

to Semetey. He asks Semetey what he has seen; Semetey reiterates what he has seen through the telescope, but says, "I saw a group of people emerge from the city, but I
85 couldn't make them out"⁶⁵⁹ (he means Ay-čürök and the girls). Saying it might be the troops of Čın-kojo and Toltoy coming against them, Semetey exhorts Kül-čoro to ride down on Kak-telki and reconnoiter. "Let them not be Kashgharis, let them not be caravaneers! ... Are they enemies wearing corselets? Are they girls riding amblers?"⁶⁶⁰

Kül-čoro agrees to go, but pleading inexperience, he asks for (Tay-)buurul, Ak-
90 olpok, Ak-kelte, and Sır-nayza. Semetey refuses, and resolves in his mind to make the reconnaissance himself if Kül-čoro will not go. Then he reconsiders, thinking to himself, "I have no one under me to lead; if I hurt this fool's feelings, I will have no boys behind me; I have no numerous Nogoy with me."⁶⁶¹ He changes his mind and gives (Tay-)buurul. Kül-čoro goes and waters him and prepares to ride. He saddles and outfits Tay-
95 buurul; there is a detailed description of the horse's outfit. Kül-čoro mounts the horse, and Semetey utters a blessing. Kül-čoro is riding away as Semetey waves him down and says another thing: "You never knew this horse's secrets ...," and he launches into a description of the horse's points and *tulpar* qualities. Kül-čoro retorts, "I knew this horse's points before you did, tending your herds in Talas as a nine-year-old!" and again Kül-čoro races
100 off.

After a wild ride he comes to the Čoŋ Ürgönč; he finds neither a ford nor any person to ask the way. The river's fearsome power is lyrically described at length. Kül-čoro utters his soliloquy: "How can I turn back?", etc. **As he spies the girls watching him on the other side, he plunges right into the water, defying death. He is helped across by**

⁶⁵⁹ p. 79 l. 16.

⁶⁶⁰ See discussion on pp. 209f.

⁶⁶¹ p. 83 ll. 1-10.

105 the *arbak* of Manas and the Forty Companions, the Twelve Imams, and the forty *čilten*.
He emerges from the river streaming water.

Kara-kız in Ay-čürök's retinue spies Kül-čoro and hurries to Ay-čürök to demand a gift-for-good-news: "He is a man suited to you (i.e., he is Semetey)!" Ay-čürök corrects her: "Make no mistake, that one is Kül-čoro riding Semetey's Tay-buurul and shouldering

110 Semetey's Ak-kelte. Semetey waits behind him; he has come to look for Ak-šumkar and slay Čin-kojo. I myself shall answer him!" She bids the forty girls to receive Kül-čoro politely, for he is a tough warrior.

Kül-čoro rides up to the girls but cannot recognize Ay-čürök. He asks the girls who they are and where they have come from. Ay-čürök rises gracefully; her beautiful
115 form and movements are described. She asks Kül-čoro his name and pedigree. "Many like you have come to our city, but none have left! Who is your lord?" Kül-čoro answers that he was amazed by the sight of the maids' fine clothes, then he names his lord,

Semetey, and his errand, to retrieve Ak-šumkar. He gives Semetey's pedigree: Böyön Khan, Čoyon Khan, Kara Khan, Bara Khan, Ya'kup Khan, and Manas of the Nogoy.⁶⁶²
120 Then he says, "You call me lowly, you call my father lowly? My father is not lowly, I am not lowly. Before I tell you my father's name, (I will tell you) he was no lowly man; he abandoned the Kıtay and smashed their idols. My father fled to Talas when Manas died; he is not lowly. I am the son of Er Almambet!"⁶⁶³ And behind me, dark in the distance, is Manas's son Semetey!"

125 Ay-čürök replies that Semetey has no intended spouse, but her intended spouse is Čin-kojo son of Šıgay, and Toltoy is always at his side; the two are valorous. "Don't let

⁶⁶² p. 98 ll. 9-16. On Manas's pedigree, cf. I,1) 1-9 and Hatto 1969b, pp. 220f.

⁶⁶³ p. 99 l. 6. Earlier in the same poem, Kül-čoro's father was named Majik.

knock-about Semetey get killed by them! When Čin-kojo marches out, Semetey will have no Nogoy to marshal against him! I know your lord; when Toltoy attacks, he will have no Nogoy help nor refuge in Talas! Tell him what I said; he must go back today! I know

130 Semetey; I have heard how Abike and Kōböš usurped his inheritance and how his mother and grandmother fled with him to Kara Khan's city, and how the smoke-hole cover of (Manas's) 60-wing white pavilion was opened with a lance-thrust! Semetey was just a boy when his dominion was reduced; what praise have you for him?"

Kül-čoro replies: "My lord is no less a warrior than Toltoy, I no less than Čin-kojo! Watch that you don't let Semetey hear what you have said (to me)! I know that you were on the banks of Ala-köl at the beginning of last month, and you sized up Semetey while he hunted. You took Ak-šumkar to attract a husband; now I have come, so don't act as if you don't know anything! Choose your words very carefully! There is no tea in your samovar; since you took our bird you will have little room for rest! There is no bread on
140 your tray; you have brought trouble to Talas, and Kül-čoro has come after you; you will find no rest in your father's place of honor! The days of Čin-kojo and Toltoy are numbered ..."

The scene shifts to Semetey. Looking through his telescope he mistakenly believes he sees Kül-čoro kissing Ay-čürök. He bellows in anger at the sight. Kalčoro
145 thinks that an enemy is advancing on Kül-čoro without his knowledge; he immediately rounds up the horses and drives them to Semetey. Semetey addresses him: "Rascal Kalčoro! I gathered horses; none is a racer! I gathered braves; none is well-born!" Then he describes what he believes he has just seen Kül-čoro do.

They ride down to the Ürgönč. Semetey wonders how he will get across on his
150 inferior horse, Kak-telki. He also ponders whether to undress before attempting to cross,

and decides not to give the girls cause to laugh and shame him. Shouting the name of Babadin, he makes Kak-telki leap like a goat and plunges into the river with all 14 horses.⁶⁶⁴

Ay-čürök sees Semetey trying to cross and says he won't make it. Kül-čoro
155 contradicts her: "My lord Semetey grew to the size of a red willow, massive as an elephant, in the time it takes an elephant to turn around!"⁶⁶⁵ His protectors are the khojas; Ak-išan holds out his hand to him; the One God is his permanent Protector!" Before Ay-čürök's eyes, the Forty Companions (only Almambet is named) and Manas come and help Semetey out of the water; Semetey apostrophizes on the history of his mothers' subjection under Abuke. Semetey drives one of his horses, Boz-bıštan, toward Manas (as
160 an offering), leaving thirteen.

Ay-čürök comes to Semetey saying, "My lord!" She brings a cup in her right hand and *arak* in her left. Semetey beholds her beauty, which is described in traditional detail. Semetey addresses Kül-čoro: "Leave off this behavior with the girls! What if an enemy
165 asked you a question? You would give away your secrets! If you don't leave off this behavior you will die an early death!" Kül-čoro answers: " Be careful what you say around Ay-čürök—don't let her escape! This here is the girl who took your bird, and here

⁶⁶⁴ p. 104 ll. 1-13.

⁶⁶⁵ p. 104 ll. 40f. *bil aylana berginče/ bildey kızıl tal büttü*; cf. I,7) 247f. *Beli ailana berginčä,/ beldäi kızıl tal bütkön* 'As one goes round the mountain-side, red willows have shot up as high as the mountain-side'. Hatto's translation here ignores the fact that *bel* refers to a saddle-shaped mountain pass, not a mountain-side (by the metonymic association of the pass with the constricted "waist" [*bel*] of the mountain ridge). It is quite difficult to accommodate the topographic meaning of *bel* with *ailan-* 'to go round'. The end-marking context in I,7) suggests that the decoratively parallelistic eight-line passage of which this couplet is a part could have harbored some opaque diction; cf. *MWR*, p. 580, n. to l. 251 for similar instances in the Radloff texts. While my reading above is phonetically unobjectionable for this manuscript, it does not solve the ultimate problem of what the cluster represented by I,7) 247f. signified. Cf. I,6) 571f. *Üi ailana berginčä,/ üidöi kızıl tal büssün!*, where *üi* 'house', while articulate, nevertheless suggests a semantic pairing **ui* 'cow' and *bil* 'elephant'.

is the bird! And I am he who got news of this, I am he who got her answer for this! Now should I look for her house and property (to take), and for the enemy (to kill)?"

170 Semetey roars at this: "You say to seize her, but why should we do that? I will leave quietly; she has given me my bird, so let's go. What business have I taking Akhun Khan's daughter?"

Ay-čürök explains to Semetey that the two of them were betrothed when Manas was still alive. Now Čin-kojo has come to take her to wife; "If I stay here, you will be the famous wretch! I sought you wandering through Kıtay and Bejin. I have honored your departed father's *arbak*! I waited for you, wondering if you would stumble upon me; then I went looking for you myself! You say 'Give me my bird'—why should you say this? Let me tell you about your bird. I took it and let it perch among 12 falcons and 10 hawks. I fed and trained it. The Forty Companions came and said they would take it, but I kept it."

180 Semetey derides Ay-čürök for (the unladylike behavior of) coming out to meet him. Ay-čürök retorts: (not only) is there no (girl) among the Kazakhs to come out and meet him such as she; nor does Ürbü have such daughter as she; but Semetey has reduced and devastated the Afghans and the Kalmak: how could she not come out to meet him (as a gesture of submission)?

185 Kalčoro rides up just as Kara-kız, who has been on watch, comes to Ay-čürök and asks whether the newcomers are from the Kalmaks. Kalčoro is angry at this and beats off Kara-kız. Ay-čürök reproves him and Semetey. Semetey replies that they have come a long, hard way, and now they are vulnerable to enemies. "Girls, keep vigilant watch!"

Ay-čürök tries to mollify him: "You are no sons of slaves; we are no daughters of slaves; this is not a matter for slaves; let us not resort to a place suitable for slaves (i.e., out on the steppe). Čin-kojo will see the watch-people and come. Let him not come and

attack, let him not come and cut off my lord Semetey's head! I will take you to my father's city." They agree on a plan to get into the city. Ay-čürök readies the large tent with fine appointments, then Semetey goes to bed with Ay-čürök.

195 Kül-čoro amd Kalčoro complain. Ay-čürök justifies Semetey, telling him how he should behave toward Čačikey when he has Ay-čürök at home, for Ay-čürök and Čačikey have had an unfriendly exchange. Semetey utters a strong and lengthy oath that if he should leave Ay-čürök for even a day, if he should call Čačikey "Madame" (*sāhīb*), "then let me be shot, and struck with a lance, may Ay-kojo's (outraged) blessing strike me,"
200 etc.⁶⁶⁶ Ay-čürök takes his word, and they set off. Their march and progress are described.

(The text ends in mid-sentence at the bottom of p. 116.)

⁶⁶⁶ p. 115. The love-vow was a traditional element in the free relations between the sexes among the Kirghiz; see Abramzon 1978, p. 107.