

CONCLUSION

Hsiung-nu society was not an isolated one; it had many relations with the neighboring area. Economically the Hsiung-nu people needed material support from agricultural and urban societies. They obtained these necessities either through peace or war, and the economic motive was the most important reason for them to invade other countries. Nomadism was not the sole way of life in the Hsiung-nu empire. Although it was probably rather primitive, compared with that of Chinese and other Central Asian societies, agriculture and urban life certainly did exist among the Hsiung-nu people.

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NOTES ON SOME ALTAIC HARNESSING TERMS

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The horse seems to be the last of the great animals to be domesticated. Although the date of its domestication in Eastern Asia is not yet determined, it can be assumed that around 2500 B. C. the peoples living to the north and north-west of China possessed horses. These tribes were most probably the ancestors of the later Turks and Mongols (see Wolfram Eberhard, *A History of China*, University of California Press, Berkeley and Los Angeles 1960, p. 11). It follows then, that the terms relating to the harnessing of the horse must be among the oldest words in the lexical stock of the Altaic languages.

Some of the Altaic harnessing terms have been dealt with and discussed in literature. However, a more or less comprehensive study of these terms has not yet been carried out. In this paper, I will deal only with some of the Altaic harnessing terms and suggest a few etymologies.

1. Turkic *yular* and Mongolian *ᠶᠡᠯᠦᠷᠠ*

A simple head harness for guiding a horse, i. e., a halter, was probably called *yular* in Old Turkic. The first occurrence of *yular* is in MK III 9. It is also found in the other Middle-Turkic dictionaries such as AH and IM. In modern Turkic languages the word seems to have survived only in Turkish (*yular*), Tuvinian (*čular*) and Yakut (*sular*).

The word *yular* does not have a Turkic etymology. As is known, Ramstedt equated Tung. *dil*, Lam. *del*, Orok. *dili*, Go. *ḡeli* and Ma. *ḡili* "head" with Mo. *ᠶᠡᠯᠦᠷᠠ* "reins, bridle" and Trk. *yolan*, *yulan* id. (*Einf. I*, p. 52). It should be noted that the Turkic forms given by Ramstedt are wrong, for they are attested nowhere. What he meant here was apparently *yular*. Poppe accepts Ramstedt's etymology

equating Tung. *dil* "head" with Mo. *ḡiluya* "reins," but he excludes Turkic *yular* from this Altaic equation (*Verg.*, pp. 23 and 156). Räsänen agrees with Ramstedt and regards Turkic *yular* as a cognate to Tungus and Mongolian words mentioned above (*VEWET*, p. 120). Doerfer, as expected, rejects Ramstedt's etymology. He argues that Tu. *dil* "head" and Mo. *ḡiluya* "bridle, reins" have different meanings. He also debates that Proto-Tungus **dili* and Mo. **diluya* have different vowels in the second syllable (*TMEN I*, p. 297). This objection of Doerfer, however, does not seem to be on sound grounds: Semantically, there is a close relation between "head" and a "halter" or "bridle (in many Anatolian dialects *bašlik* means "halter;" cf. also Trkm. *kelleki* "halter"); the vowel /u/ in Mo. *ḡiluya* is in all likelihood a union vowel connecting the suffix with the root. Consequently, if Ramstedt's equation of Tu. *dil* "head" with Mo. *ḡiluya* is correct, Tu. *yular* could also be included in this Altaic etymology. The phonetic development of *yular* could then be formulated as follows: **diluyar* > **duluyar* > **yulayar* > **yulār* > *yular*. The final /r/ in *yular* is probably identical with the collective suffix occurring, among others, in Mo. *ḡoydar*, *ḡoydur* "long hair on the throat of a camel" = Chu. *sāDar* "pillow" (obviously stuffed with camel hair) < **yoydar*, **yoydur* = Trk. (MK) *yoydu*, *ḡoydu* "beard-hair of the camel" (for this etymology and the collective suffix -r see Karl H. Menges, *The Turkic Languages and Peoples*, p. 88).

Mo. *ḡiluya* "reins, bridle" occurs, as a loanword, in many Turkic languages: Osm. *ḡilavu*, *ḡilavi*, *ḡilav*, Trkm. *ḡilav*, Az. Uzb. *ḡilov*, Kirg. *ḡilō*, etc. (see Doerfer, *TEMN I*, pp. 296, 297). Tungus (Solon) *ḡiluya* is also a loan in this language because of its initial phoneme. Doerfer is right in stating that Ramstedt's Tungus example *diluga* is misleading, the actual pronunciation of the word being *d'iluga*, almost like *ḡiluya* (cf. *TEMN I*, p. 297). Manchu *ḡulho*, *ḡulhu* "reins, bridle" too is probably a borrowing from Mongolian as Tsintsius believes (see *SSTM Ya*, I, p. 257).

2. Turkic *yügün*, *yügän*

The most common word for "bridle" in Turkic seems to be *yügün*, *yügän*. The form *yügün* must be older than *yügän*, for it occurs in Uigur and MK. Among the Turkic languages this form seems to

have survived only in Yakut *ün* "bridle" (< **ügün* < *yügün*). The second form first appears in Chagstey and survives in most of the Turkic languages: Nuig. *yügän*, *zügän*, Uzb. *yugän*, Nog. *yüvän*, Kzk. *zügän*, Kklp. *jüyan*, Krč.-Blk. *jügän*, Kirg. *jügön*, Tat. *yögän*, Bšk. *zügän* (sic), Az. *yüyan*, Tuv. *čügän*, Bar. Tel. *ügän*, Alt. *üygän*, etc. Chuvash *yéven* is obviously a borrowing from Tatar.

The etymology of Common Turkic *yügün/yügän* is unknown. Muhammedova wants to derive it from Middle Turkic (MK) *čig-* "to tie with a knot" and compares the latter also with Khak. *suyluxta* "to put a bridle on" (after Sevortyan, *ESTY*, 577). Both of these comparisons however are phonetically defective: MK *čig-* is back-vocalic and it has an initial /č/ (Trkm. *čig-* "to tangle, make a knot," Alt. *čigmä-* id., Kirg. *čigä* "a firmly tied knot," etc.); Old Turkic initial /y/ corresponds to /č/ in Khakas, not to /s/, and the rest of Khak. *suylux* "bit" is incomparable with *yügün/yügän* (for the etymology of Khak. *suylux*, Tuv. *suylux*, etc. see the section 7 below). Sevortyan who does not separate Trkm. *uyan* "bridle" from *yügün/yügän* wants to derive both from *(y)üy- ~ *(y)uy-, a hypothetic verbal root meaning of which is not given (*ibid.*). This etymology and reconstruction cannot be accepted for the following reasons: first, the word *yügün/yügän* is front-vocalic (Yel. Uig. *yuyün*, Lob. *yuyan* are secondary, going back to *yügün* and *yügän*, respectively), whereas Trkm. *uyan* is back-vocalic; secondly, the first has an initial /y/, while the latter does not; finally, *yügün/yügän* has /g/ in medial position, whereas *uyan* occurs with /y/ in Middle Turkic texts.

I do not believe that *yügün/yügän* "bridle" can be explained within Turkic. We must therefore expand our view and look for possible cognates to this word in the other Altaic languages. I think this Turkic word is related to Mo. *jüg* "direction, course," *jügle-* "to turn in some direction, head for; to be directed to, bound for," *jüglegil-* "to direct toward," Kh. *jügšre-* "to be accustomed to being mounted, get used to being harnessed (of wild horses and pack animals)" < **jüg-si-re-* (obviously with semantic change from "to be directed, be managed, be controlled"), *jügšrül-* "to tame (a horse or pack animal) for mounting or harnessing" < **jügšre-gül-*, etc. There are cognates to these words also in the Tungus languages: Ewk. *ḡuyru* "direction, course; management," Ew., Sol. *ḡuy* id., Ew. *ḡuyur-*, *ḡuyur-*, *ḡuyur-*, *ḡuyur-* "to direct toward" ("to be directed?"), *ḡuyuriti-* "to direct toward, lead, manage, drive, con-

rol," *juyrutijjek* "management, direction, control," *juyrutimqı* "manager, director, leader," etc.

3. Turkic *uyan, oyan*

This word meaning "bridle" is attested in *AH* and *Tarf* (Houtsma). It is also found in Ottoman texts dating from the 14. century on. Today it survives only in Anatolian dialects and Turkmen: SDD III 1097 *oyan* "bridle," Trkm. *uyan* "bridle, reins," *uyanla-* "to bridle."

As far as I know, no etymology for this word has been offered. Radloff, I, 1035, considered this word a variant of Common Turkic *yügün/yügün*. Räsänen who mentions Trkm. *üyän, uyan* under the headword *yügün* seems to be of the same opinion (*VEWT*, p. 212). Finally, Clauson (*ED*, p. 913) and Sevortyan (*ESTY*, I, p. 577) regard Trkm. *uyan* and Anat. Turk. *oyan* as variants of Common Turkic *yügün/yügün*. Sevortyan even hypothesizes a verbal root for *yügün/yügün* and *uyan/oyan* (for a criticism of Sevortyan's theory see section 2 above).

In my opinion, *uyan/oyan* which occurs only in Turkmen and Turkish is probably a loan borrowed from Mongolian: Mo. *uyaya(n)* "hitching post; tether, rope, cord," Kh. *uyā* id. < *uyaya(n)*, Mo. *uya-* "to tie, bind," SH, Muk. *huya-* id., Mo. *uyayasu* "tether, rope, cord," Muk. 189 *huyāsa* id., *noçtayın uyāsar* "belt of a halter," Mo. *uyayacın* "one who trains a horse for a race," etc. Thus, Trkm. *uyan* < Mo. *uyaya(n)*. The vowel /o/ in Turkish dial. *oyan* must be secondary: cf. *oyluk* "thigh" < *uyluk, oğra-* "to meet with" < *uğra-*, etc.

4. Turkic *tin*

This Turkic word for "bridle, reins" is attested in Uigur and MK: Uig. (Gab.) *tin* "bridle," MK III 138 *tin* "bridle, reins," I 339 *tin tizgin* id. (hend.). For the occurrences of this word in modern Turkic languages Räsänen has the following data: Sag. *tin*, Kmd. Soy. etc. *tin* (> Kam. Joki 358 *čın*), Soy. (P.) *dın*, Khak. *tin* Chuv. *čın* "leather straps, belts" (*VEWT*, p. 481). To this, Trkm. *dın* "twisted rope or thread" should be added. The Tuvinian form *dın* shows

that the word is back-vocalic originally and the Turkmen form indicates that it is long.

The original meaning of Middle Turkic *tin* must be "leather strap or belt." In Mongolian there seems to be no cognate to this Turkic word. Turkic *tin* may morphologically be related, however, to Tu. *tinea-* "to strip off the hide of a deer."

5. Turkic *tizgin*

This wide-spread Turkic word for "bridle, reins" first appears in MK I 339 where it occurs as the second element of the hendiadyoin *tin tizgin* (better *tin tizgin*). It also occurs in the other Middle Turkic dictionaries such as *AH*, etc. Modern Turkic examples of the word are Trk., Trkm., Kkpl. *tişgin*, Kzk., Kirg., Nog., Uzb. *tizgin*, Alt. *tişkin*, Tat. *tözgin*, Bšk. *tödgin*, Yel. Uig. *tezgen* and Yak. *tähin* (dial. *tähin*, *töşin* and *töşän*).

As is seen, the Yakut forms of the word are quite different from the other Turkic forms. Böhtlingk compared this word with Mo. *degesün* "rope, string, cord," together with the other Turkic forms of *tizgin*. But it is very unlikely that the Yakut forms mentioned above go back to Mo. *degesün*; for if that were the case, the vowel of the first syllable would have been long: cf. MMo. (Muk.) *dēsün*, Kh. *dēs*, Dag. *dēs*, Klm. *dēşp*, Bur. *dēhep*, etc. (see Poppe, *Introduction to Mongolian Comparative Studies*, p. 82). Consequently, Räsänen seems to be right in assuming two different proto-forms for this Turkic word, i.e., **tizgin* and **täzgin* (*VEWT*, p. 482). Thus, the phonetic development of Yak. *töşin* could be formulated as follows: *tösün* < **täzün* < **täzügün* < **täzigün* < **täzgin*. (The alternation *ä/e* with *i* in the first syllable is quite common in Turkic.)

The etymology of Turkic *tizgin*/**täzgin* is unknown. Formally, it looks like a deverbal noun in {-GIn} ~ {-GUN}. It is very likely that *tizgin* is morphologically related to Middle Turkic *tizmā* "a belt or band for holding up trousers, bond or tie of a bag" in MK I 433. It may also be related to Yak. *tirbäyā* "a rather long and narrow piece of tanned leather, belt, strap" through zetacism. From this point on, one may go one step further and suggest an Altaic etymology, i.e., CT *tāri* "leather, hide, skin," Yak. *tiri* id. = Mo. *siri(n)* "skin, rawhide" = Ewk. *tiri* "belts, straps, ties (by which the legs

of a boot are tied)," Ew. *tiri* id., *tiriv-* "to stitch leather straps and bands," Ew. *tergekse* "deerskin, tanned leather," Ew. *tergis*, *tirgis*, *terges* id., etc.

6. Turkish *kantarma* and Mongolian *qantarya*

A horse's bridle with its bit is called *kantarma* in Turkish. The word occurs as *kantırma* in Gagauz where it means "halter." Slightly different forms derived from the same verbal stem are Az. *qantarya* "a bridle with its bit," Kirg. *qantarya* "one of the ways of tying a horse in which the reins are attached to the saddle horn, or, if the horse is unsaddled, to the mane" and Yak. *qantarya* "bridle, reins or straps attached to the saddle (in order to hold the head of a horse up); tying the reins of a horse to the saddle horn." The latter is obviously a loan borrowed from Mongolian as Kaluzyński states (see *Mongolische Elemente in der jakutischen Sprache*, p. 76): cf. Mo. *qantarya* "band or strap used for holding something to prevent it from bending or falling," Bur. *qantarga* id., Kh. *qantraga* id., Mo. *qantarya* *çilbuγur* "a martingale," etc. Az. *qantarya* and Kirg. *qantarya* too must be loanwords borrowed from Mongolian.

All these words are obviously derived from the verbal stem *qantar-* ~ *qantār-* which occurs in both Turkic and Mongolian: Chag. *qantar-* "to tie the reins of a horse to the saddle horn," Uzb. *qantar-* "to tie a horse in such a way that its head could not reach the fodder; to tie the bridle of a horse to the pommel; to keep a horse standing up," NUig. dial. (Jar. 238) *qantar-* "to fasten a horse in pulling its head up," Kirg. *qantār-* "to tie the head of a horse tight by attaching the bridle to the saddle horn," Trkm. *qantār-* id., Nog., Kklp. *qantār-* "to let a horse cool off (obviously by attaching the bridle to the saddle and leaving the horse tied up in the sun), Trk. *kantar-* "to pull up (a horse)," etc.; Mo. *qantar-* "to tie the bridle of a horse to the saddle; to pull the reins tight," Kh. *qantra-* id., etc. Räsänen, who cites only Chag. *kantar-*, Osm. *kantarma* and Yak. *qantarya*, considers these to be borrowed from Mongolian (VEWT, p. 231). As I have already pointed out, the Turkic forms with the suffix *-ya*, i.e., Az. *qantarya*, Kirg. *qantarya* and Yak. *qantarya*, are apparently Mongolian loans; but the same cannot be said of the verbal stem *qantar-* ~ *qantār-*. Perhaps the reverse is true; or, still better, the Turkic and Mongolian stems are cognates. It is very

probable that the Mo. form originally possessed a final vowel, i.e., an /a/ or /i/. The loss of final vowels after /r/ is quite common in Written Mongolian. As a matter of fact, in view of the Tungus data, one may suggest an Altaic correspondence for this group of words: cf. Ma. *kaγlara-* "to tie the head of a horse back by attaching the bridle to the saddle horn," *kaγtaraqabi* "with the head high, raised or pulled up (of horses in front of the pole of a carriage)," *kaγtaraša-* "to walk with the head high, to hold one's chest out, to act in a proud manner," Ew. *kaγtāra*, *kaγtara* "tight, stretched, firm," *kaγtārāē*, *kaγtaraē* id., *kaγtārāv-* "to tighten, stretch" (< **kaγtara-bu-*), *kaγtārāmkān-* id. (< **kaγtara-bu-kān-*), *kaγurkāt-* "to tighten belts or straps," etc.

7. Turkic *suγluq*

Common Turkic word for "bit" is *ayizliq*: Tat., Nog. *awizliq*, Bšk. *awidōiq*, Kar. H. *avuzluq*, Kar. T. *avuzluq*, Krc.-Blk., Kum. *avuzdiq*, Kzk. *awizdiq*, Kklp. *awizliq*, Kirk. *ōzduq*, Yak. *uostugan* (< **ayiz-liq-an*), Chuv. *šavarlax* (< **āγir-liq*), etc. (This Turkic word semantically corresponds to Mo. *amayaj* "horse's bit" < *ama(n)* "mouth" + *-yaj*.)

Another less-known Turkic word for "bit" is *suγluq*. It occurs in Kazakh and Kirgiz as well as in the north-eastern Turkic languages: Tuv. *suγluq*, Khak. *suγluq*, Alt. *suluq* (< **suluq*), Kirg. *sūluq*, Kzk., Kklp. *suwliq* (< **suγluq*). As far as I know, no etymology has so far been offered for this Turkic word. In my opinion, it is a derivative of Middle Turkic *suγli-* "to insert, to thrust into" (MK II 297 and DTS 507 where it is read *soγli-*), *suγli-* caus. This Turkic verb is cognate with Mo. *suγuli-* "to attach to the belt (as an arrow, etc.); to put one's hand into an opening in order to get something out," Kh. *sūli-* id. (Cf. also Common Turkic *suq-* "to insert, thrust into"). Ew. *suγi-* "to put into place" could be a cognate.

Thus, the original meaning of Trk. *suγluq* (< *suγli-q*) was probably "something which is inserted," "anything which is thrust into," and the like.

8. Mongolian *çilbuγur*/*çalbuγur*

Mo. *çilbuγur*/*çalbuγur* means "a long leather cord attached to the headstall of a halter or bridle; tether." This word occurs as *çilbur*

in SH (Hæ. 27) and as *čulbūr* in Muk. (Poppe 403). Modern forms of the word are Kh. *tsulbūr*, Klm. *tsulwūr*, Ord. *itšulbūr*, Mog. *čulbār*, etc. Apart from *čilbuγur*, *čulbuγur*, *čulbuγur*, Written Mongolian also has *čirbuγul* which seems to be a metathetical form.

Of the two archaic forms of the word, *čilbur* occurs as a loan in many Turkic languages: Chag. *čilbur* "a cord attached to the headstall of a halter or bridle," Osm. *čilbur*, *čilbūr*, *čilbūr*, *čilbūr*, Trk. *čilbūr* "chain or rope attached to a halter," Uzb. *čilbūr* "a thin rope, string or cord," NUig. *čilbūr* "a thin rope made of wool which is used for tying horses," Kirg. *čilbūr*, *čilmir* "reins, bridle (formerly made of horse hair)," Alt. *čilbūr* "reins, bridle," Tat. *čilbūr* "chain, cord," Bšk. *silbūr* "watch-chain," Kzk. *silbūr* "long reins (for tethering a horse)," Kklp. *šilbūr* "reins attached to the bridle," Nog. *šilbūr* "rope attached to a bridle, reins (of braided horse-hair, used for tying horses)," Trkm. dial. *čilbūr* "string, cord," Tel. *čulbur*, *čumbur* "cord or string made of horsehair" (> Rus. *čumbur*, *čembur*, etc.).

Tuna thinks that Mo. *čilbur/čilbuγur* is related to Tungus *dil* "head" ("Osmanlıcada Moğolca ödünç kelimeler," *Türkiyat Mecmuası*, XVIII, p. 289). This seems impossible, however. First, the Mo. word in question has an initial /č/; secondly, Mo. *čilbuγur* means "tether," i.e., "a rope or cord fastened to the headstall of a halter or bridle," not the "headstall" or "head harness" itself.

In my opinion, Mo. *čilbur/čilbuγur* is a deverbal noun of instrument in *-γur/-gür* (cf. *qaduγur* "scythe, sickle" < *qadu* "to mow, harvest," *seligür* "oar" < *seli* "to row," etc.). *-bur* in SH *čilbur* is either an allomorph of this suffix or a contracted form of *-buγur*. As for the verbal root or stem from which *čilbur/čilbuγur* is derived, I think it is morphologically related to Mo. *čiliyi* "to lengthen, become long, stretch out" (< *čili-yi*.) and Tu. (Orok.) *čilu* "to pull, drag, stretch." There seems to be no clear Turkic cognate to these Mo. and Tu. verbs.

9. Mongolian *delbeg*, **delbege(n)*

Apart from the well-known *čiluyā* "reins," there is another word in Mongolian having the same meaning: WMo. (Les. 247) *delbeg* "rein(s)," Kh. *delbeg* id., *delbegči* "coachman, driver," *delbegle* "to pull a boat with a horse." The word occurs in SH as *delbeget* "reins, line, cord" (Hæ. 35): *delbeget eče kötöl* "to lead (a horse) by the

reins." SH *delbeget* must be a plural in *-t* from the singular **delbege(n)*.

Mo. *delbeg/*delbege(n)* occurs as a loanword in many Turkic languages: CC *tälbügä* "reins," Nog. *tälbügä* id., Tob. *tälbügä* id., Tat., Bšk. *dilbägä* id., Chuv. *tilgeBe* id. (with metathesis from Tat. *dilbägä*), Kum. *tälbow* id. (through contamination with Turkic *baw* "bond, tie"), Kzk., Kklp. *delbe* id., Tob. *tilbi* id. It also occurs as a loan in the Tungus languages: Sol. *delbeg* "reins."

As far as I know, no etymology has been offered or suggested for this Mo. word. It is very likely that Mo. *delbeg/delbege(n)* is morphologically related to Mo. *dele-/deli-*, *tele-/teli-* "to stretch (as a hide or bow); to pull," *delimel* "stretched, extended." This Mo. verb has cognates in the Tungus languages: Ewk. *tele-*, *täle-* "to stretch (a hide on a stretching frame)," Neg., Oroch., Nan., Ma. *tele-* id., Orok. *telle-*, *tele-* id., Ew. *telge-*, *tel-* id., Neg. *telvun*, *telege*, *telige* "stretching frame," Oroch. *telegen* id., Ud. *telu*, *telepši* id., Nan. *teli* id., etc.; cf. also Mo. *telej* "belt for trousers" = Ewk. *teleyi* "belt for tying the legs of a boot," Ew. *telgi* id., Udo. *telie*, *telepši(n)* id., Ulch. *tele* id., Orok. *teleyi* id., Ma. *telgin*, *telgen* id., etc. In Turkic there seems to be no clear cognate to Mo. *deli-/dele-*, *teli-/tele-* and Ma.-Tu. *tele-*, *telu-*, *tel-* etc., unless one wishes to compare and connect these verbs with Yak. *tür-* "to stretch, pull, extend:" *tirini tür-* "to stretch a hide," *tiriläbit* (< *tirilän-bit*) *tiri* "a stretched hide," etc.

Thus, Mo. *delbeg* and *delbege(n)* can be explained as deverbal nouns in {-G} and {-GE(n)}, respectively. The verbal stem *delbe-* probably goes back to Proto-Mo. **deli-bü-*, *-bü-* being the causative-passive or reversive suffix. For the unrounding and lowering of the rounded /ü/ cf. *bolba-* in *bolbasun* "matured, perfected, trained, experienced" < **böl-bu-* (caus. of *bol-*), *qolba-* ~ *qolbu-* "to unite, combine, connect" < *qoli-* "to mix, mingle, blend," *ölber-jölmer-ölmür-* "to suffer extreme hunger, starve" < **öl-bü-r-* (= Turkic *öl-* "to die"), etc. (see Stroet 1980, p. 288, 293).

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**DIE BALLADE VON JÄZI UND ZEBÄ:
 EIN REFLEX DES ZWIESPALTS NOMADISCH-
 SESSHAFT IN DER AFGHANO-UZBEKISCHEN
 VOLKSLITERATUR**

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Unter den Özbeken der nordwestafghanischen Provinzen Balx, Ğowzġan und Färjâb lebt die Ballade von Jâzi, auch Jâzikâl „Jâzi der Glatzkopf“, der die schöne Zebâ zur Frau haben wollte. Das Hindernis, an dem sein Wunsch letztlich scheitern mußte, bestand darin, daß er selbst Viehzüchternomade, die Angebetete aber Abkömmling von sesshaften Ackerbauern war. Jâzi's Schicksal, vom Sesshaften in Volksliedform gefaßt, läßt den Konflikt Nomaden-Sesshafte erahnen, und Ansatzpunkte für die Gründe, aus denen der Sesshafte den Nomaden ablehnt, zeichnen sich in der Ballade ab.

Die Özbeken lieben es, dramatische Geschehnisse in Balladenform zu kleiden. Seien es Ereignisse der großen Tagespolitik, chronikale Begebenheiten oder Klatschgeschichten – sie werden als Ballade und Moritat festgehalten und tradiert.

Zur formalen Gestaltung der Ballade bedient man sich üblicher Liedformen: man verwendet Vierzeiler, deren Zeilen elf- oder sieben-silbig sind und nach einem der Schemata *aaaa*, *aaba* oder *aabb* reimen. „Jâzi und Zebâ“ ist in elfsilbigen Strophen abgefaßt; alle drei Reimschemata werden etwa gleich oft gebraucht.

Die Ballade dürfte ungefähr fünfundzwanzig Strophen umfassen. Daß die Strophenzahl nicht exakt angegeben werden kann, liegt daran, daß mir die Ballade nie zusammenhängend vorgetragen worden ist. Vielmehr habe ich die Strophen einzeln unter anderen Frauenliedern (mit denen sie formal gleich sind) während eines mehrmonatigen Forschungsaufenthaltes in den genannten Provinzen im Jahre 1978 vor allem von Frauen, zum Teil aber auch von Männern, vorgetragen bekommen. Die Aufeinanderfolge der Strophen, wie sie hier gewählt worden ist, muß nicht unbedingt mit der in der