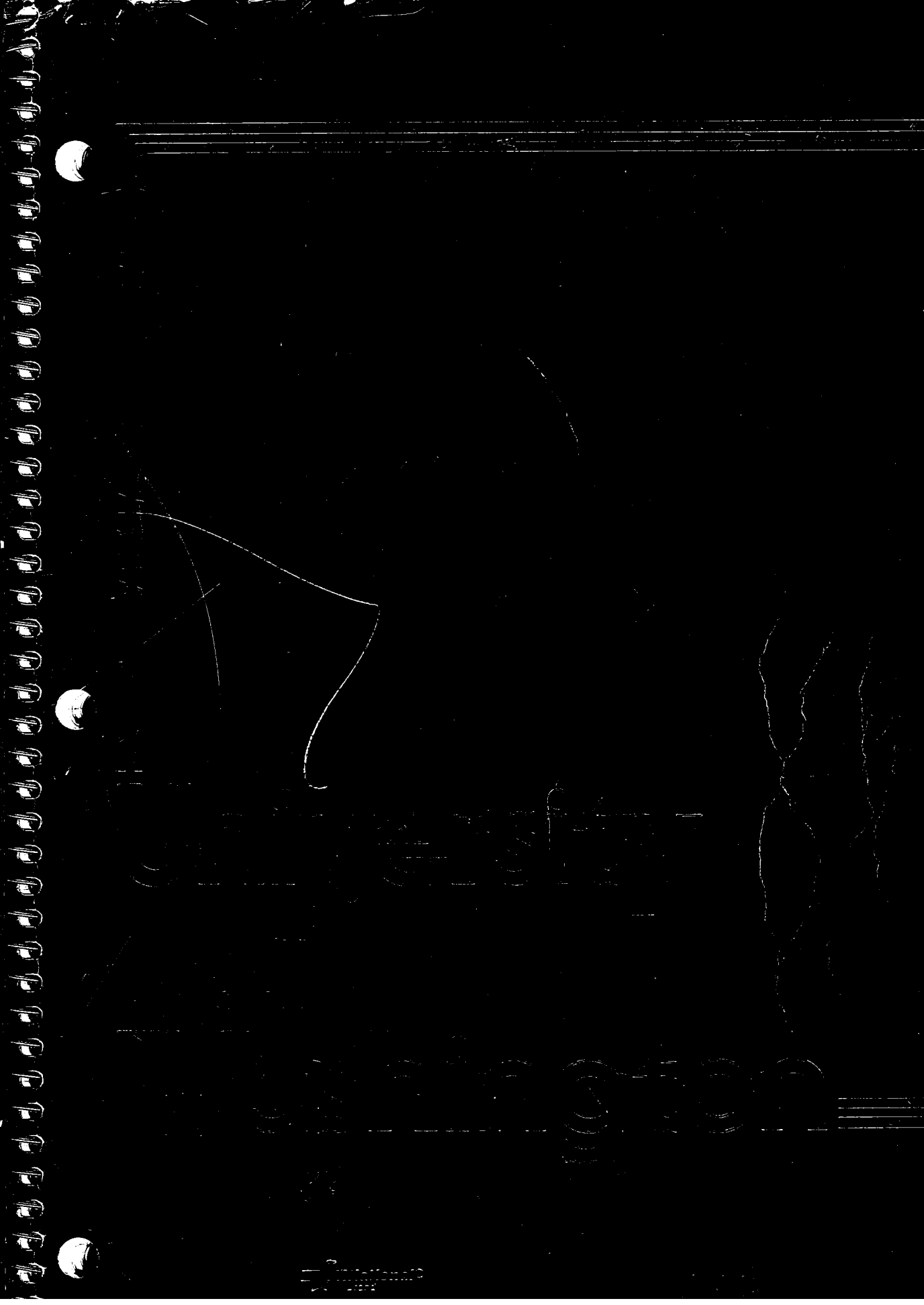




Preface

شایع spread abroad
commonly known
ایراد put forward

میخایلی قاضی یکی بر لطیفه بی واقع اولش در اگر صد و ده و اگر کذب ...
افند ~~منشور~~ ~~میخایلی~~ ~~قاضی~~ اولش در بنا علی ~~ایراد~~ اولش در

حکایت

افندی معادلو میا لویه قاضی / حکم و فرمانده
 خله ولایت راضی / آئینه سهرده بر قول او علی
 افندی / او دلبر لکه شهر او علانلرنیکه چاره
 او کند / بر شوخ چشم و خوسه (؟) دلربایه
 عفو باز لعه و محبت پر راز لور / ایر *

While the ^{Menti} ~~Etendi~~ ^{was lying} happily as magistrate
 Michaelis and the people of the district
^(in their part lined) ~~the~~ content with his judgments and
 directives, he engaged himself in ~~the~~ bout
 of flirtations ^{and} amorous advances toward a
^{young} ~~savage~~ ^{pleasant} (forced), rushing
 beauty of a boy, the son of a janissary
 and ^{every} local urban.

چاره او کند /
 دلبر چشم پر آستوبی گئی فتاده / و زلفی گئی چوده بامشو آفت
 دورا غره عیار لقه عمروک بامشده کلا لهر چالو
 و کرده کتاره عیار و کوزنده مورمه سر

They ^(this) beloved was as disruptive as his dis-
 turbing eye and the ~~source of~~ ^(unprecedented) ~~many~~
~~calamities~~ ^{calamities} as the source of calamities as
^{numerous} ~~many~~ as ~~the~~ his curly locks. He was ~~the~~
 beauty who ^{out of} ~~was so~~ ^{imagine} ~~tricking~~ that he would
 snatch the cap from John Doe's head and
 wipe the eyeshadow from a proud rogue's
 eye.

دوره کتاره
 (superior, rebellious)

آوجہ کی بیل کبی الہ الہ وارر کار جانہ و کار دامقانہ
 اردو کہ کورر گاہ طومار ~~شعر~~ گاہ نامہ ~~نثر~~
 جمع کافوری کبی اول آکسہ رخسارہ حالہ بانر و گاہ پیغام
 و اعلامہ درر نہانہ اظہار ایلی اول عیار و طرار دخی
 گاہ بوزنہ عفتلہ باقر و گاہ کوبہ مقالہ کولر آخر
 قاضی ~~افندہ~~ (افندہ) قوری تملشایہ قناعتہ اتحسب
 وصلت و صحبت آرزو ~~ایلی~~ ایلی بلکہ اومید بوسہ و گنار و
 پہلو ایلی

He became as unstable as a hand-ful of
 air and saw that the affair had struck him
 to the ~~quicks~~ ^{quicks} and ~~that~~ the ~~black~~ ^{black} had
 pricked ~~with~~ ^{into} the bone. Now with swells of ~~unease~~
 now with miseries in prose, like a pure
 white candle he ~~was~~ ^{was} ~~flaming~~ ^{flaming} with love for ~~the~~ ^{the}
~~father~~ - ~~clucked~~ ^{clucked} ~~and~~ and then again ~~the~~
 message and deposition he ~~remembered~~ ^{remembered} his many
 hidden desires. ~~that~~ ^{where} on his point that rogue
 and Thief-of-hearts would ~~look~~ ^{one} upon him with
 compassion and then ridicule his sparse
 beard. Finally the ~~the~~ ^{the} Humble Magistrate
 was no longer content with mere observation
 but longed for communion and pleased ~~conversations~~ ^{conversations}
 or perhaps even hoped for a kiss, an embrace,
 a

د لبر خبر کړنه، وېب اخندي خبرتګرینک، امر لرغنه ښه
رخهله (انقياد) بزه واجبېر بر بودر که شهر غمزه خالګر
وګندي عالمه اګنې بودر که اهل معرفت و فرس دانه
صاحب کمال و اهل عرفانه، کنه یلری مردم زاده و طبعی
ظریف و خاطر لری شاطر که ده در کاشلی جمیع روز کار عمر
خه متکرنه و سرمایه عمریز صحت لرنه صرف اولنوب غوښه
کال لرنه خوښه چینه و شفی افضل لرنه بزه کړنې
اولوب نقد حنیز یرینه خرج اولادی و متاع عسقمز رواج بولاند

(Then) He beloved that him word saying:
Submission to his ^{superior's} command
is in every respect incumbent upon us.
For, on the one hand, he is the official arbiter
of our town and a learned man; and, on the other
hand (since) he is a person of talent, a
(Persian scholar ^{int}), possessed of every virtue and
and ~~possessed~~ great wisdom, a ^{word} of noble lineage,
and of a delicate disposition, ~~and~~ a pleasant
and unworldly man. Would that all of our
time were spent in his service and that the capital
of our life were expended in conversation with him.
Would that we were a gleaner at the harvest of
his excellence and a gatherer of crumbs at the
table of his learning. ^{How} ~~that~~ the coin of our
beauty ~~will be~~ well-spent and merchandise of our love
find favor in the marketplace.

گاه نخله
to act inconsiderately

روستائی بهر جایی
beardless boys
بازو = beardless
چون و چیرا

اما شهر بخلفی روستائی و ساده رویی هر جایی در
عیب بیرون و طبعه آینه در آنگار صاحب آینه را که
گاه نخله گاه میخی ققزلر کیه قاضی اوینه وارد دیو میو کبی
قولیلر طقزلر بزوم خود نه غرضه و تا موسی اوله بزه نه
چون و چیرا در یو لورینه فدا در غرضه انلار له عرضنه
(عرضه) حمایت در اما ساده سلطانی تنها چه صحبت بیوردر له
خدمتینه دآمد در میار بزملرنه جا میز روشه ایدوب
یانوب یا قلغه شمع کبی حاضر یاسه و بحر کبی آسه در (جانز)؟
دیو خیر کوندردی

However the folk of our town are unsophisticated
and its ^{beardless boys} ~~urchins~~ are everywhere; They are finders of
fault and censorious. If we were to carry
on our companionship openly they would ^{wildly} ~~thoroughly~~
^{we would strip tongue} ~~shoot off their mouths~~ ^{inventing charges} ~~in the evening~~ ^{the} ~~lie~~ ^{say} ~~we~~ ^{we}
went to the magistrate's house ^{what} ~~we~~ ^{reputation} ~~and what honor~~ ^{we might} ~~lose~~ ^{and}
we would sacrifice without question for
his sake -- our goal is only to protect his ^{good name} ~~honor~~.
However, if his ^{lordship} ~~lordship~~ were ^{to} ~~to ^{compare} ~~compare~~ ^{order} ~~order~~ a secluded
conversation we would hitch up our skirts ^{and} ~~and~~
^{make haste to go to his bidding} ~~in his service~~ ^{to make our cup glow} ~~at~~ ^{to}
his (party). We are prepared to ^{to} ~~to ^{burn} ~~burn~~ ^{with}
passion like a candle and ^{to be} ~~as~~ ^{as} ~~as~~ ^{heart}
~~as a candle~~~~~~

And The magistrate sent word saying:

Our only motive is to have the honor
of a rendezvous, ~~and~~ ^{but} too ~~to~~ ^{is it} inconvenient
to protect the ~~honor~~ ^{reputation} of ~~both~~ ^{both} parties
~~for~~ since our class is ~~known~~ ^{known} from one end
of the earth to the other ~~as~~ ^{but} we suspected
of ~~leading~~ ^{leading} love to bags. Our desire is that together with
that candle of beauty we ignite one another
in the flame of love and ~~not~~ ^{not} before the player
of fate moves the pawn of death and
cries out "checkmate" to the soul, that we
sit together ~~on~~ ^{on} the same game-mat and
dust (apocally) about the chessgame of deep
affection. When he is with us what will we
have to do with the world and if ~~we~~ ^{we}
~~not to let~~ ^{not to let} the love of ~~our~~ ^{our} life ~~be~~ ^{be} what
would our life be to us ~~if~~ ^{if} absent

انلار بزه اولجه جهانی نیلیم بلکه جانانه ارلجه جانی نیلیم
 انلار بزه طاع کونستی باغ و بر تو آغلرله خرمند بزه بر شجر اغدر
 لجه بزه و بر باز مرادنه ایرمه اوله صوفانی کوزی اچقلر
 اره قاده کردلر دیو خبر ویرمه

when he is with us what ~~with~~ ^{do} we have to do ^{one should} with
 the world and when the love of our life is
 absent what does life ^{in the world} mean to us? With him
 a barren mountain top is a garden and by
 the light of his lantern each bit of stone
 is a glowing gem. Only he who swiftly gives
 swiftly obtains his ^{share} ~~share~~; Those who are aware
 say of him who makes the first offer, "we have
 seen him in Paradise!" Our ~~hope~~ ^{fear} is that
 the wish for union not turn out to be a
 deceitful promise and that we not be
 destroyed by waiting and be not suffer the
 evil consequences of this.

دلبر دخی بز عهد منہ طور درز وفا و صداقتہ دم اور روز مشہور
صفت عید در اما مشہور جوارندہ جفتلک مکل برورانه مزواردر
کوچہ نہ بنا سکی دلکشاونہ هوا کا دلپزیر در اما دل عاشقہ کبی
حشم اخذادہ صد مرحلہ دور در و کوی وفا کبی منک طہر
آشنا و بیگانہ درہ معجور در یا نلرنہ جائز اولورسہ فلاہ
کون بیت

مفر اولور مبارک جوہ محودہ
بولونولر محروقتی مفردہ
دروارہ شگزدہ طہر فلاہ کوچہ تنہا جہ بیور مونلر قوللر
سایہ دم رکابلرہ حاضر کور مونلر ددی

The beloved responded saying: We stand
by our promise, we live and breathe faithfully
and honesty. A ^(tite atite) gathering in town would be
difficult but we ^(knows of) a ~~the~~ tumble-down
dwelling resembling a farm house on the outskirts of
town. Even though it is rather a pleasant ^{cray}
building nor an agreeable atmosphere nonetheless
like the lover's heart it is a journey of a thousand
days removed from the eye of the enemy and
like the district of faithfulness it is protected
from stones of reproach cast by either ~~acquaintance~~
or stranger. If it ^{should} seem proper to him, ~~let~~
~~him~~ on such and such a day

Since travelling is a blessed act ~~when~~

Let him ~~at dawn~~ ^{at dawn} upon his way be gone
Let him ^{alone} design to ~~exit~~ exit the city
gates and repair to such and such hamlet and place
let him ~~there~~ see his humble servant at his
wedding like a shadow (by Xol) his shadow

baggage? =
a pack animal
pack animal

egerlemek =
egerlemek =

تکلیف
a supporting
post
worship

افندی سروچشم دیوب اول کوه شوقند او یومدی صبا
دیری طو توب انج کبی شوقند کوزه یومدی مهتانی کورب
محر صانوب ایست الدی کوردی صبا دکل ایست
یوفه کتسون دیو تخته نخا دره قلدی حیرتند ایکی کت
نماز قلنجه اوج درت کره یا کله ی خروس کچ او تده کچوه
بوغز لا کچوه اولدی و مؤذن وقت بلن دیو یسه آلا جقه
اوج درت کره آت ایرلله ددی اگر لیلر و مایسخانه
سکر لیلر

His eminence replied, "on my oath I will!" and
that night did not sleep for ~~his~~ eagerness but
remained awake until morning, ~~not~~ closing his
eyes like the stars in the sky (out of) his unduly
longing. He ~~was~~ ^{saw} the moonlight, ~~and~~ ~~he~~
it down and so proceeded to do his ablutions.
Realizing that it was not ~~morning~~ ^{morning} and not wanting his
ablutions to be wasted he did a special late-
night prayer. He was so distraught that in the
course of two ^{three} prostrations he made three or
four errors. He was about to wring the neck
of the cock for being late ~~to~~ ^{to} crowing and was
going ~~about~~ ^{about} to fire the call-to-prayer thinking that
he didn't know ~~the~~ ^{the} time ~~it~~. Three or four
times he said "saddle ~~my~~ ^{the} horse" and they saddled
his horse and loaded up the pack-animal.

افندی سایشخاره و رگابه ار (مرفیه) رخدمتار کرکن
 قورقو لودوسه کوردم آت ارقا آت مبارک در دیر
 سایش مبارک آت ایرلور تنهجه اطراف مشهری
 طواف ایدرم بینه علی الفور کلورم کیدرم دوی * له
 چند بالکر بنجام غرضه بخلد دوست و دشمن اچند
 خور کور نور مناسبت دکلر ددیلر * اولمادی طریف
 حمامه و تظیف جامه کیوب برشته افطار و کدیر آت
 موار ایدی متوقفه دلبنده کرکه آتدی آتیه گاه قالدی
 گاه صیترندی

His eminence then indicated that there was no
 need of pack animal or attendant, or companion
 or servant. "I merely had a frightening dream"
 he said, "and, as they say, 'the back of a
 horse ~~is~~ blessed'." Therefore, hence the groom
 saddle the blessed horse and I will, by myself,
 circumbulate the town, coming and going ~~without delay~~
~~the speed with which~~ No matter how often they said, "
 "Riding alone is injurious to one's reputation," or
 "you will be denounced before friend and foe alike"
 or "it is not fitting appropriate," it made no
 difference. He donned his ~~simple~~ elegant turban and a clean
 garment, breakfasted joyously and mounted himself
 on his horse. In his ardor he threw all restraints
 to the winds now spurring on his horse, now making
 it leap.

roof = سقف tacomizing = استماله
gaining favor
concessing (usually)

منزل معهوده کلوب دلبری حاضر و مشوخ و مشاطر کورده
 لب خنده زبانه و کرشمه چاره ستانده افندی ملامه ای احوف زان
 و تبسم کنانه کند بلرجوان عشق و مشیوه آیه قاضینک وار لغه
 الهی قاضی آت او سفند قالبی جان قالدی | طر قیندن شکایت
 هجران و فرقت و وصل و وفایه استماله اولدی ناکاه قرعودن
 بر ایکی خانه کورندی هربری دل خودد تیره و تنک
 و کف مجملده خیره دبی درنگ {سقی همت دونه بیت
 استغنی اضلاع عشاقده ~~شکست~~ ~~اوز~~ ~~رنگینه~~ ~~دخان~~
 چو کمر کویا داغ بامیند رز ~~شکست~~

Thus he arrived at the agreed upon ^{milestone} way-station and
 there saw his darling awaiting him all bold and
 naughty. The youth greeted his Eminence with a
 laugh on his lips and heart-reviving glances,
 and the two ~~parted~~ ^{went on together} chatting and smiling.
 The young man completely ~~stole the heart of~~ ^{stole the heart of} the Magistrate with
 seductive smiles and flirtatious ~~eyes~~, leaving him there
 upon his horse (an empty shell of a man). As
 The two romanced each other verbally with plaints
 of loneliness and separation, of union and
 faithfulness, all of a sudden there appeared before
 them one or two ^{building} dwellings. Each of them was
~~as~~ ^{more} dark and cramped ~~as~~ ^{from} a jealous heart, more
^{unshakable} ~~strong~~ ^{firm} and ^{un-drawn} ~~transitory~~ than the generosity of a miser.
 The roof of each was lower than the aspirations of the
 vile, its ^{timbers} ~~boards~~ more broken than the hearts
 of lovers and over them ^{hung} ~~was~~ a pall of smoke
 like clouds over a mountaintop.

طوب آغخ

حمیم = hot water (sweat)

آغخ = To rise
in the
air

مکر کوی خدامان و منزل هر بی سرو سامان ایمن الا قریب
اوله قلزنده دلبر سوزه کلوب بو کویله هوای و قییم و صولی
ما حمیم در اماسی مقتی و هوای قتی آسی در اما بر عجیب خاصه ی
وارد در هوای و قییم ایله مقوی و آبی حمیم ایکن مشتقی در سر
باب یاب بیورک بس و ارایم بر ابنار او کجو کزین تخلیه اندین
اوله قییم نطع و فرامشه تلهیه ایده ایم ددی // و یورته ی کلوب
خداملرک اما ملرین و ایچلرندن بنا ملرین جمع آندوب بدیت

مژده اولسونده کونکر طوغدی
طوپر کونده کبی کوکه آغدی

As it so happened this place was a leper colony
and a ^{stopover place} ~~station~~ for ^{many} poor and helpless ^{wretched} ~~persons~~.

As they drew near the darling boy spoke:

"The air of this village is unhealthy ^{with the bathing} and
its water is ^{is} ~~is~~ oppressive from the

ground up and its ^{that weather here} ~~atmosphere~~ is extremely hot.

However, it has the ^{peculiar property} ~~wonderous~~ peculiarity that
although its air is insalubrious it is also

^(ironically) ~~congenial~~ ^{congenial}, although its water is ~~is~~ ^{is} bathwater
it is also inciter cannot deliver. If you would deign

to proceed slowly, allow me to go on ahead of
you and empty out a ^{rain} ~~corn~~-bin and spread it

with whiteener mats and carpets they might love."

The mantrale gave him leave to go and ^{so he} ~~he~~
went and ^{called} ~~summoned~~ together the primer-leader
of the lepers ^(with) ~~and~~ those of some repute ^{among them} ~~among them~~

Glad news! yawn fantasia's day has just begun
And ~~each~~ ^{all} shall be exhalted like the sun

Amuse = 24/1

== فوراً یومش

بنی صانماک) قوری یومس اوغلائیم حکم شاه ایله گل
خادم خاقانیم. حالیه بادشاه هفت اقلیم سلطان سلیم
صاحبزاده برسی تغیر آلهی ایله رنجگز. مبتلا اولدی
علاجی سبب عجز اطبا اولدی بکا قوشب بوند کوند دلی
اما کند نیک اگاهی یوقدر و بو وضعیت دخواهی یوقدر
تحمیل کنی دره دره صوکتوردم بیک حیل ایله کویگز یئورد
مشیلیه) یانه بکلیه من و کوکلر اکلیه من بوند قرار ایده
و صحتکز اختیار ایله کند نیک مالی واقره و نیجه اوقاف کرکه
ترتیبینه قادر در ~~انشا الله~~ بوند نیجه خیرلر توقف اتسه
آجلر یگز و محتاجلر یگز نلر صرف اتسه کرکه

Do not suppose I do that I am here on a fool's errand
handed, I am a royal servant come at the orders of
the monarch. One of the companions of Sultan Selim,
^{referred}~~mentioned~~ me 7 times, was, by Divine disposition, become
afflicted by your disease; ~~the~~ ^{in the knowledge} which ~~this~~ ^(his brother)
the physicians (are helpless). They made me his
companion and sent him here; however, he himself is
not aware of what is taking place nor is he
willing to resign to this situation. I must to no
end of trouble in bringing him here and arranged
his arrival at your village with a thousand clever
deceptions so that you might attend him and
entertain him and he might grow content and (even to)
prefer your company. He is a man of quite
substantial means and capable of endowing ever so
many charitable trusts. Good willing, he will surely
establish a number of philanthropic institutions here
and will undoubtedly spend ^{large amounts} ~~ever so much~~ on your
hungry and needy.

Pitar = 608 پستو
Pillow = 608
conine/muscul
will spirit

باد شاه دخی الشیدوب سزه انعاملر ایدوب فقر دن خلاص اید
بلکه سزه نییه کو یلر خاص اید ار تو و نه چفته وار لیه نه قولوغه
اولجه توبه یوزوللغه اما تمام کلوب او تور مینه و نیی کوندر مینه
سزه کنه کزل و نه وجود کز در نام و نشانه و رک دز
بو یلر احشیه و باد اولدی هر بری مال او یلر آتیر گی
ایلی اینی و چاه زرزمینه کورد یلر بر انبار او کور
بولوب مکر اولدقه کینه حصیر یاره لوله وارقه لرنده اره
قالمر ناچاره آواره لوله ترس ایلدی بر کجه یاره مسر و سترور
بایات اعلیه حرده سیده طومر حکبه نی بالدر ایلد

^(It may be that)
Moreover, the Sultan will hear of this and may
well grant you ~~an~~ official rewards putting an
end to your poverty; he may indeed want you
the revenues ^{from} of a number of villages - go no more
to the place nor into surrounding ^{revenue} regions and
have done with the distribution! However, until this
matter is ^{done} completed and he is settled in and has
sent me away, neither show yourselves nor ^{make} give
the slightest advantage of your existence."

When the lepers heard this they were delighted
and ~~all~~ ^{all} ~~the lepers~~ ^{transported by joy} like
^{they} ~~each~~ ^{leper} ~~into~~ ^{his own den} ~~an~~ ^{subterranean}
cave. The lepers then found the front room of a
granary and insofar as possible decorated it
with pieces of ancient red matting and a few ~~wretched~~
"wild-^{pruned} ~~plants~~" kept behind by the lepers. He ^{made} a couch
of a bit of felt and a bolster of a saddle bag
filled with stale bread-crumbs.

عَمَل = acting co-operatively
دَعَا = →

He then went out to meet the ^{His Eminence} Magistrate with
profuse apologies and a display of helplessness and
shame at the vigilance and harshness of the place.
Dropping a minute dead at his feet with every
step and stealing the wits from a sage with every
word from his mouth, he (engaged in) seductive blandishments
and romantic enticements.

"I am tormented by shame in your presence for having fallen short in doing service. My goal was to ^{express} ~~show~~ the honor of your company and to accept the opportunity to serve you. You must forgive my shortcomings and conceal my faults behind the veil of discretion." He single and ~~robust~~ holding the Magistrate's sword he ~~helped~~ ^{thrust} him down, by ~~striking~~ ^{pressing} his arm. As he was aided in disarming the poor gentleman ~~he~~ ^{he} dared to sniff his darling's neck, ~~his~~ ^{his} cheek fleetingly brushed ~~the~~ ^{the} ~~man's~~ ^{man's} ~~head~~ ^{shoulder} and the poor gentleman collapsed, ^{sooner} into this beloved's arms. For a time he remained stunned by the scent of his ~~darling's~~ ^{darling's} musky looks and for a period was silent, incapable of speech.

بعد بنم افند محکم نه محل عذر تقصیر در حمال آفت آفت
تا خیر در شرف المکار با ملکین در بوسعادت بزه همین در
که خیالکدر بدل وصالک همتش در عا مقصود حسن است
دگر جا بهانه است دیوب دلبه او کجه افندی او کجه سر
بصرف اردجه بر نرد بانه که کمی چار میخی کی هولناک
و جانبار ای کی پر بیم و با کدر چقد یار اولانفسه اولانفسه
بیرلے هوای پر فراسه و خانه عنکبوت بنا سه کور
بقد یار اما افندی چقر کر نرد بانه نظر آندی ماهی
المطوبله موی میانه ال اوودی / دکه لول کنج لمانه دلبر
ترسله رولق و تنه خولع عرصه ایدوب افندی بلیست
متاع وصل اولمن وایکانه
آب و آیو چقر کر نرد بانه

١٥٥

Then the magistrate said, "My dear little Sir what occasion is there for excusing ^{anyone's} slantings. The only disaster would be the disaster of delay. 'The honor of a halitiation', they say, 'is in its irresistibility' for myself the pleasure is ^{solely} in this that ^{frustrated} ~~you~~ ^{you} find myself ^{in communion} ~~in communion~~ ^{with the great} ~~with the great~~ ^{that we come together in fact} rather than in phantasy. ~~And~~ (humtish) what I desire is your beauty, all else is pretext!

And then, the darling boy in the lead and
~~the~~ His Eminence hand in his heels, they ascended by
 a ladder as terrifying as the shrouds of a ship
 and as fraught with fear and trembling as ~~the~~ a
 tightrope walker's cord. At first when they saw
 this ~~fantastic~~ scene of frosty atmosphere, ~~the~~ ^{the} dwelling, shining
 as the web of a spider, which was to be their sitting ^{room} spot,
 they were awalled. But on the way up the ladder,
 His Eminence ~~had~~ espied "that which is desired" and
 the long locks waving down his back. ^{And} ^{the} ^{over}

Reached out his hand ^{photo taken} ~~the~~ touch that "hidden
treasure". His darling (as one) turned ~~down~~ ^{down} ~~freed~~
and wroteable saying

The goods of commoner ^{come not} ~~are not~~ without better
A ladder is climbed one way then the other

قِسَاوَت = *measure*
hand
handle

for 52.

pantaloons. In order that he might show compassion
he moved ~~attempts~~ ^{whisper} plaintively and (then) plead
(aloud). Meanwhile the Bohemian made his brows an unbroken
^{line} ~~mass~~ with seductive looks and laughter he gave thrusts
and ovals to her ~~back~~ with cognos and reproaches and
suggestions and enticements.



Figure 1 is a schematic representation of the experimental design. It shows a sequence of events: Pretest, Training, and Transfer. Each event has a corresponding Pretest and Posttest. The Pretest is represented by a black bar, and the Posttest is represented by a white bar. The Training phase is represented by a black bar. The Transfer phase is represented by a black bar. The sequence is: Pretest (black bar) -> Training (black bar) -> Transfer (black bar). The Pretest and Posttest labels are placed above the respective bars. A legend at the bottom indicates 'Pretest' (black bar) and 'Posttest' (white bar).

[illegible]

In the meanwhile let bashfulness be dispelled
and ^{let there be} companionship without ^{formality} ceremony or anxiety
(deign to) Partake, on the one hand, of brimming bowl and
delicious vintages, and on the ^{other} hand, drink
the lover's toast of communion from the bowl of
passion and after eat as it ^{is} of the fruits
of union with me. Now, ^{intoxicated by} the wine of ~~the~~ ^{these} cardet
And use, let our pleasure seeking become ^{recyclers} ~~recyclers~~
~~then~~ let my kiss be the trothsome morsel, my
lip the wine, my love the wine-potter. Now
^{strong} ~~press~~ my breast, my bosom in the moonlight,
~~then~~ ^{press} such upon my lip, kiss my face, smell of my
locks, ^{shake my breast with your face.} ~~shake my breast with your face.~~ (See sheet),
in every aspect let the gates of movement be
thrown open and ^{as} the cup of pleasure ^{be raised} ~~stay~~ ^{high}
bowl. And when it comes time for the intoxication
of sleep, ~~and~~ ^{the} onset of the flood of wine's ^{overpowering} ~~intoxication~~ ^{intoxication} the
senses, if you are troubled by lack of pillow or
bolster, let my silver-shined forehead be your bolster
and my musky locks your soft ^{cushion} pillow, and let
me serve you until worn by stroking your limbs and
heat. (And) finally we will sleep holding each other
tight and keeping us another warm. Let ^{our} ~~our~~ ^{eyes} ~~eyes~~ ^{not} ~~not~~
^{your head} ~~your head~~ be to the pronger-caller's morning cry nor
listen to anything but the voice of the nightingale. Let
us grow into one, let our spirits ^{merge one with another} ~~become one~~, let us pile
sweet upon sweet. If the shirt tries to come
between us even by so much as a hair's breadth let
us ^(? take its hand) pull it over the head and
have done with it. And at dawn, just as the heavens take
in hand the ~~to~~ ^{to} strutting bowl of the sun, let us

pic 10/30 ^{عالم} ^{rent, capital} ^{business} = ^{خدا}
 grace = ^{عالم}
 painting to reflect ^{عالم}
 (circumstances?)
 clept split picture = ^{عالم}
 Caution = ^{عالم}

wand off the effects of drink with a morning cup.
 May have become ^{again} so intoxicated that we
 do not recover for three days.

When the wretched gentleman heard these
 exhilarating words and ^{inspiring} ~~inspiring~~ message(s) he
^{surrounded} ~~surrounded~~ himself completely
 completely abandoned himself to it. He let out
 a heart-rending sigh, looked upon (his) beloved
 and said (in verse)

نه خوش آمدن ما زانکه نوادر ^{time} ^{sing}
^{in this way} ~~in this way~~ ^{a sweet} ~~a sweet~~ ^{pleasure} ~~pleasure~~ ^{you} ~~you~~
 قرینم اگر تارک نوادر
 Should this not make you break a string
 نه خوش آمدن ما زانکه نوادر ^{use}
 How well you know ^{this request} ^{for grief} ^{the whole world's} ^{care}
 غم من و غم تو ^{So} ^{your} ^{grief}
 How pleasantly you've tamed ^{so} ^{sweet} ^{the key}
 Should you not lend a string your Ruse melody
 How well you know ^{to} ^{your} ^{afflicted} ^{our} ^{relief}
 Should you not ^{with} ^{thoughts} ^{of} ^{your} ^{grief}

The beloved immediately disappeared from view
 like a phantom or (like) the new moon which
 appears on the first night of the month. He mounted
 his horse and went home ^{seeing} as though he had
 never existed. Behind him the ^{new} ^{Magistrate} ^{for} ^{white}
 was left ^{with} ^{the} ^{corpse} ^{from}
 which the soul has just fled. Later he was
 kept by the demons of confusion, fright and horror.
 He cast his eyes about him and ^{saw} ^{upon} ^{wounds}
 of dirt and yawning pits in (the earth) the numerous fissures.
 He hesitated a moment in thought then looked again
 and ^{saw} that each of them resembled

birinchi maqalada α_1 qismiga qaratilgan

a mouse's nest or the burrow of a mole, and before he could do more than wonder "what's this," suddenly out of each hole, thrust appeared a head (like a tortoise ^{coming forward} out of its shell) and gradually following on the face the form of a person became visible. However their voices could not be heard; ~~they~~ ^{they} seemed to be hoarse and suppressed and one could not make out what words they spoke. They ^{gathered round him} came together all in a group, some with broken earthenware bowls of bread and cheese, ^{in their hands} and others holding small wooden platters of onion and garlic, which they held out to him. As they approached he ^{became aware} recognized that they were lepers. Their faces were covered with pustules, their hands with sores, their feet scrofulous. At first glance, he thought them to be beggars. ~~They~~ ^{They} ~~said~~ ^{said}, "All right, ~~it is now~~ ^{it is now} ~~to us~~ ^{to us} why ~~you~~ ^{you} wish to approach us?" he reached a hand into his pocket, so that he might extract a silver piece and give them alms. Still they ^{all} ~~did not~~ ^{approached} ~~approach~~ ^{approach} on him. It was not possible for ^{any} ~~one~~ ^{(him) (one)} of them to withdraw. When he saw them then approaching he thought, "These homeless wretches, it can only be that they have a ^{legal} ~~cause~~ ^{petition}, they recognized that I am ^{the} ~~a~~ magistrate and must have come for this reason -- what an unfortunate stroke of luck!" "Must be," he said, " ~~you~~ ^{you} ~~do not~~ ^{do not} come here to do business (say ^{you} ~~you~~ ^{you} ~~do not~~ ^{do not} ~~come~~ ^{come} ~~here~~ ^{here} ~~to~~ ^{to} ~~do~~ ^{do} ~~business~~ ^{business}) if you have (pending) litigation and are in need of an ~~judgment~~ ^{judgment} ~~that~~ ^{that} would ~~you~~ ^{you} ~~come~~ ^{come} ~~to~~ ^{to} my ~~court~~ ^{court}."

چیلش = ؟
? for Yubogun

This too perplexed him nothing. They climbed
the ladder with the intention that they ^{all} meet ^{unity} together,
the master soon then seated the lower on foot.
"Don't bother to sit", he cried, "Just tell me what you
want!" Now cowering and now holding his nose,
according to the saying "What pleasure is there
that thing does not within nor one destroying" he
forgot ^{of the details} of communion and ^{inspiration} fancied (imagined delight
of communion). The Magistrate he spoke to them
saying "You fellows, what is it you want, tell me
but make it snappy!"

"Dear Sir", they responded, "Our aim is only
that we look upon one another eye to eye. They
say that what ^{man} animals do by (sniffing one another)
(coming together); human do by conversing together
we ^{but} do by gazing into one another's eyes.

The Magistrate's mind clouded, his eyes glazed over.
"Oh you fellows", he cried, "taking precautions against
mixing with your kind has been a common practice for
generations upon generations since doing otherwise is
an invitation to destruction. ~~But~~ If you ~~only~~ wish only
that ^{what} is your ^{best} then you will get what is
coming to you. Langdon's daily bread will be put
within his reach." And this saying, he counted out
a few silver pieces.

But this brought him neither relief nor
escape. Nor did (the lepers) accept his counsel. They
knelt (about him) brought their bowls of food and
placed them in the center saying, "First food, then
conversation. In the name of God, please begin.
Let us dip our hands into one bowl, let ^{there} separateness
grow into oneness. The master who made you also made us.

And, in the end, made some of us healthy and
some of us ^{diseased} unwell (~~the~~ Couplet)

ve kim hakdan getir el-hüküm^u k^ullah^u
mak^ula yanında bir tir bendevâsâh

Whatsoever comes from God, He commands in everything
What He directs none escapes without some working

"They say that 'tragedy calls upon the prophets and
torment visits ^{with} the saints'" We hear from scholars such
as yourself that on the day of resurrection our
pines will be ^{as} (pure as ^{the} snow) as the full moon.
And more particularly, the prophet ^{menemogah} (upon whom be longed
peace) is said to have stopped and ~~said~~ ^{stood} with
our kind giving peace and comfort. Thus to be disgusted
by us, to be ^{so} distressed by our company befits neither
your wisdom nor your maturity, neither your
character nor your age."

The magistrate replied, "There is nothing unknown in what you say; however. (Voces)"

Feder her eins hem-einsyle peraz
 keputerte kabutar bāzla bāz
 Every kind with its own kind will flock
 Pigeon fly with pigeon hawk with hawk
 ne yende sās olan olursa sagra
 Revā bu dur ki seğılūp ola ağra
 Where illness should a healthy man infect
 To set him off apart would be correct

(5) ١٥ = That befalls

Savage = باه و ارسا

He who is the most self-centred after a few days longs for those whom he once despised. If you became heart-sick from leprosy, the poor little daughter of our Imam has only just become leprous. Her eyes don't yet resemble boils nor does her nose look like an eggplant. There is no rasping yet in her voice nor ^{is her breath yet not gone,} ~~is her breath yet not gone,~~ ^{starch} in her breath. Grant ~~her~~ ^{you} mission to a marriage, ~~let us~~ ^{let us} put on a wedding ceremony and enter into wedlock. It is ultimately in the hands of God, but it may be that many progeny will issue from the two of you to cheer our hearth and brighten our lamp."

The magistrate was beset by such a rage that the revolving door of the sky seemed but a grain of millet to him. "Oh you Savages," he cried, "Oh you wild ones, you don't ~~force something to be beautiful~~ ^{force something to be beautiful} nor does ~~force~~ ^{force} a rose ~~be~~ ^{be} by being dropped on a dung heap! What nonsense do you speak! Go on, get out of here! Go away and converse with your own kind! Is there no Sergeant-at-arms here?"

And my Reply, "Dear Sir, 'When dawn comes to call precautions avail not at all.' Don't struggle so ~~stubbornly~~ ^{stubbornly} against it! Don't turn on us and bite us like an adder. Our ^{we fear for lives and not state,} ~~very~~ ^{lives and not state,} lives are at stake, ~~we cannot~~ ^{we cannot}, with our sons and daughters, become prisoners and the targets of the executioner's sword just because of your ^{thing} ~~thing~~ is by order of the ruler. A royal sword deemed

putrid = كثر
 bath = كثر
 arms = كثر
 who follows = ناقل
 not in the footsteps of a good father = ناقل
 catamite = كثر
 vulgar = كثر
 sleeping = كثر
 (info) = كثر

You into our hands by decree of the Sultan.
 He told us that you had become one of us
 and that the Sultan ~~had~~, on the recommendation
 of ~~the~~ physicians, had ordered ~~that~~ you be ~~advised~~
 with us ~~company~~; he ~~explained~~ ~~the~~ ~~whole~~ ~~situation~~.
 We will tie you up by main force and take
 you along ~~whether you will or not~~, no matter what!
 [Chorus]

Whether your heart is open to it or closed
 When the magistrate heard her words, he said
 what a bunch of nonsense and a pack of lies!
 Damn you all, and damn my liver whenever he
 might die and damn that vulgar disgrace, that
 passive, promiscuous, prostitute of a catamite
 with the tattered arms who claimed to be a
 servant of the Sultan! And with this
 he arose ~~in great~~ ~~disorder~~ by the ladder, ~~and~~
 went ~~to his~~ ~~home~~ and go back to the city.
 But the doors were shut, "One must

look out first for his own life and only then
 look out for others'. Better your mother
 weep for a little than ~~all~~ our masters
 weep (for all time)." And they threw themselves
 upon him, rolling about on the floor trying
 to hold him ~~down~~ ~~and~~ ~~from~~ ~~all~~ ~~sides~~ ~~up~~
 their arms about his neck ~~to~~ ~~pin~~ him down.

When the noisome odor of their putrid
 armpits and ~~misshapen~~ ~~grotesque~~ bodies, the stench
 of their bestial faces reached his nostrils
 he became nauseated, his stomach (turned over)
 and he vomited ~~a~~ ~~bit~~. ~~For a time~~
 he passed out.

for a time he lost his wits and passed out. And the ^{prison} ~~prison~~ ^{leader}, the lopers took his hand upon (his) knees covered with a thousand sores.

When the Magistrate opened his eyes, he ^(said: God protect me?) and wept a few tears of regret.

The loper's carrion crow of a face seemed to have perched on his life like the raven of doom and the bird of his soul ^{seemed to have} ~~had~~ fled (its) fleshy nest for the wilderness of amihilation. He saw that there was no way out except to apply the saying "And the truth shall set you free." Then he was in the midst of his enemies with no kind friend and so he told the truth, swearing ever so many oaths, vowing over and over again: "I am that unfortunate, ill-starred one they call Me'ali, the Magistrate of Michalich. But -- Only the Prince is without fault -- I am a devotee of catamites and a chuser-after boys. This ~~evil~~ ^{flaming hell} tempter, this ~~deceiver~~ ^{deceiver} with his collection of diabolic stratagems, trapped in the snare of (his) deceit, ^{the} while promising himself to be trapped in this world of snares! His aim seems to have been to display his artistry in deceit and enchantment and perfidious sorcery. For God's sake, send a man, have him go to the Court, let them know that I am ^{alive} ~~dead~~ and receive abundant gifts and presents for bringing the good news.

When they heard this, their imam and the notably intelligent among them said, "Dear friends the Gentleman does not

appear outwardly to be like us. His face and eyes are sound, what he says comes from the way he speaks, to be sound as well. Let's send someone to the town and see if what he says is true.

The magistrate, his mind reeling, his life expiring, ~~seemed~~ ^{language} then ill, weak, half dead and full of terror. Meanwhile their man ?? ~~put~~ put his best foot forward ?? and began to walk toward the town. (Upon arriving) he saw that the ~~gentleman~~ ^{magistrate} was not at court. He then asked those present about him and they said, "he ~~didn't go~~ ^{didn't go} today he stayed at home today. He has business in his private chambers. He even took a medicinal draught. He has an ailing constitution. He then met with (the Magistrate's) chamberlain who said, "The Gentleman went out for a horse-back ride come back some other time."

The fellow replied, "let me tell you something about your master. ~~From~~ ^{From} his face and form like this and ~~his~~ ^{his} turban and dress like that ... ?? He is so thin that he resembles a shadow puppet ?? his nose looks like ~~an~~ ^{an} eggplant gnawed on a sheet. He has neither slave nor man servant with him.

"Hah! Those are exactly the characteristics of the gentleman," they said, "All you can see on his face are one or ~~two~~ ^{two} hairs! To ~~make~~ ^{make} pray tell, what palace or villa might he be in? In what garden or vineyard?"

The fellow replied, "He lies in the village of the lepers suffering and ill his ribs shattered by vomiting. If you make haste you ~~can~~ ^{may} get there in time to save his life or at least to be released at his last breath."

Their hearts jumped into their throats and they mounted their horses and rode off. They found the Magistrate in a pitiable state and ~~sprinkled~~ ^{sprinkled} rose water on his face as they sprinkled ~~sorrowful~~ ^{sorrowful} tears at his feet. When he had come to his senses they bowed ~~that~~ before him and he signalled to them that he had neither the ability to speak nor the strength to make his condition known and that they should take him home. They loaded him on a ~~an~~ pallet and rushed him home.

For ever such a long time he lay ill and ~~attracted~~ ^{attracted} ~~where~~ ^{where} ~~patients~~ ^{patients} would tell ?? ask after his health his friends about what happened to him. ~~He would~~ The affair of the lepers would come to mind and he would start with fright. However, this situation resulted in his asking forgiveness of God for his ~~booming~~ ^{booming} drunkenness with the cup of lust and worship of passion and his walking there safe in the paths of righteousness.

~~mistakes~~ ^{evil not}
ما الله سيئاته ويجلو زعمه فطنة

Catachresis
Rom. plurastic

Synlepsis

explanation

1. Is the reading of the text as literature
"characterized by literariness -- perceptible,
enjoyable, and readable within fixed hermeneutic
parameters by anyone capable of reading" (x) Long
(IU 373)

2. "Is the reading passive, docile, open to
the text" (IU 373)

"This dual action of the text is best
described as intertextuality: The perception
that our reading of a text or textual
component (paragraph, sentence, phrase
or word) is complete or satisfactory
only if it constrains us to refer to or
to cancel out its homologue in the
intertext. 374

[Intertextuality, in short, is tantamount
to a mimesis of repression

IR 141-142

Intertextuality: representational, mimetic activity
not from words to things but from words to
words -- also the hermeneutic constructions on
the mimesis

Intertext

not imitation

" influence

" context

Structural homologues / (syn-antonymy)

intertextuality

not a surplus but the basis of the
experience of the text. Cannot be read without

Even when the ~~intentionality~~ negates
the intention (by summing it) the
intention survives (in the language) and
the passage cannot be read without
it.]

idealist (the language of a particular case)
socialist (the language of a class of things)

(fighting against a corpus of texts
that say the opposite)

183. Remove immunities: objects identified
through what it is not.)



The Sexual Intertext of Ottoman Literature: The Story of Mevlâ, Kâdirî of Mihalic

Intro:

Perhaps, the most ~~difficult~~ ^{deploring} task facing the critic of literature is to advance a reading of texts and a hermeneutic founded on that reading ~~that~~ ^{which} meets two ^{possible} ~~main~~ ^{primary} criteria. First, the reading and interpretation ~~must~~ ^{should} in some way account for the ^{extraordinary} ~~specialness~~ ^{of what some call} ~~the~~ ^{"literariness"} of the text. Secondly, the reading and interpretation ~~must~~ ^{should} be ^{subordinate} ~~subordinate~~ to the directions and demands of the text. ~~Because~~ ^{But} literary texts appear to refer to an objective reality -- "the process in general" ^{in general} ~~in general~~ ^{"in general"} -- it is always a danger that the text will ~~become~~ ^{become} merely ~~an~~ ^{an} ~~instrument~~ ^{instrument} in the application of a system for ~~interpretation~~ ^{interpretation} that does not ~~and cannot~~ ^{cannot} take into account the "literary" character of the text. Moreover, there is ~~another~~ ^{another} danger in the application of humanistic systems: both "non-literary" (e.g. Psychology, Linguistics, sociology, ~~anthropology~~ ^{anthropology} and "literary" (e.g. ~~literary~~ ^{literary} ~~theory~~ ^{theory} ~~structuralism~~ ^{structuralism}) -- that a ~~system~~ ^{system} ~~will~~ ^{will} ~~dominate~~ ^{dominate} the text, ~~leading~~ ^{leading} ~~to~~ ^{to} the ~~methodological~~ ^{methodological} ~~interpretation~~ ^{interpretation} ~~to~~ ^{to} the ~~text~~ ^{text}.

avoid
Text as
discourse
for analysis
(perfect)
Can the text
be an object of
interest in
its own right?
a scientific
discourse
and still
be treated
as a "literary"
work

! Yes
Only about
Ottoman

[Poet]

[Sexuality]

[Poet]

How are we to understand
the material
sit at a cultural
and temporal
level

Intertext - Intertextuality - Mimesis

In a 1984 article, Michael Riffaterre, addressed the issue of literary mimesis as a function of intertextuality. He points out that

It is important to make clear that the intertext represents an irreducible minimum, the minimum ~~necessary~~ ^{available} for possible mimetic material necessary to make an ordinary reading of one particular work within a particular language community subsets. If a description of a lone object is meaningful it is so ^{in part} because it resembles and evokes a number of like descriptions and, in part, because it contrasts with descriptions of objects, hatred, disgust. Poetic or literary language is recognizably so because we are able to perceive its difference from ordinary or debased language. Thus the intertext is neither a set of influences on a particular work or author nor is it a ^{particular} context that ~~is~~ ^{is} ~~the~~ ^{the} work. As Riffaterre says

... Intertextuality is not just a perception

(42)

The may that launched a thousand ships

What is the function of the intertext? What is the function of the intertext? What is the function of the intertext?

When we change from the way we think to the way we feel, we are changed.

We are told that it is reprehensible for a Jewish leader ~~to express~~ ^{to speak} public criticism of Israel's actions or policies. This leaves to the imagination ^{of the Jewish community} what an authentic moral voice of the Jewish community might ~~be~~ ^{say} in the present circumstances. Let me suggest ~~the following~~ ^{any judicious person} a sentence:

Centuries of oppression, isolation, second-class citizenship, defamation, ~~discrimination~~ ^{persecution} could not make the Jewish community give up its beliefs, its culture, its identity. Retaliation against whole communities, torture, beatings and killing on the most appalling scale imaginable could not annihilate the Jewish presence or Jewish aspirations.

Oh Israel, what makes you think that such tactics will succeed in the case of your ^{talented} Arab brothers?

Yahya:

One of them is Mevî Shâh with long galae
But Mevî is like a king with servants by the score

In the garden of Rîs would each rose before him go
~~that~~ ^{the} ~~branch~~ ^{he} ~~of Rîs~~ ^{is} ~~sing~~ ^{by a thousand} ~~with~~ ^{with} ~~the~~ ^{the} ~~voice~~ ^{voice}

One of them Mevî, the Hyacinth of Rûm
~~there grows~~ nowhere ^{anywhere} on earth such a ~~stately~~ ^{stately} bloom

When with jealous watchers, his lonely's time is sped
My mind like hyacinths is all dislimb'd

Te'sin idendi Keukeb-i Cizze Necati'ye
Nârenci çizme Keukeb-i itse yüziinde yin
Necati, 193 NO 77

star n fortune
His ~~lucky~~ star will have done necati grace
~~stout~~ ^{on} ~~ho~~ rails ^{higher} yellow boots but scan his face

intentional
surface

revealed for what might be called
the "sexualization" of relations involving disparities in
power and status would seem to be inherent in
the psychology of any sort of strictly hierarchical social organization.
In order to be effective at one's own level one must
confidently dominate those at lower levels. ^{Although} Seduction
of lower level supporters ^{does} increases one's power, ~~but~~ the
failure to dominate in actual practice would be
to lose power ~~entirely~~. In addition one must
seduce ^{partly, allow oneself to} and be seduced by those at higher levels and
in doing so must ^{only to suggest the possibility of} ~~be~~ in impassioned submissiveness and
lack of self-interest. Thus, the language of seduction
that prevails in the poetic tradition can be directed
either upward or downward in the social hierarchy.
However, this is only appropriate where the ~~subordination~~ ^{of power}
of the impassioned seducer and
willed submissiveness of seductive language is not
taken as an invitation to reversal of expected sexual
roles.

N. Seduction
as joyful
and joyful

Promise
faithful
very

Partially
promised
Sexual
manipulation
and important or the

There are really only two unambivalent positions:
that of the ruler, who submits only to God, and
that of the subject, who submits to everyone ^(De Pomeroy)
for everyone else. There is a constant tension arising
from the constant dangers of either rejection from
above or taking advantage from below. The ubiquitous
theme of the poem promise or
"faithfulness" [vofa] seems to be a clear ^{indication} ~~expression~~
of what is expected and what is feared in such relations.
The promise is, of course, that the dominant partner
will give, ^{as power, position, wealth} ~~as~~ symbolized by the sex act, and
that the submissive partner will receive without
using the occasion of the attack ~~to~~ ^{impassioned},
ensured abstinence ^{from} the ~~fulfillment~~ ^{the} ~~fulfillment~~ ^{fulfillment}.
This ~~is the~~ ^{the} ~~promise~~ ^{after the seduction} ~~when~~ ^{the} ~~interaction~~

unbeknownst

Hadith

is to take place, the promise becomes a crucial issue. After the boy has made his final seduction speech, the inflated and all but insensible male still manages one last ~~glance~~ reference to faithfulness in the following ~~words~~ ^{complete}, so pleasantly:

Not doing what is expected
Fiducial (demeaning)

Faithfulness means proper operation of the system of relations. Unfaithfulness or the danger of perversion of the system, is the source of the dangerousness of passing through that runs through the iterative process partly. The older man, ^{some authority} ~~clashed~~, tormented and more ~~frustrated~~ to respond ~~freely~~ by a more intimate is a theme that lies not too far beneath the surface of the partly and, likely, not too far beneath the surface of a more general class of relations as well.

(In this regard) it is important to note that the sexualization of roles in heterosexual relations goes hand in hand with their masculinization.

I do not mean to argue that either sexualization or masculinization is prior, only that the representation of a ~~dominance~~ the dominant type of hierarchy in sexual terms

In order for the heterosexual system to function there must be an unbroken chain of giving and receiving, of dominance and submission. Since only males are capable
seen as

sexually of both going and coming, there is no place in the chain for women [or conicly], ^{who are not represented}. Thus, ^{the fact that the poetry and the sexual interest of the poetry is unambiguously expressed as homosexual orientation should not necessarily be read as an indication that homosexual preferences dominated to a like extent.} As was pointed out in the beginning of this discussion, the business of literature is not to hold a perfect mirror to reality but to reflect ^{brutally} upon visions seen in the already distorted mirror of human perceptions and interpretations of reality.

X?? Postscript on Intertextuality:

It is hoped that the theoretical subtext of the preceding discussion will have illustrated two significant points about the relation between a competent reading of an individual literary text and the body of textual or quasi-textual material -- the intertext -- that makes the reading possible. The first point is that: (1st) the material of the intertext, although it is broad and varied, is not exceptional material which can be located in particular texts or which is accessible ^{only} to especially clever or learned people. It is what everybody knows within a broad social group, ~~and~~ including ~~the~~ knowledge ~~that~~ of contextual material more exactly present in a certain class or genre of text. (and 2nd) Sometimes a part of the intertext will be recognizable as conventional material, which means that a general agreement about what is includable or appropriate material and what is not

2
is quite openly recognized. The ~~material~~ ^(examples) cited above
from the Ottoman poetic tradition are
entirely. This class ~~of~~ ^{any} minimally competent
reader ^{this reader} would be aware of them and would
be aware of their suppressed counterparts --
those things that conventionally ~~are not~~ ^{are not}
included, for example, ^{in the physical aspects} ~~in the physical aspects~~
of genital intercourse. ^{obvious reference to particular events or persons.} In addition, there
is a whole range of language usages that
contribute to signification but ~~do not~~ ^{do not}
at a level beneath awareness of their
presence or absence. In this category
might be included, slang or argot, vulgar
language, ^{sub-cultural} texts such as the
boys' ducking rhymes.

The second ^{and central} ~~major~~ point is that, (it is)
^{being aware} ~~aware~~ of the interest and of the intellectualizing
of reading, has the effect of putting common sense
^{limits} ~~boundaries~~ on our ^{descriptions of} ~~own~~ ^{our own} readings,
on our interpretation, ^{of our readings} and on the applicability of
literary readings and interpretations to ^{real occasions} ~~real occasions~~.
~~tendencies~~ (and it is) Because it has been our
contemporary tendency to locate the sources of
"literariness" in the exceptional, creative aspects
of literary works, we tend to overlook "what
anybody knows." This is especially dangerous when
we are looking at a highly conventional literature
from the outside. It is easy to become impatient
with the ~~repeated~~ ^{repeated} features of the tradition
and assume that ^{they exhaust} ~~they exhaust~~ the category
of the communally known. Rather than proceeding
with the slow work of building a detailed

Model for the intuitions of a contemporary reader,
no other than readers prior
no substituting ~~own~~ own, highly suspicious,
intuitions based on unexamined or incomplete
intuition.

Wondrous

Mountop

Imagines

in ~~cess~~ = knees

medi

Ridiculous = Fidiaculo

cunides = conuchs

[Pointed = pointed

incredible = included

SEXUAL INTERTEXT: \$ \$

H.
H.
H.
H.
EA

Sexuality: Getting it wrong / not getting it all

Bu sonradan en çok altı ay içinde
cayışın düştü veya cayışlandırılabildiği
5-6 gün içinde bilgi sayarın akışı, akışızlığına
alıştıkları ve bu T. devizateam. sorunlarını açıklamakta
m. kadın kaymak. bu problemleri nâle. ayırtılabileceği
araştırmalarında m. kadar ~~çok~~ ^{geniş} bir tesir
edebileceğine kavuştu.

What if we could have this kind of
record?

[illegible]