

Qashqai Turkic

A Comprehensive
Corpus-based Grammar

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14. CORPUS

14.0. Introduction

The corpus, selected from a large amount of data that I collected during my field trips, consists of specimens of the Qashqai oral literature including folktales, funny stories, life stories, asheq narratives, interviews, and folk poems. I collected the folktales from several people, most of them elderly, only in the Jamabozorgi subtribe of the Amaleh tribe. These texts are similar in linguistic features. However, there may exhibit variations, especially in word usage, from one tale-teller to another one. As with other texts, I collected them from diverse sources mostly the informants of other subtribes of the Amaleh tribe. The funny stories and the asheq narrative are retrieved from the Internet. One of the life stories is the transcription of a life story told by a Qashqai man and broadcast on a local radio station.

The texts presented in the corpus reflect the Qashqai spoken in different subtribes of the Amaleh tribe. This tribe, as it is discussed in the Introduction, has been politically dominant. The so-called Amaleh variety is spread in almost all other Qashqai tribes. Thus, this corpus can roughly represent the Qashqai spoken in the whole confederation. The transcription is phonologic, based on the Turcological notation. One of the folktales is given with morphemic glosses that appear in the Appendix. The translations, which follow the texts, are meant to be close to the original and are therefore not always very natural English. After the translation is provided a numbered grammatical annotation for each text; the only exception is Interview 4 which is not annotated. A relatively long funny folktale entitled “Kurdulu vâ Mâhmâdâli” was removed from the corpus to reduce the page count. The examples in the grammar which are referenced “from a folktale” are extracted from this folktale. It has been already published along with 10 other folktales in the book *Qashqay Folktales* (Dolatkhah 2015).

The following list represents the informants from whom I have collected texts.

Belqeys Jahângiri, about 90-years-old, from the Jamabozorgi subtribe of the Amaleh tribe, illiterate, interviewed in the village Khordeh-Dareh in January 2007 and April 2008.

Imamqulu Haddâdi, 60-years-old, from the Jamabozorgi subtribe of the Amaleh tribe, primary school, interviewed in the village Khordeh-Dareh in January 2007.

Katâyun Parhun, about 80-years-old when interviewed (she passed away in 2009) from the Jamabozorgi subtribe the Amaleh tribe, illiterate, interviewed in the village Khordeh-Dareh in January 2007.

Roqayyeh Moxtarxanlu, 77-years-old, from the Moxtarxanlu subtribe of the Amaleh tribe, illiterate, interviewed in Shiraz in April 2008.

Parvin Bahmani, 59-years-old, from the Bâhmänbâyli subtribe of the Amaleh tribe, former teacher, folk music researcher and singer, interviewed in Tehran in April 2008.

Assadollâh Rahimi Mardâni, 60-years-old, from the Râhimli subtribe of the Amaleh tribe, retired teacher, self-made researcher, interviewed in Shiraz in April 2008.

Malak-Simâ Dolatkhâh, 60-years-old, from the Jamabozorgi subtribe of the Amaleh tribe, interviewed in the mostly Persian-speaking village Mobârak-Âbâd on the 7th January 2007.

Sa‘id Dolatkhâh, 16 years-old, from the Jamabozorgi subtribe of the Amaleh tribe, a high school student, interviewed in Jahrom in April 2008.

Ahmad-Rezâ Jahângiri, 14-years-old, from the Jamabozorgi subtribe of the Amaleh tribe, a high school student, interviewed in the village Khordeh-Dareh in April 2008.

Âshiq Amir-Hosseïn, 58-years-old, from the Ašiqlâr subtribe of the Amaleh tribe, illiterate, interviewed in the village Katabess in the vicinity of Shiraz in April 2008

(62)

gäl-li etiš-di de-di arvad, dār-i ač tä gäl-ä-m.
 come-PST3SG arrive-PST3SG say-PST3SG wife door-ACC open.IMP2SG TA come-SUBJ-1SG

(63)

de-di ad-iŋ nā-di?
 say-PST3SG name-POS2SG what-PRS.COP3G

(64)

de-di ad-im čoyännär.
 say-PST3SG name-POS1SG čoqannar

(65) (65-67)

arvad, dār iz-imiz-ä ač-il-miš.
 wife door face-POS1PL-DAT open-MP-PF3SG

(66)

gäl-li arvad-i getir-di ged-di orä ye-di iš-di,
 come-PST3SG wife-ACC take-PST3SG go-PST3SG that.DAT eat-PST3SG drink-PST3SG
xoš ed-di.
 nice do-PST3SG

(67)

tämam ol-lu; bu dä čoyännär bāy qessä-si.
 complete be-PST3SG this DA čoqannar Mister story-POS3SG

14.1.2. Folktale 2: Dälilär

This folktale was told by Belqeyys Jahângiri, around 90 year old, from the Jamabozorgi subtribe of the Amaleh tribe, in the Qashqai-speaking village Khordeh-dareh, on the 6th January 2007.

(1-4). Bir kišiydi bir oýul varıyđı bir qez. Qez geddi oturdu howz issinä, baxdı baxdı baxdı gerdi bu naränj ki geydädi şooläsi duşmuş bu howzä. Qez fikr eddi ken gedär ärä, bir oýulu olur gäler bowası ävinä germägligä, oýulu kow kow gäler deyär şayäd bunaränjdi äl edär getirä duşär howzä ölür. Oturdu qez bāna eddi šivän eddigä.

(5-9). Kakası gälli gerdi başısı ayleyir o dä oturdu ayladı. Nänäsi gälli gerdi uşayläri ayleyir o dä aylädi. Bowası galli, dedi: xob arvad, nāmānyä ayleyirän? Dedi uşaylärim ayleyirdi män nä aylädim. Dedi oýul ne aylädiŋ?

(10-14). Dedi başım ayleyirdi män nä aylädim. Qez sāniŋ nāssiŋni ayleyirän? Dedi: män fikrimä gälli ärä gedäräm, bir oýulum olur gälläm sāniŋ äviŋä germägligä, oýulum deyär şayäd bu naränj şooläsi howz içinnä naränjdi, kow gedär äl edär getirä duşär eler, onıŋ içi ayleyiräm. Kişi turur äyyä, deyär felan felan olmuşıŋ mähälli pesdi, varısı dälidi. Vardi geddi.

(15-19). Geddi geddi geddi, burdän Ähmäd-mahmudučä yol yornay ornay geddi. Orä gedännä, häyä, bir arvad su dalinnä gälirdi. Dedi kakam hardän gäyilän? Äz bäs ki yornayıdı dedi gordän gäyiläm. Dedi sän bilän allah, mänim bir qizim uç gin munnän iläri, gälın qizim elmiş, germädiŋ? Demiş bänney xoda, lat o lüt bidehkar älä ordä dar o derrä čakirdi.

(20-24). Dedi qurbanıŋ ollum kakam, tur tä bu mäški qoyäm yerä, räxtini o pul ävimizdä var veräm aparän. Geddi räxti getirdi yo ävdäyi pulu getirdi yo, kişi dä burdä yox, apardı verdi kişi baylädi belinä yo row eddi⁴⁵, geddi. Päsın kişi gälli arvad xäbär verdi kişi gordän gäyilli uşayimıŋ räxtini yo ävimizdäyi pulu verdim apardı. Dedi äviŋ yanni haynä apardı? dedi burdän belä apardı. Bir bänney xodanıŋ ati bayliydi, dedi atıŋı ver tä män pulu kişi apayir alam gätiräm.

(25-29). Atı verdi minni dalinä geddi. Gerdi kişi adlı geridän gayil, geddi çixdı bir yal issinä owladdı, yani dövä yaninnä. Dedi hačannän burdäyän kakam? dedi män sähärgahdän älä burdäyäm. Dedi birisi gälli geddi burdän belä germädiŋ? Dedi bänney xoda, dubba dubba o ikki qiçliydi, dubba bu qiçi getiyirdi onıŋ yerinä vardi geddi, sāniŋ atıŋnä derd qiç var, tä munu getirä onu qoyä yerinä onu getirä munu qoyä yerinä o vardi geddi.

(30-32). Dedi, älä bu owsarı verdi älinä, dedi munu saxlad tä män gäläm. Kişi owana geddi minni atıŋ dalinä, atıŋ bir başınä vurdu bir quyruyunä çapdı vardi geddi ävinä. Dedi geddım bir mähälä, burdän dälitär.

⁴⁵ row ed- > Persian: row kardan, a colloquial form of rāb oftādan ‘to start moving’

14.1.2.1. Folktale 2: translation

(1-4). There was a man [who] he had a son and a daughter. The daughter sat down on the verge of the pool and looked, looked, looked and saw a sour orange up there [on the tree] whose glow was reflected in the water. The girl thought that she would marry; she would give birth to a baby boy; she would visit her father, her little boy would approach [the pool]; he would think that this image might be an orange, he would extend his hands to take it and he would fall into the pool and would drown. Then, the girl started screaming.

(5-9). His brother came and saw his sister crying; he, too, started crying. Their mother came and saw her children crying; she, too, began crying. Their father came, said: err, wife, why are you crying? She said: my children were crying so I cried, me too. He said: boy, why did you cry?

(10-14). He said: my sister was crying so I cried, me too. Daughter, what has caused you to cry? She said: It came to my mind that I would marry, I would give birth to a baby boy, I would come to your home to visit you, my son would think that this flame [reflection] of the sour orange in the water of the pool might be an orange; he would try to catch it and would fall in the water and would drown; I am crying for that. The man stood up and said: this damn place has bad omens, all of them are crazy. He left.

(15-19). He went, went, went, from here until Ahmad Mahmoudi, he walked tiredly. Once arrived there, he happened upon a woman carrying a waterskin on her back. She said: my brother, where are you coming from? He was so much tired that he said: I'm coming from the grave. She said: I swear you to God, one of my daughters, my newlywed daughter died three days ago; have not you seen her? He said: Servant of God! all miserable and naked, she was collecting firewood over there.

(20-24). She said: O venerable brother! Wait until I lay down this waterskin and give you her clothes and the money we have at home in order that you take them for her. She took the clothes and the money they had at home, her husband was not in, she gave them to the man [who] put them into his waist bag and set off. In the afternoon, the husband came, the wife learnt him that a man had come from the grave and, I gave him our child's clothes and the money which was at home and he took them. He said: woe to woe, where did he take them? She said: he took them that way. Someone's horse was attached; he said: lend me your horse in order that I go take the money back from the man who has stolen it.

(25-29). He gave [him] the horse; he mounted up and went away. The man saw him coming on a horse after him, he went upon a hill and made noises as if he was busy with camels. He said: since when have you been here, brother? He said: I've been here since dawn. He said: didn't you see the one [who] came and passed through here? Poor man, *dubba dubba*⁴⁶ the one whom I saw had two feet, in dubba manner, he interchanged one foot by the other one and went away, your horse has four feet, when it is busy interchanging its feet, he has already gone.

(30-32). He said, giving this very bridle to him, he said: keep this until I come back. The man went other way, he mounted the horse gave a blow to its head and another one to its tail and galloped towards his home. He said: I went to a place [whose people were] crazier than [those of] here.

14.1.2.2. Folktale 2: glossed text

(1) (1-4)

Bir kiši-ydi bir oyul var-i-ydi bir qez.
a man-IMPF.COP3SG a son existing-POS3SG-IMPF.COP a daughter

(2)

Qez ged-di otur-du howz issin-ä, bax-di bax-di bax-di
girl go-PST3SG sit-PST3SG basin on.POS3SG-DAT look-PST3SG look-PST3SG look-PST3SG
ger-di bu naränj ki gey-dä-di şoolä-si duş-muş bu howz-ä.
see-PST3SG this bitter.orange KI sky-LOC-PST3SG flame-POS3SG fall-PF3SG this basin-DAT

(3)

Qez fikr ed-di ken ged-är är-ä, bir oyul-u ol-ur
girl thought do-PST3SG KI go-AOR3SG husband-DAT a son-POS3SG become-AOR3SG
gäl-er bowa-si äv-in-ä germäglic-ä, oyul-u kow kow gäl-er
come-AOR3SG father-POS3SG home-POS3SG-DAT visit-DAT son-POS3SG crawling come-AOR3SG
de-yär şayäd bu naränj-di äl ed-är getir-ä
say-AOR3SG perhaps this bitter.orange-PST3SG hand do-AOR3SG take-SUBJ3SG
duş-är howz-ä öl-ür.

⁴⁶ *dubba dubba* 'a special manner of walking' similar to that of certain animals; for, *dubba* is seemingly originated from the Arabic word *dabbat* meaning 'animal for riding or driving, moving creature'.

- fall-AOR3SG basin-DAT die-AOR3SG
- (4)
Otur-du qez bāna ed-di šivān ed-dig-ä.
 sit-PST3SG girl building do-PST3SG wail do-AN-DAT
- (5) (5-9)
Kaka-si gäl-li ger-di baĵi-si ayle-yir
 brother-POS3SG come-PST3SG see-PST3SG sister-POS3SG cry-PRS3SG
o dä otur-du ayla-di.
 he DA sit-PST3SG cry-PST3SG
- (6)
Nänä-si gäl-li ger-di uşay-läri ayle-yir o dä ayla-di.
 mother-PST3SG come-PST3SG see-PST3SG child-POS3PL cry-PRS3SG she DA cry-PST3SG
- (7)
Bowa-si gal-li, de-di: xob arvad, nāmānā-yä ayle-yir-än?
 fathr-POS3SG come-PST3SG say-PST3SG well woman what-DAT cry-PRS-2SG
- (8)
De-di uşay-lär-im ayle-yirdi män nä aylä-di-m.
 say-PST3SG child-PL-POS1SG cry-IMPF3SG I DA cry-PST-1SG
- (9)
De-di oĵul ne aylä-di-ŋ?
 say-PST3SG son why cry-PST-2SG
- (10) (10-14)
De-di baĵi-m ayle-yirdi män nä aylä-di-m.
 say-PST3SG sister-POS1SG cry-IMPF3SG I DA cry-PST-1SG
- (11)
Qez sän-iŋ näsşiŋ-ni ayle-yir-än?
 girl you-GEN what.upon.POS2SG-PRS.COP cry-PRS-2SG
- (12)
De-di: män fikr-im-ä gäl-li är-ä ged-är-äm, bir
 say-PST3SG I thought-POS1SG-DAT come-PST3SG husband-DAT go-AOR-1SG a
oĵul-um ol-ur gäl-l-äm sän-iŋ äv-iŋ-ä germäglig-ä,
 son-POS3SG become-AOR3SG come-AOR-1SG you-GEN home-POS2SG-DAT visit-DAT
oĵul-um de-yär şayäd bu naränĵ şoolä-si howz iĉin-nä
 son-POS1SG say-AOR3SG perhaps this bitter.orange flame-POS3SG basin inside.POS3SG-LOC
naränĵ-di, kow ged-är äl ed-är getir-ä duş-är el-er,
 bitter.orange-PRS.COP bend do-AOR3SG hand do-AOR3SG take-SUBJ3SG fall-AOR3SG die-AOR3SG
on-iŋ iĉi ayle-yir-äm.
 he.GEN for cry-PRS-1SG
- (13)
Kişi tur-ur äyġ-ä, de-yär felan felan ol-muş-iŋ
 man stand.up-AOR3SG foot-DAT say-AOR3SG so.and.so so.and.so become-PART-GEN
mähäll-i pes-di, var-i-si däli-di.
 place-POS3SG bad-PST3SG all-POS3SG mad-PST3SG
- (14)
Var-di ged-di.
 existing-PST3SG go-PST3SG
- (15) (15-19)
Ged-di ged-di ged-di, bur-dän Ähmädmahmudu-čä yol
 go-PST3SG go-PST3SG go-PST3SG this.space-ABL Ahmadmahmudu-EQU road
yornay ged-di.
 tired go-PST3SG
- (16)
Orä ged-ännä, häyä, bir arvad su dal-in-nä gäl-irdi.
 there.DAT go-CONV yes a woman water back-POS3SG-LOC come-IMPF3SG
- (17)
De-di kaka-m har-dän gäy-il-än? äz bäs ki yornay-idi
 say-PST3SG brother-POS1SG which.place-ABL come-PRS-2SG from much KI tired-IMPF.COP
de-di gor-dän gäy-il-äm.
 say-PST3SG grave-ABL come-PRS-1SG
- (18)
De-di sän bil-ä-ŋ allah, män-im bir qiz-im uç gin

say-PST3SG you know-SUBJ-2SG Allah I-GEN a daughter-POS1SG three day
mun-nän iläri, gälin qız-ım el-miŝ, ger-mä-di-η?
 this-ABL before newlywed daughter-POS1SG die-PF3SG see-NEG-PST-2SG

(19)

De-miŝ bänne-y xoda, lat o lüt bidehkar älä or-dä
 say-PF3SG servant-EZ God naked.and.things indebted EMPH that.space-LOC
dar o derrä çäk-irdi.
 wood.and.things pull-IMP3SG

(20) (20-24)

De-di qurban-ın ol-lu-m kakam, tur tä bu mäsk-i qoy-ä-m
 say-PST3SG sacrificed-POS2SG become-PST-1SG brother stay.IMP2SG ta this skin-ACC put-SUBJ-1SG
yer-ä, räxt-in-i o pul äv-imiz-dä var ver-ä-m apar-ä-η.
 earth-DAT clothes-POS3SG-ACC and money home-POS1PL-LOC existing give-SUBJ-1SG take-SUBJ-2SG

(21)

Ged-di räxt-i getir-di yo äv-dä-yi pul-u getir-di yo, kiŝi dä
 go-PST3SG clothes-ACC take-PST3SG and home-LOC-KI money-ACC take-PST3SG and man DA
bur-dä yox, ver-di kiŝi baylä-di bel-in-ä row ed-di, ged-di.
 this.place-LOC inexistent give-PST3SG man tie-PST3SG waist-POS3SG-DAT move do-PST3SG go-PST3SG

(22)

Päsin kiŝi gäl-li arvad xəbär ver-di kiŝi gor-dän gäy-illi
 afternoon man come-PST3SG woman news give-PST3SG man grave-ABL come-IMP3SG
uŝay-ım-ın räxt-in-i yo äv-imiz-däyi pul-u ver-di-m apar-di.
 child-POS1SG-GEN clothes-POS3SG-ACC and home-POS1PL-LOC-KI money-ACC give-PST-1SG take-PST3SG

(23)

De-di äv-ın yan-ni hayn-ä apar-di?
 say-PST3SG home-POS2SG burn-PST3SG which.side-DAT take-PST3SG
de-di bur-dän belä apar-di.
 say-PST3SG this.place-ABL bela take-PST3SG

(24)

Bir bänne-y xoda-nın at-i bayli-ydi, de-di
 a servant-EZ God-GEN horse-POS3SG tied-IMP.COP3SG say-PST3SG
at-ın-i ver tä män pul-u kiŝi apay-ir al-a-m gätir-ä-m.
 horse-POS2SG-ACC give.IMP2SG TA I money-ACC man take-PRS3SG take-SUBJ-1SG bring-SUBJ-1SG

(25) (25-29)

At-i ver-di min-ni dal-in-ä ged-di.
 horse-ACC give-PST3SG mount-PST3SG back-POS3SG-DAT go-PST3SG

(26)

Ger-di kiŝi adli geri-dän gay-il, ged-di çix-di
 go-PST3SG man horseman behind-ABL come-PRS3SG go-PST3SG exit-PST3SG
bir yal issin-ä owlad-di, yanı dövä yan-in-nä.
 a hill on.POS-DAT make.noise-PST3SG meaning camel side-POS3SG-LOC

(27)

De-di haçan-nän bur-dä-yän kaka-m?
 say-PST3SG when-ABL this.place-LOC-PRS.COP2SG brother-POS1SG
de-di män səhərgah-dän älä bur-dä-yäm.
 say-PST3SG I early.morning-ABL EMPH this.place-LOC-PRS.COP1SG

(28)

De-di birisi gäl-li ged-di bur-dän belä ger-mä-di-η?
 say-PST3SG one.POS.POS3SG come-PST3SG go-PST3SG this.place-ABL bela see-NEG-PST-2SG

(29)

De-di bänne-y xoda, dubba dubba o ikki qiç-li-ydi,
 say-PST3SG servant-EZ God on.two.feet he two foot-DER-IMP.COP3SG
dubba bu qiç-i getiy-irdi o-nın yer-in-ä var-di ged-di,
 on.two.feet this foot-ACC take-IMP3SG that-GEN place-POS3SG-DAT existing-PST3SG go-PST3SG
sän-ın at-ın-nä derd qiç var, tä mu-nu getir-ä o-nu qoy-ä
 you-GEN horse-POS2SG-LOC four foot existing TA this-ACC take-SUBJ3SG that-ACC put-SUBJ3SG
yer-in-ä o-nu getir-ä mu-nu qoy-ä yer-in-ä,
 place-POS3SG-DAT that-ACC take-SUBJ3SG this-ACC put-SUBJ3SG place-POS3SG-DAT
o var-di ged-di.
 he existing-PST3SG go-PST3SG

(30) (30-32)

De-di, älä bu owsar-i ver-di ä-l-in-ä,
say-PST3SG EMPH this bridle-ACC give-PST3SG hand-POS3SG-DAT
de-di mu-nu saxlad tä män gäl-ä-m.
say-PST3SG this-ACC keep.IMP2SG TA I come-SUBJ-1SG

(31)

Kiši owan-a ged-di min-ni at-iñ dal-in-ä, at-iñ bir
man that.side-DAT go-PST3SG mount-PST3SG horse-GEN back-POS3SG-DAT horse-GEN one
baš-in-ä vur-du bir quyruy-un-ä çap-di var-di
head-POS3SG-DAT hit-PST3SG one tail-POS3SG-DAT galop-PST3SG existing-PST3SG
ged-di äv-in-ä.
go-PST3SG home-POS3SG-DAT

(32)

De-di ged-di-m bir mähäl-ä, bur-dän däli-tär.
say-PST3SG go-PST-1SG a place-DAT this.place-ABL mad-comp

14.1.3. Folktale 3: Qirmizi bäy ‘The Red Man’

This folktale was told by Belqeys Jahângiri, around 90 years-old, from the Jamabozorgi subtribe of the Amaleh tribe, in the Qashqai-speaking village Khordeh-dareh, on the 6th January 2007.

(1-4). Qadim bir çobanımıš, adı Qirmizi Bäy’imiš. O dizä yadmišimiš dowar yaninä. Diš gerer bir ay baši uñunnä bir gin äyyi uñunnä bir sarı ulluz dä gebäyi issinnä. Häyä, dowari vill edär o varir gedär.

(5-9). Tä bir šah qizi bir väzir oyuluynän häm-mahdä olmuš ki qäçalär, vähdäläri bu kohnä hamam içiymiş. O gejä väzirä qonay gäler. Väzir oyulu gedä bilmäz. Bu dä ho xäbär yoxiymiş, gedär yatär kohnä hämmam içinä, añinnän yoxiyä dä gedmeyirmiš. Bir gerer tä bir adam deyir: älä! alir gerer bir xorjin pullur.

(10-14). Muddät olur dubärä deyir: älä! bir xorjin äšräfidi, teladi, alir. Muddät olur gerer deyir: gäti. Turur äyyä gerer tä ikki at baši älinnä. Ikki at baši älinnä gäterer o, qoyällär äyiyläri altına minillär o ya Ali sännän mädäd gedällär. Bilmeyir ki bu bir çobannir, väzir oyulu däyil.

(15-19). Geddi geddi geddi šäfaq addi gerdi axzey, işteba gälmiş. Älbätä kakabowasinnän aralanmış owqati tälxdı. Fikr eddi ki män šah qiziyäm, äyä bikillim geri ifteza olläm. Qiz dedi: bu mäniminän danišäsiydi giläsiydi! Yo, munu demädım!

(20-24). Burdä isädi gerä bu nakaradi. Gerdi bir qowyalı çämänli xub verdi. Häyä, qiz deyär: neçčä danä arvanän olä gätirän burä, jahal qiz jahal oyul olän, deyän, gilän, päsin nä irläšä irläšä gedän. Burdä oyul hešnä demädi, heš säs edmädi. Geddi owantär gerdi bir çämänli yowyalı yerdir.

(25-29). Qoyun ämjägli xub yerdir. Dedi xodaya xodaliyñ haqqičä neçčä seyeriñ olaydi. Jahal qiz jahal oyul olañ gätirän burä deyän irleyän päsin nä irläšä irläšä gedän. Kiši säs edmädi. Gerdi go wban nä däyil.

(30-34). Geddi, gerdi çäkmäli yerdir, dedi neçčä danä atıñ ola, gälän burä neçčä jahal qiz jahal oyul olañ, irläšän deyän o gilän pässin nä irläšä irläšä gedän. Ordän nä rät olännä gerdi bir parä butta baši yo sarı gül beläyi zad var. Dedi axzey! nä bir siri qoyniñ olä gätirän burä. Jahal oyul jahal qiz olän, gilän o irläšän, päsin nä dowar äyyisä gedän ävä. Burdä dedi axzey, häy dedin!

(35-39). Daha billi ki çobannı. Daha burdän geddi. Geddi bir kän qarayına mänzil eddi. Bir çän pul verdi dedi munu apar o kännä bir yemäli gäti yeyäg. Geddi verdi bir turub bälginä o so yanä o arpä tappisinä gätirdi.

(40-44). Vurdu baši içinä dedi orä otu! Geddi çelow kəbab allı gätirdi, yedilär o dowara minnilär. Geddilär, nä işiñ var, geddilär bir iray yerä mänzel eddilär. Burdä märzdän çixdilär geddilär bir daha kišvärä, märze bu šahdän çixdilär. Bu jeyaläyi apardi hämmamä, baš o qulayını dizäddi.

(45-49). Ezi bir neçčä danä Imamqulu läyin bullu gätirdi. Beläsinä äqd eddi, gälin ollu beläsi içi. Bir qarş o bargah addi. Bir jurbuğa adamidi yä, bu arvad dä iner šahnume xoda. Xub, äzangu gedmišdi bun issinä äzan deyirdi, dedi: allahu häf märg!