This text is about a man called Mammadibir, an Archi scholar who lived in Archi sometime in the XVII century. This is a folk story about him and his supernatural powers.
At his time there were forty educated scholars in our village of Archi.

He was a very knowledgeable person; he knew sciences from all sides, he was outstanding man.

He had a talent of making a road shorter.

Take this shortening of the road.

To go from here to Moscow or somewhere, he could do it in a short time.
Out of these, he was the most outstanding.

There are many stories about him.

He had a talent to fly to Mecca every Friday for Friday prayer.

And from there to here he flew.

There is also a confirmation of that.
He said: I cannot go home, in my own place, that’s why I have remained here.

Thus, money ran out and he could not come back. (His) money ran out and he could not come back.

He was there for a long time and once, when he came to the mosque to pray, one man said…

Why are you sitting here?

He said: I cannot go home, in my own place, that’s why I have remained here.
The Lak person listen to this advice and sat next to the shoes.

Getting hold of these shoes, sit there and wait for him, and when he approaches you, tell him…

The local one said: he has Moroccan leather shoes that no one else has.

How will I recognise him?

The local one said: he has Moroccan leather shoes that no one else has.

Getting hold of these shoes, sit there and wait for him, and when he approaches you, tell him…

The Lak person listen to this advice and sat next to the shoes.

The Lak person listen to this advice and sat next to the shoes.
When Mammadibir went out after his Friday prayer, he saw this one (Lak person).

(26) ha daki q'uwódì un hek′ena jella bo-li
ha why 1SG.sit.PFV 2SG.ABS thing(IV)[SG.ABS] thus say.PFV-EVID
Why are you sitting here like this?

(27) zon daʁistan-n-a-ʃ hamannu bo-li te:n-ʃi qʷe-s
1SG.ABS Daghestan-SG.OBL-IN-EL Lak(1)[SG.ABS] say.PFV-EVID there-ALL 1SG.go-FIN
b-is res-u b-ax thi:ta-t′u-ʃi
III-LSG-1SG.GEN possibility(III)[SG.ABS]-and III-LSG-be.enough 1II-LSG-become.POT.NEG-Neg-CVB
q'uwódì-tu bo-li zon
1II-LSG-sit.PFV-ATTR.1SG say.PFV-EVID 1SG.ABS
I am a Lak from Daghestan, I cannot go there, have not enough means, that’s why I remained here.

(28) χitːa jamu-mu uka-li te:n-ʃi šahrul-li-n bakʷ-tiː-ʃi
then that.1SG.ERG LSG.drive.PFV-CVB there-ALL town(III)-SG.OBL-GEN side(III)-SUPER-ALL
jamu-mu-r-ʃi bo-li
that.1LSG-SG.OBL-CONT-ALL say.PFV-EVID
un w-is s:ɔn-ni-t q'uqʷqi bo-li
2.SG.ABS LSG-1SG.GEN back(IV)-SG.OBL-SUPER 1LSG-sit.IMP say.PFV-EVID
Then he (MD) took him (Lak) to the edge of the town and told him: “Sit on my back”

(29) q'uwódì-li jamu-mu-n s:ɔn-ni-t
1LSG-Sit.PFV-EVID that.1LSG-SG.OBL-GEN back(IV)-SG.OBL-SUPER
(He) sat on his back.

(30) zari daχa a bo-t'aw
1SG.ERG open [IV.SG]do.IMP say.PFV-CVB.NEG
lur-u daχa a-r-gi bo-li un
eye(III)SG.ABS-and open [IV.SG]do-IPFV-PROH say.PFV-EVID 2.SG.ERG
Until I say “open”, don’t open your eyes.
Then he (MD) came back from there as usual.

Here, in the alpine pastures, he sat him down and told him to open his eyes.

He looked, recognised, and said: this is our village.

Now more on his supernaturalness.
And he asked to be left alone, saying that he was an old person.

Because he went to Mecca and because there were a lot of scholars here, they did not want him to consider himself better than they were.

They were always in dispute with him, saying why are you not coming to the Friday prayer here, in Khere.

And he asked to be left alone, saying that he was an old person.
They asked him, why you are not coming (to the mosque), and, if you are so outstanding, do something (a miracle).

They brought him, everybody came there too, and after the Friday prayer he stayed there with forty scholars

(41) \[
\chi'i\text{r}\quad \text{uw-li}\quad \text{nustal-laqqu'}\text{u}\quad \text{eti-ma-}\text{s}\quad \chi'ara\text{si}
\]

They brought him, everybody came there too, and after the Friday prayer he stayed there with forty scholars

(42) \[
\text{ju-w-mi-r-}\text{s}\quad \text{bo}-\text{l}\quad \text{un}\quad \text{daki}\quad \text{w-e}\text{i-t'u}
\]

They asked him, why you are not coming (to the mosque), and, if you are so outstanding, do something (a miracle).

(43) \[
\text{jam-u-}\text{mu}\quad \text{godo-b}\quad \text{hinc}\quad \text{dimumu-li}\quad \text{b-i-t'u-b}\quad \text{i}j\chi'\text{urma}
\]

And he, in Ijxurma, where now there is a destroyed mosque, told the scholars to make a circle and shut their eyes.

(44) \[
\text{č'enne-li}\quad \chi'\text{ita}\quad \text{jam-u-}\text{mu}\quad \text{jam-um}\quad \text{mižgil}
\]

And he, in Ijxurma, where now there is a destroyed mosque, told the scholars to make a circle and shut their eyes.
They shut (them) and he turned that mosque upside down.

After he did such thing, they still would not resign to be second (place), and then he brought pigeons inside the mosque, all the pigeons.

Since the time he did such a thing that those people stopped arguing with him.

But on the whole the Archi didn’t love him too much.
There was a shepherd who looked after the sheep. That shepherd slaughtered one of the sheep and hid it up in the mountains.

And (when) he came, (MD said) to him: well how are my sheep, how is my thing, is it all right?

Yes, yes – he said.

Well, then go and bring me the animal which you have hidden up there.

He already knew.

Then that shepherd got frightened, went, brought (it), came back.
(55) χitːa ʁana-š qˤʷa-tːa ju-w-mu jarχul ik’mul
then up.there-EL LSG.come.PFV-CVB.LOC that-LSG-LSG.ERG equal piece(IV)[SG.ABS]
k’olma uw-li tu-w ulmu-s klo-li
When he came back from up there, he (MD), cut a half of that sheep and gave it to the shepherd.

(56) jamu-t halal-ši jarχul ik’mul-u klo-li
that-IV.SG halal-ADV equal piece(IV)[SG.ABS]-AND [IV.SG]give.PFV-EVID
halal-ši aq’u-li
halal-ADV [IV.SG]leave.PFV-EVID
So that half was given as halal (right) and the whole thing was left halal (right).