

Skazka pro bogatyria Semetei

[‘Tale of the Hero Semetey’ by Kenje Kara; from Prior 2006]

Cylinder I.

	Andıyandın belinen, - - - - elinen, - - Köy-kap belinen, Kalın Nogoy elinen:	From the pass at the Andijan mountains, from the land of [...], from the pass at [...] Köy-kap mountain from the land of the teeming Nogoy:
5	Astındagı Tay-buurul– (Kuday bilet kim bilet! Alanın özü bilbese, Aytkanım jalğan kelbese) – Dürbü - - - - -	Tay-buurul beneath him [Semetey] – (Who knows? God knows? If Allah Himself knows not, and if my words prove not to be lies)– a telescope [...]
10	- - - - -	[...]
10'	- - - - -	[...]
11	Bulgarıdan kabı bar. Kuday bilet kim bilet! Suu arjak bolgon çon jolor.	It had a case of yuft Who knows? God knows! What was on the other side of the river would appear big [and close in the telescope].
15	Janınan suurop aldı-deyt, tegeretip jer közdöy - - - dürbü salğanı. Anın arı jerinen agarıñkı körünöt, agargandın ber jagı	He drew it from his side, they say; twisting and pointing it at the land, he trained the telescope [...]. From thence into the distance [the scene] appears white [with mist]; this side of the whiteness
20	kararıñkı körünöt, karagandın ber jagı kubarıñkı körünöt. Çıgıp keldi bir top jan, boljoy albay boldu tañ	[the scene] appears black [with shadow] this side of the blackness [the view] appears pale [with haze]. A group of people emerged, approaching, but he was confounded and couldn't make them out.
25	“Janımdagı Kül-çoro! Oo kaşımdagı Kan- çoro! Kımıñ barsañ anıñ bar! Tay-buuruldu minip bar! Ak-kübönü kiyip bar!	[Semetey said,] “Kül-çoro, at my side, O Kan-çoro, attending me! Go, whichever of you will go! Mount Tay-buurul and go! Put on Ak-kübö and go!
30	Jatıp alba jay ayal! Kabar ala koysoñor! Jatkan jeri bilseñer! Bayge alsa zambirek! Jer barbagan badirek,	Don't just sit there, don't delay! Bring me tidings! See how the land lies! [Tay-buurul is like] a cannon-shot at wining races! [You] inexperienced knave,
35	Anı saparga alıp bar! Tay-buurulum bolgondo, sını jakşı bolgondo ar münözü köñülçök, tabı jakşı bolgondo	take him and go journeying! As for my Tay-buurul, since his points are good, his whole temperament is sensitive; since his fettle is fine,
40	- münözü - - - . Külük Tay-buurul - - - - - . - - - - kiydi eke, Tay-buuruldu mindi ele.	[...] his temperament [...].” The racer Tay-buurul [...]. [Kül-çoro] put on [...] and mounted Tay-buurul.

Cylinder II.

45 “Astımdağı Tay-buurul –
kimiñ barsañ anıñ bar!
A Tay-buuruldu mindi ele,
Ak-kübönü kiydi ele.
“Jatıp alba jay ayal!
Kabar ala koysoñor!
50 Jatkan jeri bilseñer!:
Ak-kelteni asıñp
- - - - ele.
Astımdağı Tay-buurul
- - - menen asılat,
55 aram ölgön Tay-buurul
abayı menen jabılat,
kökülün kökkö ırğıt,
tuyagın jerge mılğıt,
kalın üyürdön börttü ele!
60 Öñgü-döñgü jeldirip,
ört jakkanday aldırıp,
eñgi-deñgi jeldirip,
eñke atkanday aldırıp,
bolup gana bargan oşol!
65 Čoñ Ürgönčkö bard’ele
Čoñ Ürgönčtün belgisi –
kükük bolup küülönüp,
küngürönüp süylönüp,
jatkan eken Čoñ Ürgönč!
70 (Oo kудay билет kim билет?)
Čoñ Ürgönčtün belgisi –
kükük bolup küülönüp,
küngürönüp süylönüp,
neče bölök түrlönüp
75 jatkan eken Čoñ Ürgönč!
Toodo möñgü buzulup,
karı, suusu koşulup,
karagay menen sal agıp,
kayın menen tal agıp,
80 üydöy bolgon karagay
barı birge koşulup –
(kuday билет kim билет!) –
üstündögü ak köbük
kamırday bolup juurulup,
85 anı körgön amandar
zamanası kuurulup,
töo örköčtöp tögölüp
jatkan eken Čoñ Ürgönč!
Jer-jerge mindi жүгүрүп –
90 üydöy bolgon kara taş
suu түбүндө şaldrap,
Čoñ Ürgönčtün barganda –
jer-jerge mindi//

[Semetey said,] “[Mount] Tay-buurul, beneath me
go, whichever of you will go!”
[Kül-čoro] mounted Tay-buurul;
he put on Ak-kübö.
[Semetey said,] “Don’t just sit there, don’t delay!
Bring me tidings!
See how the land lies!
Slinging on Ak-kelte,
[...].
Tay-buurul, beneath him –
he took him by the bridle with [...];
the cherished animal Tay-buurul
is fitted out in his figured horse-cloth;
he tosses his forelock to the sky,
and beats his hooves on the ground;
He trotted out from the teeming herd!
Putting [Tay-buurul] to a jog-trot on uneven ground,
letting him seize the bit like a fire ablaze;
putting him to a jog-trot till he was lightheaded,
letting him seize the bit to his heart’s content,
Thus did [Kül-čoro] go!
He came to the Great Ürgönc.
The features of the Great Ürgönc [were these:]
raging in torrents,
roaring and moaning
was the Great Ürgönc!
(Ah, who knows? God knows!)
The features of the Great Ürgönc [were these:]
raging in torrents
roaring and moaning,
dividing in numerous channels
was the Great Ürgönc!
Glaciers melting in the mountains
pouring together their snows and waters;
spruces and log-snags flowing down,
birches and willows flowing down,
spruce-trunks the girth of a tent –
everything pouring together –
(Who knows? God knows!) –
the foam on the [water’s] surface
churned like kneaded dough!
Those who behold it
are in serious trouble!
Massed like camels’ humps
was the Great Ürgönc!
[Kül-čoro] galloped here and there [along the brink]
black rocks the size of tents
were rumbling in the riverbed
when he rode to the Great Ürgönč!
[...] rode here and there [...].

Cylinder III

95 Čoŋ Ürgönčtün belgisi –
čılbr salsa boyloboy,
čıbrga tülkü joyloboy;
Čoŋ Ürgönčtün belgisi –
arkan salsa boyloboy,
adırga tülkü joyloboy,
100 eki četi jar bolup,
orto jeri kan bolup
jatkan eken Čoŋ Ürgönč
(Kuday bilet kim bilet!)
On ekide Kül-čoro
105 kan büyüünön karasa –
“Kečüünü kaydan bileyin,
kečüünü kimden surayın?” –
eki jagın karabay,
ölümün dep sanabay,
110 on ekide Kül-čoro
karap turčü čunak boldo!
(Kuday bilet kim bilet!
Jaratkan özü bilbese,
aytkanım jalğan kelbese –)
115 Čoŋ Ürgönčkö barganda
suugu salıp kirdi ele!
Bara tüšüp jogoldu,
jogolo tüšüp oñoldu!
Astındagı Tay-buurul
120 kaşı takıldap barganda,
bulğarıdan terdigı
suusu kağıp burčunan,
astındagı Tay-buurul čildey kılčıldap!
(Oo kuday bilet kim bilet!)
125 Munu mınday taštañar,
Akın kan kızı Ay-čürök –
Ay-čüröktön kabar al!
Kırk kelinder köč alıp,
kırk kızdarın košo alıp,
130 ak çatırın бүктөдү,
Ak-borčukka жүктөдү;
kök çatırın бүктөдү,
Kök-borčukka жүктөдү.
(Kuday bilet kim bilet!)
135 Čoŋ Ürgönčtün boyuna
ak çatırın tıkti ele.
(Kuday bilet kim bilet!)
Tubardan kılğan joolugun
başına emi saldı ele.
140 Koykoyo basıp bardı ele

başına saldıp aldı ele.
- - - ga bardı ele.
“Semetey kelet iraktan!
145 Anın özün körgöndö
özüm joop bereyin!”
-----.

The features of the Great Ürgönč [were these]:
if one lowered a lead-rope it would not reach the bottom
foxes would not prowl the slope [of the bank];
the features of the Great Ürgönč:
if one lowered a lasso it would not reach the bottom;
foxes would not prowl the talus.
If its two banks were cliffs,
and between them, blood[-red]
was the Great Ürgönč!
(Who knows? God knows!)
Twelve-year-old Kül-čoro,
where he looked on his side of the blood[-red torrent]
[thought,] “Where shall I find the ford,
whom shall I ask where the ford is?” –
[but] he looked neither right nor left,
nor did he consider that he could die:
twelve-year-old Kül-čoro
stood there looking, the wretch!
(Who knows? God knows!)
If the Creator Himself knows not,
and if my words prove not to be lies –)
When he came to the Great Ürgönč,
he plunged right into the water!
He rode [off the edge], and disappeared as he fell,
then reappeared again!
Beneath him, Tay-buurul –
his saddle-bow squelching as he went,
his saddle-pad of yuft –
shaking the water from its corners,
Tay-buurul beneath him trembled like a quail!
(Ah, who knows? God knows!)
Leave him like that;
Ay-čürök, daughter of Akın Khan –
hear tidings of Ay-čürök!
Taking forty young ladies for a traveling-party
taking forty maids along with her,
she packed up her white tent
and loaded it onto Ak-borčuk;
she packed up her blue tent
and loaded it onto Kok-borčuk.
(Who knows? God knows!)
On the banks of the Great Ürgönč
she pitched her white tent.
(Who knows? God knows!)
Her headscarf made of Chinese silk
she now placed upon her head.
Stepping gracefully she walked
[...]
she placed it on her head.
[...] went to [...]
[Ay-čürök said,] “Semetey is coming from afar.
When I see him,
I myself shall give my answer!”
[...].

Cylinder IV

	Kök çatırın бүктөдү, kök-borčukka жүктөдү.	She packed up her blue tent and loaded it onto Kok-borčuk.
150	ak çatırın бүктөдү, Ak-borčukka жүктөдү. Akın kan kızı Ay-čürök Čoŋ Ürgönčtün boyuna – Čoŋ Ürgönčkö keldi ele.	she packed up her white tent and loaded it onto Ak-borčuk. Ay-čürök, daughter of Akın Khan to the banks of the Great Ürgönč – she came to the Great Ürgönč.
155	Čatırın tiktı -- da kerebetin ---. Turbardan kılğan köšögö tuura tartıp saldı ele. Anın kızardı ----- -----	She pitched her tent at [...] [...] her bed. The newlywed curtains made of Chinese silk she hung up straight Her maids [...]
160	Akın kan kızı Ay-čürök ----- ----- ? -----	Ay-čürök, daughter of Akın Khan [...] [...] [...] [...]
165	? “Tüşümdü jakşı joruŋar! Kečinde – körgön tüšümdö at bašınday ak šumkar munuday aalam sızıptır! 170 - - - dan börü aldı! Azuuluudan tülkü aldı! - - - bul emine boluču? Eki čaar ala jolbors köčönün barın kıldırıp, 175 kapkanın barın sıldırıp, ? ? (Kuday bilet kim bilet!) Jasalgallu boz ügdü 180 teskey alga tigipmin. - - bul emine // [boluču]	[Ay-čürök said,] “Interpret my dream well! In my dream I saw last night [...], a white gyrfalcon big as a horse’s head – such a one soared in the sky; it seized a wolf from among [...]; it seized a fox from among wild beasts! [...] what does this mean? Two striped tigers, roaming all the streets [of the city], and stalking all the gates [...] [...] (Who knows? God knows!) An ornamented yurt I pitched at the foot of a northern slope. What [does] this [mean?]

Cylinder V

- Jasalgallu boz ügdü
teskey alga tigipmin.
Bul emine boluçu?
- 185 Ešigimdin aldında
eki may köl - - -
bakası čardap jatıptır.
Jeñeler, bul emine boluçu?
Kuday bilet kim bilet!
- 190 Kak törümdün tübünö
čınar terek çığıptır,
başı asamanga tiyiptir.
Jeñeler, bul emine boluçu?
Kuday bilet kim bilet!
- 195 Aytkanım jalğan kelbese,
Alda-taala bilbese –
kuday bilet kim bilet!
Munu kelinderim jorup berseñer!”
Ošondo on eki juban, otuz kız –
- 200 kelindi kızdar karadı,
- kelinder jerdi baykap karadı.
Bečara - //
Bečaranın bir kızı –
kelindi kızdar karasa,
- 205 kelinder jerdi baykap karadı –
“Men bolso anan Ay-čürök - -
tüš jorup bereyin!
Bul at başınday ak šumkar –
alganı ay alganı,
jakşı taptap salganı!
- 210 Azuuluudan börü alsa,
Šıgaydın uulu Čın-kojo čunak
bolgonsup
Semeñ munun başım kesip alganı!
- - - dan tülkü alsa,
Jedigerdin Er Toltoy –
- 215 jezdekem, munum – alıp salganı!”
Oo kuday bi[let]//
- An ornamented yurt
I pitched at the foot of a northern slope.
What does this mean?
In front of my door
two lakes of fat [...] and the frogs in them were croaking.
Elder sisters, what does this mean?
Who knows? God knows!
Right from my [yurt’s] seat of honor
a poplar tree grew up,
and its crown touched the heavens.
Elder sisters, what does this mean?
Who knows? God knows!
If these words of mine prove not to be lies –
if Allah Most High knows not –
who knows? God knows!
My ladies, interpret this for me!”
There were twelve good-looking young ladies and thirty
maids there.
the maids looked at the ladies,
[...] and the ladies stared at the ground.
A poor [...] –
A poor man’s daughter –
when the maids looked at the ladies,
the ladies stared at the ground –
[said,] “As for me, then, let me interpret [...] the dream
[for] Ay-čürök!
The white gyrfalcon big as a horse’s head
is your spouse – ah! your spouse;
you will train the bird well!
If this [bird] seized a wolf from among wild beasts,
it seems Čın-kojo son of Šıgay will turn out wretched
your Semetey will cut off his head!
If this [bird] seized a fox from [...],
[it is] Er Toltoy of the Jediger:
elder sister, [Semetey] will take his [...]!”
Ah, [who knows]? God knows!

Cylinder VI

“- - - - - bereyin!
- - - - -.
Eki čaar ala jolbors
220 Köčönün barın kıdırsa,
221 kapkanın barın sıdırsa,
Semeteydin Kan-čoro menen
Kül-čoro,
eki beren bolgonu.
Jeñeler - - - - -.
225 Munun - - - - -.
Eşiğinden karasa,
eki may köl - - - ,
bakası jatıp čardasam
eliñdin kenen targanı!
230 Semeteydin - - -
[?] kalğanı.
- - - - -.
Kak törüñdün tübüñdö
čınar terek ay čıkısa,
235 başı asmanga tiyip ese,
Manastın uulu Semetey
Ay-čüröktü alğanı!
Baybiče bolup kalğanı!
Başaalıktı kök sürüp,
240 Semetey başaa - - - Ürgönčtön
ötkönü!”

[The poor man’s daughter said,] “Let me [...]
[...]
The two striped tigers:
if they roamed all the streets
and stalked all the gates,
[it is] Semetey’s [Companions] Kan-čoro and Kül-čoro
it is the two heroes.
Elder sister [...].
This one’s [...]
If one looked out your door,
these two lakes of fat [...],
and if the frogs in them sat croaking,
[it means] your people will spread wide!
Semetey’s [...]
will [...].
[...]
If right in your [yurt’s] seat of honor
a poplar tree grew up – ah! –
and its crown touched the sky –
[it means] Semetey, son of Manas
will marry Ay-čürök!
She will become his senior wife!
Sternly imposing his royal majesty,
Padishah Semetey will cross the [...]Ürgönč!