desire to see my own town and¹ my father. 173. If you allow me 174. I would go and see my father and come back again.» 175. When she had said this, the prince made all equipment for the journey ready. 176. He had a special friend. 177. He made him chief² and added him (to the party). 178. When she told this, the friend of the prince got angry 179. and scolded (the scald-head) saying »Drive away the scald-head!» 180. As the prince rejoiced to a very high degree over the scald-head's story, 181. he said to his friend, 182. »You sit quiet!» 183. Outside he put two

¹ *mu* here with the meaning 'both—and'.

² N. B. *čoñ* in the meaning 'chief, leader'.

qojdī. 184. šu jerde qiz dedi 185. »o: qiz šeherge jæqin baryan væytidæ o: šehza:deniñ ašnasī o: qizγæ dedi ki 186. »bū gūn meniñ bilen birge jatasiz» dep zor qildī. 187. qiz ra:zi bolmædī. 188. o: vaq't dedi ki 189. »šu ikki balanī öltörmen.» 190. »öltörsen öltör! 191. men munday jæman išni qilmajmen.» 192. degende šu ikki balanī öltördi. 193. jene æjtī ki 194. »emdi bilen jatsaŋ jat. 195. jatmasaŋ özöŋni öltöremen.» 196. degende qiz ma:qul dep 197. tæha:ret alyalī idza:zet aldī. 198. idza:zet alip 199. qiz tæha:ret almaqçī bolup 200. kiçede qaçip 201. öz öjigæ kelip 202. dadesiniñ qojinī-bir jildin berip¹ baqip 203. özini dadesiyæ mælum qilmaj šu jerde ha:zir turuptu» dep 204. bašidin tumaqinī alip 205. özini mælum qildī. 206. šu ande baj išanni öltördi. 207. šehza:de ašnasinī hem öltördi. 208. jene bašqa væyttin toj tam'aša qilip 209. qiznī šehza:deγæ nika:h qilip berdi.

servants as guards. 184. Now the girl said, 185. »When that girl had come near to the (her) town, that prince's friend said to the girl, 186. »To-day you shall sleep with me.» Thus he forced her. 187. The girl did not agree. 188. Then he said, 189. »I will kill these two children of yours!» 190. »Kill them if you want! 191. I won't do such evil things!» 192. When she had said this he killed the two children. 193. Again he said, 194. »If you now are going to sleep with me, do! 195. If you do not sleep with me I will kill you.» 196. When he said this the girl agreed 197. and asked for permission to perform the taharat. 198. Having got the permission 199. the girl did as if she intended to perform the taharat, 200. but fled in the night, 201. came to her own home, 202. and having tended her father's sheep for a year 203. without revealing herself to her father she now stands here in person», she said. 204. Having taken the *tumaq*² from her head 205. she revealed herself. 206. At this moment the bai killed the ishan. 207. The prince also killed his friend. 208. (The bai) made another wedding and festival 209. and married his daughter to the prince.

¹ *berip* < *barip* with i-umlaut.

² *tumaq* a leather cap; for a picture of it v. MANNERHEIM, *Across Asia*, II, (VILKUNA, *Sart Specimens*, p. 7 and 15)

II.

1. bir patša: ba: edi. 2. o: patša bir kün heme vezirlərini qıçqırıp
əjtī ki 3. »mənīñ üç səva:līm ba:. 4. her kim šu səva:līmγæ dzæ-
va:b tapsa 5. ol kiši mənīñ birindzi vezirim bolædu. 6. eger šul
səva:līmγæ dzæva:b tap'almasalær 7. hælælərni esip qojæmen»
dep 8. qattīγ høk^tm berdi. 9. ki:n dedi ki 10. »səva:līm šul du.
11. birindzi »dünja:de hælædin æγīr nemε?» 12. iškındzi »dünja:de
hælædin jinnik nemε?» 13. üçündzi »dünja:de hælædin tatlıq nemε?»
dep 14. heme vezirlærge əjtīp bolγandīn ki:n hælæsige əjtī 15.
»č'qīnlær! üç künnīñ içide šul səva:līmγæ dzæva:b tapīp keliñlər!»
dep 16. patša: öjige kirip ketti. 17. vezirler hælæsi čīqīp 18. bir
birige əjtīštī ki 19. »o: asan bir səva:l ik'en. 20. her qajsīmiz¹ tap'al-

II.

1. There was a king. 2. That king one day summoned all his
vezirs and said, 3. »I have three questions. 4. The one who can find
the reply to these questions 5. will become my first vezir. 6. If
you are not able to find a reply to these questions of mine 7. I shall
hang you all.» 8. Thus rigorous a decree he ordained. 9. Then he
said, 10. »My questions are these. 11. The first one: 'Which is
the heaviest thing in the world?' 12. The second one: 'Which
is the lightest thing in the world?' 13. The third one: 'Which
is the most delicious thing in the world?« 14. After he had
told this to all the vezirs he said, 15. »Go away! Come back with
the replies within three days.» 16. (Then) the king returned home.
17. The vezirs all went away 18. and said to one another, 19. »That
is an easy question. 20. Every one of us can find the reply», they

¹ *qajsī* often pronounced *qasī* by my narrator.

ajmiz» dep 21. anče γæm qilišmædi. 22. iškindzi kuni hemedin
 čon vezir patša:nin qašiyæ čirip æjtī ki 23. »ej patšajia:lem! men
 sæva:lyæ dzuva:b taptim» dedi. 24. patša: æjtī ki 25. »qanday
 dzuva:b taptin æjt!» 26. dese ol vezir æjtī ki 27. »dunja:de hemedin
 æyir taš ik'en. 28. hemedin jinnik payta ik'en. 29. hemedin tatliq
 hesel¹ ik'en» 30. dese patša: æjtī ki 31. »ahmaq! ha:zer közömdin
 ket! 32. o: sen degen gepni hem kičik bala de'elejdu» dep hejdep
 čiq'ardi. 33. ol vezir bašinī qašlap 34. »bu qanday sæva:l ik'en ki
 35. meniñ degenim fæqat toyra kelmæptu. 36. bu qanday sæval
 ik'en?» dep 37. tola γæmkin boldi. 38. bærıp bašqa vezirlerge
 bolyan va:qænī beja:n qildi. 39. ol vezir hem hemesi daqqat bolxeli
 bašlædi. 40. qæra:ryæ az qaldi. 41. jene bir vezir bærıp 42. patša:γæ
 æjtī ki 43. »ej patša:jia:lem! men sæva:lyæ dzuva:b taptim.» 44.
 patša: æjtī ki 45. »qænī? deñ²! 46. qanday dzuva:b taptin deñ!»
 47. ol vezir æjtī ki 48. »dunja:de hemedin æyir čöjün. 49. hemedin

said, 21. and did not worry very much about it. 22. On the second
 day the first vezir went to the king and said, 23. »Oh, king of the
 world! I have found the reply to the questions.» 24. The king said,
 25. »Tell me what reply you have found!» 29. When he had said
 this the vezir said, 27. »The heaviest thing in the world is (a) stone.
 28. The lightest thing in the world is cotton. 29. The most delicious
 is honey.» 30. When he had said this the king said, 31. »You fool!
 Get at once out of the sight of my eyes! 32. What you have told
 even a small child can tell,» he said and drove him away. 33. That
 vezir scratched his head (and said), 34. »What kind of a question
 was this 35. since what I said was not at all correct. 36. What
 question was this?» he said, 37. and was very distressed. 38. He
 went and explained to the other vezirs what had happened. 39. Both
 that vezir and the others began to pay attention (to the questions).
 40. There was little time left for the decision (i. e. for the definite
 reply). 41. Another vezir went 42. and said to the king, 43. »Oh,
 king of the world! I have found the reply to the questions.» 44. The
 king said, 45. »Which is it? Tell²! 46. Tell me what reply you have
 found.» 47. That vezir said, 48. »The heaviest thing in the world is cast-

¹ *hesel* ~ *esel* < A. هسل 'honey'.

² *deñ* here and in the following sentences, cf. the same alternation in
 the texts from Khotan and Yarkand (Materials, I, p. 140, n. 1).

jinnik tofraq. 50. hemedin tatliq navat» dep dzuva:b berdi. 51. patša: neha:jeti açiylanip 52. eni hem hejdep çiq'ardi. 53. ol vezir patša:nin aldidin çiqip 54. nea:jeti çamkin bolup 55. tola qorqti. 56. bærıp başqa vezirlerge bolıan va:qanı beja:n qılıp berse 57. ol vezirler hem tola çamkin bolup 58. »qanday qılamız?» deşip 59. mesleh'et qılıştı ki 60. »bu şeh'ernin katta ima:m qa:zi a:çun kattalarını qıçqırælı. 61. şulær bir ila:dız tapalar meki?» dep 62. ha:zer hok'm qıldı ki 63. »o: şeh'ernin heme kattaları ve aqıllıqları kelsün» dep 64. vezirler hokm qıldı. 65. şe'ernin heme katta aqılları dzemi bolup 66. hemesi ol säva:lçæ dzuva:b tapqalı heræket qıldılar. 67. lekn heç qajsı toyra kelgüdek dzæva:b tap'almadı. 68. biri dedi ki »tömür». 69. biri dedi ki »taş». 70. şunday nerselærni dep 71. her qajsı özi bilgençe heræket qıldı. 72. lekn heç qajsınin dzæva:bı ol säva:lçæ toyra kelmædi. 73. a:çiri vezirlærnin başı qajtıp 73a. »qanday qılamız?» dep 73b. vaxtqa a:z qaldı. 74. »neme dzæva:b patša:çæ beremiz?» dep 75. tola çamkin bolup 76. »qanday qılamız?» dep

-iron. 49. The lightest is dust. 50. The most delicious is sugar-candy,» he replied. 51. The king got extremely angry 52. and drove him too away. 53. When that vezir left the king 54. he was very unhappy 55. and very frightened. 56. When he went and told the other vezirs what had happened 57. also those vezirs were very afflicted, 58. and saying to one another, »What shall we do?» 59. they conferred (thus) with one another. 60. »Let us call together the big imams and judges and akhuns and other important people of this town. 61. They might be able to find a remedy!» they said, 62. and at once ordained, 63. »All prominent people and wise men of this town shall come here!» 64. Thus the vezirs ordained. 65. When all the prominent and wise men of the town had gathered 66. they all set about finding the reply to those questions. 67. But no one was able to find a reply likely to be the right one. 68. One of them said »iron» 69. another said »stone». 70. Saying things like this 71. everyone started to tell what he thought he knew (about it). 72. But nobody's reply was the right one to those questions. 73. At last the heads of the vezirs turned 73a. and when they said, »What shall we do?» 73b. there remained very short time for the decision. 74. »What reply shall we give the king?» they said, 75. and were very distressed. 76. They sat down saying, »What shall we

olturdī. 77. šul kečesi heč qajsī uyləj'almædī. 78. tema:m kiče biaram boluşup turdī. 79. taŋ atqanda vezirlərnin biri əjtī 80. »bu gün üçündzi kün. 81. neme dep patša:γæ dzuva:b əjtæmiz?» 82. vezirler ha:zer ornīdīn qopup 83. kinini kijip tursa 84. bir kəmbəγəl qızbala dadasī bilən çirdi. 85. ol qızbala vezirlərgə əjtī ki 86. »ej vezirler! bu səva:lγæ mən dzəva:b de:eləjmen» dedi. 87. vezirlərdin biri seklep qopup 88. γošluq bilən dzugurup kelip 89. qızbalayə əjtī ki 90. »deŋ! neme dzuva:b taptiŋiz?» 91. ol qızbala əjtī ki 92. »aldīramaslə! 93. heč vəγtīdæ mən szlərgə de:məjmen.» 94. vezirler zor qilyəli başlædī. 95. her qançæ zor qilsæ 96. hem degeli o: qızbala unamadī. 97. vezir sordī ki 98. »neme üçün deməjsen?» 99. dese ol qızbala əjtī ki 100. »mən patša:nin özige deimen» dedi. 101. vezirler əjtī ki 102. »sen qanday patša:nin aldīγæ kirələjsen? 103. sen bolsəŋ bir kəmbəγəl biča:re adəmnin balesi bolsəŋ 104. qanday patša:nin aldīdæ gep qil'alajsən?» 105. dese ol qızbala dzuva:b berip əjtī ki 106. »anday bolsæ özləri dzuva:b tapsələr! 107. mən heč neme deməjmen» dep 108. jənip ketkeli qoptī. 109.

do?» 77. That night nobody could sleep. 78. They were restless the whole night. 79. At dawn one of the vezirs said, 80. »To-day is the third day. 81. What reply shall we give the king?» 82. The vezirs now rose from their beds, 83. and when they were dressing 84. a poor girl entered with her father. 85. That girl said to the vezirs, 86. »Oh, vezirs! I can give the reply to these questions.» 87. One of the vezirs leapt to his feet 88. and came running with joy, 89. and said to the girl, 90. »Tell me! What reply did you find?» 91. That girl said, 92. »Don't be in a hurry! 93. I shall never tell you.» 94. The vezirs began to bring pressure to bear upon her. 95. However much they brought pressure to bear upon her 96. the girl did not agree to tell (the reply). 97. One vezir asked, 98. »Why don't you tell it?» 99. When he said so the girl replied, 100. »I will tell it to the king himself,» she said. 101. The vezirs said, 102. »How can you enter the king's presence? 103. As you are only the child of a poor man, 104. how can you speak to the king?» 105. When they had said thus that girl answered, 106. »If it is thus, find the reply yourselves! 107. I will not say anything,» she said, 108. and rose in order to return home. 109. At that moment the king or-

šul vaxtīda patša: hōkm qīdī ki 110. »iški sa:ettin ki:n ordayæ heme vezirler dzeme bolsun! 111. sæva:limyæ dzæva:b bersun!» dep hōkm qīdī. 112. ol vaxtīdæ qorqunçluqtin titretip 113. ol qızbaleni mehkem tutup 114. jalbaryæli başlādī. 115. her qançæ jalbarsæ 116. ol qızbala heç neme degeli unamædī. 117. ki:n vezir æjtī ki 118. »pul beremiz» dep 119. dese qızbala æjtī ki 120. »her qançæ dzīq pul berse demejmen» dedi. 121. vezirlerniñ xia:lī šul edi ki 122. ol sæva:lniñ dzæva:bīnī qızbaladın sætiv'alip 123. özömiz taptuq dep 124. patša:nīñ aldīdæ jüz tapmaq üçün ve mensep tapmaq üçün šul hilegerçilikni qīdī. 125. lekn heç ila:dzī bilen ol qızbala degeli unamædī. 126. ki:n vezirler sodeleşkeli başlādī. 127. »on miñ ser beremiz. 128. jigerme miñ ser ellig miñ ser» her qançæ dzīq pul dese 129. o: qızbala unamadī. 130. o: qızbala nea:jeti æqilliq qız edi. 131. šunday sodeleşip turyan vaxtīdæ patša:din hōkm çīqtī ki 132. »patša: taxttæ olturuptu. 133. vezirler dzeme

dained, 110. »Within two hours' time all vezirs shall assemble in the castle! 111. They shall give a reply to my questions!» Thus he ordained. 112. Then trembling from fear 113. they urged that girl much, 114. and began to beseech her. 115. However much they besought her 116. that girl did not agree to say anything. 117. Then one vezir said, 118. »We will give (you) money!» 119. When he said thus the girl said, 120. »However much money you give (me) I won't tell it!» 121. The intention of the vezirs was 122. that they should buy the reply to the questions from the girl 123. and say that they had found it themselves. 124. They played this trick in order to save face with the king and to find some favour¹ with him. 125. But whatever they did the girl did not agree to tell it. 126. Then the vezirs began to bargain with one another. 127. »We will give 10.000 *sars*.² 128. We will give 20.000! We will give 50.000!» However much they said, 129. that girl did not agree. 130. That girl was a very shrewd girl. 131. When they were bargaining like this between themselves it was proclaimed from the king, 132. »The king is sitting on the throne. 133. The vezirs shall assemble!»

¹ lit. 'office, commission'.

² *sar*. For the coinage of Eastern Turkestan, v. RAQUETTE, Eastern Turki Grammar, I. p. 33 sq.

bolsun!» dep hökm çiyti. 134. ol væxtidæ heme vezirler dzuguruşup
 135. patşa:nin aldıyæ bardı. 136. ol qızbala neredin turup qajlædi.
 137. »vezirler patşa:yæ neme dzuva:b beredü?» dep 138. vezirler
 patşa:nin aldıyæ bærıp 139. hemesi patşa:nin aldıdæ tiz büküp 140.
 oturup sela:m qıldı. 141. patşa: açıyıl bilæn sordı ki 142. »sæva:-
 limyæ kim dzuva:b taptı?» 143. dese heme vezirler jerge qajlæşip
 144. şuk olturdı. 145. ol væxtidæ neredæ turyan qızbala patşa:nin
 aldıyæ dzugurup kelip 146. patşa:yæ sela:m qılıp æjtı ki 147. »ej
 patşa:jia:læm! mæn sæva:lleri yæ dzuva:b deælejmen» dedi. 148. pat-
 şa: ol qızbalayæ qajlap 149. hejran bolup dedi ki 150. »ej balam!
 qænı deñ!» dedi. 151. ol qızbala üllük¹ avaz bilæn æjtı ki 152. »dünja:dæ
 hemedin æyır yæm yæse du. 153. hemedin jinnik adæmniñ yia:lı du.
 154. hemedin tatlıq ujuqı² du» dep 155. dzuva:b berdi. 156. ol
 væxtidæ patşa: neha:jeti hejran bolup ve xoş bolup 157. æjtı ki
 158. »kelin balam! ras taptıñız» dep 159. ol qızbalanin peşa:nesini

Thus it was proclaimed. 134. Then all the vezirs ran away together
 135. and went to the king. 136. That girl stood at some distance
 and looked on. 137. She said, »What reply will the vezirs give to
 the king?» 138. The vezirs went to the king 139. and bent their
 knees to him 140. and sat down and made their salaams. 141. The
 king angrily asked, 142. »Who found a reply to my questions?»
 143. When he had said this all the vezirs looked to the ground
 144. and sat silent. 145. Now the girl who had stood at some distance
 came running to the king, 146. and having presented her salaams
 to him she said, 147. »Oh, king of the world! I can give the reply to
 your questions», she said. 148. The king looked towards that girl
 149. and said with surprise, 150. »Well, my child! Tell me which
 it is!» 151. That girl said with a loud voice, 152. »The heaviest
 thing in the world is sorrow. 153. The lightest thing in the world is
 the thought of somebody. 154. The most delicious thing is sleep»,
 155. she answered. 156. The king was now very surprised and happy
 157. and said, 158. »Come here, my child! You have found the right
 (reply)!» he said, 159. and having kissed the forehead of that girl

¹ *üllük* < *ünlik*.

² *ujuqı* against the normal *uju*

³ *neræ*, cf. Materials, I, p. 103, n. 1.

söjüp æjtī ki 160. »bu kündin tartip sen meniñ kelinim bolæsen. 161. heme vezirlerdin sen æqilliq sen» dep 162. ol qizbala taytidæ olturyuzdi. 163. heme vezirler iza:b tartip 164. asta patša:nin aldidin çiqip ketti.

he said, 160. »From this day you are my daughter-in-law. 161. You are wiser than all the vezirs!» he said, 162. and had her sit down on his throne. 163. All the vezirs had a bad day¹ 164. and slowly slunk off from the king's presence.

¹ iza:b < A. عذاب 'pain, punishment'; iza:b tart- 'to be tortured'.

III.

oyrī.

1. bir oyrī va:itti. 2. o: oyrīniñ bir baləsi va:itti. 3. o: oyrī ölep ketti. 4. bal'si çoñ voldī. 5. çoñ volyandın ki-n an'sidin sordī. 6. »anam! meniñ dadam neme iŝ qıl'uttī. 7. an'si dedi ki 8. »balam! seniñ dadañ oyriliq qıl'uttī.» 9. bal'si dedi ki 10. »meni hem ŝu hünerge ber!» dedi. 11. an'si o- baleni ælip berip ölep ketken dad'siniñ bir da:ne oyrī ŝa:girti ba: idi. 12. ŝunuñya hünerge berdi. 13. bir kuni o: oyrī ŝa:girtini ælip oyriliqqa ba:rdī. 14. oyriliqnī qılip 15. tamni teŝip 16. malni æçiqip 17. ŝa:girtige berdi. 18. o: bala

III.

The thief.

1. There was a thief. 2. That thief had a child. 3. That thief died. 4. His child grew up. 5. After he had grown up he asked his mother, 6. »My mother! What was my father's occupation?» 7. His mother said, 8. »My child! Your father was a thief.» 9. Her child said, 10. »Teach me too that profession!» 11. His mother brought that child to an apprentice of his dead father.¹ 12. She gave him to him as an apprentice.² 13. One day that thief went away to thieve together with his apprentice. 14. Having stolen 15. and made a hole in a wall 16. and brought out the (stolen) property, 17. he gave it to his apprentice. 18. That boy took it

¹ This type of sentence is rather common in colloquial language. In literary style one would probably have read: *ölep ketken dadesiniñ bir da:ne oyrī ŝa:girti ba:r idi. anesi o: baleni ælip berip ŝunuñya hünerge berdi.*

² *hüner* lit. 'trade, profession'.

ælip berip 19. bir jerge kōmdi. 20. heme mallærni öjdin æčiqip
 21. özi čiqip 22. heleki ša:girtini išikniñ aldīyæ esip qojap 23. oyrī
 dedi »sen özenñiñ dzenñiñni qutqazip kelgin!» dedi. 24. ε:təsi o: öjniñ
 igesi čiqip qajlase 25. öjniñ içide heč nerse joq. 26. tal'ayæ čiqip
 qajlase 27. heleki bir adam esīlyñ turædu. 28. heleki adem sordī
 ki 29. »seni čim astī?» 30. o: bala dedi ki 31. »a:šu¹ tamnī tešken
 oyrī.» 32. heleki adem sordī 33. »tamnī čim tešti?» 34. heleki oyrī
 dedi ki 35. »mallærni alyan oyrī.» 36. heleki adem sordī 37. »mal-
 lærni čim aldī?» 38. heleki bala dedi ki 39. »meni asqan oyrī.»
 40. jene sordī. 41. æv'elde qilyan gepini qildī. 42. o: baleni hōkü-
 metniñ qæšiyæ æčirip 43. hōkūmet sordī ki 44. »hej bala! seni čim
 astī?» 45. »meni tamnī tešken oyrī astī.» 46. »tamnī čim tešti?»
 47. o: oyrī dedi ki 48. »mallærni alyan oyrī.» 49. »mallærni čim aldī?»
 dep sordī. 50. »meni asqan oyrī» dep edi. 51. hōkūmet jene sorædi.

19. and buried it somewhere. 20. When he had brought out all the
 property from the house 21. and come out himself, 22. and hung
 up that apprentice of his in front of the door, 23. the thief said,
 »Save yourself in the best way you can and come back to me!»
 24. When next morning the owner of that house came out and
 looked around, 25. there was nothing left in his house. 26. When
 he went outside and looked, 27. the formerly mentioned man
 hung there. 28. That man asked, 29. »Who has hung you up?»
 30. That boy said, 31. »The thief who has made a hole in the wall
 over there.» 32. That man asked, 33. »Who made a hole in the wall?»
 34. That thief said, 35. »The thief who has stolen (your) property.»
 36. That man asked, 37. »Who took (my) property?» 38. That boy
 said, 39. »The thief who hanged me up (here).» 40. He (the house-
 owner) asked again. 41. He answered in the same way as before.
 42. They put that boy into court. 43. (In) the court (they) asked,
 44. »Look here, boy! Who hung you up?» 45. »The thief who made
 a hole in the wall hung me up.» 46. »Who made a hole in the wall?»
 47. That thief said, 48. »The thief who has stolen the property.»
 49. »Who-stole the property?» 50. »The thief that hung me up,»

¹ *a:šu* a demonstrative pronoun, often pronounced with rising and
 protracted tone in order to indicate that the thing or person in question
 is far away, cf. *ane* and *a:* in Materials, I, p. 82, n. 2 and p. 117, n. 5.

52. jεnε šu gepni qıldī. 53. helεki oγrīnī ælip čīqīp qojap berdi. 54. helεki oγrī ustadinīn qæšīγæ kelip dedi ki 55. »mεn mušunday gep qīlip 56. özεmni qutqazīp keldim» dedi. 57. ustasī dedi ki 58. »sanga mεn dūkan æčīp berεmεn» dedi. 59. bir kūni ša:girti bilεn oγrīlīqqæ čīγtī. 60. bir dæræγtæ bir da:nε keptε. 61. keptεnīn čanganīn içide işki da:nε tγomnī keptε bæsip jatqan ik'en. 62. ustesi kōrep dedi ki 63. »ej ša:girt! sεn čīqīp a:šu keptεnīn tegideki tγomnī tujdurmaj elip æčīqīn!» dedi. 64. ša:girt dedi ki 65. »ustam! szle özleri elip tüşsle! 66. mεn kōrep baqaj» dedi. 67. ust'si čīqīp 68. keptεnīn tγomlærni alm'aqčī boldī. 69. alγuçilīq ša:girti čīqīp 70. ustεnīn ištεnī¹ saldurup 71. tε:tū kejdürüp qojdī. 72. usta helεki tγomni elip ætüşti. 73. usta dedi ki 74. »kōrdūn mu! 75. mεn šu tγomni tujdurmæj ætüşüm.» 76. ša:girti dedi ki 77. »ustam! ištanni szle tε:tū keigen mu oγ mu?» dep sorædī. 78. ustesi dedi ki 79. »mεn uymædim. 80. dzū²! õjge barajlīq!» dedi. 81. ša:girti dedi ki 82.

he said. 51. The court asked again. 52. Once more he answered in the same way. 53. They set that thief free. 54. That thief came to his master and said, 55. »I said so and so 56. and saved myself,» he said. 57. His master said, 58. »I will open a shop for you.» 59. One day he went out thieving together with his apprentice. 60. In a tree there was a pigeon. 61. In its' nest the pigeon was sitting on two eggs. 62. When his master saw this he said, 63. »Oh, apprentice! Go up and bring down those two eggs without the pigeon's noticing it!» he said. 64. The apprentice said, 65. »My teacher! Take them down yourself! 66. I will watch how you do it!» he said. 67. His teacher climbed (the tree) 68. in order to take the eggs of the pigeon. 69. When he was taking them his apprentice climbed (the tree) 70. and took off (his) teacher's trousers 71. and put them on again having turned the inside out. 72. The teacher brought down the mentioned eggs. 73. The teacher said, 74. »Did you see? 75. I took down these eggs without (the pigeon's) noticing it.» 76. His pupil said, 77. »My teacher! Have you put on your trousers in the right way or inside out?» he asked. 78. His teacher said, 79. »I didn't understand.³ 80. Go away! Let us go home!»

¹ *ištan* Russian штаны; often pronounced *ištan*.

² *dzū* < *jür*.

³ with the meaning: I can't understand, that I have put them on inside out.

»ma:qul! dzüsle! 83. öjge baremiz» dedi. 84. öjge berip 85. xatunīdīn sordī ki 86. »ej xatun! bñ gñn men ištannī tē:tū keigen mu oñ mu?» dedi. 87. xatunī dedi ki »oñ keigen sen». 88. ša:girdin sordi ki 89. »nemišqæ tē:tū?» dedi. 90. o: ša:gird dedi ki 91. »szle kepterniñ tjomīnī alyučulīq men berip ištanlerni tē:tū kejdürüp qojdum» dedi 92. emdi o: balayæ bir dūkan eçip berip 93. özi oyrīliq qīldī.

he said. 81. His apprentice said, 82. »Allright. 'Please go!'¹ 83. We will go home,» he said. 84. Having gone home 85. he asked his wife, 86. »Oh, wife! Did I put on (my) trousers in the right way or inside out to-day?» 87. His wife said, »You put them on in the right way!» 88. He asked his apprentice, 89. »Why are they inside out?» 90. That apprentice said, 91. »When you were taking the eggs of the pigeon I went up and put (your) trousers inside out!» 92. Now he (the teacher) opened a shop for that boy 93. and devoted himself to stealing.

¹ *dzüsle* < *jürseler* is the polite imperative.

IV.

čöčək.

1. bir adəmnin bir qızı bar edi. 2. qızını məktəpkə ib'ərđi. 3. ol qızbala hər ertəgəndə məktəpkə bə:γandə 4. a:γunisigə¹ »es-səla:m əl'əjküm!» desə 5. a:γunisi dzuva:b berip əjtī ki 6. »və əl'əjküm es-səla:m! keliŋ balam! ölük dzigitniŋ γatunī!» dedi. 7. ol qızbala həjran bolup 8. »bu aγunum n'emışqa şunday deidui?» dep 9. öjigə bəγandə 10. dadəsiγə dedi ki 11. »aγunumγə 'es-səla:m əl'əjküm!' desəm 12. 'keliŋ balam! ölük dzigitniŋ γatunī!' dedi.» 13. dadəsiγə şunday dedi. 14. dadəsi aγunnin qəşīγə bərip əjtī ki 15. »aγunum! n'emışqa balamnī ölük dzigitniŋ γatunī

IV.

Tale.²

1. There was a man who had a daughter. 2. He sent his daughter to school. 3. Every morning when that girl went to school 4. and said to her teacher, »Peace be on you!» 5. her teacher in reply said, 6. »And on you also be peace! Come here my child! Wife of a dead young man!» 7. The girl was surprised (and said), 8. »Why does my teacher say like that?» 9. When she came home 10. she said to her father, 11. »When I say 'Peace be on you!' to my teacher 12. he says 'Come here my child! Wife of a dead young man!'» 13. Thus she told her father. 14. Her father went to the teacher and said, 15. »Teacher! Why did you call my daughter wife of a dead

¹ *aγunisi* with double possessive-suffix; the same in the texts from Khotan (Materials I, p. 8: 115).

aγuni probably is conceived — like *aγunum* in e. g. sentence 16 — as a noun in its non-suffixed form.

² It was stated by the narrator, that this tale is usually told among women and young girls, not among men.

dedilər?» dep sordī. 16. aχonum dzuva:b berip æjtiki 17. »kit'aptin šunday čixti. 18. bu bala ölük dzigitniñ χatunī bolædu» dep 19. aχunum dzuva:b berdi. 20. ol qızbala her ertegende a:χunisiyæ sɛla:m dese 21. a:χunisi her ertegen »keliñ balam! ölük dzigitniñ χatunī!» dep dzuva:b berdi. 22. bir ertegende ol qızbala mektepke ketip ba:χandæ 23. jolda su içküsi kelip qaldī. 24. qajlæsæ bir çon deva:zɛlik hojle turædu. 25. ol hojleniñ içide bir ariqta su ba:r ik'en. 26. ol sudin bir içiv'olaj¹ dep 27. hojleyæ çirip sudin qanyudek išti.² 28. sudin içip bolup ornidin qopup 29. »emdi mektepke baraj» dep 30. deva:zeniñ aldīyæ kelse 31. χaıptin deva:ze etilip qaldī. 32. o: ter'epke dzügürüp bu ter'epke dzügürüp 33. hojledin çiqqæli heç jol tap'almædī. 34. ol hojlede hem heç kši joq edi. 35. a:χiri o: qızbala olturup jiylayæli başlædī. 36. qançæ jiylasæ 37. hem deva:ze æçilmædī. 38. a:χiri jiylap bolup 39. tö:t ter'epige qajlæsæ 40. hojleniñ içide bir öj turædu. 41. astayınæ öjge kirip baqaj

young man?» 16. The teacher in reply said, 17. »It came out like that from a book. 18. This child will be the wife of a dead young man», 19. the teacher answered. 20. Every morning when that child greeted her teacher 21. he answered her »Come here, my child! Wife of a dead young man!» 22. When that girl one morning was on her way to school 23. she got thirsty in the road. 24. When she looked around there was a courtyard with big gates. 25. Inside the courtyard there was water in a water-channel. 26. Saying »I will drink of that water» 27. she entered the court-yard and drank her fill of the water. 28. When she had drunk enough of the water, she rose 29. and said, »Now I will go to school» 30. but when she came to the gate 31. it had been closed by someone from the invisible world. 32. She ran from one side to another 33. but could not find any way to get out from the courtyard. 34. There also was no one in the courtyard. 35. At last that girl sat down and began to cry. 36. However much she cried 37. the gate did not open itself. 38. When at last she had wept till she could weep no more 39. and looked around in the four directions, 40. there was a house inside the courtyard. 41. While saying »I will enter the

¹ *içiv'olaj* < *içiv'alaj*.

² *išti* < *içti*.

42. bir k'šī ba:r mek'i dep 43. öjge kirip baɣsæ 44. öjniñ içide bir karavatniñ töpeside bir neha:jeti çir'ajlıq ölük dzigit jatædu. 45. derha:l ol qızbala aɣunnıñ degen gepini jad qılıp 46. ol ölük dzigitniñ qaşıɣæ astayıne bærıp baɣsæ 47. peša:neside bir ɣæt çaplaylıy turædu. 48. ɣætñi oqup körse 49. ol peša:nesideki ɣattæ jeziylıy ik'en ki 50. her kim šul dzigitni qrq kiçe kündüz jelpürse 51. dzigit tiriledu. 52. šul jelpürgen kiši šol dzigitniñ ɣa:tunı bolædu» dep 53. jeziylıy ik'en. 54. ol qız bala ila:dɣ tap'almaɣ 55. »bu hojledin men çiq'almas ik'en men. 56. emdi šul dzigitni jelpürüp² baqaj tirilsün» dep 57. ol dzigitniñ çirajlıqlıqıɣæ çid'elmeɣ 58. jelpürgeli bašlædi. 59. otuz toqquz kiçe kündüz uylamaɣ jelpürdi. 60. qrq kün bolɣælı bir kün qalɣandæ ol qız bala neha:jeti herip ketti. 61. »bir ögözegε çiqıp baqaj 62. bir kiši körünædu mek'i?» dep 63. ögözegε çixtı. 64. ögözede çiqıp qajlæsæ 65. neredæ bir ɣatun

house slowly and see. 42. whether there might be somebody there», 43. she entered the house and looked around. 44. A very beautiful dead young man is lying there on a bed.¹ 45. At once the girl remembered what (her) teacher had said, 46. and when she slowly went near to the dead young man 47. she sees that a letter is fastened to his forehead. 48. When she reads the letter 49. it is written in that letter on his forehead 50. that if someone will fan the young man for forty days and nights 51. he will return to life. 52. The one who has been fanning will be the wife of that young man. 53. Thus it was written. 54. As that girl could find no remedy 55. (she said), »I can't get out of this courtyard. 56. I will fan² this young man so that he returns to life.» 57. Not being able to resist the beauty of that young man 58. she began to fan him. 59. For thirtynine days and nights she fanned him, never sleeping (herself). 60. When only one day remained of the forty days the girl got very tired. 61. »I will go up on a roof 62. and see if somebody is to be seen», she said 63. and went out on a roof. 64. When she went up on the roof and looked around, 65. at some distance a

¹ *karavat* < Russian кровать.

² *jelpur-* in the following sentences varying with *jelpur-*. For the alternation $\varepsilon \sim e$ within the same individual's speech cf. Materials I, p. 7, n. 1, p. 50, n. 1 and p. 140 n. 1.

k¹ši bæšīnī tarap olturædu. 66. ol ɣatunnī qičqīrīp sordī ki 67. »ej ɣatun! siz maɲa bir kūnlūk ɣīzmette turamsiz?» 68. dep sorsæ 69. ol ɣatun ma:qul dedi. 70. ol ɣatunnī aɣramčī bilen ögözεge tartīp 71. ol ölūk dzigitniɲ qašīɣæ ælīp kirdi. 72. ol dzigitni körsetti. 73. dedi ki. 74. »siz bu dzigitni olturup jelpürüñ! 75. men bæšīmni tarap 76. jüzümni jup 77. bir namaz oqup 78. tejer bolup turaj» dep 79. ol ɣatunnī ölūk dzigitniɲ qæšīdæ qojup 80. özi tala:ɣæ čīqīp 81. bæšīnī tarap 82. jüzini jup 83. namaz oqup 84. azɣīnæ ra:het aldī. 85. derha:l ornīdīn qoptī. 86. bñ gün qrq kün boldī. 87. »dzigit tirilip qalmasun 88. ittik čirej» dep 89. dzigitniɲ qæšīɣæ čirse 90. dzigit tirilip 91. ol bir kūnlūk ɣīzmetke aɣan ɣatun bilen er ɣatun bolup 92. qæšīdæ olturuptu. 93. ol biča:re qīzbala o: va:qænī körüp 94. neha:jetī ɣapa bolup æjtī ki 95. »men otuz toqquz kiče kündüz jelpürüp 96. heme dzepa:rni¹ men tartsam 97. bu ɣatun

woman was sitting combing her hair. 66. She called that woman and said, 67. »Oh, woman! Will you serve me for one day?» 68. When she asked, 69. that woman agreed. 70. She drew up that woman to the roof with a rope 71. and brought her to the dead young man. 72. She showed the dead young man. 73. She said, 74. »Sit down and fan this young man! 75. I will comb my head 76. and wash my face 77. and read the prayers 78. and get ready.» 79. (Saying thus) she put that woman beside the dead young man, 80. went out herself, 81. combed her head, 82. washed her face, 83. read the prayers 84. and took a little rest. 85. Then at once she rose. 86. To-day it was forty days. 87. (Saying) »The young man may not return to life!² 88. I must go back in a hurry!» 89. When she entered (the house where the young man was) 90. he had returned to life, 91. and had taken that woman, whom she had employed for one day's service, as his wife 92. and was sitting beside her. 93. When that poor girl saw what had happened 94. she was very distressed and said, 95. »If I have fanned him for thirty-nine nights and days 96. and had all the trouble with it 97. and (so) when this woman has not even fanned him one day 98. he is getting back

¹ dzepa:r A. حفاء 'oppression' with false r; cf. Materials I, p. 42, n. 3.

² I. e. before she came back.

bir kün hem jelpürmese 98. tirilik qopup 99. bu çatun bilen toj qıl'amdu? 100. meniñ heme qılyan işim bekar boluptu» dep 101. tola çämkin bolup 102. tala:çæ çiqip ketti. 103. ajlær jillær ötüp ketti. 104. bu tirilip qopçan ölük dzigit ol qızdın heç ahva:l soramaj ol bir kün jelpürgeñ çatun bilen neha:jetı amraq er çatun bolup jürdi. 105. bir kün ol dzigit baza:çæ barmaqçı bolup 106. çatunıdın sordı ki 107. »men saña bazardın neme ælip kelej?» dep 108. çatunıdın sordı. 109. çatunı æjtı ki 110. »tavar dudun üzük zere¹ kepş mejsæ ælip kelsle!» dep eigæ dedi. 111. ei ma:qul dep 112. ol qızniñ qaşıçæ ba:dı. 113. qajlæsæ ol qızbala jıylap olturuptu. 114. »neme bolduñuz?» dep sorsæ 115. gep qılyalı unamædi. 116. hem bolçan va:qænı ol dzigitke æjtıp bermædi. 117. munuñ üçün ol dzigit heç neme hilmædi. 118. »sizge neme ækelip berçj baza:rdın?» ol qızdın sorsæ 119. ol qız æjtı ki 120. »manga heç neme la:zem em'es. 121.

to life, 99. (is it then right that) he shall marry this woman? 100. All my trouble has been useless», she said. 101. She was very sorrowful. 102. and went away into the fields. 103. Months and years passed. 104. This dead young man who had returned to life never asked about what happened to that girl, but lived in a very happy marriage with that woman who had fanned him only one day. 105. One day when that young man intended to go to the bazaar 106. he asked his wife, 107. »What shall I bring you from the bazaar?» 108. Thus he asked his wife. 109. His wife said, 110. »Bring silk-stuff, crêpe-de-chine, a finger-ring, ear-rings, slippers and leather-socks!»² Thus she told her husband. 111. Her husband agreed 112. and went to that girl.³ 113. When he looked round he saw that girl sitting there weeping. 114. When he asked »What has happened to you?» 115. she did not consent to speak. 116. Neither did she tell what had happened to her to that young man. 117. Therefore the young man did not know anything (about her). 118. When he asked that girl »What can I bring you from the bazaar?» 119. that girl said, 120. »I

¹ zere probably zırä of LE COQ, *Volkskundliches aus Ost-Turkistan*, p. 24.

² mejsæ < A. *meshe*; in the texts from Khotan *me'se* (*Materials*, I, p. 126:58.)

³ who was sitting in the road to the bazaar.

jalγuz bir da:nε sangil sungul taš ælip bersle! ma:qul!» dep 122. ol dzigit baza:ryæ bærıp 123. γatunī bujuryan heme nerselerni aldī. 124. leken ol sangil sungultašnī heme duka:nlerde istep 125. heč jerdε tap'almædī. 126. a:γīrī bir duka:nryæ bærıp 127. »sangil sungul taš ba:r mu?» dep 128. bir adæmdin sorsæ 129. ol adæm æjtī ki 130. »sangil sungul taš mendε ba:r 131. leken neha:jeti qīmæt hem neha:jeti γætīrlīq taš» dedi. 132. ol dzigit sordī ki 133. »qanday γæterlik¹?» 134. desε ol adæm dzæva:b berip æjtī ki 135. »kimniγ dærdi tola bolsa 136. šu sangil sungul tašnī bir čine suniγ ičige sælip 137. heme dærdini šu tašqæ desε 138. taš esilip joγan bolup ætilip ketædu. 139. taš ætilyan zema:n čimniγ üçün šul γatun jīylasa 140. šul adæm ölep ketædu» dep 141. ol dzigitke beja:n qilip 142. tašnī anga sattī. 143. hem æjtī ki 144. »neha:jeti γæberda:r bolsunlær!» dedi. 145. ol dzigit sangil sungul tašnī ælip 146. öjge bærıp 147. alyan heme tavar dudun nerselerni γatunīyæ berdi.

do not need anything? 121. Bring me only a *sangil-sungul-stone*!² You agree to do it?» she said. 122. When this young man had come to the bazaar 123. he bought all the things his wife had ordered. 124. But having looked for that *sangil-sungul-stone* in all the shops 125. he was not able to find it anywhere. 126. At last when he came to a shop 128. and asked somebody, 127. »Have you got a *sangil-sungul-stone*?» 129. that man said, 130. »I have got the *sangil-sungul-stone*, 131. but it is a very expensive and very dangerous stone.» 112. That young man asked, 133. »In what way dangerous?» 134. When he said this, that man replied 135. »If somebody is very distressed, 136. and he puts this *sangil-sungul-stone* into a cup filled with water 137. and tells all his sorrow to this stone 138. the stone will swell and become big and get broken. 139-140. When the stone is getting broken the man for the sake of whom that woman is weeping will die», he said. 141. Having thus explained it to the young man 142. he sold the stone to him. 143. He also told him, 144. »Be very careful!» 146. That young man took the *sangil-sungul-stone*, 147. went home, 147. and gave all the

¹ *γæterlik* against *γætīrlīq* above from A. خطر 'peril'.

² '*sangil sungul taš*' I have not been able to ascertain if there is any real meaning of *sangil sungul*.

148. ki:n sangil sungul tašnī ælīp 149. ol qīzbalaγæ berdi. 150. ol qīzbala tašnī ælīp 151. öjgε čirip ketti. 152. aγšam bolγandæ dzigit γatunnīñ öjigε uγlayæli kirip ketti. 153. amma o: qīzbala išikni etip 154. čeraγnī jæqīp 155. bir činegε su qojup 156. sangil sungul tašnī činegε sælīp 157. heme bolγan va:qænī činedæki sangil sungul tašγæ æjtīp bergeli bašlædī. 158. ol dzigit sangil sungul tašnī satqan adæmniñ gepini jad qīlīp qorqup 159. ittik ornīdīn qopup jugurup¹ 160. ol qīzbalanīñ išikniñ aldiγæ ba:rdī. 161. qaj-læsæ išik ičidin etiklik turædu. 162. marup² kōrūp baγsæ 163. ol qīz bala bir činegε ol sangil sungul tašnī sælīp 164. heme bolγan vaqælerni birdin birdin tašqæ æjtīp berdi. 165. taš esilip joyan boldī. 166. ol dzigit derha:l išikni sundurup kirip 167. tašnī sunuγ ičidin ittik sūzūp aldi. 168. eger azyīnε hajal bolup qalγan bolsæ 169. taš ætīlīp ketip 170. dzigit ölup qalar edi. 171. činedin tašnī

silk-stuff and crêpe-de-chine which he had bought to his wife. 148. Then he took the sangil-sungul-stone 149. and gave it to that girl. 150. She took the stone 151. and went home. 152. In the evening that young man entered his wife's house in order to sleep (there). 153. But that girl closed the door (to her house), 154. lighted a lamp, 155. put water into a cup, 156. put the sangil-sungul-stone into the cup 157. and began to tell all what had happened to her to the sangil-sungul-stone in the cup. 158. That young man remembered what the man who had sold the sangil-sungul-stone had told him, and was afraid; 159. and having risen in haste from his bed he ran 160. to the house (door) of that girl. 161. When he looked the door was closed from the inside. 162. When he watched, 163. that girl had put the sangil-sungul-stone into a cup 164. and was telling all what had happened to her to the stone. 165. The stone swelled and became big. 166. That young man at once broke the door and went in, 167. and quickly fished it up from the water. 168. If he had been a little late 169. the stone would have got broken 170. and the young man would have died. 171. When the young man had

¹ *jugur-* alternates with *jūgur-* within the same individual's speech.

² *marup-* the verbal root is usually *maræ -*.

ælip bolyandın ki:n dzigit qızbalanın aldıda olturup 172. neha:jeti na:ma:qul bolup 173. »men bilməptim. 174. men eger baldu bilgen bolsəm 175. bu yatun bilən toj qılmaj siz bilən toj qılær edim. 176. elb'ette s'znin çapa bolyanıñiz ras. 177. heme dzepa:rnı siz tartsañiz 178. bir kün jardem bergen yatun heme döuletni kör'emdü?» dep 179. ha:zer tala:çæ çiqıp 180. ol bir kün jelpürgen yatunı hejdep çiqarıp 181. »sz¹ manga lajiq em'es. 182. heme dzepar-nı bu qızbala tartsa 183. siz ra:hæt kör'emsiz?» dep 184. ol yatun hejdep çiqarandın ki:n ol qız bala bilən qırq kiçe kündüz toj qılıp 185. ol qız balanı aldı.

taken out the stone from the cup he sat down in front of the girl 172. and was very dissatisfied. 173. »I did not know this. 174. If I had known it earlier 175. I would never had married that woman, but you. 176. Of course you are within your rights to feel distressed. 177. If you have had all the trouble, 178. should then the woman who helped one day have all the profit of it?» he said. 179. Then he went out 180. and drove away that wife of his who had fanned him one day (saying), 181. »You are not worthy of me! 182. If that girl has had all the trouble, 183. should you then have the peace (the cosy life)?» 184. Having driven away that woman he made a wedding of forty nights and days with that girl 185. and took her as his wife.

¹ sz < siz; the vowel is practically non-existent.

V.

1. bir baj va:iti. 2. o: bajnīn bir qizī va:iti. 3. o: bajnīnki bir oylī va:iti. 4. bir kuni qizvalasīnī meytepke be-di. 5. beš alte zema:n mektepte oqudī. 6. oquyandīn ki:n o: qizvalēnīn mollēsī a:šīq voldī. 7. molla dedi ki 8. »ej qizīm! bğun men suya tüşkeni ba:ræmen» dedi. 9. »men suya tüşeduyan je-ge bir çelekte su apperip bergin!» dedi. 10. o: bala bir çelekte su köterep 11. mollēnīn suya tüşeduyan dzajya ælīp ba-dī. 12. molla o: valēnīn qolidīn tutup 13. helkene dzajlævattī. 14. o: balēnīnki çira:jī sērīy bolup 15. öjige ba:maj 16. başqa bz tuqqannīn öjige ketti. 17. šu væqtæ mollēsī o: balēnīn atasīya çæt jajtī. 18. çættæ dedi ki 19. »pala:ni

V.¹

1. There was a bai. 2. That bai had a daughter. 3. That bai had (also) a son. 4. One day he sent his daughter to school. 5. She was (read) in school five or six times. 6. After she had been there (these five or six times) the school-teacher fell in love with her. 7. The teacher said, 8. »Oh, my girl! I will go and have a bath to-day! 9. Bring water in a pail to the place where I am going to have my bath!» he said. 10. That girl took water in a pail 11. and brought it to the place where the mullah was going to have his bath. 12. The mullah seized the girl by her hands 13. and arranged it with her.² 14. That girl felt ashamed 15. and did not go to her home 16. but went to the house of a relative. 17. Now the mullah wrote a letter to the girl's father. 18. In the letter he said, 19. »It ought to be

¹ A variant of tale No. I.

² i. e. seduced her.

tude axon sodegeræ jetip mælum bolsun ki-m 20. szniñ balalei mektepte oqumaj 21. bašqa jaš ademler vilen ojnep jürüp 22. bügün qajläsem 23. o: baläniñ čira:jī sarçejip qaptu. 24. neme bolyanliqini bilmədim. 25. özləri təhqıqləp 26. nes'iet berip qojsunlä!» 27. dadəsi çapa volap dedi ki 28. »bügün meniñ balam öjge kelse 29. men o: baläni öltürüp 30. qanini içemen» dep 31. qäsem qildi. 32. o: baj öziniñ oylıæ dedi ki 33. »oylam! 34. sen bərip qizimni qičqirip ækelgil!» dedi. 35. ak^si bərip 36. o: tuqqaniniñ öjige ba:sæ 37. čira:jī sarçarçan uškesi¹ olturædu. 38. akəsi o: baläni qičqirip 39. öjige appardi. 40. dadəsi dedi ki 41. »šu baläni meniñ közem kö:məsün!» 42. akəsiæ dedi ki 43. »sen taçqa æçiqip 44. bu baläni öltörüp 45. qanini ælip čirgil!» dedi. 46. o: bala uškesini ælip 47. bir taçqa æçiqip 48. dedi ki 49. »ej uškam! seni ha:zer öltörej

known to a certain merchant Tude Akhun² 20. that your child does not go to school 21. but strolls playing with other young people. 22. When I looked at her to-day 23 she looked ashamed. 24. I don't know what has happened. 25. It is better you investigate yourself 26. and give her an admonition!» 27. Her father got angry. 28. »If my daughter comes home to-day 29. I shall kill her 30. and drink her blood!» 31. Thus he swore. 32. That bai said to his son, 33. »My son! 34. You go and bring that daughter of mine here!» 35. Her brother went 36. and when he came to the house of that relative 37. his sister is sitting there feeling ashamed. 38. Her brother called her 39. and brought her home. 40. Her father said, 41. »I do not want to see that girl!» 42. To her brother he said, 43. »You take this girl to the mountains 44. and kill her 45. and bring back (some of) her blood!» he said. 46. That boy took his sister 47. and having brought her to a mountain, 48. he said, 49. »Oh, my sister! If I say that I am now going to kill you 50. (I

¹ *uškesi* < *ukesi*; the same in the texts from Khotan (Materials, I, p. 117, n. 4)

² The usual beginning of a letter; *Tude* a man's name, from *turdi* 'he remained'. Names like this one are often given to children who are very weak and sick during the first days or weeks of their life, but who, contrary to expectation, survive.

desem 50. özömnin ukəsi ik'ense¹ dedi. 51. »sen bærıp bir šerge² ketkil!» dedi. 52. uškəsi ɣoş volap 53. bir je:ge bærıp 54. uzun dzajyæ ketti. 55. akæsi bir je·ge ba:sæ 56. bir bõriniñ balæsi jatædu. 57. onı öltörüp 58. qanini ælip dadæsiyæ be·di. 59. dadæsi içip 60. köp ɣoş boldı. 61. bɣ pad'ša: šika:yæ çiqqan edi. 62. o: qızvala bir neçe kün berip³ 63. bir jerge berip jiqildi. 64. uz'undin o: šika:yæ çiqqan pad'ša: körep⁴ 65. o: qızvalenin jænıyæ keldi. 66. šu dzajge qajlæsæ 67. bir qız jætıptu. 68. azyæne qaptu ölgeni. 69. o: pa:dša: šu qızbalenin ayzige su tæmitip qopardı. 70. atqæ mindürüp 71. öziniñ šerige æpketti. 72. öjige ælip bærıp qajlæsæ 73. he·ç gep qıl'almajdu. 74. bir yatunyæ dedi ki 75. »sen buña qırq künıçæ qojniñ ɣam dzig'erni ber!» 76. o: qızvalayæ ɣam dzig'erni berdi. 77. çir'ajıyæ qan çirip 78. gep qılıp 79. çirajlıq

must confess that) you are my own sister! 51. You go away to some town somewhere!» he said. 52. His sister was happy 53. and went somewhere, 54. and she went to some place very far away. 55. When her brother came to some place 56. a wolf's cub was lying there. 57. He killed it 58. and took its blood and gave it to his father. 59. His father drank it 60. and was very happy. 61. A king had gone out hunting. 62. When that girl had walked for a couple of days 63. she came to a place where she fell (to the ground). 64. The king who had gone out hunting saw this from far-off 65. and came along to that girl. 66. When he looked (in the direction of) that place 67. a girl was lying there. 68. She was not very far from dying. 69. The king dripped water into the mouth of that girl and got her on her feet. 70. He had her ride on a horse 71. and brought her to his own town. 72. When he had taken her to his house and looked (at her) 73. she was not able to speak. 74. He said to a woman, 75. »You give her for forty days only raw sheep's liver.» 76. She gave raw sheep's liver to that girl. 77. The blood came back to her face, 78. she could speak, 79. and became beauti-

¹ ik'ense < ik'en sen.

² šerge < šcherge.

³ berip < barıp with i-umlaut.

⁴ k in körep often pronounced with strong aspiration; in colloquial language the form is many times pronounced almost as çörep.

boldi. 80. o: padša: hem kündin künge 81. onuγγæ amraq boldi. 82. ki:n bir kuni o: pa:d'ša: özige toj qildi. 83. o: γotundin işki da:ne oγul bala tapti. 84. o: pa:dša: dγiq γoş bolap 85. bir kuni γatunī ah ta:tīp 86. pa:d'ša: aηlædi. 87. pa:dša: dedi ki 88. »ej γatunum! sen n'emışqa a-h ta:tæsen?» 89. dep sorædi. 90. γatunī dedi ki 91. »menin bir dadam va:iti. 92. řu dadam meni öltörmek için bir toyræsīdin meni akamyæ be-di. 93. akam æçiqip 94. taydæ meni öltörmekçi boldi. 95. »bu řeh'erдин ketensiz!» dedi. 96. »men szge uçrap 97. szge men tegdim. 98. sizdin işki bala vol'aptu. 99. men özömnin řeh'erige bærīp 100. řu dadamnī körep kelsem» dedi. 101. o: pa:dša: dedi ki 102. »ma:qul! men baraj desem 103. bu taytæde olturγanī edem joq. 104. bu jerde menin bir da:ne iş'endzlik adem vezirim ba:.. 105. řunun vilen szni qoşap qojaj dedi. 106. řu öjnin tamīnin a:qæsīdæ o: vezir řu gepni aηlap tu·di. 107. vezir çiqip 108. bir romalnīn içige bir da:ne γišnī roma:lgæ jö:gep 109. pa:dša:nīn aldīyæ elip çirdi. 110. dedi ki 111. »ej pa:dša:ji a:lem! sznin γatununız özin'η jurtiyæ ba:maqçi volaptu. 112. men bile

ful. 80-81. That king got more and more in love with her from day to day. 82. Then one day that king married her. 83. He got two sons with that wife. 84. That king got very happy. 86. But one day the king noticed 85. that his wife sighed. 87. The king said, 88. »Oh, my wife! Why do you sigh?» 89. Thus he asked. 90. His wife said, 91. »I had a father. 92. This father of mine for some reason gave me to my brother that he should kill me. 93. My brother took me away 94. and intended to kill me on a mountain. 95. »Get away from this town!» he said. 96. I met you 97. and married you. 98. I have got two children with you. 99. I would like to go to my own town 100. and see my father and then come back,» she said. 101. That king said, 102. »Alright! But if I say that I (too) will go 103. there is nobody to sit on this throne (of mine). 104. I have here a vezir in whom I have confidence. 105. I will give him for company to you» he said. 106. That vezir was standing behind a wall of the house and heard this talk. 107. The vezir came out 108. and having wrapped a brick into a towel 109. he brought it to the king's presence. 110. He said, 111. »Oh, king of the world! Your wife has got the desire to go to her own country! 112. In the

apparaj dep 113. šu piš χišni tutup 114. 'mavu qura:m meni ursun'
 dep qæssæm ičtim.» 115. pa:dša: ma:qul dep 116. χatunini iški
 balæsini jüzče asker bilen jolyæ saldī. 117. mæ:peγæ čiqqučidæk
 118. o: χatunniņ čumbeli açilip ketti. 119. vezir o: χatunniņ jüzini
 köreγ 120. a:šiq boldī. 121. öziniņ qo:saqidæ dedi 122. »sen bolsaņ
 emdi meniņ qolamdaki adem» dedi. 123. beš alte kün jol maņip
 124. vezir bir küni heme askerlerge dedi ki 125. »bügün szle emdi
 a:ram qilinjlä! 126. uγlap a:ram qilinjlä!» dedi. 127. degendin kin
 o: askerle γoš bolap dedi ki 128. »ma:qul! bü gün biz hememiz a:ram
 qilajli!» dedi. 129. heme adem uγlap qaldī. 130. o: vezir pa:dša:niņ
 χatuniniņ öjige kirip qajläsæ 131. jætiptu. 132. o: χatunni ojætöp
 dedi ki 133. »ej χatun! sen bilen men ha:zer neme muhebbet qilajliq»
 134. dep gerdenige qol saldī. 135. dedi ki 136. »ej vezir! sen bilen
 her giz šunday qilmæjmen» dedi. 137. vezir dedi ki 138. »seniņ
 balanī öltöremen» dep dedi. 139. o: χatun dedi ki 140. »öltörsen

hope that you will send me with her 113. I took this brick¹
 114. and swore saying »This rock may strike me!» 115. The king
 agreed 116. and sent him away with his wife and two children
 together with one hundred soldiers. 117. In the moment they were
 entering the cart 118. the veil of that woman opened itself. 119.
 When the vezir saw the face of that woman 120. he fell in love
 with her. 121. He said within himself, 122. »As to you, you are now
 in my hands!» 123. When they had travelled for five or
 six days 124. the vezir one day said to all the soldiers, 125. »To-day
 you can take a rest. 126. Sleep and take a rest!» he said. 127. When
 he said thus the soldiers rejoiced and said, 128. »Yes! Let us all
 take a rest to-day!» they said. 129. All the people went to sleep.
 130. When that vezir entered the tent (house) of the king's wife
 131. she was sleeping. 132. Having awaked that wife he said, 133. »Oh
 woman! Now I want to do some loving with you!» 134. he said
 and put his hand around her neck. 135. She said, 136. »Oh vezir!
 Under no circumstances I will do anything like that with you!»
 137. The vezir said, 138. »I am going to kill your children!» he said.
 139. That woman said, 140. »If you want to kill you are quite wel-

¹ piš χiš, usually pišiq χišt 'kiln brick'.

mæjli! öltörev'er! 141. o: balæni çuda: bergen. 142. jene beredu.»
 143. šu vaçtæ »men bilen muhebbet qil'a mek'i?» dep 144. balasini
 öltördi. 145. işkindzi jene so:dî. 146. »men bilen muhebbet qil'am-
 sen?» 147. dep işkindzi balæsini öltördi. 148. ki:n çatuundin so:dî
 ki 149. »men bilen jene muhebbet qilæmsen?» depti. 150. »men
 ha:zer berip 151. suçæ tüšüp kelej» dep 152. suni ælip 153. suçæ
 tüšti. 154. suçæ tüšüp bolap dedi ki 155. »ej çuda:! sen šunuñdin
 meni qutqazçin!» dep jiyadi. 156. ki:n bir šema:l keldi. 157. heleki
 šema:l çedærlæni ö:rüp 158. eskerlerniñ burniçæ çirip 159. hemesi
 ölep 160. işki at altun kümüš nan çaj heleki çatun qa:ptu. 161.
 nænni altunni kümüšni hemesini o: çatun çodzengæ sælip 162.
 bir atqæ a:tîp 163. bir atqæ özi mindi. 164. beš kün jol mañip
 165. bir jergæ tüšti. 166. šu kuni açšamdæ qırq da:ne oçri kelip 167.
 altun kümüš hemesini ælip 168. çatunni ælip ketti. 169. öjigæ
 berip 170. šu kuni açšamdæ o: çatun qaççip ketti. 171. joldæ æti
 ölep 172. pia:de mañip 173. bir dræçtliq köründi. 174. o: çatun

come! Go on killing! 141. God has given (me) those children. 142. He
 will give new ones.» 143. Then saying »Are you going to make love
 with me, I wonder?» 144. he killed one of her children. 145. He
 asked for a second time, 146. »Are you going to make love with
 me?» 147. Saying thus he killed her second child. 148. Then he
 asked the woman, 149. »Are you going to make love with me?»
 150. »I will go at once 151. and take a bath and come back» she said.
 152. Having fetched water 153. she bathed. 154. Having bathed
 she said, 155. »Oh, God! Save me from this!» she cried. 156. Then
 there came a wind. 157. That wind turned the tents upside down
 158. and went into the noses of the soldiers 159. so that all of them
 died. 160. Two horses, gold, silver, bread, tea and this woman
 (was all that) remained. 161. That woman put the bread, the
 gold and silver, everything into the saddle-sack, 162. loaded it
 on one horse 163. and mounted the other one herself. 164. When
 she had ridden for five days 165. she came to a place. 166. That
 day in the evening forty thieves came 167. and took all the silver
 and gold 168. and (also) brought away the woman. 169. When
 they had come home 170. the woman escaped the same evening.
 171. As her horse had died on the road 172. she went on foot, 173.
 when a forest came in sight. 174. That woman became happy

ʒoʃ bolap 175. bir jerge kelse 176. bir taz qırq qoj bilen olturup
 177. qajmaq nan jıvattıdu. 178. o: ʒatun kelip 179. »ej taz! maña
 pıŝqæ nan bergin!» dedi. 180. taz æjtı 181. »ma:qul!» dep 182. nan
 berdi. 183. o: ʒatun tazdın sordı ki 184. »seniñ ʒodzajıñniñ qançæ
 da:ne qojı ba:?» 185. hemε gepni tazdın sorap aldı. 186. taz hem^s'ni
 æjtıp berdi. 187. kiçe boldı. 188. taz æjtı ki 189. »meni bir sōjep
 qojaj!» dedi. 190. ʒotuun dedi ki 191. »ma:qul! men seni sōjep qojaj
 desem 192. seniñ baŝıñ sæsiq burajduyan ik'en. 193. meniñ jançu-
 qumdæ tazniñ da:rusı ba:. 194. ε-tegende seniñ bæŝiñi jujuup 195.
 da:runı besip qojæmen» dedi. 196. taz dedi ki 197. »ma:qul!» dep
 ε-tegeni bæŝini jujuup 198. tazni jalayaçlap 199. gæliyıçæliq kōmεp
 200. tazniñ bæŝini p'ç'aq bilε ujaup aldı. 201. özi çæçini içige tiqip
 202. tazniñ bæŝini bæŝiyæ kiip 203. ŝeh'erge kirdi. 204. ʒodzanıñ
 öjige kirdi 205. ʒodza sordı ki 206. »qoj tojdı mu?» dep sordı.
 207. o: taz dedi ki 208. »tojdı» dep 209. æyilyæ æçirip qojdı. 210. o:

175. and when she came to some place 176. a scald-head was sitting
 there with forty sheep. 177. He was eating qajmaq-bread.¹ 178. That
 woman came (saying), 179. »Oh, scald-head! Give me some² bread!»
 180. The scald-head said, 181. »Yes!» 182. and gave her bread.
 183. That woman asked the scald-head, 184. »How many sheep
 has your master got?» 185. She asked the scald-head about every-
 thing. 186. The scald-head told her everything. 187. It became
 night. 188. The scald-head said, 189. »Kiss me once!» he said.
 190. The woman said, 191. »Yes! But if I say that I will kiss you
 192. your head is rotten and stinking. 193. In my pocket I have a
 remedy for a scald-head. 194. To-morrow morning when I have
 washed your head 195. I will smear on the remedy,» she said.
 196. The scald-head said, 197. »Allright!» In the morning she washed
 his head, 198. stripped the scald-head to the skin 199. and buried
 him to his throat 200. and scalped his head with a knife. 201. She
 put (some of) her own hair onto his (head) 202. and put the scald-
 head's head (scalp) on her own 203. and entered the town. 204. She
 entered the master's house. 205. The master asked, 206. »Did the
 sheep get sated?» 207. That scald-head said, 208. »They got sated»

¹ *qajmaq nan* lit. 'cream-bread'.

² *pıŝqæ* 'some, a little'; cf. Uzbek *piča*, КАРИ-НИАЗОВ & А. К. БОРОВКОВ, Русско-узбекский словарь (Ташкент 1942) стр. 264 'немного', 'a little'.

künisi jætīp 211. qojnī tala:γæ æpčīpketti. 212. beš alte kündin ki:n o: bajdīn dzuva:b sordī. 213. dedi ki 214. »men ketēduyan boldum.» 215. baj æjtī ki 216. »ma:qul! siz ketē!» dedi. 217. taz berip 218. öziniņ šeherge čirip qajlæsæ 219. öziniņ dadæsi akasī dūka:nde olturuptuu. 220. šu dūka:nniņ aldīdæ bir da:ne ašpez-γa:ne ba: ik'en. 221. o: ašpezγa:nde turup 222. aš etip berdi. 223. o: jerde turdī. 224. andīn ki:n o: dzengaldeki vezir pa:dša:nīņ aldīγæ bærīp dedi ki 225. »szniņ γatun^uņiznī iški oyloņiznī öltöre 226. oyrilær ælip qačtī» 227. dep jalγan sözler pa:dša:γæ dedi. 228. pa:dša: o: tæγtnī vezirγæ berip 229. özi sodęer bolap 230. heleki γatun turγan jerige bærīp tüšti. 231. šu tüšken dzajī šu γatunnīņ dadæsīniņ öji edi. 232. beš alte kün jürüp 233. šu kuni pa:dša: heleki ašγa:neγæ aš je:geli či:di. 234. heleki taz γotuundæ pa:dša:liq væγtīdæ šu pa:dša:nīņ jeiduyan tamaqī ba: edi. 235. šunī etip berdi. 236. pa:dša: jep dedi ki 237. »bu tamaqnī čim etken du?

209. and brought them to the stable (for the night). 210. Having slept overnight 211. she again brought the sheep into the fields. 212. Five or six days later she asked permission to leave that bai. 213. She said, 214. »I want to leave!» 215. The bai said, 216. »Well, you may go!» 217. The scald-head left 218. and when she came to her own town and looked round, 219. her own brother and father were sitting in their shop. 220. In front of that shop there was a restaurant. 221. She stood¹ in that restaurant 222. and prepared food. 223. There she remained. 224. Then that vezir from the wilderness came back to the king and said, 225. »Thieves killed your wife and your two children 226. and fled away.» 227. Thus he told lies to the king. 228. The king entrusted the throne to that vezir 229. and became himself a merchant, 230. and having gone to the place where the mentioned woman was, he put up there for the night. 231. The place where he put up for the night was the house of the father of this woman. 232. Having strolled for five or six days 233. one day the king entered that restaurant to have some food. 234. With that scald-head-woman was the food which the king used to eat when he was a king. 235. She prepared this for him and gave him. 236. When the king had eaten it, he said,

¹ i. e. she got employment.

238. mēniŋ ɣatunumdīn bašqa adēm bilməs edi» 239. dep »šu adēmni tapaj» 240. dep tala:ɣæ čīɣtī. 240a. öziniŋ ɣatunīdīn sordī ki 241. »šu ašnī čim etti?» 242. desε »mēn ettim» dedi. 243. ki:n pa:diša: hejra:n bolup 244. öjige čiqip ketti. 245. heleki qizniŋ dadesiniŋ bir balesi ba: edi. 246. šunī heleki pa:dša:ɣæ ælip bermekči boldī. 247. heleki taz ɣotuun helekini uqup qalip 248. bir kuni pa:dša: o: qizniŋ dadesi ašpeɣa:neɣæ aš je:geni čirdi. 249. aš jep bolap 250. taz ɣotuun kelip dedi 251. »sodegerler ma:vu baɣqæ čirip 252. bir čilim tamaqu sælip berej. 253. čekip čiqip ketiŋ!» depti. 254. o: baj-ma:qul dep 255. baqqa čirdi. 256. tamaku čekip olturup dedi ki 257. »ej taz! maŋa bir hika:je æjtip bergin!» dep sordī. 258. taz æjtī ki 259. »ma:qul!» dep bir hika:je dedi. 260. æjtī ki 261. »bir baj va: ik'en. 262. eniŋ bir qizi va: ik'en. 263. o: qizini mektepɣæ beriptu. 264. mollæsī heleki qiz bilen ojnaptiken. 265. dadesi »bu balæni æčiqip öltörep etkin!» 266. dep akasiɣæ berdi. 267. akæsi ælip čiqip 268. öltörmej »ketiŋ!» dedi. 269. šu qiz bærıp 270. bir

237. »Who has prepared this food? 238. No other person than my wife knew how to prepare it.» 239. Saying »I will find that person» 240. he went outside. 240a. He asked his own wife, 241. »Who prepared this food?» 242. When he said this, she answered, »I did». 243. The king then was surprised 244. and went to his house. 245. The father of that girl had a servant. 246. He intended to give her to that king. 247. This the scald-head-woman learnt. 248. One day the king and the father of that girl entered the restaurant to have some food. 249. When they had finished eating 250. the scald-head-woman came over and said, 251. »You merchants may enter that garden 252. and I will give you a pipe of tobacco. 253. When you have smoked it you can leave again,» she said. 254. That bai agreed 255. and entered the garden. 256. Having sat down and smoked the tobacco he said, 257. »Oh, scald-head! Tell me a tale!» he said (asked). 258. The scald-head said, 259. »Yes!» and told a story. 260. She said, 261. »There was a bai. 262. He had a daughter. 263. He had sent that girl to school. 264. Her school-teacher had played¹ with that girl. 265-266. Her father gave her to her brother saying, 'Take away this girl and kill her!' 267. Her brother took her away 268. but did not kill her, but told her 'Go away!' 269. That

¹ i. e. behaved shamelessly.

šika: qilyæni čiqqan pa:dša:γæ učraptu.» 271. šu hika:jeni æjtqan
 γatunnīḡ dadəsi dedi ki 272. »bu taz meniḡ qizimniḡ gepini qilæ-
 v'attədu». 273. dep hejra:n boldī. 274. pa:dša: dedi ki 275. »egərde
 bu meniḡ γatunumnīḡ gepini qilæv'əttadu» 276. dep hejran boldī.
 277. o: γatuun öziniḡ bašidīn ötken vezirniḡ qilyan išidīn ta:tīp dep
 berdi. 278. o: pa:dša: hejra:n bolap 279. baj sodəger dzīq əpsus
 qildī. 280. ki:n γatun dedi ki 281. »šu γatun kelip bir dükandə
 tazniḡ sörətide bolup 282. sodəger bilen pa:dša:γæ tamaqu səlip
 berip olturup hika:je æjtyučī taz 283. szniḡ γotununiz» dep 284.
 taznī šunday bir tašlædī. 285. čačlæri čuvulup ketti. 286. pa:dša:
 šuverdin ajlænīp ketti. 287. ε:təsi onlanīp 288. pa:dša: γatunīnī
 dadəsini γatunīḡ akəsini əlip 289. öziniḡ šeh'erge bærīp 290. vezirni
 tutup öltərəp 291. quduqqæ tašlap ketken işki baləsini əlip kelip
 292. jerge qojap kömdi. 293. kömər γatunī bilen γoš bolup 294.
 dunja:dīn ötəp ketti.

girl went away 270. and met a king who had gone out hunting». 271. The father of the woman who told this story said, 272. »This scald-head is speaking like my daughter,» 273. he said, and was very surprised. 274. The king said, 275. »If it is so, she speaks like my wife» 276. he said, and was surprised. 277. That woman told everything beginning with what had happened to her and what the vezir had done to her. 278. That king was surprised. 279. She made the merchant very sorry.¹ 280. Then the woman said, 281. »This woman who has turned up in the shape of a scald-head in a shop 282. and who has put tobacco (into the pipe) for the king and this merchant and told you this tale 283. is your wife!» she said 284. and then threw off the scald-head. 285. Her hair tumbled down. 286. The king fainted. 287. When next morning he recovered 288. the king took his wife, her father, his wife's brother 289. and went to his own town, 290. captured the vezir and killed him, 291. brought back his two children whom he had thrown into a well and buried them. 293. Having buried them he became happy with his wife 294. and passed away from this world.

¹ *əpsus* < P. افسوس.

VI.

1. molla nəsrəddin ef'əndinin bir işəki ba: edi. 2. işəknī apparīp ba:za:rγæ 3. satmaqçı boldī. 4. işəknī satmaqçı bolup 5. bir adəm »toquz sər berəmən» dep 6. bir adəm »toquz jerim sər berəmən» dep 7. a:γīrī on sergə sattī. 8. pulnī əlīp 9. jandzuqīγæ səlīp 10. »öjgə ketəmən» dep tursə 11. bir adəm kelip dzīγlap 12. »mən nəha:jəti kəmbəγəl adəm. 13. mənīn pulum joq. 14. özleri nəh'ajəti katta k'š'i səγī k'š'i. 15. maņa bitkə jardəm berslə!» dese 16. nəsrəddin ef'əndi işəknī satqan puldīn bir neçə sər berdi. 17. ki:n o: adəm pulnī əlīp 18. γoş bolup ketse 19. jənə bir adəm kelip 20. şunday jalbərīp dzīγlap turup 21. aņa həm bir neçə sər berdi. 22. o: ketti. 23. jənə bir adəm kelip 24. jənə şunday dep 25. aņa həm a:γīrqī jandzuqīdæ qalğan pulinī berdi. 26. ki:n nəsrəttin

VI.

1. Mullah Nasreddin Efendi had a donkey. 2. He brought it to the bazaar 3. with the intention of selling it. 4. After he had decided to sell his donkey 5. one man said »I will give nine sars» 6. and another one »I will give nine and a half sar.» 7. At last he sold it for ten sars. 8. When he, having taken the money 9. and put it into his pocket, 10. was about to say »I will go home!» 11. a man came along wailing, 12. »I am a very poor man. 13. I have no money. 14. You are a very prominent man and a generous man. 15. Give me some help!» When he said (thus), 16. Nasreddin Efendi gave (him) a couple of sars out of the money for which he had sold the donkey. 17. Then, when that man had taken the money, 18. and left contented, 19. another man came, 20. and as he cried and besought (him) in the same way 21. he gave him also a couple of sars. 22. That one went away. 23. Another man came 24. and also said thus. 25. He gave him too, the last money that remained

efendi qolinı jandzuqıya sölip 27. bəqip baxsə jandzuqıdə he-ç
 nemə qalm'aptu. 28. «emdi men öjömge barsem 29. ayaçem «işekni
 satqan pul qanı?» dep sorsə 30. nemə deimen?» dep 31. çia:l
 qılıp 32. ki:n o: satqan işekke minip 33. dedi ki 34. «işekniñ pulı
 meniñ qolomdə joq. 35. çəlqlərgə berip boldum. 36. anday bol-
 yandın ki:n jənə işek özömninçi» dep 37. işekke minip 38. öjigə
 qəcip ketti.

in his pocket. 26. Then, when Nasreddin Efendi put his hand into
 his pocket 27. and looked there was nothing left in his pocket.
 28. «Now if I go home 29. and my wife asks, 'Where is the money
 you got for the donkey?' 30. What shall I then say?» 31. he thought.
 32. Then he mounted the donkey that he had sold 33. and said,
 34. «The money (I got) for the donkey is not in my pocket. 35. I
 have given it all away to the crowd. 36. As it has turned out thus
 the donkey belongs to me again,» he said, 37. mounted the donkey
 38. and fled away home.

VII.

1. molla nəsrəddin ef'əndi bir kün bir dəryə:nin bojdə oltursə
2. beş alte çotunlær dəryə:nin bojıyæ keldi. 3. o: çotunlær dəryə:nin
o: tər'epigə ötməkçi edi. 4. su tola bolğanı üçün çotunlær ötelmeç
nəsrettin ef'əndidin sordı ki 5. »bizni ötküzüp qojamlæ? 6. biz pul
berəmiz» dep 7. nəsrəttin ef'əndi sodeləşip 8. hər bzini alte puldın
gepləşip 9. bzidin bzidin jüdüp ötkəzməkçi boldı. 10. ki:n nəsrəttin
ef'əndi tambalını türüp 11. çotunlærni bzidin bzidin ötkəzgeli
turdı. 12. heme çotunlærni ötküzüp bolup 13. ayırqı çotun qal-
yandə molla nəsrəttin harap qaldı. 14. ayırqı çotunni jüdüp 15.
dəryə:nin otrasıyæ kelgəndə molla nəsrəttin ef'əndi jiqilip tüşti. 16.
jiqilip tüşüp 17. çotun əqip ketti. 18. qalyan çotunlær vaqıraq.

VII.

1. When Mullah Nasreddin Efendi one day was sitting at the
bank of a river 2. five or six women came to the riverbank. 3. These
women intended to cross the river to the other side. 4. As the
women could not pass through, as there was much water, they
asked Nasreddin Efendi, 5. »Could you help us across? 6. We
will pay you (for it).» 7. When Nasreddin Efendi had bargained
with them 8. and agreed to six pul for each, 9. he was to carry
them over on his shoulders¹ one by one. 10. Then Nasreddin
Efendi rolled up his trousers 11. and began to take the women
across one by one. 12. When he had taken all the women across
13. and there only was the last one left, Mullah Nasreddin felt
tired. 14. Having taken the last woman on his shoulders 15. Mullah
Nasreddin Efendi fell when he came into the middle of the river.
16. When he fell 17. the woman floated away. 18. The other women

¹ *jüd-* to carry on one's shoulders.

19. »vaj tutuŋ! æqīp ketmēsün!» dep 20. vaqīræšīp tursæ 21. molla nəsrettin ef'endi ö·zi hem vaqīræyæli turdī. 22. çotuunlær sordī ki 23. »sen nemışqæ vaqīrajšen?» dese 24. molla nəsrettin ef'endi dzuva:b berdi ki 25. »men aran jūdūp kelgen çotuun deja:nīŋ jerimiγæ kelgende æqīp ketti. 26. maŋa alte pul zia:n boldī. 27. eger saq ælīp kelgen bolsæm 28. alte pul oşuq alar edim. 29. o: çotuun æqīp ketkeni mæjli 30. leken alte pul hem æqīp ketti» dep dziγlap qaldī.

shouted, 19. »Oh, take hold of her! She must not float away!» 20. As they stood there shouting together 21. also Mullah Nasreddin Efendi himself began to yell. 22. The women asked, 23. »Why do you yell?» When they said this, 24. Mullah Nasreddin Efendi answered, 25. »When I came to the middle of the river with the woman whom I had scarcely been able to carry on my shoulders she floated away. 26. I lost six pul on it. 27. If I had brought her across safely, 28. I would have had six pul more. 29. It doesn't matter that that woman has floated away, 30. but six pul also floated away» he said, and went on weeping.

VIII.

1. nəsrəttin ef'endi ram^aza:n başlayan çaydæ »ro:zε hisa:bini onutup qalmaj» dep 2. bir çaltæyæ her künde bir da:nedin qonaq sælip qojdi. 3. ef'endiniñ bɜ balasī ba: edi. 4. dadasiniñ çaltayæ qonaqnī salyanini köröp 5. ol hem dadasī körmegen væxtidæ bir neçe da:nε qonaq sælip qojdi. 6. ro:zεyæ on beş bolyan çaydæ ef'endi 7. »qonaqnī bɜ sanap baqaj. 8. ro:zεyæ neçe boldi iki?» dep 9. sanap bayşæ 10. ellig işki da:nε qonaq çaltædin ç'qiptu. 11. »vaj! biz ro:zeni nəh'a:jeti oşuq tutuqtumiz. 12. ro:zε degen otuz kün edi. 13. biz ellig işki kün ro:zε tutuqtumiz. 14. hejtniñki vaxtī ötöp ketiptu.» 15. tola çæmkin bolup 16. balasīyæ æjti 17. »ej balam! ha:zer su işitip beriñ! 18. suyæ tüşüp 19. tonlærimni

VIII.

1. When Ramazan began, Nasreddin Efendi 2. every day put a maize-grain into a sack (1.) saying »I shall (in this way) not forget to count the days of the fast.» 3. The efendi had a child. 4. When it saw that its father put maize into the sack 5. it too put some grains in it when its father did not see it. 6. When fifteen days of the fast had passed the efendi said, 7. »I will count the maize-grains. 8. How many days can be left of the fast, I wonder?» 9. When he counted them 10. there were fifty-two maize-grains in the sack. 11. »Oh, we have held the fast for too many (days). 12. The fast was for thirty days. 13. We have held it for fifty-two days. 14. The time for Id¹ has already passed. 15. He was very sorry 16. and said to his child, 17. »Oh, my child! Warm up water at once! 18. I will bathe 19. and put on my (best) clothes 20. and

¹ *hejt* < A. عيد, in this case the عيد الفطر 'the Festival of the Breaking of the Fast'; v. HUGHES, A Dictionary of Islam, p. 194.

kiip 20. hejt muba:reklegeli baraj ištik¹ boluŋ!» dedi. 21. balasī su
 isitip berdi. 22. suγæ tüšüp 23. öteklerini kiip 24. tonlærini kiip
 25. sellæsini baylap 26. bz dostinīŋkige hejt muba:reklegeli ba:rdī.
 27. dostige bærīp 28. »essela:m æl'ejkūm! hejtleriγæ muba:rek bol-
 sun!» dep körüşti. 29. bu· dostī hejra:n bolup 30. »mollam saraŋ
 bolup qalyan meki?» dep 31. »bū gūn ro:zeγæ on beš boldī. 32.
 nemışqæ aldīrap hejt qildīnlær?» dep 33. mollam ef'endimdin sorsæ
 34. ef'endi dedi ki 35. »bu gūn ro:zeγæ ellig iški kūn boluptu.
 36. mæn γaltayæ qonaq sælip 37. hisa:p qīlip qojγan 38. biz ro:zeni
 oşuq tutuptumiz. 39. ištik boluŋlær! 40. dastuyan sæliŋlær! 41.
 hejt qīlæmiz» dep aldīrap 42. gep qīlip turγan çayda 43. jenz bir
 adem çirip 44. »bu neme γælvæ ik'en?» dep sordī. 45. bulær bolγan
 va:qæni beja:n qildī. 46. o: adem æjtī ki 47. »vaj saraŋlæ! bu gūn
 ro:zeγæ on beš jenz hejtkæ on beš kūn ba:r. 48. ef'endim saraŋ
 bolup qalıptu» dep 49. ef'endini öjdin ælip hejdep çiqardī.

go round wishing a happy Id. Hurry up!» 21. His child warmed up
 water and gave it to him. 22. He bathed, 23. put on his boots,
 24. put on his (best) clothes, 25. tied up his turban 26. and went
 to one of his friends to wish him a happy Id. 27. He went to his
 friend (and said), 28. »Peace be on you! Your Id be blessed!» he
 greeted him. 29. This friend of his was surprised 30. and said,
 »Has the mullah got crazy, I wonder? 31. To-day there are fifteen
 days of the fast left. 32. Why did you hurry on to celebrate the
 Id?» 33. When he asked the mullah efendi 34. he said, 35. »To-day
 fifty-two days of the fast have passed. 36. I have put maize-grains
 into a sack 37. and counted them 38. and we have kept the fast
 too long a time. 39. Hurry up! 40. Spread out the table-cloth!
 41. Let us celebrate the Id!» he said and pressed on. 42. When he
 was speaking thus 43. another man entered 44. and asked, »What
 is this hubbub?»² 45. They explained to him what had happened.
 46. That man said, 47. »Oh, fools! To-day fifteen days of the fast
 have passed and there are still fifteen days to the Id. 48. The
 efendi has gone mad!» he said 49. and drove out the efendi from
 the house.

¹ *ištik* < *ittik*.

² *γælvæ* < A. غلوة.

IX.

1. ef'endi bir kùn özi olturğan šeh'erdin başqa bir šeh'erge ba:dī.
 2. o. šeherde šul kùni qurban hejt edi. 3. qajsī öjge čirse 4. čon
 dostuğan səlilyi qænd kezek nan goš heme nerse dostuğandæ ba:
 5. her öjge čirse 6. ef'endige izzet qilip 7. ya:layan nerselerdin
 ijerli berdi. 8. tema:m kùn öjdin öjge jürüp 9. konli neme ya:lasæ
 10. šunī jedi. 11. ayšamdæ ef'endi öjge jænip 12. çia:l qildī ki
 13. «bu šeh'er neha:jeti jaçšī šeh'er ik'en. 14. çælqlærī hem obdan
 ik'en. 15. qajsī öjge čirse 16. meni obdan mihman qildī. 17. men
 18. jurtumyæ bærıp 18. bala čaqalærīmni ælip kelip 19. šu jurta
 20. çurçaj. 20. šu jurtni çælqlærī neha:jeti obdan ik'en» dep 21.

IX.

1. One day the efendi went from the town where he himself
 used to live to another town. 2. In that town it was the Qurban-Id¹
 festival day. 3. Whatever house he entered 4. there were big table-
 cloths spread with sugar, sweets,² bread, meat and all things.
 5. Wherever he entered 6. they honoured the efendi 7. and gave
 him to eat of the dishes he wanted. 8. The whole day he went from
 house to house 9. and whatever his heart wanted 10. he ate.
 11. In the evening the efendi returned home 12. and thought,
 13. «This town is a very good town! 14. The people of it are also
 very good. 15. Wherever I entered 16. they entertained me in
 the best way. 17. I will go to my own country 18. and bring my
 family here 19. and settle down in this country (i. e. town). 20. The
 people of this country are very good», 21. he thought. 22. But

¹ qurban hejt A. P. عيد قربان 'Feast of Sacrifice', v. HUGHES, Dictionary
 of Islam, p. 551 (art. Sacrifice).

² kezek; corresponding to RAQUETTE, English-Turki Dictionary, p.
 112 b. gezük.

χια:l qıldī. 22. amma bilmēdi ki 23. qurban hejtik'en. 24. üçündzi kuni öz jurtīyæ jænīp 25. bærīp χatuunīyæ æjtī 26. »ej χatuunum! ištik boluŋ! nerselerni juyušturuŋ! 27. men neha:jeti jaxšī bir šeh'er taptīm. 28. šu šeh'erge köçüp keteli. 29. ol šeh'erniŋ χælqlærī qajsī öjge çirsek heme nerseler tejer. 30. içeduuyan jeiduuyan bizge heç neme la:zem em'es.» 31. heme nerselerni sætīp 32. o: šeh'erge köçüp ketti. 33. ol šeh'erge kelip 34. ε-təsi ef'endi iginlerini kimleini kiip 35. χatunnī ælīp 36. balduki baryan öjlerge çirip kö-se 37. heç kim baldukidæk zia:fet qılmædī. 38. heç kim bir çine çaj hem bermēdi. 39. o: öjdin çiqīp 40. bařqa bir öjge ba:sæ 41. o: öjde hem jigeli heç neme bermēdi. 42. pütün kün öjdin öjge bærīp 43. qo-saqī æçīp 44. heç neme jegeli tap'almædī. 45. aχīrī aχšamdæ öjige kelip 46. öjige kelgende χatuunī ef'endi bilen uruřup dedi ki 47. »sen meni gollap 48. özömnīŋ jurtumdin bu jurtūyæ ælīp keldim. 49. sen danlayan kebab goř qænd kezekler qæne¹?» dep 50. qatīy uruřup 51. ε-təsi öz jurtīyæ jene jænīp ketti.

he did not know 23. that it was the Qurban-Id. 24. On the third day he returned to his country, 25. went to his wife and said, 26. »Oh, my wife! Hurry up! Collect (our) belongings! 27. I have found a very nice town. 28. Let us move to that town. 29. The people of that town have everything ready whatever house we enter. 30. We do not need anything to drink or eat.» 31. They sold all (their) belongings 32. and moved to that town. 33. When they had come to that town 34. the efendi next morning put on his clothes, 35. took his wife with him 36. but when he entered the houses where he had gone before 37. nobody invited him as before. 38. Nobody even offered him a cup of tea. 39. When having left that house, 40. he went to another house 41. also in this house they gave him nothing to eat. 42. Having gone round all the houses the whole day 43. he felt hungry 44. but could find nothing to eat. 45. When he at last in the evening came home 46. the efendi's wife quarrelled with him and said, 47. »You have deceived me 48. and brought me from my own country to this country. 49. Where is the kabab², the meat, the sugar and the sweets you boasted about?» she said. 50. When they had quarrelled with one another thoroughly 51. they returned to their own country next morning.

¹ qæne against the normal qæni.

² kebab the well-known Oriental dish.

X.

1. bir ef'endi var ik'en. 2. o: ef'endiniñki bir çotunī var ik'en. 3. çotunī deptu 4. »jay æçiriñ!» 5. dep bir pia:lε beriptu. 6. ef'endi jayqæ çiqip 7. řu pia:lεyæ jerim ser jay aptu. 8. o: jaydæ teñε iřip qaptu. 9. o: pia:leni řunday õrese 10. heme jay tögülep ketiptu. 11. tögülep ketkendin ki:n 12. »qoniyæ qujuñ!» deptu. 13. řu jaynī çatuninīñ qařiyæ æçiptu¹. 14. çatunī soraptu 15. »řu az jaynī æçidiñ² mu?» deptu. 16. ef'endi deptiki 17. »ej aymaq! bu tær'epide hem ba: em'es ma:?» 18. dep řunday jene bir aydījeptu. 19. tögüleptu. 20. o: jay tügεgendin ki:n ef'endini çatunī urup 21. tala:yæ etip çiqarıptu.

X.

1. There was an efendi. 2. That efendi had a wife. 3. His wife said, 4. »Bring some oil!» 5. and gave him a cup. 6. The efendi left in order to buy the oil 7. and bought half a sar of oil in the cup. 8. That (cup) was filled to the brim with oil.³ 9. When he in this way turned the cup 10. all the oil ran off. 11. When it had run off 12. he said (to the shopkeeper), »Pour out (some more) on the bottom⁴ (of the cup).» 13. This oil he brought to his wife. 14. His wife asked, 15. »Did you bring thus little oil?» 16. The efendi said, 17. »Oh, fool! Don't you understand that there is some on this side too?» 18. and turned it once more. 19. It (the oil) ran out. 20. After he had finished the oil the efendi's wife thrashed him 21. and turned him out of doors.

¹ æçiptu < ælip çiqiptu.

² æçidiñ < ælip kirdiñ.

³ teñε iřip qaptu is unclear to me. It is probably meant that the cup was too small for its purpose for which reason he turned it.

⁴ lit. on the back.

XI.

1. ef'endi bir kùni si:ɣeni olturuptu. 2. o: tər'ɛptin qīzi čiqip kelip soraptu. 3. »ef'endi! o: nemə?» dep soraptu. 4. ef'endi deptiki 5. »meniŋ kalte putum!» 6. qīzi soraptu 7. »ef'endi! »bunıŋ kəpši nə:də?» 8. ef'endi deptu 9. »səniŋ anaŋnıŋ čətīdæ kəpši ba:du» deptik'en.

XI.

1. One day the efendi sat down to make water. 2. From that (the other) direction his daughter came out and she asked, 3. »Efendi, what is that?» 4. The efendi said, 5. »My short foot!» 6. His daughter asked, 7. »Efendi, where is the galosh belonging to it?» 8. The efendi said, 9. »Its galosh is between your mother's legs», he said.

XII.

1. ef'endi bir kuni mesdzitke nama:zyæ çiriptu. 2. çuda:çæ daa:¹ qiptu². 3. »maña miñ tilla ber! 4. bir kem miñ tilla bersen almajme» deptu. 5. šunuñ öjniñ janīdæ bir jehu:dīniñ öji ba: ik'en. 6. o: jehu:dī mesdzitniñ ögözesiçe çiqip 7. bir çaltæde bir kem miñ tillanī sælip 8. ef'endiniñ aldīçæ tašlaptu. 9. ef'endi açip qajlæsæ 10. bir kem miñ tilla çaltæde ba: im'iš. 11. ef'endi deptiki 12. »bir kem miñ tilla bergen çuda: jenz bir tilla hem ber» 13. dep jançuqīçæ saptu. 14. ε:tesī o: jehu:dī hōkūmetke ærz qiptu. 15. hōkūm'ettin deptiki 16. »ef'endi qīçqīrīp ækeliñ!» 17. o: jehu:dī ef'endiniñ öjige keptu. 18. jehu:dī dedi ki 19. »ef'endi! sizni hōkū-

XII.

1. One day the efendi went to a mosque for the namaz³. 2. He prayed to God. 3. »Give me one thousand tillas⁴! 4. If you give me one tilla less than a thousand I shall not take them», he said. 5. Next to this house (i. e. the mosque) there was the house of a Jew. 6. That Jew went up on the roof of the mosque 7. and having put one thousand tillas less one into a purse 8. he threw it in front of the efendi. 9. When the efendi opened it and looked into it 10. there were one thousand tillas less one. 11. The efendi said, 12. »A God who has given a thousand tillas less one will also give one tilla», 13. and put them into his pocket. 14. Next morning the Jew complained to the Government. 15. From the Government the order came, 16. »Bring the efendi here!» 17. That Jew came to the efendi's house. 18. The Jew said, 19. »Efendi! The Government

¹ *daa:* < *dua*.

² *qip* < *qilip*; contracted forms of this type are very common.

³ *nāmāz* P. نماز the Muhammadan liturgical prayer.

⁴ *tilla* a gold coin.

met. qičqirædu.» 20. ef'endi deptiki 21. »meniņ ha:zer čapanim joq. 22. hem putum a:γriq. 23. maņ'almajmen.» 24. jehu:dī deptiki 25. »men szge jaχši čapan at ælip ækelemen.» 26. o: jehu:dī öjige berip 27. at čapan ælip kelip 28. ef'endiyæ kejdürüp 29. atqæ mindürüp 30. höküm'etniņ aldiγæ alip ber'iptu. 31. ef'endidin hökümet sor'aptu 32. »ef'endi! bu jehu:diniņ pulini beriņ!» 33. ef'endi deptiki 34. »bu jalγanči »hele mušu čapani hem atni ha:zer meniņ» de:itu.» 35. jehu:dī deptiki 36. »he! ras! šu čapan šu at meniņki.» 37. ef'endi dedi 38. »ajne! ha:zer men de:medi mu šu jalγanči jehu:dī» 39. dese hökümet hem ras dep 40. jehu:dini čiqarip ætiptu.

summons you!» 20. The efendi said, 21. »I haven't got a coat 22. and furthermore my foot aches. 23. I can't walk.» 24. The Jew said, 25. »I will bring you a nice coat and a horse.» 26. That Jew went home 27. and having brought a horse and a coat 29. he dressed the efendi in it, 30. had him mount the horse 31. and brought him to the Government. 31. The Government told the efendi, 32. »Efendi! Give this Jew his money!» 33. The efendi said, 34. »This liar says 'That coat and the horse are also mine'.» 35. The Jew said, 36. »Yes! It is true! This coat and this horse are mine!» 37. The efendi said, 38. »Look there! Didn't I tell you that this Jew is a liar?» 39. When he had said this also the Government agreed 40. and drove the Jew away.

XIII.

1. bir bajnīņ ūč balasī ba: edi. 2. bu ūč balalær γotuun alyæli tējer boldī. 3. šu pa:tša bir adēm ib'erdī. 4. »bu balam kimniņ qīzīnī alædu sorap baqīņ!» dedi. 5. šu čon oγul dzeva:b berdi ki 6. »ammamnīņ qīzīnī alæmen» dep edi. 7. o k'šī jene otrandzī oγlīdīn sorædī ki 8. »men hēm ammannīņ qīzīnī alæmen» dzeva:b berdi. 9. »emdi kičik oγuldīn sorap baqaj» dedi. 10. kičikidin sorap baqqandæ o kičik oγul hēm dzeva:b berdi ki 11. »ammamnīņ qīzīnī alæmen» dep 12. šu baj hejran boldī. 13. »bu ammæ-sīnīņ qīzī bir da:ne bolsæ 14. bu ūč kiši qanday alædu» dep hejran boldī. 15. bajnīņ bir bira:deri ba: edi. 16. šunīņγæ mæslēh'et

XIII.

1. There was a bai who had three sons (children). 2. These three sons became ready (old enough) to marry. 3. This king sent a man (servant). 4. »Ask whose daughter this son of mine is going to take!» he said. 5. The eldest son answered, 6. »I am going to marry the daughter of my aunt.» 7. That man then asked the middle son 8. and he replied, »I too am going to marry the daughter of my aunt.» 9. »Now I will ask the youngest son,» he said. 10. When he asked the youngest son he too replied, 11. »I am going to marry the daughter of my aunt.» 12. This bai was surprised. 13. »If this aunt of theirs has got one daughter, 14. how can these three people marry her?» he said and was surprised. 15. The bai had a brother. 16. He conferred with him (saying), 17. »What shall I

¹ i. e. the bai.

² *ammī* aunt, cf. my Uzbek Texts from Afghanistan, p. 172; the word is not in common use in Eastern Turkestan but must be ascribed to the narrator's Andidjani origin.

qildi ki 17. »qanday qilæmen?» 18. šu adæm dzæva:b berdi ki 19. »šu balalær bir šeh'erge čiqarip barsælær! 20. pul berip čiqarsælær ihtimal» dedi. 21. »šu šeh'erlerde çotun alip 22. ojlanip¹ qalsæ hem bolmæsæ köp iš kin» dep 23. mæsleh'et berdi. 24. baj her üç k'šige dzīq pul berip 25. šeh'erdin čiqarip ib'erdī. 26. üç kiši ketip barip edi. 27. bir adæm bir taš köterip ketip barædu. 28. »satæmsen?» dese 29. »satæmen» dedi. 30. »neče pul?» dese 31. »miñ tilla» dedi. 32. »nemæge lazem keledu?» dese 33. »ölgen adæmniñ töpeside su qujsæ tirilædu» dedi. 34. jene bir dzajdæ ketip barsæ 35. bir adæm bir zilče köterip barædu. 36. »satæmsen?» dese 37. »satæmen» dedi. 38. »neče pul?» dese 39. »miñ tilla» dedi. 40. »buniñ nemæ hünæri ba:?» dese 41. »qīrq künlük jolnī bir sa'ette barædu» dedi. 42. jene bir köčede ketip barsæ üçöwlen 43. bir adæm bir ajnæk

do?» 18. This man answered, 19. »Send these sons (of yours) to some town! 20. May be you should send some money with them», he said. 21-22. »If they should marry in that town and settle there (it would be alright) and even if not, much² has been won.» 23. Thus he advised him. 24. The bai gave much money to each of them 25. and sent them away from (his) town. 26. The three young men left. 27. There was a man coming along who was carrying a stone. 28. When they said, »Do you sell it?» 29. he said »I do.» 30. When they said, »For how much?» 31. he said, »For one thousand gold coins.» 32. When they said, »For what is it good?» 33. he said, »If you put it on a dead person and pour water on it he will return to life.» 34. When they again were walking in another place 35. a man was going there carrying a carpet. 36. When they said, »Do you sell it?» 37. he said, »I do.» 38. When they said, »For how much?» 39. he said »For one thousand gold coins.» 40. When they said, »What is the skill of it?» 41. he said, »It can make forty days' journey in one hour.» 42. Again when the three together were walking in a street 43. a man was going there carrying a mirror. 44. When they

¹ *ojlanip* < *öjlenip* typical iranized form of an Uzbek dialect, cf. my »The Uzbek Dialect of Qilich», p. 5—7.

² *köp* also indicates Andidjan-influence; in the pure Kashghar-dialect it would be *čog*.

köterip barædu. 44. »satemsen?» dese 45. »satemen» dedi. 46. »neçe pul?» dese 47. »miñ tilla» dedi. 48. »bunıñ neme hüneri ba:?» dese 49. »şu qırq künlük dzajni qajerni ya:læsæ 50. şunu körsætædu» dedi. 51. andın üçöwlen mesleh'et qılıp dedi ki 52. »ata anamizniñ ammamizniñ qızini köreli» dep 53. ajnekkæ qaradı. 54. qarasæ bu ammaminiñ qızı ölüptu. 55. neha:jeti xapa bolup 56. hælki zilçede üçöwlen olturdı. 57. zilçede olturup 58. zilçe uçturup 59. hemesi öjige ketti. 60. körüp körse 61. taxte reva:n ba:. 62. körüp körse 63. taxte reva:nniñ töpeside ölüg¹ juw turædu. 64. hazer hælki miñ tille alyan taştæ su ækilip 65. qızniñ başıyæ æqujdı. 66. qız tirildi. 67. çongı æjtı ki 68. »men alemen.» 69. otrandzı æjtı ki 70. »men alemen.» 71. kiçiki æjtı ki 72. »men alemen.» 73. şu çongidæ ajnek. 74. ajnekte körgendæ qıziniñ ölgeni kördi. 75. eger ajnekkæ körmesæ bilmæs edi. 76. otrandzıside zilçe ba:. 77. eger

said, »Do you sell it?» 45. he said, »I do.» 46. When they said, »For how much?» 47. he said, »For one thousand gold coins.» 49. When they said, »What is the skill of it?» 49-50. »It will show to you any place you wish which is forty days (journey) away from here,» he said. 51. Then the three conferred together and said, 52. »Let us see the daughter of our aunt!» 53. and looked into the mirror. 54. When they looked the daughter of their aunt had died. 55. They were extremely distressed 56. and all three together sat down on the mentioned carpet. 57. When they had sat down on the carpet 58. they made it fly 59. and (thus) they all went home. 60. When they looked around 61. there was a table² for the dead. 62. When they looked 63. they were washing a dead body (lying) on the table. 64. At once they applied water to the stone which they had bought for one thousand gold coins 65. and poured it over the head of the girl. 66. The girl returned to life. 67. The eldest son said, 68. »I will marry her.» 69. The middle one said, 70. »I will marry her.» 71. The youngest son said, 72. »I will marry her.» 73. The eldest son had the mirror. 74. When he looked into the mirror he saw that the girl had died. 75. If he had not looked into the mirror they would not have known it. 76. With the middle one there was the carpet.

¹ *ölüg* instead of *ölük* Andidjan influence.

² *taxte reva:n* a table upon which dead bodies are stretched and washed before interment. Or is it just 'bier'?

zilčede bar bolmæsæ 78. qırq künlük jolnı bir sætte kel'elmes edi.
 79. ölükni juıp kömep qojar edi. 80. kiçikide taş ba: edi. 81. eger
 taş bolmæsæ 82. ölük tirilmæs edi. 83. köp dzeŋ dzid'el boldi.
 84. čimge höküm bolædu?

77. If he had not had the carpet 78. they would not have been able to cover a distance in one hour which would (otherwise) have taken forty days. 79. (In the meantime) they would have washed and buried the dead (girl). 80. With the youngest son was the stone. 81. If he had not had the stone 82. the dead girl would not have returned to life. 83. There was much row and broil. 84. Who can pronounce the judgment?

XIV.

1. bir pa:t'ša:nin bir piri ba: idi. 2. o pirni pa:t'ša: kop dost tutar idi. 3. meger bir adam »piriniz jəman» dese 4. pa:t'ša: šu adəmnin baš'nī keser idi. 5. pa:t'ša: bilən pirni mimangə çəqərerur idi. 6. pa:t'ša: γīza: jer idi 7. amma piri bir loqmə iki loqmə γīza jep toxtər idi. 8. šu üj esbablerigə qajlap turər idi. 9. mihmanlər bilən pa:t'ša: üzəgəndən kigin iki səttin ki:n šu piri kelip 10. bir kəm qırq da:nə askerleri bilən šu üjnin igəsini baylap ja oldurup 11. mallərini alıp çiqar idi. 12. pa:t'ša:nin piri mundaγ oγrī ik'en dep 13. meger pa:t'ša:γə »piriniz oγrī» dep əjt'almajdı. 14. šu pa:t'ša:nin piriγə etqatī šunciliq ki 15. putigə altundan kauš qilip

XIV.¹

1. Once upon a time there was a king who had a *pir*.² 2. The king liked that *pir* much. 3. If somebody said, »Your *pir* is bad!» 4. the king cut off the head of such a man. 5. They invited the king and the *pir* to a party. 6. The king ate of the food 7. but his *pir* only ate one or two morsels of food and (then) stopped. 8. He was sitting looking at the household goods and furniture of the house. 9. After the king and the guests had left this *pir* came two hours later 10. with thirty-nine soldiers and tied the owner of the house or killed him 11. and took away his belongings. 12. (If somebody wanted to say,) »The king's *pir* is such and such a thief» 13. he was not able to say to the king »Your *pir* is a thief». 14. The affection³ of this king for the *pir* reached such a degree 15. that he had made shoes⁴ of

¹ v. preface, p. 4.

² *pir* P. پير 'an elder, a religious leader'.

³ *etqat* no doubt a corrupt form of A. اتفاق.

⁴ *kauš* < P. کفش.

bergen edi. 16. jana qırq da:ne altuundin kirpiç qilyan edi. 17. har adem birden koterip jürüjdu. 18. şu pir jürgende qademige qojup beredu. 19. şunday nahaq işlær tola boldi. 20. şu üjge jæqınraq dzajde bir baj miman çaqær edi. 21. sast jetæge dep pir patša mimandarlıqqæ kirdi. 22. pa:tša: pir mihmange bardilær. 23. pirni pa:tšanī kop mihman qilip 24. julge saldī. 25. iki sa:ettin kigin şu bajnīn üjige bir kem qırq da:ne jigitleri bilen pir barip 26. şu bajnī baγlap 27. üjrüzgarlærni hemesini talap 28. patšanīn urdasige alip keldi. 29. şu pir bir kem qırq jigitler bilen çiqip ketkende patša:nīn qiziniñ γæberi bar idi. 30. malnī hem talap elip kelgenden γæber hem bar idi. 31. malnī ælip kelgendin kigin qiz patša:ge dedi ki 32. »sizniñ piriñiz oγriken dada! 33. pirniñ çiqip ketkeniden γæberim bar idi 34. hem malnī koterip elip kelgeniden hem γæberda:r boldum. 35. eger işenmesengiz 36. urdage keliñ! 37. malnī koron!» dedi. 38. pa:tša:nīn γazibi¹ kop kelip 39. şu qizini olumge hokum

gold for his feet and presented them to him. 16. Further he had made forty bricks of gold. 17. Men carrying each one brick were walking along with them. 18. When this pir was walking they put them as footsteps for him. 19. Such unjust actions were manifold. 20. In a place near to his² house a bai had invited guests. 21. At seven o'clock the king and the pir entered the house of the host. 22. The king and the pir went to the party. 23. They regaled the king and the pir much 24. and (then) let them leave. 25. Two hours later the pir together with his thirty-nine soldiers went to the house of this bai, 26. tied him, 27. plundered all the property³ of the house 28. and brought it to the king's palace. 29. The king's daughter knew that the pir had left with his thirty-nine soldiers. 30. She also knew that he had plundered and brought the property there. 31. After he had brought the property (to the palace) the girl said to the king, 32. »Father! Your pir is a thief! 33. I knew that the pir had left. 34. I was also aware that he had brought (some) property (here). 35. If you don't believe it 36. come to the palace! 37. Look at the property!» she said. 38. The king got

¹ *yazib* < A غضب.

² *šu* = *şunīn*

³ *üjrüzgar* = *öz* + P. روزگار cf. PAVET DE COURTEILLE, p. 331 quoting BABUR.

qildi. 40. vezir æjti ki 41. »heç šeriette mæzluum kišige ulum joq.
 42. meger oldurmaqçı bolsæniz 43. aš ta:am joq su joq dæræy
 joq dzajge alip barip tašlan. 44. šu jerde ozi olup qalædu» dep
 45. vezir mesleh'et berdi. 46. pa:tša:γæ maqol bolup 47. bir munčæ
 ademler bilen qizini bant qilip 48. bir dzengalge alip bærıp tašlædi.
 49. qizige bir jayši ima:ret qilip bergen idi. 50. »kujdurup tašlanlar!»
 dep pa:tša: hokum qildi. 51. kujdurup tašladi. 52. qiz anasi bilen
 šu dzengalde jıylap 53. bir ta:šni bašige qojup 54. uylap qaldi.
 55. tüş kordi. 56. tüşide bir adem æjti 57. »γapa bolman! jıylaman!
 58. bašınγæ qojyan ta:šini kotër! 59. šu jerdin saña bir nersæ hasil
 bolædu.» 60. ojγænıp tüşini anasige æjti. 61. šu tašni koterdiler.
 62. bir ča:h pajda: boldi. 63. o: ča:hnin içide bir šotæ pejd'a boldi.
 64. šotedin tüşüp idi. 65. vehi:melik¹ dzanverler γirz² qildi. 66. šu
 'bismilla arrahman arrahi:m' dep qorqmasden tüşer idi. 67. meger

very angry 39. and condemned this daughter of his to death.
 40. A vezir said, 41. »Under no law is there the death penalty for
 a woman. 42. If you are going to kill her, 43. bring her to a place
 where there is no food, no water and no tree and leave her alone
 (there). 44. There she will die herself,» he said. 45. Thus the vezir
 advised. 46. The king consented, 47. and having tied her with
 (the help of) some men, 48. he brought her to a wilderness and left
 her alone (there). 49. He had (once) built a beautiful palace for his
 daughter. 50. The king ordained, »Burn it down!» 51. They burned
 it down. 52. When the girl and her mother had wept in this wilder-
 ness 53. she put a stone under her head 54. and slept. 55. She
 dreamt. 56. In her dream somebody said, 57. »Don't grieve! Don't
 weep! 58. Raise the stone which you have put under your head!
 59. From underneath something will appear to you!» 60. When
 she awoke she told about her dream to her mother. 61. They
 raised this stone. 62. A well appeared. 63. Inside that well there
 appeared a ladder. 64. They went down this ladder. 65. Terrifying
 animals showed their anger. 66. Saying 'Bismillah ar-rahman
 ar-rahim' they descended without fear. 67. But these animals did

¹ *vehi:melik* A. P. *واحه* 'fear, awe'.

² *γirz* cf. *Дзербайджанско-русский словарь* под ред. Г. Гуссейнова (Баку 1943) p. 334, *hirs* 'anger, fury'.

anasigē šu dzanverler idza:zet bermēdi. 68. balasigē idza:zet berdi.
 69. tūšüp qarlasæ 70. šu ča:hnīņ ičide her qīsm uruš esba:blæri
 her qīsm qīmet baha: ta:šlær her qīsm sorētlær bar ikan. 71. šu iki
 da:nē taus so:rētidin alīp čīqtī. 72. ančæ munčæ qīmet baha:
 tašlerden alīp čīqtī. 73. o' tašlerdin bazarge alberip¹ sätīp 74. o:zige
 erkekcē inniwaš at alīp 75. bir munčæ χīzmetka:rlær alīp jānīp
 čīqtī. 76. šu χīzmetka:rlærgē hōkūm qīldī 77. »her qajsīnlær qančelik
 dzaj lazem bolsæ alīnlær! 78. taxsin qīlīp alīnlær! 79. qajerde su
 bolsæ alīp kelīp 80. šu jerde ima:rēt ba: 81. ozunlærgē lazem keledu.
 82. maņa lazem emes. 83. qančæki pul lazem kelse 84. men
 berēdu man» dep 85. bulærni išqæ sælīp 86. ozi atni minīp 87. iki
 da:nē suretni alīp 88. patša:nīņ urdasigē keldi. 89. patša:din idza:zet
 sorēdī. 90. patša idza:zet berdi. 91. »kirsūn!» dep idza:zet berdi.
 92. pa:tša:nīņ idza:zēti bilē kirīp 93. iki da:nē taus suretni qojup

not give way to her (the) mother. 68. They gave way to her child.
 69. When she had descended and looked round 70. there were all
 kinds of arms and precious stones and pictures in this well. 71. She
 took away two pictures of peacocks. 72. She took away an amount
 of precious stones. 73. She brought some of these stones to the
 bazaar and sold them (there). 74. She bought herself man's attire
 and a horse, 75. engaged some servants and (then) came back.
 76. She gave orders to the servants (saying), 77. »Take whatever
 place² (space) you need. 78. Find out the best³ and take it! 79. If
 there is water somewhere lead it there. 80. The palace which there
 is in this place, 81. you will need. 82. I do not need it. 83. However
 much money you need 84. I will pay you,» she said 85. and put
 them to work. 86. She herself mounted her horse, 87. took the
 two pictures 88. and came to the king's palace. 89. She asked for
 permission to see the king. 90. The king gave the permission.
 91. Saying »She may enter!» he gave the permission. 92. When she
 had entered with the king's permission 93. she put the two pictures

¹ *alberip* < *alīp barīp*.

² i. e. for the building of new houses. As will be seen from sentence 250
 it is the question of the building of a palace, arranging for a garden etc.
 in the desert where she was left by her father.

³ *taxsi:n* < *A. tahsi:n* 'approval'.

94. patšage suret kop manzur boldi. 95. patša soradi ki 96. »ej bajbača! ozleri qajerdin kelišleri?» dep patša soradi. 97. bajbača dedi ki 98. »meniň šeh'irim kop üzündedü. 99. šehirlerni tamaš'a qilip jüridumen.» 100. patša: bilen bir sa:et čaj içip oturup čiqip ketti. 101. bazage bæríp 102. bir munčæ qul čuri ælip 103. oz dzajige čiqip ketti. 104. jene üç künden kigin iki da:ne taus suretini alip 105. jene patšaniň aldige keldi. 106. patša:niň aldige suretni qojup 107. čaj nan jep geplešip oturup čiqip ketti. 108. bazage bæríp 109. qul čuri alip 110. oz dzajige čiqip ketti. 111. šu bajbača patša: bilen bek jæqin ata bala bolup qaldı. 112. šu bajbača kelmece 113. patša: hem izlejdu. 114. jene üš tört künde iki da:ne taus suretini koterip 115. patša:niň aldige qojdı. 116. patša: bilen aš taam jep 117. čaj içip geplešip oturup 118. »ej pa:tšajia:læm! dzena:blerige arzem ba:r.» 119. »yoš æjtslæ!» dedi. 120. »dzena:bleri bilen neče væqtlerden beri tüzlerini jedük. 121. mende bir iytiyar

of the peacocks (in front of him) 94. and the king admired them much. 95. The king asked, 96. »Oh, son of a bai! From where have you come?» the king asked. 97. The son of a bai said, 98. »My town is very far away. 99. I am visiting (different) towns for my pleasure.» 100. When she had sat down for an hour with the king and had tea she left. 101. She went to the bazaar, 102. engaged some slaves and slave-women 103. and (then) went to her own place. 104. Again after three days she took the two pictures of the peacocks 105. and anew came to the king. 106. She put the pictures in front of the king, 107. sat down, had tea and bread and a talk and (then) went away. 108. She went to the bazaar, 109. engaged slaves and slave-women 110. and went to her own place. 111. This son of a bai and the king became very close (friends like) father and child. 112. If this son of a bai did not come 113. the king even looked for him. 114. Again after three or four days she took the two pictures of the peacocks 115. and put them before the king. 116. When she had eaten food with the king 117. and had sat down and had tea and talked 118. (she said,) »Oh, King of the world! I have a request to Your Majesty.» 119. »Well, tell it!» he said. 120. »For some time I have eaten salt¹ with Your Majesty. 121. I have the

¹ *tüz* for *tuz* and *pit* for *put* in following sentences proves that the narrator's sense for the vowel-harmony has been completely lost.

ba:r ki 122. özlirini¹ hem bir ba:re mihman qilip çağræsæm dep
 123. magar ozlerige lajīq bir dzajim joq. 124. bir dzaj iltipat qilslæ.»
 125. hazer pa:tša: hokum qildi ki 126. »sehzađe qajerden dzaj dese
 127. beriñle!» 128. »æšqalla rahmat!» dep jænīp čīqtī. 129. bir jerni
 izledi. 130. manzur bolmædi. 131. šu patšanīñ qizini kojdurup
 atkan jeri manzur boldi. 132. šu vezirler »padiša: bermejdu»
 dep unamajdi. 133. »meger patša: šu jerni berse qilæmen 134. meger
 bermese ima:ret qilmajmen» dep çapa boldi. 135. vezirler patša:ge
 çæber berdi. 136. »šü ozleri kojdurup tašlagan dzajni sorajdu»
 dep 137. pa:tša: »mejli! beriñler!» dep hokum qildi. 138. bajbača
 ušul dzajde ima:ret qilip 139. eslidin hem zia:de jasajdi. 140. u jerge
 her qism hajva:nat su:retlerdin alip keldi. 141. eleki taus suretlerdin
 alip keldi. 142. her qism qimet baha: ta:šlerdin hem alip keldi.
 143. her qism esba:blerdin alip keldi. 144. kop ujni jasap tajar
 qildi. 145. šu çæzinæde neme çæjrī nerse bolsæ 146. alip kelip 147.

desire 122. that I also may invite you once. 123. But as I do not have
 a place which would be worthy of you 124. I beg you to be kind
 enough to allot a place to me.» 125. The king at once ordained,
 126. »Wherever the prince should ask for a place 127. give it to him!»
 128. Saying »Thanks and gratitude» she returned home. 129. They
 looked for a place. 130. It was not to her liking. 131. She liked the
 place where they had burnt down (the palace) of the daughter of
 the king. 132. The vezirs did not agree saying, »The king will not
 give it (to you)». 133. »If the king will give me this place I shall
 build (a palace). 134. If he will not give it I shall not build a palace»,
 she said and was annoyed. 135. The vezirs told the king. 136. »He
 wants the place which you burnt down yourself!» they said, 137. The
 king ordered, »Agreed! Give it to him!» 138. The son of a bai now
 built a palace in that place 139. even more (beautiful) than the
 original one. 140. He (she) brought all kinds of pictures of animals
 there. 141. He (she) brought some of the formerly mentioned
 pictures of the peacocks (there). 142. He (she) also brought all kinds
 of precious stones (there). 143. He (she) brought all kinds of arms
 (there). 144. He (she) decorated the house much and completed
 it (thus). 145. Whatever other things there were in the treasury

¹ özlirini < özlerini.

üjni kop jasadi. 148. anqıçe ozi oturıan dzajniñ qul çuri kop
 jasap 149. katta owıat bir şeh'er qıldı. 150. emdi patša:ni sa:et
 sekizge pirini ikisini tekliq qıldı zia:petke. 151. har rañ a:şlar
 tajar qıldı. 152. şu şeh'erniñ katta katta pulusini jıyıp 153. iki
 jüz da:ne qılıp 154. har qajsige otuz ser qırq ser pul berip 155. ajti
 ki 156. »bu gün meniñ üjümge patša:ler mimanler keledua. 157.
 sa:et sekizge mimanler keledür. 158. miman ketkendin ki:n sa:et
 onde qırq da:ne oñri keledür. 159. har qajsisiniñ ozi alıan mali
 birlen baılap tutup 160. band qılıp qojuñ! 161. şu oñri alğan malni
 hem beremen sizge pul hem beremen» dep 162. kop vuade qıldı.
 163. »amma şor bolup tutuñ!» dep kop tajledi.¹ 164. eskerler har
 dzajde bir kelip jatti. 165. sa:et sekiz boldi. 166. pa:tša: birlen
 pirza:de kelip 167. üjge kirdiler. 168. bu pirza:de bilen patša: üjlerni

(the well), 146. he (she) brought there, 147. and decorated the
 house much. 148. In the meantime the slaves and slave-women
 had built much in the place where she (he) used to stay herself
 (i. e. in the desert) 149. and had constructed a big well-provisioned
 town. 150. Now she (he) invited the king and the pir, both of them,
 to a party at eight o'clock. 151. She (he) prepared all kinds of
 dishes. 152. When she (he) had gathered all the very big policemen²
 of this town 153. and selected two hundred of them 154. and given
 each of them thirty or forty sars, 155. she (he) said, 156. »To-day
 the king is coming as a guest to my house. 157. At eight o'clock
 the guests will be coming. 158. After the guests have left at ten
 o'clock, forty thieves will be coming. 159. Catch and tie everyone
 of them, together with the property they have taken, 160. and
 fetter them! 161. I will give (you) both the property which the
 thieves have taken as well as money!» she said 162. and promised
 much. 163. »But catch (them) cautiously!»³ she said, and disciplined
 them much. 164. The soldiers came and lay down one in every
 place. 165. It was eight o'clock. 166. The king and the pir⁴ came
 167. and entered the house. 168. When the king and the pir saw

¹ *tajla.* = *inteza:m qıl.* 'to discipline'.

² *pulus* < English 'police'.

³ *şor* is, according to my narrator, the same as *huşjar* < P. *هشار*.

⁴ now and in the following sentences *pirza:de* 'son of a pir' instead of *pir*.

korop 169. bu har qism esba:blerni korop 170. kop hejran boldi. 171. meger pirza:de koqlide kop xoš boldi. 172. »bu gün baj bolur men» dep 173. dastuxani saldiler. 174. mi:ma:nler yiza:nı obdan jedi. 175. pir yiza: jegusi kelmədi. 176. uş esba:blərini tamaša: qılıp olturdi. 177. taam tügep mimanler uşlerige qajtiler. 178. saat on bolgan vaqtıdæ pir püti jæl'an qısqæ iştan qısqæ koqlak başını rummal vilen tenip 179. şu şehzadeniñ uşige bir kem qırq da:ne jigitleri bilen kirip kettiler. 180. muni iki jüz pulusler korup turgan idi. 181. şu pir bajbaçeniñ uşige kirip 182. şu bajbaçeni çajpeden tæpip 183. qol pütini band qılıp 184. »oldüremiz!» dep bajbaçeni qorqutti. 185. »eger dzange kelgen bolsen 186. manga oldur! 187. eger malge kelgen bolsen 188. malni al! 189. jene hem mal beremen!» dep 190. jene vua:da qıldı. 191. uşruzgarlerini bir kem qırq da:ne askerler tügetti. 192. tört da:ne taus su:retini pir alip 193. arqasige band qıldı. 194. band qılıp 195. uşden çiqıp ketti. 196. puluslær

the houses 169. and all the (different) kinds of belongings 170. they were very amazed. 171. But the pir became very happy in his mind. 172. »This day I will become rich!» he said, 173. when they spread the dasturkhan.¹ 174. The guests ate the dishes with pleasure. 175. The pir had no appetite. 176. He sat entertaining himself (by looking at) the house-belongings. 177. When the food had come to an end the guests returned home. 178. When it was ten o'clock the pir on naked feet, in short trousers, in short shirt and with a towel wound round his head 179. entered the house of this prince together with his thirty-nine soldiers. 180. This the two hundred policemen had seen. 181. This pir entered the room of the prince, 182. found him in his bed,² 183. tied his hands and feet 184. and saying »We shall kill him» frightened the prince. 185. »If you have come for my life, 186. kill me! 187. If you have come for (my) belongings 188. take them! 189. I will even give you more property», he said 190. and made more promises. 191. The thirty-nine soldiers finished off the property of the house. 192. The pir took the four pictures of the peacocks 193. and tied them to his back. 194. When he had tied them (to his back) 195. they left

¹ cf. Materials, I, p. 43, n. 2.

² çajpe < çarpaj.

tutup 197. har qajsi ozi algan mali bilen band qilip 198. gundayanegge sælip qojdi. 199. šu ande bajbače »vajdzan! vaj oyrī!» dep tavladi. 200. patša:ninکیدen adəm keldi. 201. »nemə dzid'el?» dep adam keldi. 202. bajbačeniñ qol pütleri band qol pütini jišip 203. üjrüzgarlerini korup 204. patša:ge hemesini xəber berdi. 205. patša: pulusni čonini qičqirip 206. »sen šeh'erden xəber aləsen mu ja joq? 207. hama dzajge oyrī kelip alip ketse 208. seniñ xəberini joq. 209. eger mušu bajvačeniñ mallərini algan oyrini tutsəñ tutuñ! 210. meger tutməsen 211. malni hem san toləjsem¹ hem ozañni atamen» dep 212. hokum qildi. 213. »jaqši!» dep čiqip ketti. 214. ertesi pa:tša pulusniñ čonini čaqirip 215. »oyrini tuttuñ ma' ja' joq?» 216. degende »oyrini tuttuñ» dedi. 217. »tuttuñ» degende 218. bajvačeni čaqeredi. 219. bajvačeni korse 220. jüzleri heme

the house. 196. The policemen caught them 197. and tied them together with the property which each one had stolen 198. and put them into prison. 199. At this moment the son of a bai shouted, »Woe is me! Oh, a thief!» 200. A man came from the king's (palace). 201. »What is this noise?» a man came saying. 202. As the hands and feet of the son of a bai were tied he loosed them 203. and when he saw the property of the house² 204. he reported about all to the king. 205. The king called the head of the police 206. (and said to him,) »Do you inform yourself about what is happening in the town or not? 207. If thieves come everywhere and steal 208. you know nothing about it. 209. If you can catch the thief who has stolen the property of this son of a bai, do! 210. If you don't catch him 211. you will have to pay the value of the (stolen) property and I will also shoot you!» 212. Thus he ordained. 213. »Very well!» he said and left. 214. Next morning the king called the head of the police (and said,) 215. »Did you catch the thief or not?» 216. When he said this, he answered »I caught the thief.» 217. When he said »I caught him» 218. he (the king) called the son of a bai. 219. When he saw the son of a bai 220. his (the son's) face was all

¹ *tola-* < *tölä-* 'to pay'.

² i. e. that it was not there.

jara čaqa baluptu. 221. patša: kop χīdza:let boldī. 222. hokum qīldī ki 223. »oyrīnī alīp kel!» dep 224. bajvača dedi ki 225. »šu jerge baremiz. 226. aldige baremiz» dep unamædī. 227. »χæjr patša: ma:qul!» dep qančæ sipa: askerler vilen patša: bærīp qarajdu ki 228. oziniņ iŝengan piri dur. 229. kop ŝermende boldi. 230. kop ŝermende bolup 231. ŝu ande oz jenidin kiličini soyarīp 232. bašini keskini turdi. 233. patša: qarasæ 234. töt da:ne taus su:retini piri oyorlaptur. 235. qalğan ūj esba:blerini bir kem qīrq askerleri oyorlaptur. 236. hamasini bašini kesip 237. bajbačege kop uzre qojdi. 238. bajbače dedi ki 239. »ej padšajia:lem! meni tonodiniz?» 240. »meni» degende 241. patša: »joq!» dedi. 242. bašidin tumaqini alīp tašlædī. 243. patša: korse 244. oziniņ qīzi. 245. patša: kop χīdza:let boldī. 246. ŝu ande patša: hem atke sua:ra¹ bolup 247. qīzi hem sua:ra bolup 248. heme askerler hem sua:ra boldiler. 249. patša:ni qīzini albærīp tašlagan dzajjæ tekliq qīldi. 250. patša:

over wounds and broken. 221. The king was very ashamed. 222. He ordered, 223. »Bring the thief here!» 224. The son of a bai said, 225. »We go there! 226. We go to him!» he said and did not agree.² 227. »Well, the king agrees!» he (the king) said, and when he went there together with some soldiers and looked, 228. it was his own trusted pir. 229. He was very ashamed. 230. After having got ashamed 231. he in the same moment brandished his sword, which was at his side, 232. and was going to cut off his head. 233. When the king looked, 234. his pir had stolen four pictures of peacocks. 235. The rest of the property of the house had been stolen by the thirty-nine soldiers. 236. He cut off the heads of all of them 237. and presented many apologies to the son of a bai. 238. The son of a bai said, 239. »Oh, king of the world! Do you recognize me?» 240. When he said »me» 241. the king said, »No!» 242. He threw off his cap from his head. 243. When the king looked 244. it was his own daughter. 245. The king was very ashamed. 246. At this moment the king mounted his horse, 247. his daughter too, 248. and also all the soldiers. 249. She proposed to the king to go to the place where he had thrown (left) his daughter.³ 250. When the king and all

¹ sua:ra P. < سواره 'horseman, rider'.

² that the thief should be brought to the palace.

³ i. e. in the desert.

askerler hemeleri barip korseler ki 251. bir katta ezim šeh'er bolædu.
252. baγ ima:ret češme su pajda bolædür. 253. pa:tša: tüşüp 254.
qizige üzürler æjtip 255. γatunige üzürler æjtip 256. kop nama:qul
boldi. 257. šu baγlær jasaγan qul čurilerge berip 258. ozleri šeh'erge
jænip keldiler. 259. murat mæqsätlerige jettiler.

the soldiers had gone there, they saw 251. that there was a big
and mighty town. 252. Gardens, palaces, wells and water became
visible. 253. The king dismounted 254. and presented apologies
to his daughter 255. and presented apologies to his wife 256. and
was very down-hearted. 257. When they had given (everything)
to these slaves and slave-women who had made the gardens 258.
they themselves returned to town. 259. They reached their wishes
and desires.

XV.

1. bir pat'ša:ge heme šeh'erniñ tilini ũrgenmek la:zem keldi. 2. vezirini her šeh'erge ib'erdi 3. »til ũrgenip kel!» dep ib'erdi. 4. har šeh'erniñ tilini ũrgenip kešmirge keldi. 5. mokoda:re¹ iki jil turdi. 6. heč bir so'z ũrgenmadi. 7. patša: kešmirge kelgenini anladı. 8. vezir jænip kelmadi. 9. bir ademni iv'erdi 10. »vezirni elip kel» dep 11. vezir bilen o adem padiša:nıñ qaşıya jænip bardı. 12. patša:nıñ aldige har šeh'erde ũrgenniñ sozlerini qojdı. 13. pa:tša sordı ki 14. »kešmirniñ zeba:nı neme völdu?» dep 15. bir qotige taşnı sælip jančuqige sælip qojyan idi. 16. jančuqidin qutını sælip şaldilatip verdi. 17. »bu neme deptu?» 18. patša: dep soradı. 19. bu vezir dzevap berdi ki 20. »kešmirniñ zeba:ni şu» dep 21. dzeva:p berdi.

XV.

1. A king needed to learn the languages of all towns. 2. He sent his vezir to every town 3. saying, »Come back when you have learned (their) languages!» 4. When he (the vezir) had learned the language of every town he came to Kashmir. 5. He stayed for a time of two years. 6. He didn't learn a word. 7. The king heard that he had come to Kashmir. 8. The vezir did not return. 9. He (the king) sent somebody there. 10. »Bring the vezir here!» he said. 11. The vezir returned with that man to the king. 12. He put down (told) the words he had learned in every town to the king. 13. The king asked, 14. »How is the language of Kashmir?» 15. He (the vezir) had put stones in a box which he had put into his pocket. 16. He took the box from his pocket and shook it. 17. »What does this mean?» 18. the king asked. 19. The vezir replied, 20. »This is the language of Kashmir!» 21. he replied.

¹ *mokoda:re* is probably corrupt for A. مقدار 'space'.

Poetry.

1.

qa:šīŋ deimu kōzūŋ deimu
qīlīqīŋ qīldī diva:ne
sælīp otγæ meni tašlap
ne dep æjtæj bu dadīmni

2.

čapanīmni jeŋnini
tapalmadīm sal'almadīm
sen o: jerde men bu jerde
tolyanīp jat'almædīm

Poetry.

1.

Is it your eyebrows, is it your eyes,
is it your temper that made me mad?
You put me into fire and threw me away.
How can I express my lamentation?

2.

I could not find my coat
neither put (my arm) into its sleeve.
As you were there and I here
turning and twisting I could not sleep.

3.

čapanīmnīn jeni ta:
 qajday patædu bilëkim
 sen xænīmdëk čir'ajlīqqæ
 qajday čīd'a jūr'ëkim

4.

ja: bilen ojnæv'attīp
 sindi menīn na:zuq qolum
 ja:nīn jaγlīq'dæ
 taŋsæm saqajmæjdu qolum

5.

xæt q'l'p na:më ib'erdim
 mehreba:n ja:rīm seŋe
 oqutup qolonγæ al
 mælum bolsun ha:līm seŋe

3.

The sleeve of my coat is narrow.
 How shall my arm get room?
 How will my heart withstand
 the beauty of a lady like you.

4.

When I was playing with (my) friend
 my tender hand was broken.
 Even if I wrapped up my hand in my friend's
 handkerchief
 it will not heal.

5.

I wrote and sent a letter
 to you my beloved friend
 Take it into your hand and read it
 that my state be known to you

6.

jetə do:zæγ o:trædæ
 köjgenčə köjdüm men sɛŋɛ
 bil'ɛmsɛn ki:m bilm'ɛm sɛn ki:m
 xuʃtar edim men sɛŋɛ

7.

ne:ge baræsen qarɣa
 erkeʃtamdeki ja:ɣæ
 közöm tojsæ tojɣandɯ
 bayrım qanmædi ja:ɣæ

8.

jar bilɛn içsɛm araq
 qujsæm pia:lɛ tolmædi

6

While burning in the middle of the seven hells
 I burnt for you.
 Do you know who or don't you know who?
 I was in love with you.

7.¹

O, crow! Where do you go?
 To my friend in Irkeshtam.
 Even if my eyes are sated
 my heart has not slaked its thirst for (my) friend.

8.

When I drank brandy² with my friend
 and when I poured it into the cup it did not get full.

¹ Almost the same in Materials, I, p. 143 (No. 8 from Yarkand); Irkeshtam is a frontier station between Eastern Turkestan and the Soviet Union.

² araq or æraq is a collective name for strong alcoholic drinks, like brandy, gin etc.

aldīrap bergen kōḡlūni
 ʕtiba:rī qalmædī

9.

men ba:dīm kič'a¹ bilen
 ærīqnīḡ² ič'a³ bilen
 jigit qolī baḡlaḡlīq
 čörkeniḡ sači bilen

10.

bulbulum učti qolomdīn
 qajdæ mehma:n du bu ḡun
 bulbulumnī joqatīp
 kōḡnim perišandu bu ḡun

The one who gave his (her) heart in haste
 did not have any honour left.

9.

I went in the night
 in the water-channel.²
 The young man had his hands tied up
 with the hair of the young woman.⁴

10.

My nightingale flew from my hand.
 Where is the guest to-day?
 My heart is vexed to-day
 that is has lost my nightingale.

¹ *kič'a* = *kiče*.

² *ærīq* 'a water-channel for irrigation purposes'.

³ *ič'a* = *iči*.

⁴ *čörken* ~ *čo:ken* ~ *čo:kan* 'young woman'. The meaning is more correctly 'a young woman who has not borne a child' cf. SHAW, Sketch, P. 2 and KATANOFF-MENGES, p. 104 where it occurs as *čökän*. It is according to SERINE, Chinese Central Asia, p. 289 in use also among the Tajiks in the southern parts of Eastern Turkestan with the meaning 'bride', i. e. a wife who has not yet borne a child. That the word here occurs as *čörken* seems to contradict its possible Persian origin (<P. جوان).

11.

öjönniñ a·qæsī šo·laq
 putuñ ayrīdiki ja:rīm
 seniñ iŝqīndæ men ölseñ
 ičin ayrīdiki ja:rīm

12.

a·tuš degen obdan jü·t
 düšenbe baza·rī ba:

11.

Behind your house is a salty place.¹
 My friend, does your foot ache,² I wonder?
 If I died in love for you,
 My friend, would your heart then ache,²
 I wonder?

12.

The (place) called Artush³ is a good place.
 It has got a market on Mondays.⁴

¹ *šo·laq* < *šorlaq* a place with white efflorescence on the ground from salt or nitrate.

² *ayrīdiki* < *ayrī-dur-iki*; *iki* is the verbal form expressing supposition, cf. Old Turkish *ārki* (A. v. GABAIN, *Alttürkische Grammatik*, p. 157).

A parallel to this verse is No. 1 from Yarkand in *Materials*, I, p. 140., where instead of *iki* we have *mekin* with the same meaning.

My informant from Guma (see the texts in *Materials*, III, to be published) told me that in his dialect *iki* was unknown. *ayrīdiki* would in his dialect be expressed as *ayrīp keter meki*, a statement which I have never been able to check.

³ *Artush* is a village to the north of Kashghar where is situated the shrine of Sultan Satuq Bughra Khan, the first to embrace Islam in Eastern Turkestan; cf. W. BARTHOLD, *Turkestan down to the Mongol invasion*, p. 255; SHAW, *A Sketch of the Turki Language* I, p. 235 sq.; GREARD, *La légende de Satok Boghra Khân et l'histoire* (*Journal Asiatique*, Sér. 9. T. 15. 1900.) and JARRING, *Uzbek Texts from Afghan Turkestan*, p. 142.

⁴ The markets are held on different days of the week in different places.

jeṭimčeni qoldajdu
essultan maza-rī ba:

13.

pejzabatnīḡ jollæri
ačildī qizil guillæri
men bærīp šayīnī tutsæm
sajræšuu bulbullæri

14.

tam tōpeside turḡan qiz
sači uzun molla qiz
qollærdæ düvet qalem
xæt qilædu molla qiz

They take care¹ of poor orphans.²
The shrine of the Sultan³ is there.

13.

On the roads to Faizabad
the red roses blossom.
If I go there and grasp their branches
the nightingales (on them) sing to each other.

14.⁴

The girl, who stood on the wall,
the mullah-girl⁵ with long hair,
she has in her hands inkstand and pen,
she is writing a letter, that mullah-girl.

¹ *golda-* to lead by the hand > to take care of.

² *-čē* is diminutive suffix.

³ i. e. of Sultan Satuḡ Bughra Khan.

⁴ cf. Tashmaliq-poetry no. 20. p. 167.

⁵ *molla* indicates that she is able to read and write.

15.

alma berdim qolanγæ
 köjεp qaldīm bojanγæ.
 qačanyīčæ qarlanjmen
 seniγ ketken jolanγæ

16.

havadeki lačinnī
 tor bilen tutaj deimen
 koγlomdeki ja:r bolsæ
 su bilen jutæj deimen

17.

igiz tayqæ č'qqunčæ
 julep qojγan gūna:hīm ba:
 xælq¹ a:lēm ara:sīdæ
 köjεp qalyan gūna:hīm ba:

15.

I gave an apple into your hand.
 I burned (with love) for your body.
 Till when must I be looking
 towards the road on which you left.

16.

The falcon in the air
 I would catch with a net, I say.
 If there was a friend in my heart,
 I would swallow her with water, I say.

17.

While going up to the high mountain
 I had sins pushing on.
 Among people of (this) world¹
 I had the sin of being in love.²

¹ xælq¹ a:lēm izafat-construction

² repeated: söjεp qojγan 'of having kissed'.

18.

dæja sujī ta-tīldī
 ja: aldī meki baštīn
 ar'amīzdæ dūšmen čīqtī
 ajrīldī qalem qaštīn

19.

ja: bilen ojnāv'attīp
 sundī meniņ nazuq qolom
 ja:nī¹ jayliqīdæ
 taŋsam saq'ajmajdu qolom

18.

The river-water was led away
 I wonder if my friend took it from (its) source.
 There arose enmity between us.
 The pen was separated from the eyebrow.²

19.³

When I was playing with (my) friend
 my tender hand was broken.
 If I wrapped up my hand in (my) friend's
 handkerchief
 it will not heal.

¹ *ja:nī* Genitive, (= *ja:nīŋ*), either under influence from Uzbek (v. p. 2, 14, 15) or from the Central Asian literary language of 'Chaghatay', as one finds it in the many lithographed editions from Tashkent, Samarkand and India, which are widely spread in Eastern Turkestan, cf. my 'The Contest of the Fruits' p. 5. It will be seen that numbers 20—22 are definitely influenced by this literary language.

² cf. Tashmaliq-poetry no. 3, p. 161.

³ same as No. 4.

20.

sekreban ba:γiŋγæ tüštüm
 bir qizil almar¹ üçün
 ol qizil almanī üzdüm
 sen qalende² ja: üçün

21.

bayuban u³ berehim⁴
 γunčæm açilmæj üzdiler
 bemah'all⁵ kelgen ölüm
 γa:nema:nim⁶ buzdilæ

20

I fell jumping⁷ into your garden
 for the sake of a red apple.
 I broke off that red apple
 for you, my beggar-friend.

21.

The cruel gardener
 broke off my bud before it had opened.
 Death that came without warning⁵
 destroyed my house.⁶

¹ *almar* = *alma* with false final *-r*, cf. Materials, I, p. 82, n. 1.

² *qalende* < *qalender* P. قلندر.

³ *bayuban u* the *u*'s for euphony; *bayuban* = *bayban*.

⁴ *berehim* = A. P. بی رحم 'merciless, cruel'.

⁵ *bemah'all* = A. P. بيمحل 'illtimed'; here 'without giving notice'.

⁶ *γa:nema:n* with P. *ma:n* 'our' + Turki *-m* 'my' = my house, my family? The literary origin is clearly visible from all the Persian words.

⁷ *sekreban* a participle corresponding with the modern *sekreɓ*, a literary form of which further examples are found in my 'The Contest of the Fruits' p. 5. My informer himself described it as *ko:ne türkinij gepi* 'old Turki'.

22.

bayuban išikni ačqin
 men kirip baynī körej
 bujī tal közi çuma:r
 mesta:ne ja:rīmnī körej

23.

sen čimenniñ guli bolsæn
 men čimenniñ bulbuli
 sen čir'ajinge¹ išenseñ
 men çuda:jīmnīñ quli

24.

bir katta turna keledui
 gul šæxīyæ qonyæli
 gul šæxī læzen uradui
 turneni qonduryæli

22.

Open the door, gardener!
 I want to enter and look on the garden!
 I want to see my (love-) intoxicated friend
 with her body slender like grape-vine and with
 love-drunk eyes.

23.²

If you are the flower of a meadow
 and I the nightingale of a meadow.
 If you believe in your beauty
 I am the slave of God.

24.

A big crane is coming
 who wants to perch on the rose-bough.
 The rose-bough is shivering³
 when letting the crane perch.

¹ čir'aj usually 'countenance' but 'beauty' more likely here.

² cf. Tashmaliq-poetry no. 15, p. 165.

³ læzen < lærzen < P. لرزان 'trembling, shivering'.

25.

išk aldīñizdīn men ötsem
 qılæv'attæsiz gepni
 men köjsem saña köjdüm
 özeñ ta·tesen derdini

26.

rebabčī ötöp ketti
 arqadæki jol bilen
 koñlomnī öttiv'aldī
 çekes'deki gul bilen

27.

čiqmamsen tala tuzγæ
 eriqni mazar demsen
 altaj boldī köjmekke
 jürækni taza demsen

25.

When I pass in front of your house
 you talk to me.
 When I burned (with love) I burned for you.
 You yourself should feel the grief.

26.

The mandoline-player went his way
 on the road at the back.
 He captured my heart
 with the rose at his temple.

27.

Do you go out in the fields and the plains?
 Do you call your husband »shrine»?
 It is six months since you fell in love.
 Do you (still) say your heart is in good condition?

28.

qalayač qara neme
qanatidın ajrılmasuun
qız jetim a:dziz neme
anasidın ajrılmasuun

29.

qızıl gul tar'am tar'am
döletim ata an'am
jar degen köngül xoşı
tapılmajduu ata an'am

30.

at mindim qara taqqa
jumulandım jantaqqa
jantaqnıñ çiçekleri
şum taznıñ yædzekleri

28.

The swallow, the black little one
should not part from its wings.
The poor fatherless little girl
should not part from her mother.

29.

Red roses in masses,¹
my wealth is my father and mother.
(When I have got) the heart's-delight called a lover
father and mother are not (more) to be found.

30.

I rode up on a black mountain,
I rolled down on a (bush of) camel-thorn.
The flowers of the camel-thorn.
The fiddles of an unfortunate scald-head.²

¹ *taram taram*, the usual meaning is 'a stream branching off into many', found in place-names like Toquz Taram.

² cf. Materials I, p. 108 and II, p. 158.

31.

jæman jolvars joldæ jatip
 ŝirge jol bermes
 anasidîn qarış alyan
 ilgeri kelmes

32.

totæros totæros
 jasajdiken papiros
 papirosni alaj desem
 sæklep tüşti beş urus

33.

tamakonī salaj özem
 dzıylajdu qara közem

31.¹

The bad tiger lying on the road
 does not make way for the lion.
 The one who has been cursed by his mother
 never comes forward (has no success).

32.

Totaros, Totaros²
 made a cigarette.
 When I said, »I will take the cigarette»
 out jumped five Russians.

33.

I put the tobacco (into the pipe) myself.
 My loved one is weeping.

¹ This verse is probably a *lajlaj* (cf. Materials I, p. 135 n. 1 and II, p. 173) although not recognized as such a one by my narrator.

² Nomen proprium, probably only made to rhyme with *papiros*. The verse is evidently of jesting signification.

jar mēndin jæmanlæsæ
nama:qul bolaj ōzem

34.

qizil gul ara:sidæ
bojanī körep qaldim
æjtmayanæ bolmajdu
men saņa körep qaldim

35.

guluum yunçæ guluum yunçæ
neme köjdürsen munçæ
seniņ guluņ æçilyunçæ
meniņ guluum tæxi yunçæ

If my loved one is deserting¹ me
I will lose my reason.²

34.

I was looking upon your figure
amongst the red roses.
It won't do not to tell it
I fell in love with you.

35.

My flower is a bud, my flower is a bud.
Why do you burn (in love) so much?
While your flower is opening
my flower is still a bud.

¹ usually *jæmanlap ket*. 'a wife's deserting her husband'.

² *nama:qul* (A. P. *نا معقول*) *bol*-lit. 'to become unreasonable'.

36.

gul^wm ketti gul^wm ketti
 qolamdīn bulbulum ketti
 alte künlük a:lemge
 kim məqsutγæ jetti

37.

alma bersem almajsen
 biε bersem je-mεjsen
 qajsi bajniŋ qizi sen
 nezringε almajsen

38.

ja:rīm ba:mayan tojγæ
 men sormæj bar'almajmen
 ja:rīm koŋli bek na:zuk
 čaj qujuw al'almajmen

36.

My flower left, my flower left.
 My nightingale fled from my hand
 to the world six days (flight) away.
 Who achieved his purposes?

37.¹

If I give you an apple you don't take it.
 If I give you a quince you don't eat it.
 The daughter of which rich man are you
 since you don't take me into your consideration.

38.

I cannot go to a wedding
 to which my friend did not go without asking me.
 My friend's heart is very tender.
 If she has poured out tea I cannot drink it.

¹ Almost the same in RAQUETTE, Eastern Turki Grammar I, p. 51.

39.

keçesi tam jaqalap
ajdiŋdæ jatqæniŋ qæni
biz jæman dep ajrilip
jaçšini tapqanniŋ qæni

40.

bu taylær igiz taylær
yærıp jolinı baylær
yærıp ölse kim jıylær
yærıpka yærıp jıylær

41.

duta:nı çalaj özüm
jıylajdu qara közüm

39.

Having gone along the wall in the night
(I said to myself) where (is the place where) you
used to be in the moonlight?
We parted from each other as enemies.
Where can it be made good again?

40.¹

These mountains are high mountains
they close the road to the poor ones.
If a poor man dies who will be crying?
For poor men only poor people will cry.

41.²

I will play the dutar³ myself.
My sweetheart will cry.

¹ From the tale of Tahir (Tira) and Zohra, cf. RADLOFF, *Proben (Texts)*, VI, p. 185, RAQUETTE, *Täji bilä Zohra*, p. 40 and KUNOS, *Adalékok a Jarkendi törökség ismeretéhez*, p. 67.

² cf. *Tashmaliq-poetry* no. 32, p. 172.

³ *duta:r* a two-stringed instrument.

hindusta:n seper qılıp
ötmejdü meniñ sözüm

42.

igiz ög^özege çıqmaq
şema:lde uçup ketesiz
biz söjgenni siz söjmeñ
otıdæ ölüp ketesiz

43.

havade laçın ojnæjdü
qıma:nı da:çen ojnæjdü
jançuqunđæ puluñ bolsæ
qaşında ço:kan ojnæjdü

As I am on travels in India
my words (my song) will not reach her.

42.

Don't go out on the high roof
you may fly away with the wind.
Don't kiss the one I have kissed
you may die from the fire.¹

43.

In the air the falcon is playing.
The gamblers are playing with coppers.²
If you have money in your pocket
a young woman will be playing with you.

¹ i. e. the intensity of his (her) kissing.

² *da:çen* a round copper coin with a square hole punctured in it.

44.

kelinle ja:rīm ojnæjli
 dæja boji bojlæjli
 böleklerge ærz æjtip
 biz çuda:γæ jiyælæjli

45.

almata degen šeherni
 almasi tola meki
 musa:pirçilik maña jetti
 kelmeseñ bolur meki

46.

davançideki qoram
 musa:pir balanıñ dzaji
 jetmemdu çuda:jimge
 jetim balanıñ ahiji

44.

Come my friend, let us play.
 Let us walk along the-river-bank.
 Having complained to others.
 Let us complain to God.

45.

The town called Alma Ata¹
 has it got many apples, I wonder?
 Homelessness has reached (overcome) me.
 If you do not come, I wonder if I can stand it?

46.

The rocks in the mountain-pass
 are the bed of the homeless child.
 Do not the sighs of the orphan
 make their way to God?

¹ the capital of the Soviet republic Kezakstan; *šeherni* genitive.

47.

işik aldī tal barañ
navatīm ba: jεp qojañ!
kečqurundæ ba:γandæ
jayšī γīza: qilip qojañ!

48.

igiz ögözεge čiqip
hæzret sultange qarajmen
saņa bergen kōñlōmni
ürümčige pa:lajmen

49.

qašiqniñ qarasiγæ
yal bolaj arasige
εsla ræhmiñ kelmejdu
musulman balasige

47.

Over the door is a plaited vine-matting.
I have got sugar-candy. Eat it!
When I come at nightfall
prepare some nice food (for me)!

48.

When I go up on the high roof
I look towards Hazrat Sultan!¹
My heart, which I have given to you,
I will send away to Urumchi.

49.

I will become a mole
between the black of your eyebrows.
Your pity never comes (reveals itself)
towards a Muslim boy.²

¹ Hazrat Sultan, cf. no. 12, where the shrine of Satuq Bughra Khan is mentioned. Evidently the same shrine is hinted at here.

² I suppose this to hint at the Hindu girls with their caste-marks, 'mole', between their eyebrows.

50.

išikiņņiņ aldīdīn ötsem
tamburuņņiņ ava:zī
jūrekimni köjdūrgen
čekmeniņņiņ peva:zī

51.

dæja:nīņ šema:līmen
jaḡšīnīņ jāma:nīmen
qolomdæ qapaq čilim
nešeniņ ḡuma:rīmen

52.

altundīn čilim bolsæ
mæ·va:ittin¹ kōz qojsam

50.

When I pass in front of your door
I hear the sound of your tambur.²
What has put fire into my heart
is the veil of your garment of cotton cloth.

51.

I am the wind of a river.
I am the evil of all good.
In my hand (I have) a pipe of kurbitsa.³
I am a hashish-smoker.

52.

(Oh,) If I had a pipe of gold
and if I could put on eyes⁴ of pearls.

¹ *mæ·va:it* < P. مرواريد *marva:ri:d* 'a pearl'.

² *tambur* a musical stringed instrument; for a picture of it v. MANNERHEIM, Across Asia II, (VILKUNA, Sart Specimens, plate XIII).

³ *qapaq čilim* for a picture, v. MANNERHEIM, Across Asia II, (VILKUNA, Sart Specimens, plate XV).

⁴ The meaning of an 'eye' of a pipe is somewhat obscure; probably some decoration is meant.

bir čeksem tamaqunı
kōjek otidın ɣala:s bolsæ

53.

čilim čekēj desem
sejɣanɛ tap'almadım
ærzımni æjtæj desem
ɣa:le dzaj tap'almadım

54.

qolonɗæki tajaqni
kimgɛ berɛsen aqlap
kelmeɣsen leven ja:rım
olturamdu men saqlap

(Oh,) If I once could smoke your tobacco.
(Oh,) to get rid of the fire of the burning.

53.

When I say that I want to smoke a pipe
I couldn't find the head.¹
When I say that I am going to tell (you) my worries
I couldn't find an empty² place.

54.

The stick in your hand
to whom do you give it³ ...
If you don't come, my forgetful⁴ friend,
do you think I would keep you?

¹ *sejɣanɛ* is the head of a water-pipe.

² i. e. where I could do it in peace; *ɣa:le* < A. خالی; usually *ɣa:lī*.

³ I prefer not to translate *aqlap* as I am not at all sure of its meaning. *aqla-* usually would mean 'to get white, to rehabilitate, to prove the innocence of'.

⁴ *leven* P. لوند 'free, independent'.

55.

hava:dæki la:činnī
 qīl bilēn tutaj de·imen
 kōṅlomdæki ja: bolsæ
 su bilēn jutæj de·imen

56.

bašindæki dopaṅnīṅ
 guallærīnī sanajmen
 qačan kelesēn ja:rīm
 jollærīṅge qarlahmen

57.

duta: čalsæm kōrmejlæ
 γæzel oqusæm sōjmejlæ
 bir sōjgēnge ōlmejlæ
 ušaq kessel kōrmejlæ

55.

I say, I will catch the falcon in the air
 with a horse-hair.

I say, if I had a friend¹ in my heart
 I would swallow him (her) with water.

56.

I will count the flowers
 of the cap on your head.
 When are you coming, my friend?
 I will look along your road.

57.

If I play the dutar¹ you don't look (at me).
 If I sing, you don't kiss me.
 You don't die for the one who has kissed you once.
 You don't look to a poor and sick one.

¹ v. p. 92 n. 3.

58.

duta:nī özöm etken
 sünüp ketse jamläjmen
 jardīn köñlöm ayrısə
 bu da: ketsem kelmejmen

59.

iş'kiñniñ aldīdīn ötsem
 qıləvattesen gepni
 men köjsem saña köjdüm
 qıləvattesen gepni

60.

səməvarim bolsə edi
 çajlärī qajnap tursə edi

58.¹

I have made the dutar myself
 if it becomes broken, I repair it.
 If I long for my friend,
 and I leave now² I don't come back.

59.³

When I pass in front of your house
 you talk to me.
 When I burned (with love) I burned for you,
 (but) you are talking.

60.⁴

(Oh,) If I had a samovar,
 and its tea was boiling.

¹ cf. Tashmalıq-poetry no. 27, p. 170.

² *bu da:* <*bu day?* I translate 'now':

³ cf. no. 25, p. 87.

⁴ The same in RAQUETTE, *A Contribution to the Existing Knowledge of the Eastern-Turkestan Dialect*, p. 53 with musical notes; further SKRINE, *Chinese Central Asia*, p. 209.

bir pia:le čaj ičkünče
ja:rīm ojnāp tursæ edi

61.

ja:rīmnīŋ atasī joq
belide pata:sī¹ joq
išenmeŋle bu ja:ge
bu ja:nīŋ væba:sī joq

62.

qara qučqač qara neme
qana:tīdīn ajrīlmasuun
qīz bala a:dziz neme
anasīdīn ajrīlmasuun

(Oh,) If while drinking a cupful
my friend was playing (with me).

61.

My friend has no father,
he has no girdle around his waist.
Don't believe in that friend (of mine).
This friend (of mine) is not keeping his promises.²

62.³

The sparrow, the little black one,
should not part from its wings!
The girl, the weak one,
should not part from her mother.

¹ *pata:* 'girdle'; in Khotan *pota*, cf. Materials, I, p. 119, n. 1.

² *wæba:* < A. *وفا* *wafa:*, also noted as *vefa:* and *vopa* from Kashghar-people.

³ cf. no. 28, p. 88.

63.

asmandeki juldznī
 künde sanasın ottuz
 men şunday betelejmen
 künde jatæmen jalγuz

64.

pajiz keledu basip
 ja:nīγæ pener asip
 a: jengi čiqqan beš sumluq
 jaš balayæ mona:sip

65.

bu jandæ mu ja:rīm ba:
 o: jandæ mu ja:rīm ba:

63.

The stars in the sky,
 if you count them in daytime they are thirty.
 I am such a ...¹
 In daytime I am lying alone.

64.

The train² is coming puffing along,
 at its side a lantern³ is hanging.
 That (young girl) who just came out
 and who wants five roubles would be suitable to a
 young man.

65.

On this side too I have a friend.
 On that side too I have a friend.

¹ betelej??

² pajiz < Russian поезд 'train'.

³ pener < Russian фонарь 'lantern'.

bu jandeki jarımdın
ölgüçi tema:im¹ ba:

66.

alma attım atkenge
sim karavatte jatkenge
ja:rım çapa bolmasun
birni sōjep ketkenge

67.

alma attım atkenge
sim karavatte jatkenge
açıyları kelmesün
birni sōjep ketkenge

For my friend on this side
I have the desire to die.

66.

I threw the apple to the one who had thrown it
to the one who was lying in the iron bedstead.²
My friend should not be angry
with the one who kissed her (only) once and went
away.

67.

I threw the apple to the one who had thrown it,
to the one who was lying in the iron bedstead.
She should not get angry
with the one who kissed (her) only once and went
away.

¹ tema: A. P. طبع.

² sim 'wire, steel-wire'; karavat < Russian кровать 'bedstead'.

68.

atniŋ balasī tajlaq
talniŋ ućini jeiduu
šu šeh'erniŋ dzellapleri
jüreknin jayini je-iduu

69.

hojle bolsæ qum bolsæ
qapaq terek ösmemduu
ja: bolsæ leven bolsæ
koŋel taydek ösmemduu

70.

tünegün bu čayidæ
ot köjdi očajidæ
öltörseŋ meni öltö!
öltör ja:rinnin qočayidæ¹

68.

The child of a horse is called a foal,
It eats the tops of grape-vine.
The harlots of this town
eat the fat of (one's) heart.

69.

If there is a house, if there is sand,
does a kurbitsa or a poplar grow there?
If there is a friend and she is free (for love)
does not (one's) heart grow big like a mountain?

70.

Yesterday at this time of the day
the fire was burning at her hearth.
If you want to kill me, kill me!
Kill me in the bosom of my friend!

¹ usually *qučay*.

71.

hindustannin jolinin
 simmom bilen qaturyan
 jengi cıqqan qizlernin
 bes rup'ie berip paturyan

72.

bayinge cirip baysam
 şaptolunin şaxi pes
 qizbalalernin aqli biz
 her doqmuştæ soqqan biz

73.

qaraini qara deyle
 qunduzni qama deyle

71.

The roads of India
 have been made hard with asphalt.¹
 The girls who have just come out
 I have slept with for five rupees.

72².

When I enter your garden and look around,
 the branch of your peach is (hanging) low.
 I am the brain of the girls
 at every corner³ I have fucked.

73.

Black is called black,
 beaver is called otter.

¹ *simmon* according to Abdul Aziz 'asphalt'; probably a corrupt form of the word 'cement'.

² cf. Tashmaliq-poetry no. 22, p. 168.

³ *doqmuş* ~ *doqmış* is the outside corner; the inside corner is called *buluy*.

jaš čiqqan qizlæni
tav'ardîn æteba:r dejlæ

74.

qolaŋdæki aspī mu
bojnaŋdæki tespi mu
qojup bersæm bolmamdui
qæri çotuun desmi mu

75.

havanī tuman bastī
ajni kō:geli bolmas
kōŋlümge gūman tüşti
ja:nī sōjgeli bolmas

A young girl (who has just reached ripe age)
is said to be the most esteemed of all goods.

74.

Have you got a ... in your hand?
Have you got a ... around your neck?
Will it do if I give free
the ... of an old woman.¹

75.

The sky got covered by mist.
It is impossible to see the moon.
A thought came into my heart,
that it will not do to kiss (my) friend.

¹ aspī, tespi, desmi??

76.

havanīṅ tumanlæri
 dzīlqæniṅ šema:llæri
 su desem haraq berædu
 hindustan dzellapleri

77.

čeraḡ neme išqæ kōjmejdū
 jāyī jetsæ kōjmemdū
 ašnaḡ neme išqæ kelmejdū
 qīčqīrmæsæḡ kelemdu

78.

du:ta:nī čal'alamlær
 perdesini bas'alamlær

76.¹

The clouds of the skies,
 the winds of the ravines.
 If I ask for water they give me arraq²
 (these) harlots of India.

77.

Why does the lamp not burn?
 If there is oil enough why does it not burn?
 Why does your sweetheart not come?
 If you don't call for her, do you (then) think she
 will come?

78.

Can you play the dutar?
 Can you take her veil away?

¹ cf. Tashmaliq-poetry no. 29, p. 171.

² v. p. 79 n. 2.

bir čo:kan köjep qaptu
pul xædzlep al'alamlær

79.

tambur čalyan qollærin
talmamdu bileklerin
men jıraqqæ ketkendæ
čidæmdu jüreklerin

80.

muz davanni muz de:idu
biz baryančæ muzlæjdu
qætíp qalyan bašimni
xuda:im özi onlajdu

When a young woman is in love
can you take her and spend some money with her?

79.¹

Do not your fingers, which have played the tambur,
and your arm get tired?
When I go far away,
can your heart stand it?

80.

A mountain-pass of ice is called ice.
While I am going over it, it is freezing.
My head that has become hard (hardened),
only God can better.

¹ cf. Tashmaliq-poetry no. 25, p. 169.

81.

tæqī dopam beš tala
 meniŋ ašnam jaš bala
 šeret¹ qilsam oqmæjdu
 sōjep alædu aška:ra

82.

qašliq etmæsəŋ ja:rīm
 qašīŋdæki bolmamdu
 ašna tutmæsəŋ ja:rīm
 janīŋdæki bolmamdu

83.

gul γunčegə mæjlum ba:r
 sōzumni jerde qojmæjdu

81.

My knitted *dopa*² is divided into five fields.³
 My girl-friend is a young girl.
 When I make a sign she does not understand.
 She is kissing publicly.

82.

If you don't put black on your eyebrows,
 it won't do to stay with you.
 My friend, if you don't keep a lover,
 it won't do to stay with you (at your side).

83.⁴

I have an inclination for the rose-bud.
 She does not put my words on the ground.

¹ *šeret* for A. إشارة | *iša:ret* 'sign, signal'.

² *dopa* a small cap, usually embroidered; for pictures v. MANNERHEIM, *Across Asia*, II, (VILKUNA, *Sart Specimens*, plates II—III).

³ *tal'a* is a field in a *dopa*.

⁴ cf. Tashmaliq-poetry no. 23, p. 168.

levenni nečeni sōjsem
kōzōm her gi:z tojmæjdu

84.

dadam sormajdu ha:limnī
anam sormajdu ha:limnī
aramīzdæ mūsulman joq
kōrūštūmejdu ja:rīmnī

85.

pəjzavatnīj jollæri
qīzil čekmen tollæri¹
ayrīmamdu talmamdu
harva hejdegen qollæri

How ever many times I kiss her
my eyes never get sated.

84.

My father does not ask after my state,
my mother does not ask after my state.
Among us there are no Muslims,
they do not arrange a meeting with my friend.

85.

The road to Faizabad.²
Garments of red cotton cloth on it.
Do they not ache, do they not get tired
the hands that drive the cart.³

¹ tollæri < tonlæri.

² There are several places with this name in the neighbourhood of Kash-ghar; cf. also no. 13, p. 82.

³ harva < araba < A. P. عرابا 'a two-wheeled cart'.

86.

artuš jollæri tašlīq
 tašlīqtæ bolur ašlīq
 æriqtæki laj sudæk
 ötep ketædu jašlīq

87.

baγqæ čirdim šoramdīn
 tama:im joq γoraŋdīn
 æjrīp attī γuda:jīm
 dzandīn æziz dzoramdīn

88.

lačīn bolup ojnæjmen
 baγīŋdæki terekte
 bæliq bolup ojnæjmen
 baγrīŋdæ jürækiŋde

86.

The roads to Artush¹ are stony.
 (But) on the stony ground there will be corn.
 Like the muddy water in the ditch
 youth is disappearing.

87.

I entered the garden after my goose-foot.²
 I have no wish³ for your unripe fruit.
 My Good divided me
 from my⁴ ... dearer to me than (my) soul.

88.

I will turn into a falcon and play
 on the poplar in your garden.
 I will turn into a fish and play
 in your liver and in your heart.

¹ The village and shrine to the N. E. of Kashghar, cf. p. 81 n. 3.

² *šora* cf. Materials, I, p. 122, n. 1. *šora*.

³ *tama*: cf. p. 102 n. 1.

⁴ *džora*??

89.

ja:rīmnīŋ qojnīdæki
 amma meki biε meki
 qol'dæ altun üzük
 erleri zεrger meki

90.

tavade da:čæn ojnæjdu
 qīma:nī da:čæn ojnæjdu
 jančuqtæ pul bolsæ
 jænīŋdæ čokan ojnæjdu

91.

sεmavarīm bolsik'en
 čajleri qajnap tursik'en
 bir pia:lε čaj ičkünčæ
 čokan ojnap tursik'en

89.¹

Is that what is in my friend's bosom
 apples or quinces?
 On her hand is a golden ring.
 I wonder if her husband is a jeweller?

90.²

On the silk-stuff coppers are playing.
 The gamblers are playing with coppers.
 If you have money in your pocket
 a young girl will be playing at your side.

91.³

(Oh,) if I had a samovar
 and its tea was boiling,
 (Oh,) if while drinking a cupful
 a young woman was playing (with me).

¹ The same in RAQUETTE, *Eastern Turki Grammar*, II, p. 66.

² cf. no. 43, p. 93.

³ cf. no. 60, p. 99.

92.

igiz taqqæ čiqqandæ
 jölɛp qojɣan guna:hīm ba:r
 navat elip¹ bergendɛ
 sölɛp qojɣan guna:hīm ba:r

93.

kelmemsɛn ij ja:rīm
 qarayudek boldum
 qolamyæ qoš p'čaq alip
 jürəkni ja:ɣudek boldum

94.

ketmekči bolap qaldoq
 kövrük bilɛn jol saldoq

92.²

When going up to the high mountain
 I had my sins pushing on.
 When giving her sugar-candy
 I committed the sin of kissing her.

93.³

Don't you come, oh my friend?
 I have started looking out for you.
 I have taken a pair of knives into my hand.
 I am prepared to thrust them into (my) heart.

94.⁴

We were on the point of leaving.
 We took the road over the bridge.

¹ *elip* < **elip* < **ælip* < *alip*.

² cf. no. 17, p. 83.

³ cf. my *Studien zu einer osttürkischen Lautlehre*, II, p. 38, no. 20.

⁴ This verse was probably composed during the rebellion 1931—1934.
 The Ma Dotai is probably the Tungan-governor of Kashghar.

ma:do:tajnīn eskerni
sepil tūbigē qaχ saldoq

95.

išqīndæ χæt pütūdüm
zejtuun tava:γæ
qara qaš čiqmædi
öjdin tala:γe
qara qaš čiqmæsæ
öjdin tala:γæ
tilemniñ učīdæ
bardīm lava:γæ
lava:γæ ba:γučī
jīylaj χuda:γæ
χuda:γæ jīylasæm

The soldiers of Ma Dotai
we buried¹ under the town-wall.

95.

In love for you I wrote a letter
on olive-coloured silkstuff.
The black eyebrow² did not go out
from her house into the open.
If the black eyebrow did not go out
from her house into the open
on the top of my tongue
I went to Lava³.
When I got the intention to go to Lava
I will weep to God.
If I weep to God

¹ *qaχ sal-*; Abdul Aziz translated it by *kōmep qoj-* 'to bury'.

² *qara qaš* 'black eyebrow' is a pet name for the girl.

³ *Lava* a village in the district of Yangi Hissar. When I asked Roze Akhun about the meaning of *tilemniñ učīdæ: bardīm lava:γe* I got the reply that it was *kena:γe* (A. ۴. كِنَا 'metaphor'), i. e. there was a hidden meaning behind it, which he could not tell me. Therefore the passage remains obscure.

oṅnar¹ bašimnī
 samandek særyarip
 tögsəm² jašimnī
 ɣuda: oṅnarmiken³ bašimnī?

96.

ketti ja: koṅlī qara
 ketəmse ja:im de:mēdi
 činege čajnī qujuwp
 ičemse ja:rīm de:mēdi
 ičkenni čaj tapīlur
 olturyænnī jer tapīlur
 bir nemε kem baylasen
 koṅuldeki jer tapīlur

he will better my head.
 If, having got pale (yellow) like straw,
 I shed my tears,
 will God then better my head, I wonder?

96.

He left, (my) friend, the stupid one.
 My friend didn't tell that he was leaving.
 When I had poured tea into the cup
 my friend didn't tell if he was drinking (it).
 There will (always) be found somebody who
 wants to drink tea.
 There will (always) be found somebody who
 wants to sit down.
 If you bind me a little less
 there will (always) be room (for another one)
 in (my) heart.

¹ oṅnar < oṅlar.

² tök- to shed.

97.

alej

kiçik kene qara kōz
 vaj balam! vaj balam!
 tili tatlıq širin sōz
 vaj balam! vaj balam!
 balam mendin ajrıldı
 vaj balam! vaj balam!
 öjde jalıuz qalar men
 vaj balam! vaj balam!

98.

öjge çirsem otur'aduu bir jigit
 oturup zehnem¹ mu qojسام
 ja:rdin ajrıyan jigit

97.²

Little tiny dark-eyed one
 Alas, my child! Alas, my child!
 Sweet of tongue, O silvery voice
 Alas, my child! Alas, my child!
 My child is taken from me
 Alas, my child! Alas, my child!
 In the house I am left alone
 Alas, my child! Alas, my child!

98.³

When I enter the house a young man is sitting there.
 When I sit down and listen¹ also I (I find that)
 it is a young man who has left his sweetheart.

¹ *zahnem* < A. ذهن 'memory'; *zahn qoj-* 'to listen'; *zahn-em qojسام* lit. 'when I put my memory'.

² This is a wedding song. The same one in GRENARD, II, p. 250, SKRINE, Chinese Central Asia, p. 197 and in a more complete form in PANTUSOV, Таранчинскія пѣсни стр. 60 and 142. Cf. further SYKES & SYKES, Through deserts and oases, p. 311. I give Skrine's translation.

³ cf. Tashmaliq-poetry no. 30, p. 171.

ja:rdin ajrilyan jama:n mu
 dza:ndin ajrilyan jama:n
 išq otī tegse jurekke
 do:zæx otidin jama:n

99.

sen xænimmniŋ dardinde
 tende taqat qalmædi
 ro:čevindek seryærıp
 uçerge ha:let qalmædi
 ro:čeviniŋ ha:lini
 joldæ joldaštın soraj!
 biz xærıbnıŋ ha:lini
 æqliliq ja:din soraj

100.

ketej emdi ketej emdi
 seniŋ aldındin jitej emdi

Is the one who has left his sweetheart bad?
 The one who has left his soul is bad.
 If the fire of love hits one's heart
 it is worse than the fire of hell.

99.

In the grief for you my lady
 there was no strength left in (my) body.
 Having become yellow (pale) like a big fly¹
 there was no strength (in me) to fly.
 Ask for the state of the big fly
 from the (your) companions in the road!
 I will ask after the state of the poor lover
 from a witty friend.

100.²

I will go now, I will go now.
 I will disappear from you now.

¹ *ro:čevin* 'a big yellow fly'. Cf. *Materials*, I, p. 130, n. 3.

² I suppose this to be only the beginning of a verse, or a common phrase.

101.

aχ tiken ap aχ t'ken
 čöreside gul ba: ik'en
 gulnī üzüp čöpke salsæ
 čöpte varaq ba: ik'en
 on qolomyæ varaq aldīm
 čep qolomyæ čimčilaq
 čimčilaqnī körgüči
 akamnī körgen jayširaq
 akalærī qanday k'šī
 mæyzī qizil dana k'šī
 mæyziniñ qizilliqī
 heptadaki enlikçi ba:
 köziniñ qaralīqī
 mektepteki sia:či ba:
 akam baza:γæ barædu

101.

White thistle, thistle white as snow!
 Around it are flowers.
 If one breaks the flowers and puts them into *čöp*¹
 there are leaves² in the *čöp*.
 I took the leaves in my right hand,
 in the left one (her) little finger.
 When I saw (her) little finger (she said),
 it would be better (for you) to go and see my
 elder brother.
 What kind of a man is your elder brother?
 He is beautiful³ and he is a wise man.
 His beauty originates therein
 that he has a powder-maker every week.
 That his eyes are black (originates therein)
 that there is an ink-maker in his school.
 My brother goes to the bazaar

¹ *čöp* 'piece of dough boiled in water'.

² *varaq* 'leaf'; or has it to be connected with BASKAKOV & NASILOV, p. 163 b *varaglaš* and *varaglimaq* 'бурлить' = 'to boil with bubbles'.

³ *mæyz* ~ *mæyiz* is usually 'kern, stone'.

maŋa rommal alædu
 rommalimniŋ uĉæγæ
 altun üzük alædu
 qolamnī sōjmeŋ aka!
 belimni ješmeŋ aka!
 iškziejliŋiz bostaŋlik
 qajlap ötedu ændzanlik
 ændzanlikniŋ belide
 šaji šelper baγlaylıq
 mötrem γannıŋ beš qızı ba:
 iškini alsæm jene ūči ba:
 aldıraemaŋlær ej qızlær!
 ötkenlerniŋ gep sözi ba:r

and buys me a towel.¹
 After the towel
 he buys a golden ring for me.
 Don't kiss my hand, brother!
 Don't undo (the clothes around) my waist, brother!
 A man from Andijan is passing by looking into
 the arbour in front² of your door.
 To the waist of the man from Andijan
 are fastened silk³ trousers.⁴
 Motram Khan has five daughters.
 If I marry two of them, there are still three of
 them left.
 Don't hurry, girls!
 There are people who pass by who will have
 words with you.

¹ *rommal* (P. رومال) 'a towel for wiping the face'; the normal Turki form is *roma:l*, here false double-consonantism.

² *iškziejliŋiz* < *isikiŋizniŋ ajleda*; for *ajleda* cf. Materials, I, p. 6:70.

³ *šaji*; cf. KATANOFF-MENGES, p. 119 *šāhi* < P. شاهي.

⁴ *šelper* < P. شلوار *šalva:r*.

102.

igiz igiz taylærdin
 særildim sizge
 qizil gulniñ yunçæsidedek
 igildim sizge
 bu otlærdæ olup ketsem
 uwalim sizge
 seni anda meni munda jaratiptu
 iškimizniñ arasidæ
 tola düşmen jaratiptu.
 uşbu düşmenlerdin qutulsaq
 ip'ardæk buruşup guldek açilsaq

103.

men seni xop bilemen
 könlüñ meni mail em'es

102.¹

From the sky-high mountains
 I slid down to you.
 Like the bud of a red rose
 I bowed to you.
 If I shall die in these fires (of love)
 I shall blame you.
 You were created there, I here.
 Between us many enemies were created.
 Let us be saved from these enemies.
 Let us blossom like a rose smelling of musk.

103.²

I know you well.
 Your heart is not inclined to me.

¹ cf. the poetry from Khotan, Materials, I, p. 132. It no doubt is of literary origin.

² cf. Tashmaliq-poetry no. 7, p. 162.

olturup za:r jīylasæm
sendin murat ha:sīl em'æs

gulnī gul der mu kiši
gulnī¹ tikenī bolmæsæ
ja:nī ja: der mu kiši
ja:nī¹ væpa:sī bolmæsæ

gulī sæpsærni körōŋ
kūnge qarap qajrīlædu
bevæpa: ja:nī körōŋ
ölmeŋ turup arīlædu

104.

kepi:læ γa:nīm
kepi:læ dʒa:nīm
on beš jæšimda

When I sit weeping complainingly
you do not return my inclination!²

Does somebody call a rose a rose
if it has no thorns.

Does somebody call a friend a friend
if he (she) is not faithful.³

Look at the golden yellow roses!
They are bending towards the daylight.
Look at the unfaithful friend!
He is torn asunder though not dying.

104.

Kepila Khan,
Kepila, my darling!
When I was fifteen years old,

¹ *gulnī, ja:nī* genitive forms, cf. n. 1, p. 84.

² Cf. BASKAKOV & NASILOV, p. 58. *muradi hašil boldi* 'он достиг цели'.

³ *væpa:* <A. وفا.

dopam bæšimda
 čoldeki čoldek
 poldeki poldek
 mutrem ɣannīŋ beš qizī ba:
 iškini alsæm jenε uči ba:
 aldīræmanlæ! εj qizlæ!
 ötkenlerniŋ gep sözi ba:.

105.

iliɣoyæ men bærip
 čanɣodæ jattim
 iliyonīŋ deva:zesini
 muštumdæ ačtim

and had my *dopa*¹ on my head.

Choldeki choldek

poldeki poldek.²

Motram Khan³ has five daughters.

If I marry two of them there are still three of
 them left.

Don't hurry, girls!

There are people who pass by who will have words
 with you.

105.⁴

I have gone to Ili⁵

I have lain in Chang-kho⁶

I opened the gates of Ili
 with my fists.

¹ *dopa* 'a small cap' cf. n. 2, p. 108.

² *čoldeki čoldek poldeki poldek* according to my narrator without meaning, but indicating the splashing of water.

³ for the last part of this verse cf. no. 101, p. 118, the end.

⁴ This is a very poor variant of the Ballad of Said Nochi Gangung, a famous brigand and hero of Kashghar in the early years of the present century. A full translation of this ballad is given by SKRINE, *Chinese Central Asia*, p. 212—14.

⁵ *iliɣo* = Ili i. e. Kuldja.

⁶ Chang-kho?

učturpanyæ mæn bærīp
 qaldīm tala:dæ
 alte lükčək arasīda
 qaldīm bala:γæ
 si:t a:γon ætīŋ qaldī
 danzɛɛ ɣætīŋ qaldī
 ölüm ɣætīnī kōtɛrɛp
 qašqadæ bæšīŋ qaldī
 iliyonīŋ jollæri
 jollær ɣata:du
 alma ūrūk šaptol nemɛ?
 šaptolinī pulγæ satamdu?

106.

kešmirni siz uqqan siz
 asla ifla:s kešmi:ri

I have gone to Uch-Turfan,
 (but) I remained outside.
 Among six hooligans
 I remained in affliction.
 Said Akhun was your name.
 Your letter remained in the Government files.¹
 When your death-warrant had been issued
 Your head remained in Kashghar.
 The roads to Ili
 are bad roads.
 What are apples, apricots and peaches?
 Do they sell peaches for money?

106.²

Have you understood what Kashmiris are like?
 The very dirty Kashmiris.

¹ *danze* cf. KATANOFF-MENGES, p. 104 b, where its Chinese origin is explained.

² This is a rhymed lampoon about the Kashmiris, composed by a 35 years old Kashgharliq, called Abdul Qadir, barber by profession.

ölməj turup kapanyæ
 çulyænip dur keşmi:ri
 jürse rəstə baza:də
 körüp dersiz köp molla
 bilgəndin soñ dersiz
 köp a:mī dur keşmi:ri
 qılsañ sala:m adəm dep
 dzəva:b berməs heç biri
 dzənga:lī dep bizlەرge
 kün berməjdü keşmi:ri
 qılsañ sawdē¹ hindiyə
 kelip qalsə keşmi:ri
 ser'ajdə köp ərzən dep
 sawdə buzər keşmi:ri

Though not having died the Kashmiris
 wrap themselves up in shrouds.²
 When you see them walking in the markets and
 the bazaars
 you say: there must be many mullahs (among them).
 But when you know them, you say
 that the Kashmiris are very illiterate.
 If you greet them believing them to be people
 none of them will greet you in reply.
 They call us »men from the jungle»³
 These Kashmiris do not give us (room in) the sun;
 If you are doing business with a Hindu,
 and a Kashmiri comes
 he says, »Everything is very cheap in the Serai,⁴
 and (thus) the Kashmiri is ruining the business.

¹ *sawdē* is the highstiled — and of course correct — pronunciation; in commonday speech it is *sodē*.

² *kapan* < A. كفن 'a shroud, winding-sheet'; alluding to the habit of the Kashmiris (men) of wrapping themselves up in blankets or shawls.

³ *dzənga:lī* Kashmiri nickname for Turks from Eastern Turkestan.

⁴ alluding to the so-called Yarkand-Sarai in Srinagar, where the caravans from Turkestan always put up and where the Turk merchants display their stocks of Eastern Turkestan products.

til učīdæ sōz bile
 dza:nī berūr kešmi:ri
 kelse bašqa bir az iš
 asta qačær kešmi:ri
 her musa:pir uqīnlær
 kešmirni siz te·d beriŋ
 bilmej tüšmeŋ tuzaqyæ
 köp jalȳančī dur kešmi:ri
 körüp bilip jazdīm men
 heme adem bilsün dep
 bilmej tursæ tuzaqyæ
 köp aldæjdu kešmi:ri
 her köčede tō·t maza:r
 šeyleri hem šunčæ ba:r
 her kün qilur seh'erde

With words on the tip of his tongue
 the Kashmiri gives his soul.¹
 If something else² happens
 the Kashmiri runs away slowly.
 Every foreigner must understand
 that he has to be careful with Kashmiris.³
 Don't fall unaware into the trap.
 The Kashmiris are great liars.
 Having seen and known it I wrote it down,
 that all people should know it.
 If they by ignorance fall into the trap,
 the Kashmiris will cheat them much.
 In every street there are four mazars,⁴
 and every one has got as many shaikhs.
 Every day at dawn

¹ i. e. goes in for something.

² i. e. than was foreseen.

³ I am uncertain about the translation. I suppose that *te·d beriŋ* has to do with A. تد بیر 'deliberation, prudence'.

⁴ *maza:r* Moslem Shrine.

zia:retler kešmi:ri
 jayač toqop sap'alyæ
 otnī sælip ičiyæ
 alip da:im čætiyæ
 tutup jürür kešmi:ri
 er ve çotundæ hem ba:
 kengre dep na:mi ba:
 dzuda: qılmas heč biri
 hergiz özidin kešmi:ri
 joldæ ursæ her kim
 tajaq jegenni urur
 musa:pir dep qılmas ræhm
 ka:pirdin jæmanraq kešmi:ri
 qassem ičür jüz miñ ba:

the Kashmiris pay a visit¹ to it.
 They saddle a piece of wood,
 put fire into an earthen pot,²
 put it inside their clothes
 and keep it for ever between³ their legs.
 Thus they walk about, the Kashmiris.
 It is alike with man and woman.
 There is a thing which is called *kangra*²
 from which not a single one
 will ever part.
 If somebody is beating (another one) in the road
 he is beating one who has (earlier) got a thrashing.
 A Kashmiri does not pity a stranger
 because he is worse than an unbeliever.
 There are one hundred thousand who take an oath,

¹ *zia:ret* A.P. زیارت 'paying a visit, especially to a sacred tomb or shrine'.

² *safal* < P. سفال *siʃa:l*, *sufa:l* an earthen pot placed inside the *keyre*, which is made of plaited willow and carried under the blanket in which a Kashmiri is dressed in order to keep himself warm.

³ *čai* is the space between the legs; for *čai* cf. Materials, I, p. 100, n. 1.

zere ičre kešmi:ri
 qassam ičmej degen ras
 desək uqmas kešmi:ri

107.

hodzam nia:z yazī ata
 miltīqlərī beš ata
 tungan bile urušup
 oldzaləni miñ ata

qašqar nehri aqmamdur?
 ətra:pīyæ baqmamdur?
 türkesta:nnī almayunčæ
 hodzam niaz hadzī qačmamdur?

Kashmiris in a row.¹

If we say that is right not to take an oath
 the Kashmiri does not understand it.

107.

Father Hodjam Niaz Ghazi²
 his guns are killing five.
 When he is fighting with the Tungans³
 he is killing thousands of victims of war.⁴

Does not the river of Kashghar flow along?
 Does he not look in that direction?
 Will not Hodja Hadji flee
 before he has taken (the whole) of Turkestan.

¹ zere < P. ز ر 'a row, a line'?

² This piece of poetry and nos. 108 and 109 were made during the rebellion of 1931—1934. Hodja Niaz Ghazi was a Moslem leader from Hami, who played a great rôle during the rebellion; For general information about the rebellion v. ATCHEN, K. Wu, Turkistan Tumult, (1940) and U. F. TEMIR, Das Vordringen des Sowjetimperialismus in Ostturkestan (Osteuropa 12:3, 1936).

³ Chinese Muslims from the province of Kan-su.

⁴ *oldza* 'war-trophy, war-booty' but also living war-booty, i. e. prisoners of war, victims of war.

pa:dša:lærniŋ pa:dša:sisiz
 ya:zilærniŋ æyla:sisiz
 alla:sizni mesut qilsun!
 džanlærimiz pida: alsun!

108.

bajlær badžke bolup
 yætva: za:lær qilip
 pul üçün milletni satqan
 bajlær üçün kel inqıla:p!

mollalær qa:zi bolup
 pul üçün šeherini satqan
 qazi üçün kel inqıla:p!

You are the king of kings!
 You are the 'sincerity' among the ghazis.¹
 may the godless ...²
 Take our souls as ransom!

108.

The bais who for taxes
 made ...³
 For the sake of the bais, who sold
 the nation for the sake of money
 Come, O, Revolution!

The mullahs and judges!
 For the sake of the judges who sold
 their town for the sake of money
 Come, O, Revolution!

¹ ya:zi A. 'one who fights in the cause of Islam'.

² mesut?

³ yætva:?

109.

bedzindin čixtī
 bu za:līm χīt'aj
 alyan šch'erleri
 ürümči alt'aj
 qašqarnī ezgen
 xa:in ömr baj
 ujyanıñ yazı!
 qozγuluñ millet!

110.

bz taz bzni jegen taz
 işki taz işkini jegen taz
 üç taz uçini jegen taz
 tō·t taz tō·tni jegen taz

109.

From Peking marched off
 those cruel Chinese.
 The towns they have taken
 are Urumchi and (the towns of) Altai.
 The traitor Omar bai¹
 smashed Kashghar into pieces.
 Awake, Oh, Ghazi!
 Oh, Nation, rise in rebellion!

110.²

One scald-head is a scald-head who has eaten one.
 Two scald-heads are scald-heads who have eaten two.
 Three scald-heads are scald-heads who have eaten
 their ends.³
 Four scald-heads are scald-heads who have eaten four.

¹ *ömr bai* Omar bai
² cf. the texts from Tashmaliq, p. 158; LE Coq, Sprichwörter und Lieder aus der Gegend von Turfan, p. 46 has a similar piece of poetry.
³ *uč* ~ *üč* 'end, nib'. The trick is to find a word which resembles *üč* 'three', *beš* 'five' and *baš*, unlauded *bäši* and so on.

beš taz bæš'nī jegen taz
 alte taz aldīrap qalyan taz
 jete taz jetelmej qalyan taz
 sekiz taz skildəp qalyan taz
 toquz taz toqam tikken taz
 on taz urma ojyan taz

111.

taznīq bæši taray baş
 miqe osal jərimas
 nemə anday pišip baş
 aftaptə qalyan monaq baş

112.

čöčekken čöček edi
 otrasidin bölček edi

Five scald-heads are scald-heads who have eaten
 their heads.

Six scald-heads are scald-heads who have hurried on.

Seven scald-heads are scald-heads who were not able
 to reach their destination.

Eight scald-heads are scald-heads who were jumping.

Nine scald-heads are scald-heads who have sewn
 (made) donkey-saddles.

Ten scald-heads are scald-heads who have carved out
 the harvest.

111.

The head of a scald-head is a combed¹ head.

(His) brain is bad and good for nothing.

Why has he got such a scarred head?

A *monaq*-head that has remained in the sunshine.²

112.³

There was a tale, there was a tale.

Between them there was a *bölček*.⁴

¹ *taray* I suppose to be derived from *tara*- 'to comb'.

² for *monaq*, cf. Materials I, p. 108, n. 5.

³ When e. g. a child is asking for a tale to be told they often will recite this piece of poetry instead of the tale.

⁴ I suppose this to be a word without meaning, rhyming with *čöček*.

soqojsæm tæšip ketti
 ömölep¹ qæčip ketti

113.

jil baši nawruz kuni
 guldek jasanya bə dzuva·n
 toŋ tizekke putlešip
 attek usuyan dzuva·n

114.

tar'anči degen axmaq
 belide ik'en čaxmaq
 qajsī šeh'erde ba: du
 öziniŋ šeh'erini satmaq

When I hit it, it overflowed.
 It fled away scuttling.

113.²

The beginning of the year, a spring-day.
 A young woman who had dressed herself up like a
 flower.

Who caught her foot in some frozen horse-dung.
 A young woman who farted³ like a horse.

114.

A Taranchi⁴ is a fool.
 In his girdle he has flint and steel.⁵
 In whichever town he is
 he (is ready to) sell his own town.

¹ ömöle- < örmöle- 'to creep, to crawl'.

² Probably a parody on a spring-song of the type given by PANTUSOV in his Таранчинскія пѣсни, стр. 69.

³ usu- < usur-; in Materials, I, p. 140:39 osur-.

⁴ tar'anči a Turk settler of the Ili-valley, cf. e. g. NORINS, Gateway to Asia: Sinkiang.

⁵ čaxmaq or čaqmaq is a small pouch, containing tinder, and with the steel attached to the bottom.

115.

čöčüre čöčüre qajnajdu
anam maña bermejdu
bermesmu bermesün
koñlom aña qalmajdu

115.

The *čöčüre*¹ is boiling.
My mother does not give me of it.
Is she not giving? She should not.
My heart will not remain with her.

¹ *čöčüre* a Turkestan dish, of which a recipe will be given in Materials, III, (the texts from Guma); cf. also KATANOFF-MENGES, p. 104.

Proverbs.

1. hɛr kaladɛ miŋ ɣia:l
hɛr kaladɛ bir ɣia:l
2. zɛ-dɛkts ɣæbɛ joq
pollaw demjɛp¹ qaptu.
3. šapaqtæ terilip² uruydæ zoŋ³ olturyan.
4. baj bajɣæ su sajɣæ.

Proverbs.

1. In every head are a thousand thoughts.
In every head is one thought.
2. There is no talk of carrots
and the pilau is ready.⁴
3. The one who slides on melon-peelings will squat down on
(its) seeds.⁵
4. A bai is for a bai and water for the river-bed.⁶

¹ *demjɛp* < *demlep*; *demle*- 'to steam, to boil in steam'.

² *terilip* < *teril*- 'to slide, to glide'; LE Coq, *Sprichwörter*, p. 32 has *tela*- with the same meaning; cf. further Shaw, *Sketch*, II, *taï*- 'to slip'.

³ *zoŋ oltur*- 'to squat, to squat down'.

⁴ i. e. as carrots form a very important ingredient in pilau, a pilau without carrots cannot be considered very savoury. The meaning would be 'Be careful to take everybody into consideration before you do anything'.

⁵ the meaning would be 'Out of the frying-pan into the fire'.

⁶ 'like will to like'; the same in SERINE, *Chinese Central Asia*, p. 215, translated 'The rich stand by the rich as the stream seeks the desert'.

5. bir bajnıñ öjige ba:sem toya sütidin heme başqa ne-se ba:.
6. tapqanlæ gul keltürür
tap'almağanlæ bz baş pia:z
tapqanlæ qoj keltürür
tap'almağanlæ čüče yora:z
7. işek minmegen adem işek minip öltöredü.
8. "yotuun kö:megenge yotuun berme!
9. yit'ajle arba bilen toşqanı tutadı.
10. tügeniñ mejli bolsæ jantaqqa bojanını uzatsun.

5. If I enter a bai's house there is everything except hen's milk.¹
6. Those who find will bring a flower.
Those who find nothing an onion only.
Those who find will bring a sheep.
Those who find nothing a chick and a cock.²
7. A man who has never mounted a donkey will ride it to death.³
8. Don't give a woman to a man who has never seen a woman.⁴
9. The Chinese catch hares from a cart.
10. If the camel likes to, it stretches its neck towards a thorn.

¹ cf. SKRINE, op. cit., p. 216, no. 23.

² i. e. something is better than nothing.

³ cf. the proverb from Khotan in Materials, I, p. 120, no. 2; further SKRINE, op. cit., p. 215, no. 1.

⁴ cf. the proverb from Khotan in Materials, I, p. 120, no. 2.

Riddles.

1. išt̄tin p̄es att̄in igiz.
neme šu? ige.
2. att̄in igiz qojd̄in p̄es.
o: neme? iger
3. tam̄yæ qara aḡamč̄i at̄iḡliḡ turædu.
o: neme? de-z.
4. maḡædu maḡædu q̄j̄din ašmajdu.
o: neme? sa:et.

Riddles.¹

1. Lower than a dog, higher than a horse.
What is this? A saddle.
2. Higher than a horse, lower than a sheep.
What is that? A saddle.
3. There is a black rope thrown against a wall.
What is that? A fissure.
4. It goes and goes and never leaves its track.
What is that? The clock.

¹ For Turkish riddles v. KOWALSKI in *Encyclopædia of Islam, Supplement*, art. *bilmedje*.

5. qulaqī qujruqīnīŋ qæš'tæ
 üçeji qo:saqīnīŋ tæš'tæ
 o: nime? du:ta:.
6. özi bir γærič qujruqī miŋ γærič.
 šu nime? qælem.
7. iš'k bæšiyæ kaγaz čaplaylıq.
 o: nime? qulup.
8. içi tola mīyčæ.
 o: nime? ana.r.
9. teptim terekke mindim.
 o: nime? at.

5. Its ears at the side of its tail.
 Its guts outside its stomach.
 What is that? A dutar.¹
6. Itself one gharich,² its tail³ a thousand gharich.
 What is this? A pen.
7. A paper that is stuck to the top of a door.
 What is that? A lock.
8. Its inside has many small nails.
 What is that? The pomegranate.
9. I kicked (once) and mounted a poplar.
 What is that? A horse.

¹ cf. p. 92, n. 3.

² γærič is the shortest Eastern Turkestan long measure, cf. RAQUETTE,
 Eastern Turki Grammar, I, p. 36.

³ i. e. the writing.

10. qar'anγu öjde aqvaš qærī.
o: nime? tögümen.
11. kečesi qajläsæm sanduxtä liq oq
kündüzi qajläsæm he-č nime joq
o: nime? julduz.
12. kömse köm'elmes.
neme šu.? sa:je.
13. aγtamdæ qara aγamčī.
o: neme? čümüle.
-

10. In a dark house there is an old woman with a white head.
What is that? A mill.
11. When I look in the night it is brimful with
bullets in the box.
When I look in daytime there is nothing at all.
What is that? The stars.
12. If one (tries to) bury it, one is not able to.
What is this? The shadow.
13. A black rope on a white wall.
What is that? Ants.

Tongue-twisters.

1. akam bilen toɣmaq lašmaqčidim
toɣmaq lašmasam mu toɣmaq lašmaqčidim
2. tö-t uɟæ tö-t toqam tö-t töšt'atqu tö-t qušqun.
3. aq kala qaa kala.

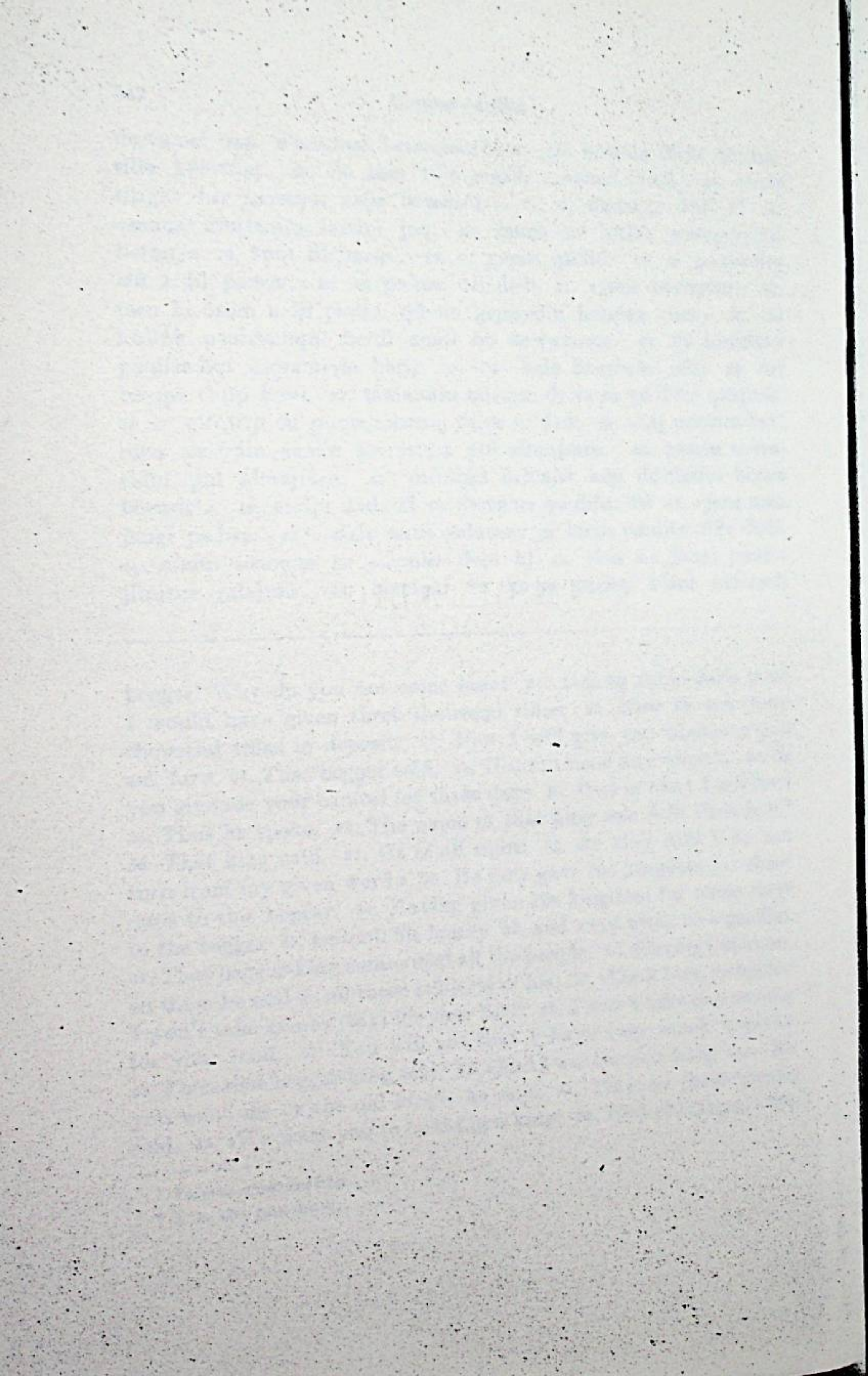
Tongue-twisters¹.

1. — — — — —²
2. To four oxen four pack-saddles four belly-bands four cruppers.
3. White cattle black cattle.

¹ For tongue-twisters in other Turk-dialects cf. A. N. Самолович, Крымско-татарскія скороговорки (Сборникъ музея антропологии и этнографии. Т. 5:1 (1918) стр. 197—200).

² I am unable to translate. *lašmaq?*

TASHMALIQ



I.

a:dil xa:n.

1. baldirisiðe bi pa:tša: ba: edi. 2. misran degen šeh'erde
 ba: edi. 3. o: pa:tša:nin̄ ōzi her kuni miŋ tilla sadɣæ ber'itti¹.
 4. vɛ jɛnɛ uć kuniŋiçæ heć kim šu pa:tša:nin̄ dʒajjɣæ kelmɛdi.
 5. o: pa:tša: turup dedi ki 6. »mɛn her kunde miŋ tilla sa:dɣæ
 ber'ittim. 7. bũ gũn uć kũn boldĩ. 8. heć kim bu hojlamɣæ
 kelmɛdi». 9. o: pa:tša:nin̄ bir qizi ba: iti. 10. iški oɣ^ali. 11. o:
 pa:tša: ōzi dedi ki 12. »bũ gũn uć kũn boldĩ. 13. heć kim kel-
 mɛdi. 14. her qanday adɛm kelsɛ 15. kelip mɛndin bir nɛrsɛ tilɛsɛ
 berɛmɛn» 16. dep andin keinidin šunday aŋlap 17. bir de:va:nɛ
 keldi. 18. pa:tša:nin̄ qašɣæ keldi. 19. pa:tša: dedi ki 20. »ej

I.

Adil Khan.

1. Once upon a time there was a king. 2. He was living in a
 town called Misran.² 3. That king every day gave one thousand
 tillas³ in alms. 4. But since three days nobody came to the place
 of this king (in order to ask for alms). 5. That king stood up and
 said, 6. »I (always) gave one thousand tillas in alms every day.
 7. Now three days have passed. 8. Nobody has come to this palace⁴
 of mine.» 9. That king had a daughter. 10. He had two sons.
 11. That king said, 12. »Now three days have passed. 13. Nobody
 came. 14. Whosoever may come 15. and ask me for something
 I will give (it) to him.» 16-17. Then a beggar who had heard this
 came there. 18. He came to the king. 19. The king said, 20. »Oh,

¹ beritti < berip edi

² Possibly misr 'Egypt'.

³ tilla gold-coin.

⁴ I translate *hojli* by 'palace' instead of the ordinary 'yard'.

de:va:nε! sεn n'emışqæ kelmejsεn? 21. üç künniņ içide üç miņ tilla ber'ittim. 22. üç miņ tilla mende ama:net boldi. 23. emdi tilegen her nersεni saņa beremen». 24. o: de:va:nε dedi ki 25. »maņa dünja:nıņ lazemi joq. 26. maņa üç küllik paitaxtıņizni bersεniz 27. şunı tilejmen». 28. o: gepni qıl'ittı. 29. o: pa:tşa:nıņ æti a:dil pa:tşa:. 30. o: pa:tşa: özi dedi 31. »xæjr bol'uptu! 32. men ki özöm a:dil pa:tşa: qılyan gepimdin janmas men.» 33. üç küllük pa:dişa:lıqnı berdi emdi bu de:va:nεγæ. 34. üç küllükni pa:dişa:lıqı de:va:nεγæ berip 35. özi bala ba:qæsini ælip 36. özi bayqæ çiqip ketti. 37. tama:men adεmni de:va:nε pa:dişa: qıçqırdı. 38. o: qıçqırıp şu puqæra:lerniņ özige o: dedi 39. »hej puqæra:lær! men sizlerdin zemin toyrasidin pul almajmen. 40. zemin toyrasidin pul almajmen. 41. meniņki neh'ajet köp döwletim bolsæ körüsle¹». 42. andin dedi ki o: de:va:nε pa:dişa: özi 43. »jene men jengi padişa:. 43^a. sizle meni xalamsæ ja:ko:ne pa:dişa:nı?» dedi. 44. andin tama:m şu adεmler dedi ki 45. »biz siz jengi padşajimizni xalajmiz. 46. bizniņki şu ko:ne padşa: bizni neh'ajeti

beggar! Why do you not come here? 21. During three days time I would have given three thousand tillas. 22. Now I have three thousand tillas in deposit. 23. Now I will give you whatever you ask for.» 24. That beggar said, 25. »I don't need any wealth. 26. If you give me your capital for three days 27. that is what I ask for.» 28. Thus he spoke. 29. The name of that king was Adil Padishah.² 30. That king said, 31. »It is all right! 32. As king Adil I do not turn from my given word.» 33. He now gave his kingdom for three days to this beggar. 34. Having given his kingdom for three days to the beggar 35. he took his family 36. and went away to a garden. 37. That beggar-king summoned all the people. 38. Having summoned them he said to all those subjects of his, 39. »Look here, subjects! I won't take money (tax) for your land. 40. I won't take any money for your land. 41. You will see that I have very much wealth!» 42. Then that beggar-king said, 43. »And I am the new king. 43^a. Do you want me or the old king?» he said. 44. Then all these people said, 45. »We want you to be the new king! 46. That old king of ours

¹ *körüsle* < *körüsizler*.

² I. e. the just king.

xapa qilyan biz onunğa puqæra: bolmæjmiz» 47. dep baldiki
 ko:ne padiša:nıñ özige tæma:m puqæra:lær düşmen boldı. 48. bir
 adæmni elçi çiqærıp 49. bu ko:ne pa:dišanıñ qaşıγæ elçi çiq'ardı.
 50. o: elçi dedi ki 51. »hej pa:tša:! bû gún djeñ bolsæ 52. šeh'erni
 beka:r qılıp qaçıñ! 53. otuz miñ lek lesker tejer boldı siz bilen
 uruşmaq úçún». 54. šu jerdin pa:tša qopap qaçtı. 55. altun
 jüklep 56. xatunnı ælip 57. úç balæsip ælip 58. šuverdin¹ çiqıp
 59. on küllük bir çöl jerge ba:dı. 60. çöl jerge bærıp tur'uttı.
 61. bir qar'aqçı keldi. 62. tæma:men ou atnıñ altun jüki o oyrı
 æketti. 63. šu jerdin jıylap 64. pa:diša: özi olturædi. 65. aγšæmı
 keç boldı. 66. keç bol'uptı. 67. ot qalap oltærædi. 68. ot qalap
 olturup tur'uttı. 69. jenz bir qar'aqçı keldi. 70. o: qar'aqçı dedi
 ki 71. »ej pa:tša:! a:dil patša degen patša sizmu?» dedi. 72. a:dil
 patša dedi ki 73. »he! men». 74. »men» degendin ki:n o: qar'aqçı
 dedi ki 75. »men sizdin bir nersæ sorap keldim» dedi. 76. pa:tša:

has oppressed us very much. We won't be his subjects.» 47. Saying
 thus all the subjects turned enemies of the old king. 48. They sent
 one man as a messenger, 49. they sent him as messenger to this
 old king. 50. That messenger said, 51. »Oh, king! If there will be
 war to-day, 52. leave the town and flee! 53. Thirty thousand *laks*²
 of soldiers are ready to fight with you!» 54. The king fled from that
 place. 55. Having loaded (his) gold 56. he took his wife 57. and his
 three children 58. and having gone from that place 59. he went
 to a desert ten days journey away. 60. Having arrived in the
 desert he stayed there. 61. A robber came along. 62. That thief
 took away all the loads of gold of ten horses. 63-64. The king sat
 down at that place weeping. 65. It became late in the evening.
 66. It became late (evening). 67. He sat down making fire. 68. Hav-
 ing made fire he sat down (next to it). 69. Another robber came.
 70. That robber said, 71. »Oh, king! Are you the king called Adil
 Padishah?» 72. Adil Padishah said, 73. »Yes³, I am!» 74. When
 he had said »I am», that robber said, 75. »I have come to ask you

¹ *šuverdin* < *šu jerdin*

² *lek* = 100,000; thus 30,000,000!

³ *he* is very much in use for 'yes' in the Tašmalıq- and Kashghar-dialects.

dedi ki 77. »her nerseni sorsæ berür men». 78. andin qar'aqçi dedi ki 79. »šu jerde bir pa:dša: ba: itti. 80. pa:tša:nin çatunı amilda:r itti. 81. şu bü gün üç kün boldi. 82. tuγ'almadi. 83. şu özlerini çatunı iltipat qilip qoşap berselæ! 84. şu pa:tša:nin ki çatunı tuγdurup berselæ!» 85. »çæjr maqul!» dedi. 86. qoşap berdi. 87. şu qar'aqçi çæ qoşap berdi. 88. qar'aqçi at çæ mindürüp æpketti. 89. o: pa:tša:nin ki üç balası ba:r edi. 90. üç balasını anesini oγrı æketti. 91. emdi üç balası jilædi. 92. »ej çuda: men ketermen. 93. bir paitaxte şehrimdin a:rildim. 94. dş:andın æziz anamdın bir a:rildim». 95. şu jerdin qopap üç balanı jütelæp mandı. 96. mæjip ba:γan væxtidæ o: çöldæ bi dæja: va:r. 97. »çirip dæja:din ötmen» dep 98. dæja: çæ çirdi. 99. »dæja: çæ çirip ötmen» dep 100. æqip ketti. 101. æqip ketip 102. pa:tša: özi işki balasını ælip çixti. 103. bir balası æqip ketti. 104. dæja:nin içidæ

for something.» 76. The king said, 77. »I will give you whatever you ask for.» 78. Then the robber said, 79. »There is¹ a king here. 80. His wife is pregnant.² 81. It is now three days. 82. She has not been able to bear. 83. Would you be so kind to let your wife go and see her.³ 84. Let her come and help the wife of that king to bear!» 85. »Well, I agree!» he said. 86. He let her go. 87. He let her go with that robber. 88. The robber let her mount a horse and brought her away. 89. That king had three children. 90. The thief took away the mother of three children. 91. Now the three children were weeping. 92. »Oh, (my) God! I will leave. 93. I was separated from my capital.⁴ 94. I was separated from my mother (wife) whom I loved more than my (own) soul.» 95. He rose from here and went away leading his three children by the hand. 96. As he was walking along, there was a river in that desert. 97. Saying »I will cross the river» 98. he entered it. 99. Saying »I will cross the river» 100. he was carried away (by the water). 101. When he was carried away 102. the king brought his two children back. 103. One

¹ I translate by the present tense.

² *amilda:r* A. P. *خاتمه دار*.

³ lit. to add your wife.

⁴ *paitaxte šehet* 'capital'; *e* probably to be considered as a false *izafat*.

bir balıq leheŋ ba: edi. 105. o: sudæ æqıp ketken balanı bælıq jidi. 106. o: bælıqnıŋ özini bir adem to sælip 107. o: bælıqnı tuttı. 108. keıııdın o: pa:tša: jıylap 109. »pajtæyım şeh'erımden bir a:rılsæm 110. çatunumdın bir a:rılsæm 111. bir balamdın bir a:rılsæm 112. dúnja:ımdın bir a:rılsæm 113. çæjr! emdi ila:djım joq! 114. emdi çapa bolap ketemæn». 115. ketti. 116. bir şeh'ernıŋ qaş'qa barıunçuluq 117. qosaq ačqan vaxtıdæ özi jerdeki otnıŋki jıldız'nı jidi. 118. usayan vaxtıdæ jamıurnıŋ sujını işti. 119. şu aranıŋ özide on jil boldı. 120. on jil bolıandı ki:n bir şeh'erge ba:djı. 121. şeh'erge barıp tur'uttı. 122. o: şeh'ernıŋ pa:tşası ölupken, 123. bir döwletquş ba:r ik'en. 124. bu ademler o: döwlet quşnı havayæ qojap berdi. 125. çıqıp ketkendi ki:n ademler mesleh'et qıldı. 126. mesleh'et qılıp 127. »şu quş her kimniŋki başıyæ tüşse 128. şunı pa:tša: qılurmız» depti. 129. o: quş heç kişiniŋ başıyæ tüşmedi. 130. andın şu a:dil pa:tša şeh'erge keldi. 131. kelgendin ki:n şu quş a:dil pa:dşanıŋ başıyæ qondı. 132. a:dil pa:dşa:

child of his floated away. 104. In the river was a water-dragon¹ 105. The dragon ate that child who had been carried away by the water. 106. A man set out a net to that dragon 107. and caught it. 108. Thereafter that king (again) wept (saying) 109. »If I was separated from my capital 110. and from my wife 111. and from one of my children 112. and from my wealth 113. Well! now there is nothing to be done! 114. Now I will leave in my distress.» 115. He left. 116. While walking until he reached a town, 117. he (in the meantime) ate the roots of herbs when he was hungry. 118. When he was thirsty he drank rain-water. 119. In the meantime ten years passed. 120. When ten years had passed, he came to a town. 121. He went to the town and stayed there. 122. The king of that town had died. 123. They had a bird of luck. 124. The people (of that town) sent up that bird of luck into the air. 125. After it had left, the people deliberated. 126. Having deliberated (they said), 127. »If this bird should perch on the head of whatever man it may be 128. we will make him king.» 129. That bird did not perch on the head of anybody. 130. Then this Adil Padishah came to the town. 131. After he had come there, that bird perched on the head of Adil Padishah.

¹ leheŋ < neheŋ P. *سیر* 'crocodile, sea-monster' etc.

qušunī kōterəp 133. šeh'erge čirdi. 134. še'erge čirgendin ki:n
 hemə adəmlər dʒəm bolup 135. »muba:rək bolsun! pa:tša:!» dedi.
 136. degəndin ki:n o: pa:tša:nin ɣotuñi oyrī əketken em'es ma?
 137. o: ɣotuñni əpberip 138. bir öjige ba:dī. 139. o: oyrī dedi ki
 140. »mən sizni aləmen.» 141. šu jerge bærıp 142. ɣotun dedi ki 143.
 »mən saña tegməjmen. 144. sən bolsay bir oyrī bolsay 145. mən bolsam
 bir pa:dša:nin ɣatuñi bolsam mən 146. bu çaɣıçə mən haram işqə
 qajlamasam 147. mən saña nemə dep qavul qılmaimən». 148. degən-
 din ki:n o: oyrī »seni öltörəv'ettəmen» dedi. 149. ɣatun dedi
 150. »öltörsəŋ öltörgən! 151. mən saña tegməjmen». 152. degəndin
 ki:n qılıçini qolıɣə əlip 153. ɣatuñi öltörməkkə təjər boldi. 154.
 təjər bolıandın ki:n o: ɣatun dedi ki 155. »bir dəm səvrə¹ qılın!»
 dedi. 156. »mən işki rikət nama:z oqov'alaj» dedi. 157. »andin
 öltörgən!» dedi. 158. andin o: ɣatun nama:z oqodi. 159. nama:z
 oqop 160. ɣuda:ɣə jıylədi. 161. »ej ɣuda! mən öz šeh'erimdin

132. Adil Padishah carried the bird 133. and entered the town.
 134. After he had entered the town and all the people had assembled
 135. they said, »Long live the king!» 136. After I have told this —
 was it not so that a thief had taken away the wife of that king?
 137. When he had taken that woman 138. he went to a house.
 139. That thief said, 140. »I will marry you.» 141. When they had
 come to that place 142. the woman said, 143. »I don't marry you!
 144. You are a thief and nothing more; 145. but I am the wife of a
 king 146. and I have until now never looked to unlawful things.
 147. Why should I agree to do it with you?» 148. When she had
 said this, the thief said, »I will kill you!» 149. The woman said,
 150. »If you want to kill me, kill me!² 151. I do not marry you!»
 152. When she had said this he took his sword into his hand 153. and
 was ready to kill the woman. 154. When he had got ready to do it,
 the woman said, 155. »Have patience a moment! 156. I will read
 two prayers,» she said. 157. »Then you may kill me!» 158. Then
 that woman read (her) prayers. 159. Having read (her) prayers
 160. she lamented to God. 161. »Oh, God! As I now have been sepa-

¹ *səvrə* < *sabr*.

² *öltörgen* imperative.

bir a:rīlīp 162. üç balamdīn bir a:rīlīp 163. pa:tša: erimdin bir a:rīlīp 164. mēni šunday šerm'ende qīlyučī alæduyan ama:net dʒannī özön alsan çuda:!» dedi. 165. jīylap tur'uttī. 166. oyrīnī çia:le ujquyæ ba:dī. 167. çuda:dīn tüşide şunday emri boldī 168. tüş'ünīn özide çuda:i tæ:ladin şunday væjī¹ bolup 169. »sen bu çotunige jæma:n çia:net qīlīp 170. zina: qīlsan 171. her giz dëwzæxtīn qut'ulmajsen» dedi. 172. »kişiniç ama:neti şu» dedi. 173. şu jerdin şu adēm oçandī. 174. ornīdīn qopap 175. »men ki şu ama:netniç öziui qançæki uzundæ šeh'er bolsæ 176. şu pa:tša:çæ tapşurup berür men». 177. şuverdin pa:tša:ni istep maçdī. 178. »ama:netni berürmeu» 179. dep şuverdin pa:tša:nīn qaş'qa maçdī. 180. pa:tša: özi dedi ki 181. »heç vezir! maça bir çæzmetka:r la:zem boldī» dedi. 182. şuverdin o: vezir baza:çæ çiyti. 183. baza:çæ çiqip 184. »bir çæzmetka:r alæmen. 185. sataduyan hala bolsæ alæmen» dedi. 186. degendin ki:n şu pa:tša:nīn bæliqnīn qosaqīdīn çiqqan baleni şu bæliqçī æpkeldi. 187. şu pa:tša:çæ öznīn balasini

rated from my own town, 162. from my three children 163. and from my husband the king, 164. you God, who have made me so covered with shame, take the soul, which you (in any case eventually will) have to take as (your) deposit!» she said. 165. Thus she lamented. 166. The thief got inclined for sleep. 167. In his dream he got the following commandment from God. 168. In his dream it was revealed by God — may His name be exalted — that, 169. »If you offend this woman 170. and commit adultery with her 171. you will never be able to save yourself from Hell» he said. 172. »She is entrusted to somebody»² he said). 173. Now this man woke up. 174. Having risen from his bed (he said), 175-176. »However far away this town might be, I will bring this deposit and entrust her to this king.» 177. He went away from here to look for the king. 178. »I will give back what has been entrusted me», 179. he said, and went to this king. 180. The king said, 181. »Oh, vezir! I need a servant!» 182. That vezir went to the bazaar. 183. Having come to the bazaar (he said), 184. »I will engage a servant. 185. If there is a boy to be sold I will buy him» he said. 186. When he had said this the fisherman brought the king's child who had come out

¹ væjī A. وحى revelation (in a vision).

² and therefore should be safe.

özige sattı. 188. o: patša: özniñ balasını tonomadı. 189. o: bala dadasını bilmədi. 190. vezir padša:nıñ qaşıqa apberdi. 191. o: bala nan jemejdu ja: su içmejdu. 192. andin pa:dša: özi dedi 193. »bu bala su içmese ja: nan je-mese 194. bunı qajday qılameñ? 195. šunıñğae oğšajduyan jene bir xizmetka:r alsaq» dedi. 196. šuverdin vezir jene baza:ğae bir bala almaqçün çixtı. 197. a:dil pa:tša: çölda ketip ba:yan vaxtıdæ bir balasını oyrı apketipti. 198. qæza:ræ o: balasını oyrı šu šeherge satqalı ælip kirgen iti. 199. baza:ğae çiqip 200. jene oyrı æketken balanı aldı. 201. miñ tillayæ o: balanı aldı. 202. pa:dša:nıñ qaşıqa apçirdi. 203. andin bu patša:nıñ öziniñ balalarını özini tonomajdu. 204. o: bala heç seb'eb bile heç nerse kerək jemedi. 205. jemej kiçe jıylap kündüz jıylap 206. bu balalar »ah anam! ah atam!» deidı. 207. kişige gep qılmajdu. 208. andin šu oyrı bu balarnıñ anasını apkeldi. 209. ælip kelgendin pa:tša:ğae xəber boldı. 210. pa:tša: šunı tonomadı. 211. o: pa:tša: dedi ki 212. »meniñ qaşımğae šu sodeğerni qıçqırsañız 213. bı gün meniñ bile jassæ». 214. o: oyrı

from the belly of that fish (dragon). 187. He sold to the king his own child. 188. That king did not recognize his own child. 189. That child did not recognize its father. 190. The vezir brought it to its father. 191. That child did not eat bread nor drink water. 192. Then the king said, 193. »If this child does not drink water nor eat bread, 194. what shall we do with it? 195. Let us buy one more servant like him,» he said. 196. The vezir again went to the bazaar in order to buy a boy. 197. During the time when Adil Padishah had been wandering in the desert a thief had taken away another of his children. 198. By chance the thief had brought that child to this town in order to sell it. 199. When he (the vezir) had come to the bazaar 200. he bought the child that the thief had brought there. 201. He bought the child for one thousand tillas. 202. He brought it to the king. 203. Then the two children of the king did not recognize each other. 204. That child (also) on no condition would eat anything. 205. Without eating these two children wept night and day 206. saying »Oh, my mother! Oh, my father!» 207. They didn't speak to anybody. 208. Then the thief brought the mother of these children. 209. The king got news of their coming. 210. The king didn't know that it was she. 211. That king said, 212. »If you summon that merchant (the thief) to me, 213. he can stay with me to-day.»

dedi ki 215. »men pa:tša bile jatmajmen. 216. meniñ qolumdæ ama:net ba:» dedi. 217. degendin ki:n pa:tša: dedi ki 218. »iški adem qojæmen šu ama:netni xəber almaq üçün». 219. »xop» dedi. 220. o: oyrı o: pa:tša:nıñ öjige çirdi. 221. pa:tša:nıñ öjide jætıp 222. patša: o: işki balakerni ælip çıxtı. 223. ælip çıqıp šu balakær šu xotunnı bilmæjdu. 224. bu balakær emdi ama:netniñ xəberi aldı. 225. kiçde uylamaj turdı. 226. seher væxtı boldı. 227. seher væxtı bolıandın ki:n bu gep qılmağan balakær gep qıldı. 228. »hej ad'aş!» dedi. 229. »men šu pa:tša:nıñ qaş'qæ çirgenimge on jil bol'uptu. 230. koñlom xoş bolıudek men gep qılmadım. 231. bu gün işkiejlen tañ atquçæ koñlomızni xoş qılalı 232. gep qılalı» dedi. 233. bu kiçik bala dedi 234. »men šeh'erimdin a:rılıp 235. musa:pir bolup 236. a:dil pa:dša: dadamdın bir a:rıldım. 237. dşandın æziz bir anamdın a:rıldım. 238. paitæxt šeh'erimdin bir a:rıldım. 239. bir dşandın æziz ak'amdın a:rıldım» dedi. 240. anası gepini anlap turædu. 241. çia:l qılædu ki 242.

214. That thief said, 215. »I don't stay with the king. 216. I have something held in trust in my hands» he said. 217. After he had said this, the king said, 218. »I will put two men to take care of the thing you hold in trust.» 219. »All right!» he said. 220. That thief entered the king's house. 221. When he was staying in the house of the king, 222. the king brought those two children (servants) there. 223. After he had brought them there, these children did not recognize the woman. 224. Then these children received the news of the trusteeship. 225. They could not sleep in the night. 226. It dawned. 227. When it had dawned, these children who hadn't talked spoke. 228. One (of them) said, »Look here! comrade! 229. Ten years have passed since I was with this king. 230. I did not (want to) speak before I was happy (again). 231. Let us now while it is dawning be happy 232. and speak.» 233. The younger child said, 234. »After I had been separated from my town 235. and become a stranger 236. I was separated (also) from my father Adil Padishah. 237. I was separated from my mother whom I loved more than my (own) soul. 238. I was separated from my (own) capital. 239. I was separated from an elder brother whom I loved more than my (own) soul» he said. 240. Their mother heard their talk. 241. She thought, 242. »I am hearing the voices of my

»bu balamnıñ gepini aqlap turæmen». 243. šunday dep bu işki balasını quçaylap jıyladı. 244. jıylayandın ki:n anesi ve balaları çiqıp 245. anası balalarıni quçaylap 246. anesi jıqıldı. 247. bihuş boldı. 248. pa:tša: bir adəm çiq'ardı. 249. »bu ama:netni köröp çiqıñ!» 250. dep çıxsæ bir ana işki bala quçaylæşip jatædı. 251. helski adəm pa:tša:γæ xæber qıldı. 252. çirip »hej pa:dša:! šu ama:netke xia:net bolup ketti». 253. pa:dša: neha:jet xapa bolup 254. »bunı öltörgen!» 255. dep xatun huşıγæ keldi. 256. huşıγæ kelip 257. o: xatun padša:nıñ qaş'qa barıp 258. quçaylap jıyladı. 259. jıylap pa:dša:γæ dedi ki 260. »hej pa:dša:! meniñ işki balamnı nemışqæ öltördëñiz?» 261. degëndin ki:n pa:dša: dedi ki 262. »jæma:n xia:net bolsæ 263. ki:n maña gına: jetmëmdı?» 264. o: xatun dedi ki 265. »mën a:dil xa:ndin bir a:rilsëm 266. paitaxt šeh'erimdin bir a:rilsëm 267. emdi meni öltörün!» dedi. 268. degëndin ki:n o: pa:dša: özi jıyladı. 269. »işki bala meniñ em'es mu: 270. siz mu meniñ em'es mu?» dedi.

children.» 243. Saying thus she embraced these two children and wept (for joy). 244. When she had wept, the mother and her children went out 245. and when their mother had embraced the children (again) 246. she fell to the ground. 247. She fainted. 248. The king sent out a servant. 249. »Go and look after that entrusted woman!» 250. When he went out (and looked), a mother and her two children were lying embracing each other. 251. That servant informed the king. 252. He said, »Oh, king! This (entrusted) woman has been abused.¹» 253. The king got very angry (and said), 254. »Kill them!» 255. The woman came to her senses. 256. When she had come to her senses 257. that woman went to the king, 258. and having embraced him she wept. 259. Having wept she said to the king, 260. »Oh, king! Why did you (want to) kill my two children?» 261. When she had said this the king said, 262. »If you have been abused 263. is that not sin enough for me?» 264. That woman said, 265. »If I have been separated from Adil Khan 266. and from my capital 267. you may now kill me!» she said. 268. When she had said thus, the king himself wept. 269. »Are those two children not mine? 270. Are you too not mine?» he said.

¹ i. e. by the boys.

II.

bir taznīn hika:jesi.

1. burneside bir bajnīn ūč yīzmetka: tezi ba: ik'en. 2. o tazler-
nīnki anesi dadesi joq. 3. o: baj deptiken ki 4. »menīnki yīzmetim
bolsæ 5. menīnki yīzmetimni nelia:jeti obdan qīlīnlær! 6. men
ki-n szlegz dzīq dūnja berūrmen.» 7. emdi o: ūč taznīn gepi bir
boldī. 8. o: ūč taz bajnī ōltōrgeni mesleh'et qīldī. 9. bir kūni kelip
10. tamnīn arqasīdīn jer qoladī. 11. jerni qo-lap 12. jens mesleh'et
qīlīp 13. bajnī kiče ōttōrmekke¹ mesleh'et qīlīp 14. kiče bajnīn
ōjige oyrī čirdi dep 15. tazlernīn biri bajnīn ōjige čirdi. 16. bir

II.

The story of a scald-head.

1. Once upon a time there was a bai who had three servants
who were scald-heads. 2. Those scald-heads had neither mother
nor father. 3. That bai said, 4. »If you are to serve me, 5. you have
to serve me very well! 6. I will then give you great wealth (a fine
reward).» 7. Then those three scald-heads agreed (upon a certain
thing). 8. Those three scald-heads made up their minds to kill the
bai. 9. One day they went away 10. and dug into the ground behind
a wall. 11. Having dug (a hole) into the ground 12. and having
again conferred, 13. they made up their minds to kill the bai in
the night. 14. Pretending that a thief had entered the bai's house
in the night, 15. one of the scald-heads entered it. 16. When (this)

¹ ōttōrmekke < ōltōrmekke.

taz öjdəki ba:r dúnja:nī oyorlap 17. tala:γæ qaçtī. 18. o· taz qæçip
 19. ævel qo:lap qojγan o:ræγæ ba:dī. 20. bærīp šu jerde toxtædī.
 21. baj bærīp 22. o: taznī tuttī. 23. čünki balduki üç oyrī šu mesle-
 h'etni qīlip 24. »sen šu o:raγæ bærīp toxtayīn! 25. seni baj šu jerde
 tutædu. 26. seni tutqan vayta işkivileni o:raγæ taşlap 27. kin
 seni biz o:rædīn alemiz.» 28. taz o:ræγæ bærīp toxtadī. 29. baj
 bærīp 30. taznī tuttī. 31. baj oyrīnī o:ræγæ taşladī. 32. šu oyrī
 bajnī tutuv'aldī. 33. oyrī qolayan o:ræγæ baj bile tüşüp ketti.
 34. šu jerdin işki taz jene keinidin keldi. 35. işki taz kelip 36. »onī
 a:dzətip¹ æçiqæmiz» dep 37. bir taz o:ræγæ tüşti. 38. o· jerge tüşüp
 a:dzətti. 39. a:dzətip 40. o: taz oyrīdīn sordī ki 41. »dúnja: q'ajerde?
 42. dúnja: q'ajerde?» dep 43. o· taz bir tazdīn sorædī emdi.
 44. o· taz dedi ki 45. »dúnja· muşu!» dep 46. bajnī körs'etti. 47.

one scald-head had stolen the riches, which were to be found in
 the house, 17. he fled into the fields. 18. When that scald-head had
 fled away 19. he went to the pit² which they had dug before.
 20. He went there and waited there. 21. The bai went (there)
 22. and caught that scald-head. 23. Because the before-mentioned
 three thieves had made up their minds thus, 24. »You go away to
 that pit and wait there! 25. The bai will catch you there. 26. In
 the moment when he is catching you we shall throw you both
 into the pit, 27. and then we will take you up from it.» 28. The
 scald-head went to the pit and waited there. 29. The bai went
 there 30. and caught the scald-head. 31. The bai threw the thief
 into the pit. 32. That thief got hold of the bai. 33. The bai too fell
 into the pit which the thief had dug. 34. Now also the two scald-
 heads came after (the two others). 35. When the two scald-heads
 had arrived 36. (they said) »We shall separate him (from the bai)
 and take him up!» 37. and so one scald-head went down into the pit.
 38. He went down there and separated them. 39. Having separated
 them 40. that scald-head asked the thief, 41. »Where is the wealth?
 42. Where is the wealth?» he said. 43. Thus that scald-head now
 asked the (other) scald-head. 44. That scald-head said, 45. »This
 is the wealth!» 46. and pointed to the bai. 47. When he pointed to

¹ *adzət* < *adzræt*. 'to separate'.

² *o:ræ* 'pit', especially for storing grain.

bajni körs'etken vaxta bajni öltardi. 48. andin tazni hem öltardi.
 49. işki taz jaluz qaldı. 50. işki taz şuverdin bajniñ öjige bærıp
 51. dünja:nı alyæli 52. bajniñ öjige ba:rdı. 53. bajniñ öjige barıp
 54. tö-t tamniñ içini axtardı. 55. dünja: jene ba: dep axtarsæ 56.
 birisige bir dap çıxtı. 57. birsige bir ja:çaq çıxtı. 58. o' taz ja:çaqni
 ælip 59. şuverdin bir çöl bajab'anıya çıxtı. 60. çöl bajab'anıya
 çiqıp 61. bir sæyizyan uçradı. 62. o' sæyizyanni ja:çaq bilen attı.
 63. qolıya sæyizyanni ælip 64. bir neçe kün baytı. 65. sæyizyan
 saqajdı. 66. ki-n sæyizyan neha:jeti ügendi. 67. ügengendin ki:n
 bir pa:tşa:nıñ üjige ba:dı. 68. üjsige¹ çıxtı. 69. andin patşa: bir
 jerge sejlige çiqiptiken. 70. pa:tşa: seyledin keldi. 71. o' taz ögöze-
 deki tonukte marap olturıyan edi. 72. o: pa:tşa kelip 73. öziniñ
 xot^unıya dedi ki 74. »dünja: xærap bolmæsun! 75. men körej!»

the bai they killed him. 48. Then they also killed the scald-head.
 49. The two scald-heads remained alone. 50. The two scald-heads
 went from there to the bai's house, 51. and in order to take (his)
 wealth 52. they went to the bai's house. 53. Having gone to the
 bai's house 54. they searched the interior of it within its four walls.
 55. When they searched it, saying »There must be some more riches!»
 56. one of them found a *dap*.² 57. Another one found a bow. 58. That
 scald-head took the bow 59. and went from there to a wilderness.
 60. When he had come into the wilderness 61. he met a magpie.
 62. He shot that magpie with the bow. 63. He took the magpie
 into his hands 64. and tended it for some days. 65. The magpie
 recovered. 66. Then the magpie got very tame.³ 67. After it had
 got tame he went to the house of a king. 68. He entered it. 69. Then
 the king had gone out somewhere for amusement.⁴ 70. The king
 came back from his pleasure-trip.⁴ 71. That scald-head sat watching⁵
 him from the skylight on the roof. 72. That king came 73. and
 said to his wife, 75. »I will have to take care 74. that our fortune
 will not be destroyed!» 76. Thus he said. 77. He opened the door to

¹ *üjsige* forms of this type are quite frequent, cf. n. 1, p. 31.

² *dap* 'tambourine'.

³ *ülgen* 'get tame'; *ürgen* in Guma with the same meaning ~ *örgen* 'to learn'.

⁴ *sejle* > A. سير 'amusing oneself'. Ismail Akhun translated it by *tamaş'a*.

⁵ *mara* 'to watch (secretly)'.

76. šunday dedi. 77. xæzi-nexaneniŋ iŝikini ačti. 78. æčip tengeni
aldī. 79. tengeni ælip æčiqip 80. baŝqa bir dzajdæ bir sanduqqæ
saldī. 81. altunnī aldī. 82. jambunī aldī. 83. baŝqa dzajdæ jat-
quzdī. 84. onī tema:m dūnja:nī qojyan jerni taz ögözedin köröp
turdī. 85. pa:tša: aŝ tejer qildī. 86. andin o· taz sæyizyanni qoldæ
kötærip 87. öjgε čirdi. 88. patša: dedi 89. »hej taz! qajerdin keldiŋ?»
dedi. 90. »ujömdin¹ keldim» dedi. 91. o: »nemiŝqæ keldiŋ?» dedi.
92. »šu sæyizyanni satqæni keldim» dedi. 93. »bunun neme pajdesi
ba:?» 94. o: taz dedi ki 95. »bu sæyizyan dūnja: tapædu» dedi.
96. o· patša: dedi ki 97. »dūnja tapturyin! 98. men körej» dedi.
99. o· taz dedi 100. »qančæliq dūnja bolsæ 101. šu dzanver tapsæ
102. maŋa beremsiz?» dedi. 103. padša dedi ki 104. »beremen».
105. o: taz sæyizyanni bir urup qojdī. 106. urup atsæ 107. »qqqr
qqqr» sæyizyan sarædi. 108. patša: dedi 109. »o: neme deidu?»

the treasury. 78. He opened it and took out the tangas.² 79. Having
brought out the tangas 80. he put them into a box in another place.
81. He took out the gold. 82. He took out the *yambus*.³ 83. He put
them in another place. 84. The scald-head was watching the place
where he put all his riches from the roof. 85. The king prepared food.
86. Then the scald-head took the magpie in his hands 87. and entered
the house. 88. The king said, 89. »Oh, scald-head! From where
have you come?» 90. He said, »I have come from my house.» 91.
»Why did you come?» he said. 92. »I have come in order to sell
this magpie!» 93. »What is it good for?» 94. That scald-head said,
95. »This magpie knows how to find fortune», he said. 96. That king
said, 97. »Let it find fortune! 98. I will see (how it does it)!» he
said. 99. That scald-head said, 100-102. »However much fortune
should there be, and should this creature find it, will you (then)
give it to me?» he said. 103. The king said, 104. »I will!» 105. That
scald-head struck the magpie once. 106. When he hit it 107. the
magpie crowed »qqqr qqqr» 108. The king said, 109. »What does it

¹ *ujöm*. N. B. the vowel-harmony!

² cf. n. 2, p. 24.

³ *jambu* a lump of silver in the shape of a shoe and stamped with the
official Chinese stamp, cf. further n. 2, p. 24.

110. o: gepini uqmædī. 111. o: taz dedi ki 112. »palan öjde altun ba: 113. šu altunnī æčiqsun!» dedi. 114. altunnī æčiqti. 115. taz altunnī qoliγæ aldī. 116. patša: dedi ki 117. »jene tapturoŋ!» 118. taz dedi 119. »jene tapqanni beremsiz?» 120. patša dedi 121. »jene beremen.» 122. taz jene sæγizγanni bir urup qojdī. 123. urγandīn kin sæγizγan jene sajrædī. 124. patša: tazγæ dedi 125. »neme deidu?» 126. o: taz dedi ki 127. »jene bir öjniŋ içide tænge ba: 128. tængeni æčiqsun» dedi. 129. onī æčixti. 130. taz onī hem aldī. 131. andīn patša: dedi ki 132. »jene šunday tapturoŋ!» 133. »tapturoŋ!» dese 134. »jene tapturdī. 135. sæγizγan jene sajrædī. 136. andīn »neme deidu» dep patša: sorsæ 137. »palan öjde jambu ba:r. 138. šuni æčiqsun!» dedi. 139. æčixti. 140. tama:mæn dünja:nī o: taz æp boldī. 141. kin patša: dedi ki 142. »sæγizγanni maŋa sætiŋ!» dedi. 143. o: taz dedi ki 144. »buniŋki bahasiγæ jet'elmæjsiz» dedi. 145. patša: dedi ki 146. »qančiliq dünjaγæ berseniz alæmen» dedi. 147. o: taz dedi 148. »qirγ qæčidæ dünja jüklep berseniz beremen» dedi. 149.

say?» 110. He did not understand this language. 111. That scald-head said, 112. »In a certain house there is gold. 113. Bring that gold here!» he said. 114. They brought it there. 115. The scald-head took the gold into his hands. 116. The king said, 117. »Let it find again!» 118. The scald-head said, 119. »Will you again give me what it finds?» 120. The king said, 121. »I will give also that to you!» 122. The scald-head again hit the magpie once. 123. After he had hit it, the magpie crowed again. 124. The king said to the scald-head, 125. »What does it say?» 126. The scald-head said, 127. »In another house there are tangas.» 128. »Bring the tangas here!» he said. 129. They brought them there. 130. The scald-head took them too. 131. Then the king said, 132. »Let it find again in the same way!» 133. When he said »Let it find!» 134. he let it find again. 135. The magpie crowed again. 136. When the king then asked, »What does it say?» 137. (he said), »In a certain house there are yambus. 138. Bring them here!» 139. They brought them (there). 140. The scald-head finished off all the (king's) fortune. 141. Then the king said, 142. »Sell the magpie to me!» he said. 143. That scald-head said, 144. »You are not able to pay its price.» 145. The king said. 146. »I will buy it for however much fortune you demand», he said. 147. That scald-head said, 148. »I will give it to you if you load forty

qīrq qæčīdæ dūnja· jūklēp 150. tejer qīlip berdi. 151. o: taz dūnja:nī
 ælip 152. öjgē maṇdī. 153. o: patša: sæyīzγanni qoliγæ alip 154.
 oltursē 155. bir padša:nīnkidin χæber keldi. 156. o: patša: overdin¹
 atγæ minip 157. o: jergē tojγæ ba:dī. 158. o: tojγæ barsæ 159.
 χæla:jīqī zaṅlaq etti. 160. padša neha:jet numus² qīldī. 161.
 sæyīzγanni körep 162. jene bir patša: sordī ki 163. »o neme bu?»
 dep sorædī. 164. o: patša dedi ki 165. »o: molla tapγaq!» 166. degen-
 din kin »bis³ körürlər! tapturoṅ!» dedile. 167. patša: o: taznī do:rap
 168. sæyīzγanni birni urdī. 169. o: taz ævel degen edi ki 170. »qačanki
 sæyīzγanni ursæniz 171. urγan čaydæ sajramasæ 172. jergē sæyīz-
 γanni bir ursæniz sarajdu» dedi. 173. jergē bi urup 174. sæyīzγan
 öldi. 175. andin kīn taz jene bu toj qīlyan pa:tša:nīṅ öjige ba:dī.
 176. taz ba:sæ 177. patša: dedi 178. »he taz! sen nemišqæ keldi?»
 179. o: taz dedi ki 180. »balasī joqqa bala bolaj dep keldim» dedi.

mules with wealth», he said. 149. Having loaded forty mules with
 wealth, 150. he made them ready and gave them to him. 151. That
 scald-head took the riches 152. and went home. 153. When that
 king had taken the magpie into his hands 154. and sat down,
 155. there came a message from (another) king. 156. That king
 mounted his horse 157. and went there to a wedding. 158. When
 he came to that wedding 159. the people there made a fool of him.
 160. They disgraced the king very much. 161. When he saw the
 magpie 162. another king asked, 163. »What is that?» 164. That
 king said. 165. »That is the mullah who can find things!» 166. When
 he had said this they said, »We will see! Let it find!» 167. The king
 imitated that scald-head 168. and hit the magpie once. 169. That
 scald-head had said earlier, 170. »If, when you strike the magpie,
 171. it doesn't crow in the moment you strike it, 172. it will crow
 if you beat it against the ground.» 173. Having struck it against
 the ground once 174. the magpie died. 175. Then the scald-head
 came to the house of that king who had arranged the wedding.
 176. When the scald-head arrived there, 177. the king said, 178. »Oh,
 scald-head! Why have you come here?» 179. That scald-head said,
 180. »I have come to be child to somebody who has not got a child!»

¹ overdin < o jerdin.

² numus < A. ناموس

³ bis < biz.

181. anday degendin kin o: patša dedi ki 182. »menin ki balam ba:.
 183. maña bir yizmetkar lazem edi. 184. onun ućun sizni saqlajmen»
 dedi. 185. o: tazni saqlap o: jerde bir yiman ba: ik'en. 186. o: tazni
 yimanyæ iv'etti. 187. »siz yimanni hejdeñ!» dep 188. yimanyæ
 iv'etti. 189. bařqa ademleri ař jegeli öjge jænip keldi. 190. o: taz
 jaluz qaldı. 191. qalyandin kin bir qassap keldi. 192. qassap
 kelgendin kin taz o: jerde hemε kallanı qassapqa sattı. 193. bir
 kallanin ki qujruqini kesiv'aldı. 194. kesivælip öjge xæber berdi.
 195. öjdin pa:tša: keldi. 196. o: taz dedi ki 197. »jildam mañ! jildam
 mañ! kalla jerge ćirip ketti!» dep turup 198. pa:tša: kelgen vaxtıda
 »kalla jerge ćirip ketti» dep 199. taz kallanin qujruqini tutup turdı.
 200. patša: yimanyæ kelgen vaxta kallanin qujruqini tartiv'aldı.
 201. patša: dedi ki 202. »ej taz! kallani neme qıldın?» dep sorædi.
 203. sorıyandin kin o: taz dedi 204. »kalla jernin tegige ćirip ketti.

he said. 181. When he had said this, that king said, 182. »I have
 got a child. 183. (But) I need a servant. 184. I will keep you as
 such a one.» 185. He kept that scald-head. There was a threshing-
 place¹ there. 186. He sent that scald-head to the threshing-place.
 187. »You thresh!» he said, 188. and sent him to the threshing-place.
 189. His other servants returned home to eat. 190. That scald-head
 remained alone. 191. After he had remained alone, a butcher
 came along. 192. When the butcher had come the scald-head
 sold all the cattle which were there to the butcher. 193. He cut off
 the tail of one of the cattle. 194. Having cut it off, he sent a message
 to the house (of the king). 195. The king came from his house.
 196. That scald-head said, 197. »Run quickly! Run quickly! The
 cattle have entered (disappeared) into the ground!» he said. 198.
 When the king came there, the scald-head, saying »The cattle
 disappeared into the ground!» 199. was holding the tail of one of the
 cattle. 200. When the king came to the threshing-place he was pul-
 ling on the tail of one of the cattle. 201. The king said, 202. »Oh,
 scald-head! What have you done to the cattle?» he asked. 203. When
 he had asked, the scald-head said, 204. »The cattle have gone down

¹ *yiman* P. خرمان in Eastern Turkestan the place where the harvested
 grain is piled up in a circle for threshing; also the act of threshing, which
 is performed with a couple of oxen or cows walking round on the grain;
yiman hejde 'to thresh'.

205. men qujruqīdīn tutuv'alsæm 206. unamaj čirip ketti» dedi.
 207. patša: onunɣæ »rast!» dedi. 208. »šu jerdε qo:lajmīz. 209. bu
 kallanī tapajmīz» dep 210. on kiče kundüz jerni qo:ladī. 211. heč
 nemε joq. 212. o: taznī šunday išnī qilyandīn ki:n öjigε hejdev'etti.
 213. jene bašqa bir taznīñ tō-t beš gepi ba:

214.

taz čiytī tuztaqqa
 jumulandī jantaqqa
 šum taznīñ ɣædzekleri
 jumulandī jantaqqa.

215.

bir taz pišt¹ taz
 iški taz išt² taz

under the ground. 205. When I pulled on their tails 206. they
 didn't agree (to stay) but went down,» he said. 207. The king said
 to this »You are right. 208. We will dig at this place. 209. We will
 find the cattle!» he said. 210. They dug at this place for ten days
 and nights. 211. There was nothing. 212. After that scald-head
 had done such things, he (the king) drove him away to his house.
 213. There are four or five sayings about scald-heads:

217.

A scald-head went up on a salt-mountain,
 He rolled down on a (bush of) camel-thorn.
 The fiddles of the wretched scald-head
 rolled on a (bush of) camel-thorn.³

218.⁴

One scald-head is a louse-scald-head.
 Two scald-heads mean a dog-scald-head.

¹ pišt < pit.

² išt < it.

³ cf. Kashghar-poetry no. 30, p. 88.

⁴ cf. Kashghar-poetry no. 110, p. 128.

üç taz üçej sörülüp qalyan taz
 tört taz tömetyu taz
 beş taz bæşinī jigen taz
 alte taz aldīrayan taz
 jete taz jet'elmegen taz
 sekiz taz sekildegen taz
 toquz taz doquldæyan taz
 on taz ornīdin qopalmaj ölgen taz.

Three scald-heads mean a scald-head from whom the intestines have been drawn out.

Four scald-heads mean a tömetyu — scald-head.¹

Five scald-heads mean a scald-head who has eaten his own head.

Six scald-heads mean a scald-head in a hurry.

Seven scald-heads mean a scald-head who can't reach (his goal).

Eight scald-heads mean a leaping scald-head.

Nine scald-heads mean a scald-head walking in a dangling way.

Ten scald-heads mean a scald-head who died not being able to rise from his bed.

¹ tömetyu?

Poetry.

1.

qara qara qašlærin
jelpür ne du čašlærin
neme anče de-t keldi
töküledu jašlærin

2.

men anamdin a:rilip
sundi qan'atim qa:rilip
men dzilylamaj kim dzilylasun
dzanim an'amdin a:rilip

Poetry.

1.

Your eyebrows are very black!
How beautifully your hair waves!
Why did there come so much sorrow?
Your tears are flowing.

2.¹

I was separated from my mother,
my wing was broken and bent.
If I do not cry who should then cry!
I got separated from my dear mother!

¹ cf. SKRINE, Chinese Central Asia, p. 197 where the same verse occurs as the 'Daughter's Song'. It has to be connected with Kashghar-poetry no. 97, p. 115, n. 1, with further indications to the existing literature.

3.

deja: sujī ta:tīldī
 ja: aldī meki baštīn
 ja: otī jāman iken
 ajrīldī qalem qaštīn

4.

qurγujum učup ketti
 kesmāgen tereklerge
 ja: otī jāman iken
 ot ketti jūreklerge

5.

qurγujum učup ketti
 beš ker'emniγ tayīγe

3.¹

The river-water was led away.
 I wonder if (my) friend took it from its source?
 The fire (of love) for (one's) friend is awful.
 The pen was separated from the eyebrow.

4.

My sparrow-hawk flew away
 to the poplars, which had not been cut down.
 The love of one's friend is awful.
 Fire went into (our) hearts.

5.²

My sparrow-hawk flew away
 to the mountains of Besh Keram.³

¹ cf. Kashghar-poetry no. 18, p. 84.

² cf. SKRINE, Chinese Central Asia, p. 209, No. 13.

³ Besh Keram or Besh Karim, near Artush to the N. E. of Kashghar,
 cf. SKRINE, op. cit. p. 209, n. 2.

indesem dalv'ayæ kelmej
ketti dzennet bayγæ

6.

čineni bermen nadanyæ
ojnap ojnep sunduura
be hopa: kiš'niņ jærī
qačan köngülñi tuunduura

7.

men seni xop bilemen
köñlün maņa majil emes
kiče kündüz qan jīγlasæm
sendin mura:dīm a:sil emes

When I call it does not come to the lure.
It has gone away to the garden of Paradise.

6.

Don't give the cup to an ignorant one.
He will play and play with it and break it.
When will the friend of the faithless¹ one
give peace² to the (one's) heart.

7.³

I know you well!
Your heart is not inclined to me.
(Even) if I wept blood night and day
my desire for you is of no use.⁴

¹ *be hopa:* < A. P. بی وفا 'faithless'.

² *tuñdur-* = *tindz bol.* = *aram tap.*

³ cf. Kashghar-poetry no. 103, p. 119.

⁴ *a:sil* < A. حاصل 'outcome, result'.

8.

seniñ men seniñ men
 seniñ bolmaj čimniñ men
 æzizda:ne kaşqardın
 sætivalyan quluñ men

9.

havada palpal qıl'adu
 qara miltiqniñ oqı
 jürekim dzaydzay qıl'adu
 qara köz dzannıñ otı

10.

alma dep söjdüm seni
 guldin beter qıldım meni

8.¹

I am yours, I am yours,
 If I were not yours, to whom should I (then) belong?
 I am your slave which you bought
 from the magnificent² Kashghar.

9.

The shot of the black gun³
 makes a faint light⁴ in the air.
 My heart has palpitations⁵
 from the (love-) fire of (my) sweet-heart.

10.

Saying you were an apple I kissed you.
 You made me worse⁶ than a rose.⁷

¹ the same in my Studien zu einer osttürkischen Lautlehre, II, no. 22.
² *æzizda:ne* corrupt for *æziza:ne*, by-name to Kashghar; a list of by-names of Eastern Turkestan towns is given in my above mentioned Studien, II, p. 15 n. 5.

³ *qara miltiq*. Or is *qara* to be connected with *qarayæ al.* 'to aim'?

⁴ *palpal* 'a faint light'; *palpal qılıp qaldı* 'there was a faint light'.

⁵ *dzaydzay* 'palpitation of the heart'. I have noted the same word as *dzıydzıy* from Guma.

⁶ *beter* < P. *بدر* *bedter*.

⁷ the sense is obscure.

emdi sōjmes men seni
ša:hid gēda: qīldīŋ meni

11.

gūl ma ɣop ɣunča ma ɣop
ačīldurup qīsqaŋ mu ɣop
čoŋ bolup de:t ta:tyučī
mušteŋ turup ölgen mu ɣop

12.

qašlærīŋ εdʒεp čī'ajlīq
közlerīŋε köjdüm men
kiče uylap tüşümde
levlerīŋε söjdüm men

Now I do not kiss you.
You have made me a beggar and a martyr.¹

11.

A rose is beautiful as well as a bud.
When it has been caused to open itself it also is
good to press it.
When one has grown up and has had to go into
sorrows
it is also good to die like a ...²

12.

Your eyebrows are marvellously beautiful.
I fell in love with your eyes.
When asleep in the night, in my dream
I kissed your lips.

¹ ša:hid with false long a: from A. شهيد.

² mušteŋ?

13.

baγ čisem baq'adu
 bulbul qan'atnī qaγ'adu
 γem qılmaγ dza-nīm an'a
 meni γuda:jīm baq'adu

14.

qaš'nīγ qarasi kündüz
 ajnīγ janīda jüldüz
 men saγa edzep köjdüm
 jīγlajmen kiče kündüz

15.

sen čim'enniγ guli bolsaγ
 men čim'enniγ bulbuli
 sen čir'ajīγge iš'enseγ
 men γuda:jīmnīγ quli

13.

When I enter the garden and look around
 the nightingale is shaking its wings.
 Don't worry, my dear mother!
 God is looking after me.

14.

The black of her eyebrows is daylight.
 Next to the moon is a star.
 I was wonderfully in love with you.
 I am weeping night and day.

15.¹

If you are the flower of a meadow
 and I the nightingale of a meadow.
 If you believe in your beauty
 I am the slave of God.

¹ cf. Kashghar-poetry no. 23, p. 86.

16.

iliɣoɣæ ba:ɣanlæ
 iliyonī daɣlajdu
 özini čaylamaj kilip
 kešmir šeheride jīylajdu

17.

jitim deiduu jitim deiduu
 jitim qīlsa ɣuda: qīɣan
 ata bilen analærni
 dzuda: qīlsæ ɣuda: qīɣan

18.

men bu joldæ kelme'ittim
 bašlap kelgen ur'ajim
 ašiq bilen mæšuqni
 a:riv'etken ɣuda:jim

16.

Those who have gone to Ili¹
 are boasting of Ili.

Those who do not consider themselves any good
 are weeping in the town² of Kashmir.

17.

They say that they are parentless, parentless.
 If they are parentless it is God who has made it so.
 If fathers and mothers have been separated
 it is God who has made it.

18.

I have never come on this road
 but Abraham³ conducted me.
 The lover and his beloved one
 has God separated.

¹ *ilixō* cf. n. 5, p. 121.

² i. e. Srinagar, the capital of Kashmir.

³ *ur'ajim* corrupt from *ibrahim*.

19.

tam töpəsiǵe tam qojdoq
 šem'alǵæ dalda bolsun dep
 jengi ja:či ja: tuttoq
 jürekke pajda bolsun dep

20.

tam töpəsi'de tuǵan qiz
 čači udzun¹ madzan² qiz
 qolida düvet qalem
 ǵæt qil'adu mollaqiz

21.

kel degende kelgen biz
 ket degen vayte ketken biz

19.

We put wall upon wall
 that it should be a shelter³ against the wind.
 We (I) took a new friend⁴
 to bring profit to our (my) heart.

20.⁵

The girl who stood on the wall
 with long hair, a pearl-girl.
 She has in her hand inkstand and pen
 she is writing a letter, that mullah-girl.

21.

When she said »Come!» I came.
 When she said »Go!» I went.

¹ *udzun* < *uzun* in the Tashmaliq-dialect.

² *madzan* < P. *مرجان* *mardza:n* 'a small pearl, coral'.

³ *dalda* is a shelter against the sun or the wind; the word *qalqa* has the same meaning.

⁴ *ja:či*; *-či* without meaning of its own, reinforcing *ja:*.

⁵ cf. Kashghar-poetry no. 14, p. 82.

ata anamdīn kičip
dʒea:n gešti¹ bolʔan biz

22.

baʔiŋge čirip baqsæm
šaptoluŋ ædʒep čaxliq
aʔziŋdæ navat ba:r mu
söjsæm levleriŋ tatliq

23.

gul ʔunčesige mejlim ba:r
sözümni jerde qojmajdu
levige² nečeni söjse
jüreki ja:ge tojmæjdu.

Having abandoned³ father and mother
I have become a world-wanderer.¹

22.⁴

When I enter your garden and look around
your peach-tree has got marvellous branches.
Have you got sugar-candy in your mouth?
When I kiss it your lips are sweet.

23.⁵

I have an inclination for the rose-bud.
It does not put my words on the ground.
When I kiss her lips a couple of times
her heart will never get sated (by love) for her lover.

¹ *dʒea:n gešti* (<P. گشتن) 'one who has wandered round the world'.

² *levige* < *levige* with i-umlaut.

³ *kič-* in the same sense as *tašlav'at-*.

⁴ cf. Kashghar-poetry no. 72, p. 104.

⁵ cf. Kashghar-poetry no. 83, p. 108.

24.

ædzɛp mu: jara:šiptu
 jengi dawzɛɣæ ɣandek
 kiš'niŋ šeherge kilip
 heč kim bolmasuun mendek

25.

rævap čalyan qollærin
 talmamdu böleklerin¹
 meniŋ ja:dimɣæ jetkende
 köjmemdu jüreklerin

26.

baydæ bulbul sarajdu
 za:lim qizniŋ qolidæ

24.

Does (not) the moat² suit admirably well
 the new town-gate?³
 If somebody comes to town
 nobody may be like me!

25.⁴

Do not your hands which have played the rabab⁵
 and your arm get tired?
 After you came into my thought
 does not your heart burn (in love)?

26.

In the garden a nightingale is singing
 in the hands of the cruel girl.

¹ *bölek* against the normal *bilek*.

² *ɣandek* or *ɣendek* 'moat' A. P. خندق BASKAKOV & NASILOV, p. 165

give *xandaq*.

³ *dawzɛ* < *derva:ze*.

⁴ cf. Kashghar-poetry no. 79, p. 107.

⁵ *rebab* a kind of mandoline.

ölmejmen degen bilen
dza:n xuda:nin qolidæ

27.

duta:nî özem etken
sunup ketse jemlejmen
ja:din koqlum ayrıdu
emdi ketsem kelmejmen

28.

qizil gulni demejsen
yuncasinî özgüm¹ joq
sen xanimni de-mesem
bu ŝehirlerde jürgüm joq

Having said »I shall not die!«
(my) soul is in the hands of God.

27.²

I have made the dutar³ myself.
If it becomes broken, I repair it.
My heart is aching for (my) friend.
If I leave now I will not come back.

28.

You do not mention the red rose.
I have not got a desire to break its bud.
If I do not mention you, my lady,
I have no desire to stroll about in this town.

¹ özgüm < üz- 'to break'.

² cf. Kashghar-poetry no. 58, p. 99.

³ cf. n. 3, p. 92.

29.

havanīñ tumalları¹
 jılqīnīñ yunalları²
 su desem haraq bergen
 şülkemniñ sateñları

30.

essela:m dep öjge çirsem
 öjde mehman olturur
 qaşları qıyan qalemdek
 közleri ojnaş turur

31.

bağ ejla:nip³ su tuttum
 kelesen dep kö-z tuttum

29.⁴

The clouds of the sky,
 the foals of horses.⁵
 If I say water they give brandy
 the harlots⁶ of Shulkem.⁷

30.⁸

When I enter the house saying 'Peace be on you!'
 a guest is sitting there.
 Her eyebrows shaved (thin) like a pen,
 her eyes flirting.

31.

When strolling³ about in the garden I stopped
 the water.
 Saying 'You will come!' I kept an eye (ready for you).

¹ tumalları < tumanları

² yunalları < yunanları; yunan 'three year-old foal'.

³ ejla:nip with false long vowel < ajlan- 'to stroll about'.

⁴ cf. Kashghar-poetry no. 76, p. 106.

⁵ jılqı here in collective sense.

⁶ sateñ or setey 'harlot'. Etymology?

⁷ Corrupt form for some place-name? To my informant it was just a name without definite meaning.

⁸ cf. Kashghar-poetry no. 98, p. 115.

kelməslikini bir çaylap
layta layta qan dzuttum¹

32.

revapnī çalaj özüm
jīylajdu qara közüm
musa:pīr šeh'erge barip
ötmejdū meniñ sözüm

When I reckoned that you would not come,
I swallowed blood drop by drop.²

32.³

I will play the ravap⁴ myself.
My sweetheart will cry.
Having gone to a foreign town
my words (my song) will not reach her.

¹ dzut- < jut- 'to swallow'.

² layta < P. لایته 'a piece, a portion'.

³ cf. Kashghar-poetry no. 41, p. 92.

⁴ revap = rebab cf. n. 5, p. 169.

lajlaj

1. arpa buydajni salkin arjdu
2. o· mellen¹ bu mellenge ojnaj dep keldim joli
bar mu duur?
3. atam meni anam meni balam de-mesun
4. xuda: saptu bu qojlerge jaman demesun
5. at alsanlae taj almanlae jolyae jurmejdu
6. jaman jolvars joldae jætíp
širyae jol bermes
atasidin qa:γiš alyan
ligeri² kelmes

Lilai.³

1. The cool wind⁴ is sorting barley and wheat.
2. I came from that place of yours to this place of yours
saying »I will play«. Is there a way there?
3. My child may not call me »my father« or »my mother«.
4. God has put (them there). You may not say »bad« to
this sheep!
5. If you buy a horse, don't buy a foal. It won't run on the road.
6. The bad tiger⁵ lying on the road,
does not make way for the lion.
The one who has been cursed by his father
never comes forward (has no success).

¹ *mell* < A. *مهلل* *mehell* 'place of abode'.

² *ligeri* = *ilgeri*.

³ cf. Materials, I, p. 135. The lailais are rather difficult to translate as the meaning is very obscure.

⁴ *salkin* means usually only 'cool'.

⁵ This is almost the same as Kashghar-poetry no. 31, p. 89. My informant however classified it as a lilai and for that reason I have placed it here.

Names of the cardinal points in Tashmaliq.

The North	<i>toyra, toyrasi</i> or <i>šema:l tam</i>
The South	<i>kün jürüš tam, toyra, toyrasi</i> or <i>qilba tam</i> (<A. قبله <i>qibla</i>).
The East	<i>kün čiqiš tam</i> or <i>ajay</i>
The West	<i>kün čiriš</i> (< <i>kiriš</i>) <i>tam, kün patar tam</i> or <i>juqari</i> .

Tashmaliq is surrounded by mountains. The names *ajay* (foot) for the East and *juqari* (up) for the West are explained from the fact that the water runs from the West (the higher part) to the East (the lower part.)

It is worth noting that *toyra* is used for both the North and the East.

The Arabic names of the cardinal points were unknown to my informant.

KUCHA

1.

1. kuča:rnīñ šema:l tam ter'εptε tay ba:r. 2. o: tayñīñ atī kuča: tæγī. 3. kuča:rdīn čīqīp jerim küllik tay ik'εn. 4. kuča:rdīn julduzγæ telemet davan bilen üç künde ba:rædu. 5. kün jürüş tereptε šaja:r ba:r. 6. šaja:nīñ kün jürüş ter'εpide šcher kötek dep ko:ne šcher ba:r. 7. γotenge kelgünče otuz küllik qumluq bajaban bar. 8. ademler altun tapmaq üçün qumluqqæ kirip 9. kirgen jolīñ qumda tæpīp čīqalmaj 10. ezip her ter'εpke meñip 11. alyan uzγī sujī tügep 12. tola ademler ölgen işk'εn. 13. kirgen ademler bæ-zī-

I.

1. To the North of Kucha¹ there are mountains. 2. The name of those mountains is the Kucha-mountains. 3. From Kucha onwards there are mountains for half a day's journey. 4. From Kucha one goes in three days to Yulduz by the Talamat pass. 5. To the South is Shah-yar. 6. To the South of Shah-yar is an old town called the 'Town of Wood'.² 7. Before one reaches Khotan there are thirty days of desert and wilderness. 12. Many people have died, 8. when they entered the desert in order to find gold, 9. and were not able to find the way in the sand by which they had entered, 10. and after they had gone astray and gone in all directions, 11. and when the provisions³ and water which they had taken with them had been finished. 13. Some of the people who have entered (the desert)

¹ For earlier texts from Kucha v. ALBERT VON LE COQ, *Osttürkische Gedichte und Erzählungen*, MALOV, *Характеристика жителей Восточного Туркестана*. For general information about the district of Kucha, v. STEIN, *Innermost Asia*, II, p. 797 sq., LE COQ, *Auf Hellas Spuren in Ostturkistan* (1926) and *Von Land und Leuten in Ostturkistan* (1928) by the same author.

² *šcher kötek* lit. 'a town of wooden pieces', one of the ruined towns of the desert, cf. LE COQ, *Auf Hellas Spuren* and *Von Land und Leuten*.

³ *uzγī* < *uzuqī*

lærī altuun tæpīp 14. bæ-zīlærī cine čajnek but ko-ne zema:nlerniņ
 adēmleriniņ tutqan nerselerini tæpīp 15. bæzīlær ɣæt tæpīp čīqædu.
 16. bæzīlær joq bolup ketēdu. 17. o qum neh'ajeti igiz. 18. qum-
 lær igiz pes. o j dōņ tayqæ oɣšæš. 19. o qumlærdæ java tōgeler
 dzīq. 20. o qumlærniņ bæ-zī tegidin qumnī šemal uč'utse 21.
 öjler pejda boluptuu. 22. ko:ne adēmlerniņ deiši 23. šu qumluqniņ
 tēgi æslī özi miņ jīlniņ aldīda æfra:sietniņ šeheri ik'en. 24. o šeh-
 eriņ-özige šemal asmandīn qum jīyīp 25. qumniņ astīnda qalyan
 išk'en. 26. jowa bolup ketken toɣī neh'ajeti dzīq. 27. qumlærniņ
 arasīdæ toɣraq dær'æɣlæ köp. 28. bizniņ šaja:r kuča: tabe:i jurt-
 lerdin adēmler polganlær kirip 29. tövelerni ætīp 30. jaɣlærini
 miņisini öjge ækeledu. 31. ulaɣlæрге atlerge jüklep ækeledu. 32.
 qumlærniņ tüvide madzan¹ bir nerse ba:r. 33. ma:dzanlær neha:jeti

find gold, 14. others cups, teapots, idols and (other) things which
 have been used by people in old times. 15. and others come back
 with letters. 16. Some people disappear. 17. Those sand (-dunes)
 are very high. 18. The sand-dunes are like high hills and mountains
 and deep hollows. 19. Among those sand-dunes there are many
 wild camels. 20. If the wind blows away the sand from the bottom
 of certain sand-dunes 21. houses will become visible. 22. Ac-
 cording to what old people tell, 23. the bottom of this desert was
 originally one thousand years ago the town of Afrasiat.² 24. Over
 this town the wind gathered sand from heaven 25. and (since then)
 it has remained under the sand. 26. There are very many chickens
 that have run wild. 27. In the middle of the desert there are many
 poplar-trees. 28. Hunters³ from the districts belonging to our
 Shah-yar and Kucha enter (the desert), 29. shoot the camels
 30. and bring their fat and their brains home. 31. Having loaded it
 on their beasts of burden or their horses they bring it (home).
 32. Under the sand-dunes there is a thing (like) pearls. 33. The

¹ *madzan* < P. *مرجان* 'a small pearl, coral'.

² I suppose this to be Afrasiyab, the legendary king of Turan of the
 Persian tales, cf. e. g. BROWNE, *Lit. Hist. of Persia*, I, p. 116.

³ *polgan* = *pæhleva:n* in other dialects 'brave man, hero'; here 'hunter';
 the change *v > g* is a feature of the Kucha-dialect.

köp joyan ik'en. 34. šaja:r kičik šeh'er. 35. šaja:r ta:besidin otuz qırq mınj öjlük adem ba:r išk'en. 36. šaja:rnıñ xælqlærı dehqan-čılıq qılædu. 37. kö-pe ša:ja:dın dzıq čıqædu. 38. her öjde mal ba:r. 39. eger kembeyal adem bolsæ 40. qırq ellig qoj ba:r. 41. eger baj bolsæ 42. on mınj (bir tūmen) qoj ba:r. 43. kembeyaldın birdın at iškıdın üçtın kallası ba:r. 44. bajlærnıñ toqajlærdæ otlæjduyan ellig atmış birer jüz atlærı ba:r. 45. dzengallærdæ o: atlær jürüp 46. bæ-zılærı java bolup ketken. 47. šajarnıñ bir küllik kün jürüş-nıñ ter'epide čon dæja: ba:. 48. o dæjæ xot'en dæjæsı qa-γalıq dæjæsı jarkend dæjæsı qaşqar dæjæsı maralbaşı dæjæsı aysu dæ-jæsı bir bolup aqædu. 49. kelkün kelgen væxtidæ bæ-zı jerlerge bir iški küllik jerlernı su bæsıp 50. bæzı jerlerde teræk bujı su toxtæjdu. 51. bir ajdın ki:n dæja:nıñ sujı azlajdu. 52. azlayandæ sulær jænıp 53. dæja:γæ ketædu. 54. ojmat jerler bolsæ 55. čol

pearls are very big. 34. Shah-yar is a small town. 35. There are thirty to forty thousand settled people who belong to (the district of) Shah-yar. 36. The people of Shah-yar are peasants. 37. Coverlets are exported from Shah-yar in great number. 38. In every house they have cattle. 39. If it is a poor man 40. he has forty or fifty sheep. 41. If he is rich 42. he has ten thousand sheep. 43. A poor man has one horse and two to three cows. 44. The bais have fifty to sixty horses each, grazing in the meadows. 45-46. Some of the horses which wander in the jungles have run wild. 47. One day's journey from Shah-yar to the South there is a big river. 48. That river is flowing and joining with the Khotan-darya, Qarghaliq-darya, Yarkand-darya, Kashghar-darya, Maralbashı-darya and the Aqsu-darya. 49. In the time when inundations are coming, at certain places the land is under water for one or two day's journey 50. and at certain places the water stops (only) at the height of a poplar. 51. A month later the water of the river decreases. 52. When it is decreasing the water returns 53. and flows down into the river. 54. If there are deep places 55. they become pools¹ 56. where the

¹ čol water which remains in deep hollows after an inundation; in other parts of Turkostan called kól.

bolup 56. sulær toxtap qalædu. 57. su basqan jerler jajlaq toqaj bolædu. 58. buydaj teriduu šu jerde. 58a. qoyon tarbuz hem teriduu. 58b. qoyon mehelledæ teriduu. 58c. deĵa:nin sujĵi basqan jerlerde dzengallerde hem teriduu. 59. ot jajlay bolmayan jerlerge dzeŋal joq obdan jerler bolsæ buydaj q'č'i teriduu. 60. on čarek buydaj teriyan jerdin 61. obdan bolsæ miŋ čarek buydaj alædu. 62. bir bö·k qič'i teriyan jerdin obdan bolsæ jüz čarek qič'i alædu. 63. qič'i buydajdin kin teriduu. 64. jayšĵi jer bolsæ 65. neha:ĵeti igiz bolædu. 66. her öjide bir dzug'as ba:. 67. jayčĵi bolsæ iški üç dzug'as ba:r. 68. dzanverlerdin buya ki:k taşqan ve başqa ba:r. 69. java tonguz dzeŋaldæ.tola. 70. tülki dzĵiq. 71. ve bæ·zĵi deĵa:nin qĵdæ jolbars pejd'a bolædu. 72. da·ši hem ba:r. 73. da·šilerde java hördek java ĵa·zlæ ba:r. 74. taşvašinĵi üstünde

water remains. 57. The places which the water has flooded become pastures and groves. 58. They grow wheat in these places. 58a. They also grow melons and water-melons there. 58b. Melons are grown in the districts. 58c. They are also grown in places which have been flooded and in the jungles. 59. In places where there is no grass and no pasture, and if good places are to be found where there is no jungle, they grow wheat and mustard. 60. From a place where they have sown (grown) ten charak¹ of wheat 61. they harvest a thousand charak if it is good (luck). 62. From a place where they have grown one cap² of mustard they get with good luck a hundred charak of mustard. 63. Mustard is grown after the wheat. 64. If it is a good place 65. it grows very high. 66. In every house there is an oil-press.³ 67. If it is a question of an oil-maker there are two or three oil-presses. 68. Of animals there are deer, antelopes, hares and others. 69. There are many wild boars in the jungles. 70. There are many foxes. 71. And at the banks of certain rivers the tiger will be seen. 72. There are also lakes which dry from time to time. 73. In (these) lakes there are wild ducks and wild

¹ čarek a weight equal to 8.96 kg. according to RAQUETTE, Eastern Turki Grammar I, p. 35.

² bö·k < börk a skull-cap, for a picture v. VILKUNA, Sart Specimens, plate II (MANNERHEIM, Across Asia, II).

³ dzug'as < P. جواز dzuva.z.

miñ öj ba:. 75. işiki bir ik'en. 76. taɣnıñ otræs'dæ oj özi taɣnı
mittinde ojup qılyan miñ öj bar işk'en. 77. o öjler hemesi sırlayan
ik'en. 78. ædza:ib nerselerniñ söreti hem ba:r ik'en. 79. bæzi öjde
but hem ba: ik'en. 80. kuča:nıñ su vaşı degen jerde taɣ töpeside
ba:r şu nerseler. 81. ötken zema:nde bir ur'us kelip 82. eliktire
bile şu öjge kirip 83. qırq ellig öj kirgende öjniñ qırımda úş tö-t
şişe qutede da:ru ba: ik'en. 84. birni ælip ketiptu. 85. qalyanı
kerek joq dep alm'aptu.

gcese. 74. Above the base of the rocks there are «Ming-öy».¹ 75. They
have one (the same) entrance. 76. In the middle of the mountains
there are caves (called) «Ming öy» which have been made in the
mountain itself by the help of pickaxes. 77. Those houses are all
decorated with paintings.² 78. There are also pictures of wonderful
things. 79. In certain houses there are also idols. 80. In a place
called Su-bashi, belonging to (the districts of) Kucha these things
are to be found on (in) a mountain. 81. Once upon a time a Russian
came 82. and entered this house with an electric torch. 83. When he
had entered forty or fifty houses (he found) that on a shelf³ in
a house there was medicine in three or four bottles and boxes.
84. He took one of them and left. 85. He did not take the rest as
he said that he did not need them.

¹ lit. 'thousand houses', Buddhistic temples, v. LE COQ, Auf Hellas
Spuren, p. 104, Tafel 31, and Von Land und Leuten, p. 58 sq.

² *sırla-* 'decorate'; for the wall-paintings cf. LE COQ, op. cit.

³ *qırım* is a shelf, hollowed out in the wall itself. In Guma it is called
joyu tam.

Poetry.

1.

sεmmε¹ östεŋ bujǰdæ
memmε östεŋ bujǰdæ
ɣuda:jim bujursæ körüşemiz
saqsaq östεŋ bujǰdæ

Poetry.

1.²

You are on the bank of the water-channel
I too am on the bank of the water-channel.
If God pleases we will meet
on the bank of the Saqsaq water-channel.

¹ mε = mu 'also, too'.

² the same in MALOV, Материалы по уйгурским наречиям Син-даяна (С. Ф. Ольденбургу . . . стр. 315).

Names of the Cardinal points in Shah-yar.

The North	<i>tay ter'epi, šema:l tam (ter'ep)</i>
The South	<i>kün jürüš (niŋ) ter'epi, löveni.</i>
The East	<i>kün čiqiši</i>
The West	<i>kün olturuši</i>