

J E I N A U

NOVEMBER 5-8, 2000

T E X T

I

sawdogār u ġulōmāt snēntāya

1. fad sawdogar isnēn ġulōm kēn 'enda. fathatə kisīr ḥaq kēyin 'ente, fathata gilīl ḥag kēn iōḥus.

ġulōmin gilīl ḥag iōḥus i_sawdogār gāyil:

2. - li anā ḥizma kisīr asi, ḥag gilīl oḥsa? zōka gilīl ḥizma isī kisīr ḥag iōḥus.

sawdogār gāyil:

- inta i_sarai uġda, ademiāt i'ēš ġaibīn, šūfa.

3. ġul ōm i_sarai ġade. sawdogār kisīr kēyin min čin, min ba'ada ġayyināt keyyināt.

ġulōm min sarōt i_čand sawdogār ġāi wa gāyil-ki:

- ademiyyātin ġāyyin min - čin balada ġayyin kēyyinīn.

sawdogār ġulōm minsayyil:

- ešāt ġayyibināt keyyināt?

4. ġulōm afsūs sawi-ki, agar šiyyātin ġayyibīnha asayila, aġi kēn iṣōr.

bo hal ġilōm i_sarāt mingilib, ġādi, sawdogaria ešāt ġayyiba 'anhum minsayylinna, šōyya ġabānhum darīna. min sarōi i_čand sawdogār ġāi gāyyil-ki:

5. - ademiāt ġāyyin , šōyya ġāyyibīn.

sawdogār minsail:

- šōyya hingizu kēn ibi 'ūnha kēnīn?

ġulōm il-narḥ šōyya mamin sailinna kēyyin, i'ēš gālāna mā dara.

6. ġulōm hāmik isnēn-salās nowba i_sarai ġādi-ġāi kēyyin i kul. ġadāna fad šī darinna ġāi.

bōi il-ġulōmāt snēntayam i_čanda minsaiḥinna, gāil-ki i_ġulōmin gilīl ḥizma isīu ksīr had iōḥus:

7. uġda - iēne ademiātin ġāyyim min i_šqō ġāyyin. ġulōmin kisīr ḥag iōḥus i_sarāi ġāde. ademiyyātin ġāyyin min hai balad ġayyīn, hingiz ib'ir i'ešāt ġayyibīn? hingizi ibi 'ūna, i'ešāt i'alšūna. imit i_balatum ingalbūn - imiddūn?

8. il-hamāzāt kulla i_fad ġadāna, dārinna, ġāi.

sawdogār il-ġulamāt snēntāya minsaiḥinna wa i_ġulōmin gilīl kōr isiyyū ḥag kisīr iōḥus minna minsailin:

- qane guliēna i'ešāt šufta wa i'ešāt darēta, ġīt?

9. ġulōm i_fōgin mingailāt gāilinna.
sawdogār i_ġulāmin ksīr ħizma isī'ū hag gilil iōħuz gāil-ki:
- šuft-mi, hāl ġulōm i_fad ġadāna 'ešāt darā ġā', ba'az zōka ħag ksīr
iōħuz.

10. inta il-hamāz idrakī: iōšia garān zēn iṣōr.
inta iōšitak mā gare't, danqasīa saweyt. ademīn mā way hamās re ugūb
i_kul šiyyiten to-riġāi i'ayyin iōguf.
way hamās hikōya ufruġat
awaznazar maħmadnazarov gāla i_alfeyn sana, sab'a šahr noyabr
iangé qišlōq

II

pōšō way munagġima

1. riwōyāt isūn-ki:
fad balad podšōta way dōnišmānda i hamroyyta i_fad gō'a ṭal'ināt. i_darb
ta-iaġadūn, ta-itrawnūn , min fad qišlōgin ħarōba miṭtar. min fūga ta-i'āyyn-ki,
i_fūg ħarōba snēyn baiqušša way ba'az-ba'asa 'ešāt igūlīnna ig'adāt.

2. pōdšō i_dōnišmanda: -inta i_hazlānna ilsānhinna tuftun-me? hazlanna
'ešāt igūlīnna inaimāt?

dōnišmand gāl-ki:
- ana hazlanna ilsānhinna zēn maṭṭun, gilil ksīr aftunu. ileykum maqdur
agūla.

pōdšō sāyal:
- 'allī mā tuqdur itgūl!

3. dōnišmant i_galān aħōf-gāl. pōdšō lā ṭħōf, gūl, trawan - gāl.

dōnišmant gāl-ki:
- anā agar agūl, bōrin akūn, illay amōn mad'ūnī.

pōdšō gāl-ki:
- gūl trawan, ilāk gattīš mā agūl.

4. min hamas ugūb dōnišmand il-hās snēynta gurrunda hamīkī:
il-fadhatta walda iwōya laħiq, il-fadhatta tulha laħig bint kēn 'anda. hāzāt
way ba'az-ba'aza quda sayār kēyyin. bintain tulha laħig boiqušša i_walda iwōya
laħig gāil-ki:

5. -inta i_waldak bintī ħūsa, walda itibayāt.
baiqušša gāil-ki:

- inta agar bintak i_walde aḥṭai itkūn, mīo ḥarōba iḥibit - gāil.

6. bint abūha:

- il-podšōtin ia‘ābir ināim minwōrinnaiū bo-min fad sana ugūb ilāk mīo ma-haw, alf ḥarōba ‘aḥṭe. agar hama pōdšōya iesī iōguf.

riwayāt ufrugat

mahmadnazarov awaznazar gāla

iangé qišlōq

III ḥasīs

1. i_riwōyāt sawānhum i‘ayyanan fad ademīn ḥasīs kēyyin. zōka fad mōrtin ḥusni ḡamōlha biḥad zēn kēyyin. i_ḥusni ḡamōl minges zīk mōra bōren i_gad balad mā kēyyin.

2. il-hal mōra zōča ksīr ḥasīs kēyyin, ba‘az zōka ḥasīsīta kul iōm bētumāt ‘ark kēn iṣōr - iōguf.

3. fad yōm hal mōra min zōča pūl minsaila zōḡen ḥasīs ark sawio ba‘as pūl il-morta talaḡ sawenħa. il-hāl gurrung hamzōk balad podšōta samiḥ-ki ḥamīk morten i_ḥusni ḡamōlha min kulla fōg mōra i_gad gō‘a mā keyyin.

4. pōdšō hal mōra i_rūħa i_mōra garia oḥusa gufta-gāil sawče bāhis. hal morten min zōča ṭal‘a i_ademīn ḡāi, maila, anā i_zōḡ laħagān, rōzi. - lēkin fāt šart ‘ande:
-agar hama šarṭe isi, alḥag.

5. pōdšō rōzi sāir.
- šarṭa iēš kēyyin, gāil.
zīk mōra šarṭa ḥamas-ki, illay mōra sine bōren itkūn, il-ruḥi taḥṭe rawōn ta-iwudni. il-taḥṭe giddāmani i_zōḡe ta-išaila.

6. pōdšō rōzi šōr wa il-taḥṭ i_giddāmani zōča minšailinna.
mōra i_fōg taḥṭ tō‘ad, taḡade ināima kēyina.

7. min īta fad dinār pūl iḡawurta raššitinna wa taḥṭin išīla iaḡāde ināim gāila-ki:
- min īde mīre pūl uḡa‘, uḥsa, iḥta.
zōk ademi ta-išūfa-ki mīre ma-haw, dinār kēyin.

8. - has mīre kīn gailinnik, dinār kū - gāil.

mōra min rabbe tandar. - min īdīn wōgī', mir kān, dinār šāir - gāila - iū.
min zōgin ḥasīs talaḥt. i_pōdšō malika surt-gufta.
šam'a sawia.
riwayāt ufrūgat
mahmadnazarov awaznazar gāla
iangé qišlōq

IV ademīn saḥī

1. i_riwayāt sawānhumāt 'ayyanān fad badūla ademīn saḥī kēyyin. fad yōm i_ʿand hāl ademīn saḥī fad ademīn gaṭṭiš ma'anda pūl minsail ḡāi.

2. zōk ademīn ḡāi il-hāl badūla ademīn saḥī ižla wai 'īda'ānī asāta daisinna way 'āsa minsinət.

3. hal ademīn saḥīn badūla il-zōk ademi kōra mužro sawinna. zōk ademi ugūbin mad.

4. hal ademīn i_ʿanda ademiātin wōkīn: -illak ižlak way 'asā dasaha, bo-insanat ižlak mā uḡ'at-mi? -gāilīn.

5. ademīn saḥī gail-ki:
- agar anā iḡlī uḡ'anha kīn gulta, zōk ademi minlay i_pūl sayyalān kīn aṣṭaha.

riwayāt ufrūgat
maḥmadnazarov awaznazar gāla
iangé qišlōq

TRANSLATION

I

The Merchant and His Two Sons

1. One merchant had two sons (Pashas). One of them he paid high salary (much) (gave a big reward). And the other [he paid] less (the second got small salary).

The boy, who got small salary, said to the merchant,

2. "Why do I work much, [but] get small salary and he [my friend] works less (does unimportant, a little work), [but] gets a big reward."

The merchant said,

"Go to a caravansary [and] look, what kind of goods did the merchants (the people) deliver (bring)."

3. The boy went to the caravansary. [There] he met many merchants. [There were] the merchants from China [and] from [some other] countries.

The boy returned (came) from the caravansary to the merchant and said,

"[In the caravansary] there were the merchants from China."

The merchant asked the boy (the merchant asks the boy),

"What did [the Chinese merchants] bring [for sale]?"

4. The boy [could not answer], "What a pity, [why didn't I ask]," he said. "I shall go [and] ask what did they bring [and] come back." This boy went [again] to the caravansary; made inquiries about what (what kind of goods) did the merchants bring, learned [that] they have brought [silk] cloth. [Then the boy] came from the caravansary to the merchant [and] said,

5. "(The people) arrived, brought goods (cloth)."

The merchant asked,

"How (much) do they sell the cloth?"

The boy did not ask the price of the cloth. He did not already know what to say.

6. Thus, the boy went two or three times to the caravansary and came back, each time making inquiries about something.

The Bey (summoned) the both boys, [and] charged [that] boy, [which] worked less, [but] got a big reward,

7. "Go, [learn] where the merchants (people) did (come from)." High salary boy went to the caravansary. He [at once] learned what country did the merchants come from, how many camels [did they bring with them], what kind of [goods] did they bring, how much did they sell [it], what [and for what] did they barter, [and] when they [were going] to go back to their country.

8. [The boy] learned all this just going [there] once [and] came [back].

The merchant summoned the boys and asked the high salary boy (that one, who worked less and got a high salary),

"Tell me, what did you see and what did you learn [in the caravansary]?"

9. The boy reported the above mentioned (already said).

The merchant said to the low salary boy (that one, who worked a lot and got a low reward),

"Do you see, how many things this boy learned just going once. That is why he gets higher reward than you do.

10. "You [must] understand, [that the one who] learns in the childhood, will have a good life.

"You haven't learnt in your childhood, thoughtlessly [lost your time] for nothing. [And] an ignorant man then gets used to everything, [including a humble position as well] and agrees [with low payment]."

The story (tale) ended thus.

Avaznazar Mahmadvazarov has remembered (narrated) it on November 7, 2000.

II

The Pasha and (His) Adviser

1. According to what was told (tradition) a Pasha of one country and his adviser (went together (came near to one corner, land). When they hurried across the way, they came upon (came near to) one wrecked [devastated] kishlak. They looked up [and] saw [that] two owls were talking to each other sitting over the ruins [on the ruins].

2. The Pasha [asked] the adviser,

"Don't you understand their language? [Couldn't you] tell me what do they talk about (what do they say)?"

The adviser said,

"I don't understand their language [talk] quite well, I understand it badly (very little), [that's why] I can't say (what do they talk about)."

The Pasha asked [said],

"Tell me that, what you can [what you can understand, what you understand], (tell me)!"

3. The adviser said, "I'm afraid to tell you, what do they talk about (I'm afraid to say) [what do they say]. If I tell you, you won't spare me [you will punish me]."

The Pasha said,

"[Don't be afraid], tell me now [and] I'll say you nothing [I'll not punish you]."

4. After that the adviser [dared and] said,

"The talk of these two [owls] is that:

"The son of the [owl] grew up; the second also had an adult daughter. They decided to relate with each other (decided to become related matchmakers). The father of the bride says to the father of the bridegroom,

5. "Take my daughter [to be your daughter-in-law] for your son. He will become happy."

"The owl replies,

"If you give your daughter [in a marriage] to my son, (give) a hundred ruins in addition [wrecked houses in a dowry]."

6. "The father of the bride (girl) [says], "If this Pasha stays [longer]," points to the Pasha [standing below], "than a year later I'll give you not a hundred, but a thousand ruins [it will be so], if this Pasha continues his reign."

The story ended.

Avaznazar Mahmadvazarov has narrated it.

Kishlak Yanghe

III

A Stingy Man

1. According to the tradition remained [until our days] there was one stingy [man]. He had a beautiful (very beautiful) wife. There was no [other] woman in this country, who owed [such a particular] beauty.

2. This woman had a very stingy husband. Every day he used to quarrel at home, because of [his special] stinginess.

3. One day his wife asked money from her husband. [At first] the stingy husband quarreled with his wife; then he demanded divorce. A Pasha of (this) country learned about it. His ears reached [the news] that (in this) country there was not a woman more beautiful than she was.

4. The Pasha sent a procurer to take this woman in a marriage (for himself). The woman divorced with (her husband) declared the mediator [procurer] her consent [to marry the Pasha].

"But I have one condition," [she said].

"If he fulfills this condition, I shall marry [the Pasha]."

5. The Pasha declared his consent,

"[Familiarize me with] your condition," he said [to the woman].

The woman laid down such condition, "If you marry me, provide me (give) a palanquin to carry me. In front of this palanquin harness my [former] husband to carry me (the palanquin, let my [former] husband carry its front side)."

6. The Pasha agreed and harnessed the woman's [former] husband into the palanquin (the front side of the palanquin was hung on her husband to carry it).

The woman was sitting [proudly] in the palanquin. [She was carried].

7. [Once,] she intentionally dropped a dinar from her hands and said to her [former] husband harnessed into the palanquin,

"I have dropped a small coin, take it [and] give me."

The man saw that not a small coin, but the dinar was [lying about].

8. "You said, that you have dropped a small coin, [but actually] it was dinar," he said [to the woman].

The woman thanked God. "A kopeck, which dropped out of my hands, has turned into the dinar," she said.

"[At last] I have got rid of the stingy husband [and] became the Pasha's wife (queen)."

The justice has triumphed over.

The story ended.

Avaznazar Mahmadvazarov has set (it) forth.

Kishlak Yanghe

IV A Kind Man

1. According to the tradition, there was one rich [and] kind man. Once, (some) beggar (having nothing) came to him to ask for money.

2. This man [the beggar accidentally] put his stick on the foot [hurt the foot] of the rich [and] kind [man].

3. The kind [and] rich [man] satisfied the beggar's request (settled that man's affair). The beggar went away [satisfied].

4. (The persons of convoy), who were standing on their feet said to the rich man (that man), "[He] has stepped on your foot with his stick, pressed [firmly] on the foot. Didn't it [really] hurt you?"

5. The kind man said,

"If I have shown (if I have said about the pain in my foot), that man would be ashamed to ask me for money."

The story ended.

Avaznazar Mahmadvazarov set it forth.

Kishlak Yanghe.