

Appendix 2. The *Semetey* of Maldibay Borzu uulu (Description and Prose Synopsis)

Manuscript:

MS Archives of the National Center of Manasology and Artistic Culture (Manastaanuu jana Körköm madaniyattın Uluttuk borboru), Kirghiz National Academy of Sciences, No. 252(4071). Examined and microfilmed in Bishkek by D. Prior, July 2001.

Description: 18 cm. h x 11 cm. w.; 117 pp. total; defective in the middle and at the end (see below). Faintly lined, yellowed pulp paper; some thumb-fading at corners; slight moisture damage on lower margin. Written in black ink with a *qalam*. Binding: cardboard covered in dark blue cotton ticking; sewn with twine. Arabic (i.e., Western) page numbers added in red ballpoint pen; some words circled and notes and glosses added in pencil and in purple and blue inks. 1r has very faint writing in pencil; 1v (p. 1 of the text) has 32 lines in quasi-*bayt* format; subsequent pp. have mostly 51 lines in 3 lines across, or sometimes 2 or even 4 lines across. Approx. 6,000 lines total in MS.

There are two poems: (1) Title centered at top of p. 1: *Qissah-i Sīmātāy bū turūr* ('This is the tale of Semetey'; contents: preface [1 p.]; Semetey's revenge on Abuke, Köböš, and Jakıp). P. 45: text ends 2/3 of the way down, then: *ošo Semetey Maldibay Borsu balasining kitebi dur* 'This S is M's book' (this is also transcribed into cyrillic at the bottom); then: *in k.tab ruzi* (or: *uzi*) *j.m^{ca}ah kuni tamam buldi*, which apparently spells (Pers.) *īn kitāb rūz-i* (or Kirg. *özü?*) *jum^{ca}* (then, continuing in Kirg.: *künü tamam boldu* 'This book was finished on Friday'; then: *tammat tammat tammat tammat* 'it is finished'. P. 46: faint pencil writing, upside down. (2) Title centered at top of p. 47: *Qissah-i Sīmātāy bū turūr* (contents: preface [1 p.]; Semetey's journey to retrieve Ak-šumkar and woo Ay-čürök). Starting on Western p. 47, the Persian (i.e., original Oriental)

page numbering starts over at 1. After this the Persian-numbered pp. 12 and 13 (one leaf) are missing; the Western numbering is consecutive (57-58), and thus was added after loss of the leaf. Text ends on bottom of p. 116 in mid-sentence. P. 117: Pencil list of proper names (?) in very hasty, light hand. (1) and (2) were evidently written by the same hand, (2) with a sharper *qalam*.

Language: Kirghiz. Script: post-Chaghatay, pre-reform *nasta'liq*; some ligatures. Suffixes are conventional (little or no vowel harmony expressed), and represent a blend of Chaghataizing suffizes with some clearly Kirghiz forms (e.g., genitive in *-din* instead of *-ning*). Possible dialectal features: *w* is sometimes written as a distinct grapheme (*vav* with three dots); *y* and *j* fluctuate; *s* and *z* tend to fluctuate. (Orthographic examples: *azıldı* [St. Kirg. *asıldı* 'caught hold']; *biröwü* [*biröösü* 'one of them']; *Borsu* [*Borzu*]; *f.t.kah* [*betege* 'feather grass']; *iger* [*eer* 'saddle']; *oghlı* [*uulu* 'son']; *taw* [*too* 'mountain']; *ε .har.t* [*daarat* 'ablution']; *y^εqub* [*Jakup*]). Possible Chaghataizing hyper-Oghuzisms: *dulpar/dulfar* [*tulpar* 'magic winged steed']; *yurduṇdu* [*jurtuṇdu* 'thy land (acc.)']. Differences in orthography between (1) and (2), as well as differences in epithets and other diction,⁶²⁶ indicate that the MS is a copy compiled from two distinct written sources, (1)* and (2)*.

⁶²⁶ A few examples. Orthography: (1) *khwājah*, (2) *ghwājah* (*ghayn* with two dots); (1) *Talās*, (2) *Tılās* (*-ı* = minim with no dots); (1) *Qānīkāy*, (2) *Qanī-key* (*-e* = *ha*); (1) gen. suff. after *-y* = *-din*, (2) gen. suff. after *-y* = *-nin*; (1) *Bahāwādīn*, (2) *Bābādīn*; (1) *Čıyčır* and (once) *Čıyır*, (2) *Čıyırđı*. Epithets: (2) *Er Semey*, (1) absent; (2) *Khānkhūr* for *Semetey*, (1) absent. The Eight Heirlooms: (1) *Ak-kelte* (gun), *Sır-nayza* (lance), *Ay-balta* (battle-axe), *Doolbos* (drum), *Kurč-kılıč* (sword), *Ak-olpok* (coat of padded armor), *Ak badana torgoy köz* (coat of chain mail), *Ak-kalpapak* (hat), *kaldagay* (breeches) = 9; (2) *Ak-olpok*, *?Karapči* (?armor-belt), *Beldemči* (belt), *Čarayna* (mail-coat), *Tuulga* (helmet), *Ay-balta*, *Čoṇ-nayza* (lance), *Joy-bolot* (blade), *Ak-kelte*, *Alma-baš* (gun) = 10. Other diction: (2) has Russian loanwords *samovar*, *sahar* = *sakhar* 'sugar' [cf. (1) p. 6 l. 15 *šeker* 'sugar'], *batınıš* = *podnos* 'tray'.

Inscription in cyrillic Kirghiz, in purple ink, on inside front cover: "This book of 'Semetey' is Maldıbay Borzu uulu's. Maldıbay died in 1944, having lived a little over 80 years. His younger brother Sandıbay now lives in Karakol kolkhoz in Talas *rayon*. He is about 70. According to elderly members of this kolkhoz—Janaalı, Namazaalı, and Sandıbay (all literate), Maldıbay wrote the manuscript 60 years ago. On a scientific expedition to Talas, Š. Ümötaliev, a student, obtained the manuscript from Namazaalı. 3.VIII.1959." Thus the date of the MS is ca. 1899.

Notices:

Aydarkulov & Mokeev 1988 (includes cyrillic transcription by M. Tölömuşev of 656 lines from MS pp. 48-61).

Aydarkulov 1989, pp. 28-35.

(The above notices adduce uncited information to the effect that Ümötaliev obtained the MS in 1957 from a Junuš Moldo in the village of Keŋ-aral in the Talas valley. Cf. the reminiscence by Š. Ümötaliev (Ümötaliev 1988), about a MS of *Semetey* [apparently a different one] obtained in 1957 from an elderly Talas resident.)

Urstanbekov & Čoroyev 1990, p. 107.

MS p. 1 was reproduced in facsimile with Latin transcription, English translation, and comments in Hu & Imart 1989, pp. 44-49; the reading of the verses is out of order and the MS date given is incorrect.

"Tale of Semetey" [(1) Semetey's Revenge on Abike, Köböš, and Jakıp]

MS pp. 1-45; line references in the margins below are provided for orientation within the synopsis.

(The text begins with a Preface:) The people's tales of old happened so long ago—no one alive saw those things, and they are not written down on paper. I shall narrate it for the pleasure of the cognoscenti, for the braves; God knows, half is truth and half is lies ...

5 Semetey hears that his lineage is of the Nogoy. Kanikey admonishes Semetey before his departure for Talas, and describes the lands and rulers he will pass on the way. "If I tell you not to go, you won't agree ..." (he is a Roughneck). Kanikey finishes the preparations and outfitting for Semetey's journey. Then she tells him about past events: "After your father died, his companions left me and went over to Köböš, but Bakay
10 (remained loyal). When you seek your homeland, they will call you a prince; let me explain why."

 Kanikey says that she was married to Manas, and that her father Kara Khan⁶²⁷ had a white goat killed and the blood dripped on Kanikey (a ritual to conceive a son?). After Manas died, Kanikey buried him in a tomb. Abuke (Manas's half-brother) was ready to
15 take Kanikey (and marry her according to the tradition of the levirate), but "preferring to die than stay with Abuke, I went to your grandfather's (my father's) city. Let me explain the route you will have to take. As you go along, keeping your two reins and your lead-rope even⁶²⁸, you will come to a large river" that will be difficult to cross.⁶²⁹ Kanikey

⁶²⁷ Below in (1), Kanikey's father is Temir Khan, yet later on, in (2) he is again Kara Khan; and in (2), Kara Khan is Manas's great-grandfather. See Hatto 1990, pp. 611, 614.

⁶²⁸ p. 5 ll. 28f. The "keeping your two reins even" topos is a formula found in *KO* in Bok-murun's instructions to his herald. The lead-rope (*čilbir*) is attached to the horse's bridle and the free end, during riding, is secured around the pommel.

⁶²⁹ p. 5 ll. 30ff. The description of the river recalls the formulaic descriptions of the river Ürgönc in other *Semetey* poems.

warns Semetey that if a dervish⁶³⁰ or khoja suddenly appears out of nowhere behind him,
 20 then Semetey will eat an apple with sugar,⁶³¹ and die. (But rather) Semetey is to look
 straight ahead (across the river), and he will find Manas('s *arbak*) before him riding Ak-
 kula, shouldering Ak-kelte, etc., and accompanied by the Forty Companions. Semetey is
 not to catch Manas's eye; invoking Bahauadin, Šahmerden,⁶³² and Khoja Ahmad, he
 should set (Manas and the companions) to flight, then plunge into the water. Crossing
 25 will be difficult. Once across, he will try in vain to find Manas and the companions, who
 had even waved to him but will have now disappeared. He will take a dose of powerful
 medicine⁶³³ and recite the Koran, and pass on in safety. Going on from there, he will see
 Manas's hound Ak-taygan. Kanikey relates Ak-taygan's points and exploits.

"Then you will (look for and) find Bakay Khan, and you will give him my
 30 greeting!" Going on from there, Semetey should ascend a mountain spur and train his
 telescope on the Talas (valley). There is a lyrical description of the scenery, wildlife, and
 abundant comforts of the Talas valley—"such is the homeland of the Nogoy." (In an
 apparent geographical repetition,) Semetey will ascend the Čatkal and train his telescope
 on the Čoŋ Talas, and there he will catch sight of the top of Manas's tomb "shining like
 35 the moon on the yellow steppe." Kanikey describes the building of the tomb (including
 the traditional making of the bricks with goat fat for durability), then the interior
 decorations.⁶³⁴ There is a lifelike portrait of Manas: "You will look to the place of honor

⁶³⁰ p. 6 l. 11 *dīwānah*.

⁶³¹ p. 6 ll. 15ff. *alma minän šekerdi/ aralaša içersin/ amanat jandın kečersin* (with Chagatay-like
 abl. *-din* for Kirghiz *-dan*). The significance of this action is obscure.

⁶³² p. 6. 43. A tutelary spirit of Central Asian epic heroes, whose name comes from Shāh-i
 mardān, an epithet of ʿAlī.

⁶³³ p. 7 l. 27 *uu em*.

⁶³⁴ p. 11 ll. 1ff. The descriptions of Manas's tomb found in the "Kanikey's Tale" sections by
 Maldıbay, Tımbek, and Šaabay bear striking similarities to a description by Semenov-Tian-
 Šanskii of the tomb of a Kirghiz *batır* which he found in 1857 near San-taš:

and see your princely father. When you see him, do not let your heart leap out (for his appearance is awesome)!" Kanikey then describes her own portrait and enumerates those
 40 of the Forty Companions: Bakay,⁶³⁵ "Head of the Forty" Kırğın-çal, Kılkan-çal, Čalbay, Ajıbay, Kotonoy, Majike(?), Alike son of Kambar, Jeneke son of Čıbit, Maleke son of Kušbay, Koš-awaz son of Koñurbay, Kul-awaz son of Alım, Majik Khan, Köböš and (?), Agış and Kojoš, Akbay and Mambet, Akköl-koyon and Siltet(?), Eleman, Kalkaman, Tokomon, Ümböt, Kırımbet, Almambet, Bayımbet, Sırdıbay, Turdubay, Um-ay son of
 45 Jeder, Turumbay, Kerim-ay son of Šeñkul, Sarıkbay, Bokombay son of Kıljır, Čonokbay, Setey, Atay son of Abay, Baysengi(?) son of Ümüt, Karakojo (of the) Arğın, Boobek, El Toyu of the Ispender, Tortoy of the Dorbon, and Kara Tülögü(?).⁶³⁶

Kanikey names and describes the eight heirloom possessions of Manas that Semetey should recover from the usurpers Abuke and Köböš and from his grandfather
 50 Jakıp: Ak-kelte (matchlock), Sır-nayza (lance), Ay-balta (battle-axe), Tubalbas (war-

Climbing into the Tasma [mountains], we saw the pretty tomb of a Bugu *batır* by the name of Noghay, who had died in that place in 1842. This monument, the work of highly skilled artisans of Kashghar, cost Noghay's family rather a lot: they paid two ingots of silver, two camels, five horses and 300 sheep. The monument had the shape of a small temple of the Oriental architectural type with a dome and tower. On the front wall a door was visible within a deep embrasure, and the [interior of the?] dome was ornamented with extremely crude frescoes in which Noghay himself was depicted on a horse with a long lance in his hand, and behind him—also on a horse—his son Čon-karač, and behind him all the members of Noghay's family and a train of baggage camels. Fantastic trees and even flowers were depicted amid the groups. All the bricks from which the building was made had been brought from Kashghar [...] (Semenov-Tian-Šanskii 1946, pp. 182f.).

Valikhanov mentioned Noghay's tomb by name as one of but a few "magnificent" Kirghiz tombs (Valikhanov, *Dnevnik*, p. 255); Noghay's son "Karač (čon)" was one of the leading *biys* with whom Valikhanov conferred on his first meeting with the Bugu ca. 24 May 1856 (Valikhanov, *Dnevnik*, p. 247).

⁶³⁵ Bakay perhaps should not be counted among the Forty Companions, since the next named is "Head of the Forty" Kırğın-çal.

⁶³⁶ p. 13 ll. 1-43.

drum), Kurč-kılıč (sword), Ak-olpok (tunic of padded armor), Ak-badana (coat of lark's-eye chain mail), Ak-kalpak (hat), and breeches of mountain goat leather.⁶³⁷

Kanıkey enumerates the steeds whose pictures are on the inner walls of Manas's tomb: Sar'ala, Kar'ala, Kırğın-čal's Boz-aygır, Abuke's Kak-telki, Manas's Ak-kula, and
55 (Tay-)buurul.⁶³⁸ "If (Abuke and Köböš) give you Ak-šumkar, cast him and come home; if they give you Tay-buurul, ride him and come home!"⁶³⁹ She concludes by recommending brides for Semetey and the Nogoy *jigits* from the lovely daughters of Sayın Khan.

Now Semetey is ready to ride to the Keñ-kol. Kanıkey gives her blessing, invoking the Twelve Imams, the 40 *čilten*,⁶⁴⁰ and world-conquering braves as guardians.
60 She goes inside, weeping, to Čıyčır,⁶⁴¹ then comes out again and finds her wretched only son gone. She goes back inside, weeping. Čıyčır has a word: "Though Semetey is a warrior, he is not ready and will be back soon."⁶⁴²

Semetey comes to the fearsome river described by Kanıkey. On the other side he spies Manas riding on Ak-kula, shouldering Ak-kelte, holding Sır-nayza, etc. Semetey
65 plunges into the water, crosses, and prays in order to appease and send away the *arbak* of Manas and Almambet. Going on from there he finds the hound Ak-taygan. Racing on from there for a long way over hilly and uneven ground, at last he comes upon a man. It is Bakay. Semetey identifies himself and says he is searching for his father's dominion. Bakay, astonished, greets him joyfully, then explains the bad situation in Manas's lands.

⁶³⁷ p. 14 l. 40-p. 17 l. 3.

⁶³⁸ p. 17 l. 8-p. 18 l. 7.

⁶³⁹ p. 18 ll. 13ff.

⁶⁴⁰ Tutelary spirits of Manas.

⁶⁴¹ Manas's mother; cf. Čıyrdı-bay/Čıyırçı of mid-nineteenth century tradition (references: *MWR*, p. 609; discussion of names: Hatto 1969b, pp. 221-228.)

⁶⁴² p. 20 ll. 15f.

70 All the other heroes are dead; Abuke and Köböš have taken over. Semetey replies that he will drive them out and recover his patrimony.

Semetey stays some days with Bakay, then the two ride out together towards the Čatkal. They see the scene of the Talas, as Kanikey has already lyrically described it, and make out Manas's tomb. Semetey mourns. At the tomb they pray, read the whole Koran, 75 and utter blessings. Semetey sees the pictures of Manas, his 40 companions, and their steeds. As he looks, "God knows whether it's true," Manas's voice roars out; the protection of Manas's *arbak* settles upon Semetey.⁶⁴³

Bakay suggests that he go ahead to announce Semetey's arrival to his grandfather Jakıp. At Jakıp's, Bakay demands a gift-for-good-news. Jakıp instead beats Bakay on the 80 head, drawing blood. Bakay insists that it is true, "You have not seen him, but I have!" He describes Semetey's person in no uncertain terms as a true prince of the Nogoy, and predicts that after Jakıp dies, Semetey will feast on the blood of Abuke and Köböš. Jakıp immediately back-pedals: "Bakay, I was only joking!" He tells Bakay to take a gift-for-good-news from among the vast herds of horses, camels, etc., washes the blood off his 85 head, and sends him back to bring Semetey. Then he goes inside his yurt, where he orders his senior wife Baktı-döölöt⁶⁴⁴ to pour a cup of honey and give it to Bakay, and a cup of

⁶⁴³ p. 27 ll. 27ff.

⁶⁴⁴ p. 29 l. 28. Since Čıyčır has already been named above as Manas's mother and Semetey's grandmother in the company of Kanikey (see previous note), we have here an extreme example of the vacillation characteristic of the mid-nineteenth century tradition regarding the name of Manas's mother, or more precisely, of Jakıp's wife. Maldıbay, or his source, has deposited two women in different places: Čıyčır, resident at Temir Khan's court with Kanikey; and Baktı-döölöt at Talas with Jakıp, where she lived while Manas was alive and where she once [in I,5)] had a high scene with Jakıp reminiscent of the one being discussed. It has been mentioned (Hatto 1969b, pp. 221-228) that the bard of I,6) mentions both Baktı-döölöt and Čakan [a third name for Manas's mother, as in I,2)]. It is now noted that Baktı-döölöt is mentioned in I,6) for the last time in line 230, figuring only as *baybiče* 'senior wife' (which could mean either name) in subsequent mentions up to l. 457. Čakan, on the other hand, is first mentioned in l. 359 and last at l. 1063, at the close of the poem. Thus the bard of I,6), like Maldıbay, has reserved one name for the early

poison and give it to Semetey, for "won't Semetey bring ruin to his people, and bring ruin to the twin khans?"⁶⁴⁵ Baktı-döölöt rebukes Jakıp: "Do not kill your grandson! Give him his father's realm! Give him his father's tunic! Give him his father's pedigree! Give him
90 his father's horse!"⁶⁴⁶

Jakıp ignores her and prepares the poison. Bakay hears this, and rides out to meet Semetey. He tells Semetey that he must not trust Jakıp, that he will be given a test of faith with a cup of honey, but he should feed it to the dogs. As they arrive at Jakıp's yurt, Jakıp weeps and utters a welcoming speech to Semetey, then offers him the cup. Semetey says,
95 "I will not drink your cup! I will give your dish to the dogs!" and rides off with Bakay. Semetey tells Bakay that Jakıp was about to poison them, and that God saved them. Bakay advises going to Abuke and Köböš. Bakay goes in to them, and after Abuke has drunk six cups of *arak*, and Köböš seven, Bakay announces that Semetey has returned. Abuke and Köböš are nonplussed, and Bakay gets drunk.

100 Semetey demands his birthright: "Have you kept all of my father's heirlooms in good condition for me?" asking about each item in turn. Abuke is silent. Köböš leaves the yurt, then returns majestically and begins to make a speech reminiscing about Manas's

action and another name for the conclusion of his epic. The question naturally arises whether the binary situation in *SMB*(1) is an attempt to give Jakıp's wicked sons Abıke (Abuke) and Köböš a mother, whom they lacked in the Older Period texts. Baktı-döölöt at Talas is called *baybiče* '[Jakıp's] senior wife', but this term would tend to take its meaning from the context of a given man's current household, unlike "first wife/second wife" in English. Nevertheless, while the notion of Baktı-döölöt as the mother of Abuke and Köböš appeals on practical grounds, it collapses under the circumstances of this lady's presence in the plot: first she demands that Jakıp give Semetey's birthright back to him—at the expense of Abuke and Köböš; later she is met, a.k.a. Čıyçır, with Kanıkey. Nor is this binary character the only such slippage in the text, though she is the only one who has a speaking part. In (1), Kanıkey's father is both Kara Khan [as in (2)] and Temir Khan; and in (2), Kül-čoro's father is both Majik and Almambet. These inconsistencies have the scent of uncollated written compilation more than of a "nodding" oral bard.

⁶⁴⁵ *egiz kan*, meaning Abuke and Köböš.

⁶⁴⁶ p. 30 ll. 9ff.

war prowess. Semetey replies, "You fool, Köböš!" and narrates in detail Manas's major military exploits, including campaigns to Kašgar and Kıtay. Semetey dons the sword, Ak-tinte, and Ak-balta (battle axe) and goes to leave. Abuke and Köböš accost him on the way out and say, "Don't take the gun and lance!" Semetey becomes enraged, beats them off, and leaves. He comes to Bakay, who utters an extended praise-epithet of the horse Tay-buurul and describes his *tulpar*-speed and qualities of a war steed. Abuke and Köböš argue whether Semetey was right to take the heirlooms.

110 Bakay exhorts Semetey to ride against Abuke and Köböš after returning to Kanikey. Semetey rides back to Ürgönč⁶⁴⁷ to Kanikey. She praises Semetey's weapons and armor, and compares them favorably with those of Manas. She then exhorts him to make an end of Abuke and Köböš, otherwise "how will you do right by Manas and your elders?" Kanikey tells Semetey to stay with her at home for three days and then set off.

115 Semetey objects: "Bakay told me not to get used to another land; I must return to my own land!" Kanikey asks the horse Tay-buurul a question: "Did Semetey take back his father's possessions?" Tay-buurul answers: "He took them by force."⁶⁴⁸ Kanikey upbraids Semetey for hiding the fact (that his patrimony is not yet restored).

Twelve months pass; a year passes. Kanikey utters not a word. Finally Semetey

120 says he intends to go to Talas (and recover his dominion). Kanikey goes to her father Temir Khan and complains, "He won't listen to a word I say! He says he is going." Temir Khan has a *tulpar* (Ak-tulpar) brought and numerous herds and provisions raised (for

⁶⁴⁷ Ürgönč for Temir Khan's capital is not traditional; in *SMB*(2), Ürgönč will be found in its proper place as Akun Khan's capital and Ay-čürök's home.

⁶⁴⁸ p. 42 l. 50. I.e., he stole them back. It is extremely rare for animals to talk in Kirghiz epic poetry of any period.

Semetey). He has craftsmen build him a seven-wing⁶⁴⁹ iron yurt. Then Kanıkey and Baktı-döölöt come and give Semetey their blessing, saying, "Keep well, find your realm, protect your people, and treat Bakay like a father." They extinguish his fire that had been lit⁶⁵⁰ and see him off. Semetey goes forth, driving night and day; he crosses the fearsome river guarded by the *arbak* of Manas and Almambet, and comes at last to Keŋ-kol on the Talas. He pitches the iron yurt on the broad oxbow where Manas used to camp. Abuke and Köböš, getting news of Semetey's arrival, raise a huge army and surround him.

130 Kanıkey and Baktı-döölöt run in. Semetey dons Ak-olpok and mounts Ak-tulpar, and drives the enemy before him like a falcon chasing geese. He slaughters them, captures Abuke, Köböš, and Jakıp, and ties them up. Semetey goes to Kanıkey and Baktı-döölöt, tells them the three are captured, and asks them to bring them while he undoes his coat of mail; then he can frighten them and shame them (before killing them). Hearing this,

135 Kanıkey and Baktı-döölöt run outside drawing knives out of their clothes. They come back inside and tell Semetey to eat, since they have killed Abuke, Köböš, and Jakıp.

The Nogoy all come in a mass to celebrate, and Semetey claims his realm. Ča-temir Khan gives his knowing daughter Čačıke to Semetey after payment of the bride-price. Semetey rules the teeming (Nogoy) people of the 60 volosts.⁶⁵¹

⁶⁴⁹ The "wings" are the sections of expandable lattice that make up the walls of the yurt. Six wings is average size.

⁶⁵⁰ See discussion on p. 206, above.

⁶⁵¹ p. 45 l. 35 *boluš*.

"Tale of Semetey" [(2) Semetey's Journey to Retrieve Ak-šumkar and Woo
Ay-čürök]

MS pp. 47-116; line references in the margins below are provided for orientation within the synopsis.

(The text begins with a Preface similar to the first one.)

Semetey hears that Ak-šumkar, the gyrfalcon he inherited from Manas, has been taken away by Akhun Khan's daughter Ay-čürök. He resolves to go after the bird, and chooses his troops. His two companions (*čoro*) are standing by: he tells them that the
5 myriad horses of the Nogoy are in Talas; they should (choose among them and) set off for Ürgönč today in search of Ay-čürök and Ak-šumkar. The two lads set off for the herds and drive them in to Semetey, who says he will judge them himself and choose 14 of them for his train. They are named: Kanikey's Kal-telki, *baybiče*'s (Bagdı-döölöt's) Boz-čolok, Bakay Kan's Sur-čolok, Čačikey's Ak-tuyak, Kıl-küröŋ, Nez-kara's Timgil-
10 sur(?), Ku-čabdar, Kır-taygan(?), Jügörü's⁶⁵² Kara-boz, Taz-baymat's Ker-kulun(?), Khan Töštük's Čal-kuyruk, Aŋgı-čal's Boz-bıstan, Ağıš and Khojoš's Boorker, Er Ürbü's Karaker, Ay-kojo's Tarkan-boz, Oroŋgu's Kula-bee, Kök-ala that Kanikey used to ride on migrations, Sur-ala, Kur-ala, and Sar'ala.⁶⁵³ Now the catalog turns to the names of the Forty Companions' steeds: Almambet's Sar'ala (but none of the other companions' steeds
15 are mentioned).

⁶⁵² p. 50 l. 6. Here is a rare attestation of the name of the hero the collecting of whose epic in 1869 Radloff reported to have begun, after hearing *Joloy Kan* and *Er Töštük* in succession; but the bard fell into repetitiveness and Radloff halted the session (Radloff, *Predislovie*, p. xvii; p. ix: "*Iugöriu, vkhodivšii v snošeniia s mertvymi*"). The text of *Jügörü* has not come down to us, but the hero was mentioned in the jibing catalog of heroes in *Joloy Kan* as "friend to the dead," and on that basis was identified by Hatto as a black shaman figure (Hatto 1976, pp. 243f.) It is fitting and probably traditional that we find Jügörü's horse named Kara-boz 'dark gray' in our text. Not surprisingly, Sagımbay and Sayakbay both recycled the name Jügörü for mention as a hero in minor contexts (*Manas entsiklopediya*, s.vv. *Jügörü*).

⁶⁵³ pp. 49-50.

Semetey orders the two companions to march from the Nogoy of the 12 tribes and 60 volosts taking Tay-burul as a spare mount and Kak-telki as a free mount, and to load on a year's provisions. He sends them to Čačikey's house; Kül-čoro folds up the big tent and loads it onto Sur-bulčuŋ; he folds up the white tent and loads it onto Ak-bulčuŋ; he
20 loads up a samovar and other provisions.

As Semetey sets them all moving, the eight possessions he inherited from Manas are enumerated with long epithets:⁶⁵⁴ Ak-olpok (tunic of padded armor), an armor-belt, a copper hauberk, a golden helmet, Ay-balta (battle axe), a long lance, Joy-bolot (sword?), Ak-kelte (gun), Alma-baš (gun).⁶⁵⁵ The two companions drive the horses, and Semetey
25 prays to the saints and the shaykhs for protection on their journey.

Semetey smokes his pipe; the smoking is lyrically described. The prodigious smoke reaches up to heaven and causes rain and hailstorms throughout the land. The herds of animals disperse and suffer.

(There is a lacuna in the MS here: one leaf is missing.)

30 A fine meal is being served to Semetey; the two companions get drunk on *arak*. Semetey cautions Kül-čoro: "We are beyond our border, in hostile country; you two guard the horses, and I will take a quick nap. Don't fall asleep! Stand guard." Semetey rises soon and finds that the two companions have fallen asleep by the horses.

Dawn is breaking. Semetey takes (Tay-)buurul and decides to reconnoiter. He
35 ascends swiftly to a pass and reins in Tay-buurul; the reins are described in detail. Reaching the summit on foot wearing his soft leather inner-boots, Semetey looks out ahead.

⁶⁵⁴ Some items appear to be named more than once.

⁶⁵⁵ p. 52 l. 43-p. 55 l. 27.

The scene shifts to Ay-čürök, who has had a dream. In her house made of silver, copper, and iron and decorated with gemstones, Ay-čürök assembles her 40 ladies and
40 maids and tells them to interpret her dream: "A race-horse was tied to my post and scratched at the ground; a nightingale perched on my willow tree and my body thrilled as it sang; (the next image is unclear); a tiger seized an ass, and no one prevented it; a black-maned, blue-gray wolf ranged inside the city, but no dogs snapped at it; a dragon (?—); I saw Čin-kojo son of Šıgay, whom I have never seen before, with Toltoy beside him, and
45 they were armed and marched ranks and ranks of troops against the city; braiding their horses' forelocks and tying up their tails, they surrounded my father's (city) Čoŋ Ürgönč and attacked mercilessly for eight days; on the ninth day they counted their innumerable troops, uttered spells, and flew up into the sky; from there, their shots fell like rain and hail; (ours) could not reach them up in the sky; a boy standing by loaded his last round,
50 and shot Čin-kojo's bird of happiness out of the sky! He shot again and killed him!" She asks her ladies and maids, "What does this mean?" The bard inserts a transitional phrase: "I could go on; there is more like it to say; leave it there, and let us recite the pedigrees of the forty maids."⁶⁵⁶

There are: six daughters of Akhun Khan, seven daughters of Alaman, eight
55 daughters of Zehil(?) Kan, nine daughters of Sirgiljan, plus Ün-saykal, Kalıyman, Tayıngan, Begimjan, Kubuljan, Ker-moyun, Ber-moyun, an old maid (*er albagan eski kız*), a shrew (*er tügötkön keski kız*), (?*turuk tömön toltuk kız*), and a deadly markswoman (*jurt kurutkan multık kız*).⁶⁵⁷ None of Ay-čürök's 40 ladies and maids can interpret her dream except for the khan's daughter Kalıyman with the black-currant eyes: "If the dream

⁶⁵⁶ p. 62 l. 14-p. 65 l. 39. Cf. Ay-čürök's dream in *STJ* (Appendix 3, below).

⁶⁵⁷ p. 65 l. 40-p. 66 l. 6.

60 is true, God will grant you favor!" The signs relate first to past action: how Ay-čürök
donned her swan habit and sought the Nogoy on the Talas; how she sized up Semetey's
first wife, Ča-temir's daughter Čačikey; how she took Ak-šumkar when Semetey cast it,
and brought it to Akhun Khan's city—after Manas died it was 12 years with Abike, but it
will come back to roost. "The tiger taking the ass is Kalčoro son of Kambar; the black-
65 maned blue-gray wolf is Kül-čoro son of Majik; if Čın-kojo flies into the sky, it means
that Semetey is coming after his bird; he will take Ay-čürök without bothering to call the
mullas and have a wedding; Kül-čoro will shoot Čın-kojo down from the sky; let Akhun
Khan and the people of the city behold the corpse! If my interpretation is correct, go out
to meet my khan-cousin Semetey, for he will be angry at those who keep away!"

70 Ay-čürök says the interpretation is correct, and orders provisions and supplies
loaded on for her outing to meet Semetey. On the banks of the Ürgönč she pitches her
blue tent out in the open where it can be seen.

The scene switches to Semetey on lookout at the pass.⁶⁵⁸ Bakay had given him a
letter with a description of the route; Semetey takes this out and, being an expert mulla,
75 reads it. The route described leads to Ürgönč. Semetey trains his telescope on the city he
sees ahead: "That must be Ürgönč." He gets a fine view of the strong city and is
impressed. The troops of Čın-kojo and Toltoy are visible, and can be heard roaring in the
distance. Semetey wonders whether he should rush in and attack such a big army alone:
"Let them stay down there!" Training his telescope on the road, he spies Ay-čürök and
80 the girls coming out to meet him, and recognizes Ay-čürök.

Kül-čoro has raised his head and found Tay-buurul missing and Semetey gone
from his tent. He goes to wake up Kalčoro, tells him to stay and light the fire, and goes up

⁶⁵⁸ p. 74 ll. 9ff.

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 Köböš 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-
135 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' 160 subjection under Abuke. Semetey drives one of his horses, Boz-bıştan, toward Manas (as 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
175 famous wretch! I sought you wandering through Kitay 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
190 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.

Appendix 3. The *Semetey* of Tımbek Japıy uulu (Prose Synopsis)

Original:

Semeteyden bir bölüm, Tımbek jomoqčunuqu. Bastıruuçu Qırız bilim kāmāsiyāsi. Jıynayan E. Arabayev. Masku: S.S.S.R. Qalqtarının borbor basma mähkämäsi, 1925. Preface by Arabayev: p. 3. Text: pp. 4-184. Approx. 3,600 lines total in text. Kirghiz language; reformed Arabic script. (Reissued in cyrillic transliteration in Sarıpbekov 1994; that author also determined that there are some lacunae in the printed text.⁶⁶⁷) From a lost original MS presumably dated ca. 1898-1902.

Notices:

Berkov & Sagidova 1961, p. 311, item 63. Cf. *ibid.*, p. 306, item 32: “[Tynybek manasčy. Otryvok iz ‘Semeteia’]. Kazan’, 1898. Napečatano arabskim šriftom.” (Marked as unexamined by the authors, who cite as their source Rakhmatullin 1942, p. 73. But that place says only: “According to some people, that ‘Semetey’ was published in Kazan’ in Arabic script, but no trace of that material has been found up to now.” The supposed Kazan’ edition is unexamined and not known by the present writer from any more authoritative source.)

Sarıpbekov 1994.

Manas entsiklopediya, vol. 2, pp. 302ff. (with a facsimile of the title page).

The *Semetey* of Tımbek Japıy uulu

An envoy from Akun Kan warns Čın-kojo and Er Toltoy not to meddle with Ay-čürök's intended, *Semetey*. Toltoy readies his troops for war, attacks Akun Kan's army,

⁶⁶⁷ *Manas entsiklopediya*, vol. 2, p. 303.

and gets the upper hand. At a loss, about 60 braves go to Meke (Mecca?), while Čin-kojo also vows to take Semetey's intended. The two allies, Čin-kojo and Toltoy, blend forces and besiege Akun Kan's city of six myriad (souls). Neither sowing nor reaping, they camp and take feed and livestock from the population; their plan is to starve Akun Kan into giving up Ay-čürök.⁶⁶⁸

Ay-čürök decides to seek out Semetey rather than undergo the shame of going as booty (to Čin-kojo). She dons her swan-habit and flies west. (The itinerary is not realistic or coherent: Anjıyan, Kulun[?], Almatı, Talas, Čet Beejin.) Beside Čet Beejin she finds, among the horse-herds of Koñurbay, two horses that Semetey inherited from Manas, Kızıl-buurul and Kara-buurul. Ay-čürök reasons that the horses were stolen by Abike and Köböš after Manas's death. Koñurbay comes out to the horses with six men. He is a handsome figure, but he is 80 years old. Ay-čürök flies on,⁶⁶⁹ past Ürümčü, Manas (the locality in East Turkistan), Kara-šaar and Kambıl, Kašgar, Čoñ-opol, and Sarı-kol, where beside that river she critiques Muz-burčak. He was a well-favored hero in his day, but now he is old and white. Ay-čürök ranges the Alay, Anjıyan and Tašken, the Kara-buura and the Čatkal, and finds Semetey at last in his headquarters by the Keñ-kol. She had heard tell from the elders how when Manas died he was mourned and buried; and how Kanıkey, though a woman, had performed great service. Kızıl Arstan Moldo also had sent (Manas's) friend-for-the-afterlife, Koyonalı, over beyond Kašgar to bring back camels loaded (with goods for the funeral), and they had reared a mausoleum that would last forever. Ay-čürök wonders, How can I fly over my (future) father-in-law's *arbak* without

⁶⁶⁸ Cf. the suitors in the *Odyssey*.

⁶⁶⁹ Evidently the evaluation of Koñur-bay and the following heroes comes from the traditional topos (satirized in *Joloy Kan*) of Ay-čürök searching for her mate while flying over the earth as a swan.

descending (and paying respects)? So she flies down, and sets about looking for Semetey, so that she will not have to go back to Čın-kojo, for "I shall die of Čın-kojo."

Semetey's spoilt wife Čačikey comes out of her yurt wearing rich adornments. Ay-čürök sizes her up, and decides to consult her about the situation woman-to-woman. She assumes the form of a 15-year-old girl and approaches Čačikey, but Čačikey is stunned by the appearance of the girl, who resembles the daughter of a *peri*. Ay-čürök warns Čačikey that Čın-kojo and Toltoy are on their way to attack Semetey with their 12 armies, and describes how they have already besieged her own city. "Will Semetey go and save his intended mate, Ay-čürök?" Čačikey rebukes her, saying that she is Semetey's bespoken mate, no less than Ay-čürök, and that Semetey will not help her. Čačikey turns and leaves, and Ay-čürök "nearly died of shame."

The scene now switches to Semetey's companions Kül-čoro, son of Almambet, and Kan-čoro, son of Kambar (Khan). The two are at the head of the Keŋ-kol with the horse herds, and they decide to call on Semetey. Semetey says he wants to go hunting: it is time to cast Ak-šunġar, the white gyrfalcon he has inherited from Manas.⁶⁷⁰ He orders Kül-čoro to mount Kök-buudan and return to the herds (to ready the horses). Then he goes to bed with Čačikey.

Early in the morning, Čačikey rises and goes out to see if Ay-čürök is still there or gone. Ay-čürök accosts her and asks, more vehemently than before, if Semetey is man enough to come and win her from Čın-kojo and Toltoy. Čačikey, enraged, grabs her wrist and threatens to take her home and make her a house servant. Ay-čürök breaks free and says, "If Semetey stays home today, he is yours; if, God willing, he goes out and casts

⁶⁷⁰ And which he has (according to other versions) lately recovered after doing away with the usurpers Abike and Koboš.

Ak-šunġar, then he is mine." She vows that she will become a shimmering piece of costly white material (*ak bula*) and snatch Ak-šunġar away while Semetey is picking it up and stowing it—or, if that fails, she will swim away in a pool of the Kara-suu in the form of a white fish and bring ruin to Čačikey's people—or, if that fails, she will lie on the lake in the form of a white swan, and when Semetey casts Ak-šunġar at the swan, she will seize Ak-šunġar and take it to Er Toltoy. Ay-čürök dons her swan habit and flies away; the wind from her wingbeats blows so cold that it freezes eight streams. Čačikey goes inside.

Semetey's steed Tay-buurul is fitted out luxuriously, and he rides off to hunt with Ak-šunġar. His appearance is described: "If you looked at his manliness, it was like his departed father Manas'." [The narrative seems to omit the next action: Čačikey goes to Kül-čoro in camp,⁶⁷¹] warns him about what is about to happen, and commands him to go after Semetey and make sure no harm befalls him. Kül-čoro rides off on Kak-telki and overtakes Semetey on the banks of the Kara-suu.

The *ak bula* (shimmering white cloth) is lying (on the water) before Semetey, but he is unable to reach down and get it. Semetey orders Kül-čoro and Kan-čoro to go down and get it, wondering, Did a merchant from Anjıyan or Namangen come this way? Or was it Kökčö's son Ümütöy—is he richer than I?⁶⁷² Semetey then says he intends to have Čačikey use the *ak bula* to mend his tunic of padded armor, Ak-olpok, which he inherited from Manas and which the usurpers Abike and Köböš left in shabby condition. Kül-čoro advises him not to take the *ak bula*, offering instead to take 60 skewbald pacers and drive them to Anjıyan to trade for a 60-fathom bolt of *ak bula*. Semetey is persuaded, and casts

⁶⁷¹ The 1925 edition shows no break in the verses; Sarıpbekov (1994, p. 106) says that a page has been lost from the MS. This is not unlikely.

⁶⁷² This is an obvious indication of Ümütöy's traditional role in the epic, attested in I,7), as Semetey's rival for the hand of Ay-čürök.

Ak-šunġar. While Semetey and Kan-čoro go after Ak-šunġar, Kül-čoro takes the *ak bula*, wraps it up, and puts a stone the size of a millstone on top of it. Then he follows Semetey and Kan-čoro. They catch many fowl; Tay-buurul is in a sweat and their trousers are muddy. Semetey has them ford a pool of the Kara-suu (to clean off). Just then a white swan flies up right in Semetey's path; he casts Ak-šunġar at it and tells his companions that he intends to take it alive, so that Čačikey can make down (pillows) from it. Unable to refuse, Kül-čoro sets off after the swan, but the swan seizes Ak-šunġar and flies off, freezing eight streams with the wind from its wingbeats. Semetey upbraids Kül-čoro for disobeying him thrice in a day: he saw the *ak bula* and Kül-čoro did not pick it up; he did not cast Ak-šunġar at the white swan; and when Semetey saw a fish Kül-čoro did not strike it.⁶⁷³

Semetey announces that the loss of Ak-šunġar will mean his own death, and he vows to search for the bird. Kül-čoro realizes that he has not obeyed Čačikey's warnings about the white swan. Semetey sends Kül-čoro and Kan-čoro back to Čačikey to tell her to explain what has happened to Ak-šunġar. If she doesn't say, Semetey will cut off her hair and send her back to her father Šaatemir Kan. The companions ride back to Keŋ-kol (and ask Čačikey where the bird is). She scolds them for not heeding her words and refuses to help. Kül-čoro beats Čačikey with his lash, but Torpoktoy's daughter Kanımjan holds him off. Kül-čoro threatens to cut off Čačikey's hair and send her back to Šaatemir. Finally Čačikey has no choice: "If I don't say it I shall die ... Akun Kan's daughter Ay-čürök took the bird." Then she curses (Semetey, through his companions): "May you not return! May Toltoy take your horses, Čin-kojo take your head, and Jediger take your gall—Let me see you no more as long as I live!"

⁶⁷³ These references do not fit well with the past narration.

Kül-čoro replies, "A woman's curse will not reach a man," then rounds up the herds of horses at Keŋ-kol and marshals an army of six myriads of the Arġin plus many Nogoy. There are six mares for provender, four pacers as baggage-horses, and 14 horses in train. Kül-čoro rides Kak-telki.

Kül-čoro comes to Semetey at his flower-garden (thus Semetey has returned home too?). Semetey asks for news of his bird. Kül-čoro replies, "A good-news-gift from you! A ravishing beauty is thine, lord; a smooth-gaited racehorse is mine, lord!", and announces that Ay-čürök has taken his bird. Kül-čoro describes Ay-čürök as beautiful beyond compare; and if God grants, Semetey will take her, his intended, and discomfit Čin-kojo. Semetey calls on Manas's *arbak* and gives Kül-čoro a robe of honor. Then he dresses for the campaign in Ak-olpok and a pair of breeches, the making of which is described—leather from an ibex shot on Opol-too, etc.

With blessings from the teeming Nogoy, Semetey and his companions leave Keŋ-kol and ride off for Ay-čürök with the 14 horses. Then the bard utters a Disclaimer: "If God Himself knows not, and my words prove not to be lies, let me speak a little, if (Manas's) *arbak* will protect me." Semetey first rides out to his maternal grandfather Temir Kan's city. He is fully grown to terrible hero-hood, and sends enemies flying before him. He goes past Tört-kül,⁶⁷⁴ Bar-köl, and Ala-köl. Coming to (Manas's friend) Bakay (at Kanikey's residence in Temir Khan's city), he asks him to tell him the way to go so that he can get Ay-čürök's explanation for taking his bird; if she indeed took it, then he will raid her city. Bakay says, "In Manas's time I saw everything; I endured much

⁶⁷⁴ Cf. Tör-köl and Tur-köl in association with Bar-köl in I,5) (Hatto 1990, pp. 620f.). With Ala-köl, these three places make up an itinerary far to the east, in Kalmak territory, and passing them on the way from Semetey's headquarters on the Keŋ-kol (tributary of the Talas) to Kanikey's residence (not identified here, but traditionally conceived at her father's court in some locality in Mawarannahr) is nonsensical.

under Abıke. I see no fault in you now that you are grown. There is no place I haven't been; I'll tell you the way. If you don't hurry it will take 60 days; if you aren't lazy it will take 50 days. Mind how painful the journey will be—you're an obsessed little wretch!" But Semetey will not heed Bakay; at the very least he takes a letter from him (describing the itinerary). Selecting six racers from among the Arğın and four spare mounts from among the Nogoy, and with Bakay's blessing and a cushion of *manat* strapped (to his saddle), he leaves Kanikey's residence.

He tires his horses; he wears out his tunic. The catalog of horses is given: Toktombay's Törmölüü,⁶⁷⁵ Tekeči's Temir-kök, never-sweating Kök-ala, the Kök-ala bestowed by Turum-kız,⁶⁷⁶ Čačikey's Kök-toru, Baybiče's Sur-čolok, Bakay Kan's Boz-jorgo, Sarı Kan's Tuu-čunak, Ajıbay's Kart-küröñ, Almambet's Sarı-ala, Abıke's Kak-telki, Er Köböš's Sar-telki, Ak-borčuk, carrying provisions, and Kök-borčuk, loaded besides; then six mares bearing provisions, then Ayman-boz loaded with six blankets and five down (pillows), then Say-tulpar of the Nogoy.

They travel a hard way, where even wolves do not go, for 14 days without stopping for grass or water, and for 40 days disappearing through the crests of black mountains. Semetey reads Bakay's letter and finds that they are right on course. He drinks red tea from Jarken and eats butter of whitest white, then looks around at the land; it is teeming with unusually large birds, beasts, and plants, which are lyrically described. Semetey says to his companions that they will rest the horses here for six or seven days,

⁶⁷⁵ Cf. *törmä* 'fine woollen material' (Radloff, *Opyt*, p. 1259, citing Zenker, *Dictionnaire Turc-Arab-Persan*, Leipzig 1862-67), *torma* 'costly shawl' (Radloff, *Opyt*, p. 1190, listed as Chaghatay after Pavet de Courteille, *Dictionnaire Turc-oriental*); hence, as if 'cashmere-coated', perhaps more likely here as a common adjective than as the horse's name (cf. *SMB makmal jündüü* 'velvet-coated' *Kar'ala*, p. 17 l. 8). Most of the other horse names in the catalog are also common adjectives, but are known as traditional names.

⁶⁷⁶ These two Kök-ala's are likely two different horses in view of the epithet structure.

then go to Ay-čürök and find out where Ak-šunkar is. If they meet Toltoy and Čin-kojo, they will set their lances mercilessly—"How else can we do but to bring no shame to Manas?" They unpack and set up camp.

Now the scene shifts to Ay-čürök. At dawn (lyrically described), she rises, bathes, reads the scriptures, and goes to her 40 maidens. To Kalyman she says, "Last night I had a dream; who will interpret it? A racehorse was tied to my hitching post; it boldly gnawed the earth and fattened on its hitch. A *buudayık*⁶⁷⁷ landed on my perch and boldly covered up the sun (with its wingspan). A nightingale landed on my willow, and though it did not sing, my body thrilled. A fat-tailed male wolf ranged the inner streets (of the town), and the dogs that saw it squealed. A black-striped tiger⁶⁷⁸ roamed the inside of the city, and snapped relentlessly at the dogs. I saw a dragon, and it roused to the size of a horse.⁶⁷⁹ Our people in the city were stunned to see it [...] Toltoy's teeming troops and 70 pacers were seized, and he abandoned his wife and child to save himself. He fought for about six days, then was flung from the sky; (the dragon) ended his inimical plans. What does this dream mean?" Then Kalyman, among the 30 ladies and 30 maids, among the 40 ladies and 40 maids, says she will interpret the dream: "God has given into your hands the person you love." The racehorse was Taybuurul; the *buudayık* was Ak-šunkar; the nightingale was Semetey. The wolf was Kül-čoro; the tiger was Kan-čoro; the dragon was Semetey. Kalyman has heard that Semetey is a hot-headed warrior, and advises going out to meet him on the banks of the Keŋ Ürgönč. Ay-čürök and her ladies and maids pack a white tent and a blue tent, parasols, and all sorts of provender and

⁶⁷⁷ Fabulous bird of prey.

⁶⁷⁸ *kabılan*, usually 'lion'.

⁶⁷⁹ Or cow (*kara*).

refreshments, and go out to the banks of the Ürgönč to set up tents and a festival swing⁶⁸⁰ and wait for Manas's son.

The scene shifts to Semetey. At dawn (lyrically described), Semetey makes his ablutions, reads his scriptures, and says his rosary, reciting the Koran by heart. Then, as he says *omin* to his *arbak* on the Talas and to Manas, he receives the blessing of the Prophet and his four Companions, the 33,000 Companions, and the teeming departed Friends. He puts away his rosary, takes a horse, puts on a sword and takes a lance, and ascends a mountain spur to reconnoiter while Kül-čoro and Kan-čoro stay in the tent and make breakfast. He sits down on his haunches and surveys the Ürgönč: the view is obscured by clouds and wheeling birds, so he takes out his telescope. About the telescope: when Manas had died and Abike and Köböš were hauling off Manas's wealth, Kanıkey had taken the telescope and hidden it in her girdle for Semetey. The telescope is described in wondrous detail. Semetey takes it out and trains it on the great city (of Akun Kan). He sees dense gardens, and a group of people emerging from the steppe (and entering) one of the gardens, but he cannot make them out. Then he sees Ay-čürök's white headdress and makes out that it is a girl and, overjoyed, he laughs. The two companions hear him laugh, and go up to ask him what about. Semetey answers, "I saw a group of people coming toward us from that great city, but couldn't make them out. Are they iron-clad enemies? Girls in costly dresses? Is it Ay-čürök? Have caravaneers come and alighted? Traders? Kashgharis? Is this my lucky day? If they are traders, find out

⁶⁸⁰ The arrangements resemble *kız oyunu* 'girls' games', a pre-marriage festival; cf. Abramzon 1978, p. 107; on the swing (*selkinček*), see p. 115. Though the premise is not narrated in any versions known to the present writer, it seems that Ay-čürök is waiting for Semetey during *kız oyunu* organized as if in preparation for her own union with Čin-kojo, though with the understanding that these are a cover for her liaison with Semetey. Cf. her anxiety later lest Čin-kojo see the camp and come and take her.

what they say; if it is girls come out waiting for us, bring me their message! I also see, by the banks of the river, a tent with smoke rising, and a girl's horse and tack. Go, whichever of you will go!" Kan-čoro answers that he should stay with Semetey and the horses, because he has no skill for that sort of mission; Kül-čoro is the one who has a way with words when he's in among the ladies and girls.⁶⁸¹ Kül-čoro says he cannot refuse: "I'll go, and face pain and death; but Kak-telki is not up for the mission. If the river current is strong I will die; likewise Sur-telki. Please give me (Tay-)buurul!"

Semetey agrees. They outfit Tay-buurul in rich harness. Semetey tells Kül-čoro he has yet to tire out a horse, or wear out a tunic, or grasp a lance, or attack an enemy with shouts, etc., so Semetey gives him his heirloom equipment to use: Ay-balta (battle axe), the blade Narkesken forged by Bölökbay, Ak-kelte (matchlock), Ak-kalpak (hat), Ak-olpok (padded armor), and Sir-nayza (lance). Then Semetey names Tay-buurul's points, and says he has commended Tay-buurul to his father's *arbak* and that Kızır has blessed his path. He charges Kül-čoro not to reveal his secret to Ay-čürök (that he is looking for Ay-čürök and Ak-şunkar), even though he desires her. Kül-čoro, cutting an impressive figure atop Tay-buurul, speeds off. Kül-čoro tests him on difficult terrain, and gives him his lash. Tay-buurul's exertion and *tulpar*-speed are lyrically described. When they reach the Ürgönç, Kül-čoro wonders at the strength of the river and looks for the girl that Semetey saw.

The scene switches to the 30 maids and 30 ladies with Ay-čürök in their midst; they break up into groups of eight to construct the festival swing (*selkinček*). Alımkan,

⁶⁸¹ The role of the go-between in love was traditional, but usually involved an elder female relative of the girl (typically an elder sister-in-law, *jene*) meeting the interested boy.

Kanımjan, and Burulkan wonder how Kül-čoro will get across the raging river to talk with them.

From Kül-čoro's point of view, the violence and power of the Ürgönč are described in lengthy, lyrical detail. Kül-čoro utters a soliloquy: "How shall I cross the river? How can I go back without shame? If my lord says 'Did you go?' what shall I say in reply?" He spies Ay-čürök and her ladies and maids, and his eyes flash. There are: Tolgonay, Oysalkın, Kanımjan, Alımkan, Kasıke, Akılay, Ak-bermet, Ak-šerbet, Kasımjan, Burulča, Kalıyča, Tınımkan, and Urumkan, and a number of maids. They stand on the edge of the cliff and wonder how Kül-čoro will get across.

Kül-čoro, ashamed to turn back in front of so many girls, plunges into the water. (Tay-buurul) swims desperately, and Kül-čoro calls on Baabedin, Iliyaz, and Manas's *arbak*. Only when he invokes Manas's *arbak* does Tay-buurul flit from the water "like a swallow, like a boat, like a fish"—then there is an aside about how much Tay-buurul cost, which required (Manas) to levy a mighty tax on Bukhara to raise the money.

Man and horse cut a fine, though wet, figure as they emerge on the far bank. The girls hide in their tents as Kül-čoro approaches, asking, "Is it Semetey himself?" They describe Kül-čoro and Tay-buurul to Ay-čürök and say, "If you don't believe us, go out and look!" Ay-čürök scolds them: "Such rumors and gossip! Semetey is not such as he." She says that it is Almambet's son Kül-čoro, and Kan-čoro.⁶⁸² Ay-čürök's exquisite person and adornments are described in fulsome detail. She goes out with Akılay to meet Kül-čoro. Akılay speaks, challenging him and trying to frighten him. "Tell me where you are from, and who you are! If you try to come closer you will die. You have no manners!

⁶⁸² This is a bardic slip: Kan-čoro has stayed with Semetey, and he does not figure in the action on this side of the river until he crosses later with Semetey.

This is Akun Kan's daughter Ay-čürök! No man has ever left the presence of Ay-čürök (alive)! Speak up!" Kül-čoro beats his horse's head and says, "Let it be as you say; I am a wolf among girls; I am an envoy come from a khan!" Then he threatens Akılay, jumps down from his horse, reaches down inside comely Begimjan's gown, and flips her knobby white breast out.⁶⁸³ Ay-čürök nearly dies of shame. Vehemently angry, she says, "What rudeness! You will die by my father Akun Kan's guards—you'll make it hard on yourself—now say, where are you going?" Kül-čoro calls her *jeje*,⁶⁸⁴ and says he has come seeking an explanation why she took his (Semetey's⁶⁸⁵) Ak-şunkar. Ay-čürök says, "Rude boy, what of this bird? Why do you call me *jeje*? Who are you, and who is your father, and what is your lineage? One asks someone's name from custom; one asks a man('s position) from his figure; one asks for a word from respect." Kül-čoro replies, "*Jeje*, do not pretend you have not seen Ak-şunkar: you turned into an *ak bula* on the banks of Ala-köl—you turned into a white swan and escaped. I saw it: this is the hand that cast Ak-şunkar; this is the way we have come in search! You ask my lineage—do you imply that I have no lineage?"—Kül-čoro then gives Semetey's lineage, adding, "and I am Semetey's *ini*."⁶⁸⁶ And if you wish to know *me*, I'll tell you: I am of Almambet's line,

⁶⁸³ *iyiktey* ('spindle-like') *bolgon ak emček/ imere karmap kaldı emi* (*STJ*, p. 137; Sarıpbekov 1994, p. 151 [erroneously with *aynektey* 'mirror-like (bright?)']). "Suave" Kül-čoro's gross act echoes *emček karmoo*, the term for the (at least theoretically still chaperoned and chaste?) meetings with the bride which were the groom's incentive to pay the bride price; see Kisliakov 1969, p. 116; cf. Hatto 1980/82, part I, p. 81.

⁶⁸⁴ Respectful address for a senior female, literally an elder kinswoman; particularly in wedding customs, the wives of the bride's elder bothers. The *jeje*ler were the agents in the premarital liaisons between bride and groom, and this may be why Ay-čürök then asks Kül-čoro, "Why do you call me *jeje*?"

⁶⁸⁵ In the following dialogue Kül-čoro often speaks in Semetey's voice, and Ay-čürök responds as if she were speaking to Semetey.

⁶⁸⁶ Lit., 'younger brother'; a general term for a junior male.

who fled from Beejin. We packed and mounted up and came here to take you; let the enemy suffer."

Ay-čürök says, "Semetey is not my equal; how are you my equal? Čin-kojo is my intended spouse. He is no less than Semetey, and Toltoy is my cousin—Toltoy is no less than you (Kül-čoro)! He is not one to let Ay-čürök be stolen. You will see hardship from Toltoy; you will die at Čin-kojo's hands! You have no teeming troops behind you, no way to take Ay-čürök! Go back and tell Semetey everything (I have said)!"

Kül-čoro says, "May a dog hear your words! Shall Toltoy and Čin-kojo cast Ak-šunkar?! Shall I be left on the steppe after Semetey lets them take you?! Semetey is a crack shot and a hero whose conquests (are so many and great that they) can't be written—can Čin-kojo withstand Ak-kelte's shots? Do they have the mettle for a fight? May Semetey not raid your people; may Semetey not seize you from Akun Kan's seat of honor and put you on the hard back (of a horse) and make you a cook in my spoilt lady Čačikey's kitchen!" Hearing this, all the girls laugh out loud.

The scene shifts to Semetey. He trains his telescope on the distance, sees Kül-čoro ford the river, sees him go in among the ladies and maids, and sees him grab at Begimjan's breast. Then he calls Kan-čoro: "Has Kül-čoro found Ay-čürök? Do they know that I am coming? How can I leave Ay-čürök? Let's go and put shame on Čin-kojo and Toltoy—let's play with the girls!" Semetey mounts Abıke's Kök-telki and has Kan-čoro take the 14 horses in train. They come immediately to the Ürgönč, which is described in long, lyrical fashion as before. When they are unable to find a ford, Kan-čoro suggests staying there for the day, looking around for a ford, and going to Ay-čürök tomorrow—or, if not, they should take off all their clothes and (hang) from the horses' harness in the current. Semetey says, "That young boy can ford the current—you have

taken leave of your senses if you don't want to! This is an auspicious day! Won't Kül-čoro be watching from the other side? If I flee in fear of the river, won't God strike me, won't Ay-čürök laugh? Let's risk death—I wish to see Ay-čürök's gleaming eyes!"

Speaking a word to the Creator, and uttering the name 𐰽𐰺𐰍 aamerden, Semetey beats all the horses into the water; Bakay's Boz-jorgo goes first (springing) like a goat. Kan-čoro is afraid, but Semetey plunges right into the water:

Calling on Baabedin,
his hems and sleeves soaking,
saying, "Protect me, God, protect me!
Father Manas, make good!"
he went along leaning on his side
when Kak-telki went in the water—
"Allah!" came to his lips,
and repentance came to his words.
When had he ever been repentant?
When he saw a khoja he used to beat him!
He had chewed up Jakıp Kan
and gobbled Abike,
had sent Köböš to his grave
and proved his bravery;
his Protector had been with him;
he was the offspring of bold Manas:
though (Manas) was dead,
his root and offspring had increased (in Semetey)!
Atop his saddle of white steel
(Semetey) had mixed *arak* with *bozo*,⁶⁸⁷
he had lived to twenty,
but before this day, your Wretch
had never gone on a long journey,
had never ridden a first-rate racer,
had never dived, risking his life,
into a river in torrent!
If a dervish approached he would not stand up,
if he stood up he would not greet him;
if a khoja came he would not get up,
if he got up he would not greet him!

⁶⁸⁷ A drink from mildly fermented millet mash.

If he saw a khoja he would pick him out,
 he would tie his hands and feet!
 If he saw dervishes or ishans
 he would drive them crashing before him!
 If he saw a dervish he would strike him,
 he would stare at him boldly!
 When had the wicked malefactor
 ever been repentant?!
 With repentance from his mouth,
 and sparks from his eyes,
 he missed his fine horse, and roared,
 complaining to Kül-čoro:
 "I have no (Tay-)buurul beneath me,
 I have no sorrow but for Allah!
 The time has come for me!
 I have no hero by to mourn me,
 I have no sorrow but for Čürök!
 I wasn't thinking when I let you cross;
 your father's grave—shit!
 I drove fourteen horses,
 but not one compared to (Tay-)buurul!
 Kan-čoro here
 cannot compare to Kül-čoro!"
 Now the *pir* of the waters, Iliyaz
 took his lead-rope
 and dragged him out of the water.

The girls standing at the crest of the cliff ask Ay-čürök, "Is this the one called Semetey? That bird you took—is it *his*?! You would be wise to consider marrying Čın-kojo!" and they all laugh until they wet their pants.

At that moment Semetey rides up looking formidable, as if two men perched on his two shoulders, his cheeks like two sated beasts. He addresses Kül-čoro: "When will you bring news, when will you strike your foe? You amuse yourself with girls you've just met—when will you bring news (of me) to Akun Kan's city? You wait, playing on the swing with girls—you have no manhood, no honor, no sense! Don't let Akun Kan's daughter get away—let's go!"

Then Kül-čoro says, "Wait here, lord, You have no Nogoy or Kirghiz or Kazakhs under your command. I have found Ay-čürök; here are Čin-kojo whom you wish to shoot and Ay-čürök whom you wish to marry. She is beautiful! If she doesn't measure up in your eyes to Čačikey, then leave her and go, tell Akun Kan that the fiancé who wants her can have her!"

Semetey (mollified) gently upbraids Kül-čoro: "You were to invite Čürök to my pleasant land, but you have troubled her; like a trouble-maker you have not come out to take my hand and greet me!"

Ay-čürök says to Semetey, "You may say I'm your intended, but I have a cousin Toltoy and a man Čin-kojo." Semetey then becomes very angry and says, "Give me back my Ak-šunġar and I'll leave! Why should I marry you? You are old and white-haired and out looking for a husband. You're an old maid; give me my bird and I'll go right now!"

Ay-čürök says, "Old, you say! When Manas Khan was young, he raided the spacious Ürgönč with Bakay in command and, when he perceived my father Akun Kan's lofty dignity, he presented him with much of his booty. Manas and Akun Kan betrothed us then before we were born; I had the sense to (wait and) grow old! If their *arbak* don't bless me, I have my cousins Čin-kojo and Toltoy. I have honored my father-in-law Manas and waited (for you)!" She gives a short recapitulation of Kanıkey's flight to her father Temir Kan's city after Manas's death. "Now you and I are left. You say I am old; it is because you never came for me when I was young. So I flew off and looked for you! Čin-kojo raised an army, slaughtered horses and fillies, and prepared to have the wedding, but I hurried after you. If you want to see a fight, try to take Ak-šunġar!"

Kalıyman intercedes and says, "Leave off with your anger, elder cousin. Go into the white pavilion and serve *arak* and *bozo* (to Semetey), and drink." Ay-čürök quiets her

anger, prepares tea, has a two-year-old filly slaughtered, and spreads out the rectum sausage and mane fat⁶⁸⁸ on the eating cloth. Semetey, Kül-čoro, and Kan-čoro eat and drink. Semetey says, "We have come a long, hard way. Let's sleep a bit, then go to Akun Kan's city."

Ay-čürök says, "Didn't I tell you? Don't you know? If you sleep out here on the steppe, Čin-kojo will see it from afar and come and take Ak-kelte from your neck, take Ay-čürök from your breast! We mustn't act like slaves' children (and stay out on the steppe). Čin-kojo and Toltoy are not ones to be afraid! Make no mistake—we should go to the white palace (of Akun Kan) now! Let's travel by night, then fulfil our desires; submerge ourselves in enjoyment; undress and go to bed (together)!" Semetey agrees, and they break camp and travel by night. Ay-čürök rides in splendor.

They draw near the narrow gate (of the city). The gatekeeper asks who is there. Ay-čürök identifies herself and gives him gold from her saddlebag; the gatekeeper is appeased, but Ay-čürök charges him not to tell anyone who has come in, and to allow the guests to pass freely at any time. Then she takes Semetey, Kül-čoro, and Kan-čoro to the guest yurt, clothes them in golden garments, and serves them sumptuous food and drink without end. Semetey, having eaten his fill, is led to a soft down bed. Ay-čürök tells the 10 young braves who stand guard to go home and tell no one that Semetey has come; "If you tell a soul, you'll lose your property and your head!" Then she fastens the door tight and sends away her maids. After going to bed with Semetey, she rises alone (Semetey is asleep) and goes back to Akun Kan's palace.

Kül-čoro decides to have a look for fun and see if Semetey and Ay-čürök are together. He goes and finds Semetey asleep and Ay-čürök gone, and wakes up Semetey:

⁶⁸⁸ Delicacies.

"Lord, where is Ay-čürök? We can't leave without taking her—let's go (find her)."

Semetey tells Kül-čoro to come with him.⁶⁸⁹

They go together in the dark, Semetey tormented by love, and Kül-čoro carrying the battle axe Ay-balta. (Kül-čoro) raps on the door (of Akun Kan's yurt). (Semetey) is dazzled by the glory of the sleeping Akun Kan's inner chamber and the 40 guards standing by. He waffles, unsure whether to address Akun Kan; finally he goes to Ay-čürök and says, "The changeful wretch can do anything; if death overtakes her, she would change her shape and get away, the shrew!",⁶⁹⁰ and he seizes her hair and lays his hand on her breast. Ay-čürök awakes groggily and is filled with wrath "like a white snake." Recalling Čačikey, she says, "Let go of my hair; shall I have your head (cut off)?! I am not your intended lover for you to grab my breasts! Go away—such manners!"⁶⁹¹—and tell your story to your spouse ..."

(The book abruptly ends.)

⁶⁸⁹ From here to the end of the text the narration becomes steadily less coherent.

⁶⁹⁰ At I,3) 1556 another supernaturally endowed bride-to-be is found using shape-shifting to try to avoid the union.

⁶⁹¹ Sexual union in a separate yurt in the girl's father's camp before the conclusion of the wedding was traditional; cf. I,3) and Kisliakov 1969, p. 120. Ay-čürök's rejection of the second advance as she sleeps at her father's may reflect the custom that the bride and groom must continue to live separately in their parents' camps long after the wedding (Kisliakov 1969, p. 119); but see also note 558 on p. 232, above.