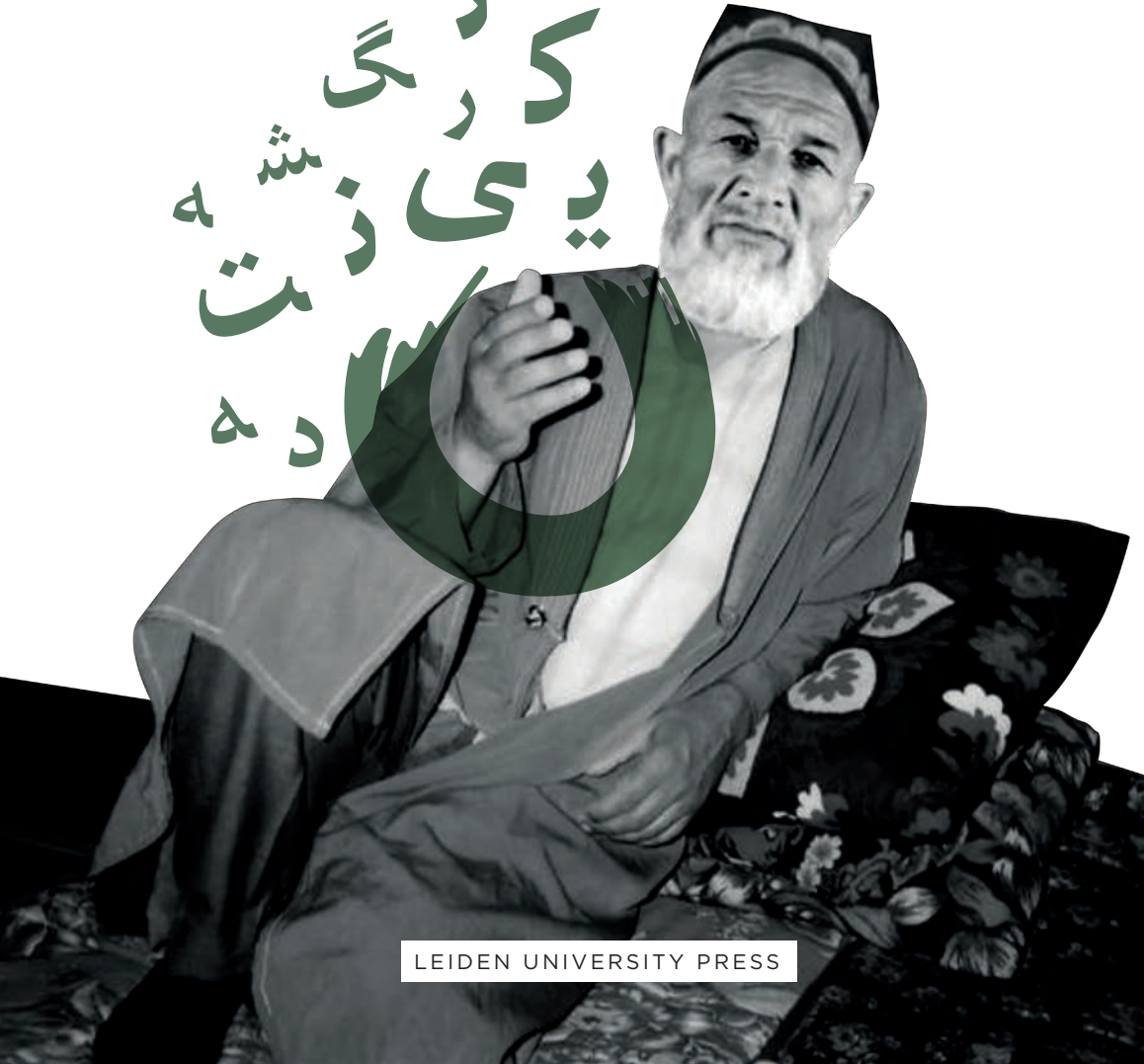


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# THE STORY OF BARZU AS TOLD BY TWO STORYTELLERS FROM BOYSUN, UZBEKISTAN

R. RAHMONI AND G.R. VAN DEN BERG (EDS.)

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## The Story of Barzu

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FROM BOYSUN, UZBEKISTAN

R. Rahmoni and G.R. van den Berg (eds.)

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## The Barzunoma in Boysun

For more than 30 years, I have been collecting different types of folkloric texts from Tajiks and speakers of Tajik. The texts collected originate from Tajikistan, Afghanistan, Iran and Uzbekistan. Whilst collecting the material, I have focused in particular on the epical tradition of the *Šohnoma* or ‘Book of Kings’.

In the regions of Central Asia there existed *Šohnomakhonī* or the reciting of the *Šohnoma*, alongside storytelling on the basis of the *Šohnoma* and other epics. I have been informed by old men who are literate in the Persian alphabet and who I have interviewed in the last 30 to 35 years, that the recitation of the *Šohnoma* as well as the *Šohnoma* storytelling tradition, in addition to the oral and written stories that have been composed as a supplement to the *Šohnoma*, and alongside all kinds of stories, fairytales, legends and poems thrived amongst the Tajiks in the territory of Uzbekistan, in places such as Bukhara, Samarkand and Boysun. A number of scholars have referred to this tradition, including Muhammadjon Šakurī, who made the following remark:

On long winter nights my aunt used to read books and the women of the neighbourhood used to gather and listen. She read about the heroes from the prose *Šohnoma*, she read from the *Abūmuslimnoma*, from the *Zamchinoma*, from the *Hamzanoma* and from other epics, and about the generosity of Hotim Toi, or she exulted in the wonders of the Thousand and one Nights. And there were other things. Sometimes we listened to the *Šohnoma* of Firdavsī, or the *Devon* of Hofiz, or a selection of the *Devon* of Bedil and the like. (Šakurī 2005: 158)

I have not only heard these kinds of references from older people, but I have also been able to make recordings by means of a tape recorder and a video camera. One of the regions that I have been looking at regularly and closely is my birthplace, the village of Pasurxī, in the region of Boysun in



present-day Uzbekistan. In the village of Pasurxī it had become a tradition in the nineteenth and in the early twentieth century to tell stories from the *Šohnoma*. In the first half of the twentieth century there were old men who told stories from the *Šohnoma* and who knew large parts of it by heart.

Storytellers such as Mullo Šarif (1888-1972), Mullo Qosim (1882-1966) and Jūra Kamol (1921-1997) used to tell stories from the *Šohnoma* in response to people's interest in and love for these tales. Mullo Šarif relied on his gentle, eloquent voice and the movements of his hands, as well as on his ability to recite parts of the story in verse, which he sang like a singer. Jūra Kamol, on the other hand, used to rise when he told stories from the *Šohnoma*: he spoke in a loud voice and at moments of anguish he used to mimic the war on the battlefields. During accounts of Rustam, Sührob, Isfandiyor, Siyovuš, Barzu and others he would cry out loud. At the end of the story of Rustam and Sührob he would cry just like Rustam, mourning his dear son.

During the storytelling session, when a hero would throw his enemy to the ground, Jūra Kamol would cry out '*Yo Rustami doston*' ('Oh Rustam son of Doston!') and '*Yo Ali madad!*' ('May Ali help us!'), while he mimicked the enemy lying on the ground, and rising up again. He even neighed like the horse during those sessions. He accompanied his performance with shouting, pleading, preaching and yelling, with roaring laughter and by bursting into tears: this vivid performance was characteristic of Jūra Kamol, reminiscent of the storytellers of old. In order to keep the audience's attention, he sometimes changed his manner of speech, or he would fall silent and looked at his audience for several seconds, upon which he would suddenly cry out 'Ha!' 'Yes!', before continuing on with his story.

I have also recorded this manner of *Šohnomakhoni* and the telling of stories from the *Šohnoma* by the sons of Mullo Šarif, Rahim Šarif (born 1925) and Wohid Šarif (born 1941), and by his grandson Qahhor Rahmon (1931-2005), as well as by the son of Jūra Kamol, Mulloravšan Kamolov (born 1956).

In the month of August of the year 2002, I visited the region of Boysun, Samarkand and Bukhara for a period of ten days, together with the American sociologist William Beeman. When he talked to the people of Boysun about their legendary stories, he was very surprised and he stressed the importance of recording and, if possible, publishing all that they know. Indeed, Beeman recorded everything that was told to him.

In this way, the stories 'Rustami Doston', 'Siyovuš', 'Rustam and Isfandiyor', 'Rustam and Sührob', 'Zol the White One', 'Som', and others have been recorded in the course of time on tape. Each story has its own special fea-

tures and structure. For example, in one of the stories Rustam is only twelve when he defeats Isfandiyor and, according to the storyteller (Qahhor Rahmon), a herb named *hazorispand* (wild rue) was growing from the eyes of Isfandiyor that could serve as a cure for a thousand ailments.

Today, a number of proverbs, expressions and other customs, which are reminiscent of *Šohnoma* heroes, remain in vogue. For example, in the past in the village of Pasurxī, when a woman survived the birth of a son with a large body, the child would be named Rustam and they would say: ‘*Rustam-rastam*’, meaning that the mother had been saved from death.

In the region of Boysun, the story of Barzu is viewed as an episode of the *Šohnoma* and Barzu is regarded as having continued the Rustam family line.

### About the *Barzunoma*

The *Barzunoma* is one of the Persian epics added to the immortal *Šohnoma* of Firdavsi. To date, no research in the form of a scholarly treatise has been devoted to the *Barzunoma*, although references can be found to written versions of the *Barzunoma* in the writings and articles of scholars such as Anquetil du Perron, Jules Mohl, E. Blochet, Zabehulloh Safo and others. Moreover, a series of articles, all very similar, have appeared in encyclopaedias published in Iran and other countries under the title ‘*Barzunoma*’. Recently, Akbar Nahvī has published an article entitled ‘What has not been said about the *Barzunoma*’, in which he presents information on the written and oral versions of the *Barzunoma*. This article both summarises and criticises the research of the aforementioned authors and of others who have written about the *Barzunoma* (Nahvī 2006: 107-130).

According to the information available, the *Barzunoma* has been transmitted both in poetry and in prose. It is believed that the poetical text has 65,000 verses (Safo 1342: 304; *DJI* 1375: 93). Manuscripts of this book have been preserved in the National Library of Paris, in the Academy Library of Dushanbe, in the Vatican Library, in the Academy Library of Cluj in Romania, and in Columbia University Library (*DJI* 1375: 94).

Researchers of the *Barzunoma* have mentioned the existence of an ‘old’ and a ‘new’ *Barzunoma*. According to the research by Akbar Nahvī, the author of the ‘old’ *Barzunoma* was Mavlon Shamsiddin Kavij (Kavsaj), while the author of the ‘new’ *Barzunoma* was Ato’i (Nahvī 2006: 16-118).

Recently, Muhammad Ja’fari (Qanavoti) published a small book of verse under the title ‘*Kitobi Burzu va devi dusar*’, in the journal *Farhangi mardum*.

This book consists of 80 *bayts* or verses, and deals with the death of Barzu (Ja'fari 1387/2008-9: 125-132).

Researchers have paid much less attention to the prose version of the *Barzunoma*, which exists both in Persian and in Turkish. The prose text of the *Barzunoma* is primarily found in the *Šohnoma*. In the *Šohnoma*, and also amongst the people, Barzu is believed to be the grandson of Rustam and the son of Sührob, but this needs to be further examined.

### The Oral Text of the 'Dostoni Barzu' ('The Story of Barzu')

The story of Barzu has been handed down orally in the past, but the oral variants of this story have rarely been recorded by researchers. The reason for this may be the fact that it takes a lot of time to record and transcribe orally transmitted texts. An extensive oral variant of the story of Barzu may be found in the *tumor* or collection of stories entitled *Haft Laškar* (*Haft Laškar* 1377: 247-438). Oral variants of the story of Barzu have also been collected by a number of individual scholars. Firstly, six versions of the story of Barzu and Rustam may be found in Injavī Šerozi's *Firdavsīnoma* (Injavī Šerozi 1369: 106-128). Secondly, the Russian scholar A.L. Grunberg has recorded stories on Rustam in Sarakhs, a town in the province of Khorasan in the north eastern part of present day Iran in the years 1958-1959. These stories were told by a storyteller named Ismo'il Yormuhammad, born in 1915 in Siston, who had heard many stories from his father. Later, in 1975, Grunberg returned to Sarakhs with I.M. Steblin-Kamenski and recorded the stories of Rustam on tape. One of these stories is called 'Barzu', and has appeared in Russian translation in the collection *Skazki i legendy Sistana* (*Skazki* 1981: 106-128). In the commentary, it is stated that the story of Barzu is sometimes regarded as part of the *Šohnoma*, but that it can be assumed that this text is not part of Firdavsi's work, but rather an independent work (*Skazki* 1981: 261).

In the Sixties and Seventies of the twentieth century, when I was between 12 and 17 years old, I heard the story of Barzu from my paternal grandfather Fayzulloev Mullo Šarif (1888-1972). In 1989, I recorded a summary of this story from the son of Mullo Šarif, Rahim Šarif (born 1925). In this text it is said that the Barzu is the son of Rustam. This text was published in 1993 ('Rustam va Barzu' 1993: 24-26).

Other storytellers, namely Xalil Qosimov (born 1929), Ato Jabborov (born 1930), Homid Šarif (born 1936), Vohid Šarif (born 1941) and Mul-

loravšan Kamolov (born 1956), have also summarised and transmitted what they heard, as it was remembered by them. Xalil Qosimov and Ato Jabborov regarded Barzu as the son of Rustam, while the others considered him to be the son of Sührob. I have indications that in the region of Panjakent in Tajikistan a number of stories on Barzu are circulating, but these have not been recorded so far.

It is natural, that every story in the oral tradition passes from one person to another. When it is told again and again, some points are forgotten by the storyteller and others are added. In 1995, I recorded another version of the story of Rustam and Barzu, told by Jūra Kamol (1921-1997), in which Barzu is considered the son of Sührob, just as in the written versions of the story of Barzu.

In this version, as in other versions, the storytellers see Barzu as an inhabitant of the region of Boysun. Many old men think that Barzu once lived as a farmer in Boysun. It is as if he was born here, and was afterwards sent to Afrosiyob to battle Rustam. A short summary of the text is as follows:

- Sührob marries Turkonxotun and gives her a ring; Sührob is killed in his battle with Rustam
- Barzu is born and when grown up works as a farmer together with his mother
- Afrosiyob passes Boysun on his road and his soldiers demolish a field of melons. Barzu attacks them with a spade and hits, wounds and kills 300 of them.
- Afrosiyob is worried and sends Piron, son of Gesa (Visa), towards Barzu
- Barzu is brought to court and tested
- Having crossed the Amu Daryo, Barzu is sent to war with Rustam
- Rustam is wounded by Barzu
- The veiled Zavora enters the battlefield instead of Rustam.
- Barzu hits himself on the head by accident with his mace and is captured and taken to prison
- His mother is informed of his situation and crosses the river via Tirmiz; she finds some friends and with their help succeeds in releasing Barzu
- Barzu fights Rustam for the second time.
- On the request of Rustam, the battle between Rustam and Barzu is suspended for 40 days.
- Zavora poisons Barzu's food.
- Turkonxotun informs Rustam that Barzu is his granchild.
- Rustam and Barzu, grandfather and grandson, together fight Afrosiyob's army of 10,000 soldiers.

- Barzu sustains 72 wounds and is carried away on a horse, unconscious. He is brought to the garden of the king of Farang, whose daughter Farangibonu falls in love with Barzu.
- A slave girl also falls in love with Barzu. Helped by her cunning mother, she fights to reach her aim.
- The king of Farang sends Barzu to prison.
- Rustam is informed on this by the daughter of the king of Farang.
- Rustam comes to rescue Barzu; the king of Farang is killed, Barzu marries Farangibanu and Rustam returns to Iran.

In previous centuries, the Story of Barzu and stories from the *Šohnoma* were told amongst the people during meetings (*jam'omadho*) and evening parties (*gaštakho*). According to Jūra Kamol, a number of people (about 10-15), close friends, came together in the winter season and in spring, and they would have an 'evening party' (*gaštak*). In winter they gathered in a house and in spring they went outside to sit in a field or a meadow. This evening meeting or *gaštak* means to come together at someone's place and to sit around a table full of food, and to exchange stories, anecdotes, jokes, and pleasantries, and to read stories from books. It is still a custom in Boysun to hold a *gaštak*, but the telling of epic tales or other stories has become rare.

It had been more than 25 years since the storyteller Jūra Kamol had told this story. I recorded his version of the story of Barzu in 1995 on tape. The son of Jūra Kamol, Mulloravšan Kamolov, also knows the story of Barzu, and I have now recorded his version twice (on camera and on tape).

In the preceding centuries, wrestling ceremonies were not only held during official feasts, but were also organised by wealthy people on the occasion of a circumcision; wrestling champions from neighbouring countries would also attend these parties. This had become a custom in Boysun and in other parts of Central Asia. In the time of the emirate of Bukhara (until 1920), the wrestling champions of Boysun would go to Bukhara and to Mazori Šarif in Afghanistan.

Wrestling was also very popular during the Soviet era. In those years 60-80 per cent of the people who held circumcision ceremonies organised wrestling games at the same time and, in some cases, wrestling champions from Uzbekistan, Tajikistan, Turkmenistan, Kirghizstan and Kazakhstan took part in these feasts. These kind of wrestling games are still common in Boysun, although they take place less every year. I have heard on numerous occasions heroic and epic stories in the context of analysing local and regional wrestling games. Indeed, it is possible that the tradition of wres-

ting is the reason why the epic stories to which storytellers refer are still remembered by the people.

Jūra Kamol says that Barzu comes from Boysun and he believes the mother of Barzu was of Turkic origin. According to Jūra Kamol and his son Mulloravšan Kamolov, the area of Boysun has always been essentially Tajik, but Turkic speaking tribes (Uzbek tribes, Qunghurot tribes) had also arrived at its borders. Over the course of time these tribes mingled with the Tajiks. Certainly, Sūhrob marrying a girl from an Uzbek family was a good way to promote the friendship between Tajiks and Uzbeks.

Most storytellers mention that Boysun has long been a hunting ground for heroes. Indeed, heroes like Rustam and Sūhrob came from different areas to Boysun in order to hunt or to train.

It is possible that in this version some episodes were forgotten by the storyteller and others may have been added – this would become clear from a comparison between the written version and the oral version, but we will not go into this any further here.

At the beginning of the story, Barzu is presented as a simple, ignorant, short-sighted countryman. At the same time, he is also said to be sincere, hospitable, full of honour and hard-working; in other words, a generous farmer. The storyteller has thus expressed the characteristics of Barzu, and continues:

Barzu means bull! That is the meaning, a fierce and strong bull, working the field and taking what is his share from the field. That is why they have named him Barzu the farmer. For him farming comes first, from his eighth birthday onwards he has been working the fields. With a spade he has ploughed the earth and has harvested from it.

His mother is very friendly towards her son, and in times of trouble she hastens to rescue him. Although the old Rustam is weaker than he used to be, he is – as the heroes of old – sincere and friendly, and when his grandson is in trouble he rushes to save him from death.

Other figures in the story of Barzu support the development of the story and the vicissitudes of the real heroes and those who surround them. It should be mentioned that some of the names of the figures in this text are different from those in the written versions. Perhaps the storyteller has forgotten the names over the course of time.

It can be argued that it is more appealing to listen to a story than to read it. When the story is told, a number of people are present. The audience

listens attentively. The storyteller has drawn his audience towards him by the magic of his words, in such a way that no one dares to ask a question. Customarily, the storyteller raised his hands for prayer. The text of one oral version of the story concludes with a question from me, concerning the talent of the storyteller Mullo Šarif; the answer given by the storyteller was typically modest.

### The Language of the Text

The story is told in the Tajik dialect of the village of Pasurxi. Exactly what the storyteller told is exactly what has been put on paper, which is also useful for dialectological research. We will not speak extensively about the language of the story, but we will refer to a number of issues.

The most striking features of the text are: the diverse pronunciation of one and the same word, the touched-up expressions, the obscure words, the addressing of the audience, the emphasised way of speaking, the different callings, the repetitions, and the curses, which all make the text more attractive to the listener. For example, the obscure interjection ‘*unči*’; the designation ‘*čirraz*’, which refers to the high voice of a person; the ‘*šaqqar-šaqqar*’ that expresses the sound of a horse walking; ‘*vaghar-vughur*’, which is the noise of a crowd; ‘*hingir-hingir*’, the neighing of a horse; the rude curse ‘*e kusi yeget-ba*’; the calling ‘*uuuu*’ ‘*eee*’, ‘*ore!*’, etcetera.

In some cases, the storyteller employs the speech of fairytales, in order to connect the different events, such as: ‘*gapa azinja šunaved*’ ‘Listen to this’.

In the written version there is a place called Šingon, which is visited by Afrosiyob and where Afrosiyob meets Barzu. In Boysun there is also a place called Čing. It seems that there is a melodious connection here: Šing + on and Čing. I do not know whether there is an etymological connection; proofs are necessary to verify this. In order to solve this kind of problem it would be very useful to collect and research the toponyms of Central Asia. What may be mentioned here is that there is a place in Samarkand that is called the ‘Tali Barzu’, the ‘Hill of Barzu’. Archeologists have found there remnants of Sogdian culture. These findings can be dated back to the second and third centuries A.D. At its centre there was a palace, surrounded by buildings. In addition, Soghdian inscriptions have been found at this place (EST. J.7 1987: 236).

Because the Tajiks and the Uzbeks live in the same ecological environment, it is natural that their languages have influenced each other. During

the storytelling performance, Uzbek words may be heard, such as: ‘*aylanmiš*’ (to turn, to circle); ‘*butam*’ (a term of endearment); ‘*yana*’ (again); ‘*kiyim*’ (clothes); ‘*kurišmiš*’ (meeting); ‘*qalqon*’ (shield); ‘*qamoq*’ (prison); ‘*qanat*’ (wing); ‘*quyma*’ (fitting); ‘*pitišli*’ (similar); ‘*sayla*’ (choice); ‘*tentak*’ (mad); ‘*ugh*’ (arrow); ‘*uxša*’ (similar); ‘*ega*’ (owner), among other words.

Some Russian words have entered the language of the people of the former Soviet Union as a result of the media and the communal Soviet life. In this text, the words ‘*kapek*’ (kopeke, coin); ‘*mament*’ (moment, at this instance) and ‘*rana*’ (wounded) have been used.

In the text of the story a variety of words, morphology and syntax of the dialect – even incomprehensible sentences – may be noted and which researchers of spoken language can use.

### Concluding Remarks

The story of Barzu is only famous amongst the Tajiks in this particular area that has been studied. I have tried to find information on oral versions in Uzbek. I have interviewed people from the Uzbek villages of the Boysun region, and asked whether they knew the Uzbek version of this story. To date, no Uzbek version has been found. However, a prose version in Uzbek is present in the Uzbek version of the *Šohnoma*.

In my opinion, the story of Barzu has spread throughout Boysun via book readers and storytellers. In order to make Barzu more attractive for their audience, the storytellers from Boysun told that Barzu was born in the Boysun area. Thus, the people, who are convinced of the truth of fairytales, myths and epics, believed that Barzu is in fact from Boysun. It is common practice for storytellers to sometimes insert the names of local places or people into their stories.

In conclusion, one may say that the stories from the *Šohnoma*, in particular those stories about Rustam and his family, have been very popular in the past amongst the people. This popularity can perhaps be connected to the popularity of wrestling and wrestlers amongst the people. It is still possible to record the most recent examples of epic stories from the people of Iranian origin. Every time I interview people, the storytellers give me a summary of a story, which might be their latest information on a certain text. Of course, if they stop telling these stories, they will disappear.

At present, there are a number of scholars who believe that nothing has been preserved amongst the people, and they point to the fact that every



year the people's interest in orally transmitted traditional stories becomes less and less. But this is not true. Indeed, in the years ahead, it will be possible to find traces of earlier oral literature and culture. For this reason, it is vital to record as much as possible, while it is still possible.

The last time I went to interview the elderly people of the village of Pasurxī, in October 2007, I asked them whether they knew something about Barzu. It was very illuminating for me to hear the elders say: 'We have heard of Barzu the farmer from our grandfathers. They have told that Barzu had much land in this very place Yakkatut (south of the village of Pasurxī). He cultivated melons and watermelons.'

I sincerely hope that in the future more material will be collected, and that the oral variants of *Šohnoma*-related texts will be published.

*Ravšan Rahmonī, 2009*

## Translator's note

The translations are based on a standardised Tajik version of the stories on Barzu, as told by Jūra Kamol and Mulloravšan in the dialect of Pasurxī. Accompanying the translation is the standardised Tajik text in Latin transliteration. Ravšan Rahmonī has prepared these standardised texts on the basis of his original transcript of the recordings. This original transcript, in Pasurxī dialect, can be found in the appendices: the story of Jūra Kamol in Tajik-Cyrillic script and the story of Mulloravšan in a Latin transliteration. The introduction by Ravšan Rahmonī is a partial translation of the Tajik introduction accompanying *Dostoni Barzu dar guftori Jūra Kamol*, Dushanbe, 2007. Some additions were made to the original introduction by Ravšan Rahmonī in 2009.

The transliteration is based on the rules of Tajik orthography that, in some aspects, differs markedly from what the user of transliteration systems for Persian may expect.

The Cyrillic script used for Tajik maintains /o/ for /ā/. It is common practice in Tajik orthography to hyphenate /u/ and /i/ in certain positions, such as /ī/ at the end of words. However, in other positions /i/ may reflect either the long or the short vowel. The /e/ is almost always long, denoting *yā-yi majhūl*. The use of hyphenated /ū/ in Tajik orthography is bound to different rules: /ū/ does not necessarily denote the long vowel, while /u/ reflects both the long and the short vowel. Therefore, we find Jūra Kamol next to Barzu (both ū and u are long vowels here) and Sūhrob next to kujo (both ū and u are short vowels here). For further details concerning Tajik orthography please refer to *A Tajik Persian Reference Grammar* by John Perry (Leiden/Boston: Brill 2005).

*Gabrielle van den Berg*



«Dostoni Barzu» dar guftori Jūra Kamol

‘The Story of Barzu’ According to Jūra Kamol

## «Dostoni Barzu» dar guftori Jūra Kamol

*Gūyanda:* Jūra Kamol (1921-1997).

*Makon:* Dehai Pasurxī, nohiyai Boysun, Jumhurii Ūzbekiston.

*Ta'rix:* Dekabri 1995.

*Vositai zabt:* Diktafon.

*Farohamovaranda:* Ravšan Rahmonī.

JŪRA KAMOL: Sūhrob Turkonxotunro ba zanī megirad. Hamrohi vay hamčun zanušūy zindagī karda, baromada meravad. Lekin ba vay yak nigin doda meravad.

RAVŠAN RAHMONĪ: Turkonxotun niginro megirad?

JŪRA KAMOL: Ha, niginro dar dastaš megiradu memonad. Aknun digar hič čize nest-diya! Bača dar iškam... Ba'ad čil šabu čil rŭz inho hamčun zanu šūy zindagī mekunand... Vay [Sūhrob] zanašro dar in jo monda, ba Eron meravad, ana ba samti Eron rafta az daryoi Amu guzašta, hamrohi Rustam dastu bozu [jang] mekunad, Sūhrob. Rustam se marotiba megūyad:

«Tu avlodi ki hastī? Tu az kujo mešavī?!»

«Tu naslu nasabi manro porsida čī mekunī?» – megūyad, Sūhrob va badnafsi karda, Rustamro ba boloi saraš mebardorad.

Hamin dam Rustam megūyad:

«Pahlavonho sar doda, sar doda mašq mekunand».

Dar hamin lahza:

«Mana, sar dodam» – gufta, sar medihad, Sūhrob.

In, hamin Rustam, yakbora, vaqtro istifda burda, hamin inro [Rustamro] bardošta mezanadu tavre ki dar bozor narxi čizero napursida, xarid mekunand, misli hamon, napursida, Sūhrobro xanjar mezanad. Vay [Rustam] ba jonaš ser šudagī-diya. Čunki Rustam pahlavoni rūyi jahon-diya.

## ‘The Story of Barzu’ According to Jūra Kamol

*Storyteller:* Jūra Kamol (1921-1997).

*Location:* The village of Pasurxī, the region of Boysun, Republic of Ūzbekiston.

*Date:* December 1995.

*Recording Equipment:* dictaphone.

*Director:* Ravšan Rahmonī.

JŪRA KAMOL: Sūhrob takes Turkonxotun. He marries her and leaves. But as he leaves, he gives her a ring.

RAVŠAN RAHMONĪ: Turkonxotun accepts the ring, does she?

JŪRA KAMOL: Yes, she takes the ring in her hand and puts it on. That is all, mind! She had a child under her heart, she was pregnant... Then they live as man and wife for forty days and forty nights... Sūhrob leaves her and goes there, you know, to Iran. He crosses the river Amu and starts to fight Rustam. Rustam says three times:

“Whose son are you? Where are you from?!”

“Why do you ask for my ancestry?” – Sūhrob says in anger, and he grabs Rustam by the head.

Immediately Rustam says:

“Heroes fight this way: they seize each other and let go again”.

Quickly Sūhrob says:

“See, I let go again” – he says this and lets go.

Then, all of a sudden, Rustam sees his chance and hits Sūhrob to the ground and, without thinking of the consequences, he stabs him with his dagger. He had had enough of it you know. After all, Rustam was a world champion.

In [Sührob] hamin ki Rustamro ba boloi saraš mebardorad va poi Rustam az zamin kanda mešavad, xud ba xud megūyad: «Ūh! az in muram behtar ast!». Dar hamin vaqt bo xanjar Sührob mezanad. Sührob dar hamon holat megūyad:

«Hoy nomard! – megūyad, Sührob – padaram, Rustam, našud-diya!» – megūyad.

«Ah!» – megūyad. Holo Rustam dar boloi Sührob ast. Xanjarro az badani ū nagiriftaast. Rustam takror mekudad:

«Padaram, Rustam. Padar, Rustam...»

«Man bačai Rustam... ha, ana man Zarinabonuya [rovī ba ivazi Tahmina Zarina-bonu megūyad] bačeš».

«Ūh!» – megūyad Rustam, vaqte ki Sührob nomi Zarinabonuro girift. Rustam megūyad:

«Ūh!» – megūyad – tu az Samangon?»

Darrav Rustam harkat mekunad:

«Nūšdorī biyor!» – megūyad.

Yak tan ba borgohi podšoh asp metozonad «nūšdorī ber» gufta.

Rustam megiryad, menoladu megūyad, ki: «bači xudamro xudam xanjar zadam, ki to davri qiyomatro, in raftor az nomi man nameravad. In yak nang šud baroi man».

Odame, ki baroi nūšdorū meraft aspašro ba yak šoxi daraxt basta megūyad:

«E, dar kusi modaraš» – ba xudo tavba kardamu – «az baroi in [murda], man asp medavonam? Dar in rūzi garmo?».

In mard lingi xudro bolo bardošta, xurrok kašida xob meravad. To in lahza Sührob memurad. Rustam baroi Sührob mesūzad, misli kabob biryon mešavad. Xele norohat šuda, ba laškari xud amr medihad. Čunon mejangad, ki laškari Afrosiyobro az čor his yake ham namemonad. Tamomi laškarro ba daryoi Amu ġarq mekunad. Rustam čor xoharzoda došt, ki har yaki vay ba misli aždahor, hatto az Rustam ziyod bud. In čor tan az čor taraf, laškarro ihota karda, na pas raftan memonand, na peš raftan memonand, na pahlū naštan memonand; mezanand, yaksonašro mekašand. Ana az injo Afrosiyob, maġlub šuda, bo saru rūi čūbxūrda dar podšohii hamin Samarqand memonad.

Az bayn 10-12 sol meguzarad. Yak ruz, ana aknun hodisae mešavad...

When Sūhrob grabbed Rustam by the head and his feet were lifted from the ground, Rustam had said unintentionally: "Oh! I'd rather die!". At that moment he stabbed Sūhrob with his dagger. Sūhrob, stabbed, says:

"Hey, you coward! If only Rustam, my father, was here!"

"Ah!" – Rustam says. Now he is bending over Sūhrob. He had not yet taken the dagger out of Sūhrob's body. Rustam repeats:

"My father, Rustam... what do you mean... father, Rustam..."

"I am the son of Rustam... yes, and the son of Zarinabonu [the story-teller says Zarinabonu instead of Tahmina]"

"Oh!" – Rustam says, when Sūhrob speaks of Zarinabonu. Rustam says:

"Oh!" – he says – "Are you from Samangan?"

All at once Rustam moves:

"Bring something to drink!" – he says.

A man hastens his horse to the court of the king, all the while shouting "Bring something to drink"!

Rustam cries and wails, saying: "I stabbed my own son with a dagger, and until the day of resurrection, this act will be identified with my name. This is a disgrace for me".

The man who went to fetch something to drink ties his horse to a tree and says:

"God damn it" – he swears – "Do I have to hurry up my horse for him there? In this heat?"

This man takes off his clothes, has something to eat and goes to sleep. And then Sūhrob dies. Rustam is in deep grief over Sūhrob, he is burning from grief like roasted meat. He becomes very angry and commands his army. He fights in such a way that none of the four battalions of Afrosiyob's army remain. The whole army drowns in the river Amu. Rustam had four nephews, each of whom fought like dragons; they were even stronger than Rustam. These four surrounded the army from four sides, so that no one could go forwards or backwards. They beat them to a pulp. Afrosiyob, vanquished, remains thereafter in his kingdom in Samarkand, his head and face beaten.

Ten or twelve years pass. And one day, this is what happens ...



Inro monedu gapro az in jo šunaved...

Pisari Turkonxotun tavallud mešavad. Nomašro xudi modar intixob mekunad. Modar megūyad, ki nomi pisaram Barzu. [*Rovī ma'nii nomro šarh medihad: Barzu ba ma'noi barzagov ast! Ya'ne buqqai [govi nari] dağal, ki hangomi šudgori zamin istifoda mešavad va haqqi xudro judo karda megirad. Az baroi hamin nomi bačaro Barzui dehqon megūyand. Barzu dar dehqonī dar maqomi avval bud, ki dar haštsolagias̄ zamin merond. Bo bel zamin poybel karda, az zamin hosil megirift.*]

Hamin tavr hokimi mintaqai Xūjabulğon, ki dar on tarafi hamvorī [rovi bo dastaš ba samti ġarbii dehai Pasurxī išorat mekunad], joe hast ba nomi Yakkatut va yak tut dorad, in tut ham az zamoni xele qadim mondagī, megūyad:

«Rav – megūyad hokim – hamin zaminro kišt kunu xūr! Tu misli naberaī man bošī».

Hamin tavr Barzu bo modaraš dar haminjo omada, zaminro kišt karda, zindagii xudro peš mebarad. Dar fasli tiramoh, dar yak taraf xarbuza, dar yak taraf tarbuz, dar yak taraf handalak, dar yak taraf bodiring, dar yak taraf sabča [xarbusai nopuxta] hosil farovon ast. Barzu dar yak sū xob ast. Az garmii havo arağ kardagī.

Podšoh – Afrosiyob dar hamin tiramoh bar ziddi Eronšoh, ba muqobili Rustam boz ham laškar mekašad.

Afrosiyob ba hamin mintaqā meoyad:

«Heeey – megūyad ba vaziraš – dar haminjo hamrohi Sührob omada budem – megūyad – boz haminjo omadem» – megūyad.

Ū az Turkonxotun va pisaraš [Barzu] tamoman bexabar ast! Ba'd megūyad, ki:

«Ey – megūyad – dar kujo čize bošad, ki dahani xudro širin kunem».

Aknun mexohand, ki pas az gūšt va xūrokhoi digar yak čizi širin, xarbuza xūrand.

«Ha, baloi šumo dar jonam, paydo mekunem... Eh – megūyad vazir ba xizmatgoraš – dar hamon mahali Yakkatut xele farovon ast. Az hamin balandī guzared mebined».

Az mintaqai Sarğiyozī odamoni Afrosiyob poyon nišeb mešavand. Hamin, dūstam [murojiati rovi ba šunavanda], sesad kas yakbora mebiyod ba zamini Barzu. Sesad aspakī az laškari Afrosiyob. Sesad tan yakbora hamin tavr meoyadu...

Listen to my words...

The son of Turkonxotun is born. His name is chosen by his mother. His mother says, my son's name will be Barzu. [*The storyteller explains the meaning of the name: Barzu means young bull! That is a wild bull, who works the land and earns his keep that way. That is why they say that he is Barzu the farmer. Barzu was first in farming – when he was eight years old he was tilling the land. He works the soil with his spade, and reaps the earth.*]

And so it happens that the governor of the region of Xūjabulḡon yonder, in the direction of the plain [*the storyteller points to the west of the village of Pasurxi*], where you can find a place called Yakkatut with a mulberry tree, a very old mulberry tree, says:

“Go on” – this governor says – “Work the land and eat from it. You will be like a grandson to me”.

So Barzu and his mother came here, and they worked the land, and lived their lives. In autumn, there was a patch of melons, a patch of watermelons, a patch of honeydew melons, a patch of cucumber, a patch of bitter melons – the harvest was plenty. Barzu slept in a corner. He was all sweaty from the heat.

That autumn, the king Afrosiyob had marched against Rustam and against Iran again.

Afrosiyob comes to this region:

“Heeey” – he says to his minister – “We have been here with Sūhrob” – he says – “And now we have come here again” – he says.

He was entirely unaware of Turkonxotun and her son! Then he says:

“Ey” – he says – “Where can we find something sweet to eat?”

They wanted to have something sweet, melons, after a meal of meat and other food.

“We will surely find you something ... Hey” – the minister says to his servant – “In this region of Yakkatut there is plenty. Go up there and have a look”.

The people of Afrosiyob step down from the land of Sarḡiyozī. Now, my friend [*the storyteller turns to the listener*], three hundred people suddenly come to the land of Barzu. Three hundred horsemen from the army of Afrosiyob. Three hundred men come all at once like this and ...

[*rovī ba šunavanda mefahmonad: hamin boği Nurillo, megüem, dar zamoni amiri Buxoro in mintaqā boği Nurilloboy bud*], dar poyoni hamin boğ in sesad tan pahn mešavad, sip-siyoh! Šaqar-šaqar-šaqar-šaqar, vağur-vağur, aspho hingir-hingir mekunand. Yak zamon Barzu, ki xob bud bedor mešavad, mana in tavr karda [*rovī bo išorati dastaš nišon medihad*] ba modaraš megüyad:

«Oča, vay či gap?» – megüyad.

«A, bačam – megüyad – baromda bin. Yak balo zer karda omadast» – megüyad modar.

«Kujoro?» – megüyad Barzu.

«Palakro, hamaro poymol kard» – megüyad modar.

«Eh, či vay?» – megüyad Barzu – xayr, yakta-duta girifta, meraftagist-diya – megüyad – rahguzar budagist» – megüyad.

«Ne! – megüyad – hama joro poymol kard, xez! odam boš!» – megüyad oča, dodu voy gufta fiğon bardošt.

«E, modaram baroi či in tavr guft» – gufta, az joyaš mexezad, ki daruni palak hamin asp medavad; ba'zero asp kafond, ba'zero nobud kard. Ana ba'd Barzu megüyad:

«Ûy-üy! Pahlavonho, šumo rahguzar-mī, xarbusaxūr-mī, tarbuzxūr-mī, o, az sohibaš yak dahan pursida, ūro rozī karda gireton namešavad-mī? O in qadar poymol nakuned, baroi mo ham boqī monad» – megüyad.

In hamin yak kaloni pešvoi onho, ki dar boloi asp xudro kašola karda meistod ba Barzu megüyad:

«E širmak! [kūdak!] Inro mo ba šohi olam mebarem! Ba tu kī yod dodast in gaphoro» – gufta, hamin omada Barzuro yak qamčīn mezanad.

In hamin qamčīnro ba hamin tarafaš, mana ba hamin tarafi rüyaš mezanad [*rovī bo dast nišon medihad*]. Kame ta'sir mekunad, bo qamčīn ba kift mezanad, vale ba rüy merasad.

«Ûüüh!» – megüyad Barzu, obi čašmaš meburod az zarbi qamčīn. Ba'd megüyad, ki:

«Ee, ham ba palakam daroed! Ham poymol kuned! Ham duzdī kuned! Ham boz manro qamčīn zaned, ee?! Xayr, mani širmak, ba tu ham yak šir makonam» – megüyad.

[*The storyteller explains to the listener: we say that the garden of Nurillo, in the time of the emir of Bukhara, this land was the garden Nurilloboy*], at the far end of this garden these three hundred men disperse, all is black! The pounding of hooves everywhere, the whinnying of horses. Suddenly Barzu is startled from his slumber, this way [*the storyteller shows how with his hand*] and says to his mother:

“Mother, what is this?” – he says.

“Hey child” – she says – “Go out and have a look. Some disaster has befallen us” – his mother says.

“Whereabouts?” – Barzu says.

“The fields, they have been trampled” – his mother says.

“So what?” – Barzu says – “Well, if someone takes a few things, and leaves, all right” – he says – “It is a passing place” – he says.

“No!” – she says – “Everything has been trampled upon, come on, rise, be a man!!” – his mother says amidst shouting and wailing.

“Why does my mother act so strangely” – Barzu says, rising from his seat. In the field a horse is running, damaging and destroying the melon beds. When he sees that, he says:

“Hey hey! Heroes, you are passing through the fields, taking some melons and watermelons, so be it, but wouldn't it be an idea to ask the owner for permission? And do not trample the field in this manner, leave something for us to eat as well!” – he says.

One of the horsemen, their leader, who is busy hoisting himself onto his horse, says to Barzu:

“Hey you baby boy! We bring this to the king of the world! Who has taught you to speak like this?” – this man says, as he walks towards Barzu and slaps him on the face.

He had his whip on his side, and he hits him on the face here [*the storyteller shows how*]. It would not have hurt much if he had hit him on the shoulder as he meant to, but instead he hit him on the face.

“Ouch!” – says Barzu, and tears well up in his eyes from the blow of the whip. Then he says:

“Well well! Come into my fields! Trample the fields! Steal the crops! And then hit me as well eh?! Fine, if I am a baby, I will let you taste some milk too!” – he says.

Yak belaš budast, hamin sari belro zada mešikanad, bo dastai bel onhoro «qadama tayoq» [nomi bozi] mekunad. Ya'ne bo dastai bel, ki misli tayoqi [čübi] bozi ast onhoro mezanad.

Az hamai onho, az sesad kas, faqat 13 kas ba zür gurexta xalos mešavad. Hama peši podšoh meravand – sar kafidagi, dast šikastagi, girya kardagi.

«O, ha? Či šud?» – mepursad podšoh.

«E, hamin tavr šud» – javob medihand.

Ba'd podšoh, Afrosiyob, yakbora haštsad kasro mefarmoyad:

«Raved – megüyad – hamrohi xonu monaš torumor karda, ba xonaaš otaš monda girifta biyoed» – megüyad.

Ba'd Pironi Gesa megüyad:

«Isto-isto – megüyad, qur'a mepartoyad – dar qur'ai man on tavr nest» – megüyad.

Vay folbin budagi-diya, zür folbin budagi.

«Ha» – megüyad.

«In az nasli Sührob ast – megüyad, in az Turkonxotun šudagi – megüyad – on haštsad, yo hazor, jam' dah hazor laškar ham bifiristi ba yak puli nočiz arziš nadorad – megüyad – magar xudi tu nadidi, ki az sesad kas senzdah kas mond?» – megüyad.

«Ha» – megüyad podšoh.

«Ba yak tanga namegirad – megüyad Piron – bo yak dastai bel in qadar odamro zad – megüyad – mana in šohidho megüyand – megüyad – agar bo xudi bel mezad, boqimonda ham zinda namemond, – megüyad – biduni bel zadatast – megüyad – rioyat kardast» – megüyad.

«Či mekunem? Gir! Mana haštsad kasro, xudat birav» – megüyad podšoh.

«Ore, – megüyad – ba man hašsad kas darkor ne» – megüyad Piron.

Piron az sipohi, az odamoni nağz-nağz 80 kasro megiradu hamin ba aspho savor šuda, hamin bo aroba-mi, kajoba-mi tavassuti inu on xudaš omada, ovoz barovarda Barzuro da'vat mekunad:

«Üüü dehqon! Ü polizkor! Ana, bačam, ha in taraf baroyed».

«Ha, salomaleykum, valeykumassalom» – javob medihad Barzu.

He takes a spade, breaks off the upper part of it and starts beating them with the spade's handle as if he was playing a game of croquet.

Of all the horsemen present, three hundred in all, only thirteen could flee, and not without trouble. These thirteen went to the king, their heads injured and their hands broken, and crying out loud.

"Hey now, what has happened?" – the king asks.

"So-and-so happened" – they answered.

Then the king, Afrosiyob, immediately summons eight hundred soldiers:

"Go" – he says – "Wreck his house and his belongings, set fire to it and come back again" – he says.

Then Piron son of Gesa says:

"Stop, wait a minute" – he says. "It has been predicted otherwise" – he said. He was a soothsayer, he could read the signs really well.

"All right" – the king says.

"He is born from Sūhrob and from Turkonxotun" – he says – "It does not matter whether you send eight hundred, a thousand or all your army of ten thousand" – he says – "Haven't you seen how only thirteen horsemen were left out of three hundred?" – he says.

"Well, yes" – the king says.

"He is not to be caught easily" – Piron says – "Just with a spade's handle he blew away so many people" – he says – "Look at what these witnesses say" – he says – "If he would have hit them with the spade proper, no one would have survived" – he says – "He did not hit them with the spade" – he says – "He has been considerate" – he says.

"What can we do? Come on! Take these eight hundred, and go by yourself" – the king says.

"Yes, fine" – he says – "But I do not need eight hundred men" – Piron says.

Piron takes eighty men from the army, good men, and they go on horseback, and they take carts and baskets. They arrive at Barzu and invite him outside:

"Hey farmer! Worker of the land! Hey boy, come here".

"Greetings to you" – Barzu answers.

Ba oğūš kašida voxūrī mekunad, Barzu hayron memonad. Mebinad, ki yak odami mūsafedi nuronī.

«E, o, hamin, mo hamin tavr yak rohguzar budem az Samarqand omada budem, hamrohi šohi olam. Hamin či tavr mešavad, ki du-se xarbuza-mī, tarbuz-mī, hadaha ba mo marhamat kuned. – (*aka [rovī ba šunavanda murojiat mekunad], hamin Piron dar xalta tillo burda bud, ana dided-mī, dar čandin xalta*) – mana xudaton šumorida gired» – guft Piron.

Barzu hayron memonadu mepursad:

«O, hamin holo yak gurūh odam omad hamonho ham az šumo bud-mī?»

Piron javob medihad:

«E, mohon onhoro namedonem! Moro šohi olam firistod. Onho kī namedonem, mana man xudam omadam. O, magar baroi šoh az in xarbuzzavu tarbuz bo rizoyati xud nadihad mešavad-mī? Pursida giri halol mešavad, odamon ba hamdigar payvand mešavand...»

Barzu [xaltai tilloro dida] hayron memonad.

«Gired, bačem, gired. Mana, harči mexohed gired. Moyon az palaki šumo ba in asp, ba in xar ham megirem, šumo pulašro gired» – megūyad Piron.

Ana, mardonagii Barzu dar hamin jo in ast, ki yak tanga namegirad. Barzu megūyad:

«E padari buzurgvor – megūyad – manro, ki polizdor hisob karda, šumo, ki az hisobi podšohi olam – megūyad – ba hamin jo omaded, man dar tahti dasti hamin podšoh bošam, pul giriftan ba man joiz nest» – megūyad.

«A, jon? Joiz nest? O barakallo» – megūyad Piron – marhamat, ba aroba suvor šaved, qasr ravem. Ba sūhbatī podšoh. YAK muloqot kuned».

Ana, intro šunida modaraš megūyad:

«Xayr, bačem, birav – megūyad. Az modar ijozat megirad. Modar ijozat medihad. Be ijozati modar nameraft. Turkonxotun megūyad – xayr bačem ixtiyor dorī birav».

Ba'd Barzu ba aroba savor šuda meravad. Ana, ba on jo merasad. Afrosiyob hamin tavr mebinadu badanaš važži [larza] mekunad.

He meets him and embraces him, and Barzu is surprised. He sees a radiant old man.

“We were just passing from Samarqand, with the king of the world. How would it be, if you would offer us a few melons and watermelons? – (*brother [the storyteller turns to the listener], Piron had brought a sack full of gold, you see, a few sacks full*) – And take this in return, count it yourself” – Piron says.

Barzu is astonished and asks:

“The group who just passed by, did they belong to you?”

Piron answers:

“We do not know them! We have been sent by the king of the world. We do not know them, I came by myself. Would it not be possible to give a few of these melons and watermelons? If we ask politely, please take it, it would be an honour, we bring people together ...”

Barzu, who has seen the sacks of gold, is astonished.

“Take it, my boy, take it. Come on, take whatever you want. We take from this field, on horseback, on donkeys – you get paid for it” – Piron says.

But Barzu was a chivalrous man, and he would not take a penny. He says:

“Honourable father” – he says – “You have come here from the ranks of the king of the world, to me, a farmer – I am a servant of the same king, and I cannot accept money” – he says.

“Dear boy? You cannot? God bless you” – Piron says – “Come on, get in the cart, we will go to the palace. To meet the king”.

When she hears this his mother says:

“Right my child, go” – she says. He asks permission from his mother. His mother grants permission. He would not have gone without it. Turkonxotun says – “All right child, you are free to go”.

Then Barzu gets in the cart and leaves. They arrive at the palace. Afrosiyob sees him coming and trembles all over.



«Ūh! – megūyad, haybati [vajohat, tana] in 70 marotiba az Rustam ham ziyod ast-ku – megūyad – va holon ki sinnu soli in bača xurd ast» – megūyad.

Ba hamin tariq Barzui dehqon ba monandi Sūhrob xušrūy, xušqomat, zebo, nest. Barzu dabang [kaltavu farbeh], misli ġūl, zarang [tarang], siyohguna, ba monandi gov [kalon]. Hamin tavr ġūb-ġūla [kaltavu farbeh] ast. Barzu ba misli Sūhrob ba tojik monand nest, Barzu ba ūzbek monand ast. Ba'd ana Pironi Gesa megūyad:

«In [Barzu] – megūyad – misli modaraš ast, ba padar monand nest – megūyad – ba modar monand.

«Ore» – megūyand.

Ba'd Barzu mešinad.

«Akun intro či xel az sanjiš guzaronem?» – megūyad podšoh.

Mašvarat mekunand. Baroi dilxuši šoirhoro ba darbor da'vat mekunand, to ki Barzuro imtihon kunand. Ba'd megūyand, ki har yaki šumo dar yak vazni še'ri yak čizro ta'rif kuned. Ba'd ba Barzu ham megūyand, ki kanī marhamat tu ham čize ġūy.

Akun Barzu podšogī-mošogiro kore nadorad-diya, čunki dar dašt gaštaġī. [Ziyofati kalon, mehmonho ziyod, har kas har čiz mexūrad]. Barzu ham ba ġūšae meravadu yak soni yak ġūsfandi kuštaġiro kašola karda ba nazdi deg meoyad, ki yak ošpaz, mana in tavr [rovī bo dastaš sixkabob puxtanro nišon medihad] kabob, sixkabob karda istodaast. In ham hamon soni ġūsfandro ba peši ū meguzoradu vay baroyaš kabob puxta medihadu Barzu kabobxūri mekunad. Hamin tavr, na dar nazdi podšoh mešinad, na hamrohi darboriyoni digar mešinad, na ba sari dastarxon meoyad.

Šab bazmi šoiron šurū' šud, yake megūyad:

«Dar jahon! Ovozi či beh bošad?! Odam šnavadu orom girad?»

Yake megūyad:

«Ovozi bulbul bošad».

«Ha, bale! Ba in kas yak sarhang [sanduqčai javohirot] dihed».

«[Ovozi] duyum či bošad?»

«Ovozi nay bošad».

«Ha, bale! Ba in kas ham yak sarhang dihed».

“Wow!” – he says – “He is seventy times as big as Rustam” – he says – “While he is still a small boy” – he says.

Barzu the farmer was not as beautiful and tall as Sūhrob. He was coarse, rough, a squat figure, but huge, like a ghoul, blackish, big as a cow. Coarse and stocky he was. Barzu did not look like a Tajik like Sūhrob, he resembled an Uzbek. Then Piron son of Gesa says:

“This boy” – he says – “Looks like his mother, he has no resemblance to his father” – he says – “He is like his mother”.

“Indeed” – they say.

Then Barzu sits down.

“Now how can we test him?” – the king says.

They discuss this matter. As an entertainment, they invite poets to the court, so that they can test Barzu. They tell the poets to each compose a poem in praise of something. Then they tell Barzu to do the same.

Now, Barzu had nothing to do with kings and courts, since he had been brought up in the wild. [*There was a great banquet, with many guests, and everything is eaten by everyone of them*]. Barzu moves away to the corner and comes to the cooking pot with a piece of fresh mutton. There, a cook is busy preparing roasted meat. They exchange meat and Barzu starts to eat the meat. Thus, he does not sit with the king, or with the other courtiers or near the banquet itself.

At night the poets' feast begins, and one man says:

“In the world! What would be the best sound? To listen to and relax?”

A man says:

“That would be the nightingale's song”.

“Oh yes! Give him a box”.

“And secondly, what would be the best sound?”

“The sound of the reed-flute”.

“Oh yes! Give this man a box too”.

Barzu gap namezanad, kabobašro in tavr [rovī tarzi xūrdani kabobro nišon medihad] xūrda istodaast. Baʼd dar nazdi Barzu kase bud, ki ba tagi deg otaš meguzoš, az vay mepursad:

«Sarhangaš čī vay?» – megūyad Barzu.

«Eee! – megūyad – tu holo namedonī-mī?» – megūyad on kas.

«Namedonam».

«Dar daruni vay tillo tanga hast» – megūyad.

«Baroi čī medihad, inro?» – megūyad.

«Baroi gapi hamon».

«Eh, in podšoh axmoq budast» – megūyad Barzu.

«E dam, dam, dam, dam ovoz nabaror».

«E axmoq buday-e! – megūyad, ki – baroi ovozi bulbul guftan, ovozi nay guftan – megūyad – yak-yak sarhang medodaast» – megūyad Barzu.

Baʼd, boz digare megūyad:

«Dar jahon būi čī foram bošad, xušrūy bošad, muattar bošad?!»

Baʼd boz yaki digaraš megūyad:

«Ovozi atirgul bošad, būi atirgul».

Baʼd Barzu in tavr nigoh mekunad. YAke megūyad:

«Atirgulob xuš ast!»

«Ore, ba inho ham sarhang».

Hamin seyumašro nagufta. Barzu yakbora čī megūyad?

«E laʼnat, ba donohoe misli šumo. Šohi jahonro – megūyad – ba xoki tira [xira, barobar] kardī hamai tu – megūyad – firebgarī kardī. Na, in tavr ne, – megūyad – dar maydoni jang ovozi asp xuš bošad, nazar ba nayu bulbuli tu! Na, in tavr ne, balki xuni dušmana dar maydon rexta, mamlakatro az dušman toza kardan xub bošad az atirguli tu!».

Pironi Gesa megūyad:

«Fahm – megūyad [ba podšoh] – fahm – megūyad – az mor morbača merūyad – megūyad – fahm, ki – megūyad – hozira xudaš aždaho šud, zaminu zamonro [čappa mekunad]...»

«Čī gufta istodaast? – megūyad podšoh [fikrkunon]. – Ore-ore-ore-ore-ore» – megūyad podšoh.

Barzu does not speak, he is eating his roasted meat in this way [*the storyteller shows how he handles his meat*]. Near Barzu there was a man who was maintaining the fire under the cooking pot. Barzu asks him:

“Why a box?” – Barzu says.

“Hey!” – he says – “Don’t you know now?” – That person says.

“I do not”.

“There are golden coins in the box” – he says.

“Why does he give them away?” – Barzu says.

“For the words these men spoke”.

“Hey, this king must be stupid” – Barzu says.

“Keep quiet! Do not speak”.

“He must be stupid, or not! – he says – “he gives away a box to someone just because they said ‘the song of the nightingale’ or the ‘sound of reed-flute’” – Barzu says.

Then another one says:

“Which scent in the world is the best, the most pleasant and beautiful?!”

Then another one answers:

“That will be the scent of a fragrant flower, the scent of a sweet-smelling flower”.

Then Barzu pulls a face. Someone else says:

“Scented rosewater is pleasant!”

“Yes, a box to them as well”.

The third one had not said anything. And what does Barzu say suddenly?

“Damn you, you so-called wise men. You mistreat and deceive the king of the world, all of you” – he says – “You know what” – he says – “The sound of a horse in the battlefield is best, compared to your flute and nightingale! You know what, the blood of the enemy spilled on the battlefield, the kingdom empty of enemies, that is better than your sweet-smelling flowers!”.

Piron son of Gesa says:

“Understand” – he says [*to the king*] – “Understand” – he says – “From a snake a snake will grow” – he says – “Understand that” – he says – “Now he himself has become a dragon, all will be reversed...”.

“What is he saying?” – the king says [*pondering*] – “Yes, certainly” – the king says.

Ba'd az xūrokhūrī čor kas Barzuro majburī ba holaš namonda nazdi podšoh mebarand.

«Ne, manro hamin jo xub ast...»

«Ne-ne garded».

Hamin dar nazdi podšoh kabobu inu vayu šarobu har či. Ba'd Barzu megūyad:

«Man in šarobxūriya namedonam – megūyad – man nadidaam – megūyad – ba man xarbuza biyor, tarbuz biyor» – megūyad.

«Ha, ne [az inho marhamat]».

«Ne – megūyad – kabobatro biyor injo – megūyad – mexūrem» – megūyad.

Hama xūrdan megirand. Ana ba'd Pironi Gesa mepursad:

«Bačem, joni bobo, hamin hamrohi mo, hamin dar safar, hamin hamroh šuda, hamin ba laškar sardori karda, pešravī mekuned, yo ne?» — megūyad.

Ba'd Barzu megūyad:

«Man az modari buzurg pурсam, kanī ruxsat medihand?».

Ba'd Peroni Gesa megūyad:

«Ore, ore pursed».

Ana ba'd inho dar hamin jo mešinand. Pironi Gesa dar yak aroba bo hamrohii čand nafar meravad nazdi modari Barzu. Ana bined, ki hamin Pironi Gesa yak hamyon tanga-tiloro girifta bo čand kas pinhonī nazdi modari Barzu meravad. On jo ki meravad Turkonxotun, ki modar ast, megiryad. Ba'd ba dasti Turkonxotun hamtu hamyonro medihadu megūyad:

«Ey, duxtaram, inro gired to oxiri umraton merasad. Lekin šohi olam hamin tavr guftand, agar rad kuned, ajab ne, ki šohi olam dušmani šumo šavad».

Ana pas az hamin gapro zadani Pironi Gesa, Turkonxotun dar hayrat memonad. Voqean ham rost, vay podšoh ast. Agar qasd [dušmani] kunad, tamom. Piron megūyad:

«Hamon podšoh barqasd našavad. Az baroi hamin, tūhfaro gired. Duoi nek dihed, mo sihat salomat ba safar baroem. – Dar onjo ba domi Rustam mebaram, namegūyad. – Ba yak sayohate meravemu meoyem, megūyad».

«O inro, in liboshoyaš namešavad, ba vay či libose mešavad?» – megūyad podšoh.

«E ba in kori šumo nabošad» – megūyad Piron.

After the meal four men bring Barzu to the king, against his will.

"No, I am fine here ..."

"No, no, move".

Those sitting with the king were eating meat and drinking, all kinds of things. Barzu says:

"I do not know the customs of drinking wine" – he says – "I have never seen it" – he says – "Bring me melons and watermelons" – he says.

"Whatever you like".

"No" – he says – "Bring your roasted meat here" – he says – "We will eat" – he says.

They all start to eat. Piron son of Gesa asks:

"My child, my dear, would you go with us, on an expedition, as the leader of our army?" – he says.

Barzu answers:

"I will ask my great mother, see if she grants permission".

Then Piron son of Gesa says:

"All right, ask her".

Then they sit there. Piron son of Gesa gets in a cart with a few men to go to the mother of Barzu. See, how this Piron son of Gesa goes to the mother of Barzu, in secret, with a purse of gold coins. When he gets there, Turkonxotun, the mother, is crying. He hands over the purse to Turkonxotun and says:

"Hey, my girl, take this, it will be enough for you until the end of your life. But the king of the world has ordered this, and if you refuse, it is likely that he will become your enemy".

After these words from Piron son of Gesa, Turkonxotun is surprised. It is the truth, he is the king. If he turns against them, it would be the end. Piron says:

"To be sure that the king will not be an enemy, take this gift. Say a good prayer, so that we will start our journey safely". He did not say that they would go after Rustam. "We are going on an expedition and will come back again" – he said".

"But he cannot go in these clothes, in what kind of clothes can he go?" – the king says.

"You should not worry about that" – Piron says.

«Xub-xub» – megūyad podšoh.

Pas az in Barzuro ba xonaaš barmegardonand. Aknun, «xudo ba šumo umr dihad» [murojiat ba šunavandaho], kadome az namoyandai laškar libosi Sūhrob va aspašro [pas az kušta šudanaš] ovarda ba padari Turkonxotun doda budand. Ba'd in libosi xunoludro ovarda ba modari [Barzu] doda budand. In libos, aspaš dar hamin jo, dar gūšae budast. Hamai dūzandai ūzbakhoro jam' mekunand, yak pūstin medūzand baroi Barzu, Barzui dehqon. Yak pūstin medūzand, muvofiқи andozai Barzu, ki in pūstro, oš dodaḡi [*oš dodan, ya'ne ba rūi pūst sabūsu namak molidan va onro dabboḡi kardan*], pūsti naḡz, pūsti naḡz, baquvvat. [Barzu] mepūšad pūstinro. Pūstinro in tavr pūšida, ba'd mana in in tavr mekunad [*rovī du kitfašro ba peš mekašad, tarzi pūšidanro nišon medihad*] pūstin parra-parra medarad.

«E, xudo» – megūyad Barzu.

Ana ba'd ba modaraš, Turkonxotun, megūyand, ki:

«Hamon libosi avvali pahlavon [Sūhrob] bo aspaš či šud?»

«Holo istodast. Niḡah došta mondem» – javob medihad.

Zud girifta meoyand. Hamin libosi padarašro mepūšad, dar tanaš xele munosib, gūyo qolab girifta bošand. [Barzu] ba asp mešinad, bemalol. Ba ḡayr az in asp [aspi Sūhrob], aspi digar ūro bardošta nametavonist. Bo hamin bo in asp ūro az in jo girifta, az daryoi Amu meguzarand. Az daryoi Amu meguzarandu ana ba domi Rustam meravad. Ana ba'd rafta, dar maydoni jang medaroyad. Dar maydoni jang medaroyad, saf mekašand. Ana az on taraf yak zamone Rustam meoyad. Yak hašamat, yak haybat, Raxši Rustam harraz [ovozi asp] zada, az čašmonaš otaš meparad.

Barzu hayroooooon memonadu fikr mekunad: «Dar in daruni laškari Afrosiyob in xel odamro nadidaam, in či xel odam budast?». Ana ba'd rū ba rū mebeyadu ba'd [Rustam] megūyad, ki:

«Naslu nasabatro ba man fahmon» – megūyad Rustam.

Ana aknun Barzu naslu nasabro namedonad, hič čize namedond. Turkonxotun medonad, inro Sūhrob medonad. Barzu hayron memonad. Narxašro napursida [daf'atan]:

«Mana, naslu nasabi man» – gufta, [Barzu] hamin ba Rustam yak gurzi havola mekunad-de.

"All right" – the king says.

Then they bring Barzu back home. Now, saying "May God grant you a long life" [*the storyteller turns to the listeners*], a soldier returned the clothes and the horse belonging to Sührob to the the father of Turkonxotun [after he was killed]. They gave these bloodstained clothes to the mother of Barzu. These clothes and his horse were put away somewhere in the house. Then, they gathered all the Uzbek seamstresses to sew a leather suit for Barzu, Barzu the farmer. They sew a leather suit in his size having prepared the leather. It was fine strong leather. Barzu tries on the suit. He puts it on like this, and then he does this [*the storyteller throws his shoulders forward to show how Barzu did this*] and the leather suit is torn apart.

"Oh God" – says Barzu.

Then they say to his mother, Turkonxotun:

"What happened to the clothes of that first champion [Sührob] and his horse?"

"They are still here. We have kept them safe" – she answers.

They collect them quickly. He puts on his father's clothes, and they fit him perfectly, like a glove. [Barzu] mounts the horse, without trouble. Apart from this horse [the horse of Sührob], no other horse could bear him. They take him away from there on this horse and they cross the river Amu. They cross the Amu to catch Rustam. They enter the battlefield. They form lines. Suddenly, Rustam comes from there. Enormous and frightening, Raxš , Rustam's horse, whinnies. His eyes ablaze with anger.

Barzu stands there, really surprised and he thinks: "I have never seen anyone like that in the army of Afrosiyob before, what kind of person could it be?". A little later they face each other and Rustam says:

"Tell me where you come from and tell me your ancestry" – Rustam says.

Now, Barzu knows nothing about his ancestry, nothing at all. Turkonxotun knows, Sührob knows this. Barzu is astonished. Without thinking of the consequences, he lifts up his axe to Rustam, saying:

"Here you go, this is my ancestry".



In, hamin gurzī meradu... in hamin naslu nasabat čī gufta... hamin qalqonro [siparro], dar havo dar dast girifta istoda ast, Rustam. Mahkam nabudagī-de. In hamin, az partoftani in [Barzu] bexabar. Hamin qalqon [sipari Rustam] yakbora ba kiftaš mezanad, zud megirad.

«Xay – megūyad – pagoh mebinem – megūyad Rustam donogī karda.

«Pagoh mebinem» – megūyad yak maydonro gird gašta, bozi karda.

In [Barzu] yak gurzī mepartod. Rustam hič čize namepartoyad.

Ana ba'd Pironi Gesa megūyad:

«Haaa! Bačem – megūyad – bačagī karded-a?» – megūyad.

«Ha?» – megūyad Barzu.

«Bo hamun gurzī dasti vay [Rustam] šal šud – megūyad – ūro megirted, basta megirted» – megūyad [Piron].

«Xayr, pagoh čī? – megūyad Barzu – Pagoh dar hamon maydon meoyad-mī, in [Rustam]? – megūyad – imrūz yak dastu bozu karda didem» – megūyad.

Yakdigara [dur mekunand]... [Barzu] mebeyad, kayf, safo, vadabang [xušholi]...

Rustam meravad mešinad, ġamgin mešavad. Ba'd Zavora guftagī yak jiyanaš mešavad. Ba'd inro megūyad, ki Rustam:

«Tu dar joi man – megūyad – saru libosi manro pūš – ba xudi Rustam monand budaast – lekin rišatro ma'lum nakunu ba manahat yak čizro hamin tavr giru – megūyad – Raxši manro gir. Muqobili tu meburomadagī – megūyad – dušman – megūyad – bisyor zūr – megūyad – lekin nayrangaš nest – megūyad – az nayrang gir, az xudi tu vay zūr ast, ki ehtiyot šav» – megūyad.

Ana pagoh, in [Zavora] bošad bo hamin niqob meoyad.

«He, – megūyad – dirūz yak dastatro šikastam, imrūz bo yak dasti digar omadī-mī?» – megūyad Barzu.

Ana ba'd Zavora meoyadu az in [Barzu] narxašro napursida [daf'atan, yakbora]:

«Tu ba man naslu nasabatro bunyod kun» – megūyad.

«Eee, xaaa, tu rūbasta-mī – megūyad – heee Rustam yakdasta šuda raftu libosu Raxšašro ba tu doda – megūyad – imrūz rūbasta karda firistod-mī – megūyad – eh-he-he!!!

There, the axe comes down and ... what did he say about ancestry ... Rustam stands there, his shield in the air, in his hand, but not firmly at all. He was not expecting Barzu to strike like this. All of a sudden, this shield lands on his shoulder and hits it, and he quickly withdraws it.

"All right" – he says – "We will see tomorrow" – Rustam says, wisely.

"We will see tomorrow" – he says and he goes around the battlefield, as if it is a game.

Barzu throws his axe. Rustam does not throw anything.

Then Piron son of Gesa says:

"Hey! My boy!" – he says – "what are you playing at?" – he says.

"What do you mean?" – Barzu answers.

"With that stroke of your axe his hand was injured" – he says – "You should have captured him, and tied him up" – he says [Piron].

"All right, what about tomorrow?" – says Barzu – "He will come tomorrow to that same battlefield, won't he?" – he says – "Today we have just seen a taste of what's in store for us" – he says.

They withdraw... Barzu is glad and joyful...

Rustam sits down, sad. He has a nephew called Zavora. Rustam tells him:

"You will go in my place" – he says – "Put on my clothes and headgear" – he resembled Rustam – "But do not show your beard and hide your chin" – he says – "And take my horse, Raxš. A very strong enemy" – he says – "Will come out" – he says – "And face you" – he says – "But he has no tricks to play" – he says – "Apart from that, he is stronger than you, so be careful" – he says.

The following day, it is Zavora who comes forward in a veil.

"Hey" – Barzu says – "Yesterday I broke your hand, have you come today with a new one?" – Barzu says.

Then Zavora comes forward and asks Barzu out of the blue:

"Tell me your ancestry: where do you come from" – he says.

"Hey, come on, you are the one with your face hidden beneath a veil" – he says – "So Rustam has become one-handed, and he has gone, and has given his clothes and his Raxš to you" – he says – "So today he has sent a veiled one" – he says – "Ha ha ha ha!!!"

Haaaaa!!! [rovī sadoyašro xele baland mekunad] – megūyad – ana pahlavone čun Rustamro koraš.

[Barzu] haštod man [1 man 3 kilo, dar ba'ze joyho farq mekunad] gurziro dar saraš čarx zanonda, ba osmon hav doda, fireb doda, boz az osmon dast girifta, inro [Zavoraro] zadani mešavad. In hamin gurzi omada ba gardani xudaš [Barzu] lüppī mezanad, ba ragi gardan! «Šilqī», az asp meğaltad. Rustam ba injo meistad, boz bo se jiyanaš, bo čorteš:

«Lağat [zer] kun!» – megūyad.

«Hay, onho» – [ovoz mebarorad Barzu].

«Lağat kun! – megūyad [Rustam] – az in amon nameyobi!».

Čor pahlavoni eronī hamin tavr tūr mepartoyad. Tūr partofta Barzuro lağat karda mebaranu [Rustam megūyad]:

«Bar, inro burda ba qamoq [zindon] andoz» – megūyad Rustam. Mebarand dar zindon, meandozand narxašro napursida [biduni savol javob]. Xudi Rustam ba kūhi Ğūron baroi čil rüz, baroi dastašro davo kardan meravad.

«Čilrūza, man ba kūh meravam, ba tamošo – megūyad [Rustam]. – Manro dar on jo tamošoyam hast».

Namefahmonad. Barzuro kulluk [*dastu poro, bo ham bastanro «kulluk» megūyand*] karda dar in jo mepartoyand. Ba in jo yak šaxse ba nomi Bahromi karbosfurūš bud. In karbos mefurūxt, ba kanori kūča barovarda. Inro yak xoharaš bud. Hamin har kase, ki ba dasti ū [Bahrom] giriftor šavad, har odame, ki man-manī dorad, du čatani ūro medarond. Ba'd [ba Bahrom] megūyad:

«Ba tu bovarī dorem – megūyad [Rustam] – hamin pahlavonro – megūyad – yagon in taraf on taraf karda metavoni, zūri tu merasad, az dastat meoyad. Lekin ozuq-avqoti haminro – megūyad – tu medihī».

«Xūb, ba jonu dil» – megūyad Bahrom.

Harrūza avqoti inro [Barzuro], [xohari Bahrom] ovarda, doda, megardad. Inu vay karda, xayr mešinad. Ba'd yak rüz, har rüz, hamtuuuu mešinad, dar on mahal... [hamin tavr vaqt meguzarad]...

Ana aknun gapro pursed az Turkonxotun. Hama [sarbozon] gašta mebeyand, saru rūi čūbxūrda. [Turkonxotun az sarbozon mepursad]: «Ha, bačem či šud, bačem či šud, bačem či šud?»

Oča-diya. Ba'd, ana inho [sarbozho] megūyand:

«Bačet namurdast, hičči našudast, ba zindon aftod».

“Haaaaa!!!” [*the storyteller raises his voice*] – he says – “Well that is typical of a champion like Rustam”.

Barzu swings his 240 kilo axe above his head, in the air; he plays with it, takes it down again planning to hit Zavora. But by mistake his axe comes down on his own neck, hitting his artery! “Wham!”, he falls from his horse. Rustam stands there, with three of his nephews, and they with four:

“Crush him!” – he says.

“Hey, you there” – [says Barzu].

“Hold him down!” – says Rustam – “You will not be able to escape him!”

Four Iranian champions throw a net around Barzu. With this net they hold him down and take him away.

“Take him away, throw him in prison” – Rustam says. They carry him to prison and throw him in without further ado. Rustam leaves for Ğūron, to stay there for forty days, to have his hand cured.

“I am off to the mountains for forty days to do some sight-seeing” – Rustam says – “I have something to see there”.

He did not explain. They throw Barzu in prison there, hands and feet shackled. In that place there lived a man named Bahrom the cottonseller. He sold cotton in the street. He had a sister. Every person who fell into the hands of this Bahrom, everyone who had offended him, was severely punished. Rustam says to Bahrom:

“We trust you” – he says – “You can manage this champion. But you are the one” – he says – “Who has to give him food”.

“With pleasure” – says Bahrom.

Every day the sister of Bahrom brings him food and returns. She does this and that, well, she sits with him. One day, every day, she sits there, just like that, in that place... [and so time passes]...

Now we go back to Turkonxotun.

All the soldiers had come back, heads and faces smashed up. [Turkonxotun asks the soldiers]:

“Well, what has become of my child, what happened to him?”

She was a mother you know. And the soldiers tell her:

“Your child is not dead, nothing happened to him, he is in prison”.

«Aaa? – megūyad – či tavr [majrūh] šud-mī?»

«Neee – megūyad – gurzi xudaš ba gardanaš zadu ġaltid, eroniho basta giriftand, zindon kardand. Ana ba'd oča megūyad:

«Ba xudo šukr, ki zindon ast [namurdast]. Yak roh yoftanam mumkin» – megūyad.

Ana modari Barzuro bined-diya donogiašro. «Yak roh yoftan mumkin» gufta, jim mešavad. Hamin xudaš ba bozor mebaroyad. Ba bozori asp. Dar hamin jo, hamin dar tarafi Boysun bozori asp ast. Meravad hamin ba yak ġūšae, daruni bozor namedaroyad, yakrū mešinad. Ba'd [ba] atrofihō, ba odamon, ba onho megūyad:

«Man – megūyad –yak aspro intixob kunam, šumohon – megūyad – haminro ba man girifta diheton».

Dar yak jo yak aspi kabud. Nomaš Gulibodom, lekin xoriš, loġar:

«Hamin aspro – megūyad – ba man girifta dihed».

Ba'd odame megūyad:

«O, beka [xonum] – megūyad – in aspro či mekuned?»

«Hey – megūyad – yak... nee – megūyad – haminro girifta dihed – megūyad – digar asp ba man darkor ne».

Aspohi naġz bud. Ba'd odame: «e hamin ham asp budast?» – megūyad. Ba yak puli hemirī [arzon] intro megiradu medihad. Ba'd [Turkonxotun] guft, ki:

«Mana gired, čand pul, gired, gired».

[Aspro] ovarda ba yak oxur jav, ba yak oxur tarbuz, xarbuza, bodiring, handalak hamin rexta memonad. Ana intro monda, bonī mekunad. Asp mana hamin tavr [rovī ba ma'nii «xub» naranguštašro nišon medihad] mešavad, tip-tik [farbeh] mešavad. Čor pahlavoni asptozi nayzazani qiličbadasti hamin gurziparronro meyobad. Ba'd megūyad:

«Aspro xunuk kuneton. Vaqti xunuk kardan, mašq kardan, ma'mus [masūh=sila] kuneton. Beštar – megūyad – az ob guzaštanro yod diheton ba asp».

«Xūb» – megūyand pahlavonho.

Ana inho bo asp az daryo guzaštan, jahidan, tozondan; hamin xunuk mekunand aspro, har čiz yod medihand. Ana ba'd saru libos, inu vay, julujabir mekunand, aspro.

“How come?” – she says – “How did he become injured?”

“No, no” – one of the soldiers says – “His own axe hit his neck and he fell, the Iranians took him and tied him up and threw him into prison”. Then the mother says:

“Thank God, that he is in prison and not dead. It is possible to find some way out” – she says.

Look at her – see how wise she is. “It is possible to find some way out” she says and disappears. She goes all by herself to the market. To the horse-market. Here, here, this side of Boysun there is a horsemarket. She goes to a corner, she does not enter the market itself, and sits down, her face partly hidden. She says to the people who are there:

“I” – she says – “I choose a horse, you” – she says – “Take it and give it to me”.

There was a horse which differed from the other horses. His name was Gulibodom, but he was mangy and meagre:

“This horse” – she says – “Take this one for me”.

One man says:

“My lady” – he says – “What are you going to do with this horse?”

“Hey” – she says – “I eeh ... no” – she says – “Bring me this horse” – she says – “I do not need another horse”.

There were nice horses. Then the man said: “Did you mean this horse?” – he asks. He obtained it for a good price and gives it to her. Then Turkonxotun says:

“Take this, take this money”.

She brings the horse to a stable with barley, melons, cucumbers, all this she arranges for him. She puts him in the stable and guards him. And so this horse becomes a fine horse, fat like this [*the storyteller signs that he became a top horse*]. She finds four champions who are good with horses and spears, shields and axes. She says:

“Tame this horse. When you tame him, when you train him, caress him. And above all” – she says – “Teach him how to cross water”.

“All right” – the champions say. And they start to tame this horse, teach him how to cross the river, how to jump and chase; they teach him everything. Then they adorn him with headgear and the appropriate equipment.

Yak rüz, ana in bošad, Turkonxotun, yak šabakī saru libosašro digar karda, ba simoi yak mardi qalandar daromada, ba dastaš yak nayza girifta, dar miyonaš az tah qilič basta, «yo hu, yo manhu!» gufta, ba sūi Tirmiz nigoh karda ravon mešavad. Ana hamin ba daryoi Amu rafta, rost rafta, aspro ba daryo meandozad. Asp mana hamin tavr [rovī az joyaš nimxez šuda misli asp harakat mekunad], junbida, junbida, junbida meravad; ū izangiro dar qoši zin meovezad, asp intro [Turkonxotunro] ba on taraf mebarorad. Xayr, aspro savor šuda bemalol ba Eron daromada meravad. Yak zan-diya, intro yak gadoy megūyand. Ba on jo meravadu in tarafro mebinad, on tarafro mebinad, bo irodai yazdoni pok rost ba peši hamin dūkoni Bahromi karbosfurūš merasad. Baʿd [Bahrom] megūyad ki:

«Hey kanī, qalandar – megūyad – či mexohī? Az kadomaš, alačaaš [alača=nomi matoʻ] diham-mī, karbos diham-mī».

Baʿd vay [Turkonxotun] in tavr mekunad: [bo išorati dast in jo «biyo» megūyad]:

«In jo biyo – megūyad – man musofir» – megūyad Turkonxotun.

«Musofir, baroi či dar in jo?» – [mepursad Bahrom].

«Ba man – megūyad – hamin šab joy bošad – megūyad – har či xohand, čand puli girand mediham – megūyad – aspam hast, xudam hastam» – megūyad.

«Xub-xub-xub, ba joni dil – megūyad – ba joni dil» – [megūyad Bahrom].

In hamin vaqt, Turkonxotun yak tilloro ba Bahromi karbosfurūš medihad. Dar umraš in šūr [bečora] xudaš yak tilloro giriftagī ne. Hamin tavr mebinadu:

«Ū man intro qalandar, gado gūyam in ba man tillo dodo istodaast – megūyad – oh – megūyad – in in tavr ne».

Zud intro pešvoz girifta:

«In jo, biyoed aknun» – [megūyad Bahrom].

«Ne, gired intro [tilloro] – megūyad – hadiya ba šumo – megūyad – az man hadiya» – [megūyad Turkonxotun].

Xonaaš mebarad. [Šunavanda: vayro xonaaš mebarad-a? Rovī: ha, xoneš mebarad]. Inu [Turkonxotunu] xohari [Bahrom], pas az yak-du begoh, dar seyum begoh har duyaš dugona mešavand.

With all this arranged Turkonxotun changes her appearance one night; she dresses as a beggar monk, a spear in her hand, a shield tied to her middle. She shouts: "My Lord God!" And she wanders off in the direction of Tirmiz. She heads for the river Amu, straight ahead, and leads her horse into the river. The horse goes like this [*the storyteller rises a little and imitates the movement of the horse*], jumping and jumping. Turkonxotun hangs the stirrup on the pommel of the saddle and the horse brings her to the other side of the river. She enters Iran on horseback without any trouble. She was a woman, you know, but they took her for a beggar. She goes there and looks in all directions, and through God's will she arrives directly in the shop of this Bahrom the cottonseller. Bahrom says:

"Hey tell me, beggar monk" – he says – "What do you want? What can I get you, this fabric, or do you need cotton?"

Then Turkonxotun acts like this: [with a sign of her hand she says "come here"]:

"Come here" – she says – "I am a traveller" – Turkonxotun says.

"A traveller, why do you come here?" – Bahrom asks.

"I need" – she says – "A place to stay for the night" – she says – "Whatever it costs, whatever it takes, I will give it" – she says – "It is just me and my horse" – she says.

"All right, all right, with pleasure" – Bahrom says.

At this moment, Turkonxotun gives a gold coin to Bahrom the cottonseller. The poor bugger had never received a gold coin in his life. He looks at it like this and says:

"Now I think this is a beggar monk, a beggar I would say and this beggar is giving me a gold coin" – he says – "How can that be?"

He welcomes her quickly:

"Here, come over here now" – Bahrom says.

"No, take the gold" – she says – "This is a gift to you" – she says – "A gift from me" – Turkonxotun says.

He brings her to his home. [*Listener: he takes her home? Storyteller: Yes, he takes her home*].

She, Turkonxotun, and the sister of Bahrom become friends on the third night, after one or two evenings together.



Ana ba'd Bahrom mefahmad, ki in zaifa budast. «Eeee – megūyad – eee». Ana ba'd Bahrom megūyad, ki: “In šahzoda, in – megūyad – bejo ne, ba man yak tillo dod. In zaifa dar niqobi qalandar šuda omadagi”.

Ba'd duteš dugona mešavad, bo xohari [Bahrom]. Dugona mešavandu ba'd: «Ana, dugona in bud, vay bud, in tavr bud, on tavr bud» – gufta [gap mezanand]. Sūhbat mekunand har du. Hamin šabho sūhbat: «Hamin man ziq mondam, yak musofir budam, in tavr budam, on tavr budam» – megūyad Turkonxotun.

Ana ba'd yak rūz, hamin yak šab sūhbat karda šišta budand, in [Turkonxotun mebinad], ki dar dasti xohari Bahromi karbosfurūš yak nigin ast. [Vale] in nigin čašm nadorad, bečašm. Pūk [xoli], kamtar pučak [xoli].

«Dugona – megūyad [Turkonxotun] – hamin ham [dar čiliki xud] girifta gaštī-mī?» – megūyad.

«Haaa, či kor kunam – megūyad [xohari Bahrom] – hamin tavr dar dastam, yak [čizi] halola» – megūyad.

«Marhamat gired – megūyad [Turkonxotun] – mana inro andozed – megūyad – [on niginro] partoyed on taraf!»

«E, ne-ye» [megūyad xohari Bahrom].

«Gired! Gired! Gired! Inro andozed» – megūyad [Turkonxotun].

Nigini xudašro dar dasti in [xohari Bahrom] andoxta [ba vay] medihad. [Xohari Bahrom] hayroooon memonad. Xayr, ba dastaš meandozad. E haaaa! [Niginro] čašmaš [misli] alav girifta istodaast, hamin guna, nigin. Ana pagoh boz meravadu yak vaqt dam nazada [xomūš] mešinad. Ana dar in jo Turkonxotun ba yazdoni pok tavajjuh karda girya mekunad:

«E xudo, koramro az rost deh, aknun – megūyad – mani ġaribro» – megūyad.

In hamin niginro dodanaš bejiz [behuda] nabud, niginro bačeš [Barzu] mešinox. Turkonxotunro az hamun nigini dar dastaš buda [ki dar dasti xohari Bahrom ast] bačeš [Barzu] mešinox. Hamin [xohari Bahrom] burda avqot [xūrok] dod. [Bo dastaš xohari Bahrom] qoti [vasati] panjararo hamin tavr [dast] megirad. [Barzu did]:

«Baroi či dasti manro nigoh mekunī?» – megūyad [xohari Bahrom].

Then Bahrom understands that she is a woman. “Well” – he says – “Well”. And then Bahrom says: “This must be a princess” – he says – “It is not out of place, that she gave me gold. This lady has come in the guise of a beggar monk”.

Turkonxotun and the sister of Bahrom become friends. They become friends and talk together a lot. Both of them talk during the evenings: “I was bored, I was a traveller, I was this and that” – Turkonxotun says.

So, one day, they were talking together in the evening, and Turkonxotun sees a ring on the hand of the sister of Bahrom the cottonseller. [But] this ring has no stone, it is empty.

“My friend” – Turkonxotun says – “Are you walking around with this ring on your finger?” – she says.

“Yes, what is the problem?” – the sister of Bahrom says – “It is just on my hand, something simple” – she says.

“Please, take this” – Turkonxotun says – “Put on this ring” – she says – “And throw away the other one!”

“Oh no” – the sister of Bahrom says.

“Come on! Take it! Put it on” – Turkonxotun says.

She puts her own ring on the finger of the sister of Bahrom and gives it to her. The sister of Bahrom is very surprised. Well, she puts the ring on her finger. Well now! This ring has a stone bright as a fire. And the next morning she leaves and sits silently. Turkonxotun prays to God, crying:

“Oh God, make it all right now” – she says – “Help me, a poor stranger” – she says.

She had not given away her ring in vain, for her child Barzu recognised the ring. Her boy recognised Turkonxotun by this ring, which used to be on her hand and which was now on the hand of the sister of Bahrom. For the sister of Bahrom brought him food. He took the food from her hand, through the barred windows. [Barzu was looking]:

“Why are you looking at my hand?” – the sister of Bahrom says.

«Az šumo yak iltimos – megūyad [Barzu] – in niginro kī dod ba šumo? – megūyad.

«E korat čī» – megūyad [xohari Bahrom].

«Avqot [xūrok] namegiram – megūyad [Barzu] – bared, avqotatonro. Kī dod? Gūyed» – megūyad.

Ba'd ana megūyad [xohari Bahrom]:

«Ha, ana dar xonai mo hamrohi akem yak zan omad, har dui mo dugona šudem, ana vay šišta ast [dar xona], ana hamon, dugona šudem, ba'd dod [niginro]».

«Čī mešavad, ki – megūyad [Barzu] – ba hamon zaifa – megūyad – az man salom gūyed».

Ana ba Barzu, ba in aftu andomaš, ba in sirištaš hamin zanakro xudaš ošuq šuda gašta budaast.

«Inro či tavr kunam, či mešavad» – guft [xohari Bahrom].

Ba'd megūyad ki:

«Vay kī baroi tu?» – megūyad [xohari Bahrom].

«Raved – megūyad [Barzu] – az man salom gūed, ba'd mefahmed».

In begoh meoyad [xohari Bahrom], tamoman digar, in taraf, on tarafro orosta karda, ba'd [ba Turkonxotun] megūyad, ki:

«In niginro šumo ba man doded – megūyad – ba zindon xoraftagī [Barzu], ba Eronzamin omada bud, az hamon taraf – megūyad – ana inu on karda – megūyad – [az kišvari] Afrosiyob podšoh – megūyad – ba mamlakati Eronzamin – megūyad – omada, ba'd [ūro dar in jo] ba band giriftand – megūyad – [ū=Barzu] hamin niginro dida – megūyad – ba sohibi hamin nigīn, az man salom gūyed, in [nigīn] az oni šumo ne, gufta – megūyad – manro bisyor iztirob kard».

Ana in [Turkonxotun] modar-diya yummi girya mekunad. Ba'd [xohari Bahrom megūyad]:

«O šumoro gardam [jonam šaved], o či šud, o dugona, o in tavr šud, o girya nakuned».

«Eheee!» – megūyad [Turkonxotun].

Ba'd [xohari Bahrom] dar bağalaš megirad sari vayro [Turkonxotunro].

«Pisari man hamon – megūyad [Turkonxotun] – yaktayu yakta, hamon pisari man. Xonasūxta Afrosiyob ovarda dar domi Rustam dodagī – megūyad – ana hamin xel – megūyad. Čī mešavad, ki – megūyad – mana inro gired – dah tillo medihad, tillo.

“One request, I beg you” – Barzu says – “Who gave you this ring?” – he says.

“What is it to you?” – she says.

“I will not accept the food” – Barzu says – “Take it away again, your food. Who gave it to you? Tell me” – he says.

Then the sister of Bahrom says:

“Well, a woman came to our house, with my elder brother, we became friends, and she stays in our house, and we became friends, and she gave me this ring”.

“How would it be if” – Barzu says – “If you would give” – he says – “My regards to that lady”.

Now, that woman, the sister of Bahrom, had fallen in love with Barzu, with his tall figure and his character.

“How can I do that, why would I do so?” – she said.

Then she says:

“What does she mean to you?”

“Go” – Barzu says – “Send her my regards, then you will understand”.

So, in the evening the sister of Bahrom, in an entirely different manner and all dressed up, says to Turkonxotun:

“You gave me this ring” – she says – “There is a prisoner who had come to Iran, from the other side of the river” – she says – “He has done something” – she says – “He came from the land of king Afrosiyob” – she says – “To Iran” – she says – “And they have captured him here” – she says – “And this man has seen this ring you gave me” – she says – “And he asked me to send his regards to the owner of this ring, he said that this ring was not mine” – she says – “He has made me very nervous”.

Upon hearing this, Turkonxotun, his mother after all, breaks out in sobs. The sister of Bahrom says:

“My goodness, please, tell me, what is the matter, dear friend, what is it, do not cry”.

“Oh oh oh!” – Turkonxotun says.

Then the sister of Bahrom takes Turkonxotunro in her arms. “That is my son” – she says – “My one and only son. That terrible Afrosiyob has led him into the trap of Rustam” – she says – “And this is what happened” – she says. “Could it be” – she says – “Please take this” – she gives ten gold coins, real gold.

Dah dona tillo medihad – inro gired – megūyad – ba hamin du dona egav [sūhon] burda dihed – megūyad – digar hič čiz – megūyad – man nameravam on jo – megūyad – yagon kas pay mebarad, mefahmad. Hamin ġūlu kišanhoji dastu pošro vo kunad. – Sarhangro [sanduqro] hamin tavr vo mekunad ana hamin qadar tillo [rovī bo kafi dastaš ba hajmi tillo ziyod išorat mekunad], mana – megūyad – či qadar darkor bošad [gired]. Hadiyai pisaram – megūyad – man az didori hamin benasib našavam» – megūyad [Turkonxotun].

Ana in mešavad, vay mešavad, nağz didageš mešavad, ana in pul mešavad, in meradu du dona egavro [sūhonro] ovarda ba in medihad. Du dona egav či [qimat] meistad, yak tanga, yo du tanga nameistad. Dah tilloro dar kissa mezanad, ana pagoh burda ba Barzu medihad: e nonu ġūštu inu vayu egavu. Ana ba'd kore karda Barzu hamin dastašro vo mekunad. Dastašro vo karda, pošro kišanašro vo karda, soz karda [ehtiyot šuda], unči [kore] karda, dari tamoman ohanro, hamin šab arra mekunad, hamrohi egav. Arra karda, yak zamon hamin yak arra karda in tarafašro vo karda, on tarafašro yak mekašad, qaqla [kaj] kunonda mepartyoad. Hamon zanro [xohari Bahromro] hamroh megiradu mebaroyad.

«Tu aknun dar in jo naist – megūyad [xohari Bahrom] – dar borgohi in [Rustam], – megūyad – turo inho – megūyad – har kor mekunand – megūyad – tu hamrohi xudam gard» – megūyad.

Peši očeš girifta meoyad. Hamin tavr, oča baromada, hamin oča-bača giryavu nolayu inu vayu oča darrav taputez [harakat] mekunad, hamon aspro megirad.

«Aspro savor šav bačem – megūyad [Turkonxotun] – tez az in jo baromada ravem» – megūyad.

Barzu kūča mebaroyad, mebinad, ki Zavora guftaġi yak jiyani Rustam omada istodaast. Az kūhi Ġūron furomada.

«E in-jo biyo» – megūyad [Barzu].

«Ha» – megūyad [Zavora].

«Tu in jo ist» – megūyad [Barzu].

Hamon [Zavora] mebinad, ki [Barzu ast] dilaš mekafad [metarsad].

«Rustamro az kujo yobam mešad?» – megūyad [Barzu].

«Rustam hamin dar kūhi Ġūron» – megūyad [Zavora].

She gives ten gold coins – “Take this” – she says – “Please give him a pair of files” – she says – “That is all” – she says – “I will not go there” – she says – “If someone would notice, he would know. Let him be able to free himself from his fetters” – she opened her jewellery box and took out that amount of gold [*the storyteller indicates how much gold with his hand*], “Take this” – she says – “Take whatever is necessary. A gift from my son” – she says – “Please allow me to see him again” – Turkonxotun says.

And so it happens, after some deliberation, the sister of Bahrom brings Barzu the two files. How much do files cost, not more than a few pennies. She puts ten gold coins in her bag, and the following day she brings Barzu the files with some bread and meat. And Barzu is able to break free from his shackles. He is careful and he makes sure that no one notices how he saws his way through the iron door, with just a file. He bends the door to one side and throws it aside. He takes the sister of Bahrom with him and leaves the prison.

“Now, do not stay here” – she says [the sister of Bahrom] – “At the court of Rustam” – she says – “They may do anything to you” – she says – “You come with me” – she says.

She takes him to his mother. As soon as his mother comes out of the house, both mother and son cry and wail, and the mother quickly acts and takes her horse.

“Mount the horse, my son” – she says [Turkonxotun] – “Let us go quickly from this place” – she says.

Barzu enters the street, and sees that a nephew of Rustam by the name of Zavora is heading his way. He has come from the mountains of Ğūron.

“Hey, come here” – Barzu says.

“Yes” – Zavora says.

“You, stay here” – Barzu says.

As soon as Zavora sees it is Barzu, he becomes afraid.

“Where can I find Rustam?” – Barzu says.

“Rustam is now in the mountains of Ğūron” – Zavora says.

«Az rohat pas gard – megūyad [Barzu] – agar jon darkor bošad – megūyad – zud rafta Rustamro ba hamin jo girifta mebiyoī» – megūyad.

Ba'd očeš [Turkonxotun] megūyad ki:

«Ha bačem, xokam bext [man tamom šudam], rūyam siyoh šud, vay ganda [zūr], vay on tavr, turo dast megirad».

«Ey modari aziz – megūyad [Barzu] – tavakkal ba yazdoni pok – megūyad – hamin tavr [behuda] raftan nomardī mešavad – megūyad – manro dar maydon, vay jang karda nagirifta ast, gurzii xudi man dar gardanam zad, ba'd manro dast girift – megūyad. Hamin tavr – megūyad – vayro, tark karda raftagī nomardī mešavad – megūyad – man hamrohi vay – megūyad – hamdigarro dida, dastu bozu karda – megūyad – bo vay, ba'd raftanam darkor, [in ast] mardigari».

Darrav inho xayma mezanand. Yak čodar mezanand, hamon zanak [xohari Bahrom], očeš, in [Barzu]. Yak čilta pahlavon hamrohi Rustam mebiyoyad-e. Mebiyod, mebinad. Hičči namegūyad. «Turo, kī sar dod ham» namegūyad; «kī javob dod ham» namegūyad. Hamaašro mefahmad:

«Zan kardast in korro – megūyad [Rustam] – in hamin kori zan – megūyad – man čilrūza mūhlat doram – megūyad – čilrūza mūhlat, mašqamro tamom kunam, man hamrohi tu omada dastu bozu mekunam» – megūyad.

«To čilrūzro man či mexūram?» – guft [Barzu].

«Ba tu az borgoh merasonem» – guft [Rustam].

Ba'd hamin-katī Zavoraro megirad [megūyad Rustam]:

«To čil rūzro – megūyad – ba tu harrūza avqotro hamin ovarda medihad» – megūyad.

«Xūb» – megūyad [Barzu].

«Šumor» – megūyad [Rustam].

Rustam meburodu meravad. Rustamro in harakatu raftorašro, očeš dida megūyad, ki:

«Ūūū bačem, o in...».

«Heee oča, parvo nakun – megūyad [Barzu] – man nomardī namekunam – megūyad – rahi haq-ba murdan darkor, haromzodagī, nomardī kardan in kori mard nest» – megūyad. Očeš ba'd taqqī [sokit] memonad.

“Go back to where you came from” – Barzu says – “If you hold on to life” – he says – “Go back quickly and bring Rustam here” – he says.

Then his mother[Turkonxotun] says:

“Hey my son, that is the end of me, I am in deep grief, he is really strong, and he will grab you”.

“Dear mother” – Barzu says – “Trust the pure God” – he says – “I cannot go just like this, that would be cowardice” – he says – “He has not got hold of me while we were fighting, it was my own axe which hit my neck, and then he took me” – he says. “Leaving without a word” – he says – “Well, that would be cowardice” – he says – “I need to meet him” – he says – “And fight him” – he says – “And then I must go, that is chivalry”.

Immediately, they put up a tent. The three of them put up a tent, the sister of Bahrom, his mother and Barzu himself. After all forty champions come with Rustam. He comes, and he sees him. He does not say a thing. “Who has released you” he does not say; “Who has permitted you to go” he does not say either. He understands everything:

“This is the work of a woman” – he says [Rustam] – “The work of a woman” – he says – “I need forty days” – he says – “Forty days to finish my training, and then I will come and fight you” – he says.

“What will I eat for forty days?” – Barzu said.

“We will bring you food from the court” – Rustam said.

Rustam gets hold of Zavora and says:

“For forty days” – he says – “You will bring him meals, every single day” – he says.

“All right” – Barzu says.

“Count them” – Rustam says.

Rustam goes out and leaves. When she sees Rustam acting like this, Barzu’s mother says:

“Oh my son, he is ...”

“Hey mother, do not worry” – Barzu says – “I will not act like a coward” – he says – “It is necessary to die truthfully, to act like a bastard or a coward is not the way of chivalry” – he says.

Then his mother remains silent.



Ana aknun Bahromi karbosfurüşro, hamun xoharašro, dar hamin jo Barzu giriftaġi ba zanigari qabul karda. Hū vayro [Barzuro] avval ozod kard, girift. Jufti poki xudaš hisob mekunad.

Harrūza [Zavora] avqot meberad, meberad. Yak rūz in hamin Zavora [xud ba xud megūyad]:

«Ee, ukeš murad [dašnom ast: ya'ne dodarmurda] – megūyad – yak padarla'natro dar in jo boni karda megardem-mi – megūyad – baloi jon – megūyad – har rūz hamin» – megūyad.

Yak tabaq avqot mebiyorad... kūlobitūppa mebiyorad... [*kūlobitūppa*] - *nomi xūrok: porahoi xamirro tunuk karda dar ob mejūšonand va bo ravġan, čakka yo qurutob va sabzajot mexūrand*]. Nisfirūzi, rūz garm. Rūġan, jurġotnok hamin kūlobitūpparo bardošta omada istoda bud, ba tabaqi kalon, ba daruni hamin zahar mepošađ [Zavora]. Hamin tavr meberad, ki jurġotro rangaš digar šudaast. Hamin [Barzu] girifta mexūram gufta istoda bud, hamin Turkonxotun megūyad, ki:

«E, isti-isti-isti bačem, isti-ku nakob-nakob [dast narason], muram dar tu, in zahar dorad – megūyad – zahar dorad, ho ana jurġotro rangaš digar šudagi» – megūyad.

Hamin tavr dono budagi [Turkonxotun]. Ana donogii zan. Jurġotro rangaš sahl digar šudagi-diya. In tavr, in tavr karda [rovī bo dastaš ba zahr pošidan išorat mekunad] ba rūi xūrok pošidagi-diya. Yak parčaro [az xūrok] megiradu peši kučuk hav medihad. Kučuk mexūradu hamon zamon memurad. Ana ba'd [Barzu] menavisad-diya [ba Rustam]. Menavisad, yakbora [dar avali noma] saraš-ba megūyad:

«La'nat ba tu pahlavon – megūyad Barzu – or nadori, nomus nadori, tu baroi xiradmandi kardan či jur'at dori? – megūyad. – Dar maydoni jang manro nagirifti, gurzi xudam ba gardanam zad, ġaltidam, čor kas šuda manro basta girifti. Imrūz – megūyad – ba man zahar doda, tu kuštani hasti? Na, in murdani man, – megūyad – to davri qiyomat, in nasaq [nang] az tu nameravad, az naslu nasabi tu! Ki tu? Jahon bo tu! Dar dahani [mardum] tu, xudi tu [mašhur], ba hama jahonro xalqaš, ba dahonaš tu. Tu ba man doru doda kuštani šuda istodaī».

Ana az in ba'd Rustam in xatro mexonad, Zavoraro jang mekunad, mezanad:

«La'natī – megūyad – dar mohon la'nat ovardī» – megūyad.

And at that very moment Barzu proposed to the sister of Bahrom the cotton seller, there and then. She had freed him. He considered her his righteous spouse.

Every day Zavora brings food. One day, Zavora says to himself:

“This son of a bitch” – he says – “This damned man we are guarding here” – he says – “Nail in my coffin” – he says – “Every day this same thing” – he says.

He brings a plate of food ... he brings him Kūlobitūppa ... [*kūlobitūppa* is the name of a dish: pieces of thin dough boiled in water with oil, cream or sour cream and vegetables]. It is noon, a hot day. When Zavora puts the oily and creamy Kūlobitūppa on a large dish, he also pours some poison over it. And then he brings it to Barzu. But the colour of the cream has changed. Just as Barzu is on the point of eating it, Turkonxotun says:

“Stop my child, stop, don't touch it, I swear, there is poison in it” – she says – “It has poison, you see, the cream has a different colour” – she says.

So wise she was. You see, the wisdom of a woman. The cream changes colour easily you see. He had done it in this manner, you know, he poured it over the food [*the storyteller demonstrates how the poison was poured*]. She takes a small piece of the food and throws it in front of a dog. The dog eats it and immediately dies. Then Barzu writes to Rustam. He writes and opens his letter with these words:

“Damn you champion” – Barzu says – “Do you have no honour, no shame, how do you dare to do this?” – he says. – “You have not captured me in battle, my own axe hit my neck, I feel, four men took me and tied me. Today” – he says – “You gave me poison, do you want to kill me? If I would have died like this, it would remain a stain upon your reputation, it would not have left you or your descendants, until the Day of Resurrection! Who are you? To hell with you! The people say that you are famous, you are famous everywhere. You gave me poison, to kill me”.

When, later on, Rustam reads this letter, he quarrels with Zavora and hits him:

“Damn you” – he says – “You have damned us” – he says.

Ana mardigariro bined, ki to hamin jo bist rūzi digar xudi Rustam avqot ovarda medihad. Hatto dar hamin jo ovarda, avqotro yak arališ [omeziš] karda, yak par xudaš xūrda, quluq [ta'zim] karda, peši in [Barzu] monda ba'd meravad, xudi Rustam. «Yagon kas [xūrok] biyorad bovar nakun – megūyad [Rustam] – man xudam ba tu avqot meberam – megūyad, ki – dar mo isnod [nang] ovarden».

Ana ba'd az in bud mešavad kor. Yak rūz maydonoroī mekunand inho, medaroyand ba maydon, soz mešavad. Ana ba'd hamrohi Rustam gūšting megirad. Na qiličzanī, na nayzazanī, na digar. Pahlavonī, gūšting megirand. Hamin gūšting girifta-girifta yak čuqot [zamon] hamin Barzu yakbora Rustamro yak mebardorad. Hamin tavr megiradu mana hamin tavr qučoq [oğüş] karda yak mebardorad [rovī bo harakt az joyaš xesta, ba šunavandagon, ki 4-5 nafar budand nišon medihad].

«Ū pahlavon! Pahlavon ma'no, sar doda-sar doda megirad, maydonro gird gašta megirad» – megūyad [Rustam].

«Xayr, mana sar dodam – megūyad [Barzu] – mana sar dodam» – megūyadu du dastašro hamin tavr mekunad-diya [rovī bo harakti dastonaš on holati sar dodanro nišon medihad].

Hamin Rustam yakbora qučoq [oğüş] karda mebardoradu [Barzuro] dar zamin girifta mezanad. Girifta zada ba in ham xanjar zadanī mešavad. Hamin yak čuqot [zamon], hamon Turkonxotun [dod mezanad]:

«Ay pisarkuš! – megūyad – pisaratro kušta budī, naberaī xudro ham mekuši-mī?» – megūyad.

Hamin xanjarro holo nagirifta ast, hamin tavr [rovī bo harakti dastonaš on holatro nišon medihad] giriftanī bud... Az boloi Barzu namefurod.

«A?!» – megūyad [Rustam].

Gardonda [Turkonxotun megūyad]:

«Tu pisaratro Sūhrob-ro kušta budī, in naberaī tu, in Barzu – megūyad – inro ham mekuši-mī?» – megūyad.

«Naberaī man?! Barzu?!» – [hayron mešavad Rustam].

«Hamin – megūyad – hamon! Hamon Sūhrob-ro pisaraš hamin» – megūyad [Turkonxotun].

«Tu kī?!» – megūyad [Rustam].

«Man, Turkonxotun. Man az turkho mešavam – megūyad – ocai hamin mešavam».

Now, watch this chivalry; from then on, for another twenty days, Rustam brings food to Barzu. He even serves it out on the spot, mixing it first. One part he eats himself, another part he gives to Barzu.

"Whoever brings food, do not trust him" – Rustam says – "I bring you food personally" – he says – "They have brought shame upon us".

And then it is done. One day they prepare the battleground, enter the battleground, and all is arranged. Then Barzu and Rustam start wrestling. No swords, no spears, no nothing. Champions wrestling. While they are wrestling, Barzu gains the upper hand, then Rustam again. Barzu takes him and embraces him like this and lifts him in the air [*the storyteller raises and shows how this is done to the listeners, four or five people*].

"Hey you champion! Champions have to let go again, go around the battlefield and grab again" – Rustam says.

"Very well, I let go" – Barzu says – "I let go" – he says, and he does his hands like this you know [*the storyteller shows how this letting go is done*].

At this very moment, Rustam gets hold of Barzu, lifts him up and throws him to the ground. When he has taken him like that he is on the verge of stabbing him with his dagger. At that moment Turkonxotun shouts:

"Son-killer!" – she says – "You killed your son, will you also kill your grandson?" – she says.

He had not yet drawn his dagger, like this [*the storyteller shows this with a movement of his hands*] he was on the point of drawing it ... He does not let go of Barzu.

"What?!" – Rustam says.

Turning around, Turkonxotun says:

"You have killed your son Sührob, would you also kill this grandson of yours, this Barzu" – she says – "Would you kill him too?" – she says.

"My grandson?! Barzu?!" – [Rustam is surprised].

"This very man" – she says – "This is the one! The son of Sührob he is" – Turkonxotun says.

"Who are you?!" – Rustam says.

"I am Turkonxotun. I am from the Turks" – she says – "I am his mother".

«Bo či isbot mekunī?!» – megūyad, sang-ba siloh zada.

«Mana!» – megūyad hamin niginro nišon medihad.

Mebinad, ki haqiqatan zarbi pahlavī, ba nigin hast.

«E voh!» – [megūyad Rustam]

Az jo mexezad. Bobo va nabera har du to giryakunon, nolida, qūyma-qučoq [oğūš ba oğūš mešavand. Rustam megūyad]:

«Qanatam [bolam] budī, quvvatam budī, jonam budī, kūtparam [yake az parhoi asosii parranda] budī. Ana, in dušmanho hamin tavr kard, Afrosiyob» – gufta, girya karda, nolida, unči mekunad [ğam mexūrad].

Pironi Gesa [megūyad]:

«Ū, Afrosiyob!» – megūyad.

«Ha» – megūyad [Afrosiyob].

«Xonai mo sūxt» – megūyad.

«Šin!» – megūyad [Afrosiyob].

«Bobo nabera, vayro bin, qūyma-qučoq [oğūš ba oğūš]».

«O, gūšting nagirifta istodaast-ku» – megūyad [Afrosiyob].

«Qūyma-qučoq šuda, girya karda istodaast har duyaš – megūyad – šinox – megūyad [Piron]».

«Tez ba askarho gūy – megūyad [Afrosiyob] – az daryoi Amu guzaštani šavad, ki – megūyad – hozir par-par mekunand mohonro» – megūyad.

Hamin lahza yakbora az joyaš xesta, podšohi Afrosiyobro laškaraš mana-hamin tavr [rovī bo dastaš išorat mekunad] ba talotūp [besarusomoni] ġaltida jūna [harakat] mekunad. Jang-pangro, maydonašro partofta, pas nigoh nakarda megurezand... Vay eronihoro medonad-diya, az čor taraf giriftan ba'd, ba Amu ovarda metiqonad [tela medihad]. Rustam inohoro gurextanašro did.

«Bobo inho či karda istodaast?» – megūyad [Barzu].

«O, onho... – megūyad [Rustam] – mohon har du bozyoft šudem, onho gurexta istodaand».

«O, mohon nigoh karda mešinem-mī?» – megūyad [Barzu].

«Či mekunem?» – megūyad [Rustam].

«Gired – megūyad – aspro savor šaved» – [megūyad Barzu]. Ana Rustam az yak burj [gūša] Raxšro savor mešavad, in [Barzu] aspi xudašro savor mešavad. Az hamin zanho zanu, zanho zanu, zanho zan! [zanho zan, ya'ne zadani dušman].

“How can you prove it?!” – he says, throwing his dagger on the rocks.

“Look!” – she says as she shows him the ring.

He sees that there is in truth the champion's stamp on the ring.

“Well I'll be blown!” – Rustam says.

He rises. Grandfather and grandson embrace each other, crying and wailing. Rustam says:

“You are my wing and my soul, my strongest feather. Look, what the enemies have done to us, look what Afrosiyob has done” – he says, all the while crying and lamenting. He is grieving.

Piron son of Gesa says:

“Well, Afrosiyob!” – he says.

“Yes” – Afrosiyob says.

“We have lost” – he says.

“Sit down!” – Afrosiyob says.

“Look at them, grandfather and grandson, embracing each other”.

“Well, they are wrestling, aren't they” – Afrosiyob says.

“They are embracing, and crying, the pair of them” – he says – “He recognised him” – Piron says.

“Inform the soldiers, quickly!” – Afrosiyob says – “If they cross the river Amu” – he says – “They will tear us to pieces” – he says.

At that moment, they all stand up and in total disorder the army of Afrosiyob leaves the scene [*the storyteller shows how they do this*]. They leave the fight and the battlefield, and without looking back they flee. They know the Iranians you see, they come from four sides and push them into the Amu. Rustam has seen all this.

“Grandfather, what are they doing?” – Barzu asks.

“Oh, them...” – Rustam says – “We have found each other, and they are fleeing”.

“And are we going to sit and watch them?” – Barzu says.

“What shall we do?” – Rustam says.

“Take them” – he says – “Mount your horse” – Barzu says.

Rustam then mounts his horse Raxš and Barzu mounts his own horse. And then they give them a sound thrashing.

Az daryoi Amu [lašdari Afrosiyobro] ovarda meguzaronand. Dar hamin lahza, dah hazor laškar az tarafi Hindustonon Xitoy baroi Afrosiyob omada budast. Rustam haminro niz zoda merūbad, ba yak samt ba on taraf. Ana askari xudi Afrosiyobro Barzu zoda on taraf merūbad. Haftodu du joi badanaš zaxmdor mešavad, Barzuro. Dar axir ilojaš namerasad, askar kujo meravad, namedonad, qoši zini aspro oğūš karda, yakbora in kujo raftani aspro namedonad. Ana asp čarida-čarida-čarida, gušna, tašna gurexta omada, lablabi yak daryo omada-omada-omada, dar yak tayi boğe, dar yak joe kallai xudro xam karda mečaram megūyad... Barzu behuš ūda, az gušnagi, dar hamon jo, dar sari roh, az asp meğaltad.

Ana aknun, «xudo ba šumo yoš teyad gufta» [xudo ba šumo umr dihad], ana in boğ bošad, hamon boği duxtari podšohi Farang budast. In [podšoh] ro yak duxtaraš budast, nomi inro Farangibonu meguftaand. Bo čil kanizaš dar hamin labi daryo omada, mast, mustağni dar haminjo karnayu surnay karda, kayfu safo karda šišta budaast. Ba'd, az on taraf [yak kaniz] meoyad [megūyad]:

«Ibiii! Bibijon! – megūyad [rovi bo kafi dastonaš čapak mezanad].

«Ha».

«E – megūyad [kaniz] – ana dar on jo dar domani boği mo yak javon xob ast – megūyad –ba xunu xok jūlidagi – megūyad – ba pešaš yak asp, ki in taraf meravad meoyad, in taraf meravad meoyad, dar labi daryo».

«Dar kujo?!» – megūyad.

«Ho, dar on jo».

«Rafta girifta biyoed» – megūyad – aspašro ham xudašro ham» – megūyad.

Az in jo odam mefarmoyand, meravand hamon duxtari nišon medihad. Du-se kas [bo xud] aspro ham mebarand, Barzuro ham. Barzuro hamin tavr mebinad, duxtari podšoh Farangibonu, ba hamin išqi Barzu meğaltad in.

«Obbozi kunoned – megūyad – inro [Barzuro] jarohathoyašro bined» – megūyad.

Darrav dori-yu darmon, in-u vay mekunand. Hamin kayfu safo, čil šabona ruz meguzarad, dar in jo bo duxtari podšoh.

They force the army of Afrosiyob to cross the river. At the same time, ten thousand soldiers have come from India and China to help Afrosiyob. Rustam sweeps them away as well, and Barzu sweeps away the army of Afrosiyob himself. Barzu receives 72 wounds on his body. In the end, he cannot cope anymore, he has no clue where the army is going, he does not know. He clings to the saddle of his horse, not knowing where the horse is leading him. The horse roams off to the riverside, fleeing, and grazing from time to time, hungry and thirsty as it is. The horse reaches the riverside, and comes close to a garden, and says to itself, I will graze here a bit... Barzu has passed out from hunger and on that very spot he falls from his horse, onto the road.

And now, thank God for that, there is a garden, and this was the garden of the daughter of the king of Farang. This king had one daughter, and she was called Farangibonu. She had come with forty maids to the riverside, drunk and happy with the sound of horns and flutes, enjoying herself. Then one of the maids comes closer and says:

"Come over here! Bibijon!" – she says [*the storyteller claps in his hands*].

"Yes".

"Hey" – the maid says – "Look, there is a young man lying there near our garden" – she says – "Covered in mud and blood" – she says – "A horse is with him, roaming around near the river".

"Where?!" – she says.

"Well, there".

"Go over there and bring him" – she says – "Him and his horse" – she says.

Some people are ordered to go and fetch him, the girl shows them the way. Two or three people take the horse and Barzu. As soon as she sees Barzu, the daughter of the king Farangibonu falls in love with him.

"Bathe him" – she says – "Look after his wounds" – she says. Immediately they take care of him and bring medicines. And so pass forty days in peace and quiet, with the daughter of the king.



Ana ba'd yak ruz in jo mešinand. Ba daruni kanizho hamin yak Oqilaqiz [rovī gohe «Oqqiz» megūyad] guftagī yak duxtar budast. Oči intro zūr sehrgar, jodugar, mastonkampir meguftand. In ba hamin borgohi podšoh daromada, buromada megaštast. In hamin kore mekunadu yak zamon či tavr šuda, in hamin ba duxtari podšoh nazdik mešavad. Ana intro [Barzuro] yakta-nimta, in taraf on taraf budagiho dida nametavonadu ba hamin avqoti kasalī yak čangol namakro ovarda meandozand. [Šunavandae mepursad: Yak čangol čiro?] Namak. Namakro, yak čangola, daf'atan. Ana avqotro girifta meravad, ki šūri qimob. Ba'd duxtari podšoh mebaradu [mefahmadu] megūyad:

«Oqqiz, hamin javonro – megūyad – man parvariš kardam, dida natavonisti» [baxilī kardī] – megūyad.

In hamin, boloi bom ast.

«Ha, ne. In tavr-on tavr» – megūyad [Oqqiz].

«La'nat ba tu – megūyad – hamin qadar mağzi iliki [mağzi ustuxon, ya'ne ziyofati behtarin] manro xūrda – megūyad – boz ham ba hamin – megūyad – avqoti šūru qimob karda omadī» – megūyad [duxтари podšoh].

Hamin pasi dastaš-katī yak-to mezanad, duxtari podšoh Oqqizro. In hamin budra-miš [garang] karda, az bomi bolo parida dar zamin mezanad-e. Vang-vung girya karda, nolida, peši očeš meravad.

«Ha» – megūyad [oča].

«Ana hamin yak javonro yofta omad – megūyad [Oqqiz] – vay ba xun oluda šuda omada bud, bo hamin kayfu safo, ayšu išrat karda šištast – megūyad – ana hamin [Farangibonu] – megūyad – ovarda – megūyad – manro – megūyad – ba avqot tu namak andoxti gufta, tūhmat mekunad, vale man naandoxtem. Napursida, namonda, šūr kardī gufta – megūyad – manro zad – megūyad – az bom tela doda firistod».

Očeš megūyad, ki:

«Rost hamin gapi tu?»

«Man durūğ gufta tentak [devona] šudam-mī? – megūyad – mana man ġaltidam, miyonam šikast, poyam šikast, dastam šikast, ana hamin tavr šudam».

Ba'd očaš omada mepursad az duxtarho.

And then, one day, they sit here. Amongst the maids there was one girl named Oqilaqiz [*the storyteller sometimes says 'Oqqiz'*]. Her mother was a sorceress, she could do magic, and they called her old witchwoman. She went in and out of the king's court, coming and going as pleased her.

She could do this and it so happened that she became close to the daughter of the king. She did not like to see Barzu hanging around like that and she poured a handful of salt into his meal, while he was still unwell. [*A listener asks: A handful of what?*] Salt. A handful of it, just like that. She takes the food, which has gone sour and salty. Then the daughter of the king takes it from her, understands what happened and says:

"Oqqiz, this young man" – she says – "I nursed him, and you are jealous" – she says.

Oqqiz is up on the roof.

"Oh no" – Oqqiz says.

"Damn you" – she says – "You have eaten the best I could offer" – she says – "And now you give him" – she says – "food you have made salty and sour" – the daughter of the king says.

She slaps Oqqiz with the back of her hand. Oqqiz, dizzy from the slap, falls from the roof onto the ground. She cries bitterly and leaves for her mother.

"What is it" – her mother says.

"There is this young man, you know, they found him" – Oqqiz says – "He was all covered in blood, and he sat with us in our merry gathering, enjoying himself" – she says – "And she now" – Farangibonu says – "She says I brought him" – she says – "To me" – she says – "She is saying: you have put salt in his meal, she accuses me but I have not done it. She says I put it in just like that" – she says – "She hit me" – she says – "And she pushed me from the roof".

Her mother says:

"Are you telling the truth?"

"Why would I be mad and tell lies?" – she says – "Look, I fell, I hurt my body, my hands and feet, look at me".

Then the mother leaves to ask the girls.

Ba'd oča [ba boloi gapi] duxtar ham, gaphoi ziyodro ilova karda, ilova karda, ohista-ohista peši podšoh meoyad. Peši podšoh-ba andak-mundak [har xel] odam omada nametonad-diya. Ammo in kampir-ak, jodugar, in ba podšoh ham kasi lozim budast, medaroyad. Ba'd megūyad, ki:

«Šumo az hama [qabuli digaron] xoli šaved» – megūyad.

«Ha?» – megūyad [podšoh].

«Yak kor hast– megūyad, megiryad, menolad – baloi šumoro giram, dardi šumoro giram, šohi olam pušti panoham, toji saram šumo – megūyad. – Man – megūyad – az vahmi nahru nahangi šumo ba peši šumo omadam».

Podšoh hayron memonad [megūyad]:

«Dar man – megūyad – ey modari buzurg, čī nahr?»

«Duxtaraton – megūyad – yak eronbačaro ovarda, tarbiya karda gaštast – megūyad – čil šabonarūz in taraf – megūyad – bega [dirūz] ana yak avqotaš šūr šudast duxtari manro az boloi bom girifta hav dodast» – megūyad [oča].

«A-a? – megūyad – a?» – megūyad [podšoh].

Ana az in yak zamon bošad haštsad kasro tayyor mekunad [va megūyad podšoh]:

«Rafta megūyad, girdi hamin, qūrğoni haminro – megūyad – hamin tavr du qabat, se qabat gireton, ki – megūyad – berun baromada natavonad. Mumkin in bača megurezad. Vay az Eron omadagī bošad, on tavre annoyī [sahl] odam nest – megūyad – andak-mundakat-ro nest karda megurezad».

Ana yak zamon šaqar-šaqar-šaqar-šaqar-šaqar šurū' mešavad. Farangibonu [ba Barzu] megūyad:

«Yo rohatai jon, in čī gap? He – megūyad – hamin šištu kayfu safoi har dui moro dida natavonista – megūyad – Oqqiz rafta ba očaš guftast, očaš ba dodom guftast. Haštsad kas girdi moro pečonidast» – guft.

«Ha» – megūyad [Barzu].

«Bale, haštsad kas. Čī mekunem – megūyad. – Dast megirad moro ba dor meovezad» – megūyad [Farangibonu].

«He, aspu qiliču nayzai man dar kujo?» – megūyad [Barzu].

«In-jo nest» – megūyad.

«E! In-jo nest-mī?! – megūyad.

«Ne, man doda firistoda budam» – [megūyad Farangibonu].

Then she adds a lot of stories to the story of her daughter, and then she comes to the king. Not everyone can come close to the king you know. But this old woman, this witch, she was necessary to the king, so in she goes. Then she says:

“Can I speak to you alone?” – she says.

“What do you mean?” – the king says.

“There is something” – she says, and she cries and wails – “I want to guard you against misfortune, I want to bear you pain, you, king of the world, you are my shelter and my guide, you are the crown upon my head” – she says. – “I” – she says – “Have come to you out of fear for your river and your whale”.

The king is surprised and says:

“My river” – he says – “Oh wise mother, what river?”

“Your daughter – he says – “Has brought in a boy from Iran, she is keeping him” – she says – “It has been forty days and nights” – she says – “Yesterday his food had turned sour and she has pushed my daughter from the roof” – she says.

“What?” – the king says – “What?” – he says.

And after some time the king has arranged for eight hundred men. He says:

“Surround him, surround his hiding place” – he says – “Take position in two or three rows, so that” – he says – “He cannot escape. It is well possible that this boy will flee. If he comes from Iran, he is not easy to deal with. He will slay and flee if he can”.

And then it starts, crack, crack, crack. Farangibonu says to Barzu:

“Well my love, what is this?” – she says – “We are sitting here in peace and quiet and they do not want us to, they are jealous” – she says – “Oqqiz has gone and told her mother, and her mother has informed my father. Eight hundred men have surrounded us” – she said.

“What?” – Barzu says.

“Yes, eight hundred. What can we do” – she says. – “He will capture me and hang me” – Farangibonu says.

“No. Where are my horse, and my sword and spear?” – Barzu says.

“Not here” – she says.

“What do you mean, not here?!” – he says.

“No, I have sent it away” – Farangibonu says.

Ba'd Barzu:

«Üüü, xüb! Dilaton jam' bošad».

Mexezad, in taraf, on taraf nigoh mekunad. Hamin tavr [rovī bo harakt holati pinhon šudanro nišon medihad] ba tagi darvoza, hamin tavr rafta meistad, Barzu. Darvoza mahkam. Ana omada, yak sarlašdari Farangpodšoh omada, hamin darvozaro zada, mayda karda, darun medarod-diya. Hamin tavr ki daromad, hamin tavr megirad, dar zamin mezanad, nayzaaşro ham megirad, qalqonaaşro ham megirad, libosaaşro ham megirad, aspaaşro ham megirad, hamin zanho-zan. [Rovī bo harakti dastonaş on holatro nišon medihad]. Dar yak soat ne, favran digarho megurezand! Haft šabonarüz ba hamin daruni qūrğon jang mešavad. Yak xudi Barzu-katī. Omadağī-ro az darvoza daromadani namemonad. Dar oxir Barzu az ġayb tir mexūrad. Az kujo, ki yak mergan [šikorči] tir-katī haminro [Barzuro] mezanad. Yarador [zaxmdor] mešavad, hamin tarafaş [bo dastaş ba joi zaxmişuda, ba kitfaş, işorat mekunad, gūyo, ki bevosita dida bošad]. Az yak tarafaş tir omada mezanad, yarador [zaxmdor] mešavad. Čarča karda [monda šuda] «širqī» meğaltad, ba daruni hamin qūrğon. Baromada nametavonad. Ana ba'd podšoh inro [Barzuro] dast megirad. Podšoh inro [Barzuro] dast megiradu kore karda, basta, kullug [dastu poro bastan] karda, burda ba'd bo odamoni xud sūhbat karda, [ba Barzu] megūyad ki:

«Kanī, tu az kujo?»

«Ha, man az Eron» – rostaşro megūyad.

«E? Az Eron? Tu či tavr šudī [in jo]?» – [mepursad podšoh].

«Ha, man hamin tavr».

«Čī xel in tavr omadī?»

«Ha, man jang karda, jang karda laškari Afrosiyob-katī az daryo in taraf guzaştamu zaxmdor šudam, az haftod joi badanam, ana aspam manro hamin jo ovardest. Bonu manro darun darovarda parvariş kardand» [– megūyad Barzu].

«Tu Farangibonuro ba zani qabul mekunī?» [– mepursad podšoh].

Ba'd vay [Barzu] guft, ki:

«Agar šumo rozī bošed, ore!»

Ba'd megūyad [podšoh], ki:

«Man rozī mešavam. Dini mazhabi moro qabul mekunī?»

Then Barzu says:

“Well, all right then! Let us keep our heads cool”.

He rises, and looks in every direction. In this way, secretly, [*the storyteller motions how he is hiding himself*] Barzu heads for the gate and stands there, Barzu. The gate is closed. And then a general from the army of the king of Farang approaches, knocks down the gate, and comes in. As soon as he gets in, Barzu grabs him, hits him to the floor, takes his spear, and his shield, and his clothes, and his horse, while fighting him fiercely. [*The storyteller shows with his hands how this is done*]. All the others flee immediately, they last for less than an hour! Seven days and nights there is a fight within the citadel. With Barzu alone. He does not allow anyone to enter the gate. In the end, Barzu is hit by a hidden arrow. Some hunter hits Barzu with an arrow. He gets injured, here [*the storyteller points out where he was hurt, in his shoulder, as if he had been a witness to this*]. From one direction an arrow came upon him and he is injured. He had grown tired, and he fell just like that in the citadel. He could not get out. And then the king takes Barzu prisoner. The king takes him prisoner and binds him, chains him, takes him away and goes to talk with his own people. And then he says to Barzu:

“Pray, where are you from?”

“I am from Eron” – Barzu truthfully replies.

“What do you mean? From Eron? How did end up here” – the king asks.

“Well, just like that”.

“How did you get here?”

“Well, I was in battle, I fought with the army of Afrosiyob, I passed the river and I was injured, I sustained seventy wounds, and my horse brought me here. The princess took me in and took care of me” – Barzu says.

“Do you accept to marry Farangibonu?” – the king asks.

Barzu replies:

“If you agree, yes I do!”

Then the king says:

“I agree. Will you accept our religion?”

Barzu megūyad, ki:

«Ne, man dini mazhabi šumoro qabul namekunam. Man ba yazdoni pok itoat mekunam. Boboyam ba man hamin tavr ta'lim dod».

«E bobot kī?»

«Rustami doston».

«Rustami pūloddast? Eronī?»

«Ore!»

«O tu čiyaš mešavī?»

«Naberaaš mešavam».

«Ū bača, dini mazhabi moro qabul kun, Farangibonu azoni tu, kūšku ayyom [qasr] azoni tu, laškari mo azoni tu».

Ba'd Barzu megūyad ki:

«Ne».

«Bared, inro burda – megūyad – ba zindon andozed».

Ba'd dar in jo maslihat mekunand, magar megūyand ba zindon andozem inu vay kunem [azob dihem] ajab ne, ki rozī šavad. Ba'd inro ba zindon meandozand. Farangibonu ba in [Barzu] harrūz burda, šabakī, dar zindon non medihad. Xayr, non medihad, in taraf mekunad, on taraf mekunad, megardad. Yak rūz bošad... šaš moh bud, čil rūz memonad. Ba'd ohista-ohista [Farangibonu] ba kūča mebaroyad. Dar saraš yak niqobro kašida, ba rūyaš, in tavr [rovī bo harakti dastonaš nišon medihad] čimmat-čodir girifta mebaroyadu ba yak jo mešinad, ki čor qalandar maddohī karda šišast. Ba'd in tavr meravad, megūyad:

«Šumohon az kujo?»

«Ha, či šud, či megūyī ba mo?»

«E, ore – megūyad – šumohon az kujo?»

«Mohon az Eronzamin».

«Eronzamin-ba či gap hast?»

«Hee, Eronzaminro napurs – megūyad – ha – megūyad – či korat hast?».

«Ne mepursam-diya – megūyad – hamin tavr mepursam. Či gap hast?» – megūyad [Farangibonu].

«Eee – megūyad yake az [onho], mon... manro in tavr naras, hamun...»

«Šineton-šineton – megūyad [Farangibonu] hamon zamon čor tilloro barovarda hamin tavr medihad, ba čoraš.

Barzu says:

“No, I will not accept your religion. I obey the pure God. My grandfather taught me to do so”.

“And who is your grandfather?”

“Rustam son of Doston”.

“Rustam with the iron fist? The Iranian?”

“Yes!”

“And what are you to him?”

“I am his grandson”.

“Now lad, you must accept our religion, then Farangibonu will be yours, and with her my palace, grounds and army”.

Barzu replies:

“No”.

“Take him away” – he says – “ And throw him into prison”.

Then they start to deliberate for a while, the people of the king, saying things like, let us throw him in prison and handle him [torture him], small wonder he will agree. They throw him into prison. Farangibonu visits him every day, in the evening, and brings him bread. She gives bread, and walks around and goes here and there. One day...he had six months, and of those six months, only forty days remained. Then very quietly, Farangibonu goes out into the street, her head and face covered in a veil. She sits down with four beggar-monks who are singing God's praise. Then she goes to them, and says:

“Where are you from?”

“Hey, are you talking to us?”

“Yes” – she says – “Where are you from?”

“We are from Eronzamin”.

“What news from Eronzamin?”

“Don't ask about Eronzamin” – one of them says – “What is it to you?”

“I just wonder, that is all” – she says. “ What news is there?” – Farangibonu asks again.

“Hey – one of them says, stop... do not come close to me...”.

“Sit down, sit down” – Farangibonu says, and at the same time she takes out four golden coins and gives them to the beggars, to the four of them.



– Hamin rüz, ki har čize gadoi karded ba hamin barobar namešavad, ba gapi man javob dihed» – megūyad.

Čor tilloro dida, inhoru huš az sarašon mekanad.

«E, in – megūyad [yake] – bejiz [behuda] ne».

«Xūb gap zaned» – megūyad [Farangibonu].

[Yake megūyad:] «Dar Eronzamin hamin Rustami doston bud, nabera haminro Barzui dehqon meguftand, hamin ba band ġaltida kujo raftaġi, murdagī-mī, zinda-mī noma'lum. Rustam čil zina tah-ba, boloi būryo-ba ob zada sinaašro dar nam partofta «vo bačam!» gufta xob raftaast. Bačaš Sūhrobro kušta bud. Ana in naberaašro az domi Afrosiyob judo karda girifta bud, ana hamin kujo budanašro namedonad».

Ba'd ba dastaš yak hamyon [megūyad Farangibonu]:

«Mana in – megūyad – hamyon; mana in – megūyad – xat – čil rüz mondagī mūhlati ba hamin naberaaš – megūyad – zud rasoned, boz mondagī mukofotro man mediham».

Az hamin hamon dutoi onho dar hamin jo memonad, dutoi digar barobar čunon ba roh metozand, ki tabonaš az kunaš kanda namešavad. Metozand! On jo rafta Rustamro kobo-kob mekunand. Ha, ana xob raftast. Peši Rustam medaroyand:

«Ha, in-tavr bud...» [ijozat namedihand]

«Ne-ne medaroem – megūyand – ba moyon xudi Rustam darkor».

Ba'd peši Rustam medaroyand. Rustam xob raftast dar boloi yak būryo, čil zina dar tagi zamin.

Ba'd [qalandare] megūyad:

«Yo pahlavon! Yo jahonmard! Xezed!»

«Ha».

«Ba šumo muborakbod».

«E, bačemro xudam kuštam, naberaamro gum kardam, ba doġi vay vosūxt šuda xob ravam, čiro muborak mekuned ba man, axmoq! – megūyad – tu daldu-mī, tentak-mī, čī?» – megūyad [Rustam].

«Hee, – megūyad [Qalandare] – xezed-xezed. Mana in xat – megūyad – [xabar] az neberaaton. Az hamon zane, ki nebarai šumoro yoft, az hamon kelinšavandai šumo.

“Whatever you have gathered begging today, it will not amount to this; now answer me” – she says.

When they see the four golden coins, they almost faint.

“Well” – one of them says – “It is not in vain”.

“All right, now speak” – Farangibonu says.

One of them says: “In Eronzamin there was Rustam, son of Doston, they said the Barzu the farmer was his grandson, and he has been taken and brought somewhere, whether he is dead or alive is unclear. Rustam is lying in a pit of forty steps down, on a mat made of reed onto which water is thrown, and he has thrown his chest into the water saying “Oh my child!”. He had killed his son Sührob. And now he had freed his grandchild from the mischievous trap of Afrosiyob, but now he does not know where he is”.

Now, in her hand Farangibonu held a purse. She says:

“Take this” – she says – “Take this purse and this letter” – she says – “This grandson has only forty days left” – she says – “Bring it as quick as you can, and I will give you what is left over as a reward”.

Two of them stay, and the other two speed away like hares. They run! When they arrive they start looking for Rustam. And there he is, lying. They come close to Rustam, but then:

“You cannot go in ...” [they are not given permission].

“No, no, we will go in” – they say – “We need to see Rustam himself”.

Then, they go to Rustam. Rustam is lying on the ground on a mat of reed, forty steps down into a cellar. Then, one of the beggar-monks says:

“Oh champion! Oh ruler of the world! Rise!”

“All right”.

“Congratulations to you”.

“What are you saying, I killed my son, I lost my grandson, I am consumed in grief for him, why do you congratulate me, stupid!” – he says – “What are you, some vagabond, an idiot??” – Rustam says.

“Hey now” – the beggar-monk says – “Come on, rise. Look at this letter, it contains some news about your grandson. From the woman who found your grandson, from the lady who is to be your daughter-in-law”.

Ana dar šahri Farangpodšoh – megūyad – Farangibonu guftagī, duxtari ūro dar dastaš – megūyad – dar dast ġaltidast, čil rŭz mond, guft [Farangi-bonu] – megūyad – dar murdanaš, mana mo arang [ba zŭr] ba injo piyoda rasida omadem».

Mŭhlatro mebinand, mŭhlat duvazdah rŭz-mī, sezdah rŭz mondast, az čil rŭz. Rustam hamtŭŭŭŭ nigoh kard. Zavorayu-pavorayu baloyu badtaru [xubu bad har kiro] jiyanašro megūyad:

«Tez dah hazor laškarro girifta az pasi man mekašī – megūyad – man raftam» – megūyad.

Hamin Raxšro mezanad, dar jonaš nigoh nakarda; ba sŭi šahri Farangibonu nigoh karda. Ana aknun Rustam omadan megirad. Hamin rŭz Sŭhrobro [=Barzuro] anakun ba maydon mebarorand, az baroyi ovextan.

[Šunavanda: Barzuro].

Barzuro! Barzuro mebarorand, ya'ne qabul namekunad dinu mazhabi inhoru. Hamon yazdonparastī šuda meistad. Ana ba'd podšoh megūyad, ki:

«To omadani man [ba kuštorogh] yagon kas – megūyad – tir naparonad in – megūyad – yakka-vu yagona yak duxtari manro yoftaast – megūyad – ba dini mazhabi mo nadaromada – megūyad – ba man yak nasaqa [nangi] ziyod kard – megūyad – yakum in badbaxtro – megūyad – man xudam parronda kuštanam darkor».

«Xŭb». [Megūyad vazir].

Podšoh hamin tavr guftan ba'd «kī?» [savol dorad] megūyad. Hama mešinand. Ana podšoh dar hamin jo hayal [der] mekunad, jŭra [jŭra=mu-rojiat ba šunavanda]. Hamin sahar-katī podšoh ba borgoh daromada, to namozdigarro buromada nametavonad. To namozi asra. Ana ba'd namozdigarī mebaroyad, ki oftob ba hamin taraf [rovī bo dastaš ba tarafe išorat mekunad] rafta, šŭ'lalaaa doda, az namozdigar balandtar, hangomi begohī, bevaqt [der] šuda istodan, ana meoyad, taqar-tuqur, šaqur-šuqur bo inu vay megūyad. Qasam, qabul namekunad. Boloyi dor mebaroyandu čašmi intro [Barzuro] mekušoyand. Čašmaš bastagī budast. Jahonro yak binad, in taraf, on tarafro šoyad ham dini moro qabul kunad. Ana in yak zamon hamin in taraf, on tarafro mebinand, čor gŭšaro mebinand, čašmaš yak zamon ba čŭl [sahro] meġaltad. Hamin poyonro nigoh mekunad, ki hamin čŭl, hamin yak čiz omada istodast. Dar har yak mižža zadan sad metr, dusad metr peš omada istodaast, kalon šuda. Yarq-yarq-yarq karda istodaast.

“Look here, in the land of the king of Farang” – he says – “There is Farangibonu, and she has said that he was captured by the king; only forty days left, she said, this daughter, before he will die, that is why we have been through great trouble to get here on foot”.

They see how much time has elapsed, only twelve days, maybe there were thirteen left, of the forty days. Rustam was in shock. He gathered Zavara and all who belonged to him, all his nephews, good or bad, strong or weak, and told them:

“Quickly, gather ten thousand soldiers and follow me!” – he says – “I go now!”

He spurs on Raxš, without looking at the state of him; he is only looking forwards in the direction of the land of Farangibonu. And now Rustam is getting nearer. On the same day that Sührob [=Barzu] is brought to the square to be hanged.

[*A listener corrects him: Barzu*].

Barzu! They bring out Barzu, for he did not accept their faith and religion. He clings to worshipping God. Then the king says:

“Let no one shoot an arrow to him, until I have come to the place of execution!” – he says. “He and him alone has found my daughter” – he says – “And he has not entered into our religion” – he says – “He has brought great shame upon me” – he says. “I must be the one who is going to shoot and kill him”.

“All right” – the minister says.

The king asks whether someone has a question. They all sit down. But the king delays and is late, my friend. In the morning the king had come to the court, and he is not able to come out until the next prayer-time. Till the noon-prayer. And when he comes out, the sun has gone down in that direction [*the storyteller points out where*], its rays are strong, and then until the next prayer. When it is late, he comes, talking to this and that person. He [Barzu] has sworn, he will not accept. They lift Barzu onto the gallows and remove his blindfold. They had blindfolded him. When he sees the world, this side and that side, he might accept our religion after all. And then he looks in this and that direction, he sees the four corners, and his eyes fell upon the fields. And then, far away in the fields, he sees that something is coming. With every blink of his eye it comes a hundred metres, or two hundred metres closer, it becomes big. It is galloping towards him.

Inro dida hamin Raxši Rustam ba yodi Barzu meoyad. Tavakkalī [Barzu], «xoh bošad, xoh nabošad či» gufta, «hamin bobom nabošad, digar heč kas nest» [megūyad dar dilaš]. Az hamin boloi hamin dor, az pušti dor, boloi balandi dor, az hamin-jo: «bobojon!» gufta, čirras [dod] mezanad. Hamin čirrasī [sadoi] Barzu ba gūši Rustam merasad. «Vah!» megūyad. Hamin nigoh mekunad, Raxšro čunon mezanad ba murdanaš nigoh namekunad. Raxš xudaš hamin tavr ba ob gūtidagī, badanaš sip-siyoh, loy šudagī, čang-katī. Dar mobayni dah daqiqa naguzišta rasida mebeyad.

Narxašro napursida ba maydon omada, avval dorro meburrad, qilič mezanad. Ehaaa! Rustamro Raxšaš-katī didan zamon odamho, sarosema megurezand. Yagon kas nigoh namekunad. Inaš dar tagi po monda istodast, inaš saraš kafida istodast, inaš... In toifaro mezanadu, nebara dar on jo dastu po basta, dar boloi dor. Hamin nebararo az hamin jo [az bolo] oğūš karda megirad. Hama gurezma-gurez-katī! In bošad nebara-katī voxūriyu girya-yu nolayu būsayu oğūš kardanu hamtaring karda, ana ba'd xudašro rost girifta, az hamin jo, ana ba'd yak zamon, bobo nabera har duyaš yak šuda, podšohi Farangro ba dini xudašon, ba dinu mazhab guzaronda megirand.

Anakun podšoh gurexta rafta, dar borgoh medaroyad. Rustam megūyad:

«Ba borgoh daromada kujo meravī – megūyad – buro in taraf, turo kuštani nestam, gazo kardanī nestam, faqat ba rahi rost daro, ba gap daro, tamom».

Ba'd meravad. Yak darvozai digar mešavad. Hamon Farangibonu dar hamon qal'a daromadagī budast, dar hamon darvoza. Aknun [odamoni pešin] megūyand ki zulfakī [halqai] darvoza haftod man budast. Hamin dastai zulfaki darro dast megirad... dar rūi on tillo davondagī. Hamin jilo medihad. Hamin Rustam meravadu haminro yakbora mekašad-diyal! Hamin kašida, kaj karda in taraf girifta meparotoyad, xudaš medaroyad. In joro ham fath mekunadu megirad.

Ana dar hamin jo podšohro, ki gūš namekunad, mekušad. Podšohi Farang musulmon namešad. Ba'd duxtaraš Farangibonu ba dinu mazhabi inho daromada čil šabu čil ruz tūy karda, tamošo karda, ba Barzu inro [Farangibonuro] girifta medihad.

When he sees this, Rustam and Raxš come to the mind of Barzu. Desperately, he says to himself, it might be him, it might not be. But then he says to himself: It is my grandfather, and no one else! And from high up on the gallows, from that height, he screams:

“Grandfather!”

This scream by Barzu reaches the ear of Rustam. “Wow!” – he says. He looks into the distance and spurs on Raxš, not thinking that he could die from this. Raxš is sweating, his body is black as coal, he is covered in mud and dust. Within ten minutes he is there.

Without asking he enters the square, he cuts down the gallows first, drawing his sword. Ehaa! When people see Rustam with Raxš, they flee in panic. No one looks. Someone has fallen down, another has a broken head, yet another one...He beats up the group, and there is his grandson, with hands and feet tied, up on the gallows. He embraces his grandson on the spot, right there, still on the dais where the gallows are. All have fled, all of them! This was the meeting with his grandson, with a lot wailing and crying and embracing and so on, and then he put him upright and then grandfather and grandson were one for a while, and the king of Farang, with his religion, they left him alone.

And now the king fled to his court. Rustam says:

“Where are you going, to your court?” – he says. “Go on, leave, I am not going to kill you, we are not planning a war, just take the right path, say the word, that is all”.

Then he leaves. There is another gate. Through that gate Farangibonu entered the palace. Now, the people had told that the bar of the gate weighed seventy maunds – at least 800 kilograms. He grabs the handle of the bar... it was covered with gold. It was glittering. Rustam goes and tears it down in one push! Having torn it down, it bends it and he throws it in one direction, and he himself goes into that part of the castle, which he has now conquered.

And there he kills the king, who did not listen. The king of Farang did not become a Muslim. Then, his daughter Farangibonu enters their religion and for forty days and nights they feast, they watch the festivities, and Rustam gives Farangibanu to Barzu.

Ana ba'd dar hamin jo Rustam... hamon, holo dar miyoni mardum holo yak marosimi rūbinon hast-ku... ba hamon rūbinon Rustam, ba peši hamin kelin [Farangibonu] medaroyad. Kelin ta'zim mekunad. Kelin az joyaš mexezad, rūyašro oškoro az parda kušoda ta'zim mekunad. Dar hamin joi pešonaš yak doḡ ast [rovī bo dastaš ba hajmi doḡ išorat mekunad] Ba'd Rustam megūyad, ki:

«Yo bonu, dar ixtiyori Barzu-jon istoda šumo! Kī ba šumo sitam karda, ba in joi [pešonai] šumo doḡ paydo kard. Ba man gūyed, ki to tuxm ba tuxmaš dar qabriston budagī murdešro berun baroram».

Ba'd hamon Farangibonu ta'zim karda megūyad, ki:

«Yo padari buzurḡ! Heč kas ba man tanbeh nakardaast. Vaqte ki šumo az zanjiri darvoza dast girifta kašided, man dar boloi asp budam, az asp parida raftam, dar hamun jo, ba zarbi xudi šumo in jarohat šud».

Ba'd dar hamon jo Rustam megūyad:

«Ore, mamlakat az oni šumo! Mana baxšed, ki man pešoni šumoro zaxmdor kardam».

Ana hamin katī, hamin Farangibonuro ba Barzu girifta doda, bobo nebara, har duyašon hamin-jo memonand [va Rustam pas az zamone megūyad]:

«Ana bo ham jufti piru munosib šaveton» – gufta, gašta ba'd ba Eronzamin monda rafta budaast.

Ana ba joi Farangibonu ba'd yak podšohi digar, hamun podšohi avvalaro, on ki dar joi padari Farangibonu bud, yak bačešro-mī, yake digarro-mī, digar podšoh memonandu mardumro ba rohi yazdon da'vat mekunand, ana bo hamin ba misli yak ob monda meravand.

Duo: Omin! Va rabbil olamin! Ba har darde davoyī, ba har ranje šifoyī, az tu kunem gadoyī! Yo, Sayfulzulfiqoro!

Har baloye, har qazoye, har vaboye, peš oyad daf kun parvardigoro!

Yo Vohiddul qahhor! Az qahrat emin dor, az qahrat emin dor, az qahrat emin dor! Jam'i-i navrasonro, jam'i-i xešu taborro, jam'i-i mulk-u vatan-ba budagī ahli islomro dar pano-yi ismatat nigo dor, dar pano-yi ismatat nigo dor, dar pano-yi ismatat nigo dor!

And there was Rustam...the same, and you know, there is a custom amongst the people, of visiting the bride. And Rustam moves closer to this bride, Farangibanu, to see her. He praises the bride. The bride rises from her seat, she opens her veil and shows her face and he praises her. On her forehead there is a brand mark [*the storyteller points out with his hand the size of this mark*]. Then Rustam says:

“Oh lady, you have supported dear Barzu! Who has tortured you in such a way that he has brought a mark upon your forehead? Tell me, so that I may root out his entire family including those already buried”.

Then, Farangibanu praises him, and says:

“Oh great father! No one has punished me. When you pushed away the chains of the gate, I was on a horse, and I fell from the horse, right there, and this wound was caused by your blow”.

Then Rustam says:

“Well, the kingdom is yours! Forgive me for injuring your forehead”.

And with this, with Farangibanu given to Barzu, the grandfather and the grandson stay there together for a while. After some time Rustam says:

“May you become an old and happy couple” – and, having said that, he leaves for Iran again.

And then, afterwards, instead of Farangibanu, another king came, the first king, the one who was in the place of the father of Farangibanu, his son, and another king was put on the throne and they invited people on the path towards God, and so it went on like a river flowing.

Prayer:

Amen! Amen to God! To every pain a cure, to every grief repair, because of you we will beg! Oh Sword of Zu'l-Fiqar! Oh Creator, defend us against every mischief, every fate, every pest that comes our way! Oh powerful God! Save us from your wrath, save us from your wrath, save us from your wrath! Protect the young ones, the family, the kingdom and the motherland with the Muslim people, protect them in your shelter, protect and shelter them!



Ba rūzi nek, ba farahmandī, da'vat kun, ey xudovando! Yo ġafforam vadud, yo ġafforam vadud, yo ġafforam vadud! Ba faryodi jumla ahli mūmin ras! Ba qatori onho moho-yi ġaribam ba faryodamon ras! Dūst-ba zor, dušman-ba xor, nomard-ba mūhtoj nakun xudoyo! Oblohu akbar!

[Dastho ba rūy kašida šud].

On a good day, invite them to joyfulness, oh lord! Oh merciful God, oh merciful God, oh merciful God! Help those who believe! And help us estranged ones when you help them! Plenty to the friend, thorns to the enemy, let us not suffer from the evil one!

God is great! [*The hands are drawn across the face*]



«Dostoni Barzu» dar guftori Mulloravšan

‘The Story of Barzu’ According to Mulloravšan

## «Dostoni Barzu» dar guftori Mulloravšan

*Gūyanda:* Mulloravšan Kamolov (mutavalludi 1956).

*Makon:* Dehai Pasurxii nohiyai Boysun, Jumhurii Ūzbekiston.

*Ta'rixi zabt:* 28.10.2007.

*Vositai zabt:* Mini disk.

*Farohamovaranda:* Ravšan Rahmonī.

Hangomi zabt 12 šunavanda huzur došt.

(Mulloravšan = gūyanda; Rahmonī = farohamovaranda)

VOHID (šunavanda): Šumo dostoni Barzuro medonisted.

RAHMONĪ: Mullojon [Mulloravšan Kamolov], haminro naql kuned ...

VOHID (šunavanda): Barzu az avlodi Sūhrob ast...

RAHMONĪ: Hozir, yak lahza, ki xudašon megūyand...

ŠOHHUSAYN (šunavanda): Naberai Sūhrob ast [xato megūyad].

RAHMONĪ: ...az padari buzurgvoraton man [dostoni] Barzuro šunida budam. Šumo hozir gufted, ki 16-17 sol ast, ki hikoya nakardaam, ba'dan az dostonhoi «Šohnoma» naql karded, vale barq xomūš šud. Man ba navori video girifta natavonistam. Yak porai naqli šumoro giriftam, vale digarašro natavonistam. Šumo gufted, ki «in dostonro az heč kitobe naxondaam, faqat az padaram šunidam». Hamin dostonro, hikoyati Barzui dehqonro, yak bori digar ba man bigūyed, ki či tavr bud.

MULLORAVŠAN: Aknun dar borai Barzu bigūyem. Hamin holo dar borayi Sūhrob guftem. Hamin Sūhrobro podšohon bo Rustam voxūrondand, az bayn Sūhrob raft, ya'ne murd. Aknun hikoya dar hamin jo boyad tamom šavad. Lekin hikoya tamom našud, voqeahoi «Šohnoma» boz ham davom yoft. Baroi davom dodani «Šohnoma» az avlodi Rustam boz ham yak kasero paydo kardan darkor bud. Čī xel paydo kardan darkor, albatta in ba navisanda vobasta ast.

## ‘The Story of Barzu’ According to Mulloravšan

*Storyteller:* Mulloravšan Kamolov (born 1956).

*Location:* The village of Pasurxi, region of Boysun, republic of Ūzbekiston

*Date:* 28.10.2007

*Recording equipment:* Mini disc

*Director:* Ravšan Rahmonī

During the recording, 12 listeners were present.

VOHID (listener): You knew the story of Barzu.

RAHMONĪ: Dear Mullojon [Mulloravšan Kamolov], tell us this story...

VOHID (listener): Barzu was one of the children of Sūhrob...

RAHMONĪ: Wait, one moment, listen to what he has to say ...

ŠOHHUSAYN (listener): The grandson of Sūhrob [he makes a mistake].

RAHMONĪ: ...I have heard from my honoured father the story of Barzu. You just said, that it has been 16-17 years since you told this story. Later, you told stories from the «Šohnoma», but the electricity failed. I could not videotape it. I could record one part of your story, but not all of it. You told that you did not read this story from any book, but that you heard it from your father. Could you tell me that story, the story of Barzu the farmer, one more time?

MULLORAVŠAN: Now we are going to speak of Barzu. Just now we were speaking of Sūhrob. The kings made Sūhrob meet Rustam, and Sūhrob disappeared; that is, he died. Now, the story should have ended here. But it did not, the events of the «Šohnoma» continued. In order to continue the «Šohnoma» it was necessary to find one of the children. How this child should be found, that is, of course, up to the author.

Sührob či xel pahlavon šud? Albatta Sührob, tavre ki peštar guftem, dar hamin mintaqai mo [Boysun] , ana dar hamin muhiti mo, dar hamin zaminhoi mo: dar viloyathoi Surxondaryo, Qašqadaryo mašq mekard, tirandozi mekard, qiličbozi mekard, nayzabozī mekard, gūštingiri mekard, jang mekard, jadal mekard, hamin korhoro dar hamin jo yod girift. Albatta, Sührob dar hamin zamoni dar in mintaqā gaštani xud bo gardiši falak, nogahon ba yak ūzbakduxtar voyoft [dilyob, ošiq] šud. In Sührob hamin raftu omad kard, čand ruz bo on duxtar gašt, korhoi onho bud šud [kor bud šudan bo kinoya ba hamdigar xob kardan, manzuri gūyanda robitai jinsi ast]. Onho ba hamon mamlakati Afrosiyob boz raftand.

Lekin az bayn vaqt guzašt, čand sol guzašt, ki hamin yak qismi laškari Afrosiyob az hamin mintaqai mohon, ya'ne Pasurxi guzaštani šud. Guzašta meraft, ki yak paykoli xele kaloni besaru beoxir, xarbuzahe puxtagi, xele obod, čulero did. Dolu daraxt nest. Faqat yak xaymai xasin, yak obodi [rovi bo dastaš išorat mekunad]. Albatta dar on vaqtho vijdon budagi, diyonat budagi, dar yak manzil čize bošad, xoh az yak pir bošad, xoh harči bošad; xoh yak čizi nočiz bošad, xoh yak čizi bearziš bošad, ijozat pursida megiriftagi.

RAHMONI: Ijozat megiriftagi?

MULLORAVŠAN: Albatta.

RAHMONI: Yak lahza! Batariro ivaz kardan darkor ast. Mebaxšed. [Rahmoni bataryai videokameraro ivaz mekunad].

MULLORAVŠAN: Albatta, hamon ijozat giriftan budagi... Lekin dar hamon jo yak kampire bud. Askarho ba kampir e'tibor nakardandu didand, ki hej kase nest. Dar hamin paykol, xud ba xud daromdandu xarbuzašro kandand, palakašro poymol kardandu hamin kayfu safoi xudro davom dodan giriftand.

In paykol az kujo paydo šud? Dar hamin jo, hamin kampirro yak naberae bud. Nomaš Barzu bud. Barzu misli vahšihon kalon šuda bud. Benihoyat jasaki kalon došt, baquvvat bud, vay dehqon bud. Faqat palak mekard, sabzi, piyoz mekorid, inu on mekard. Hamin čizhoyašro burda ba bozor medodu az bozor gandum megirift, čizhoi digar megiriftu ruzošro meguzarond. Az sababi kalon budanaš belu kalandi ūro har odam bardošta nametavonist, har kas in guna beli kalonro kor kunonda nametavonist. Az kadom joe, Barzu, ob basta, yo kori digare karda, dar kitfaš yak kaland, ba sari zamin omad. Meoyad, ki dar palak xarbuza, tarbuz namondast.

NASRULLOH (šunavanda): E! Hamaošro xurdand.

How did Sührob become a hero? Of course Sührob, as we have been told before, was active here in our area [Boysun]; that is, in this neighbourhood, in these lands of ours: in the regions of Surxondaryo and Qašqadaryo he used to practice archery, sword-fighting, throwing the javelin, wrestling – he fought and he struggled, all these things he learnt here. Of course, when Sührob roamed in this area, fate dictated that he suddenly fell in love with an Uzbek girl. Sührob saw her, and for a few days he was with that girl, and they made love. Accordingly, they went back to the realm of Afrosiyob. Time passed by, a few years passed by, and then a part of the army of Afrosiyob passed through our realm, that is through Pasurxī. Afrosiyob passed by, he saw a field, very large, with no beginning or end, with ripe melons, a very fertile steppe. There was no vegetation. Only a tent of straw, an inhabited place [*the storyteller pointed with his hand*]. Of course, in those times people had a conscience, they had a sense of righteousness; if there was something to be found in a house, whether it be from an old man or woman or whatever, even if it was something worthless, he would only take it with permission.

RAHMONĪ: Did he get permission?

MULLORAVŠAN: Of course.

RAHMONĪ: One moment! I need to change the battery. Excuse me. [Rahmonī changes the battery of the videocamera].

MULLORAVŠAN: Of course, they were to ask for permission... But there was an old woman there. The soldiers paid no heed to the old woman and did not see anyone. They entered the field and took its melons, they trampled the stems and started to feast. Where did this field come from? The old woman there had a grandson. His name was Barzu. Barzu had grown up in the wild. He had an enormous body, he was strong and he was farmer. He only grew things: he planted carrots and onions, this and that. He took his harvest to the market and bought wheat from the market, and he took other things necessary to live. Because he was so big, not everyone could pick up his spade and hoe, and not everyone could work with such a large spade. Barzu suddenly appeared, having gone for water or something else, with a hoe on his shoulder. He arrives and sees that there are no watermelons left on the patch.

NASRULLOH (listener): Well! They had eaten all of them.



MULLORAVŠAN: Bined [murojiat ba šunavanda], ki yak laškari kalon, eheee kayfu safo mekunandu mexūrand.

ŠOHHUSAYN (šunavanda): Hama čiz ba tagi poi asp mond.

MULLORAVŠAN: A?

ŠOHHUSAYN (šunavanda): Hama čizro zeri poyi asp kardand.

MULLORAVŠAN: Haaa! Tagi po kardand, poymol kardand. Kayfu safošonro kardand, eheee! Ana ba'd Barzu ba nazdi yake raftu guft, ki «xūš, in či kori šumo? Az kī pursided? Baroi či in tavr karded?» Xayr, yak-du nafari onho megūyand: «xūš, kanī, kujoro va kiro mepursi tu?!» gufta, yak-du dūgu dağali kardand. Barzu did, ki bar ivazi baxšiš pursidan, onho eheeeee zūravorī mekunand!

SALIM (šunavanda): Az osmon omada istodaand! [Az osmon omadan – gaphoi balandu mağrurona zadan].

MULLORAVŠAN: Ha, az osmon omada istodaast. Barzu in holtaro dida az poyi har kadome girifta, az ling-lingaš ba hamon taraf parotoft [rovī bo harakati dast ba voqea išorat mekunad]. Dar yak vaqt dah nafar omad, bist nafar omad, laškaraš omad, hamin Barzu bo yak kaland, yak laškar odamro misli ustuxon, pora karda, gusel karda firistod [šunavandagon mexandand].

SALIM (šunavanda, naqli roviro sitoiš mekunad): Halolat bod, Mulloravšan ... in... [hozirin mexandand].

MULLORAVŠAN: [Rovī ham mexandad]. Ana ba'd inho dodu bedod karda, ba darbor raftand.

SALIM (šunavanda šūxī mekunad): Dahta ne, hašta ne... [hamaro mezanad].

MULLORAVŠAN: Ana ba'd rafta, ba Afrosiyob guftand, ki «o burodar, mana hamin tavr yak javone budast. Aynan ba tu darkor ast, in pahlavon budast. Tez vayro paydo karda, tarbiyat kun!» Ana ba'd Afrosiyob josushoi xudašro mefiristad. Baroi či? Čunki Barzu yak laškarro torumor kardast...

SALIM (šunavanda): In tavr kardan oson nest...

MULLORAVŠAN: ...Bo vay [Barzu] nağztar šinos boyad šud, bo nağzī vayro azoni xud kardan darkor ast! Vayro bo zūrī ne, bo nekī az xud boyad kard. Baroi či, ki har yak čizro ixtiyoriaš nağz ast. Xayr, ba'd omada dar borai Barzu mefahmand, ki in aslan az avlodi hamon Sūhrob, az avlodi Rustam ast.

SALIM (šunavanda): Az hamonho...

MULLORAVŠAN: Look here [*he directs himself to the listener*], what happens if a big army is going to feast and eat.

ŠOHHUSAYN (listener): Everything remained stuck under the horses' feet.

MULLORAVŠAN: Huh?

ŠOHHUSAYN (listener): Their horses trampled it all.

MULLORAVŠAN: Haaa! They trampled it, under their feet. They feasted, yes! And then Barzu goes up to one of them and says: "Well, what have you been doing? Who have you asked? Why have you done this?" Then one or two of them speak to him: "Well, look here, who and why are you asking?!" They said this, and they were rude. Barzu saw that instead of apologies, they were using their muscles, hey!

SALIM (listener): They were arrogant!

MULLORAVŠAN: Yes, they certainly were. Barzu took each of them by the legs and threw them in that direction [I]. Ten men came towards him, twenty, the whole army, but Barzu tore a whole army of people apart as if they were bones, with only his hoe. He threw them aside. [*the listeners laugh*].

SALIM (listener, praises the storyteller: Well done, Mulloravšan ...this... [*they laugh*].

MULLORAVŠAN: [*The storyteller also laughs*]. And then these soldiers kicked up a row, and went to the court.

SALIM (listener, jokes): Not ten, not eight... [*he hits them all*].

MULLORAVŠAN: So they went, and said to Afrosiyob, "Well brother, there was such a young man. Just what you need, he was a champion. Come and find him, and train him!" And then Afrosiyob sent his spies. Why? Because Barzu had routed an army...

SALIM (listener): It is not easy to do that...

MULLORAVŠAN: ...He wanted to know him [Barzu] better, he needed to make him belong to him! He had to overcome him not by strength, but by benevolence. Why, because everyone will turn towards benevolence. Right, and then they understood that Barzu was a son of Sührob and a descendant of Rustam.

SALIM (listener): From them...

MULLORAVŠAN: Baroi či? Baroi on ki donistan lozim bud. Josusho omada pursidand, hamaaşro fahmidand, ki hamin Sührob, bo hamin duxtar, bo ũzbakduxtar raftuomad kardagiyu Barzu az hamon boqī mondagī. Dar hamon zamone, ki xudi Barzu tavallud meşud, modaraş gum meşavad. In Barzu dar dasti bibiaş memonad. Barzu bo bibiaş, bo hamon kampir, dar yak xaskappa bohoru zimiston dar hamon jo xob meraftagī. Xayr ba'd intro odamoni Afrosiyob ba gap darovarda, maşvarat karda, fireb doda, ba darbor girifta meravand, Barzuro tarbiyat mekunand. Dar oxir, hamin tavr, yak pahlavon meşavad, ki az Rustam ziyodu kam nest. Mardum Barzu gūyand ham, Barzu meşavad, ya'ne xele zūr meşavad. Ana hamin Barzuro odamoni podşoh bar ziddi Rustam tayyor kardand...

Ba Eronzamin, boz ham Tūronzamin hujum mekunad. Aknun Rustam, ki alamzada bud, fikr kard va xud ba xud guft: «boz hamin fitnai du podşoh naboşad»...

ŞOHUSAYN (şunavanda): Haaa...

MULLORAVŠAN: ...Ehtiyot meşavad. Či-ba?

SALIM (şunavanda): Şoyad [Rustam] rad mekunad.

MULLORAVŠAN: ...In Rustam yak marotiba şarbati in raftorro xūrda did-diya. Dar guzašta Rustam ba ana hamin fitnai du podşoh bovar karduz pisari xudaş judo şud. In navbat, in ba maydon buromad, lekin ehtiyot şuda buromad. Či-ba? Agar az in javon dar gūştin aftad, murdanaş aniq. Lekin in javonro ba zamin zanad ham, kuştanaş aniq, vale ki budanaşro namedonad. Baroi hamin Rustam tayyorī did, kanī donad, ki in javon kist?

SALIM (şunavanda): Anaaaa, koftukob kunam.

MULLORAVŠAN: Kuftukob kunam, ki baroi či aynan baroyi man haminro tayyor karda omadand? In javonro inho az kujo yoftand? Či-ba, ki dar Tūronzamin ba Rustam barobar meomdagī yagon kas nest-diya, nabud-diya. Dar on zamon, şūhrati pahlavoni har yak mamlakat, zud ba kişvarhoi digar-digar-digar pahn meşudagī. Az dahan ba dahan meguftand: «mana ba falon davlat hamin tavr yak pahlavon paydo şudast». Lekin ana hamin şūhrati Barzupahlavon nabud, ki in nogahon baromad.

Ana dar zamoni guzašta, Sührob ham nogahon nom barovarda bud, ki in nogahon murd. Agar şūhrati Sührob dar kişvarhoi digar meraft, albatta Rustam ki budani Sührob medonist.

MULLORAVŠAN: How? Because they needed to know. The spies came and asked and understood everything; how that same Sührob, was seeing this girl, this Uzbek girl and how Barzu was a result of this. At the time, when Barzu was born, his mother had gone missing. Barzu remained in the care of his grandmother. With his grandmother, with that same old woman, he lived in a shack all year round. Well, it so happened that the people of Afrosiyob talked to him, deliberated, betrayed him and brought him to the court, to train him. In the end, in this manner, he becomes a champion, no more or less than Rustam. They call him Barzu, and he becomes Barzu; that is, he becomes very strong. And the people of the king prepared this Barzu for a battle against Rustam...

Turan attacks Iran again. Now Rustam, who was grief-stricken, thought and said to himself: "Let this not be the same deceit of two kings..."

ŠOHHUSAYN (listener): Ah...

MULLORAVŠAN: ...He was careful. What for?

SALIM (listener): Maybe he [Rustam] would refuse.

MULLORAVŠAN: ...Rustam had already experienced this, you know. In the past, Rustam had believed in the deceit of two kings and had been separated from his son. This time, he came to the battlefield, but he was careful. What for? If he fell while wrestling this boy, his death would be certain. But if he could throw this boy to the ground, Rustam would certainly kill him, but who he was he did not know. That is why Rustam prepared himself and wanted to find out who this boy was?

SALIM (listener): There you go, he made enquiries.

MULLORAVŠAN: He wanted to know, why exactly they had trained this boy for him. Where had they found him? After all, there was no such man as Rustam in Turan, not now or in the past. In that time, the fame of a champion from one country would spread quickly to other lands. The rumour would go around: "Listen, in this or that land such a champion has risen". But no such rumour had spread about Barzu, he had suddenly appeared.

And in the past, Sührob had also been brought up suddenly, and just as suddenly he had died. If the fame of Sührob had spread to other lands, than certainly Rustam would have known who Sührob was.

In podšohon in qadar ziyod tayyorī didand, ki hamin šuhrati Sūhrob nabaromadu ba jang daromad. Oxir dar hamin jang qurbon šud.

Ana baroi hamin Rustam dar in navbat ehtiyot šuda, odamoni xudašro, suporiš kard, ki «ana hamin kī budani in javonrro paydo kuned va doned, man ba maydon nadaromada, kī budani hamin javonro doned».

SALIM (šunavanda): To ki fahmand.

MULLORAVŠAN: Bale, donand. Xayr, albatta baroi Rustam ham mavofiқи saliqai xudaš, odamoni maxsuse, josushoe hastand, ki ū ba onho bovarī dorad. Ana baʼd in josusho fahmida-fahmida medonand, ki in bača naberaī hamin Rustam ast.

RAUF (šunavanda): Bači Sūhrob?!

MULLORAVŠAN: Ha. Baʼd megūyand, ki šumo hamin rūz ba maydon hamrohi naberaī xud mebaroyed. Lekin az in gapho Barzu bexabar. Xayr, baʼd dar on jo gūštin benihoyat kalon mešavad. Inho [Rustam va Barzu], ki ba davra daromdand, gap zadand, vale gapi inhorro dar beruni davra budagiho namešunavand. Inho pas az ba davra daromdan rūi rost gap zada medaroyand.

Aknun Barzu Rustamro pisand namekunad. Čaro, ki Barzu xeled baquvvat ast, ū metavonad hamin tavr [rovī bo dastaš išorat mekunad] qapida Rustamro az davra girifta ba berun partoyad.

ŠOHUSAYN (šunavanda): Rustam pir, vay javon.

MULLORAVŠAN: Haaa! Čaro, ki dar on solho quvvati Rustam kam šudagī. Baʼd xudi Rustam megūyad, ki:

«Nogahon, devonagī karda, boz tu manro bardošta ba zamin nazanī, nakušši» – megūyad.

Baʼd [Barzu megūyad]:

«Či-ba?» – megūyad.

«Man boboi tu mešavam» – megūyad, Rustam.

Baʼd [Barzu megūyad]:

«Rost – megūyad – šumo boboi man mešaved – megūyad – lekin man – megūyad – misli šumo josushoro ziyod didagī – megūyad – či-ba, ki šumoro saraton ba sang zadagī – megūyad – dida istodaed, ki az man šumo xalos namešaved, aknun maro fireb karda istoded?» – megūyad.

Baʼd [Rustam] megūyad, ki:

These kings made dead certain that the fame of Sührob had not spread before he went to war. And in the end he was sacrificed in that war.

So that is why Rustam was cautious this time, and ordered his own people to find out who this boy was before he entered the battlefield.

SALIM (listener): So that they would find out.

MULLORAVŠAN: Yes, that they would know. Well, of course, for Rustam there were special people who were his spies, whom he trusted. And then it dawned upon these spies that this boy was the grandson of Rustam.

RAUF (listener): The son of Sührob?!

MULLORAVŠAN: Yes. And then they said, you will meet your grandson today in combat. But Barzu did not know this. Well, the place where the wrestling was to take place was immense. They [Rustam and Barzu], went into the circle, and they talked, but their words could not be heard by those who were standing outside the circle. After they went into the circle they spoke openly to each other.

Now, Barzu is not friendly towards Rustam. Why? Because Barzu is very strong, he could just as well grab Rustam and throw him out of the circle [*the storyteller shows how with his hand*]

ŠOHHUSAYN (listener): Rustam was old, he was young.

MULLORAVŠAN: Indeed! Why, in those years the strength of Rustam had become less. Then Rustam says:

“Don’t you suddenly act as a madman and throw me down and kill me” – he said.

Then, Barzu says:

“Why not?” – he says.

“I am your grandfather” – Rustam says.

Then, Barzu says:

“I see” – he says – “You are my grandfather” – he says – “But I” – he says – “Have seen many spies like you” – he says – “How come they have thrown a stone against your head” – he says – “You saw that you will not escape me, and now you are trying to deceive me?” – he says.

Then, Rustam says:

«Ne – megūyad – man fireb nakarda istodaam – megūyad – šumoro padaraton bud, az šumo ham ziyodtar pahlavon bud – megūyad – man nadonista ana hamon bačai xudamro kuštam – megūyad, – ba fitnai in du podšoh daromada. Man bebača šudam – megūyad. – Ba fitnai du podšoh daromada, šumo bebobo našaved – megūyad – či-ba, ki ba šumo puštu panoh man hastam» – megūyad.

Ana hamin rūzi duru daroz, inho yak ruz gūšting megirandu yake digarašro namezanad. Či-ba? Inro [Rustamro] ba dilaš gul-ğula [vahm] mešavad. Ba'd [Rustam] megūyad:

«Davida – megūyad – ba on taraf, berun az maydon rafta, vay boboi man budast nagū – megūyad – či-ba, ki tamomi laškar hamin tavr har dui moro lağat mekunad, har dui moro mekušad – megūyad – moyon laškarro hič čize gufta nametavonem – megūyad. – Dar har holat mo du kas – megūyad – onho laškar – megūyad – šumo imrūz ravedu ba xudaton tarafdor yobed» – megūyad.

Duyum ruz jang mekunand.

«Či šud?» – megūyad [Rustam].

«Man ba xudam, ba tavri pinhonī mana hamin miqdor odamro yoftam» – megūyad [Barzu].

SALIM (šunavanda): Nebara megūyad-mī?

MULLORAVŠAN: Nebara megūd-diya, haaaa!

SALIM (šunavanda): Ba bobo.

MULLORAVŠAN: Aknun in [Barzu] ham rafta darak mekunad-diya. Barzuro ham ba xudaš munosib odamaš hast. Ba'd [yake az odamoni Barzu] megūyad ki: «Dar haqiqat ham imrūz tu bo boboi xud ba davra daromadī – megūyad – in fitnai du podšoh ast – megūyad...»

SALIM (šunavanda): Odamho megūyad-mī?

MULLORAVŠAN: [Odamon] megūyand: «ham podšohi boboyat, ham podšohi tu, kore karda yo az tu, yo az boboyat xalos šudani» – megūyand.

Ba'di hamin tavr guftan, dar rūzi seyum inho ba jang daromada, bo hamrohi odamoni xud yakjo šuda, odamoni tamomi Tūronzaminro az dami qilič meguzaronand. Gurextageš gurext, nagurextageš dar hamon jo murdu raft. Ana haminho – bobo va nebera, ana dar hamin jo yak šuda, ba'd davlati Eronro az in ham buzurgtar mekunand.

SALIM (šunavanda): Ana dided-mī maslihatrooooo.

“No” – he says – “I am not deceiving” – he says – “You had a father, who was even stronger than you” – he says – “I did not know that it was my own son I killed” – he says – “I had become entangled in the deceit of two kings. I have become childless” – he says – “Let it not happen, that you lose your grandfather through the deceit of two kings” – he says – “Why, because I will protect you” – he says.

And that whole long day, they wrestle without defeating each other. How come? Rustam becomes afraid. Then he says:

“Run” – he says – “To that side, out of the battlefield, do not say he is my grandfather” – he says – “Because otherwise the whole army will fall upon us and will kill us both” – he says – “We cannot say anything to the army” – he says – “In any case, we are two” – he says – “And they an army” – he says – “Go today and find yourself a supporter” – he says.

On the second day they fight.

“What happened?” – said Rustam.

“On my own, in secret, I have found myself some people” – he says [Barzu].

SALIM (listener): Does the grandson say this?

MULLORAVŠAN: Yes, the grandson of course!

SALIM (listener): To his grandfather.

MULLORAVŠAN: Now, this Barzu had gone and made enquiries, you know. He had people who were suitable for him. Then one of the people of Barzu says: “It is true, today you have entered the circle with your grandfather” – he says – “This is the deceit of two kings” – he says...

SALIM (listener): Did the people say so?

MULLORAVŠAN: They [the people] said: “Both the king of your grandfather and your king have acted to get rid either of you or of your grandfather” – they say.

After having said this, they entered the third day of battle, and they came together with their own people, and they made the people of Turan flee from their swords. Those who could flee fled, and those who could not were killed. And those who were there, grandfather and grandson, they came together, and they made the empire of Iran even greater by this.

SALIM (listener): So you see, what can be achieved by good counsel.



MULLORAVŠAN: Lekin, lekin josusho, ki hast, buzurgī nest! Har yak buzurgiro yak maqomaš mešavad, hamon balandii kūhro, ki baromad, albatta az hamon balandī meğaltad.

### *Savolu javob*

RAHMONĪ: Aknun Barzuyi dehqonro megūyand, ki dar Boysun guzaštaġi. Šumo gufted, ki az rūyi gufti padaraton...

MULLORAVŠAN: Haaa, haaa.

RAHMONĪ: Vay, ba yak zanaki ūzbekmonand oilador šudagī. Dar Boysun hama, hama tojik-ku.

MULLORAVŠAN: Ne, in tavr ast. Boysun... Aknun dar vaxthoyi peš, mana dar hamin poyon Xūjabulğon guftagī yak zamin hast, mana hamin dar Xūjabulğon, dar vaqti peš ham ūzbekho šištaġi, hozir ham ūzbekho šištast. Ana hamin, aynan, hamin ūzbekho, ki dar Xūjabulğon ast, [Sūhrob] dar hamin nazdikī, dar hamin jo mašq mekunad.

RAHMONĪ: Mašq?

MULLORAVŠAN: Mašqi pahlavonī, mašqi hamon podšohī, dar hamin sahroi vasei Xūjabulğon barguzor mešavad. Dar on jo ki ūzbekho zindagī mekardand, dar hamon jo vay bo ūzbekduxtare šinos šudagī. Baroi hamon dar on jo ūzbek hast... Nabošad, dar haqiqat ham durust, ki dar joi mo [Boysun] hama tojik ast, asosan dar Boysun haftod-haštod foiz tojik ast! Lekin dar daruni hamin tojikho qabila-qabila ūzbekho ham hastand-diya. Ūzbekho dar zamoni peš ba tavri parokanda zindagonī mekardagī, qabila-qabila zindagonī mekardagī. Onho xalqi bodiyanišin budagī-diya. Ana hamon yak qabila, yak qavm, dar zamone, dar Xūjabulğon budast, ki dar hamon Xūjabulğon omadagī-diya. Ana Sūhrob dar hamon jo šinos šudagī, dar hamon jo bo in zanak, ya'ne bo modari Barzu...

QAYUM (šunavanda, šūxī mekunad): Nabošad, [modari Barzu] bibikaloni Abdullopalvon budast-diya. [Hama mexandand. Abdullo az qavmi ūzbek buda, imrūz yake az pahlavonhoi nomdore az hamon mintaqa ast].

MULLORAVŠAN: [Rovī ham bo šūxī javob medihad] Bale, bibikaloni kasone monandi Abdullo budagī, dar haqiqat ham mumkin ast...

MULLORAVŠAN: This how spies work, that is no greatness! To every greatness there is a place – to the height of the mountain, it is of course who comes up and falls down.

### *Questions and answers*

RAHMONĪ: Now, they say of Barzu that he passed through Baysun. You said that you knew from your father...

MULLORAVŠAN: Yes, yes.

RAHMONĪ: He had begun a family with an Uzbek-like woman. But in Boysun everyone is Tajik, aren't they?

MULLORAVŠAN: No, this is how it was. Boysun... Now, in earlier times, there was down there a place called Xūjabulğon. Well now, in this Xūjabulğon, in earlier times there also lived Uzbeks, and today there are also Uzbeks. And it was precisely near these Uzbeks, who are in Xūjabulğon, that Sūhrob practiced.

RAHMONĪ: Practiced?

MULLORAVŠAN: He practiced to be a champion, to be a king, which takes place in that large field of Xūjabulğon. Uzbeks live there, and there he became acquainted with an Uzbek girl. That is why there are Uzbeks there... Otherwise, and so it is, here in our place everyone is Tajik, basically in Boysun seventy-eighty per cent is Tajik! But in between the Tajiks there are also groups of Uzbeks of course. In olden times, the Uzbeks lived in a scattered manner, they led a tribal life. They were nomads after all. Now, this one tribe, one time, was in Xūjabulğon to this very Xūjabulğon you know. And so Sūhrob became acquainted with that woman, there; that is, with the mother of Barzu...

QAYUM (listener, jokes): So it could well be that she [the mother of Barzu] was the great-grandmother of Abdullopalvon. [*All laugh* – Abdullo is an Uzbek, and today he is a famous wrestler from this area.]

MULLORAVŠAN: [*The storyteller answers with a joke*] Yes, she might have been the great-grandmother of someone like Abdullo, that is really possible ...

RAHMONĪ: Boz yak čizi digar, megūyand, ki dar hamin Yakkatut, dar zamini hamon jo, Barzu xarbuza mekoštaġi, dehqonĪ mekardagĪ...

MULLORAVŠAN: Ha, o mana hamin Yakkatut hast, mana hamin obrav hammaaš, mana hamin dar yak taraf...

RAHMONĪ: In kadam Yakkatut?

MULLORAVŠAN: Aknun yak Yakkatut, dar tarafi Xūjabulġon ast... [Du Yakkatut hast, yake nazdik ba Xūjabulġon, digare nazdiki dehai PasurxĪ]. Mana in Yakkatut dar dehai mo nazdik [dar poyoni dehai PasurxĪ] yak SafedxokĪ guftagĪ jo hast. Dar hamin SafedxokĪ joe hast, ki onro Yakkatut megūyand. In Yakkatut ba'd paydo šudagĪ. Dar in Yakkatut boġi kalon budagĪ. In angurzor budagĪ.

SALIM (šunavanda): Yakkatuti Čūšqaxona-mĪ?

MULLORAVŠAN: Haaaa! In angurzor, hamin tavr angurzoru kalon budagĪ, ki hatto ki az hamin jo ba hamon podšohoyi kalon angur meburdagĪ, ba sabad andoxta, ba xar bor karda. Či-ba? Az jihati lazzat, mazza, ba in angur barobar meomadagĪ, dar in mintaqa, dar yagon jo nabudagĪ. Baroi hamin nomi in mintaqa baland šudagĪ, ki Yakkatut, Yakkatut, Yakkatut, Yakkatut megūyand.

RAHMONĪ: Barzu dar hamin jo guzaštaġi.

MULLORAVŠAN: Bale, aknun ana dar hamin Yakkatut, ana dar hamon girdu atrofho... Aknun šaxse misli Barzu, dar yak dehae misli PasurxĪ zindagĪ namekardagĪ-diya! O, ba vay ham ba xudaš munosib molaš budagĪ, holaš budagĪ, odamaš budagĪ, sarhadaš budagĪ! Ba vay nazdikĪ karda nametavonistaġi odamho budagĪ. Mana ba hamin qadar sarhad [rovĪ bo dastaš ba masohati čandin deha išorat mekunad] zindagonĪ mekardagĪ, ki vay Barzu budagĪ.

Vay mana hamin ba yak obrav kalon budagĪ, ki yak laškarro yak xudaš nestu nobud kardagĪ. Agar vayro ba yak kas zūraš merasid, yo ba du kas zūraš merasid, nomi vay namebaromad. Yak kas, bo yak laškar, ki rū ba rū šud, baroi hamon nomaš Barzu šud-diya! Xud dar xud Barzu mešad-mĪ?!

RAHMONĪ: And then something else, they say, that in this very place Yakkatut, so here where we live, Barzu used to grow melons, and that he was a farmer here ...

MULLORAVŠAN: Yes, that is this same Yakkatut, all that is on this side of the stream ...

RAHMONĪ: Which Yakkatut is that?

MULLORAVŠAN: Nowadays there is a Yakkatut in the direction of Xūjabulḡon [There are two Yakkatuts, one is near Xūjabulḡon, another in the neighbourhood of Pasurxī]. This Yakkatut is close to our village [at the further end of the village of Pasurxī], there is a place called Safedxokī. There in Safedxokī is a place called Yakkatut. This Yakkatut appeared later. In this Yakkatut was a large garden, a vineyard.

SALIM (listener): You mean Yakkatuti Čūšqaxona?

MULLORAVŠAN: Yes! This vineyard was a very big one, even in the times of the great kings they used to take away grapes from there, in baskets, which were loaded on donkeys. Why? Because of their taste, to enjoy them, there was nothing like these grapes in this land, nowhere. That is why this area has become famous, it is all Yakkatut they say.

RAHMONĪ: Barzu has been here.

MULLORAVŠAN: Yes, here in Yakkatut, in these surroundings ... Now, someone like Barzu, he did not live in a village like Pasurxī, mind you! He had what suited him, possessions and situation, people, a land! There were people who were no match for him. Those were his borders, there these people lived, and there was Barzu, ruling over them [*the storyteller points with his hand the distance of a few villages*]

There, near a large stream, there he destroyed an army all on his own. His name would not have been remembered if he had just fought one or two people. One person, against one army, opposite each other, that is why his name became Barzu, you know! Would he just like that become Barzu?!

Yak odam az had ziyod pahlavoni zūr šavad, yak odam az had ziyod olimi zūr, donandai zūr šavad, nomi vay ba'd dar ta'rix memonad. Či-ba? Kori vay baroi digaron afsona ast. Yak kas hamin korro karda bošad, xayr hičči našavad, kasi duyum ham vay korro karda metavonad. Lekin yak kas yak korro kunadu dah kas on korro karda natavonad, ana vay dar ta'rix memonad, ki vay afsona mešavad baroyi digaron! Čunki yak kase ba kase, hamin korro falonča kard gūyad, heč kas bovar namekunad. Či-ba, ki xudi hamon odam on korro karda nametavonad.

ŠOHHUSAYN (šunavanda): Bežan avlodi Rustam ast-mī?

MULLORAVŠAN: Kī?

ŠOHHUSAYN (šunavanda): Bežan.

MULLORAVŠAN: Aknun, vay, on qadar dar yodam nest.

NASRULLOH (šunavanda): Bahmonaš kī?

MULLORAVŠAN: A?

NASRULLOH (šunavanda): Bahmon.

MULLORAVŠAN: Bahmon, e kī medonad intro. Kadom yakero medoned.

SALIM (šunavanda): Mana mo dar dovarii gūštī zūr budem, hamma [zūr meguft], a? Nomi mohonro holo dar hama jo yod mekunand [šūxi mekunad, digaron mexandand].

NASRULLOH (šunavanda): Ne, Bahmon dar kitobhoyi qadim hast.

ŠUNAVANDAE: Bahman.

MULLORAVŠAN: Mana misol yak kitob. Yak kitob, bo yak qahramon tamom mešavad, bo yak qahramon sar mešavad, bo hamon yak qahramon tamom mešavad. «Šohnoma» ziyoda az se hazor qahramon dorad! Az se hazor qahramon ziyod qahramoni «Šohnoma»!

VOHID (šunavanda): Eheeeee!

MULLORAVŠAN: Dar yak kitob yak qahramon bas. Hamin bo yak qahramoni xudaš, sar mešavadu tamom mešavad. Lekin «Šohnoma» či baroyi dar rūyi dunyo kitobi az hama buzurgro yakeš šud? Čunki ziyoda az se hazor qahramon dorad [rovī andake bo sadoyi past suxan guft].

VOHID (šunavanda): Čččč, hamin tavr ham Firdavsī zūr budaast-mī?

MULLORAVŠAN: Kambağali Firdavsī siyu panj sol baroi vay [Šohnoma] xizmat kardagī.

Someone who has become very strong, a real champion, someone who is very wise or knowledgeable, the name of such a person will remain in history. Why? His doings are a fairytale for others. If someone does something, nothing happens, someone else can do that too. But if someone does something and ten others cannot do that, you see, that will remain in history, because he will become a fairytale for others! Because one tells the other that such and such a person has done this, and no one believes him. Why, because he himself cannot do this.

ŠOHHUSAYN (listener): Is Bežan one of the children of Rustam?

MULLORAVŠAN: Who?

ŠOHHUSAYN (listener): Bežan.

MULLORAVŠAN: Now, this I cannot recall.

NASRULLOH (listener): And how is Bahmon related?

MULLORAVŠAN: Eh?

NASRULLOH (listener): Bahmon.

MULLORAVŠAN: Bahmon, who knows. Someone must know another.

SALIM (listener): Well, we were all involved in wrestling and in arbitrating, weren't we? Now they remember us everywhere. [He jokes, the others laugh].

NASRULLOH (listener): No, Bahmon is in the old books.

LISTENER: It is not Bahmon, but Bahman.

MULLORAVŠAN: Now take a book. A book ends with one hero, and has begun with one hero, and it ends with that same hero. The «Šohnoma» has more than 3000 heroes! More than 3000 heroes in the «Šohnoma»!

VOHID (listener): Wow!

MULLORAVŠAN: For one book one hero is enough. It starts and ends with that same hero. But the «Šohnoma», why has that become a famous book all over the world? Because it has more than 3000 heroes. [*The storyteller lowered his voice*].

VOHID (listener): Tsjsjj, wasn't Firdavsi great, wasn't he?

MULLORAVŠAN: Poor Firdavsi worked 35 years for this [the Šohnoma].

SALIM (šunavanda): Inro bined-e, dar oxiri umr ba yak kosa ob naarzid [šūxī mekunad].

MULLORAVŠAN: Eeee, yak kosa ob... [rovī mexandad].

RAUF (šunavanda): Boz vayro čand sol az sari nav navišt. Ba podšohi nav mutobiq kard.

MULLORAVŠAN: Bale, panj sol navišt, ba podšoyi nav mutobiq karda.

NASRULLOH (šunavanda): Čand-ba daromad hamon [Firdavsī]?...

ŠOHHUSAYN (šunavanda): Ba haštodu čor daromad.

NASRULLOH (šunavanda): Ba haštodu čor? Ha, ziyod zindagonī karda budast.

ŠOHHUSAYN (šunavanda): Nūhsadu siyu čoru [934] hazoru bist [1020], hisob kuned či qadar mešavad. [Haštodu šaš].

[Az «Šohnoma» va rūzgori Firdavsī har kī, har či medonist yodovar mešavand].

SALIM (listener): And look, at the end of his life it did not even amount to a bowl of water [*he jokes*].

MULLORAVŠAN: Well, a bowl of water... [*The storyteller laughs*].

RAUF (listener): Then he started to write it again. To adapt it to the new king.

MULLORAVŠAN: Yes, he wrote another five years, to adapt it to the new king.

NASRULLOH (listener): How old did he become [Firdavsi]?...

ŠOHHUSAYN (listener): Eighty-four.

NASRULLOH (listener): Eighty-four? Well, he has lived long.

ŠOHHUSAYN (listener): From 934 to 1020, you may count how much that is [Eighty-six].

[Everyone discusses everything he knows about the «Šohnoma» and the time of Firdavsi].





## The Cyrillic Transcript of the Story of Barzu by Jūra Kamol as recorded in the Dialect of Pasurxī

### ДОСТОНИ БАРЗУ

Гӯянда: Ҷӯра Камол, с.т.1921-вафот 1997

Макон ва замони сабт: Деҳаи Пасурхӣ, Бойсун, Ҷумҳурии  
Ўбекистон.

Соли сабт: Декабри 1995.

Тарзи сабт: Дар касети магнитофон.

Сабткунанда: Равшан Раҳмонӣ

(К: = Камол; Р: = Раҳмонӣ)

К: Сӯҳроб Турконхотуна мегирад. Вай катӣ занушӯйӣ карда, буромда  
мерад. Лекин вай-ба йак нигин дода мерад.

Р: Турконхотун нигина мегирад-а?

К: Ҳа, нигина да дасташ мегираду мемонад. Аку дига ҳиччӣ не-де!

Бача да ишкам... Баҳад чил шабу чил рӯз ино зану шӯйӣ кардагӣ...

Вай монда мерад унча-ба, ана унча рафта, Эрон-ба, ад дарйои

Аму гузишта Рустам катӣ дасту бозу мекунад, Сӯҳроб. Рустам се

мароти-ба мегӯд:

«Ту авлоди кӣ? Ту ак кучо мешӣ?!»

«Ту насли насаби мана пурсида чӣ мекунӣ?» — гуфта, Сӯҳроб  
баднафсӣ карда, Рустама да теппеш мебардорад.

«Пахлавонҳо сар дода-сар дода машқ мекунан» мегӯд [Рустам].

Ҳамин мамент-ба:

«Мана сар додам» – гуфта, сар метейад Сӯҳроб.

Ин, ҳамин Рустам, ҳамин йакбора, ҳамин вақта пойда истода, ҳамин  
ина бардошта мезанаду нархаша напурсида ханчар мезанад. Вай  
ҷонаш-ба сер шудагӣ-де. Чунки Рустам пахлавони рӯи чаҳон-де. Ин  
ҳамин да теппеш бардошта пош аз замин канда шудан-ба мегӯд: «Ўҳ!  
аз ин мурам авло» – гуфта. Ана ина мезанад. Ана Сӯҳроб дар ҳамун  
ҳолат:

«Ҳай номард!» – мегӯд, Сӯҳроб – падарам, Рустам, нашуд-де!» – мегӯд.

«Аҳ!» – мегӯд. Ҳолӣ да пишти Сӯҳроб. Ханчара нагиртай ҳолӣ.

«Падарам, Рустам. Падар, Рустам...»

«Ман бачи Рустам... ҳа, ана ман Заринабонуйа бачеш».

«Үҳ!» – мегӯд, Заринабону, ки гуфт:

«Үҳ!» – мегӯд – ту аз Самангон?».

Даррав Рустам унҷӣ мекунад:

«Нӯшдорӣ бийор!» – мегӯд. Боргоҳи подшоҳ-ба ҳамин асп метозонан «нӯшдорӣ бер» гуфта.

Рустам мегирияд, менолад, ки «бачи худама худам ханчар задем, ки то даври қийомата, ин ан номи ман намерад. Ин йак иснод шуд да ман».

Нӯшдорӣ-ба омасодагӣ одам йак аспа сор шуда, омада, йак шоҳи дарахт-ба баста:

«Э қуси эгет-ба – мегӯд – то[в]ба, аб барои ин, ман асп тохта мегардам? Да ин рӯзи гармо» – мегӯд.

Пута бардошта хоб мерад, хуррок кашида. То ина Сӯҳроб мемурад.

Рустам восӯхти Сӯҳроб-ба мемонад, кабоб шуда. Ҳамин ки маъмус [амр] метеяд, Афросийоба лашкараша аз чор, йак қисмаш намемонад. Бутун дарёи Аму-ба ғарқ мекунад. Чор чийани Рустам будагӣ, ки ҳар йактеш аждаҳор аз Рустам зийод. Ам чор тараф, чор гурӯҳ лашкара гирта, на пас мемонад, на пеш мемонад, на биқин; мезанад, йаксонаша мекашад. Ана аз инчо омада Афросийоб, йаксонаш буромда, сару рӯи чӯп хӯрда бо ҳамин Самарқанд-ба меистад, подшогеш-ба.

Ам мобайн йак 10-12 сол мегузарад. Йак рӯз, анакун...

Гапа аз инча шунавед...

Ин Турконхотуна ҳамин бачеш пайдо мешад. Номаша худаш мемонад. Номи ин мегӯд, Барзу. Барзу ба маъное, ки барзагов! Ана маънош, ки барзагови буққи ҳамин дағал, ки замин ронда аз замин ҳаққаша чудо карда мегирифтагӣ. Аз барои ҳамин номи ина Барзуи деҳқон мегӯн. Ин деҳқонӣ-ба йакум меистад, ҳаштсолагеш-ба замин меронад. Бел кати замин пойбел кунда, аз замин кишт мегирад ин. Ана баъд, ин ҳокими Хӯчабулғон, мана ин тарафи моҳона, ҳамин ҳамворийа, ҳаминча-ба [ровӣ бо дасташ ба самти ғарбии деҳаи Пасурхӣ ишорат мекунад] Йаккатут мешад, йак дона тут, аз алмисоқ мондагӣ; ҳаминча-ба чашма мешад.

«Рав – мегӯд [ҳоким] – ҳамина кишт куну хӯру хо[б] рав! Ту небари ман бошӣ».

Ана ин оча катӣ ҳаминча омадаааа, кишт карда, ана баҳад хом мерад. Тирамоҳ, харбуза ире, тарбуз ире, ҳандалак ире, бодиринг ире, сабча, хо[б] рафтаӣ, бўӣ гирта [арақ карда].

Пошшоҳи Афросийоб ҳамин тирамоҳ-ба бар зидди Эроншоҳ йана лашкар мекашад, Рустам-ба.

[Афросиёб] ҳаминча мебейаду:

«Ҳеет – мегӯд – ҳаминча омдодем Сӯҳроб катӣ – мегӯд – бо ҳаминча омадем» – мегӯд.

Аз ин Турконхотуну аб бачи ин беҳабар, қатъийан! Баҳад мегӯт, ки: «Эӣ – мегӯд – кучо-ба, ҳамин йак даҳан ширинкунак бошад».

Ақун хӯ аб болои гӯшту ину вай харбуза хӯрдан даркор.

«Ҳа, балотона гирем, мейобем. Эҳ, о ҳай Йаккатутзор-ба, ҳамта пур шуда хорафтаӣ. Ақ кир урӯ гузаред» [мегӯяд вазир].

Ам Сарғийозӣ ҳамта пойон нишеб мешад. Ҳамин-ба, чӯра [мурочиати ровӣ ба шунаванда], сесад кас йакдан мебейад. Сесад аспақӣ ал лашқари Афросийоб. Омда сесадтеш йакбора ҳамта... ҳамин Нуриллоя, мегӯйем-ку боғаш [дар замони амири Бухоро ин минтақа боғи Нуриллобой будаст], пойони ҳамин-ба пап-пахан мешад, сип-сийоҳ! Шақар-шақар-шақар-шақар, вағур-вуғур, аспо хингир-хингир. Йакчикот Барзу ҳамин хо[б] рафтод, мана инта карда [ровӣ бо ишорати нишон медиҳад].

«Оча, вай чӣ гап?» – мегӯд.

«Ав балам – мегӯд – инта буромда бин. Йак бало лағат кунда омад» – мегӯд.

«Кучоӣа?» – мегӯд.

«Палака, путун пайкон кард» – мегӯд.

«Эҳ, чӣ вай?» – мегӯд.

«Ха, йакта-дута мегиртагист, мерафтагист-де – мегӯд – раҳгузар будагист» – мегӯд.

«Не! – мегӯд – ҳамта пайкон кард, хез инта, одам бошӣ!» – мегӯд оча, доду вой гуфта чирраз зада.

«Ибӣ очем чӣ-ба инта гуфт» – гуфта аҷ чош мехезад, ки дарни палак ҳамин асп тохсен; асп кафондагеш кадом, нобуд кардагеш кадом. Ана баъд Барзу «ҳичӣ намегӯм» мегӯд:

«Үӣ-ӯӣ! Паҳлавоно, раҳгузар-ма шумойон, ана харбузахӯр-ма, тарбузхӯр-ма, о, а эгеш йак даҳан пурсида розӣ кунда гиретон

намешад-ма, о ин қата пайкон кардана, мондагеш моҳонбайам монад» – мегӯд.

Ин ҳамин йак калони пешвош будай, ҳамуноя саркардеш, ҳамин болои асп-ба шилмиш [қашола] кунда истодагӣ-де.

«Э ширмак! Ина мо шоҳи олам-ба бурсем! Ту-ба кӣ мондай ин гапоя» – гуфта, ҳамин омада Барзуйа йак қамчин мезанад.

Ин ҳамин қамчин мезанад, ҳамин тарафашбайу мана ҳамин тарафи чаккеш-ба [ровӣ бо даст нишон медиҳад] саҳл таъсир мекунад, кифт-ба мезанаду чакка-ба мерасад.

«Ӯӯӯ» – мегӯд, оби чашмаш мебурод, зарби қамчинкатӣ. Баҳад мегӯт, ки:

«Э, ҳам палакам-ба даройӣ! Ҳам пайкон кунӣ! Ҳам дуззӣ кунӣ! Ҳам бо мана қамчин занӣ, ээ?! Хай мана ширмак, тубайам йак шир маконам» – мегӯду йак белаш будай, ҳамин бела ҳамта сараша мезанаду ҳамин дасти бел кати «қадама тайок» [номи бозӣ] мекунад. Аҳ ҳамин 13 кас аранг гурехта халос мешад, аз сесад кас. Пеши подшоҳ мерад сар кафидагӣ, даст шикастагӣ, гийристагӣ.

«О, ҳа?»

«Э, ҳамта».

Баҳад подшоҳ ҳаштсад каса йакдан мефармод, Афросийоб:

«Рав – мегӯд – хону монаш катӣ куфайакун кунда, алав монда гирта бе» – мегӯд.

Баҳад Пирони Геса мегӯд:

«Истӣ-истӣ – мегӯд, қуръа ҳав метейад – қуръи ман-ба унта не» – мегӯд.

Вай фолбин будагӣ-де, зӯр фолбин будагӣ-де.

«Ҳа» – мегӯд.

«Ин насли Сӯҳроб – мегӯд, ин аз Турконхотун шудагӣ – мегӯд – ун ҳаштсад, ҳазор, чамъи даҳ ҳазор лашкарата фурсонӣ йак пул – мегӯд – аз сесад кас сенздаҳ кас монд-ма?» – мегӯд.

«Ҳа» – мегӯд.

«Йак капек-ба намегирад – мегӯд – йак дасти белкатӣ задай – мегӯд – мана ино гуфсай – мегӯд – белкатӣ занад, инашам намеомад, – мегӯд – бе бел задай бо – мегӯт – риоя кардай» – мегӯд.

«Чӣ мекунем? Гир мана ҳайсад каса, худад рав» – мегӯд.

«Оре – мегӯд – ман-ба ҳашсад кас даркор не» – мегӯд.

Ана аз сипоҳ-сипоҳ, аз одамои нағз-нағз йак 80 каса мегирад ину ҳамин аспо-ба сор шуда, ҳамин ароба-ма, качоба-ма ину вай катӣ баҳад худаш омада, ана омда, мас кашида:

«Ўўў дехқон! Ў полизкор! Ана, бачем, ха ире буройед».

«Ҳа, саломалекум, валекумассалом».

Кўришмишу Барзу хайрон мемонад. Йак одами мўйсафеди нуронӣ.

«Э, о ҳамин, мо ҳамта йак гузаргоҳ шуда аз Самарқанд, ҳамта омдодем, шоҳи олам катӣ. Ҳамин чуту мешад, ҳамин йак ду-се харбуза-ма, тарбуз-ма, ҳадаха мо-ба ҳамин йак марҳамат кунед, мана. – Ака [ровӣ ба шунаванда мурочиат мекунад], ҳамин халта-ба тилло мебаррад, ана дидед-ма, олама халта-ба – мана худатон шуморида гиред».

Барзу хайрон мемонад:

«О ҳамин нав йак сурук одам омад ҳавайам аш шумо буд-ма?»

«Э моҳон вайа намедонем-е! Мойа шоҳи олам фурсонд-е. Вай уно кӣ намедонем, мана ман худам омдам. О шоҳ-ба розигеш катӣ натеяат, йак кас мешад-ма? Ҳалолак, пайванд...»

Барзу хайрон мемонад.

«Гиред, бачем, гиред. Мана хостагетонча. Моҳон мана ин аспбайам, харбайам мегирем, шумо пулаша гиред» – мегӯд.

Ана, мардонагӣи Барзу ҳаминча, ки танга намегирад аз ҳамин.

«Э падари бузургвор – мегӯд – мана, ки полиздор ҳисоб карда, шумо, ки аз ҳисоби пошшойи олам – мегӯд – ҳаминча омадед, ман да таҳти дасти ҳамин подшо бошам, пул гиртан ман-ба чоиз нест» – мегӯд.

«А, чон? Чоиз нест? О баракалло».

«Марҳамат, ароба-ба сувор шавед, қаср равем. Сўхбати пошшо-ба. Йак гурунг кунед».

Ана ин-ба баҳад очеш:

«Ҳа, бачем, рав – мегӯд, аз оча рухсат мегирад. Оча рухсат медихад. Бе рухсати оча намерафт. Турконхотун – ха бачем майлаш рав» – мегӯд.

Баҳад мерад ароба-ба сувор шуда. Ана унча мерад. Афросийоб ҳамта мебинаду баданаш ваҷжӣ мекунад.

«Ўҳ – мегӯд, ваҷоҳати ин ар Рустамам 70 маротиба зийод-ку – мегӯд – худи ин бачи майда» – мегӯд.

Ана акун, Барзуи дехқон ҳамта, ки Сўҳроб борин хушрӯ, хушқомат, чиройӣ, инта не. Ин дабанг, ғўл-мӣ, заранг, сийоҳчил, гавмонанд.

Ҳамта ғўб-ғўла омадагӣ. Ин вай борин инта тоҷик борин не, ўзбек питишлӣ. Баҳад ана мегўн, Пирони Геса мегӯд:

«Ин – мегӯд – зарби модараш, падар-ба нарафтаӣ – мегӯд – модар-ба рафтаӣ.

«Оре» – мегӯд.

Баҳад мешинад.

«Акун ина чи хел санчем мешад?»

Машварат мекунад. Баҳад ана шоироя таййор мекунад, баҳад мегӯн, ки ҳар йактед йак чиз-ба, йак вазн-ба йак чиза махта кун. Ана баҳад Барзу-ба мегӯн, кани марҳамат мана.

Акун Барзу вай подшоғӣ-мошшоғӣ ин катӣ кор надорад-де, дашт-ба гаштагӣ. Мераду йак гӯсфанди куштагӣя йак сонаша кашола кунда мебейаду лаби дег-ба омда кабоб, сихкабоб кунсай, инта-инта сихо-ба гузаронда. Ҳамин кабобхӯрӣ. Ҳамин, на пеши пошшо-ба мешинад, на кати уно мешинад, на сари дастурхон.

Шаб йактеш чӣ мегӯд:

«Дар чаҳон! Овози чӣ беҳ бошад?! Дар шунид, ки одам ором гирад?»

Йактеш гуфт:

«Овози булбул бошад».

«Ҳа, бале! Ин кас-ба йак сарҳанг тед».

«Дуйумаш чӣ?»

«Овози най бошад».

«Ҳа бале! Ин кас-ба-йам йак сарҳанг тед».

Барзу дам намезанад, кабобаша инта хӯрсай. Баад пешаш-ба йак дег-ба алавмемондагӣ буд. Баад:

«Сарҳангаш чӣ, вай?» – мегӯд.

«Ээ! – мегӯд – ту ҳоли намедонӣ-ма?» – мегӯд.

«Намедонам».

«Дарни вай-ба тилло танга ҳаст» – мегӯд.

«Чӣ барои досай ина» – мегӯд.

«Ҳамун гапи ҳавай барой».

«Эҳ ин пошшо ахлоқ будай».

«Ибӣ дам, дам, дам, дам авозад набурод».

«Э ахлоқ будай-е! – мегӯд, ки – авози булбул гуфтан-ба, йак авози най гуфтан-ба – мегӯд – йак-йак сарҳанг меодай».

Баад йактеш:

«Дар чаҳон бӯи чӣ форам бошад! Хушрӯй бошад, муаттар бошад».

Баад йактеш:

«Авози атиргул бошад, бӯи атиргул».

Баад Барзу интӯ нигоҳ мекунад. Йактеш чӣ мегӯд:

«Атиргулоб хуш аст!»

Оре, инҳо-ба-йам сарҳанг. Ҳамин сейумаш нагуфта. Йакбора Барзу чӣ мегӯд:

«Э наълат, ба шумохондайн доно. Шоҳи чаҳона – мегӯд – ба хок тира кардийу ҳамету – мегӯд – фиребгарӣ кардӣ, на ин ки – мегӯд – дар майдони чанг овози асп хуш набошад аз найу булбули ту! На ин ки – мегӯд – хуни душмана дар майдон рехта, мамлакати аз душман тоза кардан набошад аз атиргули ту».

Пирони Геса мегӯд:

«Фаҳм – мегӯд – фаҳм – мегӯд – аз мор морбача мерӯйад – мегӯд – фаҳм, ки – мегӯд – ҳозира худаш аждаҳо шуд, замини замона...»

«Чӣ гуфсай?» – мегӯд.

Оре-оре-оре-оре-оре. Баъди аз ин авкотхӯрӣ чор кас намонда пеши пошшо мебарад, Барзӯйа, маҷбурӣ.

«Не, ман ҳаминча...»

«Не-не гардед».

Ҳамин кабобу ину вайу шаробу ину вай. Баад Барзу мегӯд:

«Ман ин шаробхӯриёна намедонам – мегӯд – ман найдемам – мегӯд – ман-ба харбуза бер, тарбуз бер» – мегӯд.

«Ҳа, не».

«Не – мегӯд – кабобата бер инча – мегӯд – меҳӯрем» – мегӯд

Ҳа, хӯрдан мегиран. Ана баад Пирони Геса:

«Бӯтам, бобо гардад, ҳамин мо катӣ, ҳамин ба сафар, ҳамин ҳамроҳ шуда, ҳамин лашкаро-ба сардорӣ карда, пешравӣ мекунад, ё не?» — мегӯд.

Баад Барзу дар ҳамин мегӯт:

«Ман аз модари бузург пурсам конӣ, чӣ рухсат метеяан».

Баад Перони Геса:

«Оре, оре пурсед».

Ана баад ино ин-ча мешинан, йак ароба, йакчан[д] кас Пирони Геса қатӣ. Ана бинед, ки ҳамин Пирони Геса йак ҳамйон танга-тилояа гирта мерад қатӣ, дузӣ. Ун-ча мерад, Турконхотун, ин, вай модар-де, мегирияд. Баад дасти Турконхотун-ба ҳамту метеяд:

«Йо қизам, то умратона ахираша хӯред мерасад. Лекин шоҳи олам ҳамта гуфтан, агар – мегӯд – рад кунад, ачаб не, ки шоҳи олам барқасд нашавад».

Ана ҳамин гапа задан баади Перони Геса, Турконхотун дар ҳайрат мемонад. Воқеанам тӯғрӣ подшоҳ вай. Йак қасд кунад, тамом. Ҳамун барқасд нашавад:

«Аз барои ин, тӯхфайа гиред. Дуои нек тед, мо сихат саломат сафар-ба бароем. – Ун-ча акун доми Рустам-ба мебарам, намегӯд. – Йак сайоҳат-ба мерем мебейем».



«О ина, ин сару тан, да ин чӣ мешад?».

«Э вайаш, шумойа коратон нашавад».

«Ха-ха».

Ана аз ин мебаран гашта, гардонда. Ана акун, «худо да шумо йош тейад» [мурочиат ба шунавандаҳо], Сӯҳроба кийму кечакаша, аспаша катӣ аварда ҳамин додои Турконхотун-ба дода буден, лашкаро. Кийму-кечаки хунолудаша аварда да ҳамин доден. Ана ин ҳаминча-ба хорафтодай, аспашам, киймашам. Ҳамин дӯзандайи ҳамин ўзбакойа ҳамеша ғун мекунан, йак пӯстин медӯзан, ҳамин Барзу-ба, Барзуи деҳқон-ба. Йак пӯстин медӯзан, ўлчак паймона карда, аз пӯст-де, ош додагӣ, пӯсти нағз, пӯсти нағз, бакувват.

Мепӯшад пӯстина. Пӯстина инта пӯшида баад мана ин инта мекунад [ровӣ ду китфашро ба пеш мекашад] парра-парра чудо мешад.

«Ў худо» – мегӯд. Ана баад очеш Турконхотун-ба мегӯн, ки:

«Ҳамун авваланки паҳлавона киймашу либосашу аспашу чӣ шуд?»

«Ҳолӣ истодай. Бонӣ (пинҳон) карда мондем».

Даррав гирта мебейад. Ҳамин кийми додоша мепӯшад да танаш худди қуйма борин. Аспа мешинад, бемалол. Ав вай дигар асп бардошта наметонад. Ҳамин кати а инча гирта ина, ад дарйои Аму мегузаран. Ад дарйои Аму мегузарану ана доми Рустам-ба мерад. Ана баад рафта, майдони чанг-ба медарод. Майдони чанг-ба медарод саф мекашан. Ана ав урӯ йак чуқот Рустам мебейад. Йак ҳашамат, йак ҳайбат, Раҳши Рустам ҳарраз [овози асп] зада чашмош алав борин буромда.

Барзу хайрооооон мемонад. «Дар ин дарни лашкари Афросийоб ин хел одама найдем ин мегӯд, чӣ хел одам будай?». Ана баад рӯ ба рӯ мебейаду баад мегӯд, ки:

«Наслу насабата дар ман фаҳмон» – мегӯд Рустам.

Анаку Барзу наслу насаба намедонад, ҳиччӣя. Турконхотун медонад, ина Сӯҳроб медонад. Ҳайрон мемонад. Нархаша напурсида: «Мана наслу насаби ман» – гуфта, ҳамин холанкӣ Рустам-ба йак гурзӣ ҳавола мекунад-де.

Ин ҳамин гурзӣ мераду... ин ҳамин наслу насабат чӣ гуфта... ҳамин қалқон [сипар], ҳавоӣ искирта истодагӣ Рустам. Маҳкам набудагӣ-де. Ин ҳамин аз партофтани ин беҳабар. Ҳамин қалқон йакбора да кифт мезанад, илачила мегирад.

«Хай – мегӯд – пага мебинем – мегӯд Рустам доногӣ карда.

«Пага мебинем» – мегӯд йак майдона гирд гашта бозӣ карда, инам йак гурзӣ мепартод.

Рустам хиччӣ ҳав наметейад. Ана баад Перони Геса мегӯд:

«Ҳааа! Бачем – мегӯд – бачагӣ кардед-а?» – мегӯд.

«Ҳа» – мегӯд.

«Ҳамун гурзӣ катӣ дасти вай шал шуд – мегӯд – мегиртед, баста мегиртед» – мегӯд.

«Ҳа, пага чӣ? – мегӯд – Пага ҳамун майдон-ба мебейад-ма ин? – мегӯд – имрӯз йак дасту бозу карда дидем» – мегӯд.

Йакдигара мебейад, кайф, сафо, вадабанг. Рустам мерад мешинад, гамгин мешад. Баад Завора гуфтагӣ йак чийанаш мешад. Баад ина мегӯд, ки:

«Ту да чоӣ ман – мегӯд – сари либоси мана пӯш – худи Рустам-ба ўшша мекундаӣ ин – лекин ришата маълум накуну манаҳат-ба йак чиза ҳамтӯ гиру – мегӯд – Рахши мана гир. Муқобили ту мебуромадагӣ – мегӯд – душман – мегӯд – бисйор зӯр – мегӯд – лекин найрангаш нест – мегӯд – ан найранг гиру ах худад-дан зӯр эҳтиёт шав» – мегӯд.

Ана пага ин бошад ҳамин ниқобкатӣ мебейад.

«Ҳе – мегӯд – дина йак дастата шикастодам имрӯз бо омади-ма йакдаста?» – мегӯд Барзу.

Ана баад ин Завора мебейаду аз ин нархаша напурсида:

«Ту да ман наслу насабата бунӣод кун» – мегӯд

«Ээ, хааа, ту рӯбаста-ма – мегӯд – ҳее Рустам йакдаста шуда рафту кийму Рахшаша да ту дода – мегӯд – имрӯз рӯбаста карда фурсонд-ма – мегӯд – эҳ-хе-хе!!! Ҳааааа!!! [ровӣ садояшро хеле баланд мекунад] – мегӯд – ана паҳлавони Рустама кораш.

Ҳаштод ман гурзӣа дам сар айланмиш кунонда-кунонда, осмон-ба ҳав дода, фиреб дода, искирифта, ина заданӣ мешад. Ин ҳамин гурзӣ омда да гардани худаш лӯппӣ мезанад, чулини гардан-ба, «шилқӣ», а[з] асп меғалтад. Рустам инча-ба меистад, йана се чийанаш-ба чортеш-ба:

«Лағат кун!» – мегӯд.

«Ҳай уно».

«Лағат кун! – мегӯд – аз ин амон намейобӣ!».

Чор паҳлавони эронӣ ҳамтек тӯр мепартод. Тӯр партофта Барзуйа лағат карда мебарану:

«Бар ина бурда қамоқ-ба андоз» – мегӯд. Мебаран қамоқ-ба меандозан нархаша напурсида. Худи Рустам кӯҳи Ғӯрон-ба чил рӯз дасташа даво кардан барои мерад.

«Чилрӯза, ман кӯҳ-ба мерам, тамошо-ба – мегӯд – мана ун-ча тамошом ҳаст-ма?»

Намефаҳмонад. Барзуйа куллук кунда да инча ҳав метейад. Инча-ба йак Бахроми карбосфурӯш буд. Ин карбос мефурӯхт, кӯча бароварда. Ина йак хуҳараш буд. Ҳамин дасташ-ба ғалтидагӣ, ман-ман гуфтагӣ одама, ду чатанаша ду медаронд. Баад уно мегӯд:

«Да ту-ба боварӣ дорем – мегӯд – ҳамин пахлавона – мегӯд – йагон ире урӯ кунад, зӯрад мерасад, аз дастат мебейад. Лекин озук авоқоти хамина – мегӯд – ту метейӣ».

«Хӯб, ба чону дил».

Ҳаррӯза авқоти ина аварда, дода, мегардад. Ину вай карда, ха мешинад. Баад йак рӯз ҳамтуууу карда шиштагӣ маҳал-ба...

Ана акун гапа пурсед аз Турконхотун.

Ҳама (сарбозон) гашта мебейад, сару рӯи чӯбхӯрда. [Турконхотун мепурсад]:

«Ҳа бачем чӣ шуд, бачем чӣ шуд, бачем чӣ шуд?»

Оча-де. Баад, ана ино мегӯд:

«Бачет намурдаӣ, ҳиччӣ нашуд, камоқ-ба ғалтид».

«Ааа? – мегӯд – чутӯ ранӣ (мачрӯх) шуд-ма?»

«Неее – мегӯд – гурзи худаш да гарданаш заду ғалтид, эрониҳо баста гиртан, камоқ кардан. Ана баад оча мегӯд:

«Худо-ба шукур камоқ-ба бошад. Йак роҳ йофтнам мумкин» – мегӯд.

Ана модари Барзуйа бинед-де доногеша. Йак роҳ йофтан мумкину гуфта чим мешад. Ҳамин бозор-ба худаш мебурод. Бозори асп-ба. Ҳаминча-ба, ҳамин тарафи Бойсун бозори аспа худаш аст. Ҳамин йак бурҷ-ба шишта, дарни бозор намедарод, йакрӯ мешинад. Баад, атрофиҳо, одам мешад, баад мегӯд:

«Ман – мегӯд – йак аспа сайла кунам, шумоҳон – мегӯд – хамина да ман гирта тетон».

Йак чо-ба йак аспӣ кабуд. Гули Бодом, лекин хориш, лоғар:

«Ҳамин аспа – мегӯд – да ман гирта тетон».

Баад ин одамо мегӯд:

«О, бека – мегӯд – ин аспа чӣ мекунед?»

«Ҳей – мегӯд – йак... неее – мегӯд – хамина гирта тетон – мегӯд – дигар асп да ман даркор не».

Аспои нағзи унҷӣ буд. Баад одамо: «э хаминам асп будай?» – мегӯд.

Ҳемирӣ-ба, ина мегираду метейад. Баад гуфт, Ки:

«Мана гиред, чанд пул гирад, гирад».

Оварда йак охур-ба чав, йак охур-ба тарбуз, харбуза, бодиринг, хандалак хамин рехта мемонад. Ана ина монда йак чуқот бонї мекунад. Асп манахамта [ровї ба маънии хуб нарангушташро нишон медиҳад] мешад, тип-тик мешад. Чор паҳлавони асптози найзазани қиличбадасти хамин гурзипаррона мейобад. Баад мегӯд:

«Аспа хунук кунетон. Вақти хунук кундан, машқ кунда, маъмус кунетон. Мӯлеш – мегӯд – а об гузаштана йод тетон асп-ба».

«Хӯб» – мегӯд.

Ана ино ад дарїо гузиштан, аспа чийистан, тозондан хамин хунук мекунан аспа, йод метейан. Ана баад сару либос ину вай, чулу-чабир карда, аспа, йак рӯз ана ин бошад, Турконхотун йак шабақї сару либосаша дигар карда, йак марди қаландар-ба шуда, дасташ-ба йак найза гирта, менаш-ба ат таҳ қилич баста, «йо ху йо манху!» гуфта, Тирмиз ниго кунда чӯна мекунад. Ана хамин ад дарїои Аму рафта, тӯғри рафта, ҳамта аспа дарїо-ба меандозад. Асп манахамта талпинмиш карда, талпинмиш карда, талпинмиш карда, изангїя да қоши зин меайезад, ина урӯ мебурорад. Ха, аспа сор шуда бемалол Эрон-ба даромда мерад. Йак зан-де, ина йак гадої мегӯн. Унча мераду эрейя мебинад, урӯйя мебинад, йаздони пока иродеш катї тӯғри пеши хамин дӯкони Бахроми карбосфурӯш-ба мерад. Баад мегӯд ки:

«Хей конї, қаландар – мегӯд – чї мехохї? Ак кадомаш, алачеш тейам-ма, карбосаш тейам-ма».

Баад вай инта [бо ишорати даст «биёро» мефаҳмонад] мекунад:

«Инча бед – мегӯд – ман мусофир» – мегӯд.

«Мусофир, чи-ба да ин-ча?»

«Ман-ба – мегӯд – хамин шаб чой бошад – мегӯд – ҳар чї хоҳад чанд пулї гирад метейам – мегӯд – аспам ҳаст, худам ҳастам» – мегӯд.

«Хуб-хуб-хуб, ба қони дил – мегӯд – ба қони дил».

Ин хамин вахт, ҳоланки Турконхотун йак тиллоя да ҳоланки метейад, Бахроми карбосфурӯш-ба. Умраш-ба ин шӯр ҳудаш йак тиллоя гиртагї не. Ҳамту мебинаду:

«Ў ман ина қаландар, гадо гӯйам ин да ман тилло досай – мегӯд –, ў мегӯд ин инта не».

Илачила ина пешвоз гирифта:

«Ина, ха бед акун»

«Не, гиред ина акун – мегӯд – ҳадїя да шумо – мегӯд – ам ман ҳадїя».

Хонеш мебарад. [Шунаванда: вайа хонеш мебарад-а? Ровї: ха хонеш мебарад].

Ину хухараш, йак-ду бега, сейум бега-ба дутеш дугона мешад. Ана баат Бахром мефахмад, ки ин заифа будай. «Эээ – мегӯд – ээ». Ана баат Бахром мегӯд ки:

“Ин шахзода, ин – мегӯд – бечо не, ман-ба йак тилло дод. Ин заифа да ниқоби қаландар шуда омдагӣ”.

Баат дутеш дугона мешад, хухари ин катӣ. Дугона мешаду баат: «Ана, дугона ин буд, вай буд, инта буд, унта буд» – мегӯд.

Гурунг дутеш. Ҳамин шабо гурунг:

«Ҳамин ман зиқ мондам, йак мусофир будам, инта будам, унта будам».

Ана баат йак рӯз ҳамин йак шаб инта гурунг кунда мешинад, ки ин Бахроми карбосфуруша хухараша да дасташ йак нигин мешад.

Нигина чашмаш намешад, бечашм. Пӯк, камтар пучак.

«Дугона – мегӯд – ҳаминам гирта гаштӣ-ма?» – мегӯд.

«Ҳааа, чи ко(р) кунам – мегӯд – ҳамта йак дастам-ба, йак ҳалола» – мегӯд.

«Майед – мегӯд – мана ина андозед – мегӯд – паргойед урӯ!»

«Э нейе».

«Гиред! Гиред! Гиред! Ина андозед» – мегӯд.

Нигини худааша да дасти ин андохта метеяд. Ҳайроооон мемонад.

Ха, дасташ-ба меандозад. Э ҳаааа! [Нигина] чашмаш алав гирсай, ҳамтаринг, нигин. Ана пага бо мераду йак чуқот дам назда мешинад.

Ана инча Турконхотун йаздони пок-ба таваҷҷӯҳ кунда мегирияд:

«Э худо, корама аз рост те, акун – мегӯд – мани ғариба» – мегӯд.

Ин ҳамин нигина доданаш бечиз набуд, нигина бачеш мешинохт.

Турконхотуна ҳамун дасташдагӣ нигина, бачеш мешинохт. Ҳамин бурда авқот дод. Қоти панчара-ба ҳамтӯ меискират.

«Чӣ-ба дасти мана мебинӣ?» – мегӯд.

«Шумо-ба йак илтимос – мегӯд – ин нигина кӣ дод да шумо? – мегӯд.

«Э корат чӣ» – мегӯд.

«Авқот намегирам – мегӯд – баред, авқотатона. Кӣ дод, гӯйед» – мегӯд.

Баат ана:

«Ҳа, ана хонемо-ба акем катӣ йак зан омдодай, дутемо дугона шудем, ана шиштай, ана ҳавай дугона шудем, баат дод».

«Чӣ мешад ки – мегӯд – ҳамун заифа-ба – мегӯд – ам ман салом гӯйед».

Ана ин Барзуйа да ин афту андомаш, да ин сиришташ ҳамин занака худааш ошук шуда гаштодай.

«Ина чутӯ кунам, чӣ мешад» – гуфта.

Баад мегӯд ки:

«Вай чийад?» – мегӯд.

«Равед – мегӯд – ам ман салом гӯед, баат мефаҳмед».

А ин бега мебеяд, тамоман дигар, ире урӯя ораста кунда, баад мегӯд ки:

«Ин нигина додед – мегӯд – қамоқ-ба хорафтагӣ ам Эронзамин йак кас омадо[х]од, а хамунрӯ – мегӯд – ҳамин ана унчи карда – мегӯд – Афросийоб подшоҳ – мегӯд – мамлакати Эронзамин-ба – мегӯд – омада баат банд-ба гиртоден – мегӯд – ҳамин нигина дида – мегӯд – соҳиби ҳамин нигин-ба, да ман, салом гӯйед, ин ани шумо не гуфта – мегӯд – мана бисйор изтироб кард».

Ана ин модар-де йумми мегийрад. Баат:

«О шумойа гардам, о чӣ шуд, о дугона, о инта шуд, о нагийред».

«Эҳеее!» – мегӯд.

Баат да бағалаш мегирад калли вайа.

«Писари ман ҳавай – мегӯд – йактайу йакта, ҳавай писари ман.

Хонасӯхта Афросийоб аварда да доми – мегӯд – ана Рустам додагӣ – мегӯд – ана ҳамин хел – мегӯд. Чӣ мешад, ки – мегӯд – мана ина гиред, даҳ тилло метейад, тилло. Даҳ дона тилло метейад – ина гиред – мегӯд – ҳамин-ба ду дона эгав бурда тед – мегӯд – дигар ҳиччӣ – мегӯд – ман намерам унча – мегӯд – йагон кас пай мебарад, мефаҳмад. Ҳамин ғӯлу кишанойи дасту поша во кунад. Сарҳанга ҳамта во мекунад анамқата тилло, мана – мегӯд – чӣ қадар даркор бошад. Ҳадйаи писарам – мегӯд – ман ад дидори ҳамин бенасиб нашавам» – мегӯд.

Ана ин мешад, вай мешад, нағз дидагеш мешад, ана ин пул мешад, ин мераду ду дона эгава оварда да ин метейад. Ду дона эгав чи меистад, йак танга, йо ду танга намеистад. Даҳ тиллоя да кисса мезанад, ана пага бурда Барзу-ба метейад, э нону гӯшту ину вайу эгаву. Ана баад йак нав карда Барзу ҳамин дасташа во мекунад. Дасташа во карда, поша кишанаша во карда, соз карда, унчӣ карда, дар путун темир, ҳамина ҳамин шаб арра мекунад, эгав катӣ. Арра карда, йакчуқот ҳамин йак арра кунда эреша во кунда, урӯша йак мекашад, қақра кунонда хав метейад. Ҳоланки занака мегираду мебурад.

«Ту акнун инча-ба наист – мегӯд – боргоҳи ин-ба – мегӯд – туйа ино – мегӯд – хар кор мекунад – мегӯд – ту худам катӣ гард» – мегӯд.

Пеши очеш гирта мебеяд. Ҳа, оча баромда, ҳамин оча-бача гирйаву нолайу ину вайу оча даррав тапутез мекунад, ҳоланки аспа мегирад.

«Аспа сор шав бачем – мегӯд – тез аз инча буромда бадар канем» – мегӯд.

Кӯча мебурад, раҳ-ба мебинад, ки Завора гуфтагӣ йак додари Рустам омасодай. Аз кӯхи Ғӯрон фурумда.

«Э инча бе» – мегӯд.

«Ҳа» – мегӯд.

«Ту инча ист» – мегӯд.

Ҳоланки мебинад, дилаш мекафад.

«Рустама ак кучо йобам мешад?» – мегӯд.

«Рустам ҳамин кӯхи Ғӯрон-ба» – мегӯд.

«Ар раҳат пас гард» – мегӯд – агар ҷон даркор бошад – мегӯд – зуд рафта Рустама ҳаминча гирта мебай» – мегӯд.

Баъд очеш мегӯд ки:

«Ҳа балам, хокам бехт (ман тамош шудам), рӯм сийо шуд, вай ганда, вай унта туйа даст мегирад».

«Эй модари азиз – мегӯд – таваккал да йаздони пок – мегӯд – ҳамта рафта номардӣ мешад – мегӯд – мана дар майдон вай чанг карда нагирифтай, гурзем да гарданам зада мана гиртагӣ – мегӯд. Ҳамту – мегӯд – вайа, унҷи кардагӣ, номардӣ мешад – мегӯд – ман вай катӣ – мегӯд – дида, дасту бозу карда – мегӯд – вай катӣ баҳад рафта даркор, мардигарӣ».

Даррав ино хайма мезанан. Йак чодур мезанан ҳолангӣ занак, очеш ин. Йак чилта паҳлавон катӣ Рустам мебайад-е. Мебайад, мебинад.

Ҳиччӣ намегӯд. «Туйа кӣ сар додам» намегӯд; «кӣ ҷавоб додам» намегӯд. Ҳамеша мефаҳмад:

«Зан кардай ин кора – мегӯд – ин ҳамин кори зан – мегӯд – ман чилрӯза мӯҳлат дорам – мегӯд – чилрӯза мӯҳлатам, машқама тамош кунам, ман ту катӣ омада дасту бозу мекунам» – мегӯд.

«То чилрӯза ман чӣ меҳӯрам?» – гуфт.

«Ту-ба аз боргоҳ мерасонем» – гуфт.

Баад ҳамин катӣ Заборайа мегирад:

«То чил рӯза – мегӯд – ту-ба ҳаррӯза авқота ҳамин оварда метеяйд» – мегӯд.

«Хӯб» – мегӯд.

«Шумор» – мегӯд.

Рустам мебураду мерад. Рустама ин ҳаракату унчеша очеш дида мегӯд, ки:

«Ҷӯу балам, о ин...».

«Хеее оча, парво накун – мегӯд – ман номардӣ намекунам – мегӯд – раҳи ҳақ-ба мурдан даркор, ҳаромзодагӣ, номардӣ кардан ин кори мард нест» – мегӯд.

Очеш баад таққӣ мемонад. Анакун Баҳроми карбосфурӯша ҳамун хухараша ҳаминча-ба Барзу гиртагӣ ҳисоб мешад, ба занигарӣ қабул карда. Хӯ вайа аввал озод кард, гирифт. Ҷуфти поки худаш ҳисоб мекунад.

Ҳаррӯза авқот меберад, меберад. Ёак рӯз ин ҳамин Завора:

«Ээ укеш мурад – мегӯд – ёак падарналата инча бонӣ кунда мегардем-ма – мегӯд – балои чон – мегӯд – ҳаррӯза ҳамин» – мегӯд. Ёак табақ авқоти оварсодагеш-ба, кӯлобитӯппа меберад. Нисфирӯзӣ, рӯз гарм. Рӯған, чурғотнок ҳамин кӯлобитӯппайа бардошта омсоход, табақи калон-ба, дарни ҳамин-ба заҳар мепошад. Ҳамта меберад, ки чурғота рангаш дигар шудай. Ҳамин гирта мехӯрем гуфсоход, ҳоланки Турконхотун мегӯд ки:

«Э истӣ-истӣ-истӣ, бачем истику накоб-накоб, мурам да ту, ин заҳар дорад – мегӯд – заҳар дорад, хайло чурғота рангаш дигар шудагӣ» – мегӯд.

Ҳамта доно будагӣ. Ана доногии зан. Чурғота рангаш сахал дигар шудагӣ-де. Инта-инта кунда рӯш-ба пошидагӣ-де. Ёак парчайа мегираду пеши кучук ҳав метийад. Кучук мехӯраду ҳамун замон мемурад. Ана баад менавсад-де. Менавсад, ки ёак бора сараш-ба мегӯд:

«Наълат ба ту паҳлавон – мегӯд Барзу – ор надорӣ, номус надорӣ ту хирадмандӣ кардан-ба чӣ чуръат дорӣ – мегӯд – дар майдони чанг мана нагиртӣ, гурзи худам да гарданам зад, ғалтидам чор кас шуда мана баста гиртӣ. Имрӯз – мегӯд – ман-ба заҳар дода, ту куштанӣ ҳастӣ? На ин ки мурдани ман – мегӯд – то даври қийомат ин насақ аз ту намерад! Аз наслу насабад, кӣ ту? Чаҳон-ба ту, да даҳани ту-ба, худи ту, ҳамма чаҳона халқаш-ба, даҳанаш-ба ту. Ту ман-ба дорӣ дода куштанӣ шусодӣ».

Ана аз ин баад Рустам ин хата мехонад, Заворайа чанг мекунад, мезанад:

«Лаънатӣ – мегӯд – дар моҳон лаънат овардӣ» – мегӯд.

Ана мардигарийа бинед, ки то ҳаминчайа бист рӯзи дигар Рустама худаш авқот оварда метейад. Ҳатто дар ҳаминча оварда, авқота ёак аралиш карда, ёак пар худаш хӯрда кулуқ карда, пеши ин монда баҳад мерад, худи Рустам.



«Йагон кас берад бовар накун – мегӯд – ман худам да ту авкот меберам – мегӯд, ки – да мо иснод оварден».

Ана баад аз ин бид мешад кор. Йак рӯз майдонорогӣ мекунан ино, медарод майдон-ба, соз мешад. Ана баад ҳоланки Рустам катӣ гӯштинг мегирад. На қиличзанӣ, на найззанӣ, на дигару. Паҳлавонӣ, гӯштинг мегирад. Ҳамин гӯштинг гирифта-гирифта йак чуқот ҳамин Барзу йакбора Рустама йак мебардорад. Ҳамта мегираду мана ҳамта кучоқ карда йак мебардорад.

«Ӯ паҳлавон! Палвон маъно сар дода-сар дода мегирад, майдона гирд гашта мегирад» – мегӯд.

«Ҳа, мана сар додем – мегӯд – мана сар додем» – мегӯду ду дасташа ҳамта мекунад-де [ровӣ бо ҳаракти дастонаш он ҳолатро нишон медихад].

Ҳамин Рустам йакбора кучоқ кунда мебардораду да замин гирта мезанад. Гирта зада инбайам ханчар заданӣ мешад. Ҳамин йак чуқот ҳоланки Турконхотун:

«Ай писаркуш! – мегӯд – писарата куштодӣ, небаретам мекушӣ-ма?» – мегӯд.

Ҳамин ханчара ҳоли нагирифтаӣ, ҳамта гиртоод... Аб болои Барзу намефуруд.

«А?!» – мегӯд.

Гардонда:

«Ту писарата Сӯхроба куштодӣ, небарет, ин Барзу – мегӯд – инам мекушӣ-ма?» – мегӯд.

«Небарем?! Барзу?!»

«Ҳамин – мегӯд – ҳамун! Ҳамун Сӯхроба писараш ҳамин» – мегӯд.

«Ту кӣ?!» – мегӯд.

«Ман, Турконхотун. Ман аз туркҳо мешам – мегӯд – очи ҳамин мешам».

«Бо чӣ исбот мекунӣ?!» – мегӯд санг-ба силоҳ зада.

«Мана!» – мегӯд ҳамин нигина нишон метеяд.

Мебинад, ки ҳаққатан зарби паҳлавӣ, нигин-ба.

«Э воҳ!»

Ач чо мехезад. Бобо набера дутеш гийриста, нолида, қўйма-кучоқ:

«Қанатам будӣ, қуватам будӣ, чонам будӣ, кӯтпарам будӣ. Ана ин душмано ҳамта кард, Афросийоб» – гуфта, гийриста, нолида, унчӣ мекунад.

Пирони Геса:

«Ӯ Афросийоб!» – мегӯд.

«Ҳа».

«Хонемо сӯхт» – мегӯд.

«Шин» – мегӯд.

«Бобо набера, вайа бин, қўйма кучок».

«О гӯштинг нагирсайку».

«Қўйма-кучок шуда, гийрисай дутеш – мегӯд – шинохт– мегӯд».

«Тез аскар-ба гӯ – мегӯд – аз дарйои Аму гузаштани шавад, ки – мегӯд – ҳозир пар-пар мекунад моҳона» – мегӯд.

Ҳамин мамент-ба йакбора аз чош хеста, пошшохи Афросийоба лашкараш манаҳамта талотӯп-ба ғалтида чӯна мекунад. Чанг-панга майдонаша партофта, пас нигоҳ кунда... Вай эрониҳоя медонад-де, аз чор тараф гиртан баад, Аму-ба оварда метиконад. Рустам иноя гурехтанаша дид.

«Бобо ино чӣ кунсай» – мегӯд.

«О уно – мегӯд – моҳон дутемо бо йофт шудем, уно гурехсай».

«О моҳон ниго кунда мешинем-ма» – мегӯд.

«Чӣ мекунем?» – мегӯд.

«Гиред – мегӯд – аспа сор шавед».

Ана Рустам ай йак бурҷ Рахша сор мешад, ин аспи худааша сор мешад.

А ҳамин занҳо зану, занҳо зану, занҳо зан! Ад дарйои Аму оварда мегузаронан. Ин ҳамин мамент-ба, даҳ ҳазор лашкар аз тарафи Ҳиндустону Хитой Афросийоб-ба омдодай. Рустам хамина зада мерӯбад, йакнуга урӯ нигоҳ кунонда. Ана аскарҳои худ Афросийоба Барзу зада ире мерӯбад. Ҳафтоду ду чош йарадор мешавад, Барзуйа. Ахираш-ба илоҷаш намерасад, аскар кучо мерад, дигар мекунад, ҳамин аспа қоши зинаша ҳамта қўлтуқ карда, йакбора ин кучо рафтани аспа намедонад. Ана асп чарида-чарида-чарида, гушна, ташна гурехта омада, лаблаби йак дарйо омада-омада-омада, йак тайи йак бог-ба, йак чо-ба каллеша ҳам карда мечарам мегӯду... беҳуш шуда, аг гушнагӣ, ҳамин Барзу ҳамунча-ба, дам сараки роҳ, а асп меғалтад.

Анаку, «худо ба шумо йош тейад гуфта», ана ин бошад, холанки ин боғ, боғи духтари подшоҳи Фаранг будай. Ина йак духтараш будай, номи ина Фарангибону меғуфтен. Чил канизаш катӣ ҳамин лаби дарйо-ба омада, маст мустағнӣ ҳаминча-ба карнайу сурнай карда, шишта, ин ҳамин кайфу сафо карда шиштодай. Баад аврӯ [як каниз] мебайад:

«Ибии! Бибичон! – мегӯд [ровӣ чапак мезанад].

«Ҳа».

«Э – мегӯд – ана унча этаки бағамо-ба йак йигит хорафтай – мегӯд – хуну хок-ба чӯлидагӣ – мегӯд – пешаш-ба йак асп, урӯ мерад мебейад, ире мерад мебейад, лаби дарйо-ба».

«Да кучо?!» – мегӯд.

«Ҳай унча-ба».

«Рафта гирта бетон» – мегӯд – аспашам худашам» – мегӯд.

А инча одам мефармон меран ҳоланки духтар нишон метейад. Ду-се кас аспам меберан Барзуйам. Барзу ҳамтӯ мебинад духтари пошшо Фарангибонуи ин ҳамин ишқи Барзу-ба мегалтад ин.

«Оббозӣ кунонетон – мегӯд – ина чароҳатоша бинетон» – мегӯд.

Даррав дорию дармон, ину вай мекунад. Ҳамин кайфу сафо чил шабона рӯз мегузарад, да инча духтари пошшо катӣ. Ана баад йак рӯз ин-ча мешинан. Дарни ин-ба ҳамин йак Оқилақиз гуфтагӣ йак духтар будай. Очи ина зӯр сеҳргар, чодугар, мастонкампир мегуфтен. Ин ҳамин боргоҳи пошшо-ба даромада, буромада мегаштай.

Ин ҳамин унчи мекунаду йакчуқот чутӯ шуда, ин ҳамин духтари подшоҳ-ба наздик мегардад-де. Ана ина йакта-нимта ире урӯдагиҳо дида наметонаду ҳамин авқоти касалӣ-ба йак чангол намака оварда ҳамта меандозад. [Шунавандае: Йак чангол чийа?] Намак. Намака, йак чангола, йакдан. Ана авқота гирта меран, ки шӯри қимоб. Баад духтари пошшо мебаряду мегӯд:

«Йо қиз, ҳамин йигита – мегӯд – ман парвариш кардам, дида натонистӣ» – мегӯд .

Ин ҳамин болои бом мешад.

«Ҳа, не. Инта-унта» – мегӯд.

«Лаънат ба ту – мегӯд – ҳамқата мағзи илики мана хӯрда – мегӯд – ҳамин-ба ҳамтаринг карда – мегӯд – авқоти шӯру қимоб кунда бейи» – мегӯд.

Ҳамин паси дасташ кати йакта мезанад, духтари пошшо Оққиза. Ин ҳамин будрамиш карда, аб боми боло парида да замин мезанад-е. Ванг- вунг гийрифта нолида, пеши очеш мерад.

«Ҳа» – мегӯд.

«Анамин йак йигита йофта омад – мегӯд – хун-ба оббозӣ кунда омдоод, анамин кати кайфу сафо, айшу ишрат карда шиштай – мегӯд – анамин – мегӯд – оварда – мегӯд – мана – мегӯд – авқот-ба ман намак наандохтем, кӣ андохтай? Напурсида, намонда шӯр кардӣ гуфта – мегӯд – мана зад – мегӯд – аб бом тела дода фурсонд».

Очеш мегӯд, ки:

«Рост ҳамин гапат?»

«Ман дурӯғ гуфта тентак шудем-ма? – мегӯд – мана ман ғалтидам, менам шикист, пом шикист, дастам шикист ана хамтаринг шудам». Баад очеш омда мепурсад аз духтаро. Баад духтарам болош-ба мӯл гапоёа бор кунда-бор кунда, баад оста-оста пеши пошшо мебейад. Пеши пошшо-ба андак-мундак одам омда наметонад-де. А ин кампирак, чодугар, ин пошшо-ба-йам зарур кас будай, медарод. Баад мегӯд, ки:

«Шумо а ҳама холӣ шавед» – мегӯд.

«Ҳа?» – мегӯд.

«Йак кор ҳаст– мегӯд, мегирияд, менолад – балотона гирам, дардатона гирам, шохи олам пушти паном, тоҷи сарам шумо – мегӯд. – Ман – мегӯд – аз ваҳми наҳру наҳанги шумо пеши шумо-ба омадам».

Пошшо ҳайрон мемонад:

«Дар ман – мегӯд – эй модари бузург, чӣ наҳр?»

«Духтаратон – мегӯд – йак эронбачайа оварда, тарбия кунда гаштай – мегӯд – чил шабонарӯз бозай – мегӯд – бега ана йак авқоташ шӯр шудай духтари мана аб болои бом гирта ҳав додай» – мегӯд.

«А-а? – мегӯд – а?» – мегӯд.

Ана аз ин йакчукот бошад ҳашсад каса таййор мекунад:

«Рафта мегӯд, гирди ҳамин, кӯрғони ҳамина – мегӯд – ҳамта ду қабат, се қабат гиретон, ки – мегӯд – берун баромда натонад. Мумкин ин бача мегурезад. Вай аз Эрон омадагӣ бошад, унтаринго анноии одам не – мегӯд – андак-мундаката нест карда мегурезад».

Ана йакчукот шақар-шақар-шақар-шақар-шақар Фарангибону-ба мегӯд:

«Йо роҳати чон, ин чӣ гап? Ҳе – мегӯд – ҳамин шишту кайфу сафои дутемойа дида натониста – мегӯд – Оққиз рафта очеш-ба гуфтай, очеш додом-ба гуфтай. Ҳашсад кас гирдамойа часпа кард» – гуфт.

«Ҳа» – мегӯд.

«Бале, ҳашсад кас. Чӣ мекунем – мегӯд. – Меискирад моҳона дор-ба меовезад» – мегӯд.

«Ҳе, аспу қиличу найзи ман да кучо?» – мегӯд.

«Инча неее» – мегӯд.

«Э! Инча не-ма?! – мегӯд.

«Не, ман дода фурсондодам».

Баад Барзу:

«Үӯӯ, хӯб! Дилатон чамъ бошад».

Мехезад, ире урӯ ниго мекунад. Ҳамтаву тайи дарвоза-ба ҳамта рафта меистад, Барзу. Дарвоза маҳкам. Ана омада, йак сарлашқари Фарангпошшо омада, ҳамин дарвозайа зада, майда кунда, дарун медарод-де. Ҳамтаки даромад, ҳамта мегирад, да замин мезанад, найзешам мегирад, қалқонашам мегирад, киймошам мегирад, аспашам мегирад, ҳамин занҳо-зан. Дами соат-ба не, фавран урӯш мегурезад! Ҳафт шабонарӯз ҳамин дарни қӯргон-ба чанг мешад. Йак худӣ Барзу катӣ. Омадагӣа ад дарвоза даромданӣ намемонад. Ахираш-ба Барзу тири ғайбуй меҳӯрад. Ак кучо, ки йак мерган тир катӣ ҳамина мезанад. Йарадор мешад, ҳамин тарафаш [бо дасташ ба ҷои захмишуда, китфаш, ишорат мекунад, гӯё ки бевосита дида бошад]. Аз йак тарафаш ўғ омада мезанад, йарадор мешад. Чарча карда «ширкӣ» меғалтад, дарни ҳамин қӯргон-ба. Буромда наметонад. Ана баад пошшо ина меискирад. Пошшо ина меискираду соз карда, баста, куллуг карда, бурда баад одамаш катӣ гурунг карда, баад мегӯд ки:

«Канӣ ту ак кучо?»

«Ҳа ман аз Эрон» – тӯғреша мегӯд.

«Э? А Эрон?»

«Ту чутӯ шудӣ?»

«Ҳа ман ҳамтӯ».

«Чӣ хел инта омадӣ?»

«Ҳа ман чанг карда, чанг карда лашқари Афросийоб катӣ ад дарйо ире гузаштему йарадор шудем, ҳафтод ҷому ана аспам ҳаминча авардай. Бону мана дарун дароварда парвариш кардан».

«Ту Фарангибонуйа ба занигарӣ қабул мекунӣ?»

Баад вай гуфт ки:

«Агар шумо розӣ бошед, оре!»

Баад мегӯд, ки:

«Ман розӣ мешам. Дини мазҳаби мойа қабул мекунӣ?»

Барзу мегӯд, ки:

«Не, ман дини мазҳаби шумойа қабул намекунам. Ман ба йаздони пок итоат мекунам. Бобом да ман ҳамта таълим дод».

«Э бобод кӣ?»

«Рустами достон».

«Рустами пӯлоддаст? Эронӣ?»

«Оре!»

«О ту чийаш мешӣ?»

«Небареш мешам».

«Ү бача дини мазхаби мойа қабул кун, Фарангибону азони ту, кӯшку аййом азони ту, лашкари мо азони ту».

Баад Барзу мегӯд ки:

«Не».

«Баред ина бурда – мегӯд – зиндон-ба андозед».

Баад инча маслиҳат мекунан, магар мегӯд зиндон-ба андозем ину вай кунем ачаб не, ки розӣ шавад. Баад ина зиндон-ба меандозан. Фарангибону ин-ба харрӯза бурда, шабакӣ, зиндон-ба нон метейад. Хай нон метейад ире мекунад, урӯ мекунад, мегардад. Йак рӯз бошад, шаш мах буд, чил рӯз мемонад. Баад оста-оста кӯча мебурод. Дар сараш йак лиқоба кашида, рӯш-ба, инта чиммат-чодир гирта мебуроду йак чо-ба мешинад, ки йак чор қаландар маддохӣ карда шиштай. Баад интӯ мерад, мегӯд:

«Шумо[х]он ак кучо?»

«Ҳа, чӣ шуд, чӣ мегӯӣ да мо?»

«Э оре – мегӯд – шумо[х]он ак кучо?»

«Моҳон аз Эронзамин».

«Эронзамин-ба чӣ гап ҳаст?»

«Ҳе, Эронзамина напурс – мегӯд – ҳа – мегӯд – чӣ корат ҳаст?» – мегӯд.

«Не мепурсам-де – мегӯд – ҳамта мепурсам. Чӣ гап ҳаст?»

«Ее – мегӯд – йактеш, мон... мана инта ҳамун...»

«Шинетон-шинетон – мегӯд ҳоланки чор тиллоя буроварда ҳамту метейад, чортеш-ба. – Ҳамин рӯзан-ки гадоӣу ганчи кардагетон ҳамин-ба баробар намебейад, гапи ман-ба ҷавоб тетон» – мегӯд.

Чор тиллоя дида, инойа ҳуш аз сараш меканад.

«Э ин – мегӯд – бечиз не».

«Хӯб гап занед» – мегӯд.

«Эронзамин-ба ҳамин Рустами достон буд, небари ҳамин Барзуи деҳқон мегуфтан, ҳамин банд-ба ғалтида кучо рафтагӣ, мурдагӣ-ма, зиндагӣ-ма номаълум. Рустам чил зина таҳ-ба, болои бӯрӣо-ба об зада кӯкракаша да нам партофта «во балам!» гуфта хорафтай. Бачеш Сӯҳроба кушта буд. Ана ин небареш ад доми Афросийоб чудо кунда гирта буд, анамин кучо буданаша намедонад».

Баад дасташ-ба йак ҳамйон.

«Мана ин – мегӯд – ҳамйон; мана ин – мегӯд – хат – чил рӯз мондагӣ мӯҳлати ҳамин небареш-ба – мегӯд – зуд расонед бо мондагӣ мукофота ман метейам».

Аҳ ҳамин ҳоланкиёа дутеш ҳаминча мемонад, дутеш баробар чунон раҳ-ба метозад, ки табонаш ак кунаш канда намешад. Метозад! Унча рафта Рустама кобо-коб мекунан. Ҳа ана хорафтай. Пеши Рустам медарону:

«Ҳа, инта буд...»

«Не-не медароем – мегӯд – моҳон-ба худи Рустам даркор».

Баад пеши Рустам медарон. Рустам хорафтай болойи йак бўрйо-ба, чил зина тайи замин-ба.

Баад мегӯд:

«Йо паҳлавон! Йо чаҳонмард! Хезед!»

«Ҳа».

«Ба шумо муборакбод».

«Э, бачема худам кушшам, небарема гум кунам, доғи вай-ба восӯхт шуда хоравам, чийа муборак мекунӣ ман-ба, аҳмоқ – мегӯд – ту далду-мӣ, тентак-мӣ, чӣ?» – мегӯд.

«Ҳее, – мегӯд – хезед-хезед. Мана ин хат – мегӯд – а небаретон. А ҳамун небаретон йофтагӣ зан, а ҳамун келиншавандетон. Ана дар шаҳри Фарангпошшо – мегӯд – Фарангибону гуфтагӣ духтараша да тайи дасти ҳамин – мегӯд – да даст ғалтидай, чил рӯз монд, гуфт – мегӯд – дар мурданаш, мана мо аранг инча-ба пийода расида омдем». Мӯхлата мебинан, мӯхлата худаш дуваздаҳрӯз-ма, сезда рӯз мондай, ач чил рӯз. Рустам ҳамтӯӯӯ ниго кард. Заворайу-паворайу балойу батару чийанаша мегӯд:

«Тез даҳ ҳазор лашкара гирта ап паси ман мекашӣ – мегӯд – ман рафтам» – мегӯд.

Ҳамин Рахша мезанад, да чонош ниго накунда; шаҳри Фарангибону-ба нигоҳ кунда. Анакун Рустам омадан мегирад. Ҳамин рӯз Сӯҳроба [=Барзуйа] анакун майдон-ба мебуроран, аз баройи авехтан.

[Шунаванда: Барзуйа].

Барзуйа! Барзуйа мебуроран, йаъне қабул намекунад дину мазҳаби инойа. Ҳамун йаздонпарастӣ шуда меистад. Ана баҳад пошшо мегӯд, ки:

«То ман ордана йагон кас – мегӯд – тир напаронад ин – мегӯд – йаккаву йагона йак духтари мана йофтай – мегӯд – ба дини мазҳаби мо надаромада – мегӯд – ман-ба йак насака зийод кард – мегӯд – йакум ин бадбахта – мегӯд – ман худам парронда куштанам даркор».

«Хӯб».

Пошшо ҳамта гуфтан баҳад «кӣ?» мегӯд. Ҳама мешинад. Ана пошшо ҳаминча-ба ҳайал мекунад, чӯра [чӯра=мурочиат ба шунаванда]. Ҳамин сахар катӣ боргоҳ-ба даромадагӣ пошшо то намоздигара буромада наметонад. То намози асра. Ана баҳад намоздигарӣ мебурад, ки офтоб ҳамире рафта шӯълааа дода, аз намоздигар баландтар, кеч пешин бевахт шуда истодан-ба ана мебийан, тақар-тукур, шақур-шуқур бо ину вай мегӯд. Қасам, қабул намекунад. Болойи дор мебуруну чашми ина во мекунан. Чашмаш бастагӣ будай. Чахона йак бинад, ире-урӯйа, шотим қабул кунад. Ана ин йак чуқот ҳамин ире ўрӯйа мебинад, чор бурча мебинад, чашмаш йак чуқот чӯл-ба меғалтад. Ҳамин пойона нигоҳ мекунад, ки ҳамин чӯл, ҳамин йак чиз омсай. Ҳар йак миғгон задан-ба сад митр, дусад митр пеш омсай калон шуда. Йарқ-йарқ-йарқ карсай.

Ина дида ҳамин Рахши Рустам да эсаш мебейад. Таваккалӣ хо бошад, хо набошад чӣ гуфта, «ҳамин бобом набошад дигар хишки не». А ҳамин болойи ҳамин дор, ап пишти дор, болойи баланди дор, аҳ ҳамин-ча: «бобочон!» гуфта, чиррас мезанад. Ҳамин чирраси Барзу гӯши Рустам-ба мерасад. «Ваҳ!» мегӯд. Ҳамин ниго мекунад, Рахша чунон мезанад да мурданаши ниго накунда. Рахш худаш ҳамта об-ба ғӯтидагӣ, баданаш сип-сийо лой шудагӣ, чанг катӣ. Мобайни даҳ дақиқа нагузишта расида мебейад.

Нархаша напурсида майдон-ба омада, аввал дора мебурад, қилич мезанад. Эҳааа! Рустама Рахшаш катӣ дидан замон одамо, тус-тӯпаланг мегурезан. Йагон кас ниго намекунад. Инаш да тайи по монсай, инаш сараш кафисай, инаш... Ин тойфеша мезанаду, небара унча кулук-де, болои дор-ба. Ҳамин небарайа аз ҳамин-ча кучоқ кунда мегирад. Ҳама гурезма-гурез катӣ! Ин бошад небара катӣ кӯришмишу гирийау нолайу мӯчийу кучоқу ҳамтаринг карда, ана баҳад худаша рост гирифта, аз ҳаминча, ана баҳад йакчуқот бобо небара дутеш йак шуда, пошшои Фаранга, ба дини худошон, дину мазаб-ба гузаронда, мегирад.

Анакун пошшо гурехта рафта, боргоҳ-ба мебарод. Рустам мегӯд: «Боргоҳ-ба даромада кучо мерӣ – мегӯд – буро ире, туйа куштани нестам, газа карданӣ нестам, фақат раҳ-ба даро, гап-ба даро, тамом». Баҳад мерад. Йак дарвозеш мешад. Ҳамун Фарангибону да ҳамон қалъа даромадагӣ будай, дарвоза. Акун ҳамунча-ба мегӯн ҳафтад ман будай хамина зулфаки дараш, балдоқаша меискирад-ку... ат тилло давондагӣ рӯш-ба. Ҳамин истодай чараққас. Ҳамин Рустам мераду



хамина йакбора мекашад-де! Ҳамин кашида, қақра кунонда, ире гирта хав метийад, худаш медарод. Фатҳ кунда инчайам мегирад. Ана ҳамин катӣ пошшояа ҳаминча ахир мекушад. Пошшои Фаранг мусулмон намешад. Баад духтараш Фарангибону да дину мазҳаби ино даромда чил шабу чил рӯз тӯй карда, тамошо карда, Барзу-ба ина гирта метейад.

Ана баҳад ҳамин-ча Рустам... ҳамун моҳон-ба ҳолӣ йак рӯбинон мегӯн-ку... ҳамтаринг рӯбинионӣ-ба, баҳад Рустам пеши ҳамин келин-ба йак медарод. Таъзим мекунад. Келин ач чош мехезад, рӯша очик-алайно ап парда во кунда таъзим мекунад. Ҳаминчи пешонеш-ба мана ҳамқата [ровӣ бо дасташ ба ҳаҷми доғ ишорат мекунад] йак доғ. Баҳад Рустам мегӯд, ки:

«Йо бону, дар ихтиёри Барзучон истода шумо! Кӣ шумо-ба ситам карда, инчетон-ба доғ пайдо кард. Ба ман гӯйед, ки то тухм ба тухмаш дар қабристон будагӣ мурдеша берин барорам».

Баҳад ҳолангӣ Фарангибону таъзим карда мегӯд, ки:

«Йо падари бузург! Ҳишкӣ да ман танбеъ накардааст. Вақте ки шумо аз занчири дарвоза искирта кашидед, ман дар болои асп будам, аз асп парида рафтам, ҳамунча, ин ба зарби худатон шудагӣ ҷароҳат».

Баҳад ҳамунча Рустам мегӯд:

«Оре, мамлакат аз они шумо! Мана бахшед, ки ман пешони шумоӣа захмдор кардем».

Ана ҳамин катӣ, ҳамин Фарангибонуйа Барзу-ба гирта дода, бобо небара, дутеш ҳаминча.

«Ана кӯшша қаримиш кунетон» – гуфта, гашта баад Эронзамин монда рафтадаӣ.

Ана чои вай Фарангибону-ба баад йак пошшои дигар, ҳамун пошшои авваланкиӣа, Фарангибонуйа додоша чош-ба, йак бачеш-ма дигар-ма, дигар пошшо мемонану раҳи йаздон-ба даъват мекунан, ана ҳамин катӣ йакоб карда монда меран.

ДУО: Омин! Ва раббил оламин! Ба ҳар дарде давоӣй, ба ҳар ранче шифоӣй, аз ту кунем гадоӣй! Йо, Сайфулзулфиқоро!

Ҳар балойе, ҳар қазойе, ҳар вабойе, пеш ояда даф кун парвардигоро! Йо Воҳиддул қаҳҳор! Аз қаҳрат эмин дор, аз қаҳрат эмин дор, аз қаҳрат эмин дор! Ҷамъии наврасонро, ҷамъии ҳешу таборро, ҷамъии мулку ватан-ба будагӣ ахли исломро дар панойи исматат ниго дор, дар панойи исматат ниго дор, дар панойи исматат ниго дор!

Ба рӯзи нек, ба фараҳмандӣ, даъват кун, эй худовандо! Йо ғаффорам  
вадуд, йо ғаффорам вадуд, йо ғаффорам вадуд! Ба фарйоди чумла  
аҳли мӯмин рас! Ба қатори онҳо моҳойи ғарибам ба фарйодамон рас!  
Дӯст-ба зор, душман-ба хор, номард-ба мӯхтоҷ нақун худойо! Облоҳу  
акбар!

Р: — Ҳамин бобои мулломам, ҳамин хел карда мегуфтан-ма, шумо  
барин овозашона баланд карда, вай карда? Киҳо ҳаминхел мегуфт,  
боз ҳам шумо барин йагон кас нақл мекард-ма?

Ровӣ: — Не. Ҳич кӣ ин хел нақл намекард. Ун кас ҳамта оддиини,  
ҳамтек, мегуфтан.

**Vocabulary accompanying appendix 1**

av / av balam	ey; ey bačam
avqot	xūrok
avlo	behtar; “az in muram avlo”
avozad	ovozi tu
avrū	az on taraf
aylanmiš (ū)	čarx zadan, davr zadan
aku	aknun
alavmemondagi	alavmon, otašmon, gūlaxčī
almisoq	qadimī
anamqata	ana hamin miqdor
andak-mundak	e’tibor doštan, šūhrat doštan
ani šumo	az oni šumo
anoyī nabudan	sahl nabudan
arališ (ū)	omexta
bega	dirūz
beka (ū)	xonum
beyī	biyoī
berad	biyovarad
bid	komil
borin = barin	monandī
budramiš (ū)	garang, gij
buqa (ū)	govi nar
bursem	burda istodaem
butun	tamoman, komilan
būtam (ū)	vožai navozišī
vadabang = vadavang	zud, xušhol
Važži	nomovo, badanaš važži mekunad
vağur-vuğur	nomovo, sadoi odamone, ki az dur šunida mešavad
giyirisay	girya karda istodaast
girsay	girifta istodaast
girta	girifta
girtood	girifta bud
gurung (ū)	sūhbat

gufsay	gufta istodaast
gufsohod	gufta istoda bud
ğaybuy	ğaybī, pinhoni
ğüb-ğūla	qadpast, lūnda
ğūl	odami pašmini buzurgjussa, ki guyo dar kūhho
ğūlu kišan	zindagī mekunad
	kundavu zanjir
da	dar
dabang	kalon; azimjussa
daldu	darbadar
darni	daruni
dosay	doda istodaast
ilačila	zud
ilik (ū)	mağzi ustuxon; ustuxoni dast va yo poyi gūsband
inta	in tavr
iskirifta	qapida, došta
iskirt	qapid, došt, dast girift
isnod	nang
yakdan	yakbora, daf'atan
yakob	obe, ki ba čand samt meraft, yakjo šud, ya'ne "yakob"
	šud. dar injo ba ma'nii yakjo šudani nazdikon.
yana (ū)	boz
yigit (ū)	javon
yoš (ū)	javon
yummī	nomovo baroyi girya kardan
kapek (r)	tanga; sikka
kafisay	kafida istodaast
keč pešin	sari pešin
kiym (ū)	libos
kišan	zanjirband
kulluk	dastu poro yakjo bastan
kunsay	karda istodaast
kusi eget-ba	dašnom; ba faloni sohibat
kufayakun	nestu nobud
kuštodī	kušta budī

kūlobitūppa kūrišmiš (ū)	nomi xūroki xamīrī, tūppa voxūri
qadama tayoq qaqra qalqon (ū) qamoq (ū) qanat (ū) qatī = katī qir qot quyma (ū) quluq (ū) qučok (ū) qūyma-qučok (ū)	bozii bačagona nomovo sipar zindon bol, par hamrohī teğai kūh sūroxī rexta, munosib taʼzim oğuš, bağal oğuš ba oğūš
ma-yed maxta (ū) mas maʼmus mament = moment (r) meayezad meiskirat merad metiqonad meteyī monsay mūleš	bigired sitoyiš; taʼrif bo dast išora kardan, sila kardan (mas kašida) navoziš, sila dar yak dam meovezad meqapad, dast megirad meravad tela medihad medihī monda istodaast ziyodtar, bēštar
nagirtī nagirtay naydem-am nasaq nateyat narxaša napursida	nagiriftī nagiriftaast nadidaem ham nang, nomus nadihad biduni pursiš; noogohona
ovarsodageš-ba ozuqa omda	ba ovarada istodaaš xūrok omada

omsohod	omada istoda bud
očiḡ-alayno	kušodu ravšan
paykon	poymol, zeru zabar
panom	panoham (puštu panoh)
pitišlī (ū)	monand
poyda	pinhoni nigaron budan; "poyda istodan"
put	ling; "puta bardošta"
putun = butun	tamoman, purra
pūk	xolī
rani (r)	majrūh
rūm	rūyam
sabča	xarbuzzai xomi nopuxta
sayla (ū)	intixob
sarhang	sanduo
sor	savor
suruk (ū)	gurūh
talotūp	maḡal
talpinmiš (ū)	harakat, kūšiš
taputez	harakat
te	bideh
temur (ū)	ohan
tentak (ū)	devona
teppeš	saraš: "rustam da teppeš mebardorad"
teton	dihed šumo
toba	tavba
toxsen	toxta istodaand
tus-tūpalang	čun girdbod
unta	on tavr; on čunon
unčeša	on čizašro; vožai mubham
unči	vožai mubham: "unči mekunad"
unja	dar on jo
urū	on taraf

ūğ (ū)	tir
ūrūša	on tarafašro
ūxša (ū)	monand
xūrsai	xūrda istodaast
hamtek	hamin tavr-ak
haqqatan	dar haqiqat, voqean
hamire	hamin taraf
hemirī	arzon, nočiz
hingir-hingir	nomovo, sadoi aspho
hičči	hej čiz
holanki	in, on, vay; one ki dar in jo bud
holī	holo
čakka	yak tarafi rūy
čarča (ū)	monda, xasta
časpa kard	ihota kard
čiroylī	zebo
čirraz	nomovo, bo sado-yi baland dod zadan
čuqot	vaqt, zamon
čutū	či tavr
čūpxūrda	bo čüb zarb xūrda
jaraqqaš	nomovo nisbati nur
jiyistan	jahidan
julin (ū)	rag (julini gardan – ragi gardan)
jiyan	pisari barodar va xoharro gūyand
jūna (ū)	harakat
jūra (ū)	dūst
šaqaq-šaqaq-šaqaq-šaqaq	nomovo, sadoi poi asp
šusodī	suda istodaī
šilmīš	kašola; bo panjai dast kašidani čize
šotim	šoyad
šumohondayin	monandi šumohon
èga (ū)	sohib
ègav (ū)	sūhon
ètak (ū)	poyon, oxir

## The Roman Transcript of the Story of Barzu by Mulloravšan as recorded in the Dialect of Pasurxī: «Dostoni Barzu» dar guftori Mulloravšan

*Gūyanda*: Mulloravšan Kamolov (mutavalludi 1956).

*Makon*: Dehai Pasurxii nohiyai Boysun, Jumhurii Ūbeksiton.

*Ta'rixi zabt*: 28.10.2007.

*Vositai zabt*: Mini disk.

*Farohamovaranda*: Ravšan Rahmonī.

Hangomi zabt beštar az 10 šunavanda huzur došt.

(Mulloravšan = gūyanda; Rahmonī = farohamovaranda)

VOHID (šunavanda): Medonisted-ku šumo Barzuya.

RAHMONĪ: Mullojon, ha hamin...

VOHID (šunavanda): Az avlodi Sūhrob...

RAHMONĪ: Hozir yak lahza ki ...a

ŠOHUSAYN (šunavanda): Niberi Sūhrob.

RAHMONĪ: ...az padari buzurgvoraton man [dostoni] Barzuya šunidagī. Šumo hozir gufted, ki man 16-17 sol boz hikoya nakardaam, [ba'dan] dar borai dostonhoi hikoyathoi «Šohnoma» guftedu naql karded, svet murd. Man in-ja video-ba girifta natonistam. Yak poreš-a girtam digar nagirtam. Hamin-a man-ba xudaton gufted, ki «az hič kitob naxondem, faqat hamun čize ki az padaram šunidam». Hamin-a yak bori digar man-ba gūyed, ki hamin Barzui dehqon-a hikoyat-aš-a yak bori digar man-ba gūyed čī xel bud. MULLORAVŠAN: Akun dar borai Barzu gūyem. Manakay nav guftem-ku dar borayi Sūhrob. Hamin Sūhrob-a Rustam-katī voxūronданu az bayn Sūhrob raft. Akun hikoya hamin-ja tamom šudanaš darkor. Nekī hikoya tamom-am našud, «Šohnoma» yana davom dod. «Šohnoma»-ya davom dodan baroyi az avlodi Rustam yana yak kas-a yoftan darkor. Čī xel yoftan darkor. Albatta vay hamun navisanda-ba vobasta.

Sūhrob čī xel pahlavon šud? Albatta Sūhrob-a nav guftem, ki ana hamin mintaqi mohon-ba, ana hamin muhiti mohon-ba, hamin zaminoyi



mohon-ba: Surxondaryo, Qašqadaryo-ba vay mašq kard, tirandozi kard, qiličbozi kard, nayzabozi kard, gūštingiri kard, jang kard, jadal kard, hamin čizoya hamin-ja-ba yod girift. Albatta ana hamin davri gaštan-ba, in yak ũzbekduxtari-ak-kati voyoft šud. Gardiši falak kati-de, noxost-dan. In hamin raftu omad kardanu čand rŭz, ki gaštan ino-ya kor[h]oŝon bid šudu ino hamun mamlakati Afrosiyob-ba bo yana raftan.

Lekin az bayn vaxt guzašt, čandho sol guzašt, ki hamin Afrosiyob-a yak qism laškaraš az hamin mintaqi mohon [manzuri rovi Pasurxi] noxost guzaštani šud. Guzašta rafsodan, ki yak paykoli kaloni kaloni besari benuk, harbuzaho puxtagi, hamin qatara obod, neki čul. Davu daraxt nest. Faqat yak kappi xasinu mana hamtaring obodi [rovi bo dastaš iŝorat mekunad]. Albatta un vaxt-ba vijdon budagi, diyonat budagi, yak manzil, xo yak pir bošad, xo yak puda bošad, xo yak hast bošad, xo yak nest bošad, ruxsat mepursidagi, yak čiz-a megiriftagi.

RAHMONI: Ruxsat megiriftagi-ya?

MULLORAVŠAN: Albatta.

RAHMONI: Yak lahza! Batari ališ kardan darkor. Mebaxšed. [Rahmoni batarayaro ivaz mekunad].

MULLORAVŠAN: Albatta, hamun ruxsat girifta... Neki hamun-ja yak kampirak bud. Saldato az kampirak e'tibor nakardan didan, ki hiš-ki nest. Hamin paykol-da, xud da xud daromdanu xarbuzeš-a kandan, palakaš-a poymol kardanu hamin kayfu safošon-a davom dodan girtan. In paykol az kujo paydo šud? Hamin-ja-ba, hamin kampirak-a yak nibereš bud. Nomaš Barzu bud. Barzu yovoyi kalon šuda bud. Benihoyat jasadnoki baquvvat bud, vay dehqon bud. Faqat palak mekard, sabzi piyoz mekorid, digar mekard. Hamin čizoša-a burda bozor-ba medodu az bozor gandum megirift, digar megiriftu rŭzaš-a meguzarond. Hamun kalon budageš baroi vay-a belu katmanaš-a in andak-mundak odamo bardosta nametonistagi, kor kunonda nametonistagi. Ak kujo [Barzu] yak ob basta omad-ma, digar kard-ma, elkeš-ba yak katman. Beyad, ki palak-ba xarbuza tarbuz namonday.

NASRULLOH (šunavanda): E, hameša xŭrdan.

MULLORAVŠAN: Bined [murojati ba šunavanda], ki yak armiyi kalon, ehee kayfu safo.

ŠOHUSAYN (šunavanda): Hamun tagi poyi asp mond hama.

MULLORAVŠAN: A?

ŠOHUSAYN (šunavanda): Hama-ra zeri poyi asp karday.

MULLORAVŠAN: Haaa! Taypo karden, poymol karden. Kayfu safošon-a karden, ehee! Ana bahad yakteš-ba rafta guft, ki «xŭš in či koraton? Ak-ki pursideton? Či-ba in-ta kardeton?» Xa vay-a yak duteš «xŭš, koni kujo-ya

mepursī tu!» gufta, yak-du dūgu dağalī kardohod, ki did, ki da joyi baxšiš pursidan, uno eheeeee!

SALIM (šunavanda): A ospon omsay!

MULLORAVŠAN: Ha, a ospon omassay. A ling-lingaš hamta giru, a ling-lingaš hay urū girifta hav dod [rovī bo harakati dast ba voqea išorat mekunad]. Yak vaxt dahteš omad, bisteš omad, armiyesh omad, hamin yak katman katī, yak armiya odam-a suyak-saloq karda jūna kunonda fursond-de. [Šunavandagon mexandand].

SALIM (šunavanda, bayoni roviro sitoish mekunad): Halolat bod, Mulloravšan ... in... [hozirin mexandand].

MULLORAVŠAN: [Rovī ham mexandad]. Ana bahad ino čirručuv karda, sari darbor-ba raftan-de.

SALIM (šunavanda šūxī mekunad): Dahta ne, hašta ne... [hamaro mezanad].

MULLORAVŠAN: Ana bahad Afrosiyob-ba rafta guftand, ki «o burodar, mana hamta yak bača buday. Aynan tu-ba darkor budagī pahlavon buday. Tez vay-a yobu tarbiya kun!» Ana bahad Afrosiyob josusoyi xudaš-a mefursonad. Či-ba? In yak armiya odam-a intaring karday...

SALIM (šunavanda): Intaring kardan hazil gap ne...

MULLORAVŠAN: ...Vay katī nağzakak šinos šudan darkor, nağzī karda vay-a azoni xud kardan darkor! Vay-a zūri zaxm katī ne. Či-ba, ki har yak čiza ixtiyoreš nağz. Xay bahad ina omada mefahman, digar mekunan, ki in aslaš az avlodi hamun Sūhrob, az avlodi Rustam.

SALIM (šunavanda): Az hamuno...

MULLORAVŠAN: Či-ba? Hamin akun omada, in-ja-da-gi-ho katī omada pursid, digar kard. Hamun josuso omada hameša fahmidan, ki hamin Sūhrob, hamin duxtarak katī, hamin ūzbekduxtar katī raftuomad kardagiyu [Barzu] az hamin mondagī. Vay, xudaš, vay vaxtaš-ba hamun Barzu-ya xudaš tavallud šusoda, vay očeš-a xudaš gum šuda merad. In hamin dasti bibeš-ba memonad. In yak bibeš katī, moma katī, kampir kati yak xaskappa-ba bohoru zimiston hamin-ja xom meraftagī. Xay bahad ina odamoyi vay [Afrosiyob] gap-ba darovarda, digar karda, alda-sulda karda, darbor-ba girifta meran, in-a tarbiya mekunan. Dar oqubat hamta yak pahlavon mešad, ki az Rustam ziyodu kam ne. Barzu gūyadam, Barzu, masalan, Barzu mešad-de. Ana hamin-a bar ziddi Rustam tayyor kardan, ino... Eronzamin-ba, Tūronzamin bo yana hujum sar mekunad. Akun Rustam, ki alamzada bud «hamin du podšo-ya bo yak fitneš nabošad» gufta...

ŠOHUSAYN (šunavanda): Haaa...

MULLORAVŠAN: ...Ehtiyot mešad. Či-ba?

SALIM (šunavanda): Rad mekunad.

MULLORAVŠAN: ...In yak maroti-ba hamin-a šarbataš-a xūrda did-de. Ana hamin du podšo-ya fitneš-ba in bovar kardū az pisari xudaš judo šud. In nūbat, in maydon-ba buromad, nekī ehtiyot šuda buromad. Či-ba? Agar az in bača ġaltad, murdanaš aniq. Nekī in bača-ya zanadam, kuštanaš aniqu kī budanaš-a namedonad. Havay baroyi Rustam tayyorī did, konī in bača kī?

SALIM (šunavanda): Anaaaa, kuftukov kunam.

MULLORAVŠAN: Kuftukovkunam, ki čibaroyiaynan man baroyi hamin bača-ya tayyor karda omaden? In bača-ya ino ak-kujo yoft? Či-ba, ki Tūronzamin-ba Rustam-babarobar meomdagī yagon bačanestay-de, nabud-de. Haryakmamlakat-a, palvonaš-a ovozeš, allakay digar-digar-digar hamun davlato-ba pahn mešudagi: «mana falonča davlat-ba hamta yak pahlavon paydo šuday». Nekī ana hamin ovozayi [Barzu] pahlavon nabud, ki noxos-dan in buromday.

Ana hamun [dar zamonāš] Sūhrobam noxost-dan buromadohod, ki in noxost-dan murd. Agar ovozayi Sūhrob meomad, meraft, albatta Rustam Sūhrob-a kī budageš-a medonist. Ino hamin qatra tayyorī didan, ki hamin ovozayi Sūhrob naburomadu jang-ba daromad. Oxir ana hamin jang-ba qurbon šud.

Ana havay baroi Rustam in nūbad-ba ehtiyot šuda, ana hamin odamoyi xudaš-a, ana hamin-ba unči [suporiš] kard, ki «ana hamin-a yobeton doneton, man davra-ba nadaromada, hamin bačaya kī budageš-a doneton».

SALIM (šunavanda): Fahman.

MULLORAVŠAN: Donan. Xay, bahad, albatta Rustamam xudaš-ba yaraša odamoš mešad, bovarinok kardagi šipiyonoš mešad, josusoš mešad. Ana bahad ino fahmida-fahmida medonan, ki in bača nebari hamin Rustam.

RAUF (šunavanda): Bači Sūhrob?!

MULLORAVŠAN: Ha. Bahad megūn, ki šumohamin rūz maydon-banabereton katī mebaroyed. Nekī in gapo-dan Barzu bexabar. Xay bahad un-ja-ba davra benihoyat kalon mešad. Ino, ki davra-ba, ki daromda gap zadan, gapi ino-ya berindagiho namešunavad. Ino davra-ba daromdan bahad rūi rooost gap zada medaron.

Akun Barzu pisand namekunad ina. Či-ba, ki Barzu hamta [rovī bo dastaš išorat mekunad] iskirifta ad davra girifta hav dodanaš mumkin, Rustam-a.

ŠOHHUSAYN (šunavanda): Rustam pir, vay yoš.

MULLORAVŠAN: Haaa! Či-ba, ki Rustam-a un vaxto kuču quvvataš raftagi-de. Bahad xudi Rustam megūd, ki:

«Noxost-dan, tentakī karda, bo(z) yana tu man-a bardošta nazanī, nakušši» – megūd.

Bahad [Barzu]:

«Či-ba?» – megūd.

«Man tu-ya bobot mešam» – megūd, Rustam.

Bahad [Barzu]:

«Tügrī – megūd – šumo mo-ya bobomo mešed – megūd – nekī, mo – megūd – šumo borin josuso-ya mūlaton-a didagī – megūd – čī-ba, ki šumo-ya saraton sang-ba zadagī – megūd – disodet, ki mandan baribir šumo xalos namešed, akun alda karsoded-ma – megūd.

Bahad [Rustam] megūd, ki:

«Ne – megūd – mo alda nakarsodem – megūd – šumo-ya dodoton bud aš šumoyam [ziyodtar] pahlavon bud – megūd – mo nadonista ana hamun bačemo-ya kuštem – megūd – du fitni poššo-ba darom-da mo bebača šudem – megūd. – Du poššo-ya fitneš-ba daromda šumo bebobo našaved – megūd – čī-ba, ki šumo-ba pišti panoh man» – megūd.

Ana hamin rūzi duru daroz ino yak ruz gūšting megirandu yakdigareš-a namezanad. Či-ba? Ina dilaš-ba ġul-ġula [vahm] mešad. Bahad [Rustam] megūd:

«Toxta – megūd – toxta ūrū-ba rafta, o vay boboi man buday-ku nagū – megūd – čī-ba, ki tamomi laškar hamta laġat mekunad, dutemoyam mekušad – megūd – mohon laškar-a hičči gufta nametonem – megūd. – Baribir mohon du kas – megūd – uno laškar – megūd – šumo imrūz ravedu xudaton-ba tarafdor yobed – megūd».

Duyum ruz jang mekunad.

«Či šud?» – megūd [Rustam].

«Man xudam-ba, xufiyona mana hamqata odam-a yoftam» – megūd [Barzu].

SALIM (šunavanda): Nebara megūd-ma?

MULLORAVŠAN: Nebara megūd-de, haaaa!

SALIM (šunavanda): Bobo-ba.

MULLORAVŠAN: Akun inam rafta darak mekunad-de. Xudaš-ba yaraša odamoš hast. Bahad [yake az odamoni Barzu] megūd ki: «Haqqat-dan-am imrūz tu bobot katī davra-ba daromdī – megūd – in du podšo-ya fitneš – megūd...»

SALIM (šunavanda): Odamoyam megūd-ma?

MULLORAVŠAN: Megūd, «ham podšoyi bobot, ham podšoyi tu, kori karda yo tu-dan, yo bobod-dan xalos šudanī» – megūd [odamho].

Hamta guftan bahad, seyum ruz ino jang-ba daromdagī vaxt-ba odamoyi xudošon katī yak šuda, tamomi Tūronzamin-a odamoš-a ad-dami qilič meguzaronan. Gurextageš gurext, nagurextageš hamun-ja-ba murdu

raft. Ana hamino – bobo nebera, ana hamin-ja-ba yak šuda, bahad davlati Eron-a az inam buzurgtar mekunan.

SALIM (šunavanda): Ana dided-ma maslihataaaa.

MULLORAVŠAN: Nekī, nekī josuso, ki hast, buzurgī nest! Har yak buzurgi-ya yak maqomaš mešad, hamun balandii kūh-a, ki buromad, albatta hamun balandidan meğaltad.

### *Savolu javob*

RAHMONĪ: Aku Barzuyi dehqon-a megūn, ki Boysun-ba guzaštağī, šumo gufted, ki az rūyi gufti padaraton-da...

MULLORAVŠAN: Haaa, haaa.

RAHMONĪ: Vay yak zanaki ūzbek pitičli-ba oilador šudagī. Boysun-ba aku hama tojik-ku.

MULLORAVŠAN: Ne, Boysun... Aku vaxtoyi vaxtaš-ba, mana hamin Xūjabulğon guftağī yak zamin hast, mana hamin Xūjabulğon, in vaxtašbayam ūzbako šištağī, hoziram ūzbako šištay. Ana hamin, aynan, vay hamin ūzbako, ki Xūjabulğon-ba, ana hamin nazdiki-ba, ana hamin-ja-ba mašqaš mešad-de.

RAHMONĪ: Mašq, a?

MULLORAVŠAN: Mašqi hamun pahlavonī, mašqi hamun pošohī, ana hamin Xūjbulğon-a ana hamin sahroyi kengaš-ba mešad. Un-ja-ba-ki ūzbako mešištan, ana hamun-ja-ba vay ūzbekduxtar katī šinos šudagī. Havay baroyi ... Nošad, haqqatdanam tūğrī, mana johoi mohon-ba putun tojik, Boysun-a asosan haftod-haštod foizaš tojik! Nekī darni hamin tojiko-ba qabila-qabila ūzbekoyam hastay-de. Ūzbeko vaxtaš-ba parokanda zindagonī mekardagī, qabila-qabila zindagonī mekardagī. Bodiyanišin xalq budagī-de. Ana hamun yak qabila, yak unči [qavm], Xūjbulğon-ba vaxtaš-ba buday, ki hamun Xūjbulğon-ba tūğrī omdagī-de. Ana hamun-ja šinos šudagī, ana hamun-ja-ba in zanak [modari Barzu]...

QAYUM (šunavanda, šūxī mekunad): Nošad, [modari Barzu] bibikaloni Abdullopalvon buday-de. [Hama mexandand. Abdullo az qavmi ūzbek buda, imrūz yake az pahlavonhoi nomdore az hamon mintaqa ast].

MULLORAVŠAN: [Rovī ham bo šūxī javob medihad] Ana, bibikalonoyi Abdullo-dayin mana hamin, haqqatanam, mumkin...

RAHMONĪ: Boz yak čizi digar megūyand, ki hamin Yakkatut-a, zaminoyi hamin-ja-ba, Barzu xarbuza mekoštağī, dehqonī mekardagī...

MULLORAVŠAN: Ha, o mana hamin Yakkatut, digar, mana hamin obrav hammeš, mana hamin...

RAHMONĪ: In kadom Yakkatut?

MULLORAVŠAN: Aku Yakkatutaš, mana in Xūjabulğon-a in tarafaš... [Du Yakkatut hast, yake nazdik ba Xūjabulğon, digare nazdiki dehai Pasurxī] Mana in Yakkatut guftageš, mayin mohon-ba [dar poyoni dehai Pasurxī] yak Safedxokī guftagi jo hastay. Hamin Safedxokī-ba Yakkatut guftagi još hast. In Yakkatut bahad paydo šudagi, nom. In Yakkatut-ba boği kalon budagi. In angurzor budagi.

SALIM (šunavanda): Yakkatuti Čušqaxona-ma?

MULLORAVŠAN: Haaaa! In angurzor, hamta angurzoru kalon budagi, ki hatto ki az hamin-ja hamun podšohoyi kalon-ba angur meburdagī, sabad-ba andoxta, xar-ba bor karda. Či-ba? Az jihati lazzat, mazza, in angur-ba barobar meomadagi, in mena-ba barobar meomadagi, yagon-jo-ba nabudagi. Havay baroyi in-a nomaš, hamta baland šudagi, ki Yakkatut, Yakkatut, Yakkatut megün.

RAHMONĪ: Barzu hamin-ja guzaštagi.

MULLORAVŠAN: Aku ana hamin Yakkatuto-ba, ana hamun girdu atrofo-ba... Akun Barzu guftageton, yak Pasurxi-dayin qišloq-ba zindagi namekardagi-de! O, vay-a xudaš-ba yaraša molaš budagi, holaš budagi, odamaš budagi, teretoreš budagi! Vay-ba nazdikī karda nametonistagi odamo budagi. Mana hamqata [rovī bo dastaš ba masohati čandin deha išorat mekunad] teretoriya-ba zindagonī mekardagi, ki vay Barzu budagi. Vay mana hamin yak obrav-ba kalon budagi, ki yak armiyaya yak xudaš nestu nobud kardagi. Agar vay yak kas-ba zūraš merasid, yo du kas-ba zūraš merasid, vay-a nomaš nameburomad. Yak kas, yak armiya katī, ki rū ba rū šud, havay baroi bahad nomaš Barzu šud-de! Xud da xud Barzu mešad-ma? Yak odam az had ziyod pahlavoni zūr šavad, yak odam az had ziyod olimi zūr, donandi zūr šavad, nomi vay bahad ta'rix-ba memonad. Či-ba? Vay-a koraš digaro baroyi afsona. Yak kas hamin kor-a kardošad, xay hičči našavad, duyum kasam vay kora karda metonad. Nekī yak kas yak kora kunadu dah kas un kora karda natonad, ana vay bahad ta'rix-ba memonad, ki vay afsona baroyi digaro! Yak kas-ba hamin kor-a falonča kard gūyah hički bovar namekunad. Či-ba, ki xudi hamun odam un kor-a karda nametonad.

ŠOHUSAYN (šunavanda): Bežan avlodi Rustamay-mī?

MULLORAVŠAN: Kī?

ŠOHUSAYN (šunavanda): Bežan.

MULLORAVŠAN: Akun, vay, un qateš es-ba nestay-de.

NASRULLOH (šunavanda): Bahmonaš kī?

MULLORAVŠAN: A?

NASRULLOH (šunavanda): Bahmon.

MULLORAVŠAN: Bahmon, e kī medonad aku in-a. Kadom yakteš-a medoned-e.

SALIM (šunavanda): Mana mo bakavuli zūr budem, hamma [zūr meguft], a? Nomi mohon-a megiran [šūxī mekunad, digaron mexandand].

NASRULLOH (šunavanda): Ne, kitoboyi vay-ba [qadim-ba] hast-de Bahmon. ŠUNAVANDAE: Bahman.

MULLORAVŠAN: Mana yak kitob. Yak kitob yak qahramon katī tamom mešad, yak qahramon katī sar mešad hamun yak qahramon katī tamom mešad. «Šohnoma» ziyoda az se hazor qahramon dorad! Az se hazor qahramon ziyod qahramoni «Šohnoma»!

VOHID (šunavanda): Eheeeee!

MULLORAVŠAN: Yak kitob-ba yak qahramon bas. Hamin yak qahramon-a xudaš, sarašu tamom šud. Nekī «Šohnoma» či baroyi rūyi duyno-ba eng kitoboyi buzurga yakteš šud? Ziyoda az se hazor qahramon dorad [rovī andake bo sadoyi past suxan guft].

VOHID (šunavanda): Čččč, hamtayam Firdasī zūr buday-mī?

MULLORAVŠAN: Kambağal Firdavsī siyu panj sol vay [Šohnoma] baroyi xizmat kardagī.

SALIM (šunavanda): In-a bined-e, yak kosa ob-ba naarzid [šūxī mekunad].

MULLORAVŠAN: Eeee, yak kosa ob... [rovī mexandand].

RAUF (šunavanda): Boz vay-a čand sol az sari nav navist. Podšoyi nav-ba mutobiq karda.

MULLORAVŠAN: Panj sol, bahad navišt podšoyi nav-ba mutobiq karda.

NASRULLOH (šunavanda): Čand-ba daromad hamun...

ŠOHHUSAYN (šunavanda): Haštodu čor-ba daromad.

NASRULLOH (šunavanda): Haštodu čor-ba? Ha mül zindagonī karda buday.

ŠOHHUSAYN (šunavanda): Nūhsadu siyu čoru hazoru bist, hisob kuned či qadar mešavad. [Haštodu šaš].

[Az «Šohnoma» va rūzgori Firdavsī har kī, har či medonist yodovar mešavand].

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