

Cambridge Semitic Languages and Cultures

Neo-Aramaic and Kurdish Folklore from Northern Iraq

A Comparative Anthology with a Sample of Glossed Texts

VOLUME 2



**Geoffrey Khan, Masoud Mohammadirad,
Dorota Molin and Paul M. Noorlander**
In collaboration with Lourd Habeeb Hanna,
Aziz Emmanuel Eliya Al-Zebari and Salim Abraham



UNIVERSITY OF
CAMBRIDGE

Faculty of Asian and Middle
Eastern Studies

NEO-ARAMAIC AND
KURDISH FOLKLORE
FROM NORTHERN IRAQ

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Volume II

Thematic Collections

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THEME I

ZAMBILFROSH

4. ZAMBILFROSH

Geoffrey Khan

Speaker: Angel Sher (ChA. Shaqlawa)

Recording: Lourd Hanna

Assistants: Salim Abraham, Lourd Hanna

Audio: <https://nena.ames.cam.ac.uk/audio/251/>

Summary

The story is presented in both a spoken and a sung version. A son of a king went out hunting one day with some servants. After three days, they started to return home. On the way he encountered a group of people lamenting the death of somebody. The boy was shocked, since he had never witnessed death before. On returning home, he told his father that he had no desire to live a worldly life if men are mortal, but wished to seek to enter the heavenly kingdom. He left home and met a monk, who took him to a monastery. In the monastery the boy made a living through weaving baskets and mats. One day in the market he was accosted by the wife of a king, who asked him to weave a basket for her. When the boy delivered the basket to her, she attempted to seduce him. He refused her advances and castigated her. After the intervention of an angel, he managed to run away.

Sung Introduction

(1) *mašitun ya xanwàta. | maḥkənoxun d-a qəšətta. | bər mālka | bronət ʔazùta. | tiwa=wewa l-kursi ʔət malkùta. |*

Spoken Story

(2) *fa ʔe malka ʔətwale xa bròna. | ʔətwale xa bròna, | brònu | tāqàna=wewa. | ʔàxtsa bronə ʔətwale=w | mālka=wewa | kùla ʔe dahatət | dunye dət dāwa=wawa=w |*

(3) *ha bronu řwèwale=w | mašalla bronu fāhima=wewa | ʔəqəl. | b- | jane-š xa malka fāhima=wewa. | bronu gālak ʔàdya=wewa | yàʕni | zìrak=wewa. |*

(4) *plətle. | ʔamər xa yoma qa bàbu, | ʔàmər, | ʔəgar glamata darət | mənì, | k-azəx l-dašta qa janən ʔəl rāw | ʔəl tura, | ʔəl dàšta. | ʔəmaye | ʔaziwa l-rāw. |*

(5) *qəmle ʔawa=š drèle mənù | glamàta | ʔizəlu. | řlahà yomata gu | ʔàdya=welu, | gawət řàyda=welu, | ʔələt yaʕni rāw=wənwa. | ʔaxni | k-əmrəx ʔəl řàyda, | bas yaʕni suretət jànan=ila. | welu gu řàyda. |*

(6) *tama pəšwalu řlahà yomata. | xar řlahà yomata, | bədʔàra=wənwa qa bəta, | xzele xa qalabələg l-xà beta. | ʔalma kùle | dzəmye. |*

(7) *mà bərye=le? | ma səhte=la? | ʔe yàla | brøn mālka=wewa. | mawta là čādewa gu xayu mà-ile. | la xzewale mā naša mà-ile. | la | xzewale | fāqirùta la xzewale, | tsə mənđi la xzewale. | har xzewale | kəyf=u | řafāy=u | wənsa=w | hòsa=w. | taqa bròne=le=w. | mat k-əbe ʔawđi | qātu. |*

Sung Introduction

(1) Listen, brothers. I am going to tell you a tale about a prince, a child of power who sat on a kingdom's throne.

Spoken Story

(2) So, this king had a son. He had a son. His son was an only son, he only had one son. He was a king and all the income of the world was his.

(3) So, his son grew up. Indeed, his son was intelligent, clever. Also the king himself was intelligent. His son was very clever.

(4) He went out. He said one day to his father, he said, 'If you provide me with servants, we shall go into the countryside in order for us to hunt, to the mountains, to the countryside.' In the old days, people would go hunting.

(5) He (the king) provided him with servants and they went off. They hunted for three days. They on a hunt (Kurdish *rāw*). We say on a hunt (Neo-Aramaic *şayda*), which is our *suret* language. They were on a hunt.

(6) They had stayed there three days. After three days, while they were returning back home, they became aware of a noise in a house, with everybody gathering around.

(7) What has happened? What has happened? That child was the son of a king. He had never known in his life what death was. He had not seen what a human was. He had not seen poverty. He had never seen anything. He had never seen anything. He only had seen pleasure, jollity, merriment and entertainment. He was the only son. Whatever he wanted, they would do for him.

(8) ʿamri: ‘mà-ila?’^ʔ ʿàmri:| ‘ăya mîte-le.^ʔ ʿàmər,| ‘xzi mita mà-île?’^ʔ ʿamri: ‘dàx mita ma-île?’^ʔ ʿăya xa naša ʿàtxe-le,| ʿàtxe-le,| îte-le.^ʔ

(9) ‘mà k-udilu?’^ʔ ʿamər, ‘mà k-udilu?’^ʔ ‘ăta kasi țamma,| xa qawra g-màxi qatu,| darilu xət ʿupra.^ʔ

(10) ʿamər, ‘mātu?’^ʔ ʿamər, ‘ya‘ni màtu?’^ʔ ʿàmər,| ʿamər, ‘qa mà mətle?’^ʔ ʿamər, ‘là bas ʿăya| là bas ʿăya g-màyət. | kûla ‘àlma g-meta. | kul bar naša d alaha bəryu-le| dābi màyət.^ʔ

(11) ʿamər, ‘mātu k-awe ʿatxa ʿăya?’^ʔ lèwa ʿatxa.^ʔ ʿamri, ‘hè,| ʿàtxe-le.^ʔ ʿe yàla| zdòta qam-dawqale. | rawțàna qam-dawəqle. | dʿəru l-bèta.^ʔ

(12) har yeksar mən țàra wəre,| babu tele b-qàmu. | mən rāw bitaye-le. | ʿamər, ‘yà babi, | ʿaxtsi janux gu fāhîma=w | ʿadya mutwe=wət.^ʔ ʿamər, ‘mà bəxdare=wət?’^ʔ

(13) ʿamər, ‘madam bar naša gənsa kûla mayûte-le, | tsə țəma lət gu d-e dînye. | xayə lət gawaw.^ʔ ʿamər, ‘ya bròni | qa mà ʿatxa səhla lux? | mdiwəne? | mà-île?’^ʔ

(14) ‘bròni?’^ʔ ʿamər, ‘itù | xur ʿàta. | kursiyi č yawəna qàtux. | malka k-udənux l-dùki. | ʿàtxa k-udən qatux, | ʿàtxa k-udən qatux.^ʔ

(15) ʿàmər, | ‘kûle be fâyde-na ʿăna. | là g-naf‘ili.^ʔ ʿamər, ‘matənux bəxta, | mustàqbal. | yàle k-awelux. | gu yàle k-pașxət, | gu bəta k-pașxət.^ʔ

(8) They said, 'What's that?' They said, 'This is a dead man.' He said, 'But what is a dead man?' They said, 'What do you mean "What is a dead man?" This is a man who is like that, who is dead.'

(9) 'What will they do to him?' He said, 'What will they do to him?' 'Now they will cover him there, they will dig a grave for him to put him under the ground.'

(10) He said, 'How is that?' He said, 'I mean, how is that?' He said, 'Why did he die?' He (a servant) said, 'Not only this one, not only this one dies. All people will die. Every person whom God has created must die.'

(11) He said, 'How is this possible? It did not use to be so.' They said, 'Yes, it is so.' The boy was seized by fear. He was seized by trembling. They returned home.

(12) The moment he entered through the door, his father came to meet him. He was coming back from hunting. He said, 'Father, you consider yourself to be a wise person.' He (the king) said, 'What are you wondering about?'

(13) He said, 'Since all the human race is mortal, this world has no longer any taste. There is no life in it.' He (the king) said, 'My son, why has this [feeling] come over you? Has he gone mad? Or what?'

(14) 'My son,' he said, 'sit and look here. I shall give my throne to you. I shall make you a king in my place. I shall do such and such things for you.'

(15) He said, 'These things are all without benefit. They are no use.' He (the king) said, 'I shall bring you a woman and a future. You will have children. You will have joy in your children. You will have pleasure in a family.'

(16) ʿamər, ʿāna kūlu be fāyde-na. | bas k-əbən xà ʿurxa maxwət ʿəli | madam čādət malkūta-w | jihàna ʿitən-u | madam ʿe ʿalma-w ʿālma xət ʿitən, | ʿana k-əbən ʿazən qa malkūta. | là g-bən. | ʿe ʿalma kūle g-maslən, ʿàmər. |

(17) baba gālak mquhàre. | ʿamər, ʿmātu k-awe? | māt wədle-w, | māt wədle-w, | māt wədle, | baba la qnəʿle gawət bròna. | brona la qnəʿle. | ʿamər, ʿbāš-ʿila | mà k-udət? |

(18) ʿamər, ʿbābi, | ʿàmər | ʿāna | k-šawqənux, | k-pāsən. | k-əbən ʿazən xadrən ʿurxət malkūta lèke-la. |

(19) ʿamər bròna | qəmle plətle mən beta. | k-amər, ʿlāti la bāba-w | la yəma-w | la ʿaxòna-w | la xàta, | la bər ʿamma, | la ʿamma-w | la bər ʿamma-w | ʿana tsə xa ʿan našwata ləti. | ʿamər, ʿk-pāsən. | ʿawa-ž ʿamər, ʿwəlux kūlu ʿalma dīdux-ile. | ʿamər, ʿtsə xa didi lewe. | madam mawta ʿət gəwu | lewe dīdi. |

(20) psèle | psù, | psù, | psù, | psù, | psù, | psù. | ʿani ʿan qāmāye ʿam-riwa, k-amri, l-Bāgdad. | bas lèwa Bāgdad. | ʿizəle ʿəl xà duka, | xa dèra. | daʿəman dèra | lèka-wewa? | gawət turàne-w | gawət dukwatət tsòl | ʿešīwa dukwàta, | ʿəl dan dukwata deràye-wənwa. |

(21) ʿamər, ʿawa har psèle, | psèle, | ʿàmər. | lèwa bədaya | b-janu-š lewa bədaya leka bizàle-le. | bas k-əbe pase xa naša ʿtape ʿəlu, | xa ʿurxət haymanūta maxwe ʿəlu. |

(16) He said, 'All these things are of no benefit. I just want you to show me one path, since you know that there is a [heavenly] kingdom and hell, since there is this world and another world. I want to go to the [heavenly] kingdom. I disdain all this world,' he said.

(17) The father was very upset. He said, 'How is this possible?' Whatever he did and whatever he tried, the father could not convince the son. The son was not convinced. He said, 'That's fine, but what are you going to do?'

(18) He said, 'Father,' he said, 'I am going to leave you and go away. I want to seek where the path of the [heavenly] kingdom is.'

(19) It is said that the son left the house. He said, 'I have no father, mother, brother, sister, cousin or uncle. I have no such relatives.' He said, 'I am going.' He (the king) said, 'Look, all these people are yours.' He said, 'Nobody is mine. Since somebody is mortal, he is not mine.'

(20) He went off, on and on and on and on and on and on. The old folk said [he went] to Baghdad. But it was not Baghdad. He went to a place, a monastery. Where were monasteries? In mountains, in deserted places. The people who lived in such places were monks.

(21) It is said he went on and on. He did not know where, he himself did not know where he was going. He just wanted to keep going until somebody caught up with him to show him a path of faith.

(22) ʾamər, ʾizəle psèle. | ʾitule rəš xa ʾena=w màye štele, | šàte, | ʾamər xzele xa rābana ʾitèle l-tāma. | ʾàmər | šlama drèle ʾəlu. | šlamu qam-šaqəlu. |

(23) ʾamər, mərə, | ʾmà bəxdare=wət? | ʾamər, mərə, | ʾhemən ʾana | plite=wən mən ʾàtra. | là gbən daʾrən ʾəl ʾàtri. | k-əbən ʾàzən | pèšən | gu xa dùka | bas ʾàlaha ʾabdi. |

(24) ʾamər, ʾsi ta mənən. | bas ʾàmər, | ʾaxər ʾahat mare=wət ʾana brōn mālka=wənwə=w | ʾàtxa=wənwə=w | ʾàtxa=wənwə. | ʾamər, ʾana ʾāna kūlu k-šawqənu. | gu xa prəzla là g-bən. |

(25) ʾizəle mà wədle? | ʾizəle | qam-nabəle | ʾəl bēt jənu. | ʾizəle gawət d-è dera. | gu d-e dera mənī ʾayəšwa? | ʾè rābana=w. | qāmāye rābane là wənwə | māsāl l-dera ʾèši. | kul naša l-xodu gu xa kùxta | gu xa ʾadyà ʾešwa | hədax ʾešwa. |

(26) ʾmà ʾawdəne? | ʾamər yoma paləxwa zambile, | qartāle d-m-ay həšira. | ʾawdīwa, | ʾazīwa, | ʾāna qaše=w ʾadya matiwa mənət bərya. | qaše=w čādan ma=ina. | matiwa mən bərya | həšire gadliwa. |

(27) həšire gadliwa=w | zəmbile gadliwa=w | salyāta gadliwa=w | sàle gadliwa=w | yōma | qayəmwə, | b-xuškunta qayəmwə | nabəlwale ʾələt šuqa mزابənwəlu. |

(22) It is said he kept going. He sat on top of a spring and drank water, he drank. It is said that he saw a monk who came there. It is said that he greeted him. He accepted his greeting.

(23) It is said that he (the monk) said, 'Why are you wandering?' It is said that he said, 'Believe me, I have left my homeland. I do not want to go back to my homeland. I want to go to live in a place where people only worship God.'

(24) He (the monk) said, 'Come with us.' But [the prince] said, 'You are saying I was the son of the king and I was such and such.' [The prince] said, 'I shall leave all these things behind. I don't want it for a piece of iron.'

(25) He (the monk) went off. What did he do? He took him to his own house. He went to the monastery. Who lived in the monastery? That monk. In the past monks did not live, for example, in monasteries. Each person lived by himself in a hut, in such and such a thing. That is how they used to live.

(26) 'What shall I do for him?' It is said that he worked with baskets, large baskets made of straw matting. These priests and so forth would make them, they would go and bring from open fields, priests and I don't know what. They would bring from the fields straw and would weave.

(27) They would weave mats. They would weave baskets. They would weave small baskets. They would weave large baskets. He would get up at daybreak. He would get up in the early morning. He would take them to the market to sell them.

(28) *gu hăqət d-aw ... d-aw ʿadya zambîle¹ ʿixala zawniwa qa janu,¹ matewale l-bêta.¹ ʿaşərta yatwîwa¹ mzâmriwa=w¹ mşâliwa=w¹ ʿâbdiwa=w¹ gälak qam-basmawale wâz^c gorin.¹*

(29) *ʿamər xà yoma¹ ʿizəle ʿàwa¹ kârta qam-ṭaʿəna l-xàşu.¹ mxuškunta ʿazəl zambîlu mzabənu.¹ ʿamər bax mälka¹ qam-xazyàle.¹*

(30) *qam-xazyàle,¹ ʿamra, ʿmātu ʿäya?¹ mà bəxdare=le?¹ màtu zambîle mzabəne=le?¹ ʿamra qa gïamàta,¹ ʿşroxən ʿəlu.¹*

(31) *ʿitèle.¹ ʿamra, ʿmà mzabone=wət?¹ ʿamər, ʿzambîle.¹ waxt gorin haw là wewa.¹ ʿamra qātu,¹ ʿàmra,¹ ʿk-əban qādome xa zambil xüşüş qāti mzabnəta=w¹ matəta.¹ ʿakmət k-əbət hăqux č-yawăne.¹*

(32) *ʿawa-š^A ʿäla niyyät^A ʿizəle.¹ dartət yəma¹ xa zambil gälak dzwân,¹ ʿaw lele là dməxle,¹ xa zambil gälak dzwân qam-zaqəre.¹ qam-matèle.¹ ʿitele l-tărət d-e bəxta.¹ qam-matèle.¹*

(33) *ʿawa har mən tăra wəre,¹ ʿamra qa xădāmtaw,¹ ʿamra, ʿtărəne hluqlu.¹ tărane qam-halqālu reşu.¹ ʿamər, ʿqa ma ʿàtxa mdi-wənax?¹ mà byade=wət?¹ mà byade=wət?¹*

(34) *ʿamra là k-awe palət.¹ ʿəlax là şuqlə palət mən beta.¹ ʿaw-ži ʿe gata g-nawne gəwaw¹ ʿaxtsən g-nəwne¹ be fâyde=la.¹ la k-şawqa pälət.¹*

(35) *ʿe gata ʿamra qātu,¹ ʿàmra,¹ ʿmà k-udət fäqira?¹ mà-iwət tiwa gawət dāna ṭurəne,¹ dzəhya=w bənhàya?¹ bixale=wət gəla max haywàne.¹ ʿita mkayəf ʿəl dan diwàne.¹*

(28) With the price of those baskets, he would buy food for himself and bring it home. In the evenings, they would sit, sing, pray and worship. He (the boy) liked the way of life a lot.

(29) It is said that one day he went off carrying a load on his back. He went at dawn to sell his baskets. It is said that a king's wife saw him.

(30) She saw him and said, 'How can this [be happening]? Why is he wandering about? How come he is selling baskets?' She said to her servants 'Summon him.'

(31) He came. She said, 'What are you selling?' He said, 'Baskets.' The time was not right [for her to buy one]. She said to him, she said, 'Tomorrow, I would like you to bring and sell me a special basket for me. I shall give you whatever price you want.'

(32) He was gullible and went off. The next day—that night he did not sleep, but wove a very beautiful basket. He brought it. He came to the door of the woman. He brought it.

(33) As soon as he entered through the door, she said to her servant, she said, 'Shut the doors.' She shut the doors on him. He said, 'Why have you gone mad and [done this]? What are you doing? What are you doing?'

(34) She said, 'You are not allowed to go out. You (servant), do not let him leave the house.' Then he pleaded with her. But however much he pleaded, it was useless. She did not let him leave.

(35) Then she said to him, she said, 'What will you do, poor fellow? Why are you dwelling in those mountains, exhausted and groaning? You eat grass like animals. Come and have a good time on these sofas.'

(36) *ya rāban dzwanqa=w čālābi. | qam-ʔābānux m-kūla ləbi. | pāšān mənux ʔana lebi. | ya rāban dzwanqa=w fāqira, | ʔitu l-ʔadi beta myūqra. | šqūla qatux baxtət mīra. ʔ*

(37) *ʔāna kūlu har ʔāmrawalu qatu. | hār mərə qatu. | ʔāmər, | ʔa bāxta, | ya šeydanita, | la g-nāxpat | ʔawdāta xṭita. ʔ | ʔè | ʔamər, ʔaʿni ʔāya šulət šāṭāne-le. | ləwat bəzdaya mən ʔalaha ʔahat. ʔ*

(38) *ʔaya=ž ʔāmra | ʔāmra, | ʔāmra, | ʔahat māt-ila ʔahat bizale-wət. ʔ | ʔadya ʔe ga d idēla | māt-wədlā, | ʔəstəfada lā wədlā mənū, | ʔe ga xatun qəmla | pāqarta l-ṭəqa mulwəšla=w | ʔidataw ʔəl səhma msuqala=w | ḥāmra=w pūdra mxela=w | lā čādan ma wədlā=w | zinət kūla dunye qam-lawšāle, | bas ḥatta ləbət d-e rāban tāre. |*

(39) *ʔamra qatət xādāmta, | ʔlā ʔaw tāra patxāte. ʔ | ʔaxtsən wədle lawlabe pələṭ. | ʔe gāta | ʔəqle gālak. |*

(40) *ʔāmra, | ʔa rāban dzwanqa=w fāqira, | ʔad dāne-la ʔate nira. | ʔe ga māt k-udət fāqira | k-hatkānux qam-raba=w zōra. ʔ | ʔamra, ʔaʿni ʔāgar ʔāgar ʔāgar ʔāgar məndit ʔāna k-əmran lā [a]wdət qati, | ʔana=š ʔādya k-udānux. ʔ*

(41) *ʔe gata ləbu gālak ʔəqle. | k-amər, mālaʿxa l-geʿbe mšūdərə wəle ləba ṭāle. | mərə, | ʔlā zādət mən ʔadi gərə. | šāṭāne-le d ile xōra. |*

(42) *la zādət mən ʔad bālāya, | la mən ʔadi baxta d ila syāna. | ʔəl ʔawnux daha ʔiteli ʔāna. | ta-t bət hāwelux | mxalšāna. ʔ | k-amer ʔè gata rəqle mən ʔidātaw=u | pləṭle. | rəqle. | rəqle. |*

(36) Oh comely and well-mannered monk. I have fallen in love with you with all my heart. I cannot separate myself from you. Oh comely and poor monk, live in this stately house. Take the prince's wife for yourself.'

(37) She kept saying all these things to him. She kept saying [them]. He said, 'Oh woman, oh crazy woman, are you not ashamed to commit a sin?' Yes, he said, 'This is the work of the devil. You do not fear God.'

(38) She said, she said, she said, 'Why are you going?' Now, when she knew that whatever she did work with him, the lady put a necklace on her neck and decorated her hands with silver, she put on lipstick and makeup, and I don't know what else she did. She put on all the world's ornaments so that the heart of the monk would soften.

(39) She said to the servant 'Do not open the door.' Whatever he did he could not get out. At that point, he felt very stressed.

(40) She said, 'Oh comely poor monk, it is time the yoke came. Whatever you do, poor man, I will disgrace you in front of old and young people.' She said, 'I mean if you don't do for me the thing I say, I will do this to you.'

(41) At that point, his heart became very troubled. It is said that an angel sent support to his side. He said, 'Do not be afraid of this arrow. It's the devil who is her friend.

(42) Do not be afraid of this trial, nor of this woman who is standing [before you]. I have now come to your aid so that you will have a saviour.' It is said that then he escaped from her hands and got out. He ran and ran.

Sung Version of Story

- (43) *māšitun ya xanwatà. | maḥkənoxən d-a qəşətà. | bər malka
bronət ʔazutà, | ʔitiwa l-kursit malkutà.*¹
- (44) *xa yoma qəmle mən betà. | qrele l-ʿawde u ğulamwatà. | lə-
npaqa šôb daštata, | lə-jyala l-şayda ʔəl ḥaywatà.*¹
- (45) *wele b-şeda tre yumanè=w | batəṛ déx d'ərwale l-betà. | b-urxa
təqle xa=w xa mità. | xübəle šəkle mən zdotà.*¹
- (46) *b-e ʔādana d-d'əre l-betà | qəmle qam-babe=w şulṭanà. | mərə,
ʿya babi hawnanà. | şuḥux bət pane ʔax tənana.*^ʔ
- (47) *ʿya bronî, ma ʔitela ʔəlîx? | si b-gaw kul busamət xayîx. | batəṛ
déx baxta matənîx. | hawət basima b-xaye diyyux.*^ʔ
- (48) *ʿya babi la k-əbən baxtə=w | maslən kul şuḥa=w dawəltà. | ham
la g-bən jani paşxà | ta xatər zali l-malkutà.*^ʔ
- (49) *ʿya bronî tu ʔəl ʔad kursî. | ḥkum ʔəl mali=w ham dawəltî.*^ʔ
- (50) *ʿya babi šmúʔ ʔəlî. | lətli la baba=w la yəmà, | la ʔaxona=w la bər
ʔəmà. | la şānetət maxla luxmà=w | rāban ʔiwən şawqən l-ʿalmà.*^ʔ
- (51) *ʔe ga mən beta pləṭwalè=w | xatər mən babe şqəlwalè=w. | xa
ʔatra raḥuqa ʔizəlwalè=w | b-xakma rābane tṛəqwalè. | bele mənū ta-t
ḥawilè=w | ʔurxət marya ta-t malpilè=w | ʔurxət malkuta maxwilè=w |
ʔadi ʿalma ta-t şawqilè.*¹

Sung Version of Story

(43) Listen, oh brothers. I am going to tell you a story about a prince, a child of power, seated on the throne of a kingdom.

(44) One day he set off from home. He summoned slaves and servants to go out into the countryside, to hunt animals.

(45) He hunted for two days. After that, he returned home. On the way, he came across a dead person. His body shivered out of fear.

(46) When he returned home, he stood before his father, the ruler. He said, 'Oh wise father, your glory will vanish like smoke.'

(47) 'Oh son, what happened to you? Go and have all the pleasure there is in your life. Afterwards, I shall fetch you a wife so that you [may] enjoy your life.'

(48) 'Oh father, I do not want a wife. I disdain all glory and wealth. I do not want to have joy, because I am going to the heavenly kingdom.'

(49) 'Oh son, sit on this throne. Rule over my possessions and wealth.'

(50) 'Oh father, listen to me. I have no father, mother, brother or cousin, nor a profession to earn a living. I am a monk and will leave the world.'

(51) Then he left the house and bid farewell to his father. He went to a faraway land and came across some monks. He asked them to house him, to teach him the path to the Lord and to show him the path towards the heavenly kingdom so that they [may] abandon this world.

- (52) *yoma paləxwa zambila=w¹ qarṭara d ʿamma həşirə.¹ zawənwa mexulta gu parè=w¹ daʿərwa l-koxe b-zumàre.¹*
- (53) *b-e mdita ʿətwə xa baxtə,¹ bax malka=w xatun ʿamərtə.¹ xəra ʿəlu b-ʿena bəştə.¹ nşula qatu pax qhərtə.¹*
- (54) *ʿya rāban dzwanqa=w tsälābi,¹ qam-ʿəbānux m-kūle ləbi.¹ paršan mənux ʿana lebi.¹ paršan mənux ʿana ləbi.^{ʿ1}*
- (55) *ʿya baxta ya ramanitə,¹ be həya=w mar pata qwitə,¹ dəx k-əbat palxən ʿa xṭitə¹ madzgerən maran beryatə?^{ʿ1}*
- (56) *ʿmalux təhya gu ṭuranè=w¹ bixala gəla ʿax haywanè=w? hayu mkayef l-an diwanè=w¹ la məpitət ʿan ʿādanè.¹*
- (57) *ya rāban dzwanqa=w šāpirə¹ ʿitu la dide ta myuqrə.¹ luš qābaya b-dəhwa zqirə=w¹ šqūla ṭalux baxtət mirə.^{ʿ1}*
- (58) *ʿya baxta ya ramanitə,¹ be həya=w mar pata qwitə¹ lèʿbi palxəna ʿad xṭitə,¹ madzgerən maran bəryatə.^{ʿ1}*
- (59) *ʿe ga xatun bəšta mlelə=w¹ b-xa ʿədana l-xādamtaw qrelə.¹ b-ene ʿəleu rməzwalə=w.¹ tərə gu şalmeu hləqwalə.¹*
- (60) *ʿe ga xatun ʿatlaş lušlə.¹ pəqarta ʿoqa mulwəşlə=w¹ ʿidata səhma msuqələ=w¹ qrula l-rāban ʿidu grəşlə.¹*

(52) During the day he used to make baskets and panniers made from matting. He used to buy his food with money and returned to his cell singing.

(53) In that town there was a woman who was the king's wife and a lady princess. She looked at him with an evil eye. She set up a terrible trap for him.

(54) 'Oh monk, comely and courteous, I have fallen in love with you with all my heart. I cannot separate myself from you. I cannot separate myself from you.'

(55) 'Oh woman, oh high-ranking lady, shameless and brazen, why do you want me to commit this sin and anger our Lord of creation?'

(56) 'What's wrong with you that you are lost in the mountains and eat grass like animals? Come on have fun on these sofas and do not miss out on these moments.'

(57) Oh, monk, young and comely, sit at my side as an honourable man. Put on a garment of woven gold. And take the prince's wife for yourself.'

(58) 'Oh woman, oh high-ranking lady, shameless and brazen, I cannot commit this sin and anger our Lord of creation.'

(59) Then the lady became filled with evil. In a moment she summoned her servant and winked at him. She shut the door in his face.

(60) Then, the lady put on a silk dress and put a necklace on her neck. She decorated her hands with silver. She got closer to the monk and grabbed his hand.

(61) *‘ya řāban dzwanqa-w čālābì,[|] ’itu la gibe ta myuqrà,[|] šqūla
 ṭalux baxtət miṛà.[’]*

(62) *‘ya baxta mar pata kumtā=w[|] be hāya-w mar pata qwitā,[|] dax
 k-əbat palxən ’a xṭitā=w[|] madzgərən maran bəryatā.[’]*

(61) 'Oh monk, comely and courteous, sit at my side as an honourable man. Take for yourself the prince's wife.'

(62) 'Oh guilty woman, shameless and brazen, how could you want me to commit this sin and anger our Lord of creation?'

5. ZAMBILFROSH

Geoffrey Khan

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Audio: <https://nena.ames.cam.ac.uk/audio/254/>

Summary

A son of a king went out hunting one day with some servants. After three days they set off back home. On the way he found a dead man lying on the ground. The boy was very saddened by this and, on his return, told his father that he had no desire to live a worldly life but wished to go away and become a monk. He went away and met a hermit in a cave who was weaving baskets. The boy stayed with him and made his living through weaving baskets and the like. One day he was accosted by the wife of a king, who asked him to weave a basket for her. When the boy delivered the basket to her, she attempted to seduce him and tempt him by sumptuous gifts. He refused her advances and castigated her. She threatened to tell the prince that he had assaulted her. He prayed to God and, through God's intervention, somebody came to the door and the boy ran away.

- (1) *zambil frùš^l ʔè^l gu xà^l gawət ya^ʿni hūçita.^l ʔani g-zamrila^l
g-māzidi rēšaw gu zmarta.^l fa ya^ʿni lāḥən g-matwi ʔadya.^l bas hūçitaw
ʔāya=wawa:^l*
- (2) *k-amər ʔətwə xa malka gu de mātə.^l ʔətwale xa brōna^l gālak^l
ʿaqəl=u mar ... ʔadya=wewa mar hāwna.^l xa yōma^l g-lamata qam-
madzmèlu,^l pləṭle^l ʔəl šèda.^l ʔani .. qāmaya ʔè ʔətwə.^l tsə mändix lətwə
max ʔāta.^l*
- (3) *pləṭlu l-šèda.^l k-amər ṭlahə yomata pəšlu gawət ṭúra.^l xarta
dərū qa bəta.^l ʔúrxa xzele xà mita l-ʔúrxa.^l xa mita xzèle,^l xa npila.^l*
- (4) *gālak qḥəre gu jānu^l ʔu ʔamər, ʿbar naša ʔatxa k-seḥa ʔəlu^l w
āla ʔamər ʔana ... k-šawqəne beta=w ḥāle^l ʔāmər:^l k-azən qa jāni^l
g-ʿešən mux rābāne,^l madam naša ʔatxa seḥa ʔəlu.^ʔ*
- (5) *k-āmər^l ləbu qəre m-külle mändi.^l dərə qa beta.^l dərə ʔamər
qa bābu,^l ʿbābu^l ʔāna^l lə k-awən gu beta.^l ʔana k-pəlṭən.^l k-azən qa
jani^l ʿešən max dāna ʔehidaye ʔitən gu škāfte^l ʔāna.^ʔ*
- (6) *ʔamər, ʿqa ma ma səḥla ʔəlux?^l mdiwənx?^l ma ʔitela b-rēšux
brōni,^l ʔitela b-rēšux brōni mā^l qa ma ʔatxa?^ʔ*
- (7) *ʔamər, ʿbābu,^l madam metəx xārta,^l ʔatxa k-ətya b-rēšan,^l
ʔana lə k-əben^l ʔe malkūta la k-əbəna^l ʔe šāḥat la gbən.^ʔ*

(1) Zambilfrosh, yes, is in [the form of] a story. But they also sing it and add to it in the song. I mean they tell it with melody, thus. But this is how the story was:

(2) It is said that there was a king in the village. He had a son who was very wise and clever. One day he (the son) gathered the servants and went out hunting. In the old days it was like that. Nothing was the way it is now.

(3) They went hunting. It is said that they remained in the mountain for three days. Then they returned home. On the way back, he came across a dead man who was lying there on the ground.

(4) He became very sad. He said, 'Is this what happens to a man? By God, I shall leave home and go about living like a hermit, since this is what happens to a man.'

(5) It is said that he lost interest in everything.¹ He returned home. He went up to his father and said to him, 'Father, I am not going to stay at home. I am going to leave. I am going off by myself to live like the hermits who live in caves.'

(6) He (his father) said, 'Why, what has happened to you? Have you gone mad? What has happened to you, my son, what has happened to you? Why are you doing this?'

(7) He said, 'Father, since we die at the end and this is what happens to us, I do not want this kingdom, I do not want this luxury living.'²

¹ Lit. his heart became cold concerning everything.

² Lit. this health.

(8) ʾàmər, | ʿbaxta g-matə̀nux. | ʾāta he lèwa. | k-yatwət b-rəš tàxta, |
pàšxət=u | ben yalux=u bàxtux=u. ʾ | ʿməstahîl ʾ | ʾamər, ʿbaxta-š là g-bən. ʾ

(9) ʾaxtsən baba mat wədle ʾəbu là ʾəbele. | plə̀t̪le | mnunèle gu
babu | ʿafu ʾawə̀d̪lu. | xatər šqə̀le mən̪u, | plə̀t̪le. | plə̀t̪le. | psele m-bèta. |

(10) ʾizə̀le. | t̪fə̀qle gu xa rāban | gu xa škāfte. | rāban ʾitiwe=le qa
janu qūpu gādəl=u | mə̀ndi gādəl=u | g-mzabən=u ʿāyəs̪ gawu. |

(11) ʾàmər, | ʿk-awən jèbux. ʾ | ʾàmər, | ʿm-èka box ʾāt gu de ʿyašta
ʿèšət? ʾ | ʾamər, ʿmatot ʿèšət | ʾana ʾàtxa g-ʿešən. | gā́mox là (ha)we gawi. |
ʾegət lawlabi ʿèšən | ʾaya ʾè. ʾ

(12) pə̀šle jèbu. | ʾazə̀lwa | matewa ʾāna šūw=u | qatə̀wa=w |
ʾawə̀d̪wa=w | qūpe gadəlwa=w | ʾāna mə̀ndyàne=š | qā́fə̀š=u | ʾāna
gadəlwa. | ʾazə̀lwa ʾəl šūq | mzabənwalu. | ʾixalta zawənwa | matewala
qa bèta. |

(13) xa yə̀ma hadax | xa bax malka qam-xazyàle. | ʾaxtsa dzwān
wewa | yeksar ʾəšə̀qla ʾəlu. | yeksar yaʿni lə̀baw ʾizə̀le qatu. | šū́ha l-
šə̀mox ʾàlaha. | sātana k-àwər gu bar naša. |

(14) ʾamra qātu, | ʿfāqira, | mà k-ə̀bət? ʾ | ʾàmər, | ʿana tsə̀ mə̀ndi la
gbən. ʾ | ʾamər, ʿana ʾāna g-matə̀nu | g-mzabnə̀nu, | pəri šaqlə̀nu. ʾ
ʾamra, | ʿlèke=wət? ʾ | ʾamər, ʿana l-xa dūkte=wən | gu xa škāfte. ʾ

(8) He (his father) said, 'I will bring you a wife. This is not the time to do this. You are going to sit on the throne and be happy with your children and your wife.' 'Impossible!' he said, 'I do not want a wife.'

(9) No matter how hard his father tried to persuade him, he refused. He went out and entreated his father to pardon him. He bade him farewell and left. He set off from home.

(10) He went and came across a hermit in a cave. The hermit was sitting by himself weaving baskets and similar things, which he sold to make a living.

(11) He said, 'I am going to stay with you.' He (the hermit) said, 'But how can you live a life like this?' He said, 'I shall live the way you live. Don't worry about me. If I am unable to live, then...'

(12) He stayed with him. He used to go out and bring wooden canes, which he cut, and fashioned, and wove into baskets and such things as cages and the like. He used to weave things like these. He used to go to the market and sell them, and then buy food and bring it home.

(13) One day, as he was doing this, the wife of a king saw him. He was so handsome that she immediately fell in love with him. She desired him in her heart at once. Glory to God³—Satan often tempts man to do evil things.⁴

(14) She said to him, 'Poor man, what do you want?' He said, 'I want nothing.' He said, 'I only bring these, sell them and get my money.' She said, 'Where do you live?' He said, 'I live somewhere in a cave.'

³ Lit. to the name of God.

⁴ Lit. Satan enters into man.

(15) ʿamra, ‘dana m-xùškunta¹ qati gdúl xa hašira.¹ ʿana bēt miṛe-wan.¹ metile qa betət miṛa-w¹ həqox č-yawan xà lira.^{ʿ1} lira gälak=ile yawale qatu.¹

(16) pšəxle.¹ ʿizəle mære qa rāban,¹ ‘xa gälak bāš gdúl.¹ xa baxta marte-la qāti¹ “həqox xa lira č-yawāne.”^{ʿ1} ʿè.¹

(17) ʿaw dza ʿe gət mzabənwalu ʿāna¹ gu zumara-š daʿərwa qatət škāftu.¹ k-amər daʿərwa gu beta zumāra.¹

(18) ʿe ... pšəxle¹ m-xúška qādamta qəmle.¹ xa karta wədwale qātu.¹ ʿlaha qupyāta-w¹ xa ʿawa-š qa de baxta xšūši wədwale.¹ k-amər ʿizəle¹ ʿani ʿan ʿlaha qam-zabənu.¹ dəre qa daya yawəle ʿāw xət.¹

(19) k-āmər¹ ʿāyən¹ qa ma wəre gawəye¹ gu ʿena ʿamra qa xadāmtaw,¹ ʿtāra h̄lūqle!^{ʿ1} k-āmər¹ tāra qam-ħalqāle.¹ ʿitūle.¹

(20) ʿāmra,¹ ʿm-āxa lā k-paltət.^{ʿ1} ʿāmər,¹ ʿqa mā la k-paltən?^{ʿ1} ʿāt lā mərəx qati.¹ matu k-əwe ʿatxa?^{ʿ1} ʿāmra,¹ ʿana k-əbānux.^{ʿ1} ʿāmra,¹ ʿtsə šək ləba k-əbānux.¹ k-əbānux=u¹ č-yatwət lāxa l-dúkət miṛa-w.^{ʿ1}

(21) ʿāmra,¹ ʿbəš bāsəmta ləwa¹ mən dāna ʿurān=u¹ b-əyaštux b-gələt ʿaywān=u¹ ʿāt gu dāna məndayane ʿəšət?^{ʿ1} ʿāmər,¹ ʿana lā gbən ʿāna məndyane tsə məndi.¹ ʿana rəḍye-wən gu ʿhāl jāni.¹ lā č-yatwən.^{ʿ1}

(15) She said, ‘Tomorrow morning weave me a mat. I am in the house of the prince. Bring it to the prince’s house and I’ll give you one lira as your wages.’ A lira is a lot for her to give him.

(16) He was pleased. He went and said to the hermit, ‘Weave one very well. A woman has said to me “I shall give you one lira as your wages.”’ Yes.

(17) So, when he sold these things, he would return to his cave singing hymns.⁵ It is said that he would return home singing hymns.

(18) He became happy. He woke up early next morning. He prepared a load [of baskets] for himself. Three baskets. Besides, he made a special mat for the woman. It is said that he went and sold the three [baskets]. He went back to give the other [item] to her.

(19) It is said that as soon as he entered her house, she made sign with her eyes to her maid telling her, ‘Close the door!’ It is said that she closed the door. He sat down.

(20) She said, ‘You are not leaving this place.’ He said, ‘Why am I not leaving? You did not tell me. How is this possible?’ She said, ‘I love you.’ She said, ‘There is no doubt that I love you. I love you. You are staying here, in place of the prince.’

(21) She said, ‘Isn’t it better than the mountains, living on grass like animals.⁶ Can you live on these things?’ He said, ‘But I don’t like any of these things [that you are telling me about]. I am happy with the way I am. I am not staying.’

⁵ Lit. songs.

⁶ Lit. on the grass of animals.

- (22) ʾàmra, | ʿitu rəš tàxta. ʾ | ʾàmra, | ʿç-yàtwət | šaqləta baxtət mîra. |
ʾè. | pàšxət | lwíš qābaya gu dəhwa sqira. ʾ |
- (23) ʾàmər, | ʿana ʾətwali qābaya gu dəhwa sqira. | lèwən ʾəbyu. | là
k-əbən. ʾ | ʾàmər, | ʿbāssa. | ʾàmər! | bāxta | la k-palxən xīta. | la g-max-
məšəne marət bəryata. | dax g-maxməšəne? ʾ |
- (24) ʾàmər, | ʿe məndi là k-udən. | ʾāt ʾeba lèwa qatax? ʾ | ʾàmər, | ʿya
xàtun | ya ʾamanita. | be həya=w | mar pata qšīta! | la kudəna ʾāya
xīta, ʾ | ʾamər. |
- (25) ʾàmər | xar dè ga | har qam-maʾiqàle. | ʾizəla dzəle lwəšla=w | ...
qùlbe drela=w | səhma=w | jana=w msuqlàla=w | ʾitela ʾidu qam-
dawqàla. |
- (26) k-amər qam-garšale l-palgət bəta. | yaʿni mabərale gawàye. |
gālak ʾəqlə. | gālak ʾəqlə. | là ydele ma (a)wəd. |
- (27) ʾamər qàtaw, | ʿàhat, ʾ | ʾamər, ʿya xātu! | šəklax g-mšane, |
mənax g-mšāne. | šəkəl diyyax mənax g-mšane. | malax payəš qa nàše. |
ʾāt sàpsat gu qawra. | qa mà ʿe məndi biyade-wat? | yaʿni k-ṭawya ʾāt
ʿe məndi ʾawdat | ʾè k-ətya b-rešax? ʾ |
- (28) ʾàmra, | ʿhàr k-əbānux | har k-əbānux, | har k-əbānux. ʾ | ʾàmra, |
ʿlebi pàršān mənux. ʾ |

(22) She said, 'Sit on the throne.' She said, 'You will stay and take the wife of the prince for yourself. Yes. You will be happy. Put on a waistcoat made of woven gold.'

(23) He said, 'I used to have a waistcoat made of woven gold. But I have not missed it.'⁷ 'I don't want that.' He said, 'Enough! Woman, I will not sin. I will not enrage the creator. How could I enrage him?'

(24) He said, 'I will not do such a thing. Isn't it a shame for you.' He said, 'You arrogant woman, without shame, brazen! I will not commit this sin,' he said.

(25) It is said that after that she continued to pester him. She went and dressed up and put on bracelets and silver jewels. She made herself very attractive. She came and held his hand.

(26) It is said that she dragged him to the middle of the house. I mean, she made him enter inside. He got very upset. He got very upset and did not know what to do.

(27) He said to her 'You,' he said, 'Oh Lady, your beauty will go away, it will go away from you. Your beauty will go away from you. Your wealth will be left to other people. You will rot in the grave! Why are you doing this thing? I mean, is it worth doing this when this will befall you?'

(28) She said, 'Still I will love you. I will still love you. I will still love you.' She said, 'I cannot separate from you.'

⁷ Lit. I have not wanted it.

(29) ʔəqlə mà (a)wəd?| t̪ləble mən ʔalaha ʔəmər,| ʔamra, ʔdāna
ʔāta,| ʔāta ʔāgar k-ate mīra,| šakyan ʔəlux,| k-əmran| “atxa hātki
wide=le.”| ʔaw dza mà k-údət ʔahat?|

(30) ʔe gət ʔatxa mərə| ʔamra, ʔəd dāne=la t-k-ate mīra.| ʔaw dza
mà k-údət ya fāqira?| ʔe ga ʔəqlə t̪ləble mən ʔalaha.|

(31) mən xelət ʔalaha,| xūr ʔalaha k-ate gu hanaʔət nāše,| xa naša
mxele l-tāra.| mxele l-tāra dābi patxile.| ʔāʔni tāra qam-patxile=w|
ʔawa ʔərəqlə.| xləşle.|

(29) He was upset and [did not know] what to do. He prayed to God saying... She said, ‘Or else, now, if the prince arrives now, I will complain about you and say “He assaulted me thus.” So what will you do?’

(30) When she had said this, she said, ‘It is time for him to come. What are you going to do, you wretched man!?’ Then he was anxious. He prayed to God.

(31) Through the power of God—see, God comes to the rescue of man—somebody knocked at the door. Somebody knocked at the door and they had to open it. They opened the door and he ran away. [The story] has finished.

6. JOSEPH OR ZAMBILFROSH

Dorota Molin

Speaker: Zarifa Toma (ChA. Enishke)

Recording: Lourd Hanna

Assistants: Aziz al-Zebari

Audio: <https://nena.ames.cam.ac.uk/audio/219/>

Summary

This story fuses the Quranic narrative of Joseph the Egyptian with the Kurdistani tale of the wandering basket-seller who resists seduction, Zambilfrosh. The protagonist was the son of a king who was wandering through the world and was imprisoned in a foreign country. One day, he was able to explain the king's dream, after which the king made him his advisor. The king's wife tried to seduce him and tempted him with great wealth. Zambilfrosh, however, resisted, claiming that he was a simple basket-seller who did not deserve any royal privileges or a royal wife.

One day, the protagonist's brothers came for grain. Zambilfrosh tricked them by accusing them of theft, but then revealed his identity to them. The brothers were reconciled and Zambilfrosh became their leader.

(1) *ʿaw brət mālka wewa. | brət mālka wewa, | ʿawa=w beθa là θele l-uxðaðe. | šqele b-dānye xəšle. | xəšle b-dānye qam-xazele wəre gu xa ʿaθra xəna, | xa xayatuθa xəna. | qam-dawqile, darile gu səjən. |*

(2) *malka mà xzele b-xulme? | har malka b-gane xzele b-xulme ʿəštá tawraθa zābun | xala ʿəštá tṛiše. | ʿu mà xzele b-xulme diye har ʿawu b-gane? | ʿawu b-gane mà xzele b-xulme ^Anafs əl-lele^A? | xzele b-xulme, | hole xzada dàxla, | ʿəšta baqaθa daxla¹ šədlā l-baqe dīyē. |*

(3) *məre ʿana yīðənnā māndi-la, | bas lè maxkənnā. |¹ məre ʿmāndi-le? | mākkele māndi-le! | məre lè maxkənnā, | lè haneli. | ʿana=w xunwəθi=wax. | t-aθe yoma ʿan xunwəθi p-sāhdi ʿəlli, | bas qam-tardili. |¹*

(4) *məre ʿla, ʿad ʿawa b-yīðèle xulmət dawa mālka, | mnablàxle. |¹ xəšle kəsle diye məre ʿmāndi-la qəşəttā, | faqira? | māndi-le qəşəttət ʿəštá tawraθa zābun ʿaxli tṛiše?¹ məre ʿpt-aθelux ʿəštá šənne xa xàððə, | xa garàni, | ʿajebùθa. |*

(5) *m-daha mhāmi, | mīlile gunīye, ʿanna maxazən diyux xətte=w dābra, | b-barya garani b-xèla. | yaʿani xelànta. | ʿəštá šənne garani pt-ʿawya. | ʿawa mjumeʿle mjumeʿle mjumeʿle mjumèʿle. |*

(6) *ʿayya baxte diye drela ʿena ʿəlle dīyē. | ʿazawa bàθre, | bàθre, | ʿamra ʿhayyu l-beθa xōl-u šti. | hal hàdax qam-awðale, | mərə b-yanne tāj mālka talux. |*

¹ Or perhaps *d-daxla*, i.e. with the genitive particle *d-*.

(1) He was the son of a king, the son of a king he was. He did not get along with his family. He left, wandering about in the world. He travelled around, they saw him enter another country and began a new life. They arrested him and put him in prison.

(2) The king saw something in his dream, the king himself saw in his dream: six skinny cows devouring six healthy cows. What did [Joseph] see in a dream, what did he see in his dream the same night? He saw in his dream that they were harvesting wheat. Six bundles of wheat worshipped his bundles.

(3) [The next day, Joseph told those in prison about his dream.] He said, 'I know what it is [about], but I won't tell.' They said, 'What is it? Tell us what it is!' 'I won't tell, I am not comfortable telling,' he said. 'It is about me and my brothers. A day will come when my brothers will kneel down before me, but they have expelled me.'

(4) They said, 'He will be able to interpret the king's dream, let's take him [to the king].' He went to him. He said, 'What is the story, poor fellow? What is the story of six skinny cows devouring fat ones?' He said, 'You will have six years of famine, a rise of prices, something astonishing.'

(5) Therefore, believe [me], you need to gather wheat and fill your sacks, your storehouses with wheat and corn, because a strong famine will come, I mean. There will be a terrible famine for six years.' [The king] began to store wheat, more and more.

(6) [Meanwhile,] his (the king's) wife began to look at him with desire. She would follow him and say, 'Come, eat and drink.' She did this: she told him, 'I'll give you the king's crown.'

(7) *mære* ‘*ana Zambil Fròš-iwen*,² *y-zaqrən zanbire-w haqqi b-yatte xa lîra*,¹ *pt-àzən*.¹ *’àw wele šulî*,¹ *’ana lè pešən malka ’ana*.¹ *lè hawən malka*.¹ *wele šule diye hadax-u malka qam-kəbele-w mənne mənne*.¹ *’u ’ap ’awa mənne mən d-àwa*.¹

(8) *θela xa zawna xunwaθa diye hîre*,¹ *šmelu gu flān dawla ’əθ dabra mزابòne*.¹ *xəšle xa b-xa mənne*.¹ *mà wədle ’awa?*¹

(9) *’awa=le kyala ’àn xətte*¹ *’u dráyalla t̄àlehi*.¹ *šqalle xa kaset dehwa ’áθwale y-dari b-kasət dèhwa*,¹ *qam-darele gu tenet xa mənne*.¹ *xəšle*,¹ *rxəqle t-maṭe l-mḏita*,¹ *xəšle har jèš baθr diye*.¹

(10) *mære har ’awa*,¹ *mære ta malka ’ana hātca pt-awḏən*,¹ *qam-ganwila ’ayya ’amana dīyyux*.¹ *’anna xunwaθa diye-le*.¹ *xəšle baθre hal qurbət mḏitey*,¹ *ya’ani wàra*,¹ *qam-dawqile*,¹ *meθile*.¹

(11) *mære ’qày*,¹ *màx wiḏe?*¹ *čù mändi*,¹ *lèx wiḏe ’axni*.¹ *’mære là*,¹ *wutu gniwella tazət dèhwa*.¹ *’daxxi*,¹ *’axni màtu b-gənwaxla?*¹ *yalla yalla mṭela dabra ’allan-u naše kulla mətla mkupna t-mamtax l-mḏita*.¹ *mære ’pθuxu gūniyatexu*.¹ *har ’awa qam-paθəxle ’ay gūniya*.¹ *mære də-mbarbi ’àxxa*.¹ *plətla kasət dehwa tàma*.¹

(12) *’anna mà wədle?*¹ *qam-šaqilile ’aw xoneh*.¹ *ya’ni yḏele ’əbbe diye*.¹ *qam-šaqilile xunwaθa diye ’aw t-ile kəs malka*.¹

(13) *xəšle ’əbbe b-dabra diyye*.¹ *kut mändi t-awèḏwa*,¹ *lèθwa lā’a*.¹ *’əštá šanne y-sahdiwa ’alle diyye*.¹ *y-’abdīwale*.¹ *’u hul ’egət t-ile piše gore-w gwire külle*,¹ *’aw xona rayyəs diyehi wèwa*.¹ *’ana ’o mändi tnàyallax*.¹

² ‘Basket-seller’ is said in Kurdish. In the Aramaic versions of the story, ‘Zambilfroš’ is either ‘basket-seller’ or the protagonist’s name, or sometimes even both at once.

(7) He said, 'But I am a basket-seller. I weave baskets for which I earn one lira, and then I leave. This is my profession. I will not become a king. I will not be a king.' This was his job. The king liked him and helped him, and he in turn helped [the king].

(8) A time came when his brothers were in distress, they heard that in such-and-such a country, there was wheat for sale. They all went to him, one by one. What did he (Zambilfroš) do?

(9) It was he who measured the grain and put it in their sacks. He took out a golden cup which he had—they used golden cups for measuring out [the grain]—and he put it in the sack of one of them. [As] they went back to their [home] city, an army went pursuing them.

(10) [Zambilfroš] said, he told the king, 'This is what I am going to do. I'm telling you—they have stolen your cup.' They were his own brothers. They chased them until outside their city, I mean, [they were] outside when they captured them and brought them [back].

(11) They said 'But why? What have we done? Nothing, we have done [nothing].' 'You have stolen the gold cup.' 'How [could it be?] Why would we steal it?! The wheat would have barely reached our city and our people would have died of hunger before we could bring [it] to the city!' He said, 'Open your sacks.' He himself opened the sack. He told them to empty it here—and the golden cup appeared.

(12) So what did they do? They took away their brother. I mean, they recognised him. [Then] they took him with them, the brother who was with the king.

(13) They went away with their grain. There was no objection to anything he did. They would kneel before him for six years, they worshipped him. And until they all grew up and got married, that brother was their chief. This is what I am telling you.

7. ZANBILFIROSH—THE BASKET-SELLER¹

Masoud Mohammadirad

Speaker: Ahmad Abubakir Suleiman (NK. Khizava)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/247/>

Summary

The son of the prince of Mosul lived a lavish lifestyle and was oblivious of death and afterlife. When he experienced the loss of one of his relatives, he was transformed and chose to become pious. To avoid living off his cruel father, he started to make a living by selling baskets and was, therefore, called *Zanbilfirosh*, i.e. basket-seller. Once, while strolling streets to sell his baskets, the daughter of the ruler of the city caught sight of him and tried to charm him. However, the pious basket-seller did not consent. The daughter accused him of assault. The guards kept chasing the basket-seller. The basket-seller threw himself down from one of the towers of the citadel and was later buried on a public road. The narrator elaborates on different versions of *Zanbilfirosh* across Kurdistan.

¹ I am grateful to Slava Sheikmous and Rewan Hussein, native speakers of Kurmanji, for their help with interpreting language in a few passages.

(1) *nāvē mən*[|] 'Ahmad 'Abūbakər Səlēmān.[|] az xalkē gundē Xizavā-ma[|] 'ašīr-ā Gulīā.[|] ū az žə dāyəḳbūyē ... həzār-ū nahsad-ū šēst-ū həštē-ma[|] 'amā dərəstāhiyā mən dā tārīx-əm ... xələt-ən.[|] šēst-ū dū-ma.[|]

(2) *zanbīlfəroš ...*[|] du gořēt zanbīlfəroš yēḫ hayn əl davarā kurdā dā,[|] ēk lə Kurdəstānā Bākòr,[|] ēk lə Kurdəstānā Bāšòr.[|] yē Bākòr,[|] yē lə Vārḡinē lə Qazā Səlīvā, lə vīlāyatā Dīyārbakər.[|]

(3) 'amā yē avē ... haḫko lə Kurdəstānā Bāšòr[|] ava t̄-kat sar ja'dā nāvbyanā Bātīfē ū Zāxo dā.[|] əl sār ja'dē-ya[|] bə-řax gundē Sīrkotkiyē da.[|] t̄aqriḡban rošāvāyē ... nəḥiyā Bātīfā pēnj kilomiṡrā.[|]

(4) *āv zanbīlfəroša wak həkāyatā wī hātī gotənē*[|] yēḫ xalkē ma-ū bāv-ū bāpīrēt ma ēḳ bo ēḳ yē gòtī.[|] lə sar vē kalhā šābāniyē t̄-inən,[|] av kalhā šābāniyē.[|]

(5) *ava yē ḳo lə daf ma nāvē wī*[|] ... mīr Məhsən ḳuřē mīr Avdulazizē mīrē Mūsəl-a,[|] yē vē kālḥā Mūsəl.[|] mīr ... Məhsən ḳuřē mīr Avdulazizē mīrē Mūsəl-a.[|] tab'an wak ava wak həkāyatā wī ət̄-bēžən[|] zanbīlfəroš ḳuřē mīrī bī.[|]

(6) 'ənsānaḳī lāwaḳī jahēl yē barkatī bī.[|] gařḥā nāv jahēlā dā-ū pāra lə bar dast-ī zāḥəf bīn-ū.[|] ət̄-bēžən waxtaḳī kasəḳ šə mālā mīrī mār.[|]

(1) My name [is] Ahmad Abubakir Sileman. I come from the village of Khizava, [from] the Guli tribe. I was born in 1968, but in reality ... my date [of birth] is wrong. I was born in 1962.

(2) The basket-seller—there are two tombs of [associated with] the basket-seller in Kurdish regions: one in northern Kurdistan, one in southern Kurdistan. The one in northern Kurdistan is located in Farqin in the Siliva county, Diyarbakir province.

(3) But, as for the one in southern Kurdistan, the tomb is located on the road between Batifa and Zakho. It is on the road next to the Sirkotki village. It [is located] approximately less than five kilometres west of the Batifa region.

(4) As for the basket-seller, —the way his adventure has been told [and] from what our ancestors have passed on to each other—his story comes from the citadel of Shabani, this citadel of Shabani.

(5) He (the basket-seller) was called Mir Muhsin in our region. [He is] the son of Mir Avdulaziz, the prince of Mosul, [at] this citadel of Mosul. Mir Muhsin (the basket-seller) was the son of Avdulaziz, the prince of Mosul. Evidently, his story was like this: the basket-seller was the prince's son.

(6) He was a handsome young man. He would wander around with other youths. He had a lot of money at his disposal. It is said that a member of the prince's family once passed away.

(7) *waxtē mārī tab'an xalkē ... davarē lē kòm bīn-ū¹ bərənā=v zīyāratē=ū¹ aw goř qolā=ū¹ qər tēda=ū¹ va-šārt=ū¹.¹ awī žī got=ē, 'mā dē ava hamā lə vèdē bē!?'¹ got=ē, 'ava dē lə vē bē hatā qiyāmatē.¹*

(8) *'qiyāmat kangī=ya?', gotī=ū¹.¹ 'čo qiyāmatē=va řā čo šə hē dīyānatē nə-zāna,¹ čo dīyānatā'.¹ təršē xwa lə dālī dā¹ gotī, 'ava dē t-nāv vē āxē řā-bət?'¹ got=ē, 'à¹ bə šāvē=ū¹ bə rožē go məstamər lə vē-dē bē ava xəlās.¹*

(9) *řā-bī ... wak awādiakē bə sārī kat.¹ malāyàk hāt¹ bo āxāft řožak du sē çār.¹ har řo dā bēžē, 'malē wara bo mən bə-āxava.'¹ hatā bahsē dīyānatē bo i qər.¹*

(10) *'dīyānat husā=na=ū¹.¹ dīyānatā masīhī yā hay¹ dīyānatā əslāmatī yā hay.¹ har dīyānataqā ha-bət' ... tab'an 'ərf=ū¹ 'ādāt=ū¹ 'awādīyēt manhajē dīyānatē.¹ aw lə sar əslāmatīyē bī.¹ əslāmatī nišā dā.¹*

(11) *mā¹ bə çand hayvaqā mā.¹ gotī, 'pā az qò bə-qəm?'¹ az=ē žə vē 'awādī xalās¹ žə wī qablī¹ tang=ū¹ tārīyā vī qablī xalās b-əm.¹*

(7) ‘When he died, the people of the region obviously gathered around him, took [him] to the cemetery, dug a grave, put [him] in it, and buried [him].’ He (Muhsin) said, ‘Is he going to rest in this grave forever?’ They (the people at the funeral) said, ‘Yes, he will stay here until the resurrection.’

(8) ‘When is the resurrection?’, he said. [They said to him], ‘No religion knows for sure about [when] the resurrection [happens], no religion!’ Fear took hold of him (Muhsin). He said, ‘Is he going to get out from under the soil [at the resurrection]?’ ‘Yes, day and night,’ they said. ‘He will stay here day and night continually. It is finished [for the dead].’

(9) [Upon seeing this scene] something came to his mind.² A mullah came to talk to him for one, two, three, four days. Every day, he would say, ‘Mullah! Come [and] talk to me [about religion].’ He (Muhsin) had Islamic faith. [The Mullah] showed him the principles of Islam.’

(10) [The mullah said] ‘Religion is like this. There is the Christian religion. There is the Islamic religion. Each religion has a set of liturgies and customs.’ The Mullah showed him the principles of Islam.

(11) Things remained [like this] for a couple of months. He (Muhsin) said, ‘What shall I do to be relieved of this thing, [to be relieved] of this dark narrow grave?’

² Lit. A thing fell on his head.

(12) got-ē, ʔəvēt tū¹ ēh tu nəvèžžēt xwa bə-ḵē!¹ tu taʕat-ū ʔəbādātēt xwa bə-ḵē!¹ tu hārīkār bē ləgal xalkaḵē-ū¹ tu yē bə řàhm bē-ū¹ tu zulm o zordāri lə xalkaḵē nà-ḵē.¹ hagār tu zolmē bə-ḵē¹ tāʕat-ū ʔibādatē ʔa qabiil nà-bət.¹

(13) ʔbāš-a ʔānē bāvē mən-ē ʔə-kēt¹ az-ē wē xwārənē də-xom.¹ got-ē, ʔwəla ā bāvē ʔa zolmē bə-ḵət¹ ... taʕat-ū ʔibādatē ʔa qabiil nà-bət.¹ ʔā az kò bə-ḵəm az-ē žə vē zulm-ū zordāriyē bāvē xwa?¹

(14) hāndi go bāvē xwà.¹ bāvē wī řāzi nà-bī vī ʔəšti bə-hēlēt.¹ got, ʔagar tu kadaḵē bə dastē xwa bə-ḵē¹ ū tu xwa xwadān bə-ḵē-ū¹ ʔayārā xwa xwadān ḵē¹ dē həngē taʕat-ū ʔibādatē ʔa qabiil də-bət.¹

(15) řā-bī dār-kat,¹ dar-kat žə māl dar-kat.¹ bə žə žənkàḵ habi-ū du bəčēk.¹ got žənkā xwà,¹ ʔaz-ē čəm bo mà šūl ḵəm.¹

(16) řā-bī hāt,¹ dasṭ əp zanbilāw čēḵəṛənē ḵər.¹ zanbilēt kurdawāriyē bo fēqī bə ḵār ʔ-ina xalkē ma.¹ əš šəfḵàt hāt čēḵəṛənē.¹ lə hāt ba řübārā-ū zanbil čē ḵəṛən.¹ ma gòt¹ wī sardamī žiyān əṭ kalhā dā bī.¹ ū hāt-ū hāt-ū mantaqa hatā hātī kalhā šābāniyē.¹

(12) He (the Mullah) said, ‘You, eh, you should recite your prayers! You should perform your worship! You should help people. You should be merciful. You should not do any injustice nor cruelty to people. If you are unjust [to people], your obedience and prayer will not be accepted [by God].’

(13) [Muhsin said], ‘Isn’t it so that my father does [injustice]! I’m living off him.’ He (the Mullah) said, ‘By God, if your father does injustice [and you live off him], your prayers will not be accepted.’ [Muhsin said], ‘What shall I do to be relieved of the injustice caused by my father?’

(14) He talked so much to his father. [But] his father did not agree to abandon this thing. The Mullah³ said, ‘If you do a job with your own hands, take care of yourself and manage to live by your own means,⁴ then your prayers will be accepted.’

(15) He rose [and] left [the house]. He had a wife and two babies. He said to his wife, ‘I will go and make a living⁵ for us.’

(16) He rose, came [and] started making baskets. Our people use the Kurdish baskets for fruit. They are made of sticks. He came to the river and made baskets. We said that back then people would live in citadels. He (i.e. Muhsin) kept coming⁶ until he arrived at the gate of the Shabani citadel.

³ Lit. he.

⁴ Lit. Take care of your own standard.

⁵ Lit. work.

⁶ Lit. he came and he came.

(17) *hât.* | *waxtê lə daroqê dargahā hawā katī=ū* | *zēřavānā go,* ‘*tē kò čē?*’ | *got=ē tab’an zanbilkē məl-i-và bī* | *go,* ‘*az=ē čəm zanbilā fərošəm.*’ | *əl qolānēt bāžērē hāt=ō čō.* |

(18) *əṭ-bēžən awādī ... hačko qəčā mīrī* | *əṭ qasrē əṭ panjarē dā aw kuřā lāwē barkatī di=ū zanbilā fər[ošət].* | *kuřē mīrī=a=w lāwaqī barkatī=ya.* |

(19) *jəhē dā vīyānā kuřkī kat dālē qəčkē.* | *got jārīyā xwa,* | ‘*hařa bēža wī zanbilfərošī bālā bət vədē.*’ | *čū got=ē,* ‘*wara àm=ē zanbilā žə ṭa kəřīn.*’ |

(20) *hāt žor=và.* | *tab’an ... avādī mānē yā pē hātī gotənē=ū,* | *vīyā ma’rūf=a* | *kā čāwā ləgal ēk āhaftən=ū* | *hozānvānā yā qəri hozān=ū.* |

(21) *zanbilfəroš mīrkē řawā* | ...

zanbilfəroš lāwqē darwēšə=w |

karam ka ṭu wara pēšə=w, |

qīmatē salkā ṭu bēžə=w |

yā bəčīk lə bar zēřā bə-kēša=w | *yā mǎ[zən buhā bəbēža].* |

(17) He arrived.⁷ When the [lock of the] gate of the citadel flew open, the guards asked, ‘Where are you going?’ He (the basket-seller) said—well, he had baskets on his shoulders—, ‘I’m going to sell baskets.’ He strolled from street to street in the city.

(18) It is said that the prince’s daughter saw the handsome man, i.e. the basket-seller, who was selling baskets, through the windows of the palace. He was selling baskets. He was the prince’s son. He was a handsome young man.

(19) Immediately, she (the prince’s daughter) was filled with love for the boy.⁸ She said to her maidservant, ‘Go and ask the basket-seller to come here.’ She (the maidservant) went and said to him (the basket-seller), ‘Come here. We would like to buy baskets from you.’

(20) He went upstairs. Of course, things were said [at their meeting]. It is known how they would talk to each other. The poets turned it [their conversation] into poetry:

(21) Oh Basket-seller, son of ...

Oh Basket-seller, son of Dervish

Please come forward!

Tell (me) how much the price of the baskets is?

Ask for pieces of gold for small baskets, and set a[n expensive price] for the big ones.

⁷ Lit. He came.

⁸ Lit. The longing for the boy fell into the girl’s heart.

(22) *muhəm ava awādī=ya!*¹ *balē həndī hāt zanbīlfərošī ʔo qāna*¹
bə-ʔāt! *ū b-ēt!* *ū vīyānā xwa bə-y diyār kət.*¹ *zanbīlfəroš!* *yē šə ʔərsē*¹
*xodē ta*¹ *ālā na-hātī.*¹

(23) *zanbīlfəroš barē xwa dā rax saratē=ū* *‘xalatən.*¹ *zanbīlfəroš žī*¹
*lə darajātā čū=va xwārē.*¹ *gāzī ... ʔəčkē gāzī ... zēřavānā ʔər.*¹ *got=ē,*¹
*‘zēřavān!*¹ *go, ‘hā*¹ *got=ē, ‘wī zanbīlfərošī bə-gərən.*¹

(24) *awān žī řahlā dā!* *àw řavī.*¹ *čūn məlē dargahē lē gəřt,*¹ *go, ‘məli*¹
*kī=va čət?*¹ *aw bə xwa kalhā šabānī ’āsī biya.*¹ *mələ dargahē lē gəřt*¹
ū lə dīv čūn lə dīv čūn! *hatā čū sar gəvān dā ʔavrī.*¹

(25) *hār got=ē, ‘na=ū [mə] xodē dē xwa ʔē da āvēžəm.*¹ *aw žī har*¹
*čūn bānē [...].*¹ *muhəm xwa ʔē da āvēt.*¹ *xwa ʔē da āvēt ʔt bəni kat.*¹
də vè awādīyē dā! *... də vè ārišē dā wəxtē av řiidāna paydā bi,*¹ *bābē*¹
*ʔəčkē hāt.*¹

(26) *‘ava čī=ya?*¹ *čūčək!* *šə ʔərsēt xwa da barovāži bo ... mirī got.*¹
*got=ē, ‘awī da*¹ *awā mə ʔər.*¹ *got sarokē zēřavān,*¹ *‘hařən b=īnən.*¹ *hāt*¹
darokē da hatā čo xwārē=ū! *barē xwa ʔə-nālānūt=ū bəřindār [inā təna]*¹
*bar sīngē.*¹

(22) Anyway, it was like that. She (the prince's daughter) wanted to lure the basket-seller with her charm and show him her love. The basket-seller, who was overwhelmed by the fear of God, did not accept that.

(23) The basket-seller turned around and left the palace, [saying to himself], 'These [actions] are wrong.' The basket-seller went down from the stairs [and ran away]. The girl called the guards, [and] said 'Guards!' 'Yes,' they replied. She said, 'Grab the basket-seller.'

(24) They chased him. He fled. They went [and] closed the gates of the citadel to him and said, 'Where is he heading to?' The citadel of Shabani was in principle impregnable. They closed the gates of the citadel to him and kept chasing him until he arrived at the top of one of the towers⁹ of the citadel.

(25) He said to the guards, 'By God, I will throw myself down into it [i.e. into the pointed rocks at the bottom of the castle].' They (the guards) kept going further up [...]. Anyway, he threw himself into it [i.e. into the pointed rocks]. He fell down. In this situation, during the time when this accident happened, the girl's father came [to the scene].

(26) [The father said], 'What is this?' Out of fear, she (the daughter) turned the story to her favour. She said, 'It was the prince's son (the basket-seller) who lusted after me!' The prince said to the head of guards, 'Go and bring him.' He (the head of the guards) came down from the citadel and saw that he (the basket-seller) was shouting in pain and was wounded.

⁹ Lit. arch of the rock.

(27) *awādi mîrē kalhā šabānî| barē xwa dâ=yê| lāwaḵ barkatî-ya|*
dālē wî na-d-čû wî bə-ḵožət. | go, 'hārən bə-bən bənē kalhē bə-ḵožən. |
sarokē zēřavānā zānî bēbaxtî lə vî awādi hāt ḵərənē. |

(28) *waxtē ināy xwārē, go, 'az-ē ṭa bə-vəm dav hakimakî| balkî az*
ṭa 'ilāj bə-ḵəm. | qadarakî inā xwārē šə kalhē, | got-ē, 'mə daynən, |
az-ē mərəm az | tu mən xəlās nā-ḵē. |

(29) *'bās | az-ī hursiyataḵē lə ṭa ḵəm: | haka ṭu bə-šē | mə bə sar*
řekaḵā 'əm va-šēra, | waxtē xalkaḵ b-ət dā bo mən da'ā bə-ḵət-ū. | ū
az mət'āj žē b-əm. | got-ē, 'balā! |

(30) *vējā hāt həngē aw řek řekaḵā 'əm bî | žə vè mantaqē hatā*
Āmēdî-ū hatā Bārzan-ū [...], | ū žə vî gundî žî čo bo jəzîrā Boṭā husā, |
řekaḵā 'əm bî. | sar wè řēkē va-šārt. |

(31) *ava ṭə-bēžən həkāyatā zanbilfərošî yā lə Bāšor ā bə vî*
řangî-ya. | ū həndak xalkē ma žî təbēžən nāvē wî Məhamad 'Amîn bî. |
'amā | 'amā pətər ṭə-bēžən nāvē wî mîr Məhsən kuřē mîr Avdulazîzē
mîrē Mîsəl bî. |

(27) Well, the prince of the Shabani citadel looked at him (the basket-seller) and saw that he was a handsome man. He (the prince) was not willing¹⁰ to kill him (the basket-seller) [himself]. He said [to the guards], ‘Go and kill him on the slope of the citadel.’ The head of the guards knew that he (the basket-seller) had been bullied.

(28) While he (the guard) was taking him (the basket-seller) to the slope, he said to him, ‘I will take you to a physician. I will cure you.’ After a few moments, when they were on their way to the slope of the citadel, he (the basket-seller) said, ‘Put me down here, I’m dying. You cannot save me’.

(29) [The basket-seller continued], ‘But I have to testify to you: if it’s possible for you, please bury me next to a public road, so that people who pass by pray for me. I will need that.’ ‘All right,’ he (the head of the guards) said.

(30) He (the guard) came. The road was a public road. It went from this region to Amadiya, Barzan [Choli] and from this village up to Cizre Bohtan. He (the guard) buried him (the basket-seller) next to that road.

(31) The tale of the basket-seller in southern Kurdistan is like this. Some of our people say the real name of the basket-seller was Muhammad Amin. But most would say his name was Mir Muhsin, son of Mir Avdulaziz, the prince of Mosul.

¹⁰ Lit. His heart would not go.

(32) ʾamā yā ... yā Bākor, | àw ʦ-bēžən nāvē wī | mīr Saʿid kuřē mīr
 Hasan, pāšāyē Dīyārbakār bī. | nafsē vī čīrokā mə bo wà gotī | nafsē wī
 čīrokē lə sar ət-hēt gotənē. | ʾayn lə sar wī ... yē Bākor avē Vārqīnē | bə
 vē čīrokē nafsē. |

(33) bas aw tabʿan kalhā Vārqīnē kalhakā dasčēkār-a | tāvəko
 dasčēkār-a. | ʦu hazīrēt xwa bə-ḵē | masan kā bēžē àv-a ān na awà-a. |
 ava masla ʦu guhē xwa bə-dē hozānē. | dē ḵo bēžət, ʦə-bēžət |

(34) kalhā mīrē řawāl-a-w |
 bələndāhīyē haf řəmh həzār-a-w |
 bənē wē qoč ū həsār-a-w |
 xwa ʦə kalhē dā b-āvēm xwārà-w |
 ū go, bəlā šə xodē ... na-bəm šarmazārà |
 bəlā šə xātīnē bə-bəm xusārà. |

(35) yaʿnī hafřəm həzār-a | yaʿnī həzār-ū haf řəmhā bələndāhī-ya, |
 hasab ... žē darā mà dīyār ḵərī | bənē wē qoč-ū həsār-a, | ḵavr-ū
 fəlān-a. | aw hamā awādī bī qàsr bī | xwa də panjərayè da āvēt. |

(32) But in northern Kurdistan it is said that the basket-seller was called Mir Sa‘id, son of Mir Hasan, the prince of Diyarbakir. The story of the basket-seller is told the same way in the north, the same as I told you. The story of the basket-seller in Varqin in northern Kurdistan is the same.

(33) However, [note that] the citadel of Farqin is man-made.¹¹ It is totally man-made. You should really ponder whether it is [the same castle as in the basket-seller story]. Let’s listen to the verse, which goes as follows:

(34) The castle of the emir is modern.
 Its height is the size of one thousand and seven spears.
 At the bottom of it there are pointed rocks and a blockade.
 I shall throw myself down from the castle,
 He (the basket-seller) said,
 Lest I become humiliated in front of God, [but]
 let me mortify the lady.

(35) *haḫḫām hizār=a* means that the citadel was the length of 1007 spears placed on top of each other. As we pointed out [in the verse], the bottom of the castle was full of pointed rocks, as a blockade, and so forth. It was a thing, a palace. [However, in that version from northern Kurdistan it is said that the basket-seller] threw himself down from a window.

¹¹ Lit. made by hands.

(36) àw t̤ə-bēžən xwa də panjārēyē da āvēt. | àw lə wē rē žī t̤ə-bēžən
žənkā mīrī=ya. | hako tu wē partūkēt wān bə-xwīnət | t̤ə-bēžən žənkā
mīrī lē āšəq bī. | ʾamā yē ma t̤ə-bēžīn k̤əčā mīrī. |

(37) bas | wak dalīl k̤əčā mīrī=ya. | čoḵū ēḵamīn kas, | avā hā
nahšad=ū nūt=ū çārē zāyīnī av řidāna paydā bə-bī. | ū šə wī sardamī
hatā wē sardamē Faqīyē ṭayrā | Faqīyē ṭayrā həzār=ū pēnšad=ū ū çəl=ū
nahē yā hātī dənyāyē. | həzār=ū šaššad=ū sēh=ū ēkē çū bar dəlovānīyā
xodē. | də vī māwī žīyē xwa dāya nəvīsī. |

(38) ṭəqrīban māway pēnšad sālā | ava yā māyī bə dastē čīrokbēž=ū
baytbēž=ū ū hunarmandāva. | šə nūkā Faqīyē ṭayrā yā nəvīsī=ū | yē bī
aršīv=ū. | hatā nūkā | šēst ū ṭəštāk mərovā av baytā hā yā nəvīsīn. |

(39) balē mīro awādī bə xwa ḵo t̤ə-bēžəm. | masalan vē gāvē ...
Faqīyē ṭayrā. | t̤ə-bēžət:

‘muhabtē k̤əč mubtalā k̤ər. |

səř lə jāriyē āškərā k̤ər, |

“lāwəḵē qalb=əm jədā k̤ər. |

mən žə ‘ašqān xaw na-tē” |

(36) They (in northern Kurdistan) say he (the basket-seller) jumped down from a window. In addition, according to them (in northern Kurdistan) it was the prince's wife [that lusted after the basket-seller]. If you read their books, it is written that it was the prince's wife who fell in love with the basket-seller. However, in our region it is said that it was the prince's daughter [who fell in love with the basket-seller].

(37) We can infer that the woman in question was the prince's daughter. Because the first person this event (the story of the basket-seller) happened in AD 994. From that time onward until the time of Faqi Tayran [the Kurdish poet, the first who wrote down the story of the basket-seller]—he was born in 1549. He passed away in 1631. During his lifetime he devoted himself to writing.

(38) Approximately for a period of 500 years, the story was narrated by storytellers, minstrels, and artists. Faqi Tayran turned the tale into prose, and it was [accordingly] put into the archive. Until now, there have been some sixty people who have written down the story of the basket-seller.

(39) But let me tell you this. Back then, Faqi Tayran said,

‘Love overtook the girl.

She disclosed her story to her maid:

“The boy broke¹² my heart

I cannot sleep because of [his] love.”

¹² Lit. made apart.

(40) *hako tu masalan guhē xwa bə-dî^l aw bə xwa tə-bēžət kəčā
mīrī lē āšəq bī.^l muhəm bas àw lə wē rē wa t-bēžən.^l ava wak nā-
bēžən wak kurṭiyàḳ lə sar ... žiyānā yā zanbīfərošī-ū sar goṛē wī.^l ū
av har du goṛē yēt hayn lə Kurdəstānē.^l*

(40) If you listen to these couplets, he (Faqi Teyran) himself says that it was the prince's daughter who fell in love with him (the basket-seller). Anyway, they (in northern Kurdistan) tell it (the tale) like that. This was, as they say, a short account of the basket-seller's life and the two graves [associated with him]. And there are two tombs associated with him in Kurdistan.

THEME II

THE BRIDGE OF DALALE

8. THE BRIDGE OF DALALE

Geoffrey Khan

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Recording: Geoffrey Khan

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Summary

The arch of the bridge in Zakho could not be completed. An agha had seven water-mills, seven daughters-in-law and seven horses. An angel told him in a dream that he must stop one mill and kill one daughter-in-law and one horse so that the bridge could be completed. He stopped one mill and killed one horse. He sent his youngest daughter-in-law, Dalale, to take food to the workers on the bridge. It was said that the first soul to come onto the bridge would be killed. She came with a dog, but the dog was distracted by the scent of carrion. As a result Dalale was the first to come to the bridge and she was killed. They put her in the bridge and the arch of the bridge was completed. The story finishes with a song lamenting the death of Dalale.

(1) gu Zàxo¹ bnaya wewa xa gəšra,¹ gəšra y-amrəxle gəšrət Dalàle,¹ b-zonət ‘Abbasīye.¹ kəmət baníwale tat qatərwa ‘o gəšra,¹ là qatərwa.¹ ya‘ni la maxewa l-gəðàðe.¹

(2) xa yòma¹ ‘o gòra,¹ ‘àga,¹ xzele b-xəlme.¹ ‘aw zàngin=wewa,¹ xelàna.¹ ‘íθwale šawwà ‘arxaθa,¹ ‘íθwale šawwà kalaθa.¹ ‘íθwale šawwà susyaθa.¹ malaxa mære ‘əlle diye,¹ ‘mən kul xa mən dànna¹ lazəm xa mbàtłət.¹ mən kalaθux ða kalθux qàtłət.¹ mən susāwaθux xa susta qàtłət.¹ mən ‘arxaθux xa ‘arxe màklət.¹

(3) ‘anna malaxa mære ‘əlle diye ta t-awəðla¹ tat ‘o-gəšra¹ maxe l-gəðàðe,¹ qatər.¹ mara ‘o gəšra¹ b-šənne,¹ b-šənne,¹ šuryela bnaya tat maṭe l-gəðàðe,¹ lele məšya.¹

(4) qimele¹ xa ‘arxe mbùtłəlla.¹ ‘u xa mən susyaθe qitləlla.¹ ‘u Dalàle,¹ kalθe diye zurta šəmma Dalàle=wewa,¹ ‘ε Dalàle¹ qimele mšùdra¹ mənna ‘ixala tat nábla ta-palàxe¹ t-ila plàxa¹ rəš gəšrət Dalàle.¹

(5) ‘anna mīrəlla,¹ ‘ku nəšma¹ t-màtya¹ rəš gəšrət Dalàle¹ ‘ε nəšma bəd-pəša¹ prīmta,¹ qitla.¹ ‘itla kalba mənna.¹ ‘ən-hawewa kalba zila qāmàya,¹ qatliwa kàlba.¹ là qatlıwala Dalàle.¹ qimela¹ kalba šqille rixal¹ t-xa kàlləš.¹ kalləš yəðət mòdi-la?¹ xa ‘ərba miθa.¹

(1) In Zakho, they were building a bridge. We call the bridge the bridge of Dalale. [This was] in the time of the Abbasids. However much they built the bridge in order for its arch to be completed, its arch was not completed, it was not put together.

(2) One day, the chief, the agha, saw in his dream that he was rich and powerful. He had seven water mills. He had seven daughters-in-law. He had seven horses. An angel said to him (in the dream), ‘You must get rid of one of each of these. You should kill one of your daughters-in-law. You should kill one of your horses. You should stop one of your water-mills.’

(3) The angel told him to do these things, so that the bridge would come together and its arch would be completed. Indeed, they had started building the bridge (and had been working on it) for years and years in order for it to come together, but it could not (be completed).

(4) He went and stopped a water-mill and killed one of his horses. Now, Dalale—his youngest daughter-in-law was called Dalale—he sent food with Dalale for her to take to the workers who were working on the bridge of Dalale.

(5) They said to her, ‘Any soul that comes onto the bridge of Dalale—that soul will be slaughtered, killed.’ She had a dog with her. If the dog had gone first, they would have killed the dog and not killed Dalale. But the dog picked up the scent of carrion. Do you know what a carrion (*kallāš*) is? It is a dead sheep.

(6) *zille kalba rəš dè kalləš. ʿayya Dalale pišla qamêθa. zilla, m̄tela l-gəšra, qəm-dawqila, qəm-parmila. mattila gu gəšra, gəšra q̄t̄irre. mxele l-ğōðāðe. bena y-āmri.*

(7) *Dalal, Dalal, Dalale,
gəšrə Zaxo ramana
selət xoθe milana
Dalle dwiqa l-xəmyana.*

(8) *gəšrət Zaxo daqiqa
ʿu selət xoθe raqiqa
ʿu Dalle l-xəmyana dwiqa.*

(9) *m-o kalbət p̄rruš wele
šlele rəš kalləš klele
xəmyanət Dalle bxele.*

(6) The dog went to the carrion. So, Dalale became the first one. She reached the bridge and they seized her and slaughtered her. They put her on the bridge and the arch of the bridge was completed, it came together. So, they say:

(7) Dalal, Dalal, Dalale,

The high bridge of Zakho

The river under it is blue (with grief).

Dalle (= Dalale) has been seized by her father-in-law.

(8) The narrow bridge of Zakho,

The river under it is narrow.

Dalle (= Dalale) has been seized by her father-in-law.

(9) On account of that dog which was treacherous,

which went down and stood over carrion,

The father-in-law of Dalle wept.

9. THE BRIDGE OF DALALE

Dorota Molin

Speaker: Madlen Patu Nagara (ChA. Duhok)

Recording: Lourd Hanna

Assistant: Aziz al-Zebari

Audio: <https://nena.ames.cam.ac.uk/audio/221/>

Summary

A builder tried to build a bridge in Zakho, but the structure continued collapsing. One day, he heard a voice saying that in order for the bridge to stand, he must sacrifice a member of his own family. He considered his three daughters-in-law (and apparently no other family member), eventually picking the one who was called Dalale. He reasoned that since she was a foreigner, his reputation in the community would suffer the least damage. When Dalale approached the bridge unsuspecting, he killed her and put her inside the construction. The bridge was completed successfully. The story ends with a sung ballad which laments poor Dalale and curses the murderous builder.

(1) ʿana šəmmi madlèn-ile,¹ brat Pattu Nagara... Pattu Nagara—
šəmmət babi,¹ ʿay xərtā Pattu Hòrməs.¹ ʿumri tmani ʿarbà šənnē.¹ ʿana
daha b-amran ʿan məndyàne.¹ šamútule kùllawxu.¹

(2) ʿaw Dālale qam-garəšle.¹ k-əbe t-ət qapətle lele... lèle
bəbraya.¹ qəmle šmele xà qala.¹ ʿawən ʿəθwale tlaθá bnone=w tlaθa
kalàθa.¹ mərə mà b-awðən?¹ ma t-ile bədraya hole mpàla.¹

(3) qəmle θele xà qala.¹ mère,¹ ʿən la darət xa mən bəytux... yaʿni
gəšra là-k-ṭabəq.¹ yaʿni là-g-bare,¹ max là-g-ʿamər.¹ qəmle mtuxməlle.¹
mere, ʿmì b-awðən?¹

(4) ʿən darən kalθi Hāne,¹

(5) bi babaḥ našət dārta,¹

(6) naxpən yatwən ʿàlulta.¹

(7) ʿən darən kalθi Hāne,¹

(8) bi babaḥ wal rešāne,¹

(9) b-naxpən yatwən b-diwāne.¹

(10) b-darən kalθi Dālāle.¹ bi babaḥ m-naxrayūta,¹ là g-naxpən.¹

¹ The idiolect of this speaker differs in (at least) one feature from that of the other Christian Aramaic speaker from Duhok. Here, M. P. Nagara realises the transitive perfective past preverb qam-, the other speaker gəm- (see e.g. ChA. Duhok, *A Man and A Lion*, 13 & 15).

(1) My name is Madelene, the daughter of Pattu Nagara. I am Pattu Nagara. My father's name is, I mean, Pattu Hurmez. I am 84 years old. I'll now tell all these things. Listen to them all of you.

(2) The one who pulled Dalale, he wanted to connect the two ends of the bridge-arch but they would not connect. Then he heard a voice. He had three sons and three daughters-in-law. 'What shall I do?' he said. Whatever [material] he puts [to connect the two ends of the bridge], it falls down.

(3) Then he heard a voice telling him, 'You must put a member of your family into the bridge otherwise it will not be possible to connect [the two ends of the arch], I mean it will not succeed, it will not stand.' He started to think, 'Who shall I put [into it]?

(4) 'If I put [into it] my daughter-in-law Hane,

(5) her father's family belongs to this community

(6) and I be ashamed to sit out in the street.

(7) If I put [into it] my daughter-in-law Hane,

(8) her father's family are village chiefs,

(9) I shall be ashamed to sit in the receptions.

(10) I'll put [into it] my daughter-in-law Dalale. Her father's family [come] from afar, so I shall not be ashamed.'

(11) ʿaya-š ʾiθwala xa bròna, | năʿam, | ʾiθwala xa bròna. | qəmle ʿaw bròna, | qəmle ʿay kalθa pəšla bəlyāša. | drele layša d-lâyša, | ʿay Dălâlê. | hola bəlyāšaḥ lâyša. | bəlyāša xazyā bronah bxêlê. | qam-kasyâlê layša. | qəmle bronah bxêlê. | zəlla, | zəlla qam-mamšâlê. | hola mamōšaḥ çəçça, | xəmyana qam-qarêla. |

(12) k-imər ‘Dalle, Dâlê!’ k-əmra, ‘màha?’^ʾ leba d-amrawale xàbreḥ. | mera, ‘mì k-əbət baba?’^ʾ mere ‘hayyu b-azan ḥal gəšra—t-ət Dălâlê.^ʾ | là-k-əða mi ḥale. | qəmle zəlla baθrèḥ, | mət ʿamèra. | moṭèʿ wewa qāmāyθa. | lewa max dàha naše. |

(13) qəmle ʿawa-zi qəmle zəllay. | ʿawa ʾəθwale, | maḥšüm, | təkram, | xa kâlba. | aw kalba gròsa wewa, | ʾàqəl wewa. | mpəqlay d-zalay ṭlàθnay, | kalba mpəqlê qāmāya. | xəmyana xəkle. | mera, ‘tamì xəklux?’^ʾ mere, ‘tamì kalba napəq qāmāya?’^ʾ gəral ʾàt hawayat e... qamāyθa.^ʾ

(14) pəšla qāmāyθa, | là ʾiðela. | ʾegət mṭela kəb gəšrət Dălâlê, | qayəm xemyàna qam-qatəlla ʾarèla. | ʾegət qam-ʾarèla... we wiða xa max ʾòta hatxa, | ʾota ṭàlah, | wewa muḥəðra max hənna ta kud d... yaʿni ʾawəðle ʿay t-ət qapəṭle hənna, | gəšrət Dălâlê, | d-ṭabəqle yaʿni b-ḥaləqle. |

(15) qəmle qam-šaqaḷla Dàlale | ʿu qam-darela tama-w muṭya, | ʿaw qəmle, qəmle, qam-banele-w drele xa kawə gəwaḥ, | qəmle qam-šawəqla ʿaya tàma, | qam-maʿmərə ʿmere. | mì k-iwəðwala ta Dàlale? | g-nabəlwala kùdyum laxma-w miyya. | k-əmri:

(11) She had a [baby] son, yes, she had a son and the son ... The daughter-in-law began making bread. Dalale prepared the dough to make bread. She was making bread. As she was making bread, she saw that her son started crying. She covered the dough. Her son cried. She went, she went to breastfeed him. As she was breastfeeding him, her father-in-law called her.

(12) ‘Dalle, Dalle,’ he said. ‘What is it?’ she said. She could not disobey him. ‘What do you want, father?’ she said. ‘Come, I am going to the bridge—of Dalale.’ She did not understand the matter. She got up and followed him, whatever he said to her. In the past, people were obedient, not like now.

(13) So he got up and went as well, they went. He had a dog, if you excuse me, a big, wise dog. The three set off and the dog went ahead of them. Her father-in-law laughed. She asked ‘Why did you laugh?’ He said, ‘Why is the dog going ahead of us? You should go first.’

(14) She took the lead. She had no idea. When she arrived at the bridge of Dalale, her father-in-law upped and killed her, then seized her. When he had seized her... Earlier, he had prepared a place like a chamber, a chamber for her. He had prepared the chamber for anyone who... I mean, who would finish the bridge of Dalale, I mean, who would cover it, I mean would close it.

(15) So, he seized Dalale and put her there, she was placed there. Thus he completed [the bridge] and put a window inside it. He left her there [in the window] and thus completed his building. What did he do for Dalale? He would bring her bread and water every day. They say:

- (16) *'Dalle=w Dālāle*²
- (17) *kma iwat šar-u šapāle*³
- (18) *šuqlax darguštət yāle.*¹
- (19) *ya bronax palgu myāša*
- (20) *ʿu layšax palgu lyāša.*¹
- (21) *Dalle Dalle ʿarya l-xəmyāna.*¹ *xəmyani kalba kōma.*¹
- (22) *ʿalləḥ la zarəq yōma.*¹
- (23) *Dalle ʿarya l-xəmyānaḥ.*¹
- (24) *qam-darela gu day hənna,*¹ *gu daw gəšrət Dālāle.*¹ *gəšrət Dālale t̤b̤əqle.*¹ *Dālale pəšla...* *məθla,*¹ *ʿu ʿayi qəšša diyyaḥ xləšla.*¹ *è.*¹

² Paragraphs 16-22 are a sung ballad.

³ *šar-u šapāle* is a phrase borrowed from Kurdish, most likely directly from the Kurdish version of this ballad. Its meaning is not entirely clear. In the context, it is best taken as an expression of pity for Dalale, or perhaps her bravery. Ergin Öpengin (personal communication) has suggested that *šar* is related to Northern Kurdish *šur/šir* 'exhausted, pale', while *šapāle* is related to the verb *šapilyan* 'to get confused'. The (resultative) adjective *špila* 'lazy, tired' used in ChA. Duhok is probably from the same Kurdish verb.

- (16) Dalle, Dalale,
- (17) How miserable (brave?) you are.
- (18) You have left behind your children's cradle.
- (19) Your half-fed baby
- (20) and your half-baked dough.
- (21) Dalle, Dalle, was captured by her father-in-law. My father-in-law is a black dog.
- (22) May the sun not rise over him.
- (23) Dalle was captured by her father-in-law.
- (24) He put her there, in the Bridge of Dalale. So the Bridge of Dalale was completed. Dalale became... she died and her story ended. Yes.

10. THE BRIDGE OF DALALE

Dorota Molin

Speaker: Ameen Isa Shamoun (ChA. Zakho)

Recording: Lourd Hanna

Assistant: Salim Abraham

Audio: <https://nena.ames.cam.ac.uk/audio/226/>

Summary

A builder called Toma was commissioned to construct a bridge in Samana. After he had completed it successfully, the local ruler cut off his right hand, so that the builder could not repeat such a project for another city. The builder took revenge by causing it to collapse. Toma fled the city and arrived in Zakho, where he was commissioned again to build a bridge. He could not, however, prevent the bridge from collapsing. In a night vision, he was told by an angel that he must put a 'living soul' into the bridge. In the morning, Toma's daughter-in-law, Dalale, reached the bridge first, so she was the one to be sacrificed. Dalale agreed to be put in the bridge to save Toma and his family. After this, the bridge was completed successfully. Dalale was put in the bridge alive, but died there after some days.

(1) ʿana ʾiwən ʾAmīn ʿIsa Šamʿōn, | m-našət ʾəsnax. | šəmmət yəmmi Jwane Səbħi Jeləzar, | ʾəyðan m-našət ʾəsnax. | ʾu yəmmi dāha ḥāyun turzaq. | ʾalaha merəx xaya-w ʿumr dīya. |

(2) nixət sawi ʾamər ʾənnuhu qəssa bdèʾla... | ʾənnuhu qabl ʾalpa-w ʾəšta ʾamma šənne gu xa mánṭaqa šəmmaw Samàna. | mánṭaqa šəmmaw Samàna. | ʾətwale xa ʾāmīr. | ʾāmīrət mánṭaqa, | ʾāmīr gálāka zangīn ʾiwa. | ʾətwale tējara mən šarq-u mən gərb. |

(3) fa ʾətwə m̄aya, | nāhar, | ʾAbenu-u bēn mumkən ʾoròppa, | ʾu mumkən ʾəsyā. | fa ʾabewə ʾawəd xa gəšra, | xa tāwàşəl. | gəšra yaʿni t-maṭe l-əxdàde, | xa-məndi t-hawe ʿübür, | maʿbər tējara dīyu, | mumkən maʿbər tāwàbel, | zəràʿa, | şanàʿa, | tējara, | ʾu ma ʾitən maʿbère, | lēn ʾāmīr, | dáʾəman ʾümāràʾ-ılay, | mülük-ılay k-əbi tējara diyehən hàwya, | ʾu bə-daw waqt diyèhən. |

(4) fa ʾāmīrət mánṭaqət Samàna... ʾe, | ṭabʿan ʾən ratəx ʾəl-šəmmət Samàna, | ṭabʿan līθən hatxa məndi. | bas ʾiθən xa ʿáʾəla hola biyət mánṭaqət harbòle šəmmaw ʿáʾilət Samànu, | ʾAwa laysaʿA Samàna. | Samànu. | fa ʾəðan, | ʾawwa mən ḥàðər, | mən ʾawwa mánṭaqa-ile. ||

(5) fa ʾāmīr diyehən ṭəble ʾənnu ʿk-əbən banən xa gəšra. ʾ fa bə-daw waqt mjumeʿle ʾənnuhu ṭabʿan hade lətwə mūhandəsīn, | bas ʾətwə maha... ʾamrəxwale ʾaşahəb əs-şānaʿa. | ʾanna d-palxi b-ana məndyàne hòsta y-amrīwale. | fa tele xa-mənnu y-àmər ʿana b-awdən kăða jəsr. ʾ

(6) šəmma daw hosta mǎha-ile? | šəmmu Tòma. | hamka mere lèwe šəmmu Toma. | šəmmu ʿAbbàs ʾiwa. | səbab? | meru ʾannahu bə-dàw waqt kut Toma mǎradəf diyu ʿAbbàs ʾiwa. | dax Məḥammad ʾam-rəx, | y-amrile ʾĀbu Jàsəm. | ʾAḥmad y-amrile ʾĀbu... ʾĀbu Šāb. |

(1) My name is Amin Essa Shamon, from Esnakh. My mother's name is Juaney Sebhi Jelazar, also from Esnakh. My mother is still alive, may God grant her a long life.

(2) My late grandfather used to say that the story began 1600 years ago in a region called Samana. The region was called Samana. It had a prince. The prince of the region was very rich. He had trade with East and West.

(3) So, there was water, a river between him and—perhaps—Europe or Asia. So, he wanted to build a bridge, a connection. A bridge so that [they could] reach each other, something that creates passage, [so that] he could take across his merchandise, perhaps take across spices, agricultural produce, industrial products, merchandise or whatever, because he was a prince. [Those who] are princes and kings always want their trade to work according to schedule.

(4) So, the prince of the region, the Samana region... Of course, if we look at the name Samana, there certainly is not anything like that. There is, however, a family who lived in the Harbole region called the Samanu family, not Samana, Samanu. So this person [perhaps] came from this region.

(5) Their prince made a request [saying], 'I want to build a bridge.' So, at that time, he collected... Of course, there were not engineers back then. But there were what we called craftsmen. Those who work with such things were called craftsmen. One of those came and said, 'I want to build you such a bridge.'

(6) What was the name of that craftsman? His name was Toma. Some people said that his name was not Toma. His name was Abbas. The reason? They said it was because at the time every Toma had the synonym Abbas, the same way as we say Muḥammad is called Abu Jasim. Aḥmad is called Abu Shab.

(7) *ya'ni kut-xa ʔatle mārādəf šəmma diyu. | fa šəmmət Toma mārādəf diyu ʿAbbās ʔiwa. | ləʔán hamka y-amrile jəsr ʔəl-ʿAbbāsi. | ham k-amri¹ la. | ʔaw jəsr kəm-banele xa mūhandəs suràya, | šəmmu Tòma. ʔ¹ ^Ahal hiya həqìqa? | ʔam xəràfa, | ʔam wàqe^A, | ʔənnuhu qəşşa hātxa ila mara. |*

(8) *fa ʔāmīr ʔamər ta Tòma, | ʿbni jəsr. | ʔu xzi mà k-əbət mən pàre, | mən dēhwa, | mən kàða. | əl-mūhəm, | k-əbən banət jəsr hatta naqlən tējara diyi, | lablənna mən ʔayya mādina diyi ʔəllət mūdən xène. ʔ¹*

(9) *fa bdeʔle Toma bəbnayət jəsr. | kəm-ʔawədle b-sabʿa qānàtər. | sabʿa qānàtər kəm-banèle. | kəm-ʔawədle sabʿa qānàtər. | tábʿan, | lit xa-məndi ʔənnu ʔəmər, | ʔənnu xa yòma, | xa šàta, | ʔəsrà šənne, | bnele. | lè yeðəx kma. | əl-mūhəm bnele jəsr, | ləʔán jəsr sabʿa qānàtər. |*

(10) *ma maʿnaha sabʿa qānàtər? | ʔənnuhu ʔaw nəhar rəbe ywa. | ləʔán sabʿa qānàtər k-əbe šaqli maşàha, | ʔənnu l-ʔay mənṭaqa. | mumkən bəš ʔiwa maşəhət ʔaw nəhar rabta mən Xabur dāha ʔile diyan b-Zàxo. | mumkən, | mumkən max dəjla ʔiwa. | zen, | fa, | kəm-banele jəsr. | xləşle mən jəsr, | ^Aawwal mən nawʿhi fi^A ʔaw tarìx, | zaman diyehən. | zamàn diyehən, | bə-daw tarìx. |*

(11) *fa mà ʔədyo, | ʔāmīr diyan? | ʔiman xləşle jəsr, | gālāka pşəxle, | ləʔənnu wədle xa-məndi tarìx b-maḥke ʔəllu. | b-amər ʔənnu ʔawwa jəsr tele bnaya b-^Aaḥad flān ʔāmīr^A. ʔ¹*

¹ As this paragraph makes apparent, the two indicative (i.e. realis) preverbal particles *k-* and *y-* co-exist in this dialect. Cf. *y-amrile* ‘they call him’ in the previous sentence and *k-amri* ‘they say’ in this one.

(7) That's to say that everybody has his own associated name. So, Toma's associated name was Abbas, and therefore some also call it the Abbasi Bridge. Some others say, 'No. This bridge was built by a Syriac-Christian architect called Toma. Is it true? Whether it is a myth or reality, this is how the story is told.

(8) So, the prince said to Toma, 'Build the bridge. See how much money, gold and such you would like. Most importantly, I want you to build the bridge for the transportation of my goods from one town to another.'

(9) So, Toma began building the bridge. He made it with seven arches, with seven arches he built it. He made seven arches. Of course, there is nothing that says he built it in a day, a year or ten years. We do not know how much time. The most significant thing is that he built the bridge because the bridge [had] seven arches.

(10) What is the meaning of seven arches? It is because the river was large because [those] seven arches have to carry [the trade for an entire] region, that is for that region. It is possible that the area of the river was larger than Khabur, our own river now in Zakho. It is possible that it was as large as the Tigris. Well, he built the bridge. He finished the bridge, the first of a kind in history, in their time. In their time, in that period.

(11) So, what about our prince today? When the bridge was finished, he was very happy, because he had done something which history would talk about. [Someone] will say, 'This bridge was built in the time of prince so-and-so.'

(12) 'okey, 'ənnuhu b-zale-w ati-w šula palxi b-rəš jəsr, | fa mǝ wǝdle 'ǎmir? | hatta 'ənnuhu 'awǝdwa xa hǎdiya rǝbta ʔa 'awwa mu-hǎndəs, | Tǝma, | mkarǝmwale, | mǝ wǝdle biyu? |

(13) kǝm-qarele l-gǝbu. | kǝm-qǝtela 'idu d-yǎmne. | fa 'ǎmri, | 'l-ma b-qǝtǝt 'ay 'idu d-yǎmne? | 'ǎmǝr, | 'hatta lǝ 'awǝd xa jǝsr xena nafs dǎwwa. | fǎqǝt 'ǎwwa jǝsr, | d-wǝdle 'ǎwwa, | kǝm-'awǝdle ʔǎli. | 'u 'awwa p-pǎyǎš, | hatta payǎš šǝmma diyi 'abra tarix, | 'ənnu 'amri 'afi 'aḥad 'ǎl-'ǎmir^A, | flan tele bnaya 'aw jǝsr. |

(14) fa hosta Tǝma, | 'aw 'amrǝx muhǎndəs, | lǝ-'amrǝx mǝhǎndəs Toma. | hǝsta y-amrǝwale, | bǎnaya Toma, | gǎlǎka mǝqohǝre. | 'idu kǝm-qǝtǝla, | 'u 'awwa mǝn hostǎwǎta, | 'u mǝn banayǝt 'ay mǎnʔaqa, | 'u 'aw 'aḥad diyu 'iwa, | fa gǎlǎka mǝqohǝre. |

(15) mere ʔa 'ǎ'ǎla diyu, | 'amǝr, 'ana 'awwa mǎndi wǝdli ʔa 'ǎmǝr, | 'u 'awwa mkarǝmli bǝ-l-muqabel qǝte 'ida diyi, | fa 'ǎḏan, | 'ana ba'd lǝ piš 'ǎtli dǎkta gawa daya mǎnʔaqa. | lazem 'ana mhajrǝn m-'aya mǎnʔaqa, | 'u palʔǝn mǎnna. |

(16) fa 'ǎmǝr šmǝ'le, | 'ənnuhu Toma p-palǝt mǝn madina. | 'amǝr 'qrǝnle Toma ʔali. | zǎlle gǝbu. | 'amǝr lǎlu, | 'ayǝt har b-zǎlux, | 'u jǝsr wǝdlux ʔali. | bas mǝdi? | mǝ 'awdǝt l-jǝsr, | hatta jǝsr payǎš l-'umǝr kǝllu? |

(17) Toma gǎlǎk ḏǎki wa. | 'amǝr ʔǎlu, | 'maytǝt šawǎ, | y-amrǝxle mǎške | qurrǎd y-amrile b-'ǎrabi. | maške 'ad 'urba, | 'ad 'urba kǝma. | 'ad t-'urba kǝma. | mǎlǝtle xǎlya 'ad 'urba kǝma. | 'urba ya'ni t-wǎne, mǝ 'ǎzze. | sab'a qurrǎd 'ad 'ǎswad, | 'ad t-'urba kǝma. | 'u bayzǝtla 'ǎllǝt jǝsr. | jǝsr diyux p-payǎš l-'umǝr kǝllu. | 'ǎbad la y-napǎl. |

(12) So then people were coming and going, working on the bridge. What did the prince do? Instead of giving this architect Toma a huge gift in order to honour him, what did he do?

(13) He summoned him to his side and cut off his right hand. They said, 'Why would you cut off his right hand?' He said, 'So that he does not make the same bridge as this one. He has made only this bridge that he built for me. This one will remain so that my name will remain throughout history, that [people might say that] this bridge was built at the time of prince so-and-so.'

(14) So, craftsman Toma, or, shall we say 'architect', we shall not say 'architect'. He was called a craftsman, builder Toma, he was greatly upset. His hand was cut off. He was one of the craftsmen, the builders of that region, he was one of their own. He was very upset.

(15) He told his family, he said 'I made this for the prince and he rewarded me by cutting off my hand. Well then, I no longer have a place in this region. I must emigrate, move away.'

(16) The prince heard that Toma would move out of the town. He said, 'Summon Toma for me.' He went to him. He said to him, 'You are going anyway, and you have built a bridge for me. But what? What would you do for the bridge, that the bridge would last throughout time?'

(17) Toma was very clever. He said to him, 'Get seven of—what we call—waterskins. They are called *qurrād* in Arabic. The skins of rams, black rams. Fill them with the milk of black rams. By rams I mean sheep, not goats. Seven hides of black rams. Pour them on the bridge. Your bridge will last forever. It will never fall down.'

(18) *fa ʿawwa mēre,*¹ *ʿoke, mù mās̄kəla.*^ʳ *ʿAfa θàni yōm,*¹ *θàləθ yōm,*^{A1} *Toma šqəlle ʿáʿəla dīyu,*¹ *ʿu yalu-u beta dīyu-u məndi dīyu.*¹ *ʿu qəmlə mhojere mən Tərkiya,*¹ *tele l-Zàxo.*¹

(19) *fa mà wədle ʿamīr?*¹ *ʿāmīr mà wədle?*¹ *ʿamər,*¹ *ʿana wašiyət mere Toma t̄ali,*¹ *b-awdànnə.*¹ *b-awdànnə,*¹ *m̄hāqeqənnə.*^ʳ *mà wədle?*¹ *mətele sabʿa qurrād mən xəlyət wane kòme,*¹ *ʿərba kòma.*¹ *kəm-bayəzle rəš jəsr b-làyle.*¹

(20) *ʿθani yōm^A qəmlə,*¹ *le jəsr hole kulle mp̄ila,*¹ *ləʿán wədle ʿtāfaʿəl kimyàwi^A.*¹ *ʿawwa xəlyə ʿamət mà hawewa d̄ərya,*¹ *jàs ʿiwa,*¹ *ʿəpre wa,*¹ *xzi bə-daw waqt màhe wa.*¹ *fa jəsr,*¹ *kul jəsr mp̄alle,*^ʳ *ʿamər ʿiman mp̄alle jəsr.*¹ *t̄ábʿan, baʿd kùllu,*¹ *xazəx Toma mà wədle.*¹

(21) *fa Toma plətle mən mādīnət Samàna.*¹ *xà yoma,*¹ *trè,*¹ *ʿəsbùʿ,*¹ *kāḏa,*¹ *xa fatra zaman iya m̄tele l-Zàxo.*¹ *ʿiman m̄tele Zàxo*¹ *ʿāmīrət mánṭaqət Bahdīnàn bə-daw waqt,*¹ *ʿaw d-iwa b-Amèdiya,*¹ *b-Zàxo wa.*¹

(22) *šmeʿle ʿənnūhu tele xa hòsta.*¹ *ʿu ʿawwa hosta ʿile xùš hosta.*¹ *hole benya hatxa jəsr.*¹ *jəsr ʿəmlaq fi flān mánṭaqə,*¹ *ʿu kāḏa-w kāḏa,*^ʳ *ʿe.*¹ *fa ʿamīr mà mere,*¹ *ʿad Zàxo?*¹

(23) *mēre,*¹ *ʿaḥsan šī ʿənnu ʿawwa bane xa jəsr ṭaleni gawət mditət Zàxo,*¹ *ləʿán lətwale ču rəbṭ benatehən.*¹ *ʿamrəx ʿənnu ʿad ʿàra.*¹ *fa ʿawwa b-bane ṭaleni xa jəsr.*^ʳ *ʿən ʿamrəx xa gəšra.*¹

(18) This one said, 'Okey, no problem.' The next day, or the day after, Toma took his family, children and belongings and migrated from Turkey. He came to Zakho.

(19) And what did the prince do? What did the prince do? He said, 'I shall carry out the instruction that Toma gave me. I shall carry it out.' What did he do? He brought seven skins of milk of black sheep, black rams. He poured them onto the bridge at night.

(20) The next day, he woke up. The bridge had all fallen down because [the milk] had caused a chemical reaction. As if this milk was poured on something, plaster, soil, whatever it was at the time. The bridge, all of the bridge, had fallen down! He said after the bridge had fallen down. Of course, now we see what Toma accomplished after all.

(21) Meanwhile, Toma left the town of Samana. In a day or two, a week or so, he arrived in Zakho. When he arrived in Zakho, the prince of the region of Bahdinan, who would [later] be in Amedia, was in Zakho at that time.

(22) He heard that a craftsman had arrived. This craftsman is a good one. He has built such a bridge. A great bridge in the region called so-and-so, and so on. What did the prince of Zakho say?

(23) He said, 'The best thing is that this man builds a bridge for us inside the town of Zakho, because there was no connection between the two sides, that is, a land [connection]. So he will build a passage for us,' let's call [it] a 'bridge'.

(24) *fa qrele ʿellət Tòma. ʿamər t̄àle, ʿhàyyu Toma. k-əbən mən-
nux banətli h̄atxa m̄andi. ʿamər t̄àlu, ʿmà y-xaləf. fa bdeʿle Toma
bəbnàya. ʿamri babawàtan, ʿamri ʿənnu ʿToma bdeʿle bəbnaya b-
jəsr. ham lè yedəx xa yoma, ʿesbù, ʿšàhr, ʿsàna, k̄àḏa, ʿaw hole
bəbnaya. bə-ḫlata b̄ene, bə-ḫlata b̄ene, k̄əm-banele j̄əsr.*

(25) *y-maṭe ʿn̄ihaya l-ʿaxər q̄anṭara^A. w̄adle j̄əsrət Dalāl b-xamšā
q̄ānaṭer, m̄i šawwa. Samana w̄adle b-šāwwa. bas ʿawwa k̄əm-ba-
n̄ele, xamšā q̄ānaṭer w̄adle ṭa j̄əsr. bnele ʿəllət j̄əsrət Dalāl gawət
mditət Zàxo. ʿamri ʿənnu ḫlatá bene m̄ṭele Toma n̄ihayət rabəṭle j̄əsr,
y-napəl j̄əsr.*

(26) *fa hole wila ʿaḫadət ʿāmirət Zàxo, ʿinu... ʿàwwa, ʿāmirət
Bahdinàn, ʿinu ʿən la bane j̄əsr b-qat̄əlle. ʿawwa y-amər ʿàna,
ʿawwa k̄əm-qat̄e ʿidi-w ʿawwa b-qat̄e r̄eši. ʿe, ʿadi. ʿu ana m̄à
ʿawd̄anna?*

(27) *fa b-layle ṭl̄əble m̄ən ʿalaha-w m̄şol̄èle. ʿu m̄ère, ʿya ʿalàhi,
ʿinu ṭalbən m̄ənnux ʿawd̄ətli xa ḫ̄àl, ʿinu m̄à ʿawd̄ən? ʿana b-xa
ʿide-wən. ʿu b-idət ṭaple holi b̄əpl̄àxa.*

(28) *m̄ən ʿam̄àle, ʿu har Tòma tama y-daməxwa. ya ʿni gəb šula
d̄iyu, ḫatta darewa bala l-šula d̄iyu, m̄ən ganàwe, m̄ən k̄àḏa, m̄ən
zala-w ati ḫatta dare bala l-šula d̄iyu. ləʿán ʿak̄id ʿənnuhu—y-amri—
Toma ḡālāk wa m̄iḫl̄əş b-šula d̄iyu. fa yomət ṭl̄àta, m̄p̄əlle. m̄à
ʿawəd baʿd?*

(24) So, he summoned Toma. He said to him, ‘Come, Toma. I want you to build me such a thing.’ He said to him, ‘Fine.’ So, Toma began constructing. Our forefathers have said that Toma began constructing the bridge. Our ancestors said that he began building the bridge. We do not know for how long he was building—a day, a week, a month, a year or so. He built the bridge in three attempts.

(25) In the end, he got to the last arch. He made Dalale Bridge with five arches, not seven, [though] Samana bridge he had built with seven. But he built this one with five arches, he made five [arches] for the bridge. He constructed Dalale Bridge inside Zakho. It is said that Toma reached the point of connecting the bridge three times, but [every time] the bridge fell down.

(26) Someone of [the entourage of] the prince of Zakho had given [a warning] that he, [that is,] the prince of Bahdinan would kill him if he does not build the bridge. He said, ‘That one had cut off my hand; and this one will cut off my head, But what shall I do?’

(27) During the night, he pleaded with God and prayed. He said, ‘Oh, God, I ask you for some solution, what I should do? I am with one hand, I am working with my left hand.’

(28) [Toma was] with the workers and even slept there. That is, he was near his construction site to watch over his building [to protect against] thieves and passers-by, to look after his work. That was also because—it was said—Toma was very devoted to his work. On the third day, [the bridge] collapsed. What could he do now?

(29) *dmə̀xle. | m̄solele=w dmə̀xle. | b-layle tele xa rōya, roya, m̄a?*^{||}
malāxa tele ʾamər ʿtalu, | ʿTōma, | lazem ʾawwa jəsr ʾiḏa ʾən p̄ayəš, |
ʿḥ̄ay yəbqa^A, | lazem darət xa rūḥ gawu. | ʾəḏan rūḥ hawe barnaša ʾən
hawe ḥ̄aywan. | mūḥəm, | ʿrūḥ ḥayya^A. | darətla gawu ʾaw ḥ̄ay, | yallā
jəsr diyux b-ḥ̄əbət. ʿ | fa Toma m̄solele=w dmə̀xle. |

(30) *qəmle qadāmta. | m̄ere, | ʿyā ʾalahi. ʿ | qadamta dāʾəman |...*
ʾətwale kalta. | ḥ̄əmka qūšaš, | ḥ̄əkāyāt y-māḥkiwa. | xa y-amri brātu
ʾiwa. | xa y-amri k̄altu ʾiwa. | kut-xa xa-məndi y-am̄erwa, | ḥ̄əsab m̄a. |
ʾana holi šəmya ʾinu y-amri k̄altu wa. | šəmmaw D̄alle, | D̄alle, | m̄i
D̄älale. | šəmmaw D̄alle. |

(31) *fa D̄alle, | kaltət ʿaman Toma, | ʾäbū l-bnaya jəsr, | fa, | yomiya*
qadamta y-matyawa f̄ətra, | yaʿni f̄əarta, | ʿta xəmyāna. | fa ʾətwaləḥən
mənnaw... ʾətwale b-beta xa k̄alwa. | t̄əkrām, | xa kalwa=w k̄ōme wa. |
k̄ōme wa. | fa y-matyawale mənnaw=u rajʿāwa. | ʾu ham mumkən ʿal
mud ʾürxa. | ʾu kalwa y-atewa mənnaw. | hole l̄ipa ʾəl, | ʾəllət D̄älale. |
ʾəllət D̄alle, ʾamrəx. |

(32) *fa qadamta xzēle... | bə-daw w̄əqt, | daw w̄əqt, | Zaxo y-am-*
riwa dāʾəman, | yaʿni, bas daw jəsr, | ʾənnuhu y-amr̄iwale jəstra mazən, |
^{NK}pərá mazən^{NK}, | jəsr ʾaw r̄əba. | y-amri l-māhi? |

(33) *ləʾan, y-āmri, | ʾaykət ʾawrət daxel ʾeprət Zāxo, | ʾi-mbayən*
jəsrət D̄äläl, | ləʾán jəsrət Dalāl ʿāli yewa, | ʾu ārət Zāxo kulla ʿādəl
iwa, | ləʾán Zāxo mašhūr-la b-^Asāḥəl əs-Səndi. | sāḥəl əs-Sendi^{A-w} Zāxo
dāʾəman ʾarḍ diya, | ʾənu ʾāra ʿādəl-ila. | fa ʾaykət p̄älti, | ʾaykət xəzi, |
ḡärək xazile jəsrət D̄äläl. |

(29) He went to sleep. He prayed and went to sleep. He had a vision during the night. What was the vision? An angel came and said to him, ‘Toma, if this bridge is to stand and remain, you must put a living soul inside it, either of a human being or an animal. But the important thing is that you put a living soul inside it while still living so that the bridge will stand firm.’ So, Toma prayed and slept.

(30) He rose in the morning. He said, ‘Oh, God.’ In the morning... He had a daughter-in-law. Some of the stories, that is, the versions that they used to tell, say that it was his daughter. Some say she was his daughter-in-law. Each one used to say something different, it depends. I have heard that she was his daughter-in-law. Her name was Dalle, not Dalale. Her name was Dalle.

(31) Dalle, daughter-in-law of our uncle Toma, the builder of the bridge, brought him breakfast daily in the morning, that is, breakfast, for her father-in-law. And they had with them... he had a dog at home, excuse me. A dog, and it was black. It was black. She would bring it along with her and go back. Maybe even the whole way. The dog would come with her. It got used to Dalale, or shall we say, Dalle.

(32) He saw in the morning... At that time, at that time, Zakho was always called, I mean, the bridge was called the Great Passage, the Great Bridge, the Great Bridge. Why did they say [that]?

(33) [Because]—they say—when you enter Zakho, the Dalale Bridge is visible, as this bridge is high while the territory of Zakho is flat. Because Zakho is famous for the Sendi Plain. The Sendi Plain and Zakho are flat. So, from wherever [people] leave [the city] and look, they have to see the Dalale Bridge.

(34) *fa ‘aman Toma tule qam jəsr. | hole bətlaba ʾənu xàze, | dāha b-atyā kaltu matya ʔalu ftarta. | fa xzələla tela kaltu, | hola ʔənta ʔixāla, | hole kālwa mənnaw. | ʾamra qəşša ʾənnuhu ʾiman Dālale qabl kālwa ʔi-matyawa, | yaʿni, qarūta, | ʔi-baxəwa. | y-amər, ʔyà ʔalahi, | là hawya kalti, | ləʾán lazem darənnā gawət jəsr. ʔ*

(35) *u-ʾiman kālwa ‘abərwa, | ʔi-paşəxwa. | y-amər, ʔhəm zēn, | kalwa, | ləla kalti, | ʔatta kālwa darən gawət jəsr. ʔ | ʾamra qəşša diyan ʾənnuhu, | qabl mət maʔe l-jəsr, | təkram, | kalwa xzele xa gərma, | xa-məndi, mšele biyu, | ‘abera Dālāl. | mʔela gēb xəmyānu. |*

(36) *ʾamər ʔələw, | ʔbrati, | mə ʾamrənnax? | ʾana holi ʔliba mən marya=w mən ʾalāhi, | ʾənnuhu lazem darən ^Aawwal rūh^A matya gēbi, | darənnā gawət jəsr. | ʔu payšat ^Axələda ləl-^cumr kullu^A. | ʔu dáʾəman šəmmāx har b-həwe. | ʔu lazəm darənnā rūh, | xa rūh, | gəwu, | ^Aʔatta yebqa jəsr ʔay^A, | payəš dəʾəman. |*

(37) *fa ʾən k-əbat ʾawdat ganax fidəʾ əl-məllət diyax, | ʔu ʾəlli ʾàna, | lən b-qaʔəlli ʾamír, | ʔu ana=w ‘áʾəla diyan. | fa ʾamma b-darənnax b-jəsr, | ʔu ʾamma b-qaʔəlli ʾamír. | mə y-amrat? ʔ | ʾamra ʔlà, | ʾana lazem ʾàna hawyan b-šawpux. ʔ*

(38) *fa kəm-šaqaḷla kəltu, | ʔu darela nīhayət gəšra. | mawjūd. | wədle xa šəbbək ʔələw. | muplətle wəjh diyaw. | ʔu dukətət ʔidət brəta, | ʾad Dālāl, | ʔi-palṭa biye jəsr. | fa rbəṭle jəsr. | ʔu brata pəšla gawət jəsr. | rbəṭle jəsr, | ʔu kməlle kəməl jəsr diyan. |*

(34) Our uncle Toma sat down in front of the bridge, searching to see... Now, his daughter-in-law would come to bring him breakfast. He saw his daughter-in-law come carrying food, the dog with her. The story says that when Dalale was ahead of the dog, that is, close [to the bridge], he would weep and say ‘Oh, my God, may it not be my daughter-in-law, because I shall have to put her inside the bridge.’

(35) And when the dog would pass [in front of her], he would be happy and say, ‘Good, it is the dog, and not my daughter-in-law, I shall put the dog inside the bridge.’ The story says that before they arrived at the bridge, the dog saw a bone or something, which distracted it. Dalale passed [the dog] and reached her father-in-law.

(36) He said to her, ‘My daughter, what shall I say to you? I have pleaded with the Lord and with my God and I have to put the first living soul that reaches me into the bridge. You [i.e. your memory] will remain forever and your name will always remain. But I have to place in it a living soul, one soul, for this bridge to stand and to remain standing.

(37) So, if it pleases you, sacrifice yourself now for your people and for me because the prince will kill me, and for me and for our family. So, either I put you in the bridge or the prince will kill me. What do you say?’ She said, ‘No, I must be in your stead.’

(38) So he took his daughter-in-law and put her at the end of the bridge. It is true. He made a window for her, got her face out and a place for the hands of the girl, Dalal, [sticking] out of the bridge. Thus he connected the bridge. The girl remained in the bridge. He connected the bridge. He completed our bridge.

(39) *y-atiwa naše ʿi-metiwa ʿixàla, ʿi-naxtiwa ʿixàla ʧalaw. ʿu Dalle ʿi-šaqlàwale ʿixala=w y-axlàwa. ʿAṭábʿan, ʿesbù, ʿesbuʿên^A, tlàṭta, brata mətla, ləʿán hola drita gawa... gawət jəsr. fa brata diyan mətla gawət jəsr.*

(40) *wa lə-haða jəsr Dalāl pəšle=w mətule šəmmu jəsr Dalle=w Däläle. mən hadax xazyat gawət mditət Zàxo, məšəlmàne, mšihàye, ʿizidiye, hudàye, ʿaglab t-kačata diyaw šəmmu Däläl-ile. ʿAṣṭaxrùn bi-Dälale^A ʿad wədlà ganaw fīdà ʿəl məlləta dīyaw. awa ʿli-ḥat ʿalʿàn^A, ʿawwa jəsr dāha mawjūd-ile.*

(41) *ʿakíd kulleni dàʿəman, ʿiman ʿaykət hāwux, y-amri, ʿmən-əke=wət? ʿb-amrəx, ʿmən Zàxo. ʿb-àMRI, ʿha, jəsrət Däläle geboxən. ʿləʿán Zàxo təštahar^A b-jəsrət Däläl, ʿad -ile xa ʿəstura tarixiya^A, xa ʿrəməz tarixi^A, ʧa, ʿamrəx, ʿəmraniyət Zàxo, mawjūd-ile jəsrət Daläl.*

(42) *ʿayya-ila qəšša diyan ʿənu ʿad ʿədyo šəmyàleni, ʿad ʿana dāxi wən šəmya biyaw mən sawi. ʿiθən gēr məšadər xène. ʿitən xa naše xene ʿi-maḥkela b-gēr ʿurxa xèta.*

(43) *ʿamma ʿana hātca=ywən šəmya biyaw. fa kut šəmyàle, ʿalaha merəx xayə dīyu. ʿu ʿət là šəmyale, ʿalaha merəx xayə dīyu. šəkran ʧalàwxun.*

(39) People would come, bring food and lower it down to her. Dalle would take the food and eat. Of course, after a week, two or three, the girl died, because she had been put inside the bridge. Thus, our girl died inside the bridge.

(40) That is how Dalale Bridge remained [standing] and was named the Dalle and Dalale Bridge. That is why you see that in the town of Zakho, the majority of the girls, [whether of] Muslims, Christians, Yezidis or Jews, have the name Dalal. They are proud of Dalal who sacrificed herself for her people. Up till now, this bridge exists.

(41) Certainly, wherever we are, [people] say, 'Where are you from?' We say, 'From Zakho.' They say, Oh, you have the Dalale Bridge.' That is because Zakho is well-known for the Dalale Bridge, which is a historical legend, a historical symbol for, let's say, Zakho's architecture. The Dalale Bridge [still] stands.

(42) This is our story, the one we have heard now, the way I heard it from my grandfather. There are other, different sources. There are some other people who tell it in a different way.

(43) But this is how I heard it. Long live everyone who listened, long live everyone who did not listen, too. Thank you.

11. THE BRIDGE OF DALAL

Masoud Mohammadirad

Speaker: Saeid Razvan (NK. Zakho)

Recording: Masoud Mohammadirad

Audio: <https://kurdic.ames.cam.ac.uk/audio/245/>

Summary

A builder was commissioned to build a bridge in Cizre Bohtan. The emir cut off his right hand lest he build a similar bridge elsewhere. To take revenge against the emir, the builder fled to Zakho and accepted to build a bridge there. The arch of the bridge kept collapsing. A fortune-teller advised the builder to sacrifice the first 'living soul' who would come onto the bridge the next day and put it inside the bridge in order for the arch to hold together. The next morning, the builder's daughter-in-law, Dalal, brought the workers food. She came with a dog. The dog was distracted by a mouse at the edge of the bridge. Dalal was the first to stand on the bridge. She was put into the bridge alive and the arch was completed successfully. The next day, her husband tried to take her out of the bridge. Dalal made him stop, saying that she would be happy to be a sacrifice for Zakho.

- (1) az ... nāvē mən Sa‘id Haji Sadiq¹ Zāxoyi žə bənamālakē Zāxo yā-t kavən¹ nāvē bənamālā Ğazvānā¹ t-ēm bar-niyāsīn Sa‘id Ğazvānī.¹
- (2) az dē nūka sar afsānā pərā Dalāl āxavəm.¹ mən pēnj šàs partūk sar Zāxo čē kərīna¹ žə kalapòr-o¹ afsānà=w¹ mažù=w¹ pēzānīyē Zāxo¹ bə zəmənē Kurdī-o ‘Arabī.¹
- (3) afsānā pərā Dalāl¹ būci nāvē wē kərīna pərā Dalāl?¹ ākənjīyēt Zāxo yēt kavən¹ yēt Zāxo āvā kərīn¹ Juhī bīn.¹ av afsānā¹ yā Jəhīyān=a.¹
- (4) ū ma əš Jəhīyā go lē bīya.¹ ū ma əž day bəbēt xo¹ əb vī šəklī go lē bīya¹ awē əs bo wa t-bēžəm.¹
- (5) ət-bēžən ... pərək dī wusā əl Jəzīrā Botā hātbi āvākərənē¹ nāvē wē pərā Bāfət.¹
- (6) wəxtē pər bə dumāhī ināyī¹ mūrē ... yē Jəzīrā Botā¹ gāzī hostāyī kər¹ got-ē, ‘dē ta xalāt kəm.¹
- (7) dastē wī yē řāstē žē va-kər¹ got-ē, ‘tā tu čə pərē dī¹ əl čə jəhē dī āvā nà-ki!¹ az šānāzīyē bə vē pərē ..¹

(1) I—my name [is] Sa‘id Haji Sadiq Zakhoyi; [I am from] an old family in Zakho, called the Razvan family. I am known as Sa‘id Razvani.

(2) Now, I will talk about the myth of ‘the bridge of Dalal’. I have written¹ five, six books on Zakho, in Kurdish and in Arabic, on its heritage, myths, history, and general information.

(3) The myth of the bridge of Dalal—why is it (i.e., the bridge) called the bridge of Dalal? The old inhabitants² of Zakho, the ones who built Zakho, were Jewish. This myth belongs to the Jews.

(4) We have heard it [the myth] from the Jews. We have heard it from our parents in the manner I am going to tell you about.

(5) It is said that another bridge like this (i.e. the bridge of Dalal) had been built in Cizre Bohtan, called the bridge of Bafit.

(6) When the construction of the bridge was finished, the emir of Cizre Bohtan summoned the builder³ [and] said, ‘I will give you a gift.’⁴

(7) [The emir] cut off his right hand [and] said to him, ‘Lest you make another bridge [like] this anywhere else! I [take] pride in this bridge.’

¹ Lit. produced.

² The speaker uses the word *ākənji*, which is apparently a modified form of Turkish word *ekinci* ‘sower’.

³ I.e. the master.

⁴ Lit. I will gift you.

- (8) *damâ hâtî Zāxo^l řavi hât Zāxò bə xo^l mîrē Zāxo dāxoz žē kər^l pərakē lə sar gābîrî çē kət^l əl řožhalâtē bāžērî.^l*
- (9) *aw bə ‘āksē-t mîrē Jəzîrē^l got, ‘bəlā az dē āvā kəm.^l aw çū bə xo hustā lə xo kòm kər.^l aw banā bî^l yaⁿⁱ [əp hangē] andāzyār nā-bî^l bas àw yē āvā kərî.^l*
- (10) *lè gařā^l əl darkārē bākòrē Zāxū^l bə taqriban pāzda bîst kîlomətrā^l bar žə wērē inān.^l du bar žî bə řēvē ət-katîn^l hatā nūkà žî lə Dārozānē mawjud=ən.^l*
- (11) *ū dās āvēt-a pərē^l ā čəkərənā pərē.^l damā t-gahašt-a kəvānā nîvè^l dā tamām kət.^l řožā dî dā èt^l aw kəvān^l wē həl-wəšāyî.^l*
- (12) *awî pərsyārā^l əb ‘Arabî t-bēžn-ē ‘arrāf^l bə kurdî am ət-bēžn-ē ‘xēvzānk^l yān awē təštî bə xo b-zānət^l got-ē, ‘az pərē husā āvā t-kəm^l ət-həl-wəšət!^l*

(8) When the builder⁵ came to Zakho—he fled and simply came to Zakho—the emir of Zakho demanded that he build a bridge on the Khabur river⁶ in the east of the city.

(9) Contrary to [what] the emir of Cizre [had told him], he (i.e., the builder) said, ‘Alright, I will build [one].’ He went and gathered some builders around him. He himself was a mason, that is, he was not an architect. However, he had built that the bridge⁷.

(10) He looked around. He brought the stones [necessary for the construction of the bridge] from [a distance of] around 15–20 kilometres north of Zakho. Two of the stones were dropped on the road [to Zakho]; they can still be seen⁸ in Darozan.

(11) He started⁹ building the bridge. Whenever he completed constructing the arch in the middle of the bridge, the next day, he would come to the bridge [and] the arch had collapsed.

(12) The builder¹⁰ asked [a fortune-teller, who is] called ‘*arrāf*’ in Arabic. In Kurdish, we call them *xêvzānk*, meaning ‘someone who knows about things by themselves.’ He said, ‘I am building such a bridge, [but] it keeps collapsing.’

⁵ Lit. he.

⁶ Khabur or Little Khabur is the name of a river that joins the Tigris at the conjunction of Iraq, Syria, and Turkey.

⁷ Lit. it.

⁸ Lit. are existent.

⁹ Lit. He threw hands at the bridge, at building the bridge.

¹⁰ Lit. he.

(13) got-ē, ‘şəbà^l kī xodān gīyān^l awəl bē sar pərə^l dū got-gotēt hayn^l êk žə wān ət-bēžət,^l ‘sār žē ka-w xwinā wī pē řā dā.[’] yā duè pətər^l ya‘nī ət-hāt-a gotənè^l tə-bēžət sāxēnī haykalē pərə bə-kat^l ‘haykal dā^l ū faršā dayna sar-ū^l ū bə-grà![’]

(14) řožā dī səpè dē^l Dalālē bo yē xārən ināt.^l Dalāl bīkā wī bī.^l şaē Dalālē əl pēšyè bī.^l

(15) kayfā hustāyī galək hāt.^l damā gahaštī nēzik pərə^l şayī məškək dīt^l bār dā=yē^l Dalāl ət-sar pərə kat^l ava dē bət-a qurbānī.^l

(16) māmē wē got=e^l waxtē čūyī māmē wē gərī^l řāndək əž čāvē wī hātn-a xārē.^l got=a māmē xo,^l ‘mām, tu bočī t-gərī?^l

(17) got-ē, ‘hāl-ū masalēt ‘arrāfī yēt xēxzānkī avà-na^l ət-vēt az tà bə-kəm haykalē pərə dā.[’]

(13) [The fortune-teller] said, ‘Tomorrow morning, any living soul¹¹ that comes onto the bridge’—there are two sayings [regarding the fortune-teller’s advice]. The first is [the fortune-teller] said, ‘Behead the living soul and rub its blood on the bridge.’ The second saying is narrated more frequently. [According to this the fortune-teller] said that he (i.e. the builder) should put [the living soul] alive into the bridge. [The fortune-teller said,] ‘Cover it with a carpet, and seal it (i.e. the bridge).’

(14) The next day, in the morning, Dalal brought him (the builder) food. Dalal was his daughter-in-law. Dalal’s dog was in front of her.

(15) The builder was very pleased. When they came closer to the bridge, the dog saw a mouse and headed towards it. Dalal walked onto the bridge,¹²[meaning that] she was going to be the sacrifice [for the bridge].

(16) Her uncle (i.e., her father’s brother) said to her—when she came, her uncle cried, tears streamed down his face.¹³ She said to her uncle, ‘Uncle, why are you crying?’

(17) He said, ‘The fortune-teller’s saying¹⁴ is like this: I must put you into the construction of the bridge.’

¹¹ Lit. the owner of soul.

¹² Lit. Dalal fell on the bridge.

¹³ Lit. teardrops came down from his eyes.

¹⁴ Lit. the state and problem of the fortune-teller is such.

(18) *ē got=ē, 'bəlā!| akar av pəra sar m̀ə čē bə-bət| az=ē xo kəm qurbānīyā vī bāžērī.| ya'ni čũnko az žənək=əm| hīn mə bə čāvaki nērīnī əl mə ət-fəkərən?'*¹

(19) *řā-bī jəhē wē čē kər=o| dərēž kər=o| fārš da-ynān sar.|*

(20) *havžīnē wē| zaḷāmē wē| nà l māl bī.| pəštī řožakē zəvərī-va| pərsyār kər, 'kà havžīnā mən?'*

(21) *bàbē wī got=ē,| hāl=ū masala avà=ya| ma yē kərī ət pərè dā.|*

(22) *'čāwà wa wa kər?| čāwà?'*¹ *das hāvēt=a māhūlī| got, 'dē čəm ĩnm=a dār.'*¹

(23) *čò| hāndī māholā da-ynād=ē| awē kər=a gāzī| got=ē, 'bàs=a!| tu wusā mə pətər dā-ēšīnī!| àv pəra dē mūt=a sar mālēt mən| hāndī mən šīyāyī.'*¹

(24) *ya'ni ava kurtīyā afsānā pərā Dalāl.| bas wak m̀ə gotī ta| ava əž Jəhīyā hātī=ya sətāndən.|*¹

(18) She said, 'Alright! If this bridge is going to be built on me, [then] I will make myself a sacrifice on behalf of the city. Just because I am a woman, do you have a false belief in me?'¹⁵

(19) [The builder] made her a place [in the bridge], laid her down and put a carpet on her [and successfully built the bridge].

(20) Her (i.e., Dalal's) spouse, her husband, was not home. He returned [home] a day later [and] asked, 'Where is my spouse?'

(21) His (Dalal's husband's) father (i.e., the builder) said, 'The story is as follows: we have put her into the bridge [for the bridge to hold together].'

(22) [Dalal's husband said] 'How could you do this? How?!' He grabbed¹⁶ the stone hammer [and] said, 'I will go and take her out.'

(23) [Dalal's husband] went and hammered the bridge so much. Dalal¹⁷ started to call him [and] said to him, 'That's enough! You are hurting me more by doing so! This bridge will stand on my shoulders as long as I am able [to hold it].'

(24) This [was] a summary of the myth of the bridge of Dalal. However, as I had told you, the myth has been transmitted¹⁸ from the Jews.

¹⁵ Lit. You think of me through a negative eye.

¹⁶ Lit. He threw hands at the stone hammer.

¹⁷ Lit. she.

¹⁸ Lit. taken.

THEME III

ANIMALS AND HUMANS

12. A 'PIOUS' FOX

Geoffrey Khan

Speaker: Seran Sher (ChA. Shaqlawa)

Recording: Lourd Hanna

Assistants: Aziz al-Zebari, Lourd Hanna

Audio: <https://nena.ames.cam.ac.uk/audio/253/>

Summary

There was a cunning fox called *Mām Telona* 'Uncle Fox'. One year there was famine in the land and many of the animals died. As a result the fox could not find animals to prey on and he went hungry. He grew his beard and sought atonement from God by praying with a rosary and setting off on holy pilgrimage. He met a rooster, who at first did not believe his sincerity, but subsequently joined him on the pilgrimage. They met a sparrow, who did not trust the fox, but eventually joined them. They spent the night in a house and the fox said that he needed to rest and that he would eat anybody who made a sound. At dawn the rooster crowed and the fox seized him. The sparrow, however, escaped.

(1) ʿana šəmi Serān ʿĀdāy Šer-ile. | ʿe šəmət yəmi | Hane ʿAwdu Surīnu. | šatət ʿalpa=w təša ma=w ʿəšti=w xamša gu Šaqlawa hwète=wan. | ʿəti hūčita gu šəmət mām telōna. |

(2) ʿətwə=w lətwə | xa mām telona ʿətwə. | ʿe mām telona, | ʿaxni kūlan čādəx, | xa ʿadya fəlbāz=ile | ʿawāle-le | ... g-mqəšmər ʿələt haywanāt zore hatta ʿaxəlu, | ... | g-mande naše gawət məšəkəl | hatta ʿawa məhşəl. |

(3) xā šata mən šənāne | kəpna ʿətwə gu de mantāqa. | kəpna ʿətwə. | haywanāt metiwa mən kəpnu. | ʿixala lətwə. | fə | gələk kəpne ʿe mām telōna. | bəxdare-le ʿixala litən. | ya ʿni ʿan ʿətwə=š psəwalu. | ʿaw qam-ʿaxəlu qam-ʿaxəlu, | psəle. |

(4) mə ʿawəd? | pəšlu | yərxe fətlu reša=w | tre ʿlaha yarxe, | mām telona zəʿif pəšle. | bas gəlda=w gərme pəš gawu. | ʿəmər, | ʿazən xazən ʿe karma mə ʿət gawu. ʿ |

(5) baraw payəzāne-le. | tsə məndi litən. | ʿixalāne-š litən. | ʿaxni čādəx payəzane pəyəš | la fəwəkəh ʿitən. | haywanāt kūlu k-uri gawət ... burgagət jānu. | baraw sətwa k-azəx. |

(6) psəle, | xa qəfə xzele | mtūltewale. | trə gaye | ʿidata ʿətxa mxélelu, | ʿətxa mxélelu. | lə tpelelu. |

(1) My name is Seran Adday Sher. My mother's name is Hane Awdo Surino. I was born in Shaqlawa in 1965. I have a story to tell about Uncle Fox.

(2) Once upon a time there was an Uncle Fox (*mām telona*). This Uncle Fox, as we all know, is scheming and mischievous. He makes tricks on small animals in order to eat them, he gets people into problems so that he may gain.

(3) In one year there was famine in the area. There was famine and animals died of hunger. There was no food. Therefore, Uncle Fox became very hungry. He searched for food but could not find it. I mean the ones¹ that used to be around had left. He ate some of them and left.

(4) What should he do? Months passed by. Two or three months went by and Uncle Fox became very thin. Only skin and bones remained on him. He said 'I shall go and see what there is in this orchard.'

(5) It was nearly autumn and there was nothing. There was no food. We know when it is autumn, there are no fruits and all animals enter into their holes, as we approach winter.

(6) He went off and found a bunch of grapes hanging (from a tree). Twice he thrust his hands towards it, he thrust them towards it thus, but could not reach it.

¹ I.e. the animals.

(7) ʾàmər, | ʿo q̄t̄əfa | dyara ḡalak x̄āmūše-wət. | ʾāgar x̄āmuša là
(a)wətwa k-awənwa ʾix̄ilux. | mà ʾawəd? | kasu bədwaqa ʾəlu mən
k̄əpnu. | ʾàmər: |

(8) dunyā awanda=y nā-wē |
hazārē bə-kawīt=a dāwē |
dunyā dē=ū da-řwā |
wā čāk=a řū bə-kam ba xwā |

(9) qam ʾaməra ʾāya=w | ʾāya k-amrila mātla | ʾe gət naša be zar
payəš mən jānu | ʿal ʾāsās | toba=w tyawūta byade=le, | daʾər l-ʾurxət
ʾələha. | bāsa mən dan šulanət wīde=le | ʾaw ʾatīqa | kīlu k-šawəqlu. |
ʾurxət ʾaləha g-dawəqla. |

(10) fa dəqnu qam-marpèle. | xa tasbəhe drèle gu p̄q̄artu. |
bitaye=le=w bizàle=le, | rešu m āxa bəsràdu=le. | ha ʾàdya | hàyhut=u |
hàyhut byadaw=ile | max dānət | ... ʾegatət ... ʾāna ʾadya k-udilu ʾāna
sàyəde, | ʾurxət ʾe gət k-azi qa həj. |

(11) rešu ʾatxa byàdu=lu, | rešu ʾatxa byàdu=lu. | daf dwiqe=le gu
ʾidātu. | bəxzàyu=na | ʾajòbe=na. | ʿe mām telòne=le | mām telona lèwe?!
dābi mà hawe?! |

(12) k̄āḷābāba | janu là qam-dawəqla. | hār ʾamər, | ʿmām telona, |
ʾāya m̄a=wət wida l-janux? |

(7) He said 'Oh bunch of grapes, it is clear that you are very sour. If you were not sour, I would have eaten you.' What should he do? In his stomach he felt pangs of hunger.² He said:

(8) (Song in Kurdish)

[Living in] the world does not require that much
[in the way that] thousands get trapped in it.
The world comes and goes.
It is better for me to turn to God

(9) He said this. People say this as a proverb when someone becomes depressed about life, so that they repent and ask for atonement and return to God's path. Enough with what he has done in the past days, he leaves them (i.e. the bad deeds) all and takes the path of God.

(10) So, he (Uncle Fox) let his beard grow long. He put a rosary around his neck. He started moving up and down and spinning his head, and uttering the sounds *hayhut hayhut* like those made by Sunni clerics on their way to the pilgrimage.

(11) He began moving his head this way, moving it that way. He held a tambourine in his hands. People gazed and were astonished. 'Is it really Uncle Fox?!³ What could it be?!

(12) The rooster could not contain himself. He said, 'What have you done to yourself, Uncle Fox?'

² Lit. His stomach was seizing him due to hunger.

³ Lit. Is it Uncle Fox, is it not Uncle Fox?

(13) ʾamər, ʿlā čādət?⁴ ʾamər, ʿana xləšla¹ toba=w tyawùta byade=wən.¹ la tsə naša k-əxlən¹ lə-š¹ hile=w ʾəwalta mən tsə naša la k-udən.¹

(14) ʾāna¹ m āxa=u bāwbāl¹ jani hāzr byadawe=wən¹ toba=u tyāwta.¹ k-azən qa hādž.¹ dəqni lewət bəxzaya mürpyu=wən?¹ ʾu ʾe tasbihe=š?¹

(15) ʾe tasbihe bəgdalu=le gu ʾidātu¹ har bitaya=w bizāle=le,¹ har sawšöre tasbihe.¹ har, ʾya ʾālla ya ʾālla mare=le.¹

(16) ʾamər, ʿhaymən lə g-mhaymənən ʾəlux.¹ ʿwālux,¹ ʾamər, ʿhaymənət la mhaymənət b-kefət jānux=ile.¹ ʾamər, ʿana har na marən mən ləbət jāni.¹ lewət bəxzaya ʾay dəqna?¹ ʾāgar lə,¹ qa mā ʾay dəqna marpyəne.¹ ʾe tasbihe qa ma darən gu ʾidati?¹

(17) ʾàmər,¹ ʿhəmən,¹ ʾamər, ʿmām telona,¹ lèwən¹ gù¹ ... lèwən mhaymone ma maḥçoye=wət.¹ bas yālla,¹ mar pāsəx gu ʾürxux.¹ k-amər, ʿpsu gawət batrət ʾurxət duglana hāl xazəx l-eka g-matpəlux.¹ ʾàmər.¹

(18) kälābāb-iš xa ʾaqla=w xa qāma bizale=le xa ʾaqla bədʾare=le qa bātṛa.¹ səqa ləte gəwu¹ mā ʾawəd?¹ ʾāxira=w yāwāš yāwāš¹ tela⁴ ʾamər, ʿmar pāsəx xāzəx¹ l-eka g-matpətan.¹

(19) psəlu¹ xantsa psəlu¹ xāntsa¹ šüpürṭa¹ qam-xazyālu.¹ ʾamra, ʿhay hāy! mām telona=w kälābāba!¹ ʾamra, ʿiman piše=witun xurawāta?¹ qa ləka bizale=witun?¹

⁴ This should be kälābāb.

(13) He said, 'Don't you know?' He said 'It is over for me. I am now leading a life of repentance and atonement. I shall not eat anybody, nor shall I play tricks and cunning pranks on anyone.

(14) From now on, I am preparing myself (to seek) repentance and atonement. I shall go on pilgrimage. Can't you see how I have grown my beard, and [I have] this rosary?'

(15) He wound the rosary around his hand, walking up and down, and turning the rosary saying, 'O God, O God.'

(16) He said, 'But I don't believe you.' 'Well,' he (the fox) said 'it is up to you to believe or not to believe.' He said 'I'm telling you the truth.⁵ Don't you see this beard? Otherwise, why would I grow this beard. Why would I have this rosary in my hands?'

(17) He (the rooster) said, 'To be honest', he said, 'Uncle Fox, I do not believe what you are saying, but any way, let's go down your way.' It is said 'Go down the road of the liar until we see where he will lead you.' So it is said.

(18) The rooster went one step forwards and one step backwards (i.e. he was hesitant). What could he do, since he did not trust him. Eventually the rooster⁶ said, 'Let's go and see where you will lead us.'

(19) They went along for a little. A sparrow saw them. She said, 'Come (and see) Uncle Fox and a rooster!' She said 'Since when have you become friends? Where are you going?'

⁵ Lit. I am telling from my heart.

⁶ The speaker says 'fox' by mistake.

(20) *kăḷābaba* 'amər, 'qa ma là čădat?'¹ 'amra, 'lā mhemən¹ mà čădan?'¹ 'ana har 'əl šmāye-wan.¹ xo l-'āra ləwan hāta yădan ma wîde-witun.¹

(21) 'amər, 'hēmən¹ mām telōna¹ toba=w tyawuta byāde-le¹ bizāle-le qa ḥadz¹ 'ana=š bizāle-wən mēnu.¹ 'amra, 'awja 'āhat¹ gu qəsət mām telona npale-wət gawət 'ūrxa?'¹

(22) 'amər, 'la, là.¹ lewət bəxzaya dəqnu?'¹ dəqnu muyrəxule.¹ ma'qûl ... 'ələt tsə mēndi 'ay dəqna murpīyu-le?'¹ tasbiḥe¹ bəxzaye=wət tasbiḥe gu 'idātu.¹ 'e de xzi daf har mxāye-le.¹ 'e 'urxət malkūta ham bəzwānan=ile.¹

(23) ya'ni 'amra, 'mā?!¹ mhuymənu¹ gu maḥčetu?'¹ 'hemən,¹ 'amər, 'ana psāye-wən gu 'urxu.¹ 'ahat de tà 'āta 'ati-iš mēnan.¹ 'amra, 'ana la k-ātyan mēnoxun.¹

(24) 'amər, 'de pso psò!¹ xo mēni bəz zawda ləwat.¹ 'amra, 'āna¹ bas k-pārzan.¹ là k-azan mēnoxən gu 'āra.¹ 'awja 'amər, 'b- kēfət janax=ila.¹

(25) psēlu,¹ psēlu,¹ psēlu,¹ psēlu.¹ 'ani har psāye-na.¹ har 'amər, 'la tpeḷan 'əl ḥadz?'¹ 'wəlux¹ 'amər, 'ḥadz lāxa lēla¹ be qāza bən.¹ 'urxət ḥadz ḥārūqte-la!¹ mdamət 'āta ra'san k-ṭāpət?'¹

(20) The rooster said 'Don't you know?' She (the sparrow) said, 'I believe not. What should I know? I am always in the sky. I am not on the ground so that I may know what you have done.'

(21) He (the rooster) said, 'Believe me, Uncle Fox is performing repentance and penitence. He is going on the pilgrimage and I am going with him.' She (the sparrow) said, 'So you are telling me that you yourself have listened to Uncle Fox and are going with him!?'

(22) He (the rooster) said, 'No, no. Don't you see his beard. He has grown his beard. It stands to reason that he would not have grown his beard for nothing. Can't you see the rosary in his hands? See how he is beating the tambourine! He is buying the road to heaven for us.'

(23) She said, 'What?! Do you believe what he says?' 'Believe me' he (the rooster) said, 'I am going on the road with him. Why don't you come with us now?' She said 'No, I shall not come with you.'

(24) He said, 'Go away! For sure, you are not better than me.' She said, 'I shall only fly. I shall not walk with you on the ground.' He said 'As you please.'

(25) They went on and on. They kept walking. He (the rooster) said, 'Have we not arrived at the [place of] pilgrimage yet?' 'Look man,' he said, '[the place] of pilgrimage is not here nearby, with respect.⁷ The [place of] pilgrimage is a long way away. Do you think you will reach it at once?'

⁷ Lit. Be without trouble!

(26) ʔè, | *dunye xšəkla=w* | *kālābaba ʔamər*, ‘*dunye xšəkla=w* | *lā k-ṭapəx*. ʔ | *ʔamər*, ‘*xa beta ʔitən lāxa*. | *xà ʔādye=le* | *beta zòre=le*. | *k-azəx k-yatwəx l-ṭama*. | *lele k-qadəxle l-ṭama*. | *ʔawdzal xušəkənta* | *xušəkənta hāya k-pəsəx*. ʔ | *ʔamər*, ‘*bāš=ila*. ʔ

(27) *wəru gawət ... beta gòrin*. | *ʔàmər*, | *ʔamər*, ‘*kut xa l-dùktu*, | *xa dukta dāwəq ta janu* | *lāxa dāməx=u* | *ma məndyane ʔitən*. | *bas*, ʔ | *ʔamər*, ‘*ana xà šart ʔati*. ʔ | *kālābāb mərə*, | ‘*e mē šartī=la?* | *har ʔaxtsa zor šārte=š matwət rešan*. ʔ

(28) ʔamər, ‘*lā* ʔ | *šartī gorin ʔāye=le*. | *ʔana tsəhəy=wən*, | *čădītun?* | *mən xušəkənta gu ʔaqlati=wən*, | *fa dābi ʔana ʔistərəhat ʔawdən*. | *la k-awe tsə naša qāla ʔawəd reš* | *ḥāta mxušəkənta hawebi pāsən*, | *tsunka ʔāna ʔurxa maxwoy=wən ʔəloxən*. |

(29) *xo ʔaxtun ʔurxa lā čădītun=ila?* | *ʔana ʔurxa bət ʔurxa čădēna=w* | *dābi ʔāna* | *ʔaga hawe l-jāni=w* | *bāš ter=u ter=u pəř damxən*. ʔ | *ʔamri*, ‘*bāš=ila*, | *ʔətəfaqux mē=ile?* ʔ | *ʔamər*, ‘*aw qala ʔawəd k-əxləxle*. ʔ

(30) *šūpərtā xəra gu kālābāba*. | *ʔamra*, ‘*ṛāzi=wət gu de ʔətəfāq?* ʔ | *e ʔaw dza māni qala k-awəd?* ʔ | ‘*axni tfiqe=wəx ʔəlaw*. ʔ | *lā ʔidele ʔe ga ʔawa xušəkənta ʔawa k-qāyəm*. | ‘*è*, ʔ | *ʔàmər*, | ‘*dè* | *bāš wədlux*. ʔ

(26) Now, it got dark and the rooster said, 'It has become dark. We shall not get there.' He (the fox) said 'There is a house here. It is a small house. We shall go and stay there. We shall spend the night there. Then in the morning, early in the morning, we shall set off.' He (the rooster) said, 'All right.'

(27) They entered the house. He (the fox) said, 'Let each one have his own place, let each one find a place for himself and sleep there, whatever places are available. But' he said 'I have a condition.' The rooster said, 'What is this condition! Do you still make conditions on us?'

(28) He (the fox) said 'No, my condition is this. I am tired, don't you know? I have been on my feet since the morning. So, I need to rest. It is not allowed for anyone to disturb me with any noise, so that I may be able to walk in the morning, because it is I who is showing the way for you.'

(29) You do not know the way, do you?. I know the way very well and therefore; I need to be alert and sleep very well.' They said 'All right, but what is your condition?'⁸ He said 'We shall eat anyone who makes a noise.'

(30) The sparrow looked at the rooster. She said, 'Are you happy with this agreement? But who is going to make noise?' (The rooster said,) 'So, we have agreed to it'. He did not know then that it was he who would rise early in the morning. 'Yes' he said, 'That is all right.'

⁸ Lit. agreement.

(31) *šūpərta*¹ *səqla xa ... méz zūrta* ʔətwala.¹ *l-ṭàma*¹ *wəḍla=w*¹ *kālābaba-š rəš xà šiwa sməxle*.¹ *mām telòna-š*¹ ʔəl *xa balət ʔāra*¹ *štəhle*.¹

(32) *pəšla*¹ ʔàdya¹ *baraw bāyàni*.¹ *ṭabʿan* ʔaxni *čādəx* ʿadət *kālābaba*.¹ *har xantsa yòma bayəz*¹ *qàla k-awəd*,¹ *qàre*.¹ *xa tira tre gaye ṭlaha gaye mšurèle gu qraya*.¹

(33) *baraw bāyani yoma ptəxle*,¹ *kālābaba šrèle gu qraya*.¹ *kālābaba šrèle gu qraya*.¹ *mām telòna*¹ *smixe=le kālābaba qàre*.¹ *lèwa dmixa*¹ *hāta ʔe furša dawəqle=w* ʔaxèle.¹

(34) ʔamər *xəre gawu* ʔamər, ʿkālābaba ʔāya *mà=ila?*¹ ʔaxər ʔətəfaqan *mà=ile?*¹ ʔamər, ʿaw *dza ʔāt là čādət ʔana mxuškənyata k-qemən qàrən=u*¹ *b-idati lèwa?*¹

(35) *həmən*¹ *qam-dawəqle*.¹ *šūpurta ʔəmra*,¹ ʿwəj *wəj wəj!*¹ ʔahat *la ʔamrət toba=w tyawuta wìde=wən?*¹ ʔamra,⁹ ʿaxər ʔətəfaqan *mà=wewa?*¹ *la məran tsə naša qala là [a]wəd?*¹

(36) ʔida *wəre l-adya ʔələt šūpurta gòrìn*.¹ *šūpūrta*¹ ʔəmra,¹ ʿāt *mà məlat-iwət?*¹ *məran ʔaxni bizale-wəx qa hədz=u məndi=w?*¹

⁹ It seems this should have been ʔamər ‘he (the fox) said’.

(31) The sparrow went up ... (on) a small table that she had [found there]. She stayed there while the rooster stood on a piece of wood. Uncle Fox stretched on one side of the floor.

(32) Dawn began to break.¹⁰ Of course, we know the habit of a rooster. As soon as day begins to break,¹¹ it makes a noise, it crows. He started to crow once, twice, three times.

(33) Dawn had broken and the rooster started to crow. Uncle Fox was waiting for him to crow. He was not asleep (but awaited) the opportunity to seize him and eat him.

(34) He (the fox) looked at him and said, 'Rooster, what is this?! What have we agreed on?' He said 'But don't you know that I rise early in the morning and crow and that I cannot help it?'¹²

(35) So, he seized him. The sparrow cried, 'Chirp chirp chirp. Didn't you say you have started a life of repentance and penitence?' He (the fox) said 'What was our agreement? Did we not say that nobody should make a noise?'

(36) He stretched a hand towards the sparrow. The sparrow said, 'What community do you belong to? Did not we said we are going on pilgrimage and the like?'

¹⁰ Lit. It became towards morning.

¹¹ Lit. spread.

¹² Lit. it is not in my hands.

(37) ʾàmər, | ʿana mǎḥammàdi-iwən. | ʾe gət mərə ʿmǎḥammad
 =iwənʾ kəmu ptəxle | šūpurta ʿərəqla. | ʿawhù! | ʾana qa mà məri
 mǎḥammadi? | hawənwa mira jərjəs=iwən ʾàna, | la k-awèwa, | har
 k-oyawa ʾàdya, | k-awənwa bəlyaw. |

(38) ʾana=š ʾitèli | tsə məndi la wəlu qati. | ʾe ḥūčita=š k-əmrila | ta
 naša səqa là mate gu dan našət | šulane xrìwe hawi wide. |

(37) He said, 'I am Muslim'. When he said, 'I am Muḥammad', he opened his mouth and the sparrow fled away. 'Oh! Why did I say I am Muslim? If I only had said I am Christian it would not have happened, she would have still been (in my mouth), and I would have swallowed her.'¹³

(38) (Narrator:) I have come back [from the events of the story], but they [the characters in the story] have given me nothing [to prove it]. This story is told so that people do not trust those who have done bad things.

¹³ I.e. if he had said *jərgəsi*, during the pronunciation of this word he would have pressed his jaws together and so held the bird in his mouth, but when pronouncing *māḥammadi* he opened his jaws.

13. A 'PIOUS' FOX

Masoud Mohammadirad

Speaker: Hawsar Najat Bapir (CK. Shaqlawa)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/235/>

Summary

A cunning fox was starving and went into a village full of chickens pretending to be a pious Muslim. He told the rooster deceptively that the Islamic era had begun and no injustice remained in the world, so he was on pilgrimage to Mecca. The rooster fell for his deception and decided to accompany the fox on his pilgrimage to Mecca. Later, the dove joined them as well.

In the evening, the fox took both of them to his den to rest. He deceived them into a deal: anyone who would make a noise during the night would be eaten. Using this trick, the fox killed the rooster and ate it.

When daylight came, the dove also started to make a noise. The fox was about to eat her too, but the dove asked him about his religion. If he told her what his religion was, she would let him eat her. As soon as the fox opened his mouth and answered he was a follower of Muhammad, the dove flew away. The fox said, 'I wish I had said I believed in Christianity; I would have eaten her by now!'

(1) *tab'an mən nāw-əm Hāwsar Nadzāt Bāpīr Ǧahmān Sūrtsī=ya. | xarkī Šaqrāwāy=ma. | dāk-əm nāwī Jamilā=ya. | la dūy dwāzday hazār-ū nosat-ū haštā-w hašt la dāyək būy=ma. |*

(2) *tsirok'i aw jāra=m ka da=m-hawē bās-ū xwāsak=i la-sar bə-kām, | řewi-ū kałašēr=ū kotār=a. | da-lē ha-bū na-bū | řožāk la řožān | kas la xwāy gawratər nà-bū. | řewiyakī zor zor fērbāz=ū | zòr=iš makār ha-bū. |*

(3) *ha-bū na-bū | kas la xwāy gawratər na-bū. | řewiyakī galak fērbāz=ū | galak^y=iš makār ha-bū. | řožāk la řožān | řewi law hāra nāxošay ka tē=y-dā bū | wistī xo=y řəzgār kà. | dzā fērak^y=i hīnā=w | fērak^y=i bərd | řē=y kat=a gundak^y. |*

(4) *dūt=i | māmər=ū mərīšək hamū dāništī=na lagar dānī a-xon. | karabāb=iš la nāw=yān=a=w dam dama a-qoqīnī. | got=i, 'ba xwā xwā-y dā! | got=i lē=yān nəzīk boaba=w | mərīškakān řā=yān kərd=ū | hār-ātən. |*

(5) *got=i kałašēr/karabāb l=i wa dūr kātowa. | got=i, 'bərə g'iyān lō lē=m wa dūr a-kawīawa? | ato nə-zānī sardamī mahdī-muhamadī=ya? | zūlm=ū zordārī na-māya=w | 'adālāt hamū dunyā=y gərti=ya. | amn=iš ba dīn bū=yama=w gařāym-oawà, | ba tamāy hadzē=ma. |*

(1) Well, my name is Hawsar Najat Bapir Rahman Surchi. I am from Shaqlawa. My mother is called Jamila. I was born on 2 December, 1988.

(2) This time the story I am going to tell concerns [a] fox, [a] rooster, and [a] dove. It is said that there was and there was not, [but] once there was no one greater than God. There was a very, very cunning and crafty fox.

(3) There was and there was not, [but] there was no one greater than God. There was a very cunning and crafty fox. Once, the fox wanted to relieve himself from the bad state (i.e. hunger) that he was in. He devised a scheme¹ [and] set off to a village.

(4) He observed that many chickens and hens were busy roosting² [and] eating seeds. The rooster was crowing among them. The fox thought,³ 'What a chance] God has granted [me]!' [It is] said [that] he approached them. The hens ran away. They fled.

(5) [It is] told [that] the rooster kept his distance from him. He (the fox) said, 'Brother! Why are you keeping your distance from me? Don't you know that we're currently in the Islamic era?⁴ No injustice is left. Justice has spread all over the world. I have become pious and have repented,⁵ I want to go on pilgrimage [to Mecca].'

¹ Lit. He brought a trick, he took a trick.

² Lit. sitting.

³ Lit. he said.

⁴ Lit. It is the era of the Mahdi [and the prophet] Muhammed.

⁵ Lit. converted.

(6) *kaḷašēr fəkrakʿ=ī kərd-oawà. | got=ī, ‘ba xway xo=y šətakʿi čāk=a. | atò a-tsī hadzē=ū | àmn=iš lagar=ət d-ēm.ʿ | wa řey katən. | gund=yān ba dzē hēšt=ū | baraw šwēni mabàst. | gayštn=a nāw dār=ū bāxātàkʿi=ū bastānàkʿi. |*

(7) *diti=yān kotərak lasār dārē bū | bərga bərg=ī bū. | dīt=ī řiwī=ū karabāb pēk-awà=na. | got=ī, ‘āy law ʿajabày! | maʿqūl=a | řiwī=ū karabāb pēkawa b-ən? | duniā xərāp gořà=ya.ʿ | got=ī fəkràkʿ=ī kərd-o | tamašāy karabāb=ī kərd got=ī, ‘hà karabāb gīyān! | xēr=a lagar řiwī?ʿ |*

(8) *gotī, ‘kàka gīyān, | lo gʿö=t lē nà-bū=a? | ēsta sardamī muhamadī-mahdī=ya | zùlm=ū zordārī na-maya=w | ka amà=š gařāy=na-wa-baw | řiwī=š gařāyt-o. | ba tamāy hadzē=yana.ʿ | walā xo kotər got=ī, ‘fəkrakʿ=ī bāš=a. | àmn=iš lagar=ū d-ēm lo hadzē.ʿ |*

(9) *got=ī wa řē kàtən. | řēwī fērbāz=iš=yān wa pēš kàt | ba šəkl=ū šēwakī mutadayəni tawàw! | kaʿanahū am řiwī=ya qàt qat qat hīts gunāh=ī na-kərdī=na! | lo hadzē wa řē katī=na. | řēwī hàrduk=ī ba fērān bərdn=a kulānē xo=y | kunèy řiwīyān. | darga=š=ī lasar qapàt kərdən. |*

(6) The rooster pondered over [the fox's words and] said, 'Indeed, this is a nice thing. If you're going on pilgrimage [to Mecca] I will accompany you.' They set off. They left the village and headed towards the destination. They arrived at a forest.

(7) They saw that a dove was in the tree. He was cooing. He saw that the fox and rooster were together. He thought,⁶ 'What a surprise! Does it make sense for the fox and rooster to be together? The world has gone wrong.' The dove pondered over this. He looked at the rooster [and] said, 'Hey rooster! What's up?' [You are] with the fox!'

(8) He said, 'Dear brother! How come? Haven't you heard? Now we're in the Islamic era. There is no more injustice and tyranny. We have repented.⁸ Even the fox has repented. [And] now, we intend to set off on pilgrimage [to Mecca].' The dove said, 'That's a good idea. I too will come with you on pilgrimage.'

(9) [It was] said that they set off. The cunning fox was leading them, exhibiting piousness at his best! As if he had never ever committed any sins! They had set off on pilgrimage. The fox tricked them both and took them to his den, the fox's den. He shut the door on them.

⁶ Lit. said.

⁷ Lit. Is it goodness, (you are) together with the fox?

⁸ Lit. converted.

(10) got-ī, 'wā hēwāra dā hāt¹ aw jā waxtī nūstānī=ya.¹ bas kas kas iz'āj nà-kā¹ čūnka řē=n dūr-a hatā gayn-a hadzē.¹ karabāb-ū kotār-iš gotī-yān, 'basar hār dū čāwān!¹ bas got-ī, 'hā¹ pēš away bə-nwīn¹ d-abē am 'tīfāqak=ən kərdəbī!¹

(11) gotī-yān, 'farmū janābī řīwī¹ pē-mān bə-rē-ū¹ atū řēraw-ī.¹ got-ī, 'hārkasī dangak¹=ī bə-kātən=ū¹ šawē xaw=ən lē tār kā¹ d-abī bə-xorē!¹ karabāb=iš got-yān, 'hamū=mān řāzī=na.¹ mādām ēsta sardamī 'adālat=ū zuļm=ū zordāri na-māya=w¹ sardamī dādparwarīyē=ya¹ ka wā bē kaskàs kas=mān nā-xwā.¹

(12) baw qəsay řēwī tē=y kātən.¹ got-ī səbayna dā hāt waxtī barabayānī.¹ karabāb la xo=y řā-na-gərt-ū tēr-ī qūqānd.¹ got-ī řīwī got-ī, 'adī ama 'tīfāq=mān wa na-bū¹ ka to dang¹ī nà-kay-ū la xaw=mān na-kay¹ řē=mān dūr-a?¹

(13) 'da ka wā-t-a ēstā waxtī away hāt¹ qānūnakay dzē ba dzē kàyn.¹ nāčār karabāb=yān kùšt-ū¹ goštaka=y xwārd.¹ aw jāray ka řož har-āt¹ kotār-iš bərga bərg-ī kərd-ū danga dang¹=ī durus kərd.¹ řīwī=š muhāwəla=y kərd kotərakà=š bə-xwā,¹ ba har fərt-ā fērak¹ī bī!¹

(10) [The fox] said, 'It's getting near evening. It's time to sleep. But no one should disturb anyone since we have a long way ahead of us until we reach Mecca.' Then the rooster and dove said, 'All right!⁹. He (the fox) said, 'But we need to make a deal before we go to sleep!'

(11) They said, 'Go ahead Mr. Fox, you tell us! You're the leader.' The fox said, 'Anyone who makes a noise and disrupts our sleep¹⁰ shall be eaten!' The rooster [and dove] said, 'We are all in agreement. As long as we live in a period of justice in which tyranny has no place, none of us is going to eat someone else.'

(12) They fell for the fox's story.¹¹ [It is] said [that] the early morning before sunrise came. The rooster could not control himself and crowed a lot. It is said that the fox said, 'Didn't we make a deal that you wouldn't make any noise nor wake us up [since] we've got a long way ahead of us?'

(13) [The fox continued,] 'Now that this is the situation, it's time [for us] to perform the rule that we established.' They killed the rooster and he (i.e. the fox) ate its meat. When the sun rose, the dove started cooing and making noise. The fox attempted to eat the dove too by any means [possible].

⁹ Lit. on both eyes.

¹⁰ Lit. makes the sleep darken/confused for us.

¹¹ Lit. By the fox's saying they fell into it.

(14) *qapārakʿ-i lē dā-w dawī xo-y lo kərd-uwawà.ʼ baḷāmʼ kotər zor zor zor zor la řiwī zīraktər bũ.ʼ got-i, ʼjanābī řiwīʼ a-zānəm da-t-hawē bə-m-xòy.ʼ ʼitifāqaka-š-ət har la bīdāya lo àw bābatay bũ.ʼ bas pē-m bə-rèʼ atū sar ba tsə tāyafāk-ūʼ sar ba tsə dīnākʿ-i?ʼ*

(15) *got-i, ʼlò pərsyār a-kay?ʼ got-i, ʼna da-m-awē bə-zānəmʼ aw jà bə-m-xo.ʼ got-i, ʼamən sar ba tāyafay muhamadī=ma.ʼ ka řiwī dangʿ-i kərd-uwawàʼ kotər la bar dawān-i har-ăt.ʼ aw jà řēwīʼ got-i, ʼxo xozga gotbā=m-ā amən masīhī=ma=wʼ la ʼomāti Jardzəsi=ma.ʼ xo ēstā kotəraka=m xwārdbũ.ʼ*

xalās-ū bəřāw=a.ʼ amn-iš hātm-awa hīts-əm pē na-bəřā-wa.ʼ

(14) He attempted to bite the dove and opened his apron to catch her. The dove, however, was much cleverer than the fox. She (i.e. the dove) said, 'Mr. Fox, I know you plan to eat me. The whole thing was meant to be so since the beginning. Just tell me which religion you follow.'

(15) He said, 'Why are you asking [this question]?' She said, 'I just want to know. Then you [can] eat me.' He said, 'I am a follower of the prophet Muhammad's tribe.' As the fox opened his mouth, the dove flew away. The fox said, 'I wish I had said that I was a Christian, and a follower of the *Jardzasi* tribe.¹² Then I would have eaten the dove.'

It is finished. As for me, I came back [from the events of the tale] and nothing was allocated to me [by the characters in the tale].

¹² I.e. the Christian tribe. During the pronunciation of this word he would have pressed his jaws together and so held the bird in his mouth.

14. A MAN AND A LION

Dorota Molin

Speaker: Yawsep Elisha Ishaq (ChA. Duhok)

Recording: Lourd Hanna

Assistant: Salim Abraham

Audio: <https://nena.ames.cam.ac.uk/audio/224/>

Summary

A poor man felt desperate, unable to feed his children. He decided to bring some wood from the forest to try to make some money. He knew that this was dangerous because the mountain was ruled by a lion. In the forest, he met the lion and was able to strike a deal with him: he was to bring him food and in return, the lion would let him take wood back with him. After some time, the man invited the lion for dinner to express his gratitude to him. He, however, also asked his wife to serve him separately from the lion. The lion took offence. The next day, the lion was angry and told the man to strike him with his axe on his head. Some days later the lion showed him that the wound on his head had healed. He, however, still felt scarred by the man's proud words and devoured the man as a punishment. The moral of the tale is that 'the impact of a sword heals, but that of words does not.'

(1) 'ana Yawsəp 'Eliša mən Dūhok-iwən.¹ yəmmi našət Mar Yàqo-la,¹ šəmmaḥ Maryam Toma Jubrà'əl.¹ g-əbən 'amrənnux xa maθalūke-la,¹ d-àrya¹ 'u barnàša.¹

(2) 'əθwa xa 'arya mšītera wewa l-ṭūra.¹ là qabəlwa ču barnašət zəlwale l-ṭura,¹ maxewa qàyse¹ 'u 'awəðwa xà məndi.¹ hār zəlwale,¹ g-naxəθwale, k-ixəlwale.¹ là qabəlwa ču xa zawale.¹

(3) 'u xa fāqira 'əθwa.¹ pəšle majbūr d-zale maθe qàyse¹ d-mzabənnay gyane¹ d-ayəš b-gàway.¹ 'e, là k-əθya mənne¹ xazele dá'əman yala zora bəmyaθa m-kəpna barqúleh¹ 'u latte ču məndi d-maxəllay.¹

(4) k-imər 'ana mðāḥən¹ b-zali l-day ṭura d-ile 'arya gawe d-axəlli.¹ nayxən mən xàyi.¹ bəš ṭu mət xazən yale zore myaθa m-kəpna.¹

(5) qəmle ham 'aw šqalle xmareḥ-u məndi diyeh,¹ xàwleh,¹ 'u zəlle d-awəð qayse=w àθe.¹ θele, là θele, mnayəx m-gyane.¹ mhàymən,¹ zəlle, mṭele l-ṭura=w munxətle jawðeh-u nàreḥ¹ d-qaṭe qàyse.¹ mxèle, taq, tàq.¹ wele dewa... hənna, 'àrya k-šame qala g-nàxəθ 'əlle.¹

(6) 'ha, barnàša,¹ 'ati lēθ šəmya gəwi?¹ dax k-iθət 'ati d-qaṭət 'u məndyane d-g-əbət 'u là g-əbət.¹ lēθ šmiya gu da ṭura diyi-le?¹ k-imər, 'bāle, bāle,¹ wən šmiya=w 'ana ta hədax-ən 'əθya.¹ 'dāxi ta hədax-ət 'əθya?¹

(1) I am Yawsep Elisha Ishaq, from Duhok. My mother is from Mar Yaqo, her name is Miryam Toma Jubrail. I would like to tell you [something], it is a tale, about a lion and a man.

(2) There was a lion who controlled a mountain. He did not allow any humans to enter the mountain to cut wood or to do anything [else]. If someone went there, he would come down on them and eat them. He did not allow anyone to go there.

(3) There was a poor man. He had to go get wood to sell it in order to make a living. He was not able to see [his] little child dying of hunger in front of him, having nothing to feed them.

(4) 'I shall sacrifice [myself] by going to the mountain where the lion is and he will eat me. I shall be spared [the burden of] this life. It is better than seeing [my] little children dying of hunger.'

(5) So he took his donkey and his equipment, his ropes, and went to get wood before going back. Whether or not [the lion] would come, he would find relief. Believe me, he went and climbed the mountain, got out his chopper and his axe to cut wood. He started cutting, *crack, crack*, and a wolf... I mean lion heard the sound and came to him.

(6) 'Hey, human, have you not heard of me? How dare you come here to cut whatever you like and so on? Have you not heard that this mountain is mine?' He said, 'Indeed, I have heard and that is why I have come up here.' 'What do you mean that this is the reason you have come?'

(7) *k-imər, 'mhəmən, meri b-axlətti* | 'al 'əqál là xazən yali zore myaθa m-kəpna barqúl 'əni. | ham 'ən 'axlətti 'ati bəš tu mət xazənnay, | mayθən barqúl yale zore hawe bəmyaθa m-kəpna-w xāzənnay. | naqla 'əti-ži | b-kəypux-wən. | 'ana gu həmayata dīyux-iwən. | g-əbət, | 'ana həlala təlax. | 'u g-əbət ži, | 'ana hun 'əθya m-majburùθi | d-má'yəšən 'äyäl diy. |

(8) *k-imər, 'madám t-ila hədax,* | ham, həm t̄ali ránd=ila | 'u ham t̄alux rand=la. | 'däxi?' | *k-imər* 'ati b-awðət qayse 'u b-ləblət, | 'u 'ana b-yawənnux maşraf diyux. | b-zalux həm t̄ali b-aθət, | 'aygət aθət maθətti 'ixàla, | həm 'ana axlən. | 'e, ' *k-imər, 'kəbira ránd=ila.* |

(9) *kud-yom k-izəl k-iwəð xà kartət hənna...* t̄ənət qəyse, | g-ləbəl. | labəl qəyse | 'u ču xa là labole, | 'àjran gə-mzabənnay. | k-iðət 'əstəglál d-šùqa. | mhàymən, | kudyom hol bəθàya, | labole 'u mzabone qəyse, | 'u naše bəxžàya, 'e. | 'u 'ani xene là g-yari zalay. |

(10) *xa yoma...* t̄áb'ān d-k-iθe d-maθe 'ixàla, k-əxli mùxðaðe. | 'awa-w 'arya k-əxli mùxðaðe tama. | ya'ni, həm 'ixalət fəqira | 'ala həsəbeḥ k-awe. | 'e, 'arya g-yawəlle, | 'tali-w t̄alux. | xa yoma mət xzèle 'arya, | ya'ni, kəbira wədle faḍl 'əlleḥ. |

(11) *k-imər, 'ba, xòni,* | xa yoma də hayyu ham 'ati mšarəf l-gèban. | 'azmənnux xa yoma l-gèban, | mənnan xùl. | *k-imər, 'mà y-xaləf.* | b-àθən. | ba 'arya mən mǎni b-zade? | là zade mən ču xa. |

(7) He said, 'Believe me, I thought [that if] you eat me, at least I shall not see my little children dying of hunger in front of my eyes. Even if you eat me, it is better than seeing them. I would die in front of my little children if they were to die of hunger with me seeing them. Now, I am at your mercy, I am under your protection. If you want, I am yours, [but] even if you want to, I have come out of the need to feed my children.'

(8) He said, 'If that is the case, then it is good for me and good for you.' 'How?' He said, 'You will cut wood and take it [to town], and I shall give you your living. You will go come to me and when you come here, you will bring me food so that I too can eat.' 'Yes,' he says, 'that is very good.'

(9) He goes to cut wood every day, makes a bundle of this thing, a load of wood, and carries [it]. He brings wood while no one else does, so he sells the wood at a high price. You know, taking advantage of the market. Believe me, he comes every day, transports and sells wood, people can see this. Others do not dare go [to the mountain].

(10) One day... of course, when he brought food, they would eat together. He and the lion ate together there. So the poor man's food was also on his expense. Yes, the lion gave to him [saying], 'For you and for me.' One day, he realized what a tremendous favour the lion was doing to him.

(11) He said, 'Brother, come over one day to our home, honour us [in this way]. I would like to invite you to our home, eat with us.' He said, 'Fine, I shall come.' Whom does a lion fear? He fears no one.

(12) *mhaymən wədlay, zəllay mṭelay l-bàÿθa. k-imər ta bāxteḥ, bāxta, g-daryat ʿixala ta ʿàrya, dre jūda-w ṭali dre jūda. k-imər, ʿləʿán ʿegət galize g-nāxθi, galize g-naxθi gu ʿixàla, ləbbi là k-izəl. ʿyaʿni, ʿè. ʿay-zi zəlla, θela muθela ʿixàla. drela ta ʿàrya jūda, ʿu ṭàleh jūda. ʿu ʿani pəšlay bixàla.*

(13) *xəlle ʿarya ʿu xləšle-w θele l-ṭura. derət yoma zəlle fāqira. k-imər, ʿha, ha, fāqira, kudyom k-əxlətwa mənni, ʿàxxa, galizi là naxθiwa gawət ixala? day d-mṭeli l-gebòxun gəm-ʿazmàtti, drelux jūda ṭali-w ta gyànux jūda.*

(14) *ʿe, g-məstànkəfət mən galizi? ʿay, ʿàÿ-ila faḍl diyi ʿəllux? ʿaxxa k-əxlətwa mənni ʿala ḥsàbi galizi là k-iθewa gawət ixala. ʿaygət θeli gèbux, galizi nxətle gu ʿixala, g-yarəm ləbbux mənni.*

(15) *k-imər ṭàle, ʿxzi d-amrənnux, məθile nārux, mxile gu rəši. ʿdāxi maxəne b-rešux? ʿən là maxətte b-reši, dāha b-axlənnux. lazəm maxətte b-rəši. gəm-maxəle b-rešəḥ. ʿu ʿarya zəlle ta gyàneḥ. ʿu fāqira θèle, wədle qàÿse ʿu θele l-bàÿθa.*

(16) *pədle xena fāqira, ʿu ʿarya làtte ʿalaqa gawe. ḥal xa yòma, ʿàrya, nàxle rešəḥ. rešəḥ nàxle. ʿu θele, xaze fāqira hole ʿəθya l-ṭura b-waḍa qàÿse. mṭèle fāqira, k-imər, ʿhà fāqira! ʿuhu, ^Aahlan wa-sàhlan^A, dāxi-wəθ? maqšad: mroḥəble gawe.*

(12) Believe me, they did so, they went and arrived at [the man's] home. He said to his wife, 'Woman, when you serve food for the lion, serve him separately from me.' He said, 'because when his drool runs down, it goes drips on the food. I lose my appetite.' So, she went and came back, brought food. She served the lion separately and [the man] separately. They started eating.

(13) The lion ate his food up and came back to the mountain. Next day, the poor man went [to the mountain]. He [the lion] said, 'Hey, poor man, you ate with me here everyday. Did my drool never run down into food? When I went to your home and you invited me, you served me separately and yourself separately.'

(14) You find my [drool] revolting? Is this [how you pay back] my favour? When you used to eat with me at my expense, [then] my drool was not dripping on the food. When I came over to your home and my drool ran down into the food, you became proud.'

(15) He said to him, 'Listen to what I say. Bring your axe and hit me with it on the head.' 'What do you mean I should I hit you with it on the head?!' 'If you do not hit me with it on the head, I shall devour you right now. You must hit me with it on the head.' He hit him on his head and the lion went away to his own [place]. The poor man came, cut the wood and went back home.

(16) The poor man went [to] another [place] while the lion had nothing to do with him, until one day, the lion's head recovered. His head recovered. He came and saw—the poor man had come to the mountain, cutting wood. He got to where the poor man was. He said, 'Hello, poor man! Welcome, how are you?' I mean, he welcomed him.

(17) *k-imər*, 'fāqīra,[|] də xur gu rēšī,[|] xzi nīxa reši, 'ən lā.[|] xayer gu rēšeh.[|] *k-imər*, 'mhāymən, hole piša bəš tu m-qamayθa.[|] mašalla... škīr alaha.[|] *k-imər*, 'lāwa b-kepi bas 'ati,[|] 'ati gəm-jabrətti d-maxənwa 'əllux.[|]

(18) *k-imər*, 'xzi, fāqīra, reši nəxle.[|] bas xabrux həš lèle nīxa,[|] d-ana... *k-əmrətwa galizi y-naxθi gawət 'ixàla.[|] bəθər mət nəxle reši=w xabrux lèle nīxa,[|] ^Aħaq=u mustahàq^A=ile d-axlənnux.[|] qəmle gəm-'axəlle b-e dāna.[|]*

(19) 'e, qāy,[|] šawpa, šawpət saypa g-nāyəx.[|] šawpət xabra lā g-nayəx.[|] xabra nāxwaš, nāxwaš=ile, 'e.[|]

(17) He said, 'Oh poor man, come look at my head. See whether or not my head has recovered.' He looked at his head and said, 'Believe me, it is better now than how it was before. Thank God.' He said 'It was not what I wanted, but you forced me to hit you.'

(18) He said, 'Look, poor man, my head has recovered. But [the impact of] your words [when] you said that my drool was dripping into the food has not yet recovered. Since my head had recovered and [the wound] of your word has not recovered, it is my full right to devour you.' He devoured him immediately.

(19) Therefore, the impact of a sword heals, but the impact of words does not heal. Words can be very evil, yes.

15. A MAN AND A SNAKE

Dorota Molin

Speaker: Yawsep Elisha Ishaq (ChA. Duhok)

Recording: Lourd Hanna

Assistant: Salim Abraham

Audio: <https://nena.ames.cam.ac.uk/audio/227/>

Summary

A poor man used to go into the wild to cut wood. He would play his flute (*zurna*) and a snake would appear and dance for him. In the end, the snake would always give the man two coins from its hidden treasure. After some time, the man became greedy and decided to kill the snake in order to get all of its money at once. He tried to kill the snake with a rock, but could not. Instead, the snake attacked the man, killing him on the spot with his venom as a punishment for his betrayal.

(1) ʿana Yawsəp ʿEliša ʿIšhaq mən Dūhok-iwən. | yəmmi našət
Mar Yàqu-la, šəmmaḥ Maryam Toma Jubràʿəl. | ʿətti xa maθalūke g-
əbən ʿamrənna ʿtáloxun, ʿan wāfa | dət barnaša=w xūwe. |

(2) k-əmray xà yoma, | xa fāqira k-izəlwa l-qāyse. | bāθər mət
xaləšwa m-qāyse, | qayəmwə, | yātuwa reš kartət qayse dīyeh. | ʿu
mapəqwa maşula dīyeh, | zūrna. | ʿu maxəwə. |

(3) xà xuwe g-napəqwa | g-raqəðwa ʿtələḥ. | mà raqəðwa ʿtələ | ḥèl
xaləšwa mən mxayət zūrna. | xuwe g-ʿawerwa l-nūqbeḥ. | mapəqwa
trày lire ʿtələḥ, | ta ʿābu l-zurna, dāw fāqira. |

(4) zəlle yoma, | θèle yoma, | kùd yom k-izəlwa=w pəšle šùleḥ. | har
b-aθe b-xaləš b-awədlay qāyse. | b-àθe | b-yatu rəš qayse ʿu màxe, |
hənnə, zūrna. | ʿu xuwe b-nàpəq | b-raqəð ʿtələḥ. | bāθər mət xələš, xuwe
g-ʿawer mapəq trày lire | b-yəwəl ʿtələḥ. |

(5) xà yoma | ʿay fāqira k-ìmər, ʿma ʿana, là, | hātxa b-awəðən. |
xūwe, | kud yom b-aθe mapəqli trày lire. | hatxa là k-awe. | xəzənta
kulla šaqłənna! | ʿana, mà kud yom tre lire yawəlli? | har qatłənne ʿu
kulla dīyi-la. |

(6) hām ʿawa | zəlle ʿu muḥðere gyàneh | wədle xa kepa ʿādūla ta
gyane | gəm-mātule kartèḥ, | ʿè. | bāθər ma də-xləšle xuwe m-rqàða,
qəmle zale maθe lire. | ʿu awa šaqəl kəpa, | g-màxe gaweh. | g-màxe
gàweḥ | ʿu là gəm-qatəlle. | xuwe ráʿsan θele ʿu gəm-mnaʿəslə. | gəm-
mnaʿəslə ʿu pəšle zəpeke tama. |

(1) I am Yawsep Elisha Ishaq, from Duhok. My mother is from Mar Yaqo, her name is Miryam Toma Jubrail. I have a tale to tell to you, about trust between a man and a snake.

(2) They say that one day, a poor man went to cut wood. After he had finished, he would sit on top of his load of wood, would take his flute out, his *zurna*, and play.

(3) A snake would come out and would dance for him. He would dance for him until he finished playing the flute. [The snake would then] go into its hole, get two coins for him, for the man with the flute, the poor man.

(4) Many days passed. [The poor man] would go every day, it became his job. He would come and, after finishing his wood-cutting, he would come, sit on top of his wood and play the flute. The snake would come out and dance for him. After finishing, the snake would go in, bring two coins out and give them to [the man].

(5) One day, that poor man thought, 'No, [this is what] I shall do. The snake brings me [only] two coins every day. This is not right. I shall take the entire treasure! I... why should he give me two coins every day? As soon as I kill him, it is all mine.'

(6) So that man went and got ready. He prepared a flat rock for himself and put his bundle on, yes. After [the snake] finished dancing, he went to get the coins. The man seized the rock and hit him with it. He hit him with it, but did not kill him. Immediately, the snake went and bit [the man]. He bit him and the man fell dead on the spot.

(7) *nəhàye,*¹ *ṭāmă‘uθət barnàša,*¹ *xzi hâtca=yla.*¹ *ya‘ni ‘awa kud yoma b-yawəllux trây lire*¹ *‘u šwaqa labole qàysux.*¹ *‘e, ṭāmă‘ùθa*¹ *g-əbe, hənna, šaqəlwala xăzəntət hənna, e.*¹ *ya‘ni ‘ay ṭāmà‘hum qatəllu,*¹ *dâx k-əmrila.*¹ *‘e naqla ‘ay qeşəttət xuwe=w barnàša*¹ *‘ây-ila.*¹

(7) In the end, see what man's greed is like. This is to say, he gives you two coins every day and [even] lets you take some wood. Indeed, [this is] greed: he wanted to take the whole treasure. That is, it is their own greed that kills [people], as they say. This is the tale of the man and the snake.

16. A MAN AND A WOLF

Dorota Molin

Speaker: Sabi Avraham (JA. Duhok)

Recording: Dorota Molin

Audio: <https://nena.ames.cam.ac.uk/audio/184/>

Summary

There was a poor man who tried to make his living by cutting wood and selling it in the market. One day, he met a wolf in the forest. When the wolf learnt about the man's hardship, he promised to give him a golden coin to bolster his income each time the man came to cut wood. The man was very happy. After some time, the man invited the wolf to dinner to express his gratitude to him. After the feast, the wolf overheard the man's wife saying that she detested the smell of his mouth. The wolf took offence. The next day, the wolf commanded the man to strike him with his axe on his head and told him to come back in forty days. When the man returned, the wolf showed him that the wound on his head had healed. He still, however, felt scarred by the what the words of the man's wife. He said 'a wound caused by a blow man may forget, but a wound caused by words is never forgotten.' He told the man never to return to the forest.

(1) ʾəθwā xa beθa d-ʿayəšwa...¹ babət beθa d-ʿayəšwa mən šìwe.¹
g-ezəlwa go tūra,¹ q-qatewa šìwe.¹ g-meθèwalu,¹ daréwalu rəš xmara
dìde.¹

(2) g-ewəðwalu kàrta,¹ g-daréwalu kàrta¹ rəš xmara dide.¹ ʾu g-
nabálwalu šùqa,¹ gə-mzabənwalu.¹ k-eθèwa,¹ g-meθewa ʾixala ta ya-
lunke dide.¹ ʾu k-eθewa k-əxliwa g-ʿešīwa bət ʾanna,¹ mən mzabonət
šìwe.¹

(3) xa yoma zəlle l-tūra,¹ b-qate šìwe,¹ xzele xa gùrga.¹ ʾaw gurga
g-emər tale ʿmà wət ʾəθya?¹ g-emər ʿana g-əbən...¹ g-ʿešən bət q-
qaṭʾən šìwe.¹ gə-mzabnənnu go šuqa=w máʿāyəsən yalunke didi.¹ bə-d-
è ʾana g-ʿešən.¹

(4) g-emər, ʿana b-yawənnox kudyom xa lira kurkāmàna.¹ si
màšrəf ta yalunke didox.¹ g-emər, ^{NK}xera xudè^{NK}-la,¹ ^{NK}xera xude^{NK}
bət kərmànji g-əmri.¹

(5) šqalle lira kurkāmàna dide mən gùrga¹ ʾu θele l-šùqa.¹ ʾu
zunne ta gyane ʾixala=w julle ta yalunke dide,¹ ʾu mabsuṭ mərre ta
bàxte¹ walla ʾana xzeli xa xùra¹ go tura¹ bāle gùrga=le.¹

(6) kudyom g-emər ʾana b-yawənnox xa kurkāmàna.¹ ʾüdleli
ʾədyo kurkāmàna.¹ kudyom g-ezəl tura q-qaṭe šìwe¹ ʾu k-eθe gurga g-
yawəlle kurkāmàna.¹

(7) pəšle xà yarxa,¹ trè,¹ t̄laha,¹ xa šàta.¹ baxte g-əmra, ʿwalla
hatxa xòš naša,¹ bāš-ile.¹ ʾana g-əban ʾoðanne qàðre,¹ qadranne=w
ʿazmaxle kəslan l-bèθa.¹ ʾoðaxle xa ʾixala bāsima¹ ʾu mastaʿən go
beθa kəslan-u doqax qàðre.¹

(1) There was a household which used to live on... whose father used to make his living by woodcutting. He used to go to the mountain and cut wood. He would bring it and place it on his donkey.

(2) He would bind it in a bundle. He would put it [as] a bundle on his donkey's back. He would take it to the market and sell them. Then, he would come back home and bring food for his children. When he came, they would eat and live on this, on the money from the selling of wood.

(3) One day he went to the mountain to cut trees and he saw a wolf. This wolf said to him, 'Why have you come?' He said, 'I want to... I make my living by woodcutting. I sell it in the market and provide for my children. In this way I make my living.'

(4) He replied, 'Every day, I will give you one golden coin. Go and spend it on your children.' He said, 'It is God's favour, God's favour!' They said it in Kurmanji.

(5) He took his golden coin from the wolf and came to the market, and bought food for himself, and clothes for his children. He was pleased and told his wife, 'I met a friend on the mountain, but he is a wolf.'

(6) "Every day"— [the wolf] said—"I will give you one golden coin." He has given me today a golden coin.' So every day, [the man] goes to the mountain, cuts wood and the wolf comes and gives him a coin.

(7) One month went by, then two, three, one year. His wife said, 'Indeed, what a kind man! He is good. I want to make some dishes for him, I shall treat him, we shall invite him for a feast at our house. We shall prepare good food for him, he will enjoy himself at our house, and we will feast together.'

(8) *g-emər ʔala, 'šūqle. | gūrḡa=le. | hēwan=ile. | mā b-aθe go naše? | naše b-zād'ī. | mbārḡbā'ālu gūrḡa ya'əl go maθa. | g-emra, 'lā, | lā, | marre 'àθe. |*

(9) *zälle g-emər ʔàle, | g-emər, 'ana lēbi 'aθən. | gūrḡa=wən, k-axlən naše. | b-aθən go maθa kullu mbārḡbā'ī. |*

(10) *zälle mərre ta baxta, 'hàtxa g-emər gūrḡa. | ^Haz^H g-emra, 'šud 'aθe b-lèle, xəška. | bə-daw wàxt | ləθwa bēhērùθa. | ləθwa 'anṭariq menoròt | kaḡraba ləθwa. | xəška wewa. | 'u p-payəšwa xəška, | kulla maθa xəška wawa. |*

(11) *g-emra, 'dammət p-payəš xəška, | šud 'aθe, | beθan wele bə-dümāhik dət maθa. | b-aθe kəslan beθa=w b-àzəl. | čūxa la k-xazèle. | g-emər, 'baxti b-oðalox xa 'azime bāš. | mərre ʔale, 'b-àθən', | g-emər, 'b-àθən. | g-emər, ^Htov, ^H b-àθən. |*

(12) *θèle, | baxte qam-qaḡrāle=w 'udla 'ixala bāsima ʔale, | 'u pəšle 'ašərta kəslu. | xəlle, štele=w muḡkèlu. | pəšla dràngi, | g-emər 'ana b-azən l-ṭūra. | qəmle... märe beθa ži zälle qam-maxzele 'urxa=w mpəqle. |*

(13) *u-'awa yī'alle l-'óya, | gūrḡa ḡmälle go tāra. | gūrḡa ḡmälle go tāra, | šāme mā b-àmri bāθər zälle. | baxte ži g-emra, 'waḷla xòš, | xòš xūra 'ətlax. | xòš xúra=le 'o gūrḡa. |*

(8) He says to her, 'Leave him alone. He is a wolf. He is an animal. What does it mean "He will come among people"? People will be afraid. A wolf that enters the city will alarm them.' She said, 'No, no, tell him to come.'

(9) So he went and told [the wolf], but he replied, 'I cannot come. I am a wolf. I eat people. If I come to town, everyone will be alarmed.'

(10) So the man went and told his wife 'This is what the wolf said.' So she said, 'Let him come at night, [in] darkness.' At that time, there were no lights. There were not, for instance, lamps. There was no electricity. It was dark. When it got dark, the whole city would be dark.¹

(11) She said, 'Let him come after it gets dark. Our house is on the outskirts of the town. He will come straight to our house and go back. No one will see him.' So he told the wolf, 'My wife will make a great banquet for you.' He replied to him, 'I shall come.' He said, 'I shall come.' The wolf said, 'Well then, I shall come.'

(12) He came, his wife offered him hospitality and made a feast for him. He spent the evening at their home. He ate, drank and they chatted. It got late, [so] he says, 'I shall go [back] to the mountain.' He got up... the father of the house also went and showed him the way, and he (the wolf) went out.

(13) [While] that one (the man) entered, the wolf waited at the door. The wolf waited at the door to hear what they were going to say after he had left. His wife says, 'Indeed, a good, good friend you have. A good friend he is, that wolf.'

¹ Lit. was darkness.

(14) *bäle xa mändi qüşur ʿibe.*^ʿ *g-emər ʿala, ʿma ʿibe qüşur?*^ʿ *g-amra ʿale ʿrixa...*^ʿ *ʿaba rixa là bäsima k-eθe mən pəmme.*^ʿ *rixa là bäsima k-eθe mən pəmme.*^ʿ ^H*az*^H *g-emər, ʿgürga-le, ʿoha-le.*^ʿ *ma ʿoðən?*^ʿ

(15) *šmèʿle gurga muḥkela hatxa ʿalle,*^ʿ *xriwa.*^ʿ *qam-darele go nàθe*^ʿ *ʿu qḥərre.*^ʿ *krəble.*^ʿ *g-emər ʿana g-oðənnu hawùθa,*^ʿ *ʿani k-parʿila ʿtali bət xriwùθa.*^ʿ *g-əmri ʿrixa ʿaba pīs g-napəq mən pəmme.*^ʿ

(16) *zəlle l-tùra.*^ʿ *durdət yom q-qayəm märe bèθa,*^ʿ *g-ezəl ta šiwe,*^ʿ *gurga ži θèle,*^ʿ *g-emər, ʿšqullox ʿədyo ži xa lira kurkāmàna,*^ʿ *bäle mən ʿədyo,*^ʿ *là k-eθət,*^ʿ *ḥəl ʿarbi yome xèta.*^ʿ

(17) *bäle šqulle nāra dīdox. nāra dīdox šqülle,*^ʿ *g-emər, ʿmxile go reši,*^ʿ *kmà ʿibox!*^ʿ *ʿu turre reši bət nāra.*^ʿ *g-emər, ʿmàto maxənnə go rešox?*^ʿ *b-qaṭlənnox?*^ʿ

(18) *g-emər, ʿlà q-qaṭlətti.*^ʿ *g-emər ʿatta ʿan maxətte nāra go reši,*^ʿ *ʿàn b-axlənnox.*^ʿ *xzi, mà g-əbət?*^ʿ *ʿēn la maxətte nāra go reši ʿana b-axlənnox.*^ʿ *ʿaw naša ži faqira,*^ʿ *kma g-əmšèle, qam-maxele go reše,*^ʿ *qam-saləḥle gurga.*^ʿ

(14) But there is a flaw in him.’ He says to her, ‘What flaw is there in him?’ She says to him, ‘A smell, a lot of bad smell comes out of his mouth. A bad smell comes out of his mouth.’ Then he says, ‘He is a wolf, this is how it is. What should I do?’

(15) The wolf heard [how] she spoke in this way about him, maliciously. He kept it to himself² and got upset. He became angry. He says, ‘I do them a favour and they pay me back with evil. They say “A very dirty smell comes out from his mouth.”’

(16) He went to the mountain. The next day the father of the house gets up, goes to [get] wood. The wolf came and says, ‘Take for yourself one golden coin also today, but do not come for the next forty days.

(17) But take your axe. Take your axe,’ he says, ‘and hit my head with it³ as [hard as] you can. And crack my head with the axe.’ He says, ‘What do you mean I should hit your head?! Shall I not kill you?’

(18) He says, ‘You will not kill me.’ He says, ‘Now, you either hit me [with the] axe on my head or I eat you. See for yourself what you want. If you do not hit my head, I shall eat you.’ This poor man, he hit his (the wolf’s) head as [hard as] he could and the wolf forgave him.

² Lit. he put it in his ear.

³ In Neo-Aramaic, ‘to hit’ takes two objects. The Theme (‘direct object’) is the tool, the Recipient (‘indirect object’) the place hit, thus literally ‘hit it on my head.’

(19) *u-zàlle,* | *gurga ži qam-yasərre reš gyàne,* | *brindar-ile.* | *g-emər tale,* ‘*bas ’arbi yoma xeta b-àθət.* | *bas ’arbi yoma xeta b-àθət b-axlənnox.*’[†] *zàlle,* | *muħkele ta baxta,* *g-emər,* ‘*ħāl-u māsale didi,* | *’èha-la.* | *gurga mərre tali* “*là k-eθət ’arbi yoma xeta ’axxa.*”[†]

(20) ^H*tòv.* ^H | *pədlu ’arbi yòme,* | *qəmle ’aw naša xa ga xət,* | *zàlle l-tùra,* | *zàlle xzele gùrga,* | *g-emər,* ‘*tale,* *g-emər,* ‘*θà ’axxa,*’[†] *g-emər,* ‘*θèlox,*’[†] *g-emər* ‘*šqullox xa lira kurkāmāna xèta.*’[†]

(21) *g-emər,* ‘*šrìla* | *’e kăfiya mən reši-w xzi,* | *duktət mxelox ’o nārà ’əlla.*’[†] *qam-šarela mən* ‘*aqàle,* | *wela trəšta.* | *g-emər,* ‘*ma k-xazət?*’[†] *g-emər,* ‘*wele rešox trışa.*’[†]

(22) *g-emər,* ‘*k-xàzət?*’[†] *g-emər,* ‘*šwirət nāra dīdōx* | *qam-maxətte bāθər ’arbi yòme,* | *trəšle reši.* | *bāle xabrət bāxtōx mərri tali* | *ħəl mòθa* | *là g-našəanne.*’[†]

(23) *g-emər,* ‘*ma mərri talox?*’[†] *g-emər,* ‘*axtóxun,* *baxtox muħkèloxun,* | *baxtox mərri* “*’o gugra xōš nāša-le,* *ħāš-ile,* *bāle xa rixa pīs k-eθe mən pəmme.*”[†]

(19) [The man] went away, [while] the wolf bandaged his head—he is wounded. He says to him, ‘But come back in forty days. You will come only after forty days, [otherwise] I shall eat you.’ He went and spoke to [his] wife, he says, ‘My situation is this. The wolf told me, “You will not come here for another forty days.”’

(20) Good. Forty days passed by, the man got up once again. He went to the mountain, he went and saw the wolf [who] says to him, he says, ‘Come here.’ He says ‘[Since] you have come,’ he says, ‘take for yourself another golden coin.’

(21) He says, ‘Untie this scarf from my head and see the place [that] you hit [with] that axe.’ He untied it from its bandages and look, it has healed! He says, ‘What can you see?’ [The man] says, ‘Indeed, the head has healed.’

(22) He says, ‘Do you see?’ He says, ‘The wound of your axe with which you hit me—after forty days, my head has healed. But your wife’s words that she said to me—I will not forget them until [the day of my] death.’

(23) He says, ‘What did she say to you?’ He says, ‘You and your wife spoke, your wife said, “This wolf is a good man, but a bad odour comes out of his mouth.”’

(24) *šwirət⁴ xàbra¹ là k-eθe nšaya.¹*

(25) *šwirət dārba¹ naša g-našèle.¹⁵*

(26) *šwirət xàbra³ ḥàl mòθa¹ naša la g-našèle.¹*

(27) *lazəm yà²e naša maṭo maḥke. dər bāl^{6,1} mən ʿadyo pēf là k-eθət l-tura.⁷*

⁴ This word—*šwira*—is unattested elsewhere in this dialect or in other Neo-Aramaic varieties known to me. It could be a mistake caused by the fusion of two words: *šawpa* ‘footprint, trace’ *twira* ‘broken, damaged’. The word *šawpa* features in the corresponding saying in the parallel ChA. Duhok story (*A Man and a Lion*, 19)—possibly the source of this Jewish tale. *twira* would also make sense in this context, i.e. *twirət xabra* ‘[that which] a word has damaged.’ It may also have been influenced by the Hebrew verb *šavar* (from *š-b-r*), the counterpart of the Aramaic *twira* (*t-w-r*), both ‘to break’.

⁵ This two-part proverb occurs also in the Christian Aramaic version of the story, likewise from Duhok (*A Man and a Lion*, 19).

⁶ Compare with *dre bāl* in other (Christian) varieties. Here, the imperative *dər* appears in its original Arabic form, unadapted morphologically.

- (24) A wound [caused by] words is not forgotten.
- (25) A wound [caused by] a blow a man [does] forget.
- (26) [But] a wound [caused by] words—a man does not forget it until [the day of his] death.
- (27) A man should know how to speak. Be careful not to enter the mountain from today onwards.'

17. A WOMAN AND A LEOPARD

Masoud Mohammadirad

Speaker: Bizhan Khoshavi Ahmad (NK. Duhok)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/244/>

Summary

A couple was living in a remote mountainous area. The husband divorced his wife and asked her to leave the house. The woman set off to her parents' house, the way to which was through a dangerous wild forest. On the way, she came across a leopard, which on hearing her story, accompanied her all the way to her parents' house. The woman told her parents that a gentleman protected her against wild animals. She then talked badly of his odour and said that his mouth had a terrible smell.

The leopard overheard these words and felt heartbroken. A few weeks later, the woman went into the wild forest to collect some firewood. She came across the leopard again. The leopard asked her to stab him in the shoulders with her dagger. The woman did accordingly and returned home. A few weeks later, the woman went back to the wild forest and met the leopard again. After greeting her, the leopard wept aloud and said, 'The trace of grief caused by daggers will go away, but the grief caused by words will not go away!'

(1) az Bižān Xošavi ʾĀhmat, | kuřē Šukriyāyē. | Šukriyā qəčā pořē. |
 mən av čiroka ž dādāpòř war-gətiya. | Bižān Xošavi muwāləd həzār-ū
 nahsad-ū nod-ū šāš-a. | xalkē bāžārē Duhoqē-ya, | əž gundē
 Bāmařnē-ya. | čirok həndē kùrt-ən | hənd dərēž-ən. | dərēž nā-ķam | sarē
 gohdara gēž nā-ķam. |

(2) jārakē əž jārā řahmat əl day bāv-ēt gohdārā | t-gotən žənkàķ
 ha-bū l gundaķə galakē dūr | ət nāv čiyāyān řā. | aw-ū zalāmē xo=b tanē
 pēk-va t-žiyān. | həndak řožā zalāmē wē pətpə t-ķar | ū sarē wē gēž ət-
 ķàr. |

(3) žənak gala galàķ tahaməl dəgal ķar. | gala galak xo řā-gərt ət-
 gal. | lē řožak hāt bēhna zalāmī galak tàng bū | ū bē sič ū bē sabàb | sē
 talāq-ēt žənkē həvētn=a bar-ū | got=e, 'hara mālā bābē xo. ' |

(4) žənakē žī həzrā xo ķar, 'az čə b-ķam? | čə nā-ķam? | kī-và bə-
 čəm? | az žənkə-ā b tanē | ət vān čol-ū čiyā řā! | dē bar=av kī-và čəm? |
 žənkē hamā řā-bū, | pārzīnkàķ inā, | həndaķ nān-ū | həndaķ xārən-ū |
 həndaķ jəlkēt xo ķarn=a tēdā. | dā sār mālē xo=ū | žòrdā ž čiyāyē hāt-a
 xārē, | dā bə-čūt=a mālā bābē xo. |

(1) I [am] Bizhan Khoshavi Ahmad, the son of Shukriya, [who is] Pore's daughter. I learned¹ this tale from my grandmother Pore. Bizhān Khoshavi was born in 1996. He is² from Duhok, from Bāmarnē village. Some of the tales are short, others long. I'll keep them short for the convenience of the listeners.³

(2) Once upon a time— blessings on the listeners' parents— it was said that there was a woman [living] in a very remote village in a mountainous area. She lived alone together with her husband. Sometimes her husband would annoy and bother her.⁴

(3) The woman would tolerate her husband's [bad demeanour]. She would control herself around him. One day, the man became impatient⁵ and without any reason divorced her⁶ [with a formula] and said to her, 'Go to your father's home.'

(4) The woman thought, 'What should I do? Where can I go? I'm a lonely woman in this wilderness, [in these] mountains! Where can I go?' The woman simply rose, took a sack, put some bread, food, and clothes in it. She put it on her shoulders and climbed down the mountain, setting off to her father's home.

¹ Lit. picked up.

² The speaker switches here to the third person, but still talks about himself.

³ Lit. Confuse the listeners' heads.

⁴ Lit. He would confuse her head.

⁵ Lit. The man's breath got tight.

⁶ Lit. He threw the 'three divorce' at her. *sē talāq* 'three divorce' refers to a special oath by which a husband divorces his wife.

(5) *žənak t̤ə řēkē dā hāt.* | *t̤-gūt-a xò,* | 'az *žənaḵā balangāz!* | *bətanē dē ki-va čəm?* | *dē čāwā žə vē dārəstānē darbāz bəm?* | *yā təži da* (bā=ya, | *yā təži gurg-ū p̤ələng-o ḥaywān-ēt gūšt̤xòr-a,* | *yēt hērəšbār.* | *az dē čə ḵàm?* | *dē čāwā šēm?* |

(6) *žənak hēdi hēdi hāt=a xārēē* | *hatā dənyā lē bo=ya t̤ārī.* | *galak təršiyā.* | *galak wastiyā.* | *galak bərsi bū.* | *gūt=a xo,* 'kā dā az bən vē *dārē bə-řīnm=a xārē.* | *nānaḵi bə-xòm.* | *ū pəšti hingē dast bə řēkē bə-ḵàm* | *čəm=a mālē.* |

(7) *bəřyār dā=ū bəçit=a mālā bābē xò.* | *gūtī,* 'hamā har bə řēyaḵē *ha-bitən,* | *bə har hālaḵē ha-bitən* | *dē čəm=a mālā bābē xo.* | *hami təštā dē bo wānā bēžəm=o.* | *dē mīnm=a l mālā bābē xo.* | *čētər-a lə bar təř-ū mənāt-ēt* | *zaḷāmaḵi ḵo* | *hami gāvā šə mə* 'ājəz=ū *šə mə səl=ū mə təqotitən.* |

(8) *žənkē p̤ārzīnkē xo vā-ḵər* | *dā nānē xo ìnt=a darē.* | *nānē xo ḵar ḵər ḵar na-ḵər* | *sibaràḵ-ā gala galak=ā məzən p̤əž diyār ḵər* | *ḵo řonahiyā hayvè əl bar nānē wē barza ḵər.* | *žənak t̤ərs va ū bə larz va əl dūr xo zəvřiyā.* |

(9) *barē xo dāt=ē* | *p̤ələngaḵē məzən* | *ū yē xodānē dādānē t̤iš.* | *ū čāvēt wī əl bar hayvè gala galàḵ taysin* | *ū bə t̤ərs diyār ət-ḵərən.* | *lē paydā bò.* |

(5) The woman followed a road. She said to herself, '[Poor] me, [I'm] a miserable woman! Where am I going all alone? How am I supposed to go through this wild forest?' It is full of bears; it is full of wolves, leopards, and carnivorous animals, the ones which attack [humans]! What am I supposed to do? How can I manage?'

(6) The woman slowly climbed down [the mountain] until it was dark.⁷ She felt scared. She was very tired. She was very hungry. She said to herself, 'I shall go off the path next to this tree. I shall eat some food. And then I set off to go home.'

(7) She had decided to go to her parents' home. She said, 'I will get to [my] father's house by any road, by any means [possible]. I will tell them everything. I will stay in my father's house. It's better than being castigated by a husband who is continually angry with me and beats me.'

(8) The woman opened her sack to take out her bread. She had not completely cut the bread into pieces yet⁸ when a very big shadow appeared from behind, [so big] that the moonlight [reflected] on the bread disappeared. With a sense of rising panic and shuddering, the woman turned around.

(9) She saw a big leopard, one with sharp teeth. Its eyes were glimmering in the moonlight, and it seemed frightening. It appeared [next] to her.

⁷ Lit. The world became dark.

⁸ Lit. She cut her bread into pieces; she did not cut her bread into pieces.

(10) *žənak galàk bəzdīyā | galàk təršiyā. | pēt wē sàst būn, | dastēt wē larziyān, | na-žānī dē čə kàt-ū | čə nā-katən. | p̄əḷəngī gūt-ē, ‘ava dē kī-va čī? | dē šə kī-va ət-hēy | dē kī-va řā-būri? | tu nà-žānī tu ət ’ardē mà řā-ṭ-būri?’*

(11) *žənkē-ē gotī, ‘balē wuḷā! | bas hāl-ū mas’alēt mən avà-na zaḷāmē mən az bardām-ū | az vəřē kərm=a mālā bābē xo. | az-ē bə řēkē dā čəm dā b-čəm=a mālā bābē xo. | vējā hamā haga tu žī dē mə xòy | dē təštəkī lə mə kəy, | hamā mən bə-xò! | mən xəḷās kə žə vè hayātā ’azāb!’*

(12) *p̄əḷəngī gūt-ē, ‘na az čə lə ta nà-kam! | a t-zānəm tu yā bēčārà-y. | bas az ē t p̄əšt ta řā hēm | dā kasaḷ čə lə ta na-katən. | ū da ta š hērəšēt gīyanawarā hamīyà bə-pārēzəm.’*

(13) *žənkē daspēkē bāwarī p̄ē nà-kəř. | bas žənkē go, ‘dā xo mā az bāwar bə-kəm | bāwar p̄ē nà-kam | tāza ez yēt nāv dastē vānà dā. | hamā dā bēžm-ē, “bəlā!” | čə az xārəm | čə az gahāndəm.’*

(10) The woman was scared, she was in a panic. Her feet went numb, her hands were trembling, she did not know what to do. She did not do anything. The leopard said, ‘Where are you going? Where are you coming from and where are you going? Don’t you know that you’re transpassing on our (i.e. wild animals’) territory?’⁹

(11) The woman said, ‘Yes indeed! However, the story is as follows: my husband divorced me and sent me away to my parents’ home. I’m on the road to my father’s house. Now, if you intend to eat me or do any harm to me, then go ahead eat me! Relieve me of this miserable life!’

(12) The leopard said to her, ‘No, I won’t do you any harm! I know you’re helpless. I will follow you on your way lest anyone hurts you. And I shall protect you from the assaults of all animals.’

(13) The woman did not trust the leopard at the beginning. However, she said [to herself], ‘It doesn’t make any difference whether I believe him or not since I’m at their (i.e. wild animals’) mercy.’¹⁰ So let me just say to him, “Yes!”; either he eats me or helps me reach [my father’s house].’

⁹ For the motif of trespass on a territory claimed by a wild animal, see also CK. Shaqlawa, *the ewe and the wolf*, 11, and ChA. Duhok, *A wolf, a dog and a ewe*, 6.

¹⁰ Lit. I’m at their hands.

(14) *žənak barāyikē t-čū̄ ū p̄əḷəng dīv dā. | hēdī hēdī hēdī hēdī qūnāxā dārəstānē darbās̄ k̄ər. | p̄əḷəngī gūt-ē, ‘az dē l p̄əšt dāraḳē řā-wəstiyēm, | tu hara-t xānī va! | hatā tu nā-čiy-a-t xānī-va! bēhnā mə nā-yəṭən. | dālē mən yē bə tā va. | tu hara-t xānī-va. | ū az-ē pāšingē žə vē rē čəm.* |

(15) *žənak čū t žūr-vā. | daykā wē pərsyār k̄ər, | ‘arē tu žə kī-va t-hēy | vē šavē!?! na kās gal ta haya. | tu čāwā šə wī čiyāyi hātī-ya xārē? | tu čāwā žə vā dārəstānā darbāz boy?’* |

(16) *žənkē gūtī, ‘kā dā bə-čīn-a žūr-va, | az dē čīrokē bo hawā bēžəm žə sarī hatā bənī. | hāl-ū masala avā-na. | husā yā čē būyī. | dē xəřakē bə hawa bēžəm. | bas kā dā bə-čīn-a-t žor-vā.* |

(17) *žənak čū t žūr-va. | gal dayk bābē xo řīnīšt-a xārē. | kər-a gərī gūt-ē, ‘hāl-ū masal-ēt mə avā-na. | zalāmē mə az fə-řē kərəm-a māl. | az bardām̄ ū gūt-a mən, | “tu bə kēr mə nā-yī.”* |

(18) *bābī got-ē, ‘yē hamā bāž boy. | gūtī ma žə mēža t-viyā tu tgal wī na-žī! čūnkū ma t-zānī yē bo ta xərāb bū.* |

(19) *daykē žī gūt-ē, | ‘hamā řīn-a xārē daf māl am bə xo žī du bə-tənē-yina | hamā t-gal māl bə-žī | tu hār kəčā ma-y-o. | ma nānaḳ xār dē pēk-vā xoyñ ma k̄arəḳ xār žī dē k̄ar k̄ayn.* |

(14) The woman led the way and the leopard followed her. Slowly, slowly, slowly, slowly, they crossed the wild forest. The leopard said, 'I will stay behind a tree, you go home! I won't feel at peace¹¹ until you get home. My thoughts are with you;¹² You go home. I will leave this place afterwards.'

(15) The woman went to the house. Her mother asked, 'Where are you coming from in this darkness!?! No one is accompanying you! How could you come from that mountain all the way here? How could you cross those wild forests?'

(16) The woman said, 'Let us go inside the room, I will tell you the whole story from the beginning to the end. The situation is as follows. This is what has been going on. I will tell you everything. Let us just go inside.'

(17) The woman went inside. She sat with her parents. She started to cry [and] said, 'My situation is as follows. My husband sent me away from home. He divorced me and told me, "You're useless to me."' "

(18) The father said, 'It's good [that this has happened]. It was our wish from long ago that you wouldn't live with him, since we knew that he was not suitable for you.'

(19) Her mother said, 'Just stay with us.¹³ We're also alone. Live with us. You're still our daughter. If we're to eat a meal, we will eat together. If we're to eat a piece of food, we will eat together.'

¹¹ Lit. My breath doesn't come.

¹² Lit. My heart is with you.

¹³ Lit. Sit down with us.

(20) *bābē wē gūt-ē, 'bas bēž-a mə tu čāwā darbāz boy žə vē dārəstānē? hānd-ā bə tərəs! bas bū mən tu vè bēža.*¹

(21) *žənkē nà-šiyā bēžt-ē, 'pələngakī čāvařeyī mən bū, hatā az gahāndim-a bar dargahī. ū pāsawānīyā mə t-ķār-ū harasīyā mə t-ķār hatā az žə vē dārəstānē xəřakē darbās būym¹ čūkū dayk-ū bāvēt wē bāwar nà-t-ķār.*¹

(22) *lawmā gūt-ē, 'załāmakī galakī dastpāqəž¹ yē amīn¹ ətgal mən hāt. ū řekē hamīyē dā pāsawānīyā mə t-ķār¹ o harasīyā mə t-ķār-o¹ az pārəstəm žə hamī dəřəndā¹ ū bēyī kū āxāftənaķā kərət ān āxāftənaķā saqət bēžit-a mən, ān hawl datən dasdərəžiyē bə-ķatən.*¹

(23) *kayfā dayk-o bāb-ā hāt. gūtī, 'wałāhī załāmēt husā gala galak-ēt bāš-ən.¹ žənkē žī vīyā təštəkē bə kanī bēžitən. gūt-ē, 'řāst-a galak yē bāž bo, bas čə gāvā davē xo vət-ķār¹ dē bēži av załāma gūštē mərār tə-xotən, ū mīyā-w ķavlēt haywānēt mərī t-xot-ən. hāndī hānd bēhnaķā pīs əž davī ət-hāt.*¹

(24) *pələngī əl pəž dārē gòh lē bo, ət qafaskē dā. pələng gala gala galak 'ājəz bo. dālē wī təži bərin bo. pələngī b-hēz kəra gārē-w¹ nāv dārostānā dā xo barzà ķər. ū řavī ū mā t həzra wē āxāftnē dā. kə čāwā wē žənkē qanžiyā wī hūsa l bən pēyā dā. ū gūt-ē bēhnaķā galak ā pīs žə davī t-hāt dā bēži ava yē ķavlēt məriyā t-xotən!*¹

(20) Her father said, ‘However, tell me how you managed to get through [this] frightening forest? Just tell me this.’

(21) The woman could not say, ‘A leopard guarded me, he helped me reach the doors of the house. He protected me until I crossed the whole wild forest’, since her parents would not believe it.

(22) That is why she said, ‘A very virtuous and honest man came with me. He guarded me the whole way and looked after me and protected me from all the wild animals without telling me an offensive word or an inappropriate word, or trying to assault [me].’

(23) The parents were pleased. They said, ‘Indeed, men like him are very nice.’ The woman wanted to say a strange thing. She said, ‘It is true that he was very nice. However, whenever he opened his mouth, his mouth smelt so bad that you would say that this man eats animal carcasses, and that he eats the hair and skin of dead animals. His mouth had such a foul smell.’

(24) The leopard heard these words from behind the tree in a cage.¹⁴ The leopard became very, very upset. His heart was filled with pain.¹⁵ He ran fast through the forest and disappeared. He ran away. He remembered those words. How could she (the woman) forget his favour¹⁶ and said [to her parents] that his mouth had a terrible smell and that he ate the corpse of dead [animals]!

¹⁴ It is not clear how the leopard ended up in a cage.

¹⁵ Lit. his heart was filled with wound.

¹⁶ Lit. How could the woman put his goodness under her feet.

(25) *žənak mā l-gal dayk-o bābēt xò. | o řož bo řožē žiyānā wē
āsāyītər lē t-hāt. | řožaḳē žə řožān | žənak čū dā ət nāv dārəstānē dā
bū xo pəčəkē bə-gařyētən | ū dā həndaḳ çilkā ži kòm kətən. | žənakē
wakī pārəstən xanjārā bābē xo t-gal xo bər. | ū čū t-nāv dārəstānē dā. |*

(26) *pəšti gařeyē ət-nāv dārəstānē dā bēhnəḳ pē-va čū. | dīt aw
pələnga jāraḳā dī lē diyār bo. | əl pəšt řā-wastiyā gūt-ē, | ‘arē žə ta! | az
birā t̄a=ma?’¹*

(27) *žənak gala galak j̄an | əl dor xo zəvəřiyā | ū kəřnəžinəḳ kər. |
gūt-ē, ‘arē mā dē čāwā tu žə birā mən ət-čī! | ta qanjīyaḳa galak ā
mazən yā lə mən kər. |’¹*

(28) *pələngī gūt-ē, ‘pā az dē dāxwāziyaḳā dī žə ta k̄am | ət-vētən |
tu xanjarā xo b-inī-ya darē | ū tu l-nāf mələt mə bə-day. |’¹*

(29) *žənkē gūt-ē, ‘az čə jārā wa nā-k̄am. | tu pələngaḳī galak yē
bāš-i | ta qanjīyaḳā l mə kər | as čə jārā xanjarē nāf mələ ta nā-dam. |’¹*

(30) *pələngī dādānēt xo qīž kərən | nāv čāvēt xo t̄ək bərən. | gūt-ē,
‘agar tu xanjarē əl nāf mələ mə nā-day | pəštřāst ba az dē ta pārča
pārja k̄am! |’¹*

(31) *žənak majbūr bū | əb hamē hēzā xo | xanjarā xo řā-kēšā | əž
kāblānki inā darē | ū əb hēz əl nāv mələt pələngī dā. | du sē dərbaḳ lē
dā. |*

(25) The woman stayed with her parents. Her life became easier with every day. Once she went into the forest to wander around and to collect some firewood too. She had taken her father's dagger with her for self-defence. She went into the forest.

(26) After wandering in the wild forest, she smelt something. She saw that the leopard came to her again.¹⁷ He stayed behind her and said, 'Hey, you!¹⁸ Do you remember me?'

(27) The woman turned around with grace and smiled [at the leopard]. She said to him, 'How is it possible for me to forget you! You have done me a great favour.'

(28) The leopard said to her, 'I have a¹⁹ request from you: you should take out your dagger and stab me in the shoulders.'

(29) The woman said, 'I will never do such [a thing]. You're a very kind leopard. You did me a favour. I will never stab you in the shoulders.'

(30) The leopard bared his teeth [and] frowned. He said to her, 'If you don't stab me in the shoulders with your dagger, rest assured that I will tear you to pieces.'

(31) The woman had no choice but to take out the dagger from its sheath and stab the leopard in the shoulders with all her force. She stabbed him two or three blows.

¹⁷ Lit. became visible to her.

¹⁸ Lit. Hey at you!

¹⁹ Lit. another.

(32) *ḫəḷəŋgī əp wē xīnē va^l əl nāv dārəstānē dā kərə gārē.^l ū bāz dā ət nāv dārā dā^l ū-d nāv dahlā dā^l ū-t nāv tərāšā dā xo barzā kərəva.^l žənək hāt-avā^l mā t-xawāl-ēt həndē dā, ‘ka bočī ḫəḷəŋgī dāxwāz žē kər^l xanjarē t nāv mələt wi bə-datən?’^l lē žənkē nā-zānī.^l*

(33) *du sē haftiyak pē-va čūn.^l žənək jārəkā dī čo t nāv dārəstānē dā^l bo hamān kār^l ko bə-čītən dārā=ū čilkā bīnītən ... bū sopē^l ū bo ... bo sopē harwasa bū kočkī.^l pəšti žənək čōy^l disān-ava əw ḫəḷəŋga dīt-ava.^l*

(34) *ḫəḷəŋg hāt=a handāv sar=^l gūt=ē, ‘arē tū=yī disa?’^l gūt=ē, ‘balē a əz-əm.^l disān tū=yī?’^l gūt=ē, ‘à^l gūt=ē, ‘har wako hatā nūka tū^l yē pāsawānīyā mə t-kay?’^l gūt=ē, ‘balē a baz vē jārē mə pərsyārək ā žə ta hay.^l gūt=ē, ‘karam kà!’^l*

(35) *gūt=ē, ‘kā bas barē xo bə-d-a nāf mələt mən!^l mā bərinək lē māyà?^l gūt=ē, ‘naxēr ḫəḷəŋg^l čə bərin lə ta nā-māyna.^l tu bə hamī-va yē čē boy.^l ḫəḷəŋgī ləvērē gala galak kər-a gərī^l gūt=ē, ‘tu būčī t-ka=ya gərī?’^l žənkē gūt=ē, ‘tu būčī t-ka=ya gərī?’^l*

(36) *gūt=ē, ‘balē baz bərinək ā dālē mən dā hēštā^l sāx nā-boya.^l aw žī aw bərina bū damē ta āxəftən gūtī=ya mən.^l əz gīyānawar=əm^l ū xārənā mən gūštē gīyānawarān=a.^l ū mā čə gunāhā mən=a agar bēhnaqā pīs əž davē mə t-hēt-ən!’^l*

(32) The wounded leopard ran away into the forest. He ran through trees, rocks and fields, and disappeared. The woman came back home in astonishment,²⁰ ‘Why did the leopard ask her to stab him in the shoulders?’ She did not understand.

(33) Two or three weeks passed by. The woman went to the forest again for the same job, that is, to go to collect firewood for the oven and the house. When the woman entered the forest, she met the leopard again.

(34) The leopard came to her. She said, ‘Is it you again?’ He said, ‘Yes, yes, it’s me.’ ‘Is it you again?’ He said, ‘Yes.’ She said, ‘Are you still protecting me?’ He said, ‘Yes, only that this time I have a question for you.’ She said, ‘Go ahead.’

(35) He said, ‘Look at my shoulders! Do you see any remaining wound?’ She said, ‘No, leopard! No wound has remained on you. You’ve healed completely.’ The leopard cried out. She said, ‘Why are you crying?’ The woman said, ‘Why are you crying?’

(36) He said, ‘Yet the wound in my heart is not healed yet. It was created when you said those words to me. I’m an animal and my food comes from the meat of animals. I’m not to blame²¹ if my mouth has a bad smell!

²⁰ Lit. She remained in such a dream.

²¹ Lit. What sin is there for me?

(37) *mən aw bāšiy yē hamī t-gal tà k̄arən.*¹ *ū ʔa āxāftənaḳē dəlē*
mən gala gala šəkānd.^ʔ *ʔəʔəngī gūt-ē, ʔalē řāst-a t-bēžən*¹ *žē ət-čət*
*nīšā šinā xanjarā*¹ *bas žē nāčətīn šinā xabarā.*^ʔ

*am gahəštīn-a dumāhikā čīrokā xo.*¹ *az hātm-ava čə na-dā mən.*¹

(37) I did all that good for you. Your words broke my heart.' The leopard said, 'The saying is true that the trace of grief caused by daggers will go away, but the grief caused by words will not go away.'

We have arrived at the end of our tale. I have come back [from the event of the tale], but they (i.e. the protagonists in the tale) gave me nothing.

18. A DOG, A EWE AND A WOLF

Dorota Molin

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Audio: <https://nena.ames.cam.ac.uk/audio/223/>

Summary

A ewe who was living together with a dog asked the dog to take her out to graze on the pasture. While grazing, the dog briefly left the ewe to get some food for himself. As soon as he left, a wolf appeared, accusing the ewe for trespassing on his land. The ewe said that he needed a witness to prove that the land was indeed his, and the wolf left to bring a fox to testify for him. In the meantime, the dog had returned and swore to protect the ewe from the wolf. A fox came with the wolf and was going to swear falsely that the pasture belonged to the wolf. At that moment, however, the dog appeared and killed both the wolf and the lying fox. The dog and his ewe lived in peace.

(1) 'ana Yawsəp 'Eliša 'Išhaq mən Dūhok-iwən. | yəmmi našət
Mar Yàqo-la, | šəmmaḥ Maryam Toma Jubrə'əl. | dāha k-ibən 'am-
rənuxun xa qəšətta, | ya'ni, | ḥaqiqatan, | dət wāfa, | d-kalba-w awānta. |

(2) 'əθwa xà ga | xa kalba-w xa 'awāna, | ya'ni muxdāde g-
'ayšīwa. | xà yoma | k-əmra 'awana ta kālba, | 'xòni, | xazux har 'ana
b-kalyan gawət bāyθa, | 'u àt, | k-izət, | kūt dukane b-jayləttay, | 'u k-
əxlət-u k-šātət | 'u 'ana 'axxa, xa yoma lèt mupqi | d-xazyan xa qesət
čül, | řà'yan. | hām hade qèsa, | 'əš d-awyan 'ana muxwàθux, | qèsa
napqan, | qa šāra yan gu čül. | paθəx ləbbi. |

(3) 'e, | xàθi, | k-imər, | 'qay 'iman merax řali d-la θeli 'āna, |
mənnax? | mhaymən qəmle nřəqlay g-nabəlla l-čül. | zəllay, | l-xa
duka, marə'ya. | pəšla bəřà'ya 'awanta tama. |

(4) kalba bà, | har hole tiwa ču... | bà, | kalba là k-ixəl gəlla, | là k-
ixəl 'ənna, | har hole šira. | ham 'awa kpənne, | šèle. | k-imər 'xàθi, | ba
qəšša, | 'ana kpənni-w šèli. | xa qəšša b-zali l-bāyθa. | b-xazən ma 'iθən
l-ixala mändi-w b-àθən. | 'u ati puš ḥal 'àθən. |

(5) 'e k-əmra, | 'xòni, | 'ati zalux dēwa, | 'aθe mən řura 'axəlli. | ba
dāxi 'ana? | 'e, | k-imər, | 'xa qəšša mǎšəlle, | hal 'aθən-u làttax šula. |
k-imər, | 'lè-mašlən kābira. | k-əmra | 'b-kèpux. | də sī. |

(1) I am Yawsep Elisha Ishaq, from Dohok. My mother is from Mar Yaqo, her name is Miryam Toma Jibrail. I want to tell you a story, in fact, about the loyalty of a dog and a ewe.

(2) Once upon a time, there was a dog and a ewe. That is to say, they lived together. One day the ewe said to the dog, 'Brother, look, I am just stuck at home while you are going, wandering around everywhere, eating and drinking. And I [am] here, you have never taken me out to see the pasture, to graze. So let me be like you for once, let me go out to town or the pasture. I will be glad for that.'

(3) 'Oh, sister,' he said, 'when was it that you asked me and I did not come, with you?' Believe me, they went out. He took her out to the pasture. They went to a place, a pasture, the ewe started grazing there.

(4) The dog was just sitting, nothing... Indeed, a dog does not eat grass. He does not eat it. He was stuck. He also got hungry and thirsty. He said, 'Sister, I have become hungry and thirsty. I shall go home for a little while to find something to eat and come back. And you, stay [here] till I come.'

(5) 'Oh,' she said, 'brother, when you go, the wolf, [he] will come from the mountain and eat me. So how [can] I [stay here]?' He said, 'You just occupy him for a while and do not worry.' He said, 'I shall not tarry.' She said, 'As you wish, go then.'

(6) ʿawa zàlle, | là fət̄le, | là msukere m-qāmaya d-awànta, | dèwa
 ʕele mən t̄ura. | xzele kalba lèθ tama. | ʕèle | ʿu mən tama baqyàma l-
 awanta. | ‘dāxi ʿat ʿaθyat gawət koza diyi rāʿyat? | ʿu ati mà ḥaq
 ʿattax? | ʿu ana dā b-axlōnnax. | ma zāl ʿati ʕelax | ʿu bəraʿya gu koza
 d̄iyi. ʿ

(7) ʿyaba, | ʿay koza d̄iyan-ile. | ʿu ʿati dāxi wət bəmara d̄iyan-ile
 koza? | ma ʿattux mēstanda b-yāḏḏət koza d̄iyux? | ʿattux xa sahaḏa d-
 ile koza d̄iyux? | māt̄hi xa sahaḏa d-ile koza d̄iyux, | ʿana ḥalālta
 ṭalux. ʿ | k-imər, | ʿba, | ʿən ṭ-ila hadax b-zali maθax sahaḏa d-ile koza
 d̄iyi. ʿ

(8) zàlle l-t̄ura | qa d-maḏe tēlah, | d-maḏele telət sahaḏ ṭalēh. | ʕèle
 kalba. | ʿha xāḏi, | xu là brele xa mēndi? | k-əmra, | ʿmḥaymən ḥal-u
 masala hāt̄xa. | ʕele dēhwa ʿalli | d-axḏlli. | ʿu meri ba, maḏi xa sahaḏa
 d-ile koza d̄iyux, | maraʿya d̄iyux, | ʿana ḥalalta ṭalux. | ʿQay b-axlōtti
 b-ḥaramūḏa? | k-imər ʿhāt̄xa? | k-əmra ʿhè. ʿ | k-imər, | ʿba ʿana b-zali
 xu dawa kēpa. | gu ʿədanət ʕèle, | ʿu ʿana, ʿana, ʿāna, | ʿāna ṭalēh. ʿ

(9) ʕèle, | muḏele tela d̄iyeh. | ʿe, | ʿaw-ž m-raḥūqa, | ʿa, ʿè! | ʿay
 kozət ʿānna=yile, | ʿay koza dāt dēhwa=yile. | ʿu ʿati dāxi k-əḏat rāʿyat
 biye? | ʿay koza d̄iyeh=ile. ʿ

(10) ʿāma, | k-əm̄rən ʿay gət àḏay, | gārag b-yāmay ṭ-ila d̄iyeh. |
 ʿaḏay yāmay, | maxe ʿiḏe ʿəl ʿay kēpa. | ʿsi mxi ʿiḏux l-ʿawa kēpa ṭlaḏà
 naqle, | ʿmaxe ʿalli=w l-yālī | ʿən gə-mdāglən | ʿay koza d-dēhwa=yile. ʿ
 ʿu làtlax šula. ʿ

(6) He went away and before he even disappeared from the ewe's sight, the wolf appeared from the mountain. He saw that there was no dog there. He came and started scolding the ewe. 'How [dare] you come to my pasture and graze? What right do you have? I am going to eat you now, since you have not stopped coming, grazing on my pasture.'

(7) 'My dear, this pasture is ours. How can you say "It is our pasture?" What evidence do you have to know it is your pasture? Do you have a witness that the pasture is yours? If you get a witness [to say] that this is your pasture, I am guilty before you.' He said, 'In that case, I will get a witness [to testify] that the pasture is mine.'

(8) He went away to get his fox, to get a fox to testify for him. The dog came. 'Oh, sister, has anything happened?' She said, 'Believe me, this is what happened. The wolf came down on me to eat me. I told him, "If you get a witness to testify the pasture is yours, I will be yours. Surely you would not eat me illegally?"' He said, 'Is that so?' She said, 'Yes.' He said, 'Then I am going [to hide] under that rock. When he comes down, I will [confront] him.'

(9) [The wolf] came and brought his fox with him. He, too, said from afar, 'Oh, yes, this is the wolf's pasture. Now, how [dare] you come to graze on it? This is the wolf's pasture.'

(10) Earlier, I should have said that when they come, they make an oath that it is his. When they come, they make an oath by tapping their hand on this rock. 'Go and tap your hand on that rock three times, and [say,] "May this rock fall on me and my children if I am lying that this is the wolf's pasture." You've got nothing to worry about then.'

(11) ʾàwa ži| ʾeʾle tēla.| k-əmra ʾyàba,| ʾən ʿ-ile kòza,| də si mxi
 ʾiðux l-ay ʾənna,| l-ay kèpa,| ʾawa, ʾana ʾətti haymanùθa,| ʾaw kepa,
 ʾən hawe koza dīyux,| ʾàw kepa| št-awe haymānùθi,| mxi ʾiðux ʿlaθá
 naqlə ʾəlle,| mōr ʾay maxe ʾəlli-w l-yàli| ʾən gə-mdaglən ʾay kozət
 dèhwa-yle.ʾ

(12) hām ʾaw zəlle| d-maxe ʾiðeh ʾəl-kèpa,| wele k-xaze b-ʾaynət
 ʾənna,| ʾaynət kàlba| mbalboše gawət kèpa,| ʾu g-ʾarəq-u k-izəl,| ʾu
 kàlba ʾeʾle,| hǰəmlə ʾəllay,| tərway gəm-parməšlay tàma,| gəm-
 qaṭəllay,| ʾu ʾeʾle,| ʾawana ži pəšla tàma,| pəšle ḥàras ʾəlla,| ḥal
 ʿašərta,| pəšla bəraʾya tàma,| ʾu xləšla| ʾu ʾeləy l-bàyθa,| ʾu kùt šmele
 rahme ṭaleḥ,|

(11) The fox came. [The ewe] said, ‘My dear, if this is the [wolf’s] pasture, go and tap your hand on that rock. I put my faith in that rock. That rock, if the pasture is yours, let the rock shall be my assurance. Tap your hand on it three times and say, “May it fall on me and my children if I am lying that this is the wolf’s pasture.”’

(12) So he went to tap the rock with his hand, and look, he saw the dog’s eyes glinting under the rock. He ran away and left. The dog came and attacked them. He tore them both to pieces and killed them. The ewe came to him and stayed there. He kept guard of her till evening as she stayed [there] grazing. When she finished, they came back home. Blessings to all who listened.

19. A EWE AND A WOLF

Masoud Mohammadirad

Speaker: Hawsar Najat Bapir (CK. Shaqlawa)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/236/>

Summary

Once upon a time a ewe and her lamb lost their flock. They arrived at a meadow and stayed there a whole year. One winter day, a cunning wolf passed by the ewe's hut and claimed that the ewe dwelled in his territory, and that he had a witness. The ewe knew of the wolf's intention to eat her lamb. The next day the ewe saw the wolf wandering around with a fox.

The ewe took refuge in a dog's home. The dog reminded the ewe of the importance of taking an oath on one's elders among the members of the dog family. He advised the ewe to ask the wolf's witness to take an oath on the truth of the wolf's claim, while at the same time the dog hid himself behind a tree to attack them if they took a false oath.

The wolf came along with the fox as his witness. As the fox was taking an oath, he caught sight of the dog behind the tree. The fox was scared and went away. The wolf took the oath himself and was attacked by the dog. The wolf withdrew his claim and went away.

(1) *tabʿan nāw-əm Hāwsār-a. | xarkī šaqrāwāy-ma. | nāwī tawāw-iš-əm Hawsar Nadzāt Bāpīr Rāhmān | Sūrtsī-a. | awaha mašhūr-in. | dāk-əm nāwī Jamilā-ya. | ū la dūy dwāzday hazār-ū nošat-ū haštā-ū hašt la dāyīk būy-ma. |*

(2) *tabʿan šaqrāwā zor xòš-a. | wa šatī kaltūr-iš-i zor tēdā-ya. | galak kās-iš-i tēdā-ya la sar haqāyāt-ū | la sar ... basarhātakānī šaqrāwāy zòr zor | yaʿnī bās-yān kərdī-ya. | bas away ka zor zor yaʿnī šətakʿī nāmo bitən həndak haqāyāt-ən | ka pēšūtər ʿənqətāʿ-yān kərdī-ya | bas māyt-owā | zəmən. |*

(3) *la dāk-awa | dzā la dāpīr-t-awa mābūt-owa yān la bāb-ət mābūt-oawa. | zor dzār ka mà šaytānīyak-ən a-kərd la mārē | dāpīr-əm yān kasakʿī gawra da-hāt haqāyāt-i lo aḡʿrāyn-owa. | lo away ham āqər bīn. | wa ham dars-ū ʿəbrāt-iš lē war-gərīn. | yaʿnī tamanā-n a-kərd aw haqāyatāna har bardawām bən. |*

(4) *awa-m wa fəkər dēt-ən hamū jārē gəčkà bīm | dāpīr-əm yā nēnkàk | aw jā masalakʿ-i lo daynāyn-oawa | lo away āqər bīn, | ū mutʿakʿ-iš war-gərīn. | wakʿī ēstā na-bū. | yaʿnī āypəd ha-bitən | yān mubāyīl | yān taknalujjīyā. |*

(5) *awa dzā aw šətāna la pēšān-iš yaʿnī lo tsə tsirok | la bar tsə haqāyat zīyātər | bāw-i ha-būa?. | la nāw kəltūri kurdīl | yān masalan la nāw xò-tān | yān la har dziyakʿīl xāstan la šaqrāwāy. | čūnka kārabā na-būa | ū talavīzyon-iš na-būa. | ū yaʿnī řādyon-ū šətānā-š na-būa. |*

(1) Well, my name is Hawsar. I am from Shaqlawa. My full name is Hawsar Najat Bapir Rahman Surchi. We are famous for this [name]. My mother is called Jamila. I was born on the 2nd December 1988.

(2) Well, Shaqlawa is very pleasant. It has a lot of cultural traditions. There are also a lot of people living in Shaqlawa who have extensively discussed the tales and the history of Shaqlawa. The most conspicuous [cultural traditions] are some tales which have been narrated in earlier times, but have remained through the course of time.

(3) It happens that these tales have been passed on to you (lit. remained) from your mother, grandmother, or father. It would happen often that we would make mischief. My grandmother or an elder would come to tell us a tale so that we would be wise, and additionally learn lessons from them [the tales]. We would plead with them to constantly tell those tales.

(4) I'm being reminded continually that in my childhood my grandmother or an old lady would tell us a tale so that we would be wise, and learn a lesson. It was not like now, when there is an iPad, cell-phone, or [other] technology.

(5) Why is it that in the past tales were common in the Kurdish culture, or among you [the Chaldeans], or elsewhere, [and] especially in Shaqlawa? The reason is that there was neither electricity nor television. Likewise, radio and the like did not exist.

(6) *aw dzā xarkakà dā-ništi-na. | šaw-iš dərēž būa. | ba tāybatī šaw-ē hāwīn-ān. | dā-ništi-na hatā dawrī sa‘āt da-ū yāzday. | la iš-ū kārī hātī-na-wabāw | aw jā sawzā-w mīwā-w masalan | qaysī-ū məšməša-w aw xwārñānay ka ha-būa. | dā-yān-nāy-aw haqāyat-yān g’ēřāyn-oawa | hatā řoyištiya. |*

(7) *bas la jiyakī wa ba jē-yān hēšti-ya. | haqāyat ha-būa ba šaš māng [har] tawāw na-būa, | masaran haqāyatī Rustamī Zār ū aw šətana. | yān šawē zəstānān | xarkaka hamū la pāš nwēž-ū ‘išāyē’ la jiyakī xəř a-būn-ūwawa. | aw jā šawčarā-yān dā-a-nā. | mēwəž-ū zor šəti dīkà-š. | ya‘nī ka la nāw kurdawārī hà-būwa-w | aw šətāna kərāya. |*

(8) *awa ka ēstā da-m-hawē bās kam | čan komalak hakāyāt-ən, | ka xòš-a. | ya‘nī mut‘àk’i xoš-yān tēdā-ya-w | pēkanīn-iš-yān tēdā-ya la handak dzēyān. | à. |*

(9) *haqāyataka la nāwī mař-ū bəzən, | yā xod mař-ū dā-bəřānī mař-ak. | a-rē ha-bū nà-bū | kas la xwāy gawratər na-bū. | law dunyāya pān-ū barīnay | šūwānàk ha-bū. | mēgalàk’i galak la mař-ū bəzən-i tē-dā ha-bū. | řožak la řožān la ēwāràk’i pāyizān | dərangānàk’i šawē mař la gar barxī xo dā-a-bəřēt. |*

(10) *a-gāt-a dzēyak’i tařāš-i lē-ya-w mērg-a. | wāta mērgàk’i dziyā aw šətāna-ya. | šawē lo xoy a-mēnēt-oawa. | a-kāt-a dzēy xoy. | hatā zəstān-ū hāwīn-iš dē | aw mařa har law dzēy a-minēt-o. |*

(6) Back then, people would sit together. The nights were long. They would sit together specially during summer nights until 10 p.m., 11 p.m. People would come back home from their daily work. It was the custom that vegetables and fruit, such as dried apricot, apricot, and such would be put [in front of the guests] while they would narrate the tales until they would leave the party.

(7) It was the custom that at some point they would end the story [in the middle, in order to continue later]. Some tales were such that they would take six months to be fully narrated, for instance, the tale of Rostam the son of Zal, and such. Likewise, during winter nights people would gather in a place after evening prayers. They would switch on a lamp. [Many things would be served] like raisins and many other things. That is, this tradition existed in the Kurdish regions.

(8) What I am going to discuss now is a set of tales which are good. That is, they carry a nice argument, and include jokes in some parts. Yes.

(9) The tale is called 'a ewe and a goat', or 'the separation of a ewe'. It is said that there was [and] there was not, [but] there was no one greater than God. In this vast world, there was a shepherd. He had a flock of sheep which contained many ewes and goats. Once, late one autumn evening a ewe and her lamb lost¹ the flock.

(10) She (the ewe) reached a place which was [full of] rocks and was a meadow. That is, it was a separate meadow and so forth. She stayed there for the night. She made the place her habitat. She stayed there the [coming] winter until the [next] summer.

¹ Lit. were separated.

(11) *ya'ni kuritak'i lo xo durust a-kā-w lēy a-žē. | řožak la řožān | la nāw sarmā-w sora-w bastalāk'i | gurgak'i bərsi fērbāz loy d-ēt-a pēš. | a-rē, 'k'è řēy ba to dāya | la nāw murk'i mən dā-nəšī?' | mař-iš wāq-i wəř a-mīnē | 'ē bāša gurgò! | ba xo gurg har řoža-w la dzēyak'i=ya. | bařawā=ya-w har tsə řoža-w la mantəqak'i=ya. | ma'qūl=a | 'ārd-i ha-bi amən nà-zānībim?'*

(12) *awiš a-rē, 'pēštər nà-hātīya. | bas ka mən lērā=ma | da-y-hawē bə-n-xwā tab'an. | handza [dān-yān pē xwāzīn]. | a-rē, 'šəti wā nī=ya! | aw murka murk'ē xwā=ya. | nà murk'ē tu=wa-w nà murk'ē mən=iš-a'*

(13) *'kū ato akēy ē xo?' | a-rē mən šāhēd-ū 'əsbāt-əm hana, | ka àw murka | murk'ē mən=a-w | la bāb-ū bāpīrān lo=m māwīt-oawa. | mař-iš a-rē, 'bə-řo b-inà! | a-rēt řāz bēre-ū la řēgay šērī ba!'*

(14) *mařaka-š řāst=a | gūrəg fērbāz=a. | da-y-hawē mändārakà=y lē bə-xwā. | a-rē, 'səbaynēkà | sa'āt dwāzdày nīwařwānē | yā xod wàxti ēwāre | amən šāhēd-ū 'əsbāt-i xo=m da-ynəm. | d-ēm a-salmīnəm ka awa murk'ē mən=a. '*

(11) That is, she made a shed in it for herself and lived there. Once, in the middle of cold weather and frost, a cunning hungry wolf came to her. He said, 'Who has let you live on my property!?' The ewe was astonished² [and said], 'Well, wolf! A wolf is normally in a different place each day. It is a wanderer and is in a different region each day. Is it conceivable that a wolf had land and that I had not known about?'

(12) She said [to herself], 'He had not come earlier [to this place]. However, now that I am here, he wants to eat us. That is why he is creating a trap for us.' She said [to the wolf], 'It is not so! This property belongs to God. This is neither your property nor my property!'

(13) [The wolf said], 'How is it that you claim it is yours? He said, 'I have a witness [who can prove that] this property is mine and has been passed on to me from my elders.'³ The ewe said, 'Go and bring him! [As] the saying goes,⁴ 'Say the truth and be courageous!'⁵

(14) [Now] the ewe is right [but] the wolf is being cunning. He wants to eat her (the ewe's) lamb. He (the wolf) said, 'Tomorrow at noon or in the evening I will bring my witness [here]. I will come and prove that this is my property.'

² Lit. Her mind remains dazed.

³ Lit. fathers and grandfathers.

⁴ Lit. it says.

⁵ Lit. be in the path of lion.

(15) *a-rē řož hāt=ū řož řòy.*¹ *mař hār pərsyārī a-kərd,* ‘*da-bī*¹ *šāhēd-ī gurg’ī k’ē bī?*’¹ *səba’ynē lo=y wa diyār kat*¹ *gùrg=ū řēwī pēk-awa bün.*¹ *wət=ī,* ‘*ba xwāy hār=əm šār=a.*¹ *amən kù bār=yān bə-bam?*’¹ *čū*¹ *hānā=y bərd=a bar řag’ī.*¹

(16) *kəsokak’=ī lē bū,*¹ *kəsokak’ī zor zor ba-wāj=ū*¹ *ba-wafā.*¹ *difā’=iš=ī la mařakay a-kərd.*¹ *got=ī,* ‘*hār=ū maslā=m aw ha-ya=w ba hānā=m ga!*’¹ *got=ī,* ‘*xam=ət nà-bī!*¹ *la nāw ama yak řət zor bāw=a.*¹ *aw=iš wədzāğ=a.*¹ *wədzāğī bāb=ū bāpīrān.*¹ *bāš=a?*’¹

(17) ‘*pē=yī bə-rē!*¹ *amən a-čəm la pəšt aw dārày*¹ *xò a-šārm-oawa.*¹ *har kātak řēwī hāt*¹ *sūndī xwārd ba wədzāğ=ī*¹ *yān ba har řətāk’=ī,*¹ *awā mən řēk lat=ū pāt=ī a-ka-m.*¹ *nē-wēr=ən sondī ba dro bə-xon.*¹ *a-rē hamān xuta=yān dzē ba dzē kərd.*¹ *řay xo šārd-owa la pəž dārī.*¹ *ū gurg=ū řēwī=š hātən lo šāhādādānē.*¹

(18) *got=ī got=ī,* ‘*awà=š šāhēd-ī mən.*’¹ *řēwī ba jəwāb hāt zor ba murtahī*¹ *got=ī,* ‘*amən šāhēdī a-dam*¹ *ka àw murka*¹ *mùrk’ē gurgī=a*¹ *atò hātī*¹ *la sar=ət dā-kotāya,*¹ *ba bē hàq=ū*¹ *ba bē māj.*’¹

(15) It is said [that] dawn broke.⁶ The ewe kept asking [herself], ‘Who is going to be the wolf’s witness?’ One morning the wolf and fox became visible to her [from afar]. She (the ewe) said, ‘By God, I am in a bad situation! How am I supposed to get rid of them?’⁷ She went to ask the dog for help.

(16) There was a dog in it [in the meadow], a respectful faithful dog. He would defend the ewe. She said [to the dog], ‘The situation is like this, [please] come to my aid.’ He (the dog) said, ‘No worries! Something is customary among us [the members of the dog family], [and] that is the clan, that is, the clan of elders. All right?’

(17) [The dog continued] ‘Tell him [the wolf to come]! I will go and hide myself behind that tree. Whenever he [the fox] comes over and starts to take an oath on his clan or on anything else, I will tear him down right away. They will not dare to make a fake oath.’ It is said that they (i.e. the ewe and the dog) made the same plan. The dog hid himself behind the tree. And the wolf and fox came to bear witness.

(18) [The wolf] said, ‘Here is my witness!’ The fox started to speak⁸ comfortably [and] said, ‘I testify that this land is the wolf’s and that you have come [into this land and] usurped it without having any [legitimate] rights.’

⁶ Lit. The sun came and the sun went.

⁷ Lit. How can I load them?

⁸ Lit. came to answer.

(19) *mařaka=š got=i, 'āxər nā-bi. | la 'ādāt=ū 'urfē ma | sūnd xwārdən | aw ja salmāndən. | got=i, 'bāš ama sūnd ba tsə bə-xoyn? | got=i, 'a-bi sūnd ba wədzāgī bāb=ū bāpīrān=əm bə-xoy, | mařakà got=i. |*

(20) *řewi=š got=i, 'zor 'a'tiyādi=ya. | wədzāg=ət la kendar=a tā sūndi pē bə-xoyn? | got=i, 'wədzāg=ē mən la pəšt àw dāra=ya. | ka řewi dīt=i | sagàk'i gawra | la pəž dārakà=ya, | har zərāw=i cū | got=i, 'na ba xwāy | bak pīrozī wədzāg=ət | ato wədzāg=ət gala galak mubārak=a. | nə-tān=əm sūnd=i pē bə-xòm. | řiwī řoy. |*

(21) *got=i gurg got=i, 'nā-bit! | řiwī təršà=ya. | aga nā qat qat pəšt la mən nākā=w | šāhəd ò=a | ka awa murk'i mən=a. | got=i ka gurg lēy nəzīk bū-awa sūnd bə-xwà, | got=i, 'mən sūnd nak ba wədzāg=ē tò | ba hamū šətèk'i a-xom! |*

(22) *ka dīt=i šāg=i lē=ya | ša pəř=i dāya=w quřk'=i gərt. | got=i, 'āmàn! | amən hīts nī=ma. | aw murka murk'i tò=a. | jā a-rè | law hālatay dā ūdzāg awanda pīròz boa | la nāw komalgāy kurdī | ya'ni sūnd=i pē xorā=ya. | har lò=ya=š a-bīnīn | haqāyata kurdīyakàn | baw amānjay a-bàn. |*

amn=iš hātm-àw | hīts=əm pē na-bəřā. | xalās=ū řòy. |

(19) The ewe said, 'It does not work like this! In our customs one first takes an oath then one proceeds to presenting proof.' He (the fox) said, 'All right! What should we take an oath on?' 'You should take an oath on the clan of my ancestors!', the ewe said.

(20) The fox said, 'It is totally fine. Where is your clan for us to take an oath on?' She said, 'My clan is behind that tree!' On seeing a big dog behind the tree, the fox was frightened⁹ [and] said, 'By God, [and] by your clan's sanctity, your clan is very holy. I cannot take an oath on it.' The fox went away.

(21) The wolf said, 'It does not count! The fox became scared, otherwise, he would never turn his back on me. He is the witness that this property is mine. When it was the time for the wolf to take an oath, he said, 'I will take an oath not only on your clan but also on anything else!'

(22) When he (the wolf) saw that a dog was there [behind the tree], the dog jumped on the wolf and seized [him by] his neck.¹⁰ He (the wolf) said, 'Please, please! I am nothing! This property is yours!' It is said that the clan was so holy in Kurdish society that one took an oath on it. That is why we see that it has been referred to in Kurdish tales.

I have come back [from the events of the story] and nothing was given¹¹ to me [by the characters in the story]. It is finished.¹²

⁹ Lit. his gall bladder went (away).

¹⁰ Lit. He grabbed his throat.

¹¹ Lit. Nothing was cut for me.

¹² Lit. It is finished and gone.

20. A FAMILY HORSE

Masoud Mohammadirad

Speaker: Herish Rashid Tawfiq Beg (NK. Dure)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/249/>

Summary

A family had a horse which was very well-known in the region. People called it 'the family horse'. Nobody would mount it. Once a year, the horse would be taken out of the stable for people to see and praise it.

Once, someone stole the family horse. The owner of the family, who had witnessed the theft, mounted his 'normal' horse and chased after the thief. At some point, the owner of the family horse was able to reach the thief and stop him. However, he did not do so and instead let him go.

His sons criticized him, asking why he did not stop the thief. The father reasoned that he let the thief go to save face, since otherwise the reputation around the 'family horse' and their family would be ruined.

(1) *nāvē mə Hērəš-a.*¹ *az kuřē Řašid bagē Barwārī=ma=ū*¹ *az Barwārī=ma.*¹ *naviyē Tawfiq Bagē kuřē haji Řašid Bəgē Barwārī.*¹ *az-ē bo wa čiròkāl hašpē mālbātē bē-žəm,*¹ *waki bāb=ū bāpīrā bo mə və-gařyāyī.*¹

(2) *ṭ-bēžən, ha-bū na-bū,*¹ *kas šə xodē mastər nà-bū,*¹ *kas šə baniyā ži dərawīntər na-bū.*¹ *zamānakī*¹ *wē davarē*¹ *xalkē čə ṭ-kər?*¹ *har bənamālaqē*¹ *həspaqē makənē,*¹ *jəhələ*¹ *galà gala gala gala lāv ha-bū.*¹

(3) *ṭə-bēžən àv hašpē hanē,*¹ *har ṭə nāvē bənamālē əṭ-hāt=a niyās.*¹ *ya‘ni xalkē av hašpa bənamālē ṭ-niyāsī.*¹ *kas lə vi hašpī siyār nà-ṭ-bū.*¹ *sālē jārakē av hašpa darē ṭ-xəst*¹ *nišā xalkē əṭ-dā.*¹ *ū xalkē madhà pē ṭə-kərən.*¹ *ū xalkē hašpē xo bə wā hašpā ṭə-šəbəhəndən.*¹

(4) *hašpē bənamālē yē čāwà bū?*¹ *bàbē hašpī yē bənamālē bū,*¹ *Pəxīnē.*¹ *kuřē wī hašpī ži bə wē bənamālē ṭ-mā.*¹ *kasē lə vi hašpī žə bar qīmātā wī lē siyār na-bū.*¹ *tənē darē ṭə-xəst bo jānī,*¹ *ū va-šārta=va tə govē dā.*¹

(5) *ṭ-bən sālāqē*¹ *hašpē bənamālaqē*¹ *ko gala gala galak yē barniyāz bū*¹ *ū xalkē hamī, ‘ya‘ni nāv=ū dangēt vi hašpī čə bün?*¹ *ēk hāt=a dəziyēt hašpī.*¹ *xo āvēt=a ṭ govē=va,*¹ *ū xo āvēt=a sar pəštā hašpē wā.*¹ *vā hašpē wā řavānd.*¹

(1) My name is Herish. I am the son of Rashid Bag Barwari, and I am from Barwari. [I am] the grandson of Tawfiq Bag Barwari, [who is] the son of Haji Rashid Bag Barwari. I am going to tell you the story of 'the family horse', the way I have been told it by the elders.

(2) It is said that there was and there was not, [but] there was nobody greater than God, and no bigger liar than man. What did the people in this region do once? Each family had a young, reliable horse that was very, very strong.

(3) It is said that this [particular] horse (i.e. the horse of a certain family) was known in every family. That is, people knew this horse as the 'family [horse]'. Nobody would mount this horse. Once a year, they (i.e. the family) would bring [the horse] out for people to see. And people would praise it (i.e. the horse) and compare their horses to those [family] horses.

(4) [But] what was the family horse like? Its father, Pekhine, also belonged to this family. Its colt also stayed with the same family. Because of its value, nobody would mount the [family] horse. It was only brought out of the stable for people to see its grandeur, and then hidden again in the stable.

(5) It is said that the horse of [a] family became so famous that everybody [said], 'Well, what is [so] special about this horse? What is it famous for?' A [certain] person came to steal the horse. He went into the stable and mounted the family horse.¹ He stole the horse.

¹ Lit. He threw himself into the stable and he threw himself on the horse.

(6) *zaḷām ži, | xodānē ḥaṣpī pē hasā. | dīt ēkī ḥaṣpē wā bār. | got-a
 ʔūřēt xo, | ʔəlūn vē řā-bə-gahən | hatkā ma čū. | ēkī ḥaṣpē ma bər, | yē
 bənamālē. | avē bābē ḥaṣpī, | əv bābē bənamālē.*

(7) *ya ʔnī žə bāb-ū kālā-va ḥaṣp-ū bənamāl pēk-và bün, | nažāt bo
 nažātī. | gotī | àv | ʔaḷāmē xodānē ḥaṣpī čū lə ḥaṣpē xwa sīyār bū. | ū
 ʔūřēt wī žī dā dīv. | katn-a dīv ḥaṣpī, | katn-a dīv. | ū ḥaṣp řā-gərən
 čārgāvā.*

(8) *ʔūřēt wī žik yē bə dīv-va, | ū bāb-ē bə dīv dəziḳarī-va. |
 dəziḳar-ē lə ḥaṣpē bənamālē sīyār-a. | bāb žī lə ḥaṣpē xo sīyār-a. | har
 du ʔuř žī av dā wařēt wāy dī. | ʔā ki žə bāgīr haya, | lē lē sīyār būyn.*

(9) *ʔə-bēžən bāb gahašt-a dəziḳarī. | dastē xwa hāvēt, | dā gahət
 pātākā wī | nà-gahašt-ē, | dastē xwa zəvəřānd-avà. | ū havsārē ḥaṣpī bə
 ləxāv-va kēšā, | ū ḥaṣəp řā-wəstānd. | dəziḳar žī žē falətī.*

(6) The man, the owner of the horse found out [about the robbery]. He saw that a person had taken their horse. He said to his sons, ‘Get up, go and reach the thief, for we are disgraced.² Someone has taken our horse—the family horse.’ [Both] the horse’s father [and] the father of the family [said so].³

(7) From the days of old³, from one generation to the other, the horse and the family had lived together. It is said that the owner of the family horse went and mounted his [other] horse. And his sons followed him. They went after the [family] horse, they went after it. They galloped on their horses towards the thief.

(8) The sons [went] behind their father, and the father went after the thief. The thief was riding the family horse. The father was on his [other] horse. Similarly, his two sons followed each other. Even though it was [extremely] windy, they were riding their horses.

(9) It is said that the father reached the thief. He stretched out his hand to grab the thief’s scarf [but since] his hands did not reach it [the thief’s scarf], he withdrew them. He (the father) pulled the reins of his horse and made it stop. The thief rode away.⁴

² Lit. Our honour went.

³ Lit. from fathers and grandfathers.

⁴ Lit. The thief escaped from him.

(10) *hatā kūrēt wī gahištən-ē,*¹ *got-ē, 'bābo! ta čə mālā ma xərā kər?*¹ *wē gāvē dastē ta tə-gəhəšt-ē!*¹ *ta būčī na-gərt?*¹ *got-ē, 'rünən!*¹ *mə 'aql xarəj kər.*¹

(11) *go, 'waxtē az gahəštīm hašpē bənamālē,*¹ *– avē hənda sāl-a am əb bāb ū bāpīr-va madhā pē tə-kayn,*¹ *ū tə-bayn nāw xalkē,*¹ *– tu zānī čə hāt sarē mən?*¹

(12) *gotī, 'waxtē mə diti¹ mə dastē xwa dā həvēm¹ pātəkā dəzī dā-gērəm,*¹ *dā xalək hamī zānītən¹ dəziqaraq¹ hāt hašpē mə dəzī,*¹ *yē bənamālē,*¹ *avē sarē həndasāl-a nāv ū dangēt wī čūyn.*¹

(13) *'dā bəžən, "ēkī hašpē wa dəzī. ū hīn bə hašpēt xwā¹ yēt sīyārīē¹ bə hašpē bənamālē řā gahəštən."*¹ *bəlā həšəp bo wī bīt¹ bas bəlā madhēt hašpī bə-mīnē.*¹

(10) When his sons caught up with him, they said, ‘Dad, why did you ruin our home?! A while ago you could have reached the thief! Why didn’t you grab him?’ The father said, ‘Calm down⁵! I acted wisely.’

(11) He (the father) said, ‘When I approached the family horse—the one which we have been praising for so long and which we take around for people to see—do you know what I thought of?’

(12) He (the father) said, ‘When I saw that I could stretch out my arms and grab the scarf of the thief, [I thought that] people would figure out that a thief had come to steal our horse—the family horse—the one which has been famous and well-known for so many years.’

(13) [The father continued] ‘[Later] people would say, “Someone stole your [family] horse. And you could reach the family horse with your riding horses.”⁶ [So instead,] let the [family] horse be the thief’s, but let the praise of the [family] horse remain with us!’

⁵ Lit. Sit down!

⁶ Implying that this would have exposed the horse’s lack of any special powers.

21. A MAN AND HIS DOG

Masoud Mohammadirad

Speaker: Jalal Sher (CK. Shaqlawa)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/238/>

Summary

This story is about a certain Uncle Gawro (K. Mām Gawro) and his dog. Once, Uncle Gawro's dog bit the daughter of Gawro's neighbour. The girl was taken to Erbil since it was feared that the dog had rabies. Uncle Gawro also was taken to Erbil along with his dog in order to have the dog examined. It turned out that the dog did not have rabies, and Mām Gawro was set free.

Since he was angry with the dog, Uncle Gawro beat his dog with a stick. Then he left his dog behind and went to the market in Erbil to buy some items for his supermarket in Shaqlawa. He came back home on a bus. On arriving home, he saw that his dog was already waiting there at his house, wagging its tail for him. Uncle Gawro was astonished that his dog could find his way all the way from Erbil to Shaqlawa. He was amazed by his dog's loyalty towards him and regretted beating him.

(1) *Mām Gawro şagàk^y-î ha-bû.* | *Mām Gawro mašhûr bû,* | *şagàk^y-î ha-bû.* | *pêşān ‘ālam sāk ba xaw-î da-kərdən* | *bo řūmālāt-ū* | *la bar dəzî-ū aw čətāna.* |

(2) *Mām Gawro ... polisak jirānē wān bû.* | *tab‘an mār-yān la gundî bûn aw zamān.* | *řožak aw kətsî mām ... aw polisa a-čû-a qutābxāna,* | *... aw şayây Mām Gawro* | *pəř-î dā=ya pē=y-ū* | *qapārək^y-î lē dā.* |

(3) *qapārək^y-î lē dā,* | *aw=iš čû=a xastaxāna.* | *bāba got=yān,* | *‘əhtəmāl haya awa aw şaya hār bî.* | *pāšān d-abî awa řuwānây awa bə-kre* | *Hawlērē bə-krē ba zabē‘t-ū.* | *sāhēbî k^yē=ya?* | *aw şaga ē k^yē=ya?* |

(4) *‘d-abē bə-grīn* | *bə-bayn-a ... sagay bə-bāyn-a Hawlērē.* | *wa b-čīn-a ... tūš da’l kalē būbî aw tsətak^yî wa=ya.* | *almuhīm, hātən* | *Mām Gawro=yān palbast kərd-ū gərtî=yān daga!* | *şagakà=y.* | *suwārî musalaḥà=yān kərd-ū lo Hawlērē.* |

(5) *Mām Gawro-ş galak xafāt-ū marāq-î bû.* | *dastî pē da-kāt –aw polis xo dawr-î ha-bû* | *pēšān* | — *baz got-î, ‘hay bāba kar-o lē kām şaya!* | *d-abî la korē xwa=t bə-kam-awà!* | *tūšî tsə=t kərdəm!* |

(1) Uncle Gawro had a dog. Mam Gawro was famous, he had a dog. In the old days, people would keep¹ dogs for protection from attacks,² lootings and so forth.

(2) Mam Gawro had a neighbour who was a police officer. Needless to say, at that time, people used to live in villages.³ One day when the daughter of Uncle ... er... the police officer was going to school, Uncle Gawro's dog attacked her and bit her on the foot.

(3) The dog bit her. She went to the hospital. They (i.e. people) said, 'It's likely that the dog has rabies: she should definitely be transferred to Erbil. Who is the owner of the dog?'

(4) [People continued] 'We should catch [the owner] and take [him and] the dog to Erbil. Let's go to [Erbil] ... [it's possible that] she has been infected with a dog disease called *dal kal*⁴ or something like that.' Anyway, they came, arrested Uncle Gawro and his dog, put him into a police car, and headed towards Erbil.

(5) Uncle Garo felt sad and at a loss. He started [cursing the dog]—earlier he had been surrounded by the police—he said, 'Damn you⁵, dog! I shall get rid of you⁶! [Look] what you've done to me!'

¹ Lit. raise.

² Lit. violence.

³ Lit. At the time, their houses were located in villages.

⁴ Presumably, a dog-transferred disease like rabies.

⁵ Lit. May I treat your father like a donkey.

⁶ Lit. I shall put you [down] from my shoulders.

(6) *baw garmāyaw bo čūyn—na ‘afwan buhâr bû. | čūn čūn fâhs=yân kerd. | şagakâ awa dar-čû | hâr nâ-bû, | sâq bû. | walâ got=yân, ... ‘Mām Gawro, xalâs-a | tu ‘afû=y-û | sagaka-t tsê balâ=y tēyâ [niya].*¹

(7) *walâ Mām Gawro sūrâ | tapûčkàk^yi gawra=y dit. | la ... aw hâr lagarî wî dâ bû čûka a=y-nâsî. | sagaka Mām Gawro=y a-nâsî. | walâ har handê dit matraqàk^y-î lē [dâ]*¹

(8) *tap lē sây-î dâ, | ‘hay am la bābaka=t ba karānaway lē bə-kām! | atò bābē mə=t awēy lē kerd. | dzūnî dzūnî, dzūnî pîs dāy-ē. | şak | awa kât. | kat čoka zarbaka gala qawîn bû.*¹

(9) *Mām Gawro-ş got-î, ‘wara wara hatimâ! | a-čəm nāw bāzārî. | —dākānàk^y-î ha-bû, dākān. | wa bîr-əm dē mən kəčkà bûm. | dākānēk^yî kəčkà=y ha-bû.*¹

(10) *čû got, ‘hândê şət-û màk | şakramanî-û aw şetānaya da-kəřəm | lo dākānê. | taqriban sâ‘atak awto ta’xîr [pəş] bû. | dūwāyē ba pāsî tomāsî gařā-wa. | pēšān pās bû třombəl na-bû.*¹

(6) They headed [towards Erbil] in the heat—oh, pardon! It was during the Spring. They went and examined [the dog]. The dog did not have rabies, it was healthy. They said, ‘Uncle Gawro, it is done, you are forgiven. Your dog has no fault!’

(7) Uncle Gawro turned round and saw a big cudgel. The dog was still with him, since it knew Uncle Gawro. The dog knew Uncle Gawro. All of a sudden he beat the dog with the thick cudgel.

(8) He hit the dog [with the stick and started cursing it], ‘Damn you⁷! You have irritated me⁸.’ He cursed the dog using unpleasant words. The dog fell [to the ground]. It fell, since the blow was very heavy.

(9) Uncle Gawro said [to the dog], ‘Come, come [after me], you filth! I’m going to the bazaar [of Erbil].’ He had a shop, a shop. I remember that; I was a little boy [at that time]. He had a small shop [in Shaqlawa].

(10) He went [to the bazaar and] said, ‘I will buy some stuff, sugar and such things for the shop.’ He spent approximately an hour in the bazaar until he finished shopping. Then he took a bus, a Thomas bus,⁹ and returned to Shaqlawa. Back then there were no cars, there were only buses.

⁷ Lit. May I treat your father like a donkey.

⁸ Lit. You took out my father [out of his grave].

⁹ A bus network in the region named after the bus manufacturer.

(11) *gařā-wà^l wa čə gařā-wa dīt-i řagaka^l la pēř darkə-yān-a kəlk^ʿ-i^l ba [řā awa řīni] bāwařīni bā a-dā lo Mām Gawro.^l ah got-i, ‘bara bā’ [...]¹⁰. got-əm awa to piyā^l la Hawlērē la kū zāni řa bēt-a řaqrāwā^l bēt-a mārē mā?^{ʿl} ay wa řāsi got-i baw wafāy řaya, ‘qay nā-kā ‘afū da-kam [bə-mīnē].^{ʿl} ā.^l*

¹⁰ Speech muffled.

(11) He returned to Shaqlawa and saw that his dog was in front of the door and was wagging its tail for him. ‘Ah,’ Uncle Gawro said, ‘O man! How is it possible that the dog could travel from Erbil all the way to my house [in Shaqlawa]?’ He saw the loyalty of his dog and said, ‘It doesn’t matter [what you did], I forgive you, stay [here]!’ Yes.

22. A TALKING GOAT

Masoud Mohammadirad

Speaker: Hawsar Najat Bapir (CK. Shaqlawa)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/237/>

Summary

A peddler named Uncle Jarda (K. *Mām Jarda*) went to Erbil with a caravan. He brought some goods such as grape syrup and dried cherries from Shaqlawa to trade them for other goods in Erbil. On his way back to Shaqlawa, Uncle Jarda came across a young goat abandoned in the countryside. As it was getting dark, Uncle Jarda put the goat on his shoulders and headed towards Shaqlawa.

The goat wanted Uncle Jarda to put it down. It did not want to speak to him, however, so as not to frighten him. Instead, the goat put more pressure on Uncle Jarda's shoulders to make him tired of carrying it, but Uncle Jarda did not realize this. Instead, he complained that the goat was being arrogant. Finally, the goat decided to speak, 'Hey Jarda! Hey Jarda! Hey Jarda! How much do my testicles weigh?' On hearing this, Uncle Jarda dropped the goat and returned to the village alone. He had lost his mind because of this incident with the talking goat.

(1) *mən nāw-əm Hāwsār Nadzāt Bāpīr-a.*¹ *xarkī Šaqrāwāy-ma.*¹
wa ēstā-š d-ēm-a sar faqaray duwàm la satsa baqaraki¹ ka pē gotrēt
hà-bū na-bū.¹ la faqaray ha-bū na-bū tsīroki aw ... aw jāray ka
pēwist-a bās-i kam ka¹ moṛtabtāb-a kaltūrī Šaqrāwāy.¹ aw-iš-yān
tsīroki Mām Dzardā=ya.¹

(2) *a-rē ha-bū na-bū Mām Dzardāk ha-bū.¹ xarkī Šaqrāwāy*
būwa qadīm.¹ —wa ba wāqā^c-iš aw řūdāwa řū=y dāya balām¹ ya^cnī
muṛtabət-a ba trārīxi Šaqrāwā=ū¹ ba hakāyāti Šaqrāwā=š.¹

(3) *pēštər la mā^cbaynī šarakān=ū tsī ... Hawlēr=ū Šaqrāw=ū aw*
dzēyāna=ū Ankāwa=ū awāna kārwan̄tsì ha-būwa.¹ xarək ba kārwanē
safar-i kərđiya.¹ dzā kārwanakān zīyātər ba payān būwa,¹ wa
zəyātər=iš ba kār būwa.¹ à!¹

(4) *wa dzārētən aw Mām Jarda ya la Hawlērē a-gařētawà=ū¹*
barabari dzēžnān=a=ū¹ dzēžnak^yi gawrā=ya¹ ya^cnī dzēžnī qurbānī ka
dzažnakī gawrā=ya.¹ a-gařètò=ū šət=ū mak^y=ī lagar xwa=y hīnà=ya=ū.¹

(5) *aw šətay ka la Šaqrāwāy bo lo nəmona¹ wakī došāw=ū¹ tū=ū¹*
aw šətāna¹ la wēn darē a=y-gořt-owà¹ baw šət=ū maka=y ka xwa=y
da=y-hawē.¹ d-ēt-owa, la nəžik^yi Šaqrāwāy¹ la Kāwānyān a-bīnī
g^yiskàk la wēn dar katiya.¹

(1) My name is Hawsar Najat Bapir. I am from Shaqlawa. Now I move to the second series of stories called ‘there was [and] there was not’. The series of stories that I am going to narrate now are specific to the folklore¹ of Shaqlawa. One of them is called ‘The tale of Uncle Jarda’.

(2) It is said that once upon a time² there was [a man called] Uncle Jarda. He was from Shaqlawa. This story has really happened. It is linked to the history of Shaqlawa and the tales associated with Shaqlawa.

(3) In the past there were caravansaries between cities and such, [for example] between Erbil and Shaqlawa, and between Shaqlawa and Ankawa, and so on. People would travel with caravans. The caravans were mostly on foot, but also with donkeys. Yes!

(4) Once Uncle Jarda was coming back from Erbil a few days before a religious feast. It was a big festival: [it was before] Eid al-Adha, which is a big festival. He was coming back to Shaqlawa. He had brought back goods with him.

(5) He would take things which were particular to Shaqlawa—for instance, grape syrup, and dried cherries—[to Erbil] to trade them for other goods that he needed. On his way back to Shaqlawa in the Kawanyan region, he saw that a young goat had fallen on the ground.

¹ Lit. Shaqlawa’s culture.

² Lit. there was and there was not.

(6) *aw=iš ēwāra=ya=ū šāw=a^l g'iskakay la sār mālē xo dā-a-nēt=ū^l
baraw Šaqrāwāy řē a-kā.^l a-rē dē=ū bara bara da Sīmonī baraw
Zandorē d-ētən.^l tā^c nəzīk a-bt-owa^l tā^c nəzīk a-bt-owā^l g'iskaka
ziyātər la sar šān=i qurstər=ū gərāntər a-bītən.^l*

(7) *g'iskaka=š har maqsad=it=i dā=y-bə-nē.^l ka qürz bī dā=y-bə-nē
la wē^l řəzgār=i bī,^l nək kābrā bə-tərsētən.^l Mām Dzarda=š har g'ö nā-
dāt=ē=ū^l har a-rē, 'awa tsī=ya aw g'iska qarawa?^l xo tāza har=əm-gərt
har sük bū!^l*

(8) *walā Mām Jarda har tē nā-gā=ū,^l g'isk=i lē wa juwāb d-ē.^l
g'isk a-rē,^l*

'hay Dzarda Dzarda Dzardā!^l

sang^gē gunān=əm tsānd-a?^l

(9) *aw dzā Mām Dzarda wa xo a-kawītən.^l g'iskakay fəřà a-dā=ū
har-d-ē.^l d-ēt-owa nāw gundī=ū nāw xark^gi=ū.^l*

(10) *a-rē, 'pē=m dā d-ān=ū^l garmā=it=m=ū^l sarmā=it=m=ū.^l ya'nī
aqriyat=ū away tēk a-tsītən.^l aw dzā aw tsiròka nāw Šaqrāwāy ba
wāqa'i řū=y dā=y-awa=ū.^l awa=yš faqaray ha-bū na-bū bū.^l*

amn=iš gařām-awa=ū hīts=əm pē na-bəřā.^l

(6) As it was getting dark,³ he put the goat on his shoulders and set off for Shaqlawa. It is said that he passed Simoni on his way and went in the direction of Zandor. As he got closer [to Zandor], he felt that the goat had become heavier than before.

(7) The young goat wanted Uncle Jarda to put it on the ground, that is, to be heavy [on his shoulders] so that he would put it down, lest he be scared. Uncle Jarda continued on his way without noticing, and kept saying, 'What is wrong with this fat goat? When I [first] put it on my shoulders, it was light!'

(8) As Uncle Jarda did not understand what was happening, the young goat started to talk to him.⁴ The goat said,

'Hey Jarda! Hey Jarda! Hey Jarda!

How much do my testicles weigh?'

(9) Only then Uncle Jarda realised⁵ [the goat's intention]. He threw the goat aside and fled. He came to the village, among people.

(10) He said, 'Come to my aid!⁶ I'm warm! I'm cold!' In other words, he lost his mind. This story really happened in Shaqlawa. This was another story.⁷

As for me, I have come back [from these events] and they [i.e. the characters of the story] have given me nothing.

³ Lit. It was evening and night.

⁴ Lit. It came to respond to him.

⁵ Lit. He fell to himself.

⁶ Lit. Give to me.

⁷ Lit. There was, there was not.

THEME IV

SOCIAL STATUS

23. THE POOR GIRL AND HER HORSE

Geoffrey Khan

Speaker: Sare Sawrish (ChA. Shaqlawa)

Recording: Lourd Hanna

Assistants: Aziz al-Zebari, Lourd Hanna

Audio: <https://nena.ames.cam.ac.uk/audio/252/>

Summary

A girl was expelled by her brother from her house. Along with her horse, she got herself hired as a prince's servant, pretending to be a man. The prince began to suspect that she was a woman and tried to find out through various means. The girl's horse, however, always warned her and helped her find a solution to ensure that she was not found out. Meanwhile, the prince fell in love with her. In the end, she was found out and they married.

- (1) *xa baxta| gālak dzwān=wawa. | ʔətwala| yəʿni| xā susa. | ʔāya-š ʔātxa| ʿaynan ʔatxa gu dè| ʔādyā, | ʔaxonaw qam-ṭarəḏla| la čādan. | ʔāya-š baxtu, | mən baxtu t-čəḏla| la čan mây=wawa. | là čādāna gālak ʔāya. |*
- (2) *qam-ṭarəḏla. | psela ʔizəla| ʔāya-š ʿaynan rəš xa ʔilana ʔisəqla. | susa mənaw| susa qam-yasrale l-xā dukta| l-ḥarūqta=w| ʔisəqla rəš ʔilāna. |*
- (3) *disan| xā bronət malka ʔitele. | qam-xazəla. | ʔəmər|—güre, | dzülət güre lwəšwala ʔāya, | dzülət baxyata là|—qam-xazela ʔəmər, | ʿmā-ila?ʔ ʔəmər, | mərə, | ʿla mhəmən. ʔ*
- (4) *ʔāya xadṛawa, | xadṛawa ʔamrəwa, | ʔglāma là gbitun?| ʔglāma là gbitun?ʔ*
- (5) *xa brunət malka ʔəmər, | ʿbā| ʔana ʔlāma k-əbən. | təlax| puš ʔlām dīdi. | yaʿni ʔlāmi. | yaʿni gu bəti| šūla wud qati. ʔ ʔāya-š ʔəmla| ʔamra bās, | ʿana šula k-ūdan qatux. ʔ*
- (6) *mux güre maḥkyawa. | la mux baxta. | yaʿni la yāde baxte-la. | mux güre maḥkyawa. | ʔāya-š ʔəmra, | ʿana k-udan qatəxən| küle mənḏi| bas ʔana k-əban sūsī| b-jani ʔixala yāwan qatu|. |*
- (7) *ʔadga k-ūdan| xəzmətət susi=w sūsox. | tsə mənḏi xət là k-udan. | tsə mənḏi xət là gban. | bas xəzmət susi=w sūsox k-ūdan=u| ʔəxtsi. ʔ ʔəmər, ʿbāš-ila. ʔ*

(1) A woman was very beautiful. She had a horse. She was thus, in this [situation], her brother drove her away. I don't know [why]. This was [because of] his wife, because she had fallen out with his wife. I don't know what [it was]. I don't know all that.

(2) He drove her away. She went away. She climbed up a tree. Her horse was with her. She tied her horse somewhere, in a distant place, and climbed up a tree.

(3) Then¹ a son of a king came. He saw her. He said—she had put on men's clothes, not women's clothes—he saw her and said, 'What is the matter?' She said 'I do not believe (anything is the matter).'

(4) In fact, she was wandering around [looking for a job], wandering around saying, 'Do you need a servant? Do you need a servant?'

(5) A king's son said, 'Yes, I need a servant. Come and be a servant of mine, I mean my servant. I mean work for me in my house.' She says 'Yes, I will work for you.'

(6) She spoke like men, not like a woman, so that he would not know that she was a woman. She spoke like men. So she said, 'I shall do for you everything, but I would like to feed my horse by myself.

(7) So I will attend to both my horse and yours. I shall do nothing else. I want nothing else. I will attend to my horse and your horse, and that is all.' He said 'That is fine.'

¹ Lit. again.

(8) ʿamər, ʿbāš-ila.ʿ ʿay kabreta xa ʿòda wəllə qataw, | wəlle qātu, | bròne-le, | gùre-le. | ʿaya-š l-xodu k-axəl ʿixala=w štàya. | ʿaw naša-š xa ʿòda ʿətwale. | xa ʿòda ʿətwale. |

(9) ʿaya-š har kud yum... dzwān pyàše-la=w | şurataw bərwəye-na=w | ʿənaw bərwəye-na=w |

(10) mare-le qa ʿodu ʿòda! ʿ k-əmra, ʿmà-ile?ʿ k-amər, ʿàya k-mdamen maytarwàni | bàxte-la, | bràte-la.ʿ ʿwəlux | bratət mà quṭmaw gu rəšaw! | ʿatən ma lewət bəxzaya ʿən là?ʿ |

(11) ʿamər, ʿdməxwala gu ʿòda-š | ʿatxa pālaw qam-pašawàlu.ʿ ʿamər, ʿbràte-la.ʿ ʿamra, ʿăgar brata haway, | çädət mà ʿawdət?ʿ ʿamər, ʿmà?ʿ |

(12) ʿàmra, | ʿizul ʿàdya.ʿ ʿamər, ʿax sūsaw | ʿizəla yawiwa qa sūsta | ... sūsaw. | sūsaw | là ʿixəle. | ʿàmra, | ʿamər, ʿqa mà lēt bixala?ʿ ʿàmər, | ʿaškàra pešat.ʿ ʿaya-š ʿamra, ʿqa mà?ʿ |

(13) ʿamər, ʿbas màre-wən qatax: | tre dəsçət warde wəd | tre dəsçət warde wəd, | mätu xut rəšax. | ʿăgar m-xuška haway | qulax hallu qati ʿàni, | xa dəsqa xəna | ʿət là sməqta.ʿ |

(14) ʿamər, ʿăgarʿ ʿadya ʿòdaw mərə qatu | ʿòdaw, | ʿodu ʿamra, ʿăgar ʿà... | brata haway, | dəsçət wärde | mätu xut rəšaw. | ʿăgar brata haway, | warde k-səmqi. | brata là [ha]way, | warde là k-msəmqi.ʿ |

(8) He said ‘That is fine.’ The guy gave her a room, I mean he gave him—she was a young man, a man. So, she ate by herself, eating and drinking [by herself]. He had a room [of his own]. He had a room.

(9) She grew more and more beautiful every day. Her cheeks were growing and her eyes were growing.

(10) He said to his mother, ‘Mother!’ She said, ‘What is it?’ ‘I think my horse groom is a girl, she is a woman.’ ‘What damned girl are you talking about?! Can you see her or not?’

(11) He said, ‘[I saw her when] she had gone to sleep in the room and had stretched out her limbs like this.’ He said, ‘It is a girl.’ She said, ‘If it is a girl, then do you know what you should do?’ He said: ‘What?’

(12) She said, ‘Go!’ It is said, her horse—she went, they used to give [food] to the mare, her horse, but her horse would not eat. She said, he said ‘Why aren’t you eating?’ It said: [Because if I do,] you will be discovered.’ She said, ‘Why?’

(13) It said, ‘But I say to you: make two bunches of flowers. Make two bunches of flowers and put them beneath your head. When it is early morning, get up and give them to me and another bunch that has not yet become red.’

(14) He said, ‘If—now his mother said to him, his mother—his mother said, ‘If it is a girl, put a bunch of flowers under her head. If it is a girl, the flowers will become red. If it is not a girl, the flowers will not become red.’

(15) ʾāya-š qəmle. | ʾadya sūsa ʾamər | qətaw, | ʾāt ʾaškāra
pyaše-wat. ʾ qəmle | tre dəsqət warde wədle. | ʾaga lətwala ʾāya. | qam-
matulu xūt rešaw. | kābra gorin, | yāla gorin. |

(16) ʾawa-š ʾizəla. | susa bas mərə qataw, | ʾbāyani qū | ʾan wārde
māxləplu. | k-awi wiše, | warde bəš gaš wūdlu | matulu xut rəšax. ʾ |

(17) ʾaya ʾizəla | bāyani qəmle | ʾan warde qam-ʾawdalu, | qam-
matwəlu | warde xən wədle, | wədlə, | mutula xut rəšaw, | dməxla. | yaʿni
ʾaga ləta ʾəl ʾūmrət dunye. |

(18) ʾitələ | warde labəlu qa ʾodu. | warde qam-labəlu qa ʾodu
ʾodu-š ʾəmra, | ʾha brəni, | hā? ʾ | mərə, ʾbəxzayat wardaw ma gaš-u
jwān-ina? ʾ | ʾāya brəne-le | brata ləwe. | ʾəl ləbux lā xaru. ʾ |

(19) ʾamər, ʾè. ʾ | mē ʾawəd? qəmle ʾaməra, | ʾamər xa tre yomata
xət tlahā ʾizəle-w | kābra ʾəmər, ʾana har šək byadewən ʾe brāte-la, ʾ |
qa yəmu. | ʾwəlux yəmu | bratət mē ʾəl ʾurxət ʾalaha qurbanux ʾədux, |
bratət mē? ʾ |

(20) ʾəmra, | ʾčādət mē awdət? ʾ | ʾamər, ʾmē awdən? ʾ | ʾəmra, | ʾizūl
šximən. | wudla bi ʾātya | d-azax šāxəx, | šāxəx. | ʾe ga ʾaškəra peša. |
ʾāgar brata hāwya, | lā k-ətya mənux, | lā k-ətya mənux. ʾ |

(15) He got up. Now the horse said to her, ‘You will be revealed.’ He got up and made two bunches of flowers. She was not conscious. He put them beneath her head—the guy, the boy.

(16) So, he went, but the horse told her, ‘Get up early in the morning and replace the flowers. They will be dry, pick some redder flowers and place them under your head.’

(17) She went out early in the morning and picked the flowers and put them... He picked other flowers, she picked, she put them under her head and went to sleep, I mean she was dead to the world.²

(18) He came back and brought the flowers to his mother. He brought the flowers to his mother and his mother said, ‘Yes, son, what is it?’ He said, ‘Do you see how red and beautiful her flowers are?’ [His mother said] ‘This is a young man, not a girl. Let not your heart be misled.’

(19) He said, ‘Yes.’ What else could he do? He said to her, he said, [after] one or two days, three days, he went, and the guy said, ‘I still suspect that it is a girl,’ [he said] to his mother. [His mother said] ‘My son, what girl for God’s sake?! My dear,³ what girl [are you talking about]?’

(20) She said, ‘Do you know what you should do?’ He said, ‘What should I do?’ She said ‘Go and swim together. Convince her to come so that we may go to swim, to swim. Then she will be recognised. If she is a girl, she will not come with you, she will not come with you.’

² Lit. She was not aware of the age of the world.

³ Lit. May your mother be your sacrifice.

(21) *bas susaw mære qàtaw^l ʔàmra^l susaw ʔàmər,^l ʔk-azitun
 ʃaxitun^l ʔat-u ʔàwa.^l mur “dābi sūsī^l qam-sūsux yasṛəne.”^l ʔana ʔe gət
 mšureloxən gu šmāṭa^l ʔana balutət susu g-dawqəna.^l ḥatta ʔawa lā
 [a]te^l lā g-marṁəna.^l ʔe ga bāṭra^l bārabar ʔāt pəšat-u^l ʔaškəra lā k-
 pešat.^l*

(22) ʔaya=š qəmla^l qəmlə ʔizəle^l ʔàmər^l, ʔàmər,^l ʔmaytarwān.^l
 ʔamər, ʔmā=ila?^l ʔamər, ʔana k-əbən ʔana=w ʔāt ʔazəx ʃəxəx.^l qalbi
 gālak piš-ile.^l mhemən ʔamər d-ana mən təmmal-u la təmmal k-
 əbənwa ʔamrən qatux.^l ʔazəx xantsa ʃəxəx.^l bās^l bāržan la xzeli.^l

(23) ʔaya ʔàwa=š^l ʔizəlu rubār ʃəxi. hatta ʔàwa^l qam-naše xəšu
 qam-šarele,^l ʔàya^l ʃəṛwəlaw=u^l qabəyaw=u^l məndi=w^l xəntsa məndəla^l
 xantsa jəle,^l qam mən dāwa,^l ḥāta ʃək lā [a]wəd gawaw.^l

(24) ʔawa ʔizəle^l ʔàya^l ʔabiwa^l ʔabiwa ʃəmṭi,^l susa ʔizəle^l paqartət
 susa qam-dawəqla,^l susət daw nəša.^l ʔay hawār!^l ʔay hawār!^l sūsā^l
 paqartu qam-dawəqla!^l

(25) ʔàmər,^l ʔlā k-awe.^l ḥāta qam-ʔawdile, ʔbāsi bāsi^l grəšlu rešət
 sūsā^l qam-parqilu mə-ğdāde.^l ʔe=š pəšla.^l ʔàmər^l ʔàmra,^l ʔodu ʔitela
 ʔamra, ʔhā^l ma-iwawa?!^l

(26) ʔamər, ʔwəlx,^l ʔamər, ʔhatta ʔàna^l gòryi qam-šamṭənu^l ʔaya
 kalakaw goryu qundəru^l qam-šamṭəlu,^l qam-šamṭəlu,^l k-əmra,⁴ ʔlā
 k-əmran qatux bronī lewe brāta!... ?^l

⁴ The speaker apparently meant *k-amər* ‘he (i.e. the son) said.’

(21) But her horse said to her, she said, it said, ‘Go swimming, you and him, but say “I must tie my horse in front of your horse.” When you both begin to get undressed, I will grab his horse by the neck and will not allow it to go⁵ until he comes. Then you will be behind it and you will not be recognised.’

(22) So she got up, he got up and went, he said, he said, ‘Horse groom!’ He said ‘What is it?’ He said, ‘I want the two of us to go swimming. My body is very dirty. To be honest, since yesterday and the day before, I wanted to tell you to go out and swim together, but I did not have the courage to tell you. I did not.’

(23) She went out with him to the river to swim. By the time he loosened his waist belt, she took off her trousers, waist coat and the like. She took off some of her clothes before he did, so that he would not have doubts about her.

(24) He went..., she... they wanted to get undressed, but the horse went and grabbed the horse’s neck, I mean the man’s horse. [She shouted,] ‘Help! Help! The horse has grabbed its (i.e. the horse’s) neck!’

(25) He said, ‘This is not allowed.’ While they shouted, ‘Steady, steady,’ they led the horse away and separated them, she stayed [where she was]. He said... she said, his mother came and said, ‘Ah, what has happened?!’

(26) He said, ‘Look,’ he said, ‘By the time I took off my socks, she had taken off her working shoes, her socks and shoes, [I mean] he had taken them off.’ He said ‘Am I not telling you that it is not a man, but it is a girl, it is not a man?’

⁵ Lit. to rise.

(27) *disanākà,* | *ʔizàla* | *har-š ʔe yàla* | *har ʔàdya wədle* | *har dzwān*
pešàwa | *har har ləbu pəle.* | *ləbu pəle.* | *xa yoma xzèle* | *ʔe baxta n̄pəlta*
ʔàtxa | *gu ʔoda dmàxte-la,* | *qədle biya* | *dedawataw maxwòye-na.* |

(28) *šrəxle l-òdu,* | *ʔòda!* | *ʔòda!* | *ʔamər,* | *ʔita lāxa xùr.* | *hār*
mare=wən brate-la | *hār mare=wat lewa brata.* | *hār mare=wən brate-la,* |
hār mare=wat lewa brata. | *ʔayat ʔità* | *xzì [i]ta.* |

(29) *ʔamra,* | *ʔna kay ha tāra paθxətte.* | *ʔàmra,* | *ʔāt* | *ʔăgar ʔāt brôn*
malke-wət, | *ʔàna brôn... brāt mālke=wan.* | *ʔamra,* | *ʔnà kay.* |

(30) *bas ʔamra,* | *gu daw ʔašt-iš k-mbarxānux* | *ʔàmra* | *har ʔana*
xəzmətət sùsi ʔawdan, | *xəzmətət sùsi ʔawdan.* | *mhaymən ʔe ga-š pəšla*
ʔaškàra | *qam-barəxla.* | *ʔay-š xləšla.* |

(27) Once again, she went, that man made... she grew more and more beautiful and he fell in love with her.⁶ One day he saw the woman lying in the room asleep. He fell in love with her. Her breasts were showing.

(28) He shouted to his mother, 'Mother! Mother!' He said, 'Come here and look. I keep telling you it is a girl and you tell me it is not a girl. You come, look, come!'

(29) She (i.e. the horse groom) said, 'Don't open the door, all right!' She said, 'If you are the son of a king, then I too am the daughter of a king.' She said 'Don't (open the door).'

(30) But she said, 'I will marry you on condition that I may still attend to my horse, attend to my horse.' So, believe me, she was then revealed [as a woman] and he married⁷ her. It (the story) is over.

⁶ Lit. his heart fell.

⁷ Lit. blessed.

24. A WOMAN BUILDS HER HOME

Dorota Molin

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Audio: <https://nena.ames.cam.ac.uk/audio/222/>

Summary

A princess defied her father, claiming that a woman too is capable of providing for herself and her family, just like a man. In response, her father gave her to a poor boy, so that she could prove her claims. The girl told the boy that she was not going to marry him yet. Instead, she did embroidery and sent him to sell her work. While at work, the boy heard about an opportunity to become wealthy. The king had promised a reward for the person who would slay the wild beast that had blocked the local water sources. The princess sent the boy to fight the beast and the boy won. The boy and the princess became wealthy and built a palace. They invited the king—the girl's father—for a feast. When he came, the girl revealed her identity and the father recognized his mistake. The two young people were married amidst great festivities.

(1) ʿana šəmmi Madlèn-ile,¹ brat Pattu Nagàra.¹ šəmmət babi Hòrməs.¹ šəmmət yəmmi Làyya.¹ ham šəmmət babah hām Horməs.¹ ʿumri tmani-w ʿarbà šənnə-le,¹ ʿarba,¹ xamša.¹ yaʿni řàbθa-iwan laywan hənna...¹ zūrta, ʿe.¹

(2) ʿəθwa xa naša ʿəθwale řlaθa bnàθa.¹ mālka wewa.¹ ʿəθwale řlaθa bnaθa.¹ qəmle xa qam-yawəlla ta brāt¹ malka xa ta brāt wāzīr.¹ pəšla ʿay zūrta.¹ ʿe.¹ pəšla xəkla.¹ xəkla.¹ pəšle bəmara bābaḥ,¹ ʿaxəx ʿàti māni b-gawrat.¹

(3) k-əmra, ʿkut hawə rəzqi.¹ k-imər, ʿqay?¹ māni k-iwəð hənna?¹ k-imər, ʿani pəšlay bāyθa-w kud xa ʿatte bayθa-w zangīn-ily.¹ k-imər, ʿqay?¹ māni k-iwəð bayθa?¹ baxta ʿən gāwra?¹ k-imər řalah.¹ k-əmra, ʿbàxta.¹

(4) k-imər, ʿdəx k-əwða baxta?¹ ʿani gweray tərwe zangīn,¹ xa ʿəbrət wāzira xa bronət qādi.¹ ʿati madam merax faqīr-lay,¹ bāxta k-uða bayθa,¹ waʿduθa hoyə b-yawənnax ta xa fāqīra.¹

(5) tuxməlla,¹ k-əmra, ʿay... yaʿni ʿadòle-le babi.¹ b-awəð hādax.¹ qamayθa ʿəθwa... mnaqšīwa.¹ qəmle mi wəðla?¹ šqəlla xakma hāzna ʿəθwala gu beθa,¹ xa ʿarba xamša meter hadax=u xakma sènti, ʿu xakma xmaṭa, xmaṭàθa.¹

(6) mere, ʿana marqənnax bas daryat ʿabāya b-rešax=u narqat ʿaxòp.¹ xaxəx dəx b-awðat bayθa.¹ b-yawənnax ta xa fāqīra.¹ là muḥkəla.¹ k-imər, ʿbas b-ʿabāya hənna b-zələx.¹

¹ The speaker says *brāt* ‘daughter’, but means ‘son’.

(1) My name is Madeline, the daughter of Pattu Nagara. His father's name is Hurmez. My mother's name is Layya. Her father's name is Hurmez too. I am eighty-four or eighty-five years old. I mean, I am elderly, I am not young, indeed.

(2) There was a man who had three daughters. He was a king. He had three daughters. He married one of them to a king's son, the other to the minister's son. The youngest one remained. She started laughing, she laughed. Her father said, 'Let us see who you are going to marry.'

(3) She said, 'Whoever happens to be my fortune.' He said, 'Why? Who is it that [can] do this? [Your sisters] have a home, they each have a [new] home and are well-off. Why? Who [is it that] builds a home, a woman or a man?' he said. 'The woman,' she said.

(4) 'But how come it is a woman who builds a home? [Your sisters] have married two rich people. One of them is the son of a minister and the other the son of a judge. Since you said, they are poor and [that it is] the woman [who] builds a home, then I promise to marry you to a poor man,' he said.

(5) She thought and said, 'My father is serious and he will do it,' she said. In the past, there was... people used to embroider. What did she do? She took some white fabric she had at home, some four or five metres and a few centimetres and some needles.

(6) He said, 'I will send you out. You will only put on your abaya and leave empty-handed. Let us see how you build a home. I shall give you to a poor man.' She said nothing. He said, 'You shall go with only your clothes on.'

(7) *qəmle zəlle mere ta hənna, ta xuḷāma, xa ʿəşra yomāne hatxa, k-imər xuḷāma! k-imər mi? k-imər si l-māydan, si xzi ʿema ʿiθ fāqira, bas lā-hawe raba. yaʿni zōra hawe, la hawe hənna. xzi māni-le fāqira, yaʿni g-maθe qāyse.*

(8) *qamayθa g-maθewa qāyse. hatxa g-maθewa d-ʿayšīwa mən mi maθēwa. k-iziwa l-qayse gə-mzabnīwalay.*

(9) *xzele xa qəşsa jwānqe-le hatxa xaʿa. qam-xazèle. k-imər hayyu! mālka bəqrayux. k-imər bāba, ʿana mi kəbe malka mənni? ʿana xa naša fāqira, jalli jīqe, ʿana mi kəbe mənni? lā k-iθən.*

(10) *k-imər, ʿhāyyu! ʿən malka... yaʿni ʿibux ʿamrət lā? k-imər, ʿlā. ʿp-qatè rešux! kəbe št-àwe. qam-maθèle brona. qam-xazele b-srubar²=u həle.*

(11) *k-imər, ʿhāyyu! k-imər, ʿmà? k-imər, ʿay brāti qam-yawənnā ṭalux. k-imər, ʿàna? daxi xa naša fāqira? k-imər, ʿana meri ʿay brati wilali ṭalux.*

(12) *qəm̄la brata šmèla. lā ʿiðele babah. ʿu šqəlla ʿābaya wəðla hədax.*

(13) *k-imər, ʿsì, xazəx ʿən wəðlax bāyθa. xaθwaθax kulla gweray zangìn, bāxta k-uða. gāwra k-iwəð bayθa. xazəx ʿàti ʿibax ʿawðat bayθa, b-awðat bāyθa.*

² Presumably meaning something like '[his] sorry state'.

(7) Then, after some ten days, he said, to his servant, 'Servant!' He said, 'Yes?' 'Go to the market square and find a poor but a young man, not an old one. Find who is poor, that is, [someone who] transports wood.'

(8) In the past, [people] used to transport wood. They would bring it [to town] to make a living from what they brought. They would go to [collect] wood and sell it.

(9) He found a man with wood who was young, like this. He saw him and said, 'Come! The King is calling you.' He said, 'Oh goodness, what does the king want from me when I am only a poor man in ragged clothes, what does he want from me? I shall not come.'

(10) He said, 'Come! If the king... I mean, can you say "no"?' 'No,' he said. 'He will behead you. It must be.' He brought the young man. [The king] saw him in his sorry state.

(11) 'Come!' said, the king. 'Yes [your majesty]?' he said. [The king] said, 'This daughter of mine I have given to you [as your wife].' 'But how [when I am only] a poor man?' 'I told you, I have given you this daughter of mine.'

(12) The daughter overheard [her father and started making preparations, but] her father did not know. She took her abaya and did thus (i.e. hid her possessions underneath).

(13) He said, 'Go! Let us see if you can establish a good home.' All your sisters married rich men, [and you are telling me it is the] woman [who] builds [a home]. [But it is] the man [who] builds a home. Let us see [whether] you can build a home, [whether] you will build a home.'

(14) *qəm̄la m̄i wəð̄la?| m̄i wəð̄la?| qəm̄la zə̀lle... qam-šaq̄lale=w zə̀lla. | k-əm̄ra, 'tu ʾamrannux! da ʾana qam-yawəlli bābi, | ḥāl ḥawal qəş̄si hāt̄xa=ȳla. | bas mor daha ʾana... lā-k-šaq̄latti. | mor waʿdū̄θa hawya, | ma d-ʾamrannux, | ʾəwð̄ət b-xābri, | ʾana p-šaq̄lannux. | daha lā-k-šaq̄lannux. ʾ*

(15) *k-imər, 'waʿdūθa ʾustatti. ʾ| yaʿni ʾið̄ele, | ʾið̄ele ʾawa. | ʿustatti m̄a d-amrat b-ʾoð̄ən b-xābrax. ʾ| k-əm̄ra, 'də-št-əwe. ʾ| qəm̄la b-ay ʾəddana qam-ʿadlala qupr̄ana wewa ma t-wewa. | qam-ʿadlala qam-ʾawð̄āla. | qəm̄la deθ̄ər yoma qəm̄la. | qam-faş̄lale ʾan hənna... xāzna. | qəm̄la tula b-naq̄ð̄še. | m̄noq̄ş̄la xākma. | k-əm̄ra, 'se mzābənnay! ʾ zə̀lle mzubn̄ile. |*

(16) *m̄nuq̄ş̄la xa dasta xər̄ta, | 'si mzābenna. ʾ| mzubənnay. | 'se swun xāzna!' zwə̀nne. | 'se zwun xa xm̄ta. ʾ| qam-malp̄ale kul m̄andi. | qam-ʾawð̄ila xa... | xa hənna... bāyθa. |*

(17) *k-əm̄ra, 'də 's̄i! ʾ| k-iməra, 'm̄i? ʾ| k-əm̄ra, ʿati xzi m̄a d-ʾamrannux, | bābi hāt̄xa mere. ʾ| k-imər, 'waʿdū̄θa, | m̄a d-ʾamrat... ʾ| k-imər waʿad ʿārabi k-imər, 'm̄a d-ʾamrat, | hādax. ʾ|*

(18) *k-əm̄ra, ʿiθ̄ xakma šaxş̄iyye, | mux danna naş̄e řābe=w ʾani hatxa naş̄e rabe yatwi g-čayxāna, | g-maḥke xabranət ʾàqle. | lā-g-maḥkay maḥkyaθ̄ət maḥş̄um dət hənna... dət ʾanni... la, | yaʿni, | la bas̄ime, | mən dani sarsariyye=w ḥāle hənna. ʾ|*

(19) *xa k-imər ʾana hatxa=w xa ʾanna, | māni k-iwəð̄ bāyθa. | ʾu xənna k-imər k̄ul m̄andi=w xa k-imər hāt̄xa—kul m̄andi b-ləbbət naş̄a bas̄ima. | xaʿa k-imer 'k-ið̄ət ʾiman=ile ləbbət naş̄a bas̄ima? ʾ|*

(14) What did she do? What did she do? She got up, he went... she took [the young man] and went. 'Sit down, I shall tell you something. My father has given me to you, this is my story. However, you must say that I, that is, you are not going to marry me. You must promise me [that] you will do whatever I tell you to. [Then] I will marry you. I am not going to marry you now.'

(15) He said, 'I promise, my lady.' I mean he understood, he understood. 'Whatever you say, I will do.' She said, 'All right.' Then she tidied up the shed, or whatever it was. She tidied it up. The next morning, she cut the white linen into shapes and started embroidering. She embroidered some of the pieces and said, 'Go and sell them.' He went and sold them.

(16) She embroidered another piece [and told him], 'Sell it.' He sold [it]. 'Go and buy a needle.' She taught him everything. They made for themselves a house.

(17) She said, 'Go!' She said, 'Look, whatever I tell you... that... this is what my father said.' 'I promise, whatever you say'—it is an Arab promise—he said, 'I shall do whatever you say.'

(18) She said, 'There are a few prominent people, men of honour, who sit in a café. They discuss intellectual matters, they do not talk about immoral things that, I mean, that are not nice, [things of] said, by vagabonds and the like.'

(19) [He went to visit those men.] One said, 'I am so-and-so', and one [of] these 'Who builds a home.' Another said, all [sorts of] things and another said, so and so—everything about happiness [lit. good in heart]. One said, [asking] 'Do you know when a man is happy?'

- (20) *k-imər*, ‘màha?’ ‘gu bãyθeḥ,’ *k-imər*. ‘ayi məşəθle. | *k-imər*, ‘labbət naša bāsima gu bãyθeḥ-ile.’[†]
- (21) ‘ayi ‘egət xere məşəθle qam-maxele xa zərṛa čəllàqa. | *k-imər*, ‘mì d-hanna, | màşəθ?’ *k-imər*, ‘lâ, | ‘ustàḏi, ‘ay dukθa wewa bə-xyàka,’ *k-imər*. | ‘ana-ši fətli hatxa qàmux.’[†]
- (22) *qam-‘arele* ‘ay xàbra, | gu pàθeḥ, | ‘u *qam-garəšla* naθeḥ. | *qam-hənnəlle*, | *qam-maxele* b-xa zərṛa čəllàqa. | ‘ay paθeḥ smàqla m-xa zərṛa čəllàqa, | ‘àpu, | *qam-maxèle* ‘əlle. | ‘mì d-maşəθe?’[†]
- (23) ‘la ‘ustàḏi, | har hətxa...’ *k-imər*. | ‘də sî!’ qəmle zəlle. | θele l-bayθa là muḥkele. | *k-əmra*, ‘zəllux?’ | zəllux ḥale?’ *k-imər*, ‘è, | bizàla-wən, | holay maḥkoye ḥal ta gyànay.’[†] *k-əmra*, ‘št-àwe.’[†]
- (24) *pəšla* xa yoma-w tre ṫlàθa, | hole b-izala xazele šula. | *k-əmri*, ‘hu! ba malka, | hole ‘iθ xa ḥàywan, | hole ‘ərya məye. | ‘ərya max d-karmàne, | ḥàywan ‘ərya ‘an məye. | max səkra=le, | ‘ərye, | lelu bə-šwaqa məye, | bəzala l-karmàne.’[†]
- (25) *k-imər*, ‘dəxi?’ *k-imər*, ‘lelu bə-šwàqa, | zala l-karmàne.’[†] *k-əmri*, ‘ma! kud ‘ay zala qatəlle ‘aw ḥàywan, | malka b-yawəl ‘awqa lire. | ‘awqa pàre, | lire b-yawəlle.’[†] ‘u qəmlay bəqraya bəmara hətxa. | ‘awa šmèle.’[†]
- (26) zəlle *k-imər*, ‘ustatti, | ‘ustatti!’ *k-əmra*, ‘màha?’ *k-imər*, ‘itù! daha p-pešax zàngin.’[†] *k-əmra*, ‘gu mì p-pešax zangin?’[†]

(20) He said, 'What [is] it?' 'In his own home.' [Meanwhile,] the poor man listened. One man said, 'A man's heart is happy in his own home.'

(21) As [the poor man] was listening, he slapped him hard on the face. He said, 'What? Is he listening [to us]?' He said, 'No, sir, this part of my body was itching'—he said—'[as] I passed in front of you.'

(22) He told him this, in his face, and pulled his ear. He did this, he slapped him hard on his face. He slapped him so hard that his cheek reddened—excuse me—'What [is it that you are] listening?'

(23) 'No, sir, it was just...' he said. 'Go away!' He went. He came home but said nothing. 'Tell me, did you go? If you went then... [she asked whether he had gone]. 'Yes, I was walking [past] and they were speaking to one another.' 'All right,' she said.

(24) After a day, two or three he was walking around, looking for a job. People said, 'Oh! By the king, there is a wild beast [which] is blocking the water.' The beast holds up the water, the orchard water. A wild beast has blocked the water. It is like a dam, the water is blocked, it is not flowing to the orchards.

(25) He said, 'How?' They had said, '[The water] is not flowing to the orchard. Anyone who goes and kills the animal, the king will give him a lot of gold coins. He will give him much money, gold coins.' They began shouting out and announcing this. He heard them.

(26) He went home. He said, 'My lady, my lady!' She said, 'What is it?'. He said, 'Sit down, we shall soon become rich!' She said, 'How are we going to be rich?'

(27) *k-imər*, ‘*ħal ħawal d-malka hātca=yē, | bas mi-la? | bère-la, | ‘amùqta-la bere. | ‘ən ‘ay ere b-‘awri gāwah, | b-yašrile ‘e xarta diyyeh, | kāmara diyyeh b-yašrile. | ‘ən məθle, | b-garšile=w ‘ən ‘awe šàh-šî, | hām b-garšile. | dæx t-hāwe. | hātca pəšla. | malka b-yawəlle ‘āwqa.*’¹

(28) ‘*k-əmra, ‘də si qrile ‘aw naša d-mere tälux.*’¹ *zälle qam-qarèle ‘aw naša. | k-imər, ‘də həyyu, | hola ‘ustatti bəqràyallux,*’ *k-imər. | k-əmra, ‘ana ‘ay da b-aθe ‘ayi mənñux, | xòni,*’ *k-əmra, täləħ. | ya‘ni, mera xòni. | ‘b-aθe mənñux, | bas k-əban lāššeh.*’ *‘ən hawe mìθa, | ‘ən hawe šàh, | mətətte tälî, | šmèlux?*’¹

(29) *k-imər, ‘dàxi hadax?’ ‘daha b-yawətte ‘awqa pàre. | hole bəmyàθa. | balki mətəle, | ‘an pare d-šaqlannay tälî-way.*’¹ *k-imər, št-àwe.*’¹

(30) *qəmle zəlle. | holay ‘ibe ‘əsri naše. | k-əmri, ‘māni b-napəl gu day bere?’ k-imər, ‘ana.*’¹ *‘dàxi ‘ati?’ k-əmri. qəmlyay, | qam-‘arele=w yašrile. | qam-šaytile gu bera ‘amùqta. | šaytile gu ‘ay bere, | raħuqa m-axxa ‘alpî naqle.*’¹

(31) *tama-š mətə-ila, | là-kyan mi-la. | kullay holay hatca—kullay raħuqa m-àxxa—kullay yale zore d-mälke, | hole qti‘e rəšay, | hole šəklay dərya tàma.*’¹

(32) ‘*u ho!*’ *k-imər, ‘xzi ‘amrəññux, | ‘ĥāywan. | k-imər, ‘ana nāša weli, | pəšli max hənna. | k-iwət bəxzàya. | ‘ya‘ni raħuqa m-àxxa, | k-imər, ‘aya ‘aşərta ‘ayya dukəθa pəšla tälux, | ‘ila, | pəšla. | ‘ən ‘idèlux šarṭ diyyi, | wa‘dùθa, | ‘ati njəħlux. | ‘ən là ‘aθe, | rešux pəšla bəne.*’³

³ Presumably meaning ‘be cut off, go down’.

(27) ‘This is the decree of the king,’ he said. ‘But the problem is that it is a well, the well is deep, so the one who goes down has to be tied by the bottom, by the waist. If he dies, they would pull him out and if he is alive, they also pull him out. I mean, whatever might happen. I mean, this is the case. The king will give him a lot (of money).’

(28) ‘Go and call the man who told you about this,’ she said. He went to call the man saying, ‘Come, my lady is asking for you.’ She said, ‘He will come with you, my brother will come with you.’ she said. That is, she called [him] ‘my brother.’ ‘But, dead or alive, I want you to bring me back his body, did you hear me?’ she said.

(29) ‘How so?’ [he said]. ‘You will now give the money, he is going to die, he may die, so the money that I take is for myself.’ ‘All right.’ he said.

(30) He went off. There were about twenty people there. ‘Who will go down the well?’ they said. ‘I will go down,’ he said. ‘How?’ they said. They held him, tied him and lowered him into the deep well. They threw him down the well—God forbid.⁴

(31) There was a big village there [down the well], I do not know [what exactly]. Everywhere were kings’ young children who—God forbid—were beheaded, their bodies placed there.

(32) ‘And look’—says the animal—‘look, I shall tell you something,’ said the animal. ‘I was a human being but became like this, you can see.’ God forbid this [from us]. He says, ‘Tonight, this place will become yours. If you meet my conditions, I promise that you will win, otherwise, you [too] will be beheaded.’

⁴ Lit. a thousand times away.

(33) *k-imər*, 'ya h̄aywan, | m̄a d-kəbət, | m̄u 'egət... 'ən dīnət 'ālaha, | wiḏaḥ h̄anna, | šārṭ diyuyux, | 'ən 'awḏənnə, | n̄jəḥli. | 'u 'ən l̄a-s̄i, | šud m̄ayəθən. | *k-imər*, 'ə. |

(34) 'əθwa ṭliba=w ṭləbta=s̄i, | we wiḏe h̄atxa, | ham 'ani way ȳšire. | 'ani hatxa p̄šəxlay gu dayi jwanqa, | hole bəθaya h̄atxa, | hatxa hole maḥkòye. | *k-imər*, 'ləbbət naša gu m̄i-le b̄āsima? gu kabàbe, | gu b̄aryàne, | kubebe d̄iḡe? |

(35) *k-imər*, 'l̄a. | *k-imər*, 'ləbbət naša gu b̄ayθeḥ. | 'd̄ax gu bayθeḥ?' 'ən ləbbux hawe b̄āsima gu b̄ayθux, | b̄axtux, | 'āyál diyuyux, | 'ən ləbbux b̄āsima, | ləbbət naše b̄āsima. | *k-imər*, 'mihi?' n̄p̄axle, | n̄p̄axle, | n̄p̄axle. *k-imər*, 'mdagl̄ətti! |

(36) *k-imər*, 'ləbbət naše gu dani b̄āsima, | gu beθət n̄aša. | ṭlaθa ge mere—maḥšum m̄ənnàwxu—pq̄èle 'aw ḥeywan. | 'egət pq̄èle 'aw ḥaywan, | ṡaye z̄əllay. | ṡaye z̄əllay. |

(37) ṭliba=w ṭləbta=s̄ wewa širay. | ham 'anay p̄əšlay b̄əxp̄ara. *k-imər*, 'šqulun, | m̄l̄awloxun p̄are, | 'u m̄a dət k-əbutu. | q̄əmlə šq̄alle qam-m̄aḷele 'əbbeḥ. | qam-m̄aḷele=w hw̄əlle ta dan x̄ənnə-s̄i. | q̄əmlay l̄a-ybay garšile. | 'egət qam-garšile, | z̄əllay mara ta m̄alka. | k-əmr̄i, 'malka! 'ṡaye θ̄əlay. | xa'a h̄atxa w̄əḏle. | *k-imər*, 'm̄əθawle 'axxa! |

(38) q̄əmlay p̄əxlay ṡaye z̄əllay, | 'u 'awa z̄əlle 'an pare qam-yawəllay ta ṭləbteḥ. | št-àwe. | q̄əmla z̄əlla m̄ənnə. | *k-imər*, 'ayya 'awqa-s̄i ṭəl̄ux. | *k-imər*, 'd̄ə yaḷla, 'd̄ə t̄u. | xazəx m̄ani b-awəḏ bayθa. |

(33) He said, 'Oh animal, whatever you want. If [it is] God's will that I answer it... If I answer, I win. If not, let me die.' He said, 'Yes.'

(34) 'There was an engaged couple—like this—who had also been tied up. They were delighted with this young man, who came like this, who talked like this. 'What makes a man's heart happy? Kebab, biryani or cutlets?' he said.

(35) He said, 'No.' He said, 'A man's heart [is pleased] at home.' 'How at home?' [said, the animal]. 'If you are happy at home [with] your wife and children, if you are happy, [then] a man is [truly] happy.' [The animal] said, 'What?' and swelled greatly. 'You are lying to me.

(36) He said, 'A man is happy there, in his own home,' he said. He repeated this three times at which the animal—excuse me—burst into pieces. When the animal burst, water began to flow. Yes, the water flowed.

(37) He had tied up the couple. They began to dig. He said, 'Fill [your clothes] for yourselves with money, as much as you desire.' He filled [his shirt] with money and gave [some] to others too. They could not pull him up. When they did, they went to the king and told him. They said, 'Your majesty!' 'What?' he said. 'The water is flowing. So-and-so has done it.' 'Bring him here!' said, the king.

(38) They opened the gateway for the water to flow and left. He left too and gave the money to his fiancée. So, she went with him. He said, 'This wealth is for you.' 'Let's see who builds a home.'

(39) *pəšlay xa ʿəsrà yomane.* | *‘də qu! si maθi xa muxwàθoxun,* |
xa banàya, | *mhàndəs,* | *mhandəs handəsla ʿay ʿāra.* | *ʿe,* | *qam-*
zawənnə, | *zwənnə ʿāra.* | *ʿu qam-mhandəsila=w qam-maʿmərila*
qàsra, | *bəš mən daw malka,* | *k-imər,* | *bəš ʿawwa ʿali mən daw d-*
mālka. |

(40) *qəmle qam-maʿmərila=w ʿayi yala pəšle jwanqa yoma ta*
yòma | *ʿu ʿayi t̄l̄bta=š k-əmra,* | *ʿl̄a k-šaqlannux həl babi* |—*ʿana d̄əx p-*
šaqlannux? |—*dət yād̄e māni k-iwəð b̄əyθa.* |

(41) *ʿən baxta hawya ʿàqəl,* | *baxta g-malpa gàwra.* | *yaʿni lèwan*
mara gawra laywe ʿàqəl, | *bas baxta ʿən hawya ʿàqəl,* | *marxəša*
gàwra, | *hawe t̄f̄āhəm b-raxəš šùlay.* | *b-raxəš bayθa p-payəš tafahum*
buxd̄ād̄e. | *ʿən baxta l̄a ʿawd̄a bayθa,* | *zəlle b̄əyθa.* | *lela hatxa br̄oni?* |

(42) *hemən qəm̄la muʿmera bayθa=w wəð̄la.* | *k-əmra,* | *ʿxzi ʿamràn-*
nux. | *k-imər,* | *ʿmì?* | *k-əmra,* | *ʿdaha b-awd̄an ʿixàla,* | *ʿu b-awd̄an ʿixala,* |
daha ʿədyu=w şapra b-awd̄an ʿixàla. |

(43) *ʿu ʿati zalux kəb mālka.* | *xzi ʿamràn̄nux.* | *malka,* | *babi həl=u*
hawal h̄atxa=ȳle. | *ma d-iyat m̄ərta,* | *yaʿni b-x̄abrax pəšle way.* | *k-*
imər, | *ʿè.* |

(44) *ʿsi kəb mālka.* | *ʿu xəple=w msele=w pəšle jwànqa,* | *xa zər̄ra*
jwànqa. | *ʿtu qameh,* | *ʿəgət qayəm malka:* | *“ha jwanqa mi wət ʿəθya?”*

(39) About ten days went by. ‘Go and bring someone like you, a builder, an engineer, an engineer to make plans for this land.’ He bought it, he bought the plot of land, they plotted it out and built a palace in it [greater] than the king’s, higher than the king’s.

(40) So they built [the palace] and the young boy grew into a handsome young man day by day, but his fiancée said, ‘I shall not marry you until my father—How shall I marry you?— knows who builds a home.

(41) If a woman is wise, she can teach her husband. I do not mean that men are not wise, but if a woman is wise, she can lead her husband and there is understanding between them, their affairs go smoothly. Their home runs smoothly and there is mutual understanding. But if a woman does not build a home, the home is ruined. Isn’t it true, my son?’

(42) All right, she built the home and completed [it]. She said, ‘Listen!’ He said, ‘What?’ ‘I am going to prepare food now. I am going to prepare food now, today and tomorrow I shall make food.

(43) You shall go to the king. Let me tell you that my father’s situation is such and such. Whatever you have said, I mean, it will be according to your wish.’ He said, ‘Yes.’

(44) ‘Go to the king!’ He took a bath and put on clean clothes and [suddenly] looked like a young man, a handsome young man. ‘Wait before him. When the king wakes up, [he will say] “Well, young man, what have you come for?”’

(45) *mur t̄alēḥ*, “*ba ʾana xa naša nuxr̄āya-ʾiyən*,¹ *hun ʾəḥya gu dayi ʾàθrux*,¹ *ha*,¹ *d-yāḏət yaʿni yāḏət xa gānawùḥe-la*,¹ *xa q̄t̄āle-la*,¹ *d-yaḏi ʾəttux naše nuxr̄āye*,¹ *yaʿni d-ʾaḥe hawar diyyi*.”¹

(46) *xzi*, *xzì*,¹ *xzay mà ʾaqəl! ʾe*.¹ *ʾhàtxa murre!* “*šapra wət ʿzima gebi d-yāḏət ʾiḥən hənna naše nuxraye gawət ʾàθrux*.”¹ *har ʾati=w ma xət ʾiḥ hənna diyyux*,¹ *xuḷāmux=u xəddāmux*.¹ *xuḷāmux yaʿni*,¹ *gùre*.¹

(47) *k-imər*, *ʾšt-àwe*.¹ *hemən qəmle zəlle mərə t̄alēḥ*. *k-imər*, *ʾbronì*,¹ *ʾšt-àwe*.¹ *ʾiḏeli wət ʾàxxa=w ḥàle*,¹ *dàxi?*¹

(48) *k-imər*, *ʾla*,¹ *wət ʿzima*,¹ *lā-g-bare*¹ *ʾustaḏi ... hole m̄ara*,¹ *yaʿni garag*, *ḡarag ʾaḥət*,¹ *ʾati=w xuḷamwàḥux*,¹ *ʾaḥutu saʿa b-ʾàwqa*.¹ *k-imər*, *ʾšt-àwe*.¹

(49) *qəm̄la mrəm̄la gyànaḥ*,¹ *wəḏla ʾixalane ʾaškāl*,¹ *ʾalwān*.¹ *qam-ʾawḏale šafra qam-hənnàle*.¹ *ʾè*.¹ *ḥela ʾay x̄ərta*,¹ *zəllay xuḷàmē*,¹ *zəllay*.¹ *ḥele ʾawa x̄ənna malka=w xuḷamwaḥeḥ* *ḥèlay*.¹ *qəm̄lay qaməḥ*.¹

(50) *ʾawa piša čardašāli*.¹ *jwanqa piša=w julleḥ k̄āšxa*.¹ *max la p-payəš max qam̄ayḥa*,¹ *b-zale b-maḥewa q̄ayse*.¹ *qam-ʾawḏale m̄alka*,¹ *pəšle h̄àtxa*.¹

(45) Tell him “Your majesty, I am a stranger and I have come to your kingdom that you may know [in case of] a theft or murder, so that you may know that you have strangers among your subjects, that my warning voice may be heard.”

(46) Look how wise of her! “Tell him this. “Tomorrow you are invited to my house that you may know, I mean, that you have strangers living in your country. You and all those who are with you, your servants and entourage, your servants, I mean [your] men.”

(47) ‘All right,’ he said. He went and told [the king]. The king said, ‘All right, my son. I know that you are here and so on, [but] how [could I come]?’

(48) He said, ‘No, you are invited, this cannot be. My master says [this], I mean, you must come, you and your servants, you should come at such and such time.’ The king said, ‘All right.’

(49) She got ready for the occasion and prepared all sorts of dishes. She prepared the table. The other woman came. The servants arrived and then the king and his servants came. They all stood up before him [out of respect].

(50) The young man had grown into a young man of fourteen days.⁵ He had grown into a very handsome young man, dressed very elegantly. He was not like formerly, when he used to transport wood. She made him into a king, this was what he was like [now].

⁵ This age is apparently considered the prime of youth in Kurdistan culture.

(51) ʿu ʿaya θela lwəšta šal-u šâppək. | hām ʿaya lwəšta šal-u šâppək, | ʿaya. | hola lwəšta šal-u šâppək. | la k-iðe d-ʿila bràteḥ. | muθelay ʿixala=w drelay=u wəðlay. | qamayθa ʿəθwa massine. | laθwa ḥanafiyyàθa way. | ʿè. | qəmle zəlle xəlle. | k-əbe mxalləl ʿiðàθeḥ. | qəmle šqilala massina=w qam-šaqlàla ʿaya b-ʿiðàḥ. | ʿay bràteḥ, | hola lwəšta šal-u šâppək. |

(52) k-imər, ʿlâ, | baxt d-ʿalàha. | ʿati yaʿni dèxi? | ʿati yaʿni ʿaw zəḗra ḥanna=w ḥal ʿàti. | mšadər xuḷàmux. ʿ | qam-šaqlala kafiyah. | ʿegət xère, | kəple rèše. | k-imər, ʿàyat, ʿ k-imər, ʿàdəl=iwat, | ʿadəl. | yaʿni bàxta k-uḏa, | k-uḏa bàyθa. ʿ |

(53) b-ʿaddàna qəmle mšudere xuḷamwàθa. | ʿdə sawqu sawu maθu xa dahola=w zūrna. ʿ | šawʿà yomane dahola=w zəḗra wəðlu daʿwa ṭàleḥ. | qəmlyay. | qəmlyay way wəðlu daʿwa ṭàleḥ, | hà, | ʿu qam-barxilay l-uxḏàḏe. |

(54) m-tama θèli, | məθeli ṭlaθa xabùše, | xa ta Màdu, | xa ṭali=w xa ta d-mera ḥakkòθa. | ʿadəl=ila?... ʿadəl wela? | ṭlaθà xabuše, | xa ṭali xa ta Màdu, | xa ta d-mere ḥakkòθa. |

(51) She came wearing *šal* and *šappək*, yes, she too was wearing *šal* and *šappək*, indeed, she was wearing *šal* and *šappək*. [The king] did not know that she was his daughter. They served the food and so forth. In the past, there were earthenware pots [for washing]. There were no water taps. She took the pot herself. [It was] his daughter, wearing *šal* and *šappək*.

(52) He said, ‘God forbid, how [can] you [do this]? [You are] a nobleman, send your servants.’ [At that], she took off her kefiyeh. When he saw, he hung his head [in shame]. He said, ‘You are right. You are right indeed. It is the woman who builds a home.’

(53) He immediately sent his servants and told them, ‘Bring the drum and flute’ and held a wedding feast for him with drum and flute for seven days. They held a marriage celebration for him and gave them a matrimonial blessing.

(54) I have come from there with three apples, one for Madu,⁶ one for myself and one for the storyteller. ‘That is fair, is it not? One for Madu, one for me, and one for the storyteller.’

⁶ The narrator’s name. In other words, she gives all three apples to herself.

25. AS PRECIOUS AS SALT

Oz Aloni and Dorota Molin

**Speaker: Samra Zaqen ('SZ') in conversation with
Batia Aloni ('BA') (both JA. Zakho)**

Recording: Oz Aloni

Audio: <https://nena.ames.cam.ac.uk/audio/173/>

Summary

A king asked his three daughters how much they loved him. The youngest replied that she loves him as much as salt in food, which he took as an insult. He was furious and expelled the princess from the palace. She went to the royal orchard, where she found a young man lying under a fig tree. This was a lazy boy who could not be persuaded to take up any work. She taught him how to make a living. He went to the market and found work as a wood-cutter. He found gold in the cave where he stored the wood. He and the princess became very rich and built a palace. The princess—disguised as a beggar woman—invited the king to a feast. The king came, but was served food without salt, which he found disgusting. The princess invited him for another dinner, in which she served delicious food seasoned with salt. The king complimented her and she revealed herself to him. The girl and the young man got married and lived happily ever after.

- (1) SZ: ʔàzʔ ʔáswa xa marre tèʔnaʔ ʔo-^Hbaḥúr^H dət teʔna maḥkyà-nalox,¹ ha wət šmìʔa dida ^Hkanərʔé^H? BA: làʔ.¹
- (2) SZ: ʔaswa xa ^Hbaḥùr^H, ^Hmeʔód meʔód yǎfè^H wele.¹ ^Hmuxšàr,¹ ʔòv,¹ yǎfè^H.¹ kullu ʕalam g-žàg̃li u-mparnəsi gyànu,¹ g-ozì šoʔàle.¹ ʔawa g-ēr, ʕaʔ, là g-bewa.¹
- (3) babe yəmme mjozèlu¹ mən maḥkòye¹ ʕkappàrox¹ si žgòl¹ d-gòrət¹ dət yàtwət¹ did haʔ..., ma ʔ-awe bəd bèsaʔ?! mà-loxʔ?!¹ la g-žàg̃lən g-ēr.¹ la g-žàg̃əl ^Hcašlàn^H.¹ là g-žàg̃əl,¹ BA: kašlàn.¹ SZ: hè,¹ ^Hcašlàn^H-kašlàn,¹ hile dmìxa xa teʔna.¹
- (4) ʔèha,¹ ḥakoma day bəzər¹,¹ ʔətle ʔlaha bnàsa.¹ mutwile kut-ʔlahùn¹ g-emər, ʕsàwun¹ bnàsi,¹ māni bəž g-əbèli?¹
- (5) ʔay rabsa g-əmra ʕbàbi,¹ g-əbannox qčîn məlkəd dùnye,¹ kma g-əbanne ʔe bohoraət dùnye,¹ ʔahət g-əbannox ʔòto.¹ ʔ ʕg-əbàtti.¹ ʔay xet g-èrra ʕbrati kma-g-əbàtti?¹ g-əmra, ʕmad mərri xàsi.¹ qčîn bohoraət ʔèni¹ u-^Hbriyut^H didi g-bànnox.¹ g-ēr, ʕay trè.¹
- (6) məsele ʔay zùrta,¹ ʕbrati ʔāt kma g-əbàtti?¹ g-əmra,¹ ʕbàbi¹ g-əbànnox¹ qčîn məlxə dəd g-dare ʔəl qəzra ʔaṭo ʔ-oya basəmta¹ ʔoto g-əbànnox.¹
- (7) ʕowà!¹ mux məlxə g-əbatti bàsʔ?!¹ g-ēr, ʕahat la g-nafʔat ʔàli,¹ šqol čaṇṭa didax u-sè.¹ la g-yawənnax čù-məndi.¹ ʔanya trè bnasi-lu,¹ ʔahat leat² bràti,¹ wiii!¹

¹ This pronunciation is clearly distinct from the form *bažər* also attested in JA. Zakho, and in Northern Kurdish.

² From *lewat* ‘you are not’. In JA. Zakho, glides are sometimes elided intervocalically; see also ʔawae below, from ʔawaye ‘things’.

(1) SZ: 'So there was one—call it—a fig tree. The young man of the fig tree, it seems that you have heard it? BA: No.

(2) There was [once] a young man, he was very, very handsome. [He was] talented, good, handsome. Everybody else worked to support themselves, doing their work. [But] he said no, he did not want to.

(3) His parents exhausted themselves discussing [this with him]. 'Please, darling, go to work so that you can marry, so that can you settle down.' Why should he stay at home? 'What is it with you?' 'I shall not work,' he said. He does not work, the lazy [one]! He does not work. BA: Lazy. SZ: Yes, [he is] lazy (H), lazy (A), he sleeps under a fig tree.

(4) The king of that city had three daughters. He sat them down and said 'Come, my daughters, which [of you] loves me the most?'

(5) The oldest said, 'My father, I love you like the king of the world, as much as I love him. As much as I love the light of the world, so I love *you*.' [The king said: 'Indeed] you love me.' The other one—[the king] said to her, 'My daughter, how much do you love me?' She said, 'Whatever my sister has said. Like the light of my eyes and my health I love you.' He said... [That was] the second one.

(6) He brought the youngest one. 'My daughter, and you, how much do you love me?' She said, 'My father, I love you like the salt they put in cooked food, the way it makes [the food] delicious, so I love you.'

(7) 'Oh! You love me only this much?!' He said, 'You are not [good] enough for me, take your bag and go [away]. I shall not give you anything. Those two are my daughters, you are not my daughter, you!'

(8) g-əmrə, ^Hbəsseder ʔaba^H, ^Hma še-ʔata ʔamarta, ^Hmāšī. | mad-g-əmrət, | ^Hani mekabèlet. ^H | ha ʔaya wèla. |

(9) ʔe šqalla | čaŋta dida èka b-aza? | ʔəl daw ^Hkerem^H dəd bàba. | ʔətle ^Hkerem^H rùwwa, | g-əmrə, 'g-ban yatwan tàma | b-ozanni xa ^Hpinà. ^H | k-xazyān hīl doqan gyāni, | ma ʔòzan ma la ʔozān. ʔ |

(10) g-èza | k-xàzya, | wela čaŋta ʔəmma, | k-xazyā xa ^Hbaḥūr, ^Hsqīla, | jəndàya, | ^Hbaḥūr, ^H | wele štiḥa xe tè'na. | maxyale hənna, pehne, ^Hqum qum mà ʔata... ^H | qāy wət dmixa ʔàxxa?! | ^Hlo mat'īm lexá bāḥūr yāfé, ^H jəndàya, | qāy wət tiwa xe tè'na?! |

(11) g-èməṛ, | ʔana | lebi ʔozən tè'ne, | g-nàpla xa go pəmmi b-axlənna. ʔ | 'qa qlò', 'g-əmrəle, 'qlò'! | te'ne napla go pəmmi | b-axəlla! ʔ |

(12) g-emərṛa, | 'hawa ma b-daryat bi ha[ware]?' | g-əmrə, 'b-daryān box hawàre! | qu l-ʔàqle, qu l-ʔaqle, ʔatta! | laxwa hā' | ʔaha b-šaqlan šəffət 'arḡoṭa u-b-àsyān ʔəllōx! ʔ | zəlla nčəlla šəffət 'arḡoṭa, tràq! | mxela l-ʔàqlase. |

(13) murəmlə ʔaqle, | mürəmlə ʔaqle, | 'xayi ṭàlax mà-g-əbat? ʔ | g-ēr, 'mà-g-əban? | ʔana brāt ḡakoma wan kpənta. | g-əban ʔahət zonətti ʔixàla, | ^Hāvdāl^H b-žàğlət! |

(14) ʔozət ʔarbà qruše | ʔozət ṭlāha qruše, | zonəttuli pita u-màd-sèle, | mesətti ʔixàla. ʔ | 'xayi ṭàlax | ʔana len žgīla, | ʔana la k-i'ən zònən | la k-i'ən žàğlən. ʔ |

(8) She said, 'Okay father, whatever you have said, so it shall be. Whatever you say, I accept.' So this is what happened.

(9) She took her bag. Where could she go [now] if not to her father's vineyard? He had a large vineyard. She said [to herself], 'I want to stay there. I will make there a place for myself. I will wait there until I collect myself, [decide] what to do and what not to do.'

(10) She goes off with her bag and sees a young man—a handsome, good-looking young man—lying under a fig tree. She strikes him with this [thing], kicks [him]. 'Get up! What are you... Why are you sleeping here? It does not suit you, a handsome, good-looking young man, why are you sitting under the fig tree?'

(11) He said, 'I cannot pick figs, one [fig] will fall into my mouth and I shall eat it.' 'Go away!' she tells him, 'Go away! A fig will fall into his mouth and he will eat it!' she tells him.

(12) He said to her, 'But why are you yelling at me?' She said 'I will yell at you! Get up on [your] feet! Get up on [your] feet! Now! If not, then at this very moment I will take a branch of a pomegranate tree and come with it at you!' She went and broke off a branch of a pomegranate tree and crack! She hit his legs.

(13) He got up and made a run for it. 'Oh dear woman,³ what do you want?' She said 'What do I want? I am a daughter of a king, [and I am] hungry. I want you to buy food for me, but [you must] work!

(14) Make four piastres, make three piastres, buy with them a pitta for me, and whatever you earn, bring me food.' 'Dear woman, I do not have a job, I do not know [how] to buy, I do not know [how] to work.'

³ Lit. 'My life is for you'.

(15) *g-əmra, 'la g-bàrya! 'ərəqle zəlle, zəlle l-šūqa, 'xayi ɬalox, 'ta do g-ēr, 'čanɬa didox halile, hali xa qûruš. xayi ɬalox 'o hənna didox b-šaqlənne, b-ozənnox xa šūla hali xa, xa šlîn.*'

(16) *xa tre šlîne 'üzle, trè, zəlle hiwile b-xa zwa'ta-u. mad mese g-əba. hiwile b-xa kad məya u-xapča zwə'te u-msèlela. mərra ^Hp-sèder, ^H'ədyo 'ənwa. bəne bəš-tov. ysa tu 'àxlax.*

(17) *xəlle, qəmla g-əmra de 'qû šqol hənna, jə'oza, qto' ɬərpe, u-mattu 'axxa 'oz xa ^Hmîta, ^Hxa ɬàli xa ɬalox. b-damxax, 'èka b-damxax?' 'uzlu ɬərpe 'üzla... 'uzlala mux qaprana mux ^Hsukkà, ^Hg-əmrale 'de ahət dmox tàma.'*

(18) *qəmla m-bənoke g-əmra 'mènəx šəffət 'armoɬa wele 'əmmi. 'an qəmət 'an ha' 'aha mazrəqanna kulla làšox!' traq wa tràq! g-ēr, 'la xayi ɬalax la qaɬlatti b-qemən, mad g-əmrat b-òzən!' mərra 'si l-šūqa həyya! sa'a 'əç'a g-əban 'ixàla!'*

(19) *g-ēr, 'meka mesənnax 'ixàla?' g-əmra 'mèka? žgòl! mar ta do halli šūla mar ta do... 'məɬo?' 'la, là g-yawili, g-era 'b-yawilox.'*

(15) She said, ‘This cannot be!’ He ran and went to the market. ‘Dear man,’ he said to that [man], ‘Give me your bag [and let me carry it], then give me one piastre [in return]. Dear man, I will carry that thing of yours, I will do some work for you, [I beg you] give me one, one shilling [in return].’

(16) He made one or two shillings, two [perhaps], then he went and gave them for a loaf of bread. She likes whatever he brings her. He gave them (i.e. the money) for one jug of water and some bread, and brought it to her. She said, ‘Okay, today these [will do]. Tomorrow [you can do] better. Come sit, we shall eat.’

(17) He ate, she got up and said, ‘Well get up! Take that thing, the axe and cut some branches (lit. leaves). Put [them down] here, make a bed, one for me and one for you. We shall sleep, [otherwise] where are we going to sleep?’ They prepared some branches⁴ and made... she made for herself a kind of booth, like a Sukkah, then tells him, ‘Well, you sleep there.’

(18) She rose in the morning and said, ‘Look, the branch of the pomegranate tree is [here] with me. Either you rise or I will make your whole body blue right now.’ Crack! Crack! He said, ‘No dear woman! Do not kill me! I will get up, whatever you say, I will do!’ She said, ‘Go to the market quickly! At nine o’clock, I want food!’

(19) He said, ‘Where will I bring you food from?’ She said, ‘Where from? Work! Say to this [person] “Give me work”, say to that one...’ ‘How? No, they will not give me [work].’ She said, ‘They will give you.’

⁴ Lit. leaves.

(20) zəlle go xa ^Hhanut^H ‘xayi t̄əlox^l ʾana qəmən,^l m̄ərmən,^l b-ozənnox ^Hkəlim^H b-ozənnox,^l hama halli tre-t̄l̄əha^l, tre-t̄l̄əha h̄ənnā^l, f̄əlse,^l p̄əre^l, ʾaseli xa zwàʾta.^ʾ g-ēr, ‘hàwwa.^ʾ

(21) g-ēr, ‘xarae b-asən ʾatta b-žəgl̄ən heš t̄əlox,^l bas ʾatta halli x̄əp̄ča,^l b-žəgl̄ənnox xa saʿa tre h̄il ʾəçʾa^l u-h̄àlli^l xap̄ča pare b-azən zonən xa zwàʾta,^l ʾazən ʾaxl̄ənnā u-b-dàʾrən.^ʾ g-erre ‘tòv.^ʾ

(22) hullele xap̄ča p̄əre.^l zəlle zunnē zwàʾta,^l zunnēla xap̄ča x̄əlwā,^l zunnēla...^l zunnēla xa m̄əndi x̄əta.^l g-ēr, ‘šud hawe tre ʾawae, s̄òʾa.^ʾ m̄əssele g-əmra ‘de t̄ù,^l b-ʾaxl̄axlu. ^Hm̄əh̄ér^H si ʾoz ta ^Hšohr̄əyim,^H g-əbe ž̄əgl̄ət.^ʾ

(23) g-ēr, ‘hawwa,^l duqli xa d̄ùka.^ʾ zəlle kəs daw n̄əša,^l sm̄əṭle ṭ̄əle,^l ʾuzle ṭ̄əle.^l p̄əšla saʿa x̄ə,^l hullele xap̄ča p̄əre,^l ʾər̄əql̄e^l zwinile ʾix̄àla,^l ṭ̄əle, ṭ̄əla^l ^Hz̄əhu.^H

(24) x̄ə-yoma,^l tr̄è,^l t̄l̄əha,^l ʾàrba,^l p̄əšle b̄ēn̄i-àdam.^l BA: p̄əšle ^Hben-ădām.^H SZ: q̄əml̄e,^l ž̄ḡəlle, u ^Hh̄z̄əql̄e^H.^l g-əm̄r̄àle ‘hatxa la g-b̄àrya,^l ʾoz š̄ùla.^ʾ ‘m̄à ʾozən?^ʾ g-əmra ‘xzi n̄əše^l g-ezi l-š̄iwe^l, s̄i^l, m̄pol b̄àsru.^ʾ

(25) g-ēr, ‘latli j̄ăʾòza,^l u-latli x̄òla,^l u-latli parp̄əšte,^l u-l̄àtli...^ʾ g-əmra ʾana b-zon̄ənnox.^ʾ z̄unn̄ale^l z̄əlla zunnā hayya hayya b-š̄ūqa,^l m̄əsela qam-yasralu ʾəlle,^l qam-daryale j̄ăʾoza b-k̄əpe.^l

(20) He went to a shop. 'Dear man, I will stand up, carry [your cargo], I will wash dishes for you, just give me two or three of those things, pennies, money, so that I can get one loaf of bread.' He said, 'Okay.'

(21) He said, 'Later, I shall come and work more for you again, but now give me some [money]. I shall work for you for one or two hours, until nine. Give me some money, I will go and buy a loaf, eat it and return.' [The man] said to him, 'All right.'

(22) [The man] gave him some money. He went and bought a loaf of bread, he bought for her some milk, he bought for her... he bought for her another thing. He said [to himself], 'Let there be two items for her, so that she is satisfied.' He brought [those things], she said, 'Sit down, we shall eat them. Quickly! Go and make [money] to [buy] lunch, you must work.'

(23) He said, 'Very well, I have found a certain place [to work in].' He went [again] to that person, washed dishes for him, did [work] for him. It was one o'clock. He gave him some money, he ran and bought food for himself and for her. That is it.

(24) [After] a day, two, three or four, he became a decent human being. BA: He became a human being. SZ: He rose, worked and became stronger. She told him, 'Things cannot continue this way, [you must] do [some real] work.' 'What shall I do?' She said, 'Look for men going to [cut] wood and follow them.'

(25) He said, 'I do not have an axe, and I do not have a rope and I do not have a backpack, and I do not have...' She said, 'I shall buy [those things] for you.' She bought [them] for him, she went and bought [the things] very quickly in the market. She brought [the gear], strapped them onto him and put the axe in his hand.

(26) sa'a 'arba qam-māqimāle^l mər̄ra, 'šəffət 'armoṭa sèle,^l qu, ḥmol l-'àqle.^ʔ welu siwaye b-izala l-šiwe.^l 'əṛəqle bāsru.^l zəlla mèrralu g-əmra,^l 'is 'o ^Hbahur^H nāblule 'əmmoxun 'awon-ile mālpuḷe,^l heš ^Hhādāš^H-hile.^ʔ g-əmri, ^Hbēsèder.^{Hʔ}

(27) ləple zəlle məsela xa kārta,^l hiwale b-xa rūpiā.^l sele xəllu štèlu.^l xa yoma tre ṭlāha,^l xa yoma 'aqalle mārrele^l 'kudyom 'asən qaṭ'ən šiwe?^l

(28) qemən qaṭ'ənnā?^ʔ wel 'is hənna, ^Hmā'ārā,^H 'àxxa,^l qaṭ'ənnā maḷənnā 'e ^Hmā'ārā,^H u-xarae b-asən nāqlənnu.^l kudyom 'əsra naqle mèsən ku-damma,^l b-yawili xā golda^l—gə-mraxwala gōlda^l 'əsra-^Hšəkəl,^H xamši ^Hšəkəl.^H —'ay b-yawənnu ṭāla,^l b-axlax p-šātax.^ʔ

(29) mutwile^l sele, mzobənne.^l xa, tre ga zəlle u-sèle.^l 'aw lele dməxle.^l qəmle dort yom zəlle,^l nobəlle ṭanga dide, zəlle məḷe.^l

(30) k-xāze,^l 'ənya^l 'isən ^Hšōdēdīm,^H k-esi b-damxi go ^Hmā'ārā.^H k-ese k-xaze hila məḷisa šiwe.^l šxətlu šəxāta^l kullu qam-maqzilu 'əlle.^l BA: ^Hoy vāvōy.^H

(31) SZ: dād damxi tāma,^l məṭāši gyānu,^l ^Hšōdēdīm^H hilu.^l 'o ^{NK}mal-mirāt^{NK5} ma uzle? 'wel 'axnan kudlel gə-mṭāšax gyanan go de ^Hmā'ārā.^{Hʔ} qam-maqzilu.^l

⁵ *mal mirāt* is a Kurdish curse, literally 'May your house be abandoned', here translated as 'wretched creature'.

(26) She woke him up at four o'clock and said, 'The pomegranate stick has arrived, get up, stand up on [your] legs.' There were [some] woodcutters on their way to [chop] wood. He ran after them. She came and said to them, she said, 'There is this young man, take him with you, it is a sin [not to help him], teach him. He is new [to the job].' They said, 'Okay.'

(27) He learned [the skill] and went and brought a load [of wood], and sold it for one rupee. [After] one day, two or three, one day, he thought to himself, 'Should I come and cut wood every day?

(28) Should I rise and cut? There is this what-do-you-call-it here, a cave. I shall cut [the wood] and fill this cave [with it], and afterwards I shall come and take it away. Every day I shall bring [wood] ten times, each time they will give me one golda'—we used to call it golda, ten shekels, fifty shekels—I shall give those to her, we shall eat and drink.'

(29) He placed [the wood in the cave], came [to town] and sold [it]. He went back and forth once or twice. That night he went to sleep. He rose the next day and went off, he carried his gear with him, went and filled [his bag with wood].

(30) Then he sees: there were robbers, they came and slept in the cave. They came and saw it is full of wood. They lit a match and burnt all of it. BA: Oh dear.

(31) SZ: [They used it] to sleep there, to hide, [because] they were robbers. What did this wretched creature (i.e. the robber) do? [He said,] 'Every night, we hide here in this cave.' And they burnt [all the wood].

(32) *sèle dort-yom g-əbe ʾàse, k-xàze kullu welu mùqze. lez çù-məndi, ʾap awa g-zàvər; g-zavər g-zavər g-ʾàwər ʾəl-ʾoya d-^Hmă^H ʾara^H xa məndi wele g-màbrəq.*¹

(33) *g-emər, ʾwalla ʾòh¹ xa kepa le màbrəq. qemən maxənnə tafšīye didi, ʾalle naçlənne¹ darənnə ʾəl xàši. darənnə go dè¹ hənna... b-yasrənnə b-xàši. b-an nablənne ta de bəxta. ʾaya k-i^ʾa b-šo^ʾàle.*¹

(34) *qam-nabəlle g-emra, ʾà! kma pàre ʾuzlux?^ʾ g-emər, ʾxayi ʾàlax¹ ʾədyo la ʾuzli pàre. qam-maqzilu šiwe didi. u-bále məseli ʾo kəpa, la k-iyən mà-yile. xzele ʾahat k-iyat b-ʾawàe. ʾahat šàtər-wat, ʾana la k-iyən mà-yile.*¹

(35) *qam-šaqlale mənne u-qam-mxalale. ʾdèhwa-le!¹ fəlqəd dèhwa-le!¹ ʾiz hèš?^ʾ g-emər, ʾhè. ʾsi mès!^ʾ ʾalle məsèle, ʾiz¹ xa fəlqa mpəqle dəd jəwàhar, xa fəlqa... xa ʾəsra dəd dèhwa.*¹

(36) *kullu mxulila, hayya hayya ʾuzlala xa sùkka qam-banyala, kətte là k-i^ʾe. qam-xaz^ʾalu b-tàrpe u-ʾawae, qam-marmàlu.*¹

(37) *ʾawa hil g-el⁶ g-mèse, ʾaya xa loḥa g-daryàle, xe ʾābaye dīda u-zəlla kəz-do zerəngər. g-əmra ʾmšarəfle. g-ēr, ʾana u-mali, u-bəsi-ši yawənnə, lebi zonənnə.*¹

(38) *g-əmra ʾtòv¹ k-iyət mà?^ʾ šqùlle, halli xa ʾəsra ʾàlpe, si nàbəlle go bažere, mzàbənnə. palga ʾàlox¹ palga ʾàli. g-er ʾ^Hbəsèder.^H ʾàwa-ši pəsle ^Hašir^H ʾàya-ši.*¹

⁶ An apocopated form from *g-ezəl* 'he goes'.

(32) [The boy] came the next day, wanted to come [inside the cave] and saw that all of it was burnt. Not a single twig remained. Then he goes around [the cave], walks around, goes deeper inside the cave—there is something shining.

(33) He said, ‘By God! [There is] a shining stone. I shall strike it with my hammer, take it out and put it on my back. I shall put it in this thing... I shall tie it to my back. I shall go, take it to the woman. She understands [such] matters.’

(34) He brought it (the stone) to her, she says, ‘Ah! How much money did you make?’ He said, ‘Dear woman, today I did not make money. They have burnt my logs. But I brought this rock, I do not know what it is. You take a look at it, you understand [such] matters. You are clever, I do not know what it is.’

(35) She took it and washed it. ‘It is gold! It is a gold bar! Is there any more?’ He said ‘Yes.’ ‘Go bring [it]!’ He went and brought [more], there is one bar that turned out to be of gemstone, one... and ten other of gold.

(36) She washed all of them, quickly built a booth, she built it without anyone knowing. She wrapped [the bars of gold] with leaves and [other] things and tucked them away.

(37) While he went to bring [more gold], she put one bar under her abaya and went to the goldsmith. She said, ‘Exchange it [for smaller, useable pieces].’ He said, ‘Even if I sold all my property and my house, I could not buy it.’

(38) She said, ‘Well then, you know what? Take it, give me ten thousand, then take it to [some] cities to sell. Half [of the profit will be] for you and half for me.’ He said, ‘Okay.’ He became rich, and so [did] she.

(39) ʾa! šātər hila wày! de de de grəšla tre yarxe t̄lahà yarxe, |
 məsela raba pàre. | zəlla ʾəl ^Hkablanim. ^H | ʾg-əban ʾozətti xa qašra go
 d-e ^Hgîna, | betòx ^H t̄laha yàrxē, | hàwe | ħmila u-bəlhàya. | kma pare g-
 əbet? ^ʾ

(40) g-emər, ʾraba ^Halafim ^H g-əbèni, | čəkən | ^Hpoʿalim ^H rəba g-əbe
 mesən, | bə-t̄laha yarxe ^Hkāšə^H-la. g-əbe ħamlat xà šata. ^ʾ | g-əmra,
 ʾ^Hlò! ^H t̄lā yarxe, | ^Hkəflàyim ^H pare. | g-əbət ʾəmmà ʾalpe | šqol tarte
 ʾamma ʾalpe. | g-əbət tarte-ʾəmmà ʾalpe, | šqol xàmš ʾamma ʾalpe. ^ʾ

(41) xzele rəba pare g-yawale, | g-ēr, ʾatta b-ozənnelax t̄lā-yarxe. ^ʾ
 məsələ ^Hkablanim. ^H | məsele həyya həyya həyya, | qam-banele t̄laha
 yarxe. | g-əmra, ʾò darga, | did-ʾəlàya, | dida dəd qàšra, | mux dōha,
 drele t̄laha kèpe | mən bara-bàsre, | xà | dəd jəwàhar | go pàlga, | xa dəd
 dehwa be-ʾal xa b-ày ʾal. ^ʾ

(42) pəšlu... | qu bnèla. | hullela qzila; | u-hullale par-ʾàlla. | g-əmra,
 ʾsi ʾoš ʾàhət | u-^Hkablānim ^H dīdox. | pare ʾis raba, là daʾgət. ^ʾ

(43) ʾoha qəmlē | malla, | g-mòzən. | ʾaḷḷàhu ʾakbar, | ʾaḷḷàhu ʾakbar, |
 ʾaḷḷàhu... ^ʾ | ʾan kèpe | mobrəqlu go ʾène, | xamša-ʾsar ga mərre ʾaḷḷàhu
 ʾakbar. ^ʾ | m-geb t̄laha ga ʾamər, | mərre xamša-ʾsâr. | ʾaḷḷàhu ʾakbar, |
 ʾaḷḷàhu ʾakbar, | ʾaḷḷàhu... ^ʾ | čhèle, | monəxle b-kèpe, | ʾaqalle zèlle. |

(39) Oh! She is a wise woman indeed! Two or three months went by, she acquired a lot of money. She went to [see some] building contractors. ‘I want you to build a palace for me in this garden within three months, completed and radiant. How much money do you want?’

(40) He said, ‘Many thousands, because many workmen are needed. It is hard [to finish building] within three months. You must wait one year.’ She said, ‘No! Three months, twice the money. [If] you want one hundred thousand take two hundred thousand. [If] you want three hundred thousand, take five hundred thousand.’

(41) He saw that she was going to give him a lot of money, so he said, ‘Now I shall do it for you within three months.’ He brought contractors. He brought them and he quickly built it in three months. She said, ‘That door, the entrance door, [that is] the upper palace door—[make it] like that one [of the king’s palace], set three stones at the back: one gemstone in the middle and gold on either side.’

(42) They started... She got up and built it.⁷ He gave her the key and she gave him an astronomic sum of money. She said, ‘Go and have a good time, enjoy the money, you and your contractors. There is a lot of money, do not worry.’

(43) Then this [person]—the Mullah—rose, calling people to prayer. ‘Allahu Akbar, Allahu Akbar, Allahu...’ The gemstones dazzled him, so he repeated ‘Allahu Akbar’ fifteen times. Instead of saying [it] three times, he called it fifteen times. ‘Allahu Akbar, Allahu Akbar, Allahu...’ He felt dizzy. He looked at the stones and lost his mind.

⁷ The clause *qu bnèla* could also be interpreted as a narrative imperative, lit. ‘get up (fs) and build it (fs).’

(44) qəmle ʔo ḥakòma, | g-ēr, ‘şruxule mälla, | ʔatta b-ḥabsənnə, | ʔəsrə šənnə ḥābəs, | la šuqle tòʔax! | ʔallahu ʔəkbar, | ʔallahu ʔəkbar, | ʔallahu ʔəkbar, | mà ʔətle?!’

(45) qam-şarxile g-ēr, ‘xayi təlax, | là ḥabsətti. | ^Hāvál^H si xzì | go karma dîdox, | ma ʔisən, | u-xarae si ḥbùslî. | ʔana-wən xe ʔemor dîdox | b-yatwən ʔàxxa. |

(46) mtoštəšli xzeli t̄laha fəlqe did dehwa brəqlu go ʔəni. | wa ʔana žğəlli bəd ʔallahu ʔakbar, mərri, ʔo ma=ila wele mabroqe go ʔəni? | lele xəška=le u-mobrəqlu go ʔəne. |

(47) sele ḥakòma, | t̄ʔele l-de dūka, | ‘hay! way way way way wày! | māni ʔuzle ʔo besa go karma dîdi? | ʔo šəkəl qaşra bəş-tov m-dîdi? | ^Hbrəxà^H bəş-tov m-dîdi, ^Hbniya^H bəş-tov m-dîdi! |

(48) u-ʔànya did | ^Hhasrätà^H did bes baba šqəlla, | qam-ʔozale bəş-tov. | g-əmrə, ‘g-ezəl ḥakoma.’ ʔaya luşla xa ʔbàya, | tūla, | ^Hkʔilu | ʔaniyà^H=la, | tūla | gò pəmməd dārga. | ʔo qaşra d-māni=le? |

(49) g-əmrə, | là k-iʔana. | má g-əbetən m-do qəşra? | g-emər, ʔ^Hlò, ^H g-əbən yaʔən ʔo qaşra did-māni=le. | ^Hāvál^H stərra gyana, la yaʔela baba māni=la. |

(50) g-əmràle, | ʔa! māre-qaşra wal mərəra, | hakan ḥakoma sèle, | marre ʔawa u-ʔaw d-ile ʔəmmə | ^Hsgan^H dîde, | wəzira, | welu ʔəzime ʔədlal kəs dāy baxta, | māre-qəşra, | ʔuzlalu ^Hārūhāt ʔərev. ^H |

(44) The king rose saying, ‘Call this Mullah, I shall arrest him immediately, ten years in prison, he has not let us sleep! “Allahu Akbar, Allahu Akbar!” What is wrong [with him]?!’

(45) They fetched him, he said, ‘I beg you do not imprison me. But go see what is in your vineyard, and afterwards come and imprison me. I shall wait here, [I am] under your surveillance.

(46) I was astounded [when] I saw three pieces of gold shining in my eyes. I was busy with [crying out] Allahu Akbar, I said [to myself]: What is that thing dazzling my eyes?’ The night was dark and they [still] dazzled him.

(47) The king went searching for the place, ‘Oh! Wow, wow, wow, wow, wow! Who has built this house in my vineyard? This palace, [which is] better than mine? A better pool than mine, a better construction than mine.’

(48) The filming devices... [The princess had] filmed her father’s house and made it better. She said [to herself] ‘The king is coming.’ She put on an abaya and sat as a poor woman, she sat at the entrance. ‘This palace, whose is it?’

(49) She said, ‘I do not know, what do you want with this palace?’ He said ‘No[thing], I [just] want to know whose palace it is.’ But she had disguised herself [so that] he would not recognise her, [that] her father [would not know] who she is.

(50) [She tells him] ‘Ah! The mistress of this palace indeed said that if the king comes, [I should] tell him and those who are with him—his deputy, the wazir—[that] they are invited this evening to the lady, the mistress of the palace. She has prepared dinner for them.’

(51) *mà wa'ada 'asax?*[†] *g-əmra, 'sa'a tmànya.*[†] ^H*bəsèder.*^H
hayya-hayya 'urra l-ḥàmmam,[†] *lušla u-drela u-lùšla.*[†] *'uzla 'ixàle,*[†]
tula.[†] *sele mərre ta*^H*sgàn*^H *dide,*[†] *'qu d-ax xazax, 'e baxta qam-*
'azmàlan,[†] *māre-qaşra b-xazax mǎni-la 'eha.*[†]

(52) *'uzla 'ixàla*[†] *mbošəllale 'əsra*^H*te'amim,*^H *məlxə la drela go çù*
xa.[†] *kullu pàxa.*[†] *k-əxli 'àwa,*[†] *wəzira u-ḥàkoma,*[†] *k-əxli k-əxli,*[†] *raba*
bəsime-lu,[†] *bas pàxe-lu,*[†] *nàxwaš.*[†] ^H*basof*^H *xləšle,*[†] *g-emərra...*[†] *'aya*
[la] xzela gyana drela burja 'əl pàsa.[†]

(53) *g-emər, 'māre-do qàşra,*[†] *raba 'ixalax bəsima wele,*[†] ^H*avàl,*^H
la^H*nehnènu,*^H *pàxa wele.*[†] *g-əmra, 'xa lel xet-ši wət 'azima.*[†]

(54) *selu lel trè,*[†] *'uzla bəd məlxə*[†] *u-*^H*yəfè*[†] *tòn.*^H *sèlu xəllu.*[†] *'wày!*[†]
'ədlal 'ixala didax ma bəsima![†] *ma b-*^H*tà'am*^H *ma-*^H*yəfè*^H *ma*
bəsima ya-àlla![†] *g-əmràle...*[†] ^H*b-rega*^H *məndyala 'əbàye.*[†]

(55) *g-əmra 'bàbi*[†] *'àna-wan!*[†] *'ay bràtox-wan*[†] *d-qam-mandətti go*
do qàşra,[†] *qam-mandətti go daw kàrma,*[†] *rəš tarpe dməxli.*[†] *'ana*
bràtox-wan[†] *dəd mərrilox*[†] *g-əbannox qçin məlxə.*[†] *xzi ma məlxə drela*
go 'ixala didox,[†] *'ixalox ma bəsima wele,*[†] *mdogəlli?*[†]

(51) ‘What time should we come?’ She said, ‘At eight o’clock.’ ‘Okay.’ Quickly, she had a bath, dressed up and adorned herself, put on her robes. She prepared the dishes and sat down. [The king] came [back to his palace] and said to his vizier, ‘Come, let us see that woman who has invited us, the mistress of the palace, we shall see who she is, that woman.’

(52) She prepared food, she cooked [the food] for him in ten [different] flavours, [but] did not put salt in any of them. All of them [were] bland. They ate, he—the vizier and the king—kept eating. It was very good, but bland, disgusting. Eventually, [the king] finished, he said to her... [Meanwhile,] she did [not] reveal herself, she had veiled her face.

(53) He said, ‘Mistress of this palace, your food was very good, but we did not enjoy, it was bland.’ She said, ‘You are invited tomorrow evening as well.’

(54) They came the second evening, she prepared [the food] with salt, [everything] beautiful and good. They came and ate. ‘Wow! Your food is so delicious tonight! So full of flavour! So good! So delicious, Oh God!’ She tells him... In one instant, she threw off her veil.

(55) She said, ‘My father, it is I! I am your daughter whom you threw into this palace, [I mean] whom you threw into that vineyard where I slept on leaves. I am the daughter who told you “I love you as much as salt.” You see now, when I put salt in your food, how delicious it became. Have I lied?’

(56) *qam-ʿozannox bāla mālxa | g-əmrət lē⁸ bāsima. | ba-ʿatta xəllox bəd mālxa g-əmrət bāsima! | ʿana mdogəlli? | g-ēr, ʿhay ʿanfarəm brāti. | qam-ħabəqla qam-našəqla. | ^Hʿāvāl^H ʿe dawəлта mēka | brati? | māt?*

(57) *g-əmra, ʿòha | ^Hbəzxùt^H dō, | ʿÀħmad be-Xîrat, | ʿòha-le. | BA: ʿána qam-ʿozánne bēni-àdam. | SZ: ʿqam-ʿozanne ^Hben-ādām. ^H | g-ēr, ʿmā g-əbat brati?*

(58) *g-əmra, ʿmā g-əban? | g-əban kulla ʿe bažər ʿazmätta, | mesetən malla u-Musa u-Faq-Ĥusàn, | ʿozatte ^Hħătüna^H. | kullu ʿasi ʿàxli. | ^Hmi-šulħan^H dîda | cūkun ʿətla rāba pare. | məsela raba ^Hṭābāxim^H | məsela raba ^Hmaʿaxalim^H.*

(59) *ʿaxli la yawi ^Hmātāna. | bli mātānā^H cūkun ʿətla pàre. | g-ēr, ʿbrāti | ma bəš-tov-mən dèxa? | ^Hmuzmənne^H kulla ^Höläm^H | sèlu, | ʿuzlela ^Hħătüna^H qam-goràle, | tula go qàšra | barqul bāba.*

(60) *kud šmīʿale xāye, | u-kud la šmīʿale ši yārxe xaye! | BA: yarxi xāyax, | ^Hnörá^H bāsəmta wela, | ^Hbēmét^H lá qam-šamʿanna cūga ʿè... | ħəqùsa, | u-ʿay xēt-šik là šmeʿli. | SZ: yaḷla xòlun. | BA: ^Hnörá^H bāsime-lu ħūqöyàsa.*

⁸ A shortened form of *lewe* ‘it/he is not’.

(56) I prepared for you [food] without salt, you said it was not tasty. Now that you have eaten with salt you say [it is] delicious! Have I lied?' He said, 'Bravo, my daughter!' He hugged her, kissed her. 'But this wealth, where is it from, huh?'

(57) She said, 'This is all thanks to this [man], Ahmad the Lazy, that is him.' BA: 'I have made him a [decent] person.' SZ: 'I have made him a [decent] person.' He said, 'What do you want [now], my daughter?'

(58) She said, 'What do I want? I want you to invite the whole city, bring the mullah Musa and Fiqh Husain, prepare a wedding.' Everyone should come and eat from her table, because she is rich. She brought many cooks, a lot of [different types of] food.

(59) 'Everyone should eat without giving (lit. not give) a present.' Without a present, because she has money. He said 'My daughter, what [can possibly be] better than that?' He invited everyone, they came, [the king] made a wedding, she married [the young man] and lived in the palace in front of her father's residence.

(60) May whoever has heard [the story] live long,⁹ and whoever has not hear it, may he also live long! BA: May you [also] live long, I was very pleasant, I really haven't heard it before, this story. The other one I haven't heard either. SZ: Go on, eat (pl.). BA: [These] stories are very pleasant.

⁹ Here and in the following, lit. prolong his/her life. Used as a blessing and/or a word of thanks.

26. DINDIK HINAR—A GIRL CALLED POMEGRANATE GRAIN

Masoud Mohammadirad

Speaker: Bizhan Khoshavi Ahmad (NK. Duhok)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/243/>

Summary

An orphan girl called *Hinar* ‘Pomegranate’ had a hard time living with her evil stepmother. Hinar befriended a red cow among their livestock. The stepmother intended to kill the red cow. The Red Cow asked Hinar to collect three bones from its corpse, saying that she could ask them for help whenever she was in difficulty. After a while, rumour had it that the emir’s son was sick. The stepmother knew about the bones and asked Hinar what the treatment for the emir’s son was. Hinar gave her a wrong medicine, which led to the stepmother’s imprisonment. Later, Hinar paid a visit to the emir’s son as a doctor and healed him. The emir’s son fell in love with her and they got married. Hinar had her stepmother released from prison, but she accused Hinar of espionage and plotting against the emir. In the end, the bones made sure that Hinar was released and the stepmother was killed.

(1) *nāvē mən Bižān xošavi Ahmād. | kuřē šukriyāyē-ma. | ... sālā hēzār-ū nāhsāt-ū nod-ū šaš hātima-sa dānyāyē əl bāžerē Duhūkē. | av čirokā az-ē bo hawà va-garəm | mən žə dāpīrā xo go lē boyal əb-nāvē čirokā Dəndək Hənārē. |*

(2) *čirokā Dəndək Hənārē dast pē katən bə | ha-bū na-bū kas šə xudē maztər na-bū | kas šə banīyā dərāwintər na-bū. | řožakē žə řožān | žənākā gala galak ā bāš ha-bū. | žənākā gala galak ā bāš ha-bū | ... hamī gundī žē-t řāzi būn | dāwr-ū bār hāmī žē-t řāzi būn. |*

(3) *... čit-a bālāvē | bālāv ā šīštānā həri-yā. | damē čitən | ū həriyā xo t-šotən | ... ū husā žənək sar řībārī-ū sar joā āvē bə xo saħbatā t-ķān. | ěķ šə wānā t-bēšt-ē, | ‘arē fəlānkas mā ta čə zārok nā-bən? | mā tū | nasāxīyāk ta haya? naxošīyāk ta haya? | yān hamā duānazūk-ī ān təštak? | tu būčī | ta zārūk nā-bən?’*

(4) *aw žī gala galak ‘ājəz bītən. | tə-bēžitən, ‘az bēžəm dē mən zārūk ha-bən. | əž dəràw va ət-bēžt-ē, ‘āz yā bə dāgīyān-əm. | damē əž dərāw va ət-bēžt-ē āz ā bə dāgīyān-əm | ... jū gala galak ā pāqəž bū. | ... dəndkākā hənārē ət jūkē dā ət-hētən. |*

(5) *aw žəna wē dəndkā hənārē řā-t-ķātən ū t-ķāt-a dāvē xo dā t-xotən. | damē t-xotən yē gala galak əž dəl də‘ā t-ķātən | ət-bēžitən, ‘yā xodē mən kəčākā gala galak-ā juwān ha-bītən | az dē nāvē wē ķam-a hanār. |*

(1) My name is Bizhan Khoshavi Ahmad. I am Shukriya's son. I was born in 1996 in city of Duhok. I am going to tell you a story that I have heard from my grandmother, a story [which is] called *Dindik Hinar* [meaning] 'Pomegranate Grain.'

(2) The tale of *Dindik Hinar* 'Pomegranate Grain' starts like this: Once there was, once there was not, there was no one greater than God, no bigger liar than man. Once upon a time¹ there was a very kind woman. The villagers were all pleased with her; her neighbours were pleased with her.

(3) She went to the running water, [which was used] for washing wool. When she went there and became busy washing wool, the women [around her] were chatting at the bank of the river. One of them said, 'Hey so-and-so! Won't you have any children? Do you have a health problem?² Do you have an illness? Are you already pregnant or something? You—why don't you have children?'

(4) She became very distressed. She thought,³ 'I shall say I will have children.' She lied and said to them, 'I am pregnant.'⁴ After lying and saying, 'I am pregnant'—the stream of water became very clean. A grain of pomegranate was floating in the stream.

(5) The woman picked up the Pomegranate Grain, put it in her mouth, [and] ate it. While eating [it], she prayed from the heart [and] said, 'O God, I [wish] I could have a very beautiful girl; I will name her *Hinar* 'Pomegranate.'

¹ Lit. one day of days.

² Lit. Is there an unhealth to you?

³ Lit. She said.

⁴ Lit. two-souls.

(6) *pəšti ʔo čand hafti bə sar vē řidānē va t-būrən^l aw žəna has pē t-ʔatən ʔo ā-b dəgīyān-a.^l ū šə řāstā ži dar-d-kavitən yā bə dəgīyān.^l ū kəčəḳ ha-bītən^l əb nāvē Dəndək Hənār.^l nāvē wē t-ʔat-a Hənār.^l*

(7) *pəšti ʔo nāvē wē t-ʔat-a Hənār^l ... eksar dad-a bar sīngē xo damē əž dəyk ət-bītən.^l dad-a bar sīngē xo^l o t-bēžt-ē, ‘hivī t-ʔam nāvē wē b-kan-a Hənār.^ʔ ū dəyk gīyānē xo əž dast datən əž bar āzārā əž dəykbūnā bibīkē wē^l ān zārəkē wē.^l*

(8) *pəšti čan sāl-ū zamān t-būrən^l bābē Hənārē t-bēžītən,^l ‘az dē bū kəčā xo daykaḳī inəm^l dā čavē xo dat-a ʔəčā mən^l dā hamī gāvā wē jən-ū pāqəž-ū bəžīn ʔatən^l ū dā wē parwardā ʔatən ži.^ʔ*

(9) *lē pāšīnkē əb xalatī va^l žənāḳā gala galak ā xərāb t-ʔin-ītən^l əb nāvē Sorā čavšīn.^l Sorā čavšīn žənaḳā galak ā kərət bū.^l yā qalaw bū.^l nāvčāvēt wē sòr būn.^l čāvēt wē-ēt šīn būn.^l hamī gāvā tořa-ū ‘asabī bū.^l*

(10) *Sorā čavšīn ži^l ... əž bābē Hənārē du zārək ha-būn^l du zārək ha-būn^l harduk ži ē ʔəč bon.^l damē Dəndək Hənār mazən boy^l ū ʔəhsas pē kəri ʔo ava na dəykā wē-yā.^l*

(6) A few weeks after this event, the woman felt that she was pregnant. Truly she turned out to be pregnant.⁵ She was about to have a daughter by the name of *Dindik Hinar* ‘Pomegranate Grain.’ She named her Hinar ‘Pomegranate.’

(7) After naming her Hinar ... she hugged the baby⁶ after delivering it. She hugged her and said [to the relatives], ‘I hope you name her Hinar.’ The mother passed away because of the pain she went through while delivering her, i.e., her child.

(8) After some years had passed by, Hinar’s father said, ‘I shall take a wife⁷ to take care of my daughter,⁸ so that she will keep my daughter beautiful, clean, healthy, and raise her.’

(9) However, mistakenly, he married a very unsuitable woman, called Sora Chavshin.⁹ Sora Chavshin was a very ugly woman. She was fat. The outer layer of her eyeballs was red. Her eyes were blue. She was constantly nervous and angry.

(10) Sora Chavshin had two children from Hinar’s father. She had two children; both were girls. When *Dindik Hinar*¹⁰ grew older, she had a feeling that Sora Chavshin¹¹ was not her real mother.

⁵ Lit. It fell out that she was pregnant.

⁶ Lit. put it on her chest.

⁷ I.e. a mother.

⁸ Lit. Give her eyes to my child.

⁹ Lit. red skin, blue eye.

¹⁰ Lit. Pomegranate Grain. The main character called *Hinar* ‘Pomegranate’ is alternatively referred to as *Dindik Hinar* ‘Pomegranate Grain’ in the tale.

¹¹ Lit. this.

(11) *bē ʔo kasax bēžt=ē¹ Dəndək Hənārē zānī ʔo ava na daykā wē-yā¹ čunkū galak-ā t-gal xərāb bū.¹ gala galak jārā t-ēšānd.¹ Dəndək Hənārē pərsyārā bābē xo t-kər¹ got-ē, ‘bočī daykā mən husā t-gal mə xərāb=a?’¹ bo nā-d-got.¹*

(12) *lē řožaxē əž řožān nāv havālā dā yārī t-ḵər.¹ havālāḵā wē got-ē, ‘būčī lēvā kərāsē ta ā dərjā=ya?’¹ ta būčī bo xo nā-dərī=ya?’¹ būčī daykā ta bū ta nā-dərītən?’¹ havālāḵā wē gotī, ‘nē na dāykā wē-ya¹ žənbābā wē-ya.’¹*

(13) *lawām Dəndək Hənār yān Hanār gala galak ‘ājəz bū.¹ ū čū mālē¹ got=a bābē xo, ‘arē řāst=a təštəḵē wəsā haya?’¹ əš¹ kəčā žənaḵā dī=ma?’¹ bābē wē galak ‘ājəz bū, gūt-ē,¹ ‘arē řāst=a!¹ bas mā tə has pē t-ḵāy?’¹*

(14) *Dəndək Hənārē got-ē, ‘balē az galək has pē t-ḵam¹ čunko daykā mən gala galak-ā t-gal mən xərāb=a.¹ bāb galak əš Sorā Čavšin ‘ājəz bū¹ ʔo bīt=a žəbābā Hənārē.¹ ū got-ē, ‘agar tu jāraḵā dī raftāraḵā husā t-gal kəčā mən b-ḵay,¹ az-ē majbūr bəm¹ ta talāq dām ta bar-dām.’¹*

(15) *damē wā goti-yē,¹ Sorā Čavšin həzər ḵər¹ Dəndək Hənārē bə xərābīyā bahsī wē yē ḵərī.¹ lē Dəndək Hənārē bətanē gotbo-yē¹ řāstīyā wē gotboy-ē.¹ gotboy-ē, ‘bo mən yā xərāb=a¹ ū farq-o judāhīyē də nāvbyānā ma dā t-ḵatən.’¹*

(11) Without anyone telling her, Dindik Hinar sensed that she was not her real mother, since she treated her badly. She would hurt her a lot. Dindik Hinar would ask her father [and] say to him, ‘Why is my mother mean to me?’ He would not tell her [the truth].

(12) One day, she (Hinar) was playing with her friends. One of her friends said to her, ‘Why is the side of your dress torn? Why do you not sew it yourself? Why doesn’t your mother sew [it] for you?’ A[nother] friend of her said, ‘No, she is not her [real] mother; she is her stepmother!’

(13) That is why Dindik Hinar, or Hinar, became very upset. She went home. She said to her father, ‘Is it true that something like this exists, that I am the daughter of another woman?’ Her father became upset [and] said, ‘Yes, it is true! But do you feel that [she is not your real mother]?’

(14) Dindik Hinar said, ‘Yes, I have a strong feeling [she is my stepmother], since she¹² treats me badly.’ The father was angry with Sora Chavshin, who was Hinar’s stepmother. He said to her, ‘If you repeat the same behaviour [towards my daughter] ever again, I will be obliged to divorce you.’

(15) When he said this to her, Sora Chavshin thought that Hinar had talked badly of her. However, Dindik Hinar had just said—she had just said the truth about her. She had said to him [her father], ‘She treats me badly; she discriminates between us (me and my sisters).’

¹² Lit. my mother.

(16) řož hātən-o řūž čòn.¹ bābē Dəndək Hənārē¹ gotī, ‘az dē čəm-a kārwanākē bī bāzərgāniyē.¹ xū kār k̄ər-ū xū vakār k̄ər dā čət-a kārwanī¹ gūt-a žənbābē gūt-a Sorā čavšīn,¹ ‘čāvē ta əl hamī zārūkē ta bitən¹ lē bə tāybatī Dəndək Hənārē¹ čūnkū yā sēwī-ya-w gūnh-a-w.¹ čāvē xo bə-dayà.¹

(17) Sorā Čavšīn žī got-ē, ‘ta xam pē nà-bītən?¹ mā mə kangī qadrē wē na-gərtiya?¹ mā mə kangī čāvē xo na-dāyā?¹ az hamī gāvā wakī kəčā xo həsāb ət-k̄am.¹ ū žə darəw va.¹

(18) damē bāb čūy-a kārwanī¹ daykē gala galak, žənbābē gala galak zūlm-o zordārī lē t-k̄ər.¹ hatà gahaštī-ya wī řāday¹ fəřē k̄ər-a ət kūtānā pazī va.¹ ū t-nāv pazā ū čēlā dā t-nəvānd.¹

(19) lə wī damī Dəndək Hənārē čə havāl na-mān.¹ nà-t-šīyā bəčīt-a əž dar va¹ čūkū bardawām šolē wē bas pāqəžk̄ərənā wārā bo¹ bas čāvdānā gīyānawarā bo.¹ ū čə šūlē dī nà-t-k̄ərən.¹ nà t-hēlā yārīyā bə-k̄atən¹ nà t-hēlā xū jān katən¹ nà t-hēlā b-hēt-ū bə-čītən.¹

(20) ū lə wī damī¹ Dəndək Hənār gahašt bo žiyē gahaštənē.¹ ū žiyē wē bə-bū pāzdā šāzda sālāk.¹ Dəndək Hənārē gala galak haz ž čēlakē t-k̄ər.¹ əš nāf wān paz-ū karš-ū kawāl-ēt wānā dā həyn,¹ čēlāk ha-bū yā sòr bū gala galak yā jān bū.¹

(16) Several days passed by.¹³ Dindik Hinar's father said, 'I will go with a caravan for business.' He prepared to go with the caravan. He said to the stepmother, [i.e.] he said to Sora Chavshin, 'Look after your children,¹⁴ especially Dindik Hinar, for she is an orphan and innocent. Take care of her.'

(17) Sora Chavshin said, 'Don't worry! Haven't I honoured her [so far]? Haven't I taken care of her [so far]? She is like a daughter to me.¹⁵' It was all lies!

(18) After the father went away with the caravan, the mother, or stepmother, harassed her a lot. Things went so far that she sent her to the sheep barn. She made her sleep among the sheep and cows.

(19) During that time Dindik Hinar was left with no friends. She could not go out since her job was constantly cleaning the place, looking after the animals. She did not do anything else. The stepmother¹⁶ would not let her play, make herself up or go out¹⁷.

(20) Dindik Hinar had reached the age of adolescence. She had turned fifteen or sixteen. She was fond of a certain cow. Among the flock of sheep and goats and all the animals they had in the barn, there was a particular cow that was red and very beautiful.

¹³ Lit. days came and days went.

¹⁴ Lit. Your eyes be on your kids.

¹⁵ Lit. I count her like my daughter.

¹⁶ Lit. she.

¹⁷ Lit. come and go.

(21) *gūtən-ē čēlā sòr| čūnkū sarē kūriyā wē yā sòr bū. | ū nivaḵā sarē wē čēlē ži yē sòr bo. | aw čēlā| čēlā dāykā Hənārē bū, | daykā wē yā šə řāst řā. | ū galàk čāvē xo ət-dā=yē| galàk hāz žə t-ḵər.* |

(22) *damē| řožàḵē əž řožān| damē řožàḵē əž řožān ... bū=ya āhangàḵā gala galak ā xoš. | ū bū=ya kayf=ū sayrān=ū safrā. | Dəndək Hənārē gala galakī viyā̀ bə dar-kavitən. | lē nà-hēlā bə dar-kavitən| gūt=ē, ‘lāzəm=a tu əl bar giyānawarā bi.* |

(23) *wi dami Dəndək Hənārē xū tēk nà-dā. | ū ‘ājəz nà-bū. | o xo řā-gərt| goti, ‘čə nī-na hatā bāvē mən t-hēt-avā| az tahaməlā hamī təštā ḵam. | ū t-gal čēlē bo xo yārī t-ḵərən.* |

(24) *damē Sorā Čāvšīn diti ət-gal čēlē husā ā kēyfxòš-a| ū čit-a sar pəštā čēlē. | ū ət-hēt=ū ət-čitən| ū čēl čit-a [řax] řībārī dā-o| ū kēyfē bə xo pēkvà t-ḵan| bəřyār dā wē čēlē sar žē ḵatən.* |

(25) *gūtī, ‘az čə xošiyā̀ bo vē kəčē nā-hēləm. | yā bo=ya sabàbē həndē ḵo zalāmē mən bēžt-a mən, “az=ē ta bardəm.” | az dē vē čēlē ži sar žē ḵam dā aw bə-mīnt-a bē-dūst=ū bē-havāl.* |

(21) It was called *Čělā Sor* (i.e. the Red Cow), since the head of its calf was red, and also half of its own head was red. The Red Cow used to belong to Hinar's mother, her real mother. She (i.e. Hinar) looked after the cow; she adored it.

(22) One day there was a big feast.¹⁸ It was time for recreation and joy.¹⁹ Dindik Hinar wanted very much to go out. But she (i.e. the stepmother) did not let her go out [and] said, 'You must guard the animals.'²⁰

(23) Dindik Hinar did not bat an eyelid.²¹ She was not troubled. She controlled herself [and] said, 'It's nothing! I will tolerate everything until my father comes back.' She simply played with the cow.

(24) When the stepmother noticed that she (i.e. Hinar) was happy with the cow; that she would mount the cow's back, play around with it, and go to the river side, and they were happy together, she decided to butcher the cow.

(25) She (Sora Chavshin) said, 'I will leave no joy for this girl! She is the reason my husband told me, "I will divorce you." I shall butcher this cow so that she will be without friends and companions.'

¹⁸ Lit. It became a big song.

¹⁹ Lit. It became time for recreation and joy.

²⁰ Lit. be in front of the animals.

²¹ Lit. She did not give herself in one.

(26) čandàḳ pē-va čū.¹ hamiyā got-ē, ‘tu dē čāwā čēlē/ čēlā sor sar žē ḳay?’¹ ‘amrē wē yē čūyī.¹ galak ā pīr-a.¹ gūštē wē nā-yt-a xārən.¹ gūt-ē, ‘mən àw čēla t-vētən.¹ mə t-vētən az wē čēlē sar žē ḳam-ū yā mən-a.¹ kēyfā xū-ma.¹ haz ḳay dē hāvēžəm.’¹

(27) qasābaḳī t-‘inītən¹ ū ət-bēžt-ē, ‘lāzəm-a tu čēlā sor¹ sar žē ḳāy!’¹ damē čēlā sor t-zānītən ḳū dē sar žē ḳàn¹ ē b ‘ořa ‘ořā xo-o gāzdī Dəndək Hənārē t-ḳāt.¹ Dəndək Hənār ət-čī-ya dāf.¹ sārē xo bə sarē Dəndək Hənārē va t-nītən¹ ū ā t-āxəvitən¹ čēl t-āxəvitən.¹

(28) tə-bēžt-a Dəndək Hənārē,¹ ‘x^amā nà-xo!¹ dē mⁿ sar žē ḳàn tu dē mēnī-ya bē-havaāl.¹ bas hār xamà na-xo!¹ čunkū sē faqa’āt yēt pəštā mən dā.¹ sē bəřbəř-ēt pəštā mən dā.¹ řangē wānā yē sòr-a.’¹

(29) gūt-ē, ‘tu dē wān sēā řā-ḳāy.¹ har čə gāvaḳā tu katī-ya tangāviyàḳā gala galak ā mažən¹ tu dē ēḳ šə wānā hāvēžī-ya ət āvē dā¹ ū tu dē gāzī wī təštī ḳāy yē t- vētən.’¹

(30) Dəndək Hənārē gala galak pē naxòš bū ḳū čēlā sor əž dast datən¹ lē sar händē řā hənda kayfxūšī bū mā¹ čənko čēlā sor yā ḳo gala galak čēlaḳā sàyr bū¹ ‘amalaḳē gala galakē jàn pē baxšī.¹

(26) Some [time] passed by. Everyone said to her (Sora Chavshin), ‘How could you butcher the Red Cow? It is very old. Its meat can’t be eaten.’ Sora Chavshin said, ‘I want this cow. I want to butcher this cow. It is mine! It is up to me.’²² I may even wish to throw it away.’

(27) She (Sora Chavshin) brought a butcher and said, ‘You must butcher the Red Cow.’ When the Red Cow knew about this, it started mooing and calling Dindik Hinar. She went to it. The cow moved its head close to Dindik Hinar’s head and spoke. The cow spoke.

(28) It (the cow) said to Dindik Hinar, ‘Do not worry!’²³ After I am butchered, you will be left without a friend. But do not worry at all, because there are three bones in my back. Their colour is red.’

(29) It (the cow) said, ‘You should pick up those three [bones]. Whenever you are in big, big trouble, you should throw one of them in the water, and you should ask for what you wish.’

(30) Dindik Hinar was not at all pleased to lose the Red Cow, but she was left with a little bit of happiness since the Red Cow, which had been a very peculiar cow, granted her something valuable.

²² Lit. I am on my pleasure.

²³ Lit. Do not eat sorrow.

(31) *qasāb ʾinān| čēlā sor nīvaḳā hawšē gārē dān| ū sarē wē žē va-
kārən. | ū Dəndək Hənārē žī gala galak kər-a gərī. | ū čāvē wē mā l čāvē
čēlā wē| hatā sarē wē əš kalaxē hāti-ya jədā ḳārən. |*

(32) *damē čēl sar žē ḳārī-ū əb kavəl dā inā-ya xārē. | Sorā Čāvšīn
həndī hāt-ē ḳū gūštāḳē xūš əš wē čēlē bə-xotən. | nà-t-šīyā bə-xotən|
čəkū čēl gala galak yā pīr bū. | hēštā sardamē dāykā wē bū. | čēl galak
ā pīr bū| bə kēr xārənē na-t-hāt. |*

(33) *Sorā Čāvšīn žī gūt-ē, | ʿhamā warən avī gūšti bə-dān-a wī kašī
yē wē t-vētən. | hamā har kasaḳē bitən| aw gošt-à b-vētən bə-dān-ē. | lə
wī damī dē šulā bə kē katən?| bə har du kəč-ēt xo nā-ḳatən. | dē šolā
əb Hənārē ḳatən. |*

(34) *gūt-a Hanārē, ʿwarà kəčē! | tu bə dastēt xo gūšti/ goštē čēlā
sor bo xalkī ba. | aw čēla ta galàk haz žē t-ḳār| dā ḳo aw pətər ʿəhsās-ēt
naxošīyē ḳatən. | lē ava darīvāḳā gala galak-ā bāš bū bo Hənārē| ko
wān sē faqarāt-ēt pəštā čēlē bo xo b-hal-gərītən damē məhtāj bitən. |*

(31) They brought the butcher, tied up the Red Cow in the middle of the yard, and beheaded it. Dindik Hinar wept loudly. She kept looking the cow in the eyes²⁴ until its head was removed from its corpse.

(32) After the cow was butchered, it was brought down. Sora Chavshin came with the intention of having a good meal from the cow's meat. She could not eat [from its meat] because the cow was very, very old. It was from the period of [when] Hinar's mother [was alive]. The cow was very old. Its meat could not be eaten.

(33) Sora Chavshin said [to the people], 'Come! Give this meat to whomsoever wants it. Whoever it is, give him meat. Whom did she (i.e. the stepmother) have do the job [of cutting the meat into pieces]? She did not make her two daughters do the job. She had Hinar do the job.'²⁵

(34) She said to Hinar, 'Come here girl! Take the meat of the Red Cow, the one whom you liked very much, with your own hands to the people. She wanted Hinar to suffer more and feel worse. However, it became a very good opportunity for Hinar to take the three bones in the back of the cow [s corpse] for herself and use them when she needed help.

²⁴ Lit. her eyes remained in the eyes of her cow.

²⁵ Lit. She does the job by Hinar.

(35) *damē av kāra anjām dāy*¹ *ū qasābā gūšt hiri t-ḵar bī*¹ *har ēḵē savikākā goštī bī bər.*¹ *ū lə faqarātā t-garīyā.*¹ *har sē faqarāt p̄aydā ḵarən*¹ *ū čū ət-nāv kāhē dā va-šārt ət āxirā ḥāywānā va.*¹ *har aw jəhē wē bo awē tē-va t-nəvəst*¹ *ū tē-va řā-t-bū tē-va t-řī-ništ.*¹

(36) *řī-ništ-a xārē Dəndək Hənār*¹ *gala galak yā ‘adī/ gala galak ā ‘ājəz*¹ *gala galak ā dāmāy.*¹ *ū ḵər-a gərī.*¹ *ḵər-a gərī gūt-ē, ‘pā čēlā sòr!*¹ *bēyī ta az dē čā ḵām?*¹ *az dē čāwā bēyī ta žim!*¹ *mən čā havāl na-mān!*¹

(37) *‘hako mə tu diti*¹ *birā mə lə dāykā mə t-hāt.*¹ *čūnkū bāvē mə ži nūka nā-mā-a l daf mən.*¹ *ū Sorā Čāvšin hamī řekā bə kār t-‘inītən*¹ *tənē dā mə b-ēšinītən-ū ‘azyatā mən datən.*¹

(38) *řožaḵ əž řožān*¹ *dang-ū bās ət gundī dā balāv ət-bən ḵo kùřē miri*¹ *gala galak yē naxòš-a*¹ *ū pēdvī bə darmānàḵi-ya.*¹

(39) *damē af dang-ū bās-a t-gahīt-a wān nāv kasān dā*¹ *avèn karš-ū kawālē bə xodān ət-ḵan*¹ *ēḵ šə wānā ži Hənār-a*¹ *yā əl bar paz-ū paz-ū čēl-ū gulḵēt xo.*¹ *go lē t-bitən*¹ *ū t-bēžitən, ‘mən darmānē kuřē miri yē hay.*¹

(40) *damē t-bēžit, ‘mən darmānē kuřē miri yē həy*¹ *hamī pē t-ḵan-a kan.*¹ *ət-bēžn-ē, ‘mālā tà!*¹ *mā ta čə diti-ya?*¹ *ta b-tənē řix ū ... pəškàl-ēt pāzi yēt diti.*¹ *mā tu dē čāwā miri darmān ḵāy?*¹ *gūt-ē, ‘mā av šolā žē-a?*¹ *az dē darmān ḵām*¹ *hagar hīn bə-hēlən.*¹

(35) When they did this, that is, when the butchers cut the meat into pieces, Hinar took a bowl of meat for everyone. She was looking for the bones. She found all the three bones and went and hid them inside the straw, in the animals' stall. It was the same place where she would sleep, rise, and spend the day.²⁶

(36) Dindik Hinar sat dawn; [she was] very, very upset. She was emotionally drained. She started to cry. She started to cry and said, 'O Red Cow! What am I supposed to do without you? How am I supposed to live without you? I am left with no friends.'

(37) 'When I saw you, I was reminded of my mother. Now²⁷ my father is not with me either. Sora Chavshin uses every means only to hurt and harass me.'

(38) One day rumour had it²⁸ in the village that the prince's son was very unhealthy, and that he needed medicine.

(39) When the news reached them, that is, those who looked after the flock of sheep, cows etc.—one of them was Hinar. She was looking after the sheep, cows, and calves. She heard the news and said, 'I have the treatment for the prince's son.'

(40) When she said, 'I have the medicine for the prince's son', everyone started laughing. They said, 'For heaven's sake!²⁹ What have you seen [in life]? You have only seen animal dirt and sheep's dung. How are you supposed to cure the prince's son?' She said, 'Is there [really] so much to it? I will cure him if you let me.'

²⁶ Lit. sit.

²⁷ Lit. because.

²⁸ Lit. voice and discussion were spread in the village.

²⁹ Lit. your house!

(41) *gūt-ē, 'tu yā dīn-ī! ū av naxošī bə sarē ta hātīn. | yā wa lə ta kəri tū həš-ū bīr-ēt xo žə dast dayt. | hara mālē | ū čāvē xo gala galāk bāš bə-d-a | karš-ū kawālē xū. | bū ta gala galak bāštər-a!'*

(42) *damē čūyī gala galak ā dāmāyī bū. | har sē bərbəřēt pəštā čələ 'inān=a darē. | ū barē xo dā=yē gūt-ē, | 'čelā sòr! | pā mən gala galak ət-vētən az təštəkē bāš bə-ḵām | dā žə vē 'azābē xəlās bəm.'*

(43) *wī damī dangāk ət-hēt-a gohēt Dəndək Hənārē | ū t-bēžt-ē, | 'darmānē mīrī žī az šēm bū tà pəydā ḵam. | lē ət-vētən tu vī/ tu ēḵē əž vānā pāvēži-ya bənē āvākā kiir dā. | Dəndək Hənār žə kayfā dā gala galak kasakā jīyāwāž dar-t-ḵavītən. |*

(44) *ət wān hālat-ēt naxoš dā dangē xo bələnd ḵatən. | ū ət-bēžītən, 'šə řàst dā! | šə řàst dā! | əz dē bəm-a aw kasa | awā kuřē mīrī čārə t-ḵatən. | Sorā Čavšīn go lē t-bītən | ū t-zānītən ko Dəndək Hənārē təštəkē husā yē lə bar hay. |*

(45) *bəřyār datən Dəndək Hənārē gala galāk b-ēšīnītən | dā ḵo aw wī təštī āškarā ḵatən | āwē b-vē. | gāzī t-ḵat-ē əl sar həndāvī bānī gāzī t-ḵāt-ē, | 'hənū! hənū! | ət-bēžt-ē, 'balē žənbāb! | ət-bēžt-ē, 'wara sarī! | wara sarī hagar dē ta pərčē xəšīnəm | ū dē ta inm-a sarī!'*

(41) The shepherds³⁰ said, ‘You are insane! You have become infected with a³¹ sickness. It has made you loose your senses. Go home and take care of your animals. That is much better for you.’

(42) After she came back³² [home], she was emotionally drained. She took out each of the three bones of the cow. She looked at them and said, ‘O Red Cow! I would really like to do a good thing to get rid of this suffering.’

(43) Then, *Dindik Hinar* heard a voice,³³ saying, ‘I can find you the medication for the prince’s son, but you will need to throw one of these [bones] into some deep water.’ *Dindik Hinar* became so happy that she turned into a different person.³⁴

(44) In that uneasy state she raised her voice and said, ‘Truly, I shall be the person who cured the prince’s son.’ *Sora Chavshin* heard her and realized that *Dindik Hinar* was up to something.³⁵

(45) She decided to hurt *Dindik Hinar* so much that *Hinar* would reveal what she wanted [to know]. She called her through the ceiling, ‘Get up! Get up!’ *Hinar*³⁶ said, ‘Yes, stepmother!’ She said, ‘Come upstairs! Come upstairs, otherwise I will crumple your hair and bring you upstairs [myself]!’

³⁰ Lit. they.

³¹ Lit. that.

³² Lit. went.

³³ Lit. A voice came to *Hinar*’s ear.

³⁴ Lit. A different person fell from her.

³⁵ Lit. There is a such a thing in her front.

³⁶ Lit. she.

(46) *Dəndək Hənārē ži zīkā manjalokā xo ət-hāvēžit-a wērē. | ū ət-
 ˁkat-a gārē ˁit-a daf ˁt-bēžt-ē, ˁbalē žənbāb! | ˁt-bēžt-ē, ˁaw čə təšt-a? |
 čə darmān af ta | yē ˁo tu dē kuřē mīri pē čē kày?*¹

(47) *ˁt-bēžt-ē, ˁdarmānē čə? | az čə darmānā nə-zānəm! | aw
 āxəftənā mən gūti tənē mən bū yārī-wa gūti! | gūt-ē, ˁnaxēr | mən galak
 jārā go lē tā boyī | ˁkū ta ā ət nāv xalkī dā āxəftī-ū | ta ā gūti az šəm |
 kuřē mīri darmān ˁkam. | āhā nūka lāzəm-a tu kuřē mīri darmān ˁkay!*¹

(48) *damē Dəndək Hənār ət-zānītən dē ava təštàki bə sar inītən |
 bəryārē datən ... bəryārē datən ˁo aw fēlākē bə-ˁkatən əl žənbābē | dā
 ˁo aw na-šētən bə-gahīt-a wī təštī yē wē bə-vētən. | ˁo gala galak ət-
 vīyā bə-bīt-a xasiyā kuřē mīri. | ū galak t-vīyā xəzmāyatīyē tə-gal
 mīriyē b-ˁkatən.*¹

(49) *Dəndək Hənār čū | ū gūt-a har sē qabīk-ēt xo, | ˁaz majbūr-əm
 hawa bədam-af žənbābā xo | dā ˁo čə lə mə na-ˁkatən-ū mən nə-
 ēšīnītən. | awān qāpīkā awān hastīkā āxəft ū gūt-ē, ˁnaxēr tu šē
 təštàki dī bə-ˁkay.*¹

(50) *gūt-ē, ˁaz čə b-ˁàm? | gūt-ē, ˁtu dē sē pəškəlā gəvəši. | ū tu dē
 gəřovəř ˁkay | ū tu dē-ya vē. | tu dē bēži-yē ava darmānē kuřē mīri-ya. |
 āwē ži gala gala kəyfā wē ā hāt.*¹

(46) So Dindik Hinar immediately threw away her milk pail, ran towards her, [and] said, 'Yes, stepmother!' Sora Chavshin said, 'What is that thing? What is that medication with you with which you will cure the prince's son?'

(47) She said, 'What medication? I do not know any medication. I was playing around and said those words.' The stepmother said, 'No, I have often heard you speaking among people and saying, "I can cure the prince's son." Now, you must cure the prince's son.'

(48) When Dindik Hinar realized that she would inflict something on her, she decided to play a trick on the stepmother so that she could not get what she wished. She (the stepmother) wanted so much to be the mother-in-law of the prince's son. She coveted being a close relative of the prince.

(49) Dindik Hinar went to the bones and said, 'I have no option but to give you to my stepmother, so that she won't do me harm or hurt me.' The bones spoke and said, 'No, you can do something else.'

(50) She said, 'What should I do?' They said, 'You shall squeeze three pieces of sheep's dung, make them round, and gave them to her. Then say to your stepmother that those are the medicine for the prince's son.' She was very pleased³⁷.

³⁷ Lit. her pleasure came.

(51) řā-bo čò^l əž pīsātīyā giyānawarā sē gəřovəřkēt gala galak ēt bə řēk-ū pēk čē kəřən^l k̄ū kasē nà-t-zānī ava pīsātī-ya.^l ū hāzər kəřən ū dān-àv-ē.^l dān-àv-ē gūt-ē, ‘hamā har av sē-a bo əf mən.’^l

(52) damē aw sēa žē sətāndīn^l ēksar dastē wē hēl gəvāšt.^l ū žə dastā inān-a darē^l ū kulmākā hēl lə nāv čāvēt wē dā.^l ū qotā pē nayjilē dā^l gūt-ē, ‘dē həlo hara bə-řina xārē də žorā xo-va yā lə xārē.’^l dā k̄o wē pətər b-ēšinitən^l gūt-ē, ‘həšyār bī kal-ū palēt qasrē na-škēnī.’^l

(53) ān k̄o wē/ žənbābē t-vīyā bēžīt-a wē^l k̄o, ‘aw kulke tu tē-va qasrək-a bī ta’^l žənbāb-ē gala galā kayfā wē hāt k̄o^l aw darmāna bə dast xo-va inā^l awē wē həzər k̄ər darmān-a.^l

(54) řā-bū čū t-nāv xalk̄ī dā.^l řā-bū čū t-nāv xalk̄ī dā əl sar kānīyā gundī.^l xalk̄ī žī hamī bahsī darmānē kuřē mīrī t-k̄ər.^l awē gotī, ‘bāš-a mā hawa hatā nūka darmān əž Hənārē nà-war-gərtīya?’^l

(55) gūt-ē, ‘na!’^l čūnkū ma bāwar nà-t-k̄ər darmān ēf Hənārē^l gūt-ē, ‘balē balē darmān yē ēf Hənārē.’^l ū mən yē žē sətāndī.^l mən yē žē sətāndī dā bam bī kuřē mīrī^l dā pē čē bitən.^l kuřē mīrī gala galak yē na-xòš bī.^l

(51) She rose, went and made three well-formed clods out of animal dung, [so nice] that one would not realise that they were animal dung. She prepared them and gave [them] to her. She gave [them] to her [and] said, '[I have] only these three with me.'³⁸

(52) After taking those three clods from her, the stepmother immediately squeezed her hand with force, grabbed the clods from her, punched her in the eyes, bit her, and said, 'Go to your room downstairs.' To make her suffer more, she said to her, 'You should be careful not to break things in the palace!'

(53) That is, the stepmother wanted to tell her, 'The barn you live in is like a palace for you.' The stepmother was very pleased that she had taken possession of the medication, which she thought was medicine.

(54) She (i.e. the stepmother) went among people at the water spring of the village. The people were discussing the medication for the prince's son. She said to them, 'Haven't you already taken the medicine from Hinar?'

(55) They said, 'No, we did not believe that the medicine was with Hinar.' She said, 'Yes, yes, the medicine was with Hinar. I took it from her. I will take it to the prince's son so that he may be healed.' The prince's son was very, very ill.

³⁸ Lit. only these three were by me.

(56) *āxəftənē gahašt-a řaşðkēt mīrī.* | *gūt-ē, 'hāl-ū masalâyķē wusā hay.* | *gūt-ē, 'dē bəlā bə-hētən.* | *galak jārā hakīm-ū luqmān-ū dəktòr yēt hayn vašārtī-na xalk nā-nīyāsītən.* | *balkī aw žī ēķ šə wānā bītən.* |

(57) *aw žī ət-čītən* | *ū wān har sē ɬapkà ət-gal xo t-batən.* | *ū həzər ɬkatən ava darmān-a.* | *čītən dad=av kəčā xo* | *dad=av kəčā xo ət-bēžt-ē,* | *'hara bo kuřē mīrī ba* | *bə həsābā həndē ɬo 'alasās àw Dəndək Hənār-a.* |

(58) *čīt bēžt-ē,* | *'ava darmānē kuřē mīrī mən inā.* | *ū avī darmānī dē dān-ē dē čē bītən.* | *got-ē, 'řekā bə kār inānā wī yā čāwā=ya?* | *mā* | *xarḃəṭī.* | *nà-zānī dē čāwā bēžt-ē.* | *gūt-ē, 'lāzəm-a bə-xūtən.* |

(59) *kuřē mīrī gala galak ət-vīyā čārasār bītən.* | *mīrī žī gūtī, 'haka xot čāwā bītən?* | *lāzəm-a am dayn-ē.* | *lē mādam ta sē vē-na* | *gala galak jāntər-a aḡar tu jārē b-jarbinē əl sar xo* | *kā dē ta'sīr-àḡ ha-bītən yā xərāb ān na.* | *čūnkū az ɬərsəm kuřē xo əž dast dam.* | *kuřē mən ē ēkānā-a.* |

(60) *awāyē kəčē žī gotī, 'gala galak 'ādī=ya* | *àz-ē řā-bəm xom.* | *damē dā hāvēžit-ē dāvē xo* | *dā Sorā Čavšin həzər ɬər ava darmānàķē gala galak ye bə mufā-a.*

(56) The news reached the prince's guards. They said to the prince, 'The situation is like this.' The prince said, 'Let her come! There are often physicians and doctors who are hardly visited.³⁹ People do not know them. Perhaps she is one of them.'

(57) She (the stepmother) set off and took all the three pressed pieces of dung with her. She thought they were medicines. She went and gave them to her daughter. After she gave them to her daughter, she said, 'Go, take [this] to the prince's son', as if she was *Dindik Hinar*.

(58) She (*Hinar's* sister) went [to the palace and] said to them, 'I have brought the treatment for the prince's son. Give him this medicine, he will be healed.' They (the prince's men) said, 'How should one use this medicine?' She remained [speechless]. She did not know what to say. [Eventually] she said, 'He should eat it.'

(59) The prince's son really wished to be healed. The prince said, 'What happens if he eats it? We should give him the medication. However, since you have three medicines with you, it would be much better if you would try it on you, to see if it has an impact, a bad one, or not. I'm afraid I might lose my son. He is my only son.'

(60) The girl said, 'It's totally fine; I will eat it.' While she was taking one of the medicines (i.e. the pieces of dung), *Sora Chavshin* thought that the medicine was very efficacious.

³⁹ Lit. hidden.

(61) *gūtī, 'kā hamā dā jārē àz ēḳē bə-xom. | gūtī dā barē xo bəḏāyn-ē kā dē čə čē bitən. | Sorā Čavšīn ēḳ hāvēt-a dāvē xo dā | lē žə bar mīri nà-t-šīyā bēžītən | təštəḳē kərēt-a ān təštəḳē nà-bāš-a ān təštəḳē xərāb-a. |*

(62) *bə dəlakē gala galakē na-xòš va ḳər-a davē xo dā. | ū àw na-xošīya hamī bə sarī hāt. | damē gūtī-ya mīri ḳo pə řāstī žī ava darmān-a=w gala galak yā bāš-a. | gūt-ē, 'pā dē az dām-a kuřē xo! |*

(63) *damē dā dad-a kūrē xo | žənbābē dastē kəčā xo gərt got-ē, | 'həstoyē ta bə-škētən! | mā ava šūl bī tà ḳərī? | mā ava ta čə bə sarē ma inā! | mā ava čə darmāna tà ināy? | gūt-a kəčā xo yā žə řāst řā. | gūt-ē, 'ava har àw-a awē ta š | Hənārē sətāndī. |*

(64) *gūt-ē, 'na na ava na àw-a! | gūt-ē, 'balē bāwar ḳa àw-a | gūt-ē, 'awa čə bī? | hāšārē wa gūt-ē, 'pīsātī bī. | aw žī galà gala 'ājəz bī. | har tə wē damī dā damē wa gotī-ē | wakī gēžbūnaḳē bī čēk bī | ū hēl əf 'ardī kāt. |*

(61) She said, 'I shall also have one [pill]. We shall see what happens.' Sora Chavshin swallowed one [of the pieces of dung], but could not say that the medicine was disgusting or that it was bad in front of the prince.

(62) With much uneasiness she put the dung in her mouth. She was infected with the illness [caused by the medicine]. When she said to the prince that it was truly a medicine, that it was indeed very good, the prince⁴⁰ said, 'Then, I will give it to my son.'

(63) When he gave the medicine to his son, the stepmother grabbed her daughter's hand [and] said, 'May your bones be broken! What have you done? Why did you do this to us? What is this medicine that you've brought?' She said [these words] to her real daughter. The daughter⁴¹ said, 'This is exactly the one that you took from Hinar.'

(64) She (i.e. Sora Chavshin) said, 'No, this is not the one!' She (i.e. the daughter) said, 'Yes, believe me this is the one!' She (i.e. the daughter) said, 'What was that then?' —May it be far from you [the audience]— She (i.e. Sora Chavshin) said, 'It was animal's dirt.' She (i.e. the daughter) got very troubled. As soon as she (i.e. the mother) said those words, she (i.e. her daughter) experienced some dizziness⁴² and fell to the ground.

⁴⁰ Lit. he.

⁴¹ Lit. she.

⁴² Lit. A dizziness was made at her.

(65) *damē miri diti¹ mirē mazən diti aw şaf ʾardī kat,¹ gūti, ʿkā hamā pārçaḳā darmāni bə-dān-a wē ži.¹ bəlā ēḳ bo kuřē mən bitən ēḳ bo wē.¹ ʿtapkàḳ hāvēt-a davē wē ži dā¹ ū ʿtapkā di hal-gərt bū kuřē xo.¹*

(66) *damē viyāy wē ʿtapkē bədat-av kuřē xo.¹ bər-a bar/ bar bēhnā kuřē xo¹ ēḳsār čāvēt kuři va-būn.¹ got=ē, ʿoy bābo ava čə darmān-a?¹ ʿhēštā mən na-dā=yē¹ sàg bū ži!¹*

(67) *kuřē miri gūt=ē, ʿbāv ava tu čə t-ḳāy?¹ gūt=ē, ʿbūci bāvo ava darmān-a!¹ gūti, ʿbāb [b-aēvā]!¹ bəhnaḳā gala galak ā na-xoš ā žē t-hētən.¹ damē gūti, ʿbahnaḳā gala galak ā na-xoš žē t-hētən¹ bāb majbūr bū bəhən ʿkat=ē.¹*

(68) *damē bəhən ʿḳəri=yē¹ ū dā=yaf ʾāqəldārēt xo¹ gūt, ʿyē vē ʿtapkē bə-šḳēnən.¹ ʾāqəldāraḳē wi ži bənē xanjarkā xo lē dā¹ ū barē xo dat=ē pišāti=yā¹ ū ʿkərm-ēt řaş ū piš=ēt nāv dā.¹*

(69) *damē dar-ḳati àv-a¹ miri bəryār dā wān har sēkā/wān har dūkā pāvēžt-a t zindānē va¹ kəčē ū dāyē¹ kəč=ū dā hāvēšt-n-a ət zindānē va¹ ū gala galak ēšāndən.¹*

(70) *pəšti čand rožàḳā pē-va čūyi¹ Hənārē barē xo dā=yē,¹ ʿava žənbābā mən būci ʾizājā mə nā-katən?¹ būci nā-yēt-a xārē bēžit-a mən ʿšūlā bə-ḳā?¹ būci jəlkā na-hāvēt-a xārē bēšt-a mən bə-šō?¹*

(65) When the prince saw that she fell to the ground, he said, 'Give one part of the medicine to her (Sora Chavshin). Let her take half of it and my son will take the other half.' They (the guards) put a piece of pressed dung inside her mouth and left the other piece of pressed dung for his son.

(66) He intended to give the piece of pressed dung to his son. He brought it close to his son's nose. All of a sudden, he was startled⁴³ [and] said, 'O Dad, what is this medicine?' [The prince said] 'I haven't even given him the medicine yet and he is already healed.'

(67) The prince's son said, 'Father, what are you doing?' He said, 'Son, this is medicine.' He said, 'Father, throw it away! It has a very unpleasant smell.'⁴⁴ When he said, 'It has a very unpleasant smell', the father was obliged to smell the medicine.

(68) After smelling the medicine, he gave it to his advisors, and said, 'Crumble this piece of pressed dung!' The advisor hit the dung with the bottom of his dagger. They saw that it [the medicine] was dirt and there were black worms in it.

(69) When it became clear that it [the medicine] was dung, the prince decided to imprison them both, [that is] the mother and the daughter. They put the mother and daughter in prison and tortured them a lot.

(70) After a few days had passed by, Hinar looked around [and said], 'Why isn't my stepmother upsetting me? Why doesn't she come downstairs to tell me, "Work!" Why doesn't she throw down the clothes for me to wash?'

⁴³ Lit. His eyes were opened.

⁴⁴ Lit. a very bad smell comes from it.

(71) *pəšti bəhorinā sē čār řožaḳā*¹ *Hənār ži bə sar kàft*¹ *barē xo datē māl yā čòl-a.*¹ *māl yā čòl-a*¹ *bə tənè*¹ *xəškàḳā wē yā ž qasr hāzər.*¹ *xəškàḳā wē yā řiništi-ya xārē lə wērè*¹ *ū yā t-ḳat-a gərī.*¹ *go, ‘ta xèr-a? čə masala-ya?’*¹

(72) *gūt-ē, ‘xəř sičēt ta būn!’*¹ *gūt-ē, ‘būy sičēt mə bū mā mən čə ḳəriya?’*¹ *gūt-ē, ‘aw darmānēt tà dāyn-af daykā mən-ū xəškā mən*¹ *gūtī aw yē darkatīn həndaḳ darmānēt nà darmān.*¹ *ū darkatīn təštēt pīs.*¹ *ū wē darkatīn pīsātīyā giyānawarə.*¹ *ū wānā lə bar bū əb-dan-a mīrī.*¹

(73) *gūtī, ‘harèèèè!’*¹ *Hənārē gūt-ē, ‘tu žə řàst dā yā t-bēžī?’*¹ *gūtī, ‘arē bāwar ḳà!’*¹ *gūtī, ‘pā wānē wānà*¹ *gūt-a mən,*¹ *“az-ē darmānī əž tà stīnəm*¹ *dā ḳū xalək ēdī-va təřānā bə ta nà-ḳatən.”*¹ *mən nà-t-zānī dē bū mīrī batən!*¹

(74) *‘agar az-ā təštaḳī bū ḳàm.*¹ *šə qasdā wa gūt-ē baz dā čə əl sar xū nà-hēlitən.*¹ *Dəndək Hənār mā*¹ *həzrēt xo ḳərən*¹ *gūtī, ‘az čə b-ḳam?’*¹ *az wāna bə-hēlm-a tē-va?*¹ *yān ži b-īnm-a ž dār-va?’*¹ *hāt-o čò*¹ *hāt-o čò.*¹ *nà-zānī dē čə ḳatən.*¹ *bar-av xārē va čū.*¹

(71) After three, four days, Hinar went upstairs, looked around [and realized that] the house was empty. The house was empty. Only one of her sisters was home.⁴⁵ She (her sister) was sitting on the ground and was crying. She (Hinar) said, ‘What’s up with you?’⁴⁶ What’s been happening?’

(72) She (the sister) said, ‘It’s all your fault!’ She said, ‘Why was it my fault? What have I done?’ She said, ‘The medicine that you gave my mother and sister turned out not to be a real medicine. It turned out to be an unpleasant thing. It turned out to be animals’ dirt. They had planned to give it to the prince’s son.

(73) She (i.e. Hinar) said, ‘Come on!’⁴⁷ Hinar said, ‘Are you really telling the truth?’ She said, ‘Yes, believe me!’ She (Hinar) said, ‘They had told me, “I will take the medicine from you lest people bully you.” I did not realize that they would take the medicine to the prince.’

(74) [Hinar continued,] ‘I shall do something for them.’ She said this on purpose so that she could deny responsibility⁴⁸ [over the imprisonment of her stepmother]. Dindik Hinar stayed still, contemplated, [and] said, ‘What should I do? Shall I let them stay there [in the prison]? Shall I take them out?’ She went back and forth.⁴⁹ She did not know what to do. She went downstairs.

⁴⁵ Lit. palace.

⁴⁶ Lit. You, is it goodness?

⁴⁷ Lit. go!

⁴⁸ Lit. does not hold anything on her head.

⁴⁹ Lit. She came and went, she came and went.

(75) *bar-av xārê va çû¹ zikā zikā zikā zikā aw kâ-a əž sar êk řā-
kâr¹ har sê hastikēt xo inān-a dārê¹ û gūt-ē, ‘bas bēžn-a mən hārī mə
bə-kan¹ az çə b-kan?¹ hastikaḳī š wānā gūtī, ‘mə p-āvēžā ət āvē dā.¹*

(76) *Hənārē got-ē, ‘dē çə ḳāy¹ agar mə tū āvēti-ya ət āvē dā?¹ wī
hastikī gotī,¹ ‘az dē wē ḳam yā kas-ē nà-ḳarī!¹ Hənār yā pəštrāst nà-
bū kâ dē çə ḳatən¹ gūt-a hastikē dī, ‘mā būci az tà na-hāvēžm-a ət āvē
dā?¹*

(77) *gūt-ē, ‘bālā az řāzi-ma.¹ mən p-āvēž-a ət āvē dā.¹ gūt-ē, ‘tu dē
bū mən çə ḳay?¹ gūt-ē, ‘az dē wānā žə səjnē inm-a darē.¹ Hənār ham
jā təršiyā.¹ gūtī, ‘mā agār mən əž səjnē bar-dā-n¹ û hātən az ēšāndəm¹
az dē çə ḳam?¹*

(78) *gūt-a hastiyē dī,¹ ‘pā agar az tà pāvēžəm tu dē bū mə çə ḳay?¹
gūt-ē, ‘agar tu mən p-āvēžī-ya ət-bənē āvē dā¹ az dē kāràḳē wəsā ḳam¹
ḳū şəbāhī ēksar bāvē ta bə-zəvřit-avā.¹*

(79) *Hənār řāzi bū¹ û galak dəlakē xòš-va¹ aw hastika bər¹ û çū sar
āvaḳā gala galak ā kūr¹ û händi dastē wē quwāt haya¹ pāž-va bər-ū
vəř dā hāvēt.¹ pāž-va bər-ū hāvēt.¹ damē aw hastika gahašti-ya bənī¹
xabaràḳ hāt əl gundiya.¹ gūtī ḳū, ‘kārwanīyē ma vān du sē řožaḳā dā
dē gəhitən.¹*

(75) She went downstairs. Quickly, she put [the piles of] straw aside, took out the three bones, and said to them, ‘Tell me [what to do]? Help me. What should I do?’ One of the bones⁵⁰ said, ‘Throw me into the water.’

(76) Hinar said, ‘What would you do if I threw you into the water? The bone said, ‘I will do what no one has ever done.’ Hinar was not sure what to do. She said to the other bone, ‘Why shouldn’t I throw you into the water?’

(77) It (the bone) said, ‘All right! I agree. Throw me into the water!’ She said, ‘What will you do for me?’ It said, ‘I will take them out of the prison.’ Again, Hinar was scared; she said, ‘What should I do if I freed them from prison and they came [and] hurt me?’

(78) She said to the other bone, ‘If I throw you into the water, what will you do for me? It said, ‘If you throw me into the water, I shall cause your father to come back from the trip tomorrow.’

(79) Hinar agreed to this. She happily took the bone, went to the edge of a very deep water pond. With as much as force she had, she stretched herself back and forth and threw the bone. When the bone reached to the surface of the water, the news came to the village ‘Our people in the caravan will be back in two, three days.’

⁵⁰ Lit. a bone of them.

(80) *damē gūti vān du sē řožaḳā dā dē gəhītən Hənārē gūti, 'har dīr=a¹ pānē mən gūt bū hastikī ɣo řəbāhī bə-gahītən.¹ Hənār čo mālē.¹ gūt=e, 'čə masalə=ya?¹ gūt=e, 'dē kārwanīyē ma du sē řožaḳē dī gahītən.¹*

(81) *gūt=e, 'hawa čāwā zānī dē du sē řožaḳē dī gahītən.¹ gūti, 'mānē bāvē ta bari hamīyā hāt¹ ū gūt=a mā.¹ Hənārə gala gala kēfxòš bū¹ ū gūti, 'bə řāstī žī awā čēlā sòr bū mə ɣəri kàs=e bū mə na-ɣəri-ya.¹ gūt=a mən, "řəbāhī dē hētava" balē pā avřūkà bə xo hātava¹*

(82) *damē bāb hātīy-ava¹ xū galak Dəndək Hənārē wār ɣər¹ ū gūt=e, 'kānē jəlkē ta yē jàn?¹ kānē=a kazī-yo bəsk-ēt ta?¹ kānē=a lawandī-yēt ta?¹ tu būč wəsā ā bē-sar-ū-bār=i?¹ būčī jəlk-ēt ta wəsā-t pīs=ən?¹ būčī nāvčāv-ēt ta wəsā-t pīs=ən?¹*

(83) *gūt=e, 'bāb hāl-ū masal-ēt mən ava=na.¹ hašt řožā tu čòy¹ āmān šīštən, jəlak šīštən, bēri ɣərən, xārən, čē ɣərən, xārən pēškēš ɣərən bo hāywānā hamīyā ɣatī=ya sar məlēt mən.¹*

(84) *bābī gūt=e, 'zīkā!¹ bə zītərin dam hara dast=ū čāvēt xo bə-šò.¹ ū jəlaḳī nī b-ɣa bar xū¹ dā am pēk-va bə-řin-a xārē!¹ čūnkū mə nà-vēt a wəsā ta bə-bīnəm.¹ tu gala galak kəčaḳā jàn=i¹ tu gala galak kəčaḳā bāš=i¹ tu kəčā žənaḳā gala galàk ā bāš-ū juwān=i.¹*

(85) *Dəndək Hənārē haka vīyā haka nà-vīyā¹ čū¹ dəlaḳē šəkastī sar-ū jəlkēt xo šīštən.¹ bəsk-ū kazī-yēt xo va-hāndən.¹ lawandī-yēt xo gərə dān.¹ ū hāt=a daf bābē xo řiništ-a xārē.¹*

(80) When it was said that the caravan would be back in two or three days, Hinar said, 'It will be too late! I had told the bone that my father should be back by tomorrow.' Hinar went [towards her] home. She said, 'What's wrong?' They (i.e. the people) said, 'Our folks in the caravan will be back in two or three days.'

(81) She said, 'How did you know that the caravan would arrive in two, three days?' They (the people) said, 'Well, your father came beforehand and told us.' Hinar was very pleased and said, 'To be honest, no one has done me as much good as the Red Cow. It (the bone) had told me that he would be back by tomorrow. He is back home today'

(82) When the father came back home, he hugged Dindik Hinar and said to her, 'What happened to your beautiful clothes? What happened to your tresses and hair? What happened to your long sleeves? Why are you so untidy? Why are your clothes so dirty? Why is your face so dirty?'

(83) She said, 'Father, my story is like this. It has been eight days that you've gone [and] all the [home] tasks have been a burden on my shoulders, [including] washing dishes, washing clothes, milking animals, cooking food, taking fodder to animals.'

(84) The father said to her, 'Quick! Go and wash your face as soon as possible; [and] put on new clothes so that we can sit together. I do not want to see you like this. You're a very beautiful girl. You're a nice girl. You're the daughter of a very nice and beautiful woman.'

(85) Whether she liked it or not, the heart-broken Dindik Hinar went and washed herself and her clothes, tidied her tresses and hair, tied her long sleeves, and came and sat with her father.

(86) *damē hātī daf bābē xo řīništ-a xārē^l gūt-a kəčā xo yā dī^l kū dē, ‘kəčē kănē=ya daykā ta?^l kănē=ya xəškā ta?^l wa čāwā māl bardā-a?^l pānē ava bēhnaqā xūš-a az hātīmava.^l na diyār=ən.^l əl kivā=na?^l*

(87) *kəčē žī gūt=ē, ‘pərsyārā wē bə-ka!^l avā bə-řāx ta va^l avā ta gūtīya, “hara bəsk=ū kazīyā va-hīnā”^l barē xo dā=yē gūt=ē, ‘čə čē būya Hənār?^l gūt=ē, ‘bāb bəlā àw bū ta bēžītən!^l gūt=ē, ‘na na tū b-ēžā.^l*

(88) *gūt=ē, ‘na ilā àw dē bēžītən!^l gūt=ē, ‘b-ēžā čə masala=a!^l gūt=ē, ‘hāl=ū masala avà=na.^l Sorā Čavšīn t-vīyā=ya darmānī bū mīrī batən əb kurtī,^l ū darmān nà dar-kaftī=ya darmān.^l*

(89) *bāb galak əž Hənārē ‘ājəz bū.^l gūt, ‘tu čāwā kəraqē husā t-kay=ū tu čāwā^l təštəkē yē husā t-kay?^l tu həsāb ‘alasās darmānā čē t-kāy?^l mā tu čə ž darmānā t-zānūt?^l tu kəčā mən yā bāš būy!^l tə xēr-a čə bə sarē ta hāt?^l hamā az fatrayaqē čūm=a kārwānī=ū tu hātīya guhəřīn=ū ‘ilā āxər.^l*

(90) *gūt=ē, ‘bāb az nà-šēm bū tà bēžəm.^l lē bə-tənē xo l mən bə-gəra!^l gūt=ē, ‘čə lə xo lə ta bə-gərəm?^l gūt=ē, ‘hatā a šūlaqī t-kam^l gūt=ē, ‘tu dē čə šūl kay?^l gūt=ē, ‘az=ē řā-bəm čəm=a mālā mīrī bēžm=ē^l tawānbārā dərəst avà=ya.^l*

(86) When Hinar came and sat with her father, he said to his other daughter, ‘Daughter, where is your mother? Where is your sister? Why did they leave the house? Isn’t it supposed to be a nice moment now that I’m back? They are not around. Where are they?’

(87) The daughter said, ‘Ask her (Hinar)! Ask the one whom you said, “Go and tidy your tresses and hair!”’ He looked at her (Hinar) [and] said, ‘What has happened Hinar? She (Hinar) said, ‘Father, let her tell you!’ She (her sister) said, ‘No, no, you tell!’

(88) She said, ‘No, she should absolutely tell.’ She (her sister) said, ‘Say what the issue is!’ She said, ‘The story is like this. In short, Sora Chavshin wanted to take medicine to the prince’s son, and the medicine turned out not to be real.’

(89) The father became angry with Hinar and said, ‘How could you do such a thing? Do you really make medicine? Do you know anything about medicine? Supposedly, you were my cute daughter! What’s wrong with you? What has happened to you? I went away with a caravan for a short period, look how much you’ve changed, and so on.’

(90) She (Hinar) said, ‘Father, I can’t tell you. Just let go of me⁵¹ [for a short while].’ He said, ‘What? Let go of you?’ She said, ‘[Let go of me] until I do something.’ He said, ‘What are you going to do? She said, ‘I will go to the prince’s house [and] tell him what the real cause is.’

⁵¹ Lit. grab yourself of me.

(91) *gūt-ē, ‘mə nà-t-zānī tu husā ā xərāb būyī!| ava çə təšt-ī tu husā guhuřī-ya?| gūt-ē pā wusā bitən az bāwər nā-ḵam ḵo Sorā Čavšīn həndā tu qutābī yā tu ešāndbī ‘aşlan!| mādam ta av kārē həndā-ē xərāp kərīya.*’

(92) *Hənār gala galak ‘ājəz bū.| çū xārē va.| çū xārē va du hastik tənē yēt māyn.| gūt-a hastikē ēḵē,| ‘agar az ta p-āvēm| tu dē bū mən çə ḵay?’| gūt, ‘dē wē ḵam yā kasē na-kəri.’| mā. | gūtī, ‘nā pəštṛāst-əm az wī p-āvēžəm.*’

(93) *‘pā dē çə ḵay?’| yē dī gūt/ gūt-a yē dī pā tu dē çə ḵay?’| gūt-ē, ‘agar tu mə p-āvēži dē wānā əž zīndānē inm-a darē.’| gūt, ‘ava žī çē nā-bitən!| agar az [wān] p-āvēžəm amā aw əž zəndānē bēn-a darē bēžən, “hāl-o masala avā bū”| qət çē nā-bitən.*’

(94) *Hənārē gala həzərə xo ḵər| got, ‘yā bāštər aw-a| əz wānā jārē žə zəndānē b-inm-a darē.| kā dē çə la masalē hētən.| agar az hatā hatāyē žī| ət kuḵkī-va bə-nəvəm| bo mən nā məškīla-ya| bo mən ‘ādī-ya.| tənē bāvē mə žə mə ‘ājəz nā-bitən.*’

(95) *‘bəlā mā af ‘amrē mən çūyī hamī bə ‘azāb bū| af ‘amrē mən çūyī hamī bə ‘azāb bū| avē māyī žī bəlā bə ‘azāb bitən.’| řā-bit čit-a həndāvā řibāri ḵū dē ēḵ əš wānā hāvēžitən.| əb xalatī va wē t-hāvēžitən| avā t-got-a Hənārē, ‘əz dē wē ḵam yā kasē nakəri.’*

(96) *Hənārē hāvēt.| ū hāt-a mālē. | Hənārē nà-t-zānī| kā kīžk hāvētī-ya.| hāt-ava barē xo dāt-ē| řožàḵ| dù řož| sē řož| nā-hāt-a ‘āzādḵərən.| gūtī, ‘kā dā a bə-čəm nakū mən hastikī xalāt hāvētbīt-a āvē.’*

(91) He said, 'I did not know that you had become such a [bad] person! What is the matter [with you] that you've changed so much? Now that this is the case, I do not believe that Sora Chavshin has ever hit you or hurt you! Since you've done a terrible thing.'

(92) Hinar became very upset. She went downstairs. Only two bones were left. She said to the first bone, 'If I throw you [into the water], what are you going to do? The bone said, 'I shall do something that no one has ever done.' She remained still and said, 'I am not sure if I can throw it.'

(93) 'What will you do?', She said to the other bone, 'What will you do?' It (the bone) said, 'If you throw me [into the water], I will set them free from prison.' She (Hinar) said, 'This can't be done! If I throw this bone, they will come out and say, "The story was such [i.e. they will turn the story to their advantage]" This can't be done.'

(94) Hinar contemplated [and] said, 'It's better if I get them out of the prison. Let's see what happens. Even if I live till the end of my life in the barn, it is no issue for me. It is fine by me. I just do not want my father to be angry at me.'

(95) [Hinar continued,] 'My life has been all suffering so far, let the rest be so too.' She went in the direction of the river to throw one of the bones. However, mistakenly, she threw the bone which said, 'I shall do something that no one has ever done.'

(96) Hinar threw [the bone into the river] and came back home. She did not know which bone she had thrown into the water. She came back. She looked around: One day, two days, three days [passed by], they were not set free. She said, 'I shall go; I might have thrown the wrong bone into the river.'

(97) *čū gūt-a hastikī, 'aga az ta p-āvēžəm tu dē bū mə čə kəy?'¹ gūt, 'dē māḷ əž səjən ñm-a darē'¹ gūt-ē, 'āy xolī bə sarē mə wara!¹ pā b xudē mən yē di yē hāvētī. | yē di hāvēt. ¹ lē yē di čə bū Dəndək Hənārē kər?¹ am dē wē nūka zānīn.¹*

(98) *damē àw āvēti-ya tēdā yēksar 'āqəldāraḵē mirī ... gūtī, 'az banī!¹ bāš-a av/ ava mā nà-t səjənē va!¹ am vānā čə lē b-ḵayn?¹ am vānā bar-dāyn nà-bar-dayn?¹*

(99) *gūt-ē, 'āqəldār tu čə t-bēžī?¹ čāwà dē wānā bar-dayn?¹ gūtī-ū az dē wān har dūkà kožəm. | awānà vīyāya | hatkā kuřē mə ban. | awānw vīyāya kuřē mə bit-a [pētrāy] əl daf xalkī. | bēžn-ē wəḷāhī pəēkəḷ-ēt xārī. | tu čāwà t-bēžī am wānā 'āzād ḵayn?¹*

(100) *'āqəldārī gūt-ē, 'na bāwar ḵa az banī!¹ səřàḵā də vē masala dā hay. | lāzəm-a am taḵbīraḵī bū bə-ḵayn. ¹ gūt-ē čə b-ḵayn?¹ gūtī, 'lāzəm-a am bə-čīn wē māḷē hamīyè taftiš ḵayn. | barē xo dayn-ē kā darmān əf kē-ya?¹*

(101) *'čūkū māḷàḵ-a | zaḷām əl māḷ nī-na | bə-tənē žənbāb-a | ū kəčàḵ | ū du kəčēt žənbābē. | ū ēḵ žə wānā žī yā lə daf ma. | ya'ni lāzəm-a darmān əf ēḵ šə wānà bitīn. | wakī di žī zaḷāmē wē māḷē | šinīkā ava čand řožaḵ-a hātī-ava mā ki nā-bēžītən darmān əl daf wī bū-a?¹*

(97) She went [and] said to the bone, ‘If I throw you now, what will you do for me?’ It (the bone) said, ‘I will set the family free from prison.’ She (Hinar) said, ‘Oh poor me!’⁵² Indeed, I have thrown the other one [bone].’ She had thrown the other [bone]. What will that bone do for Dindik Hinar? We’re going to see now.

(98) When she had thrown the bone into the water, one of the prince’s advisors had said [to the prince], ‘Pardon me your highness, what about the ones in prison? What should we do to them? Shall we set them free or not?’

(99) He (the prince) said, ‘Advisor, what are you talking about? Why should we set them free? I will kill them both! They wanted to dishonour my son. They wanted my son to be mocked by people. People would have said, “Indeed, his son has eaten dung.” ‘How could you say that we should set them free?’

(100) The advisor said, ‘Believe me your highness, there is something unresolved in this matter. We should find a solution for it.’ He (the prince) said, ‘What shall we do?’ He said, ‘We should go into that house [Hinar’s house] and search it. We will look around to see with whom the medicine is to be found.’

(101) [The advisor continued,] ‘Because it is a household, the husband was not home, only the stepmother, a girl, and two daughters [were there]. One of them (the girls) is with us. The medicine should be with either of them [the other two]. Moreover, the husband came back a few days ago. Without doubt the medicine is with him.’⁵³

⁵² Lit. May soil be on my head.

⁵³ Lit. Who would not say that the medicine was with him.

(102) řāzî t-bən Ɣo bə-čən mālā wānā taftiš Ɣàn.¹ damē t-čən mālā wānā taftiš ət-Ɣan barē xo dān-ē.¹ Dəndək Hənār wānā t-bīnītən.¹ Dəndək Hənār har əž dīr-va ət-řajəfītən.¹ tə-žānī dē təštəƔ čē bītən.¹

(103) tə-hēn bēžən, ‘am dē mālā hawa hamīyē sožin¹ agar hīn darmānī na-dan-af mǎ!¹ Dəndək Hənār tə-bēžītən,¹ ‘baxtē xudē!¹ xudē az dē darmānī žə kī-va īnəm?¹ mǎ b-tənē èƔ yē māyī¹ aw žīk dē wānā əž səjnē īnīt-a darē.¹ mən yē dī nà-mā-ya.¹

(104) lē Dəndək Hənār nà-žānītən¹ avē gūti-yē, ‘az dē hamī təštā bū tǎ Ɣam¹ təštē kās na-šēt bə-kat əz dē Ɣam¹ àw dē čārasariyā mīrī Ɣatən.¹ ū čārasariyā mīrī žī əb tənē yā čū-ya dǎ dastēt Hənārē dā.¹

(105) Hənār ət-mīnītən¹ tə-bēžītən,¹ ‘bāwar bə-kàn čǎ dastē mǎ dā nī-na!¹ mən čǎ darmān nīn-ən.¹ b-tənē mən darmānàƔ ha-bū¹ aw žī mən-ē hāvētī-ya ət bənē āvē dā.¹

(106) ət-bēžn-ē, ‘ta darmān hamā tǎ hāvētī-ya bənē āvē dǎ?¹ ‘à.¹ ‘āƔaldār tə-bēžən, ‘bālā bas am dē xawāsà fə-řē kayn-a bənē āvē.¹ agar čǎ darmān lē nà-būn,¹ tu dē išāra darmānī bēžī-ya ma¹ ‘ardi žī tē bū mǎ dastnīšān Ɣay.¹ agar darmān lē nà-bū,¹ hingē čāwǎ?¹

(102) He (the Prince) agreed that their house (i.e. Hinar's father's) should be searched. When they went [to Hinar's father's house] and searched the house, they approached her (i.e. Hinar). Dindik Hinar saw them. Dindik Hinar shuddered while they were still at a distance.⁵⁴ She knew that something was about to happen.

(103) They came [and] said, 'We will burn your house completely if you do not give us the medicine!' Dindik Hinar said, 'I beg [you] God!⁵⁵ God, from where should I bring the medicine?' There was only one [bone] left and that was supposed to bring them [my stepmother and stepsister] out. The other one [the other bone] has not remained with me.'

(104) But Dindik Hinar did not know that the bone which had said, 'I shall do what no one is able to do', would find a solution for the prince's son. The treatment for the prince[']s son] lies only in Hinar's hands.

(105) Hinar stayed still [and] said, 'Believe me, I've got nothing on me!⁵⁶ I have no medicine. I only had one medicine, which I threw into the water.'

(106) They said, 'Did you really throw the medicine into the water?', 'Yes', [Hinar said]. The advisors said, 'In this case we will send some divers to go into the water. If there is no medicine, you shall tell us [about] the whereabouts of the medicine. In addition, you shall show us the exact place [in which you have hidden the medicine]. However, what if there is no medicine? Then what?'

⁵⁴ Lit. from afar.

⁵⁵ God's chance!

⁵⁶ There's nothing in my hands.

(107) *gūt-ē*, ‘*hīngē hīn čə bə-kan wa bə-kan!*’¹ *Hənār gala galak pəštṛāst bīl kū dē čēlā wē yā kū hēzaqā gala galak ā mazən hay! dē bī təštaḳī katən.* | *damē ʔqāldāri bəryār dāy xawāsā fə-ṛē kat-a bənē bahrē,* | *Dəndək Hənāri got-ē*, ‘*na na na na hamā kā lē vē rē b-ṛā-wastən!*’¹

(108) *got-ē*, ‘*čə b-ḳam?*’ | *būčī bə-ṛā-wastīn?* | *čə b-ḳayn pā?*’¹ *gūt-ē*, ‘*mən darmānē mīri yē hay! yē əf mən.*’¹ *gūt-ē*, ‘*čə darmān-a?*’¹ *nā wakī žənbābā xo bə-ḳay-o xəškā/ kəčā wē!* | *tū žī bə-čī təštaḳē wusā bə-ḳay!*’¹

(109) *gūt-ē*, ‘*na na ta xam pē nā-bitən!*’¹ *tənē dā kū šarməzār nā-bitən!* | *ū dā kū māl žī žə dast nā-čītən wa gotī.* | *həndī bābē wē got-ē*, ‘*kəčā ṛīna xārē.*’ | *tū-ū darmān!* | *darmān-ū tu!* | *hamā bə-hēlā!* | *xudē lə ma xərəp kər!* | *bəlā bə dərəstāhiyē xərā bitən.* | *mālā ma xərā bī wērən bī.* | *bəlā tālən žī bitən.*’¹

(110) *Hənārē got-ē*, ‘*bābkā dē bēhnā xo fərà ḳa!*’ | *az dē čəm barē xo dam-a kuṛē mīri.* | *az t-žānəm darmānē wī čī-ya.*’¹ *damē čūyi barē xo dā-ya kuṛē mīri/ dā kū čīt barē xo dat-a kuṛē mīri!...* | *žənbābā wē-o xəškā wē aw dīt!* | *damē ət zīndānī ḳərī-va.*’¹

(111) *ət [pəš əfšāvē] barē xo dā-ya kū dangē wē yē t-hētən.* | *gūt-ē*, ‘*ē hamā bāš-a dē nūka Hənārē žī inn-a bə-ṛāx ma va.*’ | *čūkū əz t-žānəm!*’¹ | *žənbābē got-ē*, ‘*əz žānəm aw [bəčəmē] wē-ya na yē həndē-ya darmānā čē katən.*’¹

(107) She said, '[If there is no medicine] then do what you want to do (to me)!' Hinar was sure that her cow, who had magical powers, would do something for her. When the advisor decided to send divers into the river, Dindik Hinar said, 'No, no, wait!'

(108) He (the advisor) said, 'What should we do? Why should we stop? What should we do then?' She (Hinar) said, 'I have the medicine for the prince[*'s* son]. It is with me.' They said, 'What kind of medicine is it? We fear you may do⁵⁷ as your stepmother and her daughter did! [We fear] you too may do something similar!'

(109) She (Hinar) said, 'No, do not be worried about that.' She only said so to save face, and so that they would not lose the[ir] house⁵⁸.' Her father kept saying 'Daughter, sit down! You and medicine? Medicine and you? Let it go. God has already ruined our house, let it be ruined for real. Our house was [already] ruined, it was destroyed [because of misfortunes]. Let it be plundered as well.'

(110) Hinar said, 'Dad, take it easy!⁵⁹ I will go and examine the prince's son. I know what his treatment should be.' After she went to [the palace], she went to the prince's son. When [she went] to examine the prince's son, her stepmother and her sister saw her from the prison.

(111) From behind the bars (?) they heard Hinar's voice. She (the stepmother) said, 'This is good! Now, Hinar will be brought to the prison next to us. Because I know'—the stepmother said—'I know it is not her thing! She is not capable of making medicine.'

⁵⁷ Lit. Lest you do.

⁵⁸ Lit the house doesn't go from (their) hand.

⁵⁹ Lit. Widen your breath!

(112) got, 'haka ā darmān čēkəranē bā xālo¹ [dā sās] šūlā kətən!¹
gūti hatā nūka bas pāzī yē di ū pəškāl.¹ mā dē darmānē čə čē kətən?¹
Hənār čū.¹ bāwari bə xo nà-bū.¹ lē bāwari gala galak bə čēlā xo ha-
bū.¹

(113) dastēt wē t-larzəyān¹ gūt-ē, 'mā az nūka bə-čəm=a daf kuřē
mīri az čə bēžm-ē mā?¹ mā kà darmān?¹ t-bēžt-ē, 'darmān čī=ya?¹ bə-
da=(a)f ma àm dē dayn-ē.¹ ət-bēžt-ē, 'na 'ilā az na sāgī b-binəm.¹

(114) hāndi hēr va ēva xo kər=a luqmān=o hakīm¹ har wakū ava
čand sāl-a vi šūli t-kət.¹ gūt-ē, 'nà az čē nā-bit darmāni bə-dam bēy
naxošī bə-binəm¹ lāzəm=a naxošī b-binəm faḥas kām!¹ sah kām-ē
hānda pəškəninā bū b-kām, davē wi va-kām sah kām azmānē wi yē
həšk-a čāvēt wi va-kām¹ bēhn kām=a lašē wi.¹

(115) řāzī būn.¹ parda əl sar tàxtē kuřē mīri řā-kər.¹ ū Hənār žə bari
čand řožakā ko gala galak ā xo jān kərbū.¹ hēštā jānīyā wē yā mā-
bū.¹ gūt-ē, 'az dē řā-bəm pəškəninā bū kām.¹ hāndi mā,¹ 'az čə b-kām
čə nà-kām?¹

(116) hāt-a birā wē damē kū jāraḳē ēk nasāg bā¹ čāvē wi vā-t-kər¹
barē xo dā=yē kā čə naxošī lē hay.¹ [ā] davē wi ži va-t-kər.¹ Hənār ži
čū hēdikā čāvē kuřē mīri va-kər.¹ damē čāvē kuřē mīri əf Hənārē kati¹
ū husā ā jān-o yā barkati¹ ū pərčàḳē nāzək yē jəwān yē dərēž pē-va¹
ēksar gəřnəži.¹

(112) She (the stepmother) said, ‘If ever she was capable of making medicine, she would have done something [by now]! To date, she has seen only sheep and dung. How is she going to make medicine?’ Hinar went on. She had no faith in herself, but she had a lot of faith in her cow.

(113) Her hands were shaking. She said, ‘Now that I’m going to see the prince’s son, what should I tell him? Where is my medicine?’ They said, ‘What is your medicine? Give it to us! We will give it to him.’ She (Hinar) said, ‘No, certainly not! I shall visit him myself.’

(114) She passed for a physician, a doctor, with so much grace, as if she had been doing the job for some years.’ She said, ‘No, I’m not supposed to give the medicine without visiting the patient and examining him. I shall visit the patient, make a diagnosis of him, open his mouth, examine his dry tongue, open his eyes, and smell his body.’

(115) They agreed to it, and removed the curtain leading to the prince’s son’s bed. Hinar had made herself very attractive a few days earlier. Her attractiveness still remained. She said, ‘I shall make my diagnosis of him.’ She remained [still and said] ‘What should I do? What shouldn’t I do?’

(116) She (Hinar) remembered that when somebody was ill, people would open his eyes to see what his illness was. She looked at him to see what illness he had. Hinar slowly opened the eyes of the prince’s son. Catching sight of Hinar⁶⁰—who was beautiful and charming, and had beautiful long refined hair—the prince’s son immediately smiled.

⁶⁰ Lit. When his eyes fell on Hinar.

(117) *damē gərnəži miri goti, ‘eh!’ goti, ‘eh! ‘ava ava diyār-a darmānaqē galak yē bāš-a.*¹ *Hənārē bāwar nà-ḵər.*¹ *gūt-ē, ‘na pičak ā māyīl dā az-ē jārē... hēštā mə darmān nà-dā-yēl dā jārē barē xo bə-dam-a dāvē wī ži.*¹

(118) *damē hēdikā tēblā xo yā barānē dān-a sar lēvā wīl ḵo dē davē wī va-ḵatən¹ kuřē miri tēblā wē yā barānē māčīl ḵər¹ ū gūt-ē, ‘bāb mən darmān bə xò dīt!*¹

(119) *pəšti hūngē¹ Dəndək Hənār nà-žānī dē čāwā xo xəlās ḵatən.*¹ *gūt-ē, ‘dardē kuřē hawa ‘ašəq bī.*¹ *‘āšəqē kasəḵē bī ḵū nà-dīti-ya¹ ū aw əz-əm.*¹ *kuřē miri gūt-ē, ‘aw čawā?’¹ ya‘nī miri gūt-ē, ‘aw čawā’¹ gūt-ē, ‘balē wəlā hāl-ū masala avā-na.*¹

(120) *gūt-ē, ‘ē tamām!¹ muhīm awā-ya kuřē mən čē bītən.*¹ *hamā haz ḵay xo čawā bītən.*¹ *kuř čē bī.*¹ *ū miri bəryār dā Dəndək Hənārē bə-hēlt-a əl mālā xo.*¹ *ū na əf-řē ḵat-a mālā/ mālā bābē-ū žənbābē.*¹ *ū žənbābē wē ži ū kəčē wē ži čə jārā əš wērē dar-nā-xinən.*¹

(121) *fatrəḵ pē-va hāt¹ fatrəḵ pē-va čū.*¹ *bābē Hənārē saradānā kūčkē ḵər.*¹ *ū gūt-ē, ‘mə t-vēt Hənārē b-bīn-əm.*¹ *gūt-ē, ‘Hənārē dē hūngē binī damē t-bīt-a da‘wātā wē.*¹ *Hənār əl daf xo həjəz ḵərbū.*¹

(122) *gūt-ē, ‘hatā kuřē ma bə dərəstāhī řā-t-bīt-a sar pēt xo čaləng bītən¹ pəyd bītən¹ gūt-ē am dē Hənārē lē mār kayn.*¹ *čūnkū kuřē miri gut-bū-ē, ‘āv-a darmānē mən¹ ū hamā darmānē mən yē əl daf mən.*¹

(117) As he smiled the prince said, 'Oh!' He said, 'Oh! It seems to be a very, very good medicine.' Hinar could not believe it. She said, 'Wait, there's still a little work to do. I haven't given him the medicine yet. I shall have a look at his mouth too.'

(118) While she was putting her index finger slowly on his lips in order to open his mouth, the prince's son kissed her index finger and said, 'Father, I've found my medicine!'

(119) Then, Hinar did not know how to escape. She said, 'Your son's problem was love. He was in love with someone whom he had not met [before], and that person is me.' The prince's son said, 'How come?' That is, the prince said, 'How come?' She said, 'Indeed, the situation is like this!'

(120) He said, 'All right! The important matter is that my son will be healed. It does not matter what happens now.' The son was healed. The prince decided to keep Dindik Hinar in his house and not send her [back] to her father and stepmother's house. Also, he decided not to set free either the stepmother or her daughter from the prison at all.

(121) Some time passed on by. Hinar's father made a visit to the palace and said, 'I want to see Hinar.' They (the prince's guards) said, 'You will see Hinar at her wedding ceremony.' They had kept Hinar hostage.

(122) They said, 'As soon as the son can get up properly [and] become agile and nimble again, we will marry Hinar to him.' [The reason was that] the prince's son had said, 'She is my medicine and my medicine should be with me.'

(123) *ət wē damī dā hənā[r] ... bābē Dəndək Hənārē gūti, 'hivi šə wā t-ḵam! bas mən t-vētən pičakē ži kəčā xo b-bīnəm hamā dā dālē mən murtāh bitən. 'āqəldāri gūt-ē, 'abād ilā tə řožā šahiyānē dā. '1*

(124) *tə řožā šahiyānē dā damē ḵo bo-ya řožā šahiyānē, | ū dā dāwātā wānā pēk-va ḵan, | ū dā dāwātā wānā bəřən, | Hənārē zāni agar bə-bit-a havžinā mīrī ēdi-o-wē-va bābē wē nā-šet sarā wē bə-datən. | čūnkū havžinā mīrī-ya | ū dē-t kūčkē-va bitən. | ū dayk ži nā-hēt-a āzāḵəřən. |*

(125) *lawmā har sē hastikēt xo ət-gal xo / ēḵ əš wān har sē hastikēt ḵū t-gal wē bīn mā-bū. | aw ži yē āzādḵəřənā žənbābē ū kəčē bū. | řā-bū t-gal xo bəř | ū gūt-ē-a mīrī, | lāzəm-a barī az mahrē bə-bəř-əm | az bə-čm-a sar āvē. '1*

(126) *gūt-ē, 'būčī?' | haka dē bū bālāvē čī | xəzmatkār-ēt hayn-ū dē bū ta āvē inən-ū | ta čə šūl sar āvē haya?' | gūt-ē, 'yā mīr | t-vētən az bə-čəm | wī hastiki ḵam-a t āvē dā. '1 gūt-ē, 'būčī?' | gūt, 'tu dē zāni' |*

(127) *damē čūyi ḵū dā hastiki kāt-a ət āvē dā, | hastiki āxəft. | Hənārē gūt-ē, 'agar az ta p-āvēm dē čə ḵay?' | gūt, 'az wēnā ḵam yā ta t-vētən. '1 mā | həzrā xo ḵəř | gūt-ē, 'ānḵo tu daykā / žənbābā mən-o xūškā mən | yā əš qasd dā āzād nā-ḵay?' |*

(123) Then, Hinar, Hinar's father said, 'I beg you! I just want to see my daughter a little bit, just to be reassured.' The advisor said, 'No way! [You will see her] only on the wedding day!'

(124) On the wedding day, when it was the wedding day, that is the day their wedding ceremony was to be held and they were to be married, Hinar realised that if she became the wife of the prince's [son], her father could not visit her, since she would be the wife of the prince's [son] and she would be staying in the palace. Moreover, her stepmother would not be released.

(125) Now, all the three bones/one of the three bones had remained with her. It was the one for releasing the stepmother and her daughter. She (Hinar) rose, took the bone with her and said to the prince[*'s son*], 'Before getting married, I must go to the river side.'

(126) He (the prince's son) said, 'Why? If you want to go to the running water, the servants are here. They will fetch you water. What have you got on the edge of the running water?' She said, 'O prince, I shall go and throw this bone into the water.' He said, 'Why?' She said, 'You will see.'⁶¹

(127) When she went to throw the bone into the river, the bone spoke. Hinar said, 'If I throw you, what will you do?' It said, 'I shall do what you want.' She stayed still, contemplated, [and] said, 'Aren't you supposed to release my stepmother and my sister?'

⁶¹ Lit. know.

(128) *gūt-ē, 'na-xēr aw barē bū mən wa t-got-a ta. nūka az dē kārāki dī kam. galak galak galak 'ājəz bū. ū gūti pā bə-xudē aw dē mīnn-a ət wērē va hatā hatāyē. Dəndək Hənārē jāraḳā dī ži aw hastiya dānā bar singē xo.*

(129) *gūt-ē, 'pā agar az ta p-āvēm tu dē bū mən çə kay? tu nà-šē bū mən bēži dē çə kày? gūti, 'dē wē kām yā kasē na-ḳəri. lē az wānā āzād nà-ḳam. gūt-ē, 'tamām! nà muškila-a! am [nū] dā wī ži p-āvēžin kā dē barē xo dayn-ē dē çē lē hētən.*

(130) *ū gala galak ži hivi ha-būn kū dē təštaḳi galak yē jəwān çē bītən. pāsawān ət-gal būn. řaşāk-ēt miri ət-gal būn damē Hənār çūyi dā awi hastiki ži p-āvēžit-a bənē āvē. damē hastik hāvēti-ya bənē āvē ū gahašti-ya bənē āvē har du hastikēt dī bə sar katən.*

(131) *har du hastikēt dī b sar kaftən-o Hənārē dastē xo dā-ya har du hastik inān-ava inān-avə ū kərn-a ət barikā xo dā ū çū. hastikē dē ži šolē xo ḳər. damē çūyi gahašti-ya qasrē dit kū jāraḳā dī bābē wē yē hāti dāxwāzā dīt nā Hənārē t-ḳatən.*

(132) *damē dāxwāzā dīt nā Hənārē ḳəri gūt-ē, 'bāb az galak əš ta xarīb būm. həzər nà-ḳa az əš ta xarīb nà-būy-ma lē tu t-žāni az nà-šēm galak dar kavəm žə bar ḳo az nūka xāstiyā kūrē miri-ma. ū hātən-ū çūnā mən gala galak ā bə-zahmāt-a.*

(128) It said, 'No, I said this to you earlier. Now I'll do something else.' Hinar became very troubled and said, 'Indeed, they will stay in the prince's prison forever.' Dindik Hinar put the bone on her chest again.

(129) She said, 'If I throw you into the water, what will you do for me? Could you not tell me what you will do?' It said, 'I shall do something no one has ever done. However, I won't set them free.' She said, 'All right! no problem! I may throw this [bone] too and see what happens.'

(130) She really hoped that something good would happen. When Hinar went to throw that bone into the water, some guards and servants of the prince were with her. As she threw the bone into the water, the other two bones came up to the surface.

(131) The other two bones came up [to the surface]. Hinar grabbed both bones,⁶² brought them back, put them in her pocket, and went [to the palace]. The other bone did its job. When she went [back and] arrived at the palace, she saw that her father had come back again, asking to visit her.

(132) When the father asked to visit Hinar, she (Hinar) said, 'Father, I missed you⁶³ so much! Do not think that I did not miss you. But you know that I can't go out often, since now I'm betrothed to the prince's son and it is difficult for me to move around.'

⁶² Lit. She gave her hands to both bones.

⁶³ Lit. I have become stranger of you.

(133) *bābī gūt-ē, 'kəčā mən agar az hār ta na-bīnəm žī| hamā agar čə nà-bitən žənbābā xo ū xəškā xo bar-dà| bəlā b-hēn-ava māl.| hamā čə nà-bitən dā az řazil nà-bəm| dā čāvē xo bə-dàn-a mən.*¹

(134) *Dəndək Hənār lə wē rē t-bēžt-ē, 'süz bitən agar az bə dərəstāhī bī=ma havžinā wī,| dē hīngē mə āxəftənā xo habitən=o| əz dē āzād kām.*¹ *havžiniyē pēk t'inən| ū gala galak pēk-va dā xoš t-bən.| lē hēštā žənbāb ū xəškā wē yēt wērē va.*¹

(135) *šavəkē əš šavàn| mīr gala galak bəš bī pəštī hīngē-ū gala galak hāt-a sar xò.| mīrī gūtī, 'az dē čəm-a řāv-ū nēcīrā.*¹ *mīr ū kūrē xo čon-a řāv-ū nēcīrā.| Dəndək Hənārē ət-gal hastikēt xo āxəft-ava.| ət-gal hastikēt xo āxəft-avā.*¹

(136) *gūt-ē, 'hīn dē čə kan agar az wa p-āvēžm-a ət āvē dā?'| hastikaḵī əš wānā gūtī,| 'əz dē hamī təštā āškarā kām.*¹ *hastikaḵī əš wānā žī gotī,| 'əz dē žənbābā ta āzād kām.*¹

(137) *got-ē, 'pā dē kā řā-wəstē-va dā az žənbābā xo āzād kām.| pəšikē az dē hamī təštā āškarā kām.| a nə-žānəm jārē čī=ya.*¹ *hamā tē nà-t-gahašt.| nà-žānī čə masala=ya.| got-ē, 'galak bəš-a!| řā-bū čū aw hastika hāvēt-a t āvē dā.| ū žənbābā wē| ū kəčā wē| hātn-a āzād kərən əb 'amrē 'āqəldārē mīrī.*¹

(138) *əb 'amrē 'āqəldārē mīrī hātn-a āzād kərən.| awānā žī galak hīvī žē kərən-ē| gūt-ē, 'mā āzād ka!| damē āzād kərīn,| damē āzād kərīn| žənbāb čū mālē.| čū mālē.| du sē řožəḵ pē-va na-čon.| ū mīr-ū kūrē xo yē əl řāv-ū nēcīrā.*¹

(133) The father said to her, 'My daughter! If I'm not supposed to see you, please just set your stepmother and your sister free. Let them come back home, so I won't be humiliated, [and] they will look after me.'

(134) Dindik Hinar said, 'I promise you! When I really become his wife, I will have my own voice, and I will set them free.' They got married and became very happy together. But her stepmother and her sister were still there.

(135) One night, the prince[*'s son*] felt very healthy and fully recovered.⁶⁴ The prince said, 'I will go hunting.' The prince and his son went hunting game. Dindik Hinar talked with the bones.

(136) She said, 'What will you do if I throw you into the water?' One of the bones said, 'I will disclose everything.' The other bone said, 'I will set your stepmother free.'

(137) She said, 'All right, wait! I will set my stepmother free first. Then I will disclose everything. I do not know what will happen for the moment.' She could not understand. She did not know what the problem was. She said, 'All right!' She went and threw the bone into the water. Her stepmother and her sister were set free by the order of the prince's advisor.

(138) By the order of the prince's advisor they were set free. They had begged a lot, 'Please set us free.' After being released, the stepmother went home. She went home. Two, three days, even less, passed by. The prince and his son were hunting.

⁶⁴ Lit. He came to his head.

(139) *žənbābē naqšaḳē gala galak ē jān dā-nā| kū jāraḳā di Dəndək Hənārē š wē mālē bə-zəvřint-avā. | řā-bū čū daf 'āqəldārī| gūt-ē, 'ava čānd-a| az Dəndək Hənārē b xodān ət-ḳam| ū a t-zānəm aw yā čāwā-ya aw yā čawā nīn-a. |*

(140) *gūt-ē, 'bāwar bə-ḳa gala galak ā fəlbāz-a| ū gala galak ā bə fə'l-ū fənd-a. | gūt-ē awē ava hamī ḳəṛ| baz dā xò bə-gahīnīt-a ḳurē mīrī. | baz dā xo bə-gahīnīt-a ḳurē mīrī. | ū būčī hənda ət-čīt-a sar lēvət bahr-ū āvā? |*

(141) *gūtī, 'čunkū řaxē dī yē āvē dəžmən-ən. | ū aw řīsāla bū dəžmənā fə-řē ḳatən| dā kū bə-hēn bə sar kūčkē dā bə-gəṛən| ū mīrī-ū kuřēt wī bə-kožən. | damē wa gotī/ wà gotī-ya 'āqəldārī, | 'āqəldārī ēḳsār xabar gahānd-a mīrī-o kuřē wī. |*

(142) *gūt-ē, 'hālo masala avā-na| bīkā hawa yā nī tə-vētən hawa bə-kožītən. | bə har čə hālè ha-bitən| mīrē mažən jəhēnəšīnīyē xo mīrē bəčīk řāzī ḳəṛ| ḳo aw Hənārē bə-kožən. | agar na-kožən žī bo hatā hatāyē zīndān ḳan. |*

(143) *damē čòy| ū gotī-yē, | 'hāl-o masala avā-na| ū ma bə fə'l-ū fənd-ēt ta zānī| ū ma zānī ta t-vētən hū bə-ḳa-ya hanē hū bə-ḳa-ya hanē. | həndī hāt-ē gala galāk pašimān bū| kū awəlīkā hastīkē ēḳè na-āvētī. |*

(144) *gūt-ē, 'bəlā! mən bə-kožən| bas bə wī šartī| mə p-āvēžn-a ət āvè dā. | gūt-ē, 'hamā dē ta kožīn muhīm əw-a tu bə-məṛī. | hamā bə čə řēkà habitən dē ta kožīn. |*

(139) The stepmother made a very good plan to bring back Dindik Hinar from that house. She went to the prince's advisor [and] said to him, 'I've been raising Dindik Hinar for a long time, and I know what she is like and what she isn't.'

(140) [The stepmother continued,] 'Believe me! She is very crafty and very deceitful. She did all this to reach the prince's son,⁶⁵ only to reach the prince's son. Why is she going so much to the edge of the river?'

(141) She said, 'Because, the enemy is on the other side of the river. She [Hinar] sends letters to the enemy, so that they would come, attack the palace, and kill the prince and his son.' After she said this, the prince's advisor notified the prince and his son [of her words].

(142) He said, 'The situation is like this: your new bride wants to kill you!' By every means possible, the older prince persuaded his successor, the younger prince, to have Hinar killed. Or, if they would not kill her, they should imprison her forever.

(143) They went to her and said, 'The situation is like this! We know about your trick. We know that you want to do so-and-so.' Hinar regretted so much that she had not thrown the first bone into the water first.

(144) She said, 'All right! You can kill me provided that you throw me into the water.' They said, 'We shall just kill you. What's important is that you'll be dead. We'll kill you by whatever means possible.'

⁶⁵ Lit. to make herself reach the prince's son.

(145) gotī, ‘awa bo ma hē žī bāštər. | dē ta hāvēžīn-a ət āvè dā. | dē āxāftənā händē ku mà tu yā kūštī žī nāmīnt-a əl sar ma. | xalḵ nā-bēžītən, “wa būčī kušt žī?” | čuko dē bēžən, “yē wē bə-xò xo hāvētī-ya ət āvè dā | yān kat ət āvè dā damē malavānī t-ḵərən yān jələk šīštən-ū ilā āxərī.” |

(146) mīr | ū kūrē xo ū ‘āqəldārē xo | ət-gal Sòrā čavšīn-ū bābē wē čən-a sar lēvā āvè, | āvaḵā kīr | har wè āvā kīrā har jār | dā ko jəzāyē wē bə-dān-ē. | bāb gala galak ‘ājəz bitən. | Sorā Čavšīn žī husā xo dīyār ət-katən | ‘alasās yā ‘ājəz-a. | xuškēt wē žī husā xo dīyār ət-kan ‘alasās yā ‘ājəz-ən. |

(147) lē kuřē mīrī žī šə řāst dā dəlī yē lə sar hay. | mīr ət-bēžt-ē, ‘kā zīkà wē p-āvēn-a ət āvè dā! | barī p-āvēn-a ət āvè dā | Hənār hastikē sēyē žī ət-hāvēžt-ē ət āvè dā. | damē hastikē sēyē ət-hāvēžt-ē ət āvè dā | yəksar ēḵ əš řašàḵēt mīrī t-hētən. |

(148) ət-bēžt-ē, ‘az banī az xuḷām řā-wastà | ət-bēžt-ē, ‘xèr-a? | čə čē bo-ya? | dužmənēt ma hērəš inā sar ma? | hujùm inā sar ma? | ət-bēžt-ē, ‘nà az banī! | masala gala galak ā dərēž-a. | mānē aw hastikē Dəndək Hənārē hāvētī | aw hastīka bo | āw-ē gotī, ‘az dē hamī təštā āškarā ḵam. |

(149) got-ē, ‘az banī | gūt-ē hāl-o masala avà-na. | gotī àz řašakē wē davarē büm. | az dərəst əl wān dawr-ū barā t-nəvəstəm | aw jəhè Dəndək Hənār lē mazən boyī. | gūtī har pəšt mālā wānā | nùqtā mən yā nəvəstənē yā l wērē. | ān xālā mən yā as kū t-mīnm-a l wērē yā l wērē | as hamī masalē-t zānəm. |

(145) They said, 'It's even better for us; We will throw you into the water. We won't be blamed for Killing you.⁶⁶ People won't even say, "Why did you kill her? Rather, they will say she threw herself into the water, or she died while swimming, washing clothes, etc."'

(146) The prince, his son, and his advisor, together with Sora Chavshin and Hinar's father went to the running water, which was deep, the same deep water, to punish Hinar. The father was very upset. Sora Chavshin pretended to be innocent, as if she was upset. Her sisters too pretended to be innocent, as if they were upset.

(147) However, the heart of the prince's son was completely with Hinar. The prince said, 'Throw her into the water immediately!' Before they threw her into the water, Hinar threw the third bone into the water. When she threw the third bone into the water, one of the prince's servants came [forward] quickly.'

(148) He (the servant) said, 'Your Highness,⁶⁷ please stop!' He (the prince) said, 'What's up? What's happened? Have our enemies attacked us?' He said, 'No, your Highness! It is a long story.' This means that the bone that Hinar had thrown [into the water] was the one that had said, 'I will reveal everything.'

(149) He (the servant) said, 'Your Highness! The situation is like this. I used to be a servant in that region. I would sleep right at the place where Hinar grew up. The place where I used to sleep was situated exactly behind Hinar's house. The point where I used to reside is still there. I know everything.'

⁶⁶ Lit. the saying that we have killed you won't remain on us.

⁶⁷ Lit. I [your] servant.

(150) *gūt-ē, masalē bū mà bēža čī=ya?*¹ *gūt-ē, 'hāl-o masalē žə bəčīkātī avà-na.*¹ *čēlāk bū hūsā=w hūsā=w sē faqarāt-ū hatà gahašti=ya hingē ɣo Sòrā čavšīn dəhī bari čand řožakā yā hātīy-avà.*¹ *ū naqšakē gərə dāyī ət-gal kəč-ət xo kā dē čāwā=t [axənevà]*¹

(151) *əl hār l wērē bēžt-ē, 'Sorā čavšīn=ū har du kəčət wē bū mə bə-gərən-avà!*¹ *damē t-gərīt-avà t'īnt-a wērē.*¹ *t'īnt-a wērē*¹ *ū dā-nītən.*¹

(152) *ət-bēžt-ē, 'jəzāyē hawa ɣo hawà vīyāyī avē kəčkā husā bē-gunah*¹ *husā faqīr*¹ *husā əxsīr*¹ *bə-kožən*¹ *jəzāyē hawa àw-a*¹ *as hawa hardukā p-āvēm-a ət-bənē vē bīrē dā bənē vē bahrē dā.*¹

(153) *damē har sēkā pēk-va t'īnītən*¹ *ū ət-hāvēt-a ət-bənē bahrē dā hastīkək bə sar ət-kavītən.*¹ *hastīkəkē dī bə sar t-kavītən.*¹ *zīkā Hənār t-čītən wī hastīkī t'īnīt-a darē ət-bēžt-ē,*¹ *'tū hastīkē čī az ta pāvēm-a ət āvē dā?*¹ *ət-bēžt-ē, 'tu mən nā-hāvēžī=ya ət āvē dā*¹ *ət-bēžī=yē tu mən nā-hāvēžī=ya ət āvē dā.*¹

(154) *'tu dē čī har čēlāk-ā ta vīyā tu dē mən da=yē bəlā mən bə-xotən.*¹ *ū dē jāraḳā dī awē bəčīk awē dē tēškək bitən*¹ *tēškaḳē bəčīk bitən zəkē wē dā.*¹ *ū dē čēlā ta ā sor ku az-əm*¹ *dē zəvərm-avà bū ta.*¹

(155) *Dəndək Hənār galà gala galak kayf pē t-hētən bə vē mas'alē*¹ *ū əksar žənbāb ū har du kəčət wē t-gahn-a səzāyē xū.*¹ *ū bāb žī bə vē masalē gala galak yē řāzī=ya*¹ *čunkū t-zānītən kəčā wānā/kəčā wā yā ēkānā*¹ *yā bē-xodān*¹ *yā faqīr*¹ *yā zələm lē kəri-a*¹ *yəksār řāzī t-bitən.*¹

(150) He (the prince) said, ‘Tell us what happened!’ The servant said, ‘The situation has been like this since Hinar’s childhood. There was a cow. There were this and that. There were three bones. He narrated everything to the point where Sora Chavshin made the plan together with her daughters yesterday, a few days earlier on how to put Hinar in this situation.’

(151) He (the prince) said, ‘Arrest Sora Chavshin and her two daughters for me!’ The prince’s men caught them, brought them forward and put them on the ground.

(152) He (the prince) said, ‘Your punishment—you who wanted to kill a girl who is so innocent, helpless, and captive—shall be that I will throw you both into the well, into the river.’

(153) As the three of them were brought forward and were thrown into the water, a bone came up from the river. As soon as a bone came up on the surface, Hinar went immediately, grabbed the bone and said, ‘What are you here for? Should I throw you into the river?’ It said, ‘You shall not throw me into the water. You shall not throw me into the water.’

(154) [The bone continued,] ‘You shall go and give me to whichever cow you like [and] let it (the cow) eat me. She is going to have a calf. The calf inside her body will grow into me. That is, your Red Cow—I am that—will come back to you.’

(155) Dindik Hinar was very pleased. Immediately, the stepmother and her daughters were punished. The father agreed to this since he realized that his only [orphan] daughter was without care, helpless, and subjected to injustice. Immediately, he agreed to it.

(156) *Hənār wē hastikē dad-a čēlaḵē. | ū aw čēla bəčikaḵā/jānikaḵā
bəčik t-ʾinītən. | aw žī yā sòr-a har waki čēlā dī. |*

(157) *ū av čēla ət-gal ... Dəndək Hənārē | ū ʿayālē wē-ū ʿayālē wē-ū
ʿayālē wē-ū dē hamī gāvā bardawām bitən | agar dərəst yā bāš bitən,
ān yā dərəst yaqīn yā bāš bitən | ū xərāvī bū kasē nà-vētən | ū hamī
gāvā dəlsūz bitən bū gīyānawarā. |*

(158) *čīrokā ma bə dəməyīk hāt. | as hātm-avà | na mīrī | na havžīnā
wī | ū na bāvē Hənārē | xu dəndkàḵā Hənārē žī na-dā mən. |*

(156) Hinar gave that bone to a cow. The cow gave birth to a small calf. The calf was red like the other one.

(157) The cow remained with Dindik Hinar and her descendants for as long as they remained honest, did not harm others, and were kind towards animals.

(158) Our tale has reached its end. As for me, I have come back [and] neither the prince nor his wife nor Hinar's father, have given me even a Pomegranate Grain.

27. THE INDECENT NEIGHBOUR¹

Masoud Mohammadirad

Speaker: Jalal Sher (CK. Shaqlawa)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/239/>

Summary

Uncle Awdo Sula stood by his house in Shaqlawa in the morning and saw a beautiful lady carrying a tray on her head passing by and coming towards him. The man was thrilled and thanked God for coming across such a beautiful woman.

She greeted him and brought berries for him and his family. He, expecting she would have had romantic intentions, became infuriated, poured all the berries on the ground, and fed them to his hens. He told the beautiful woman to go away and never return. She nor his own wife understood why he was so angry. He had felt that he was being treated like a poor person.

¹ I am grateful to Jonson Shamoan, native of Shaqlawa, and Hejar Ergoshi for their help with interpreting the language in certain passages.

(1) *awà-š har a-gʷērm-owa. | řožak dāʿnē səbaynà bû. | Awdo Sülà-yān pē da-got, | mār-yān la gařaki Bētərmē bû. | got-i, 'dāništbum dānē səbaynà bû' | got-i, 'handa-m dīt' žənək hāt. ' | nāw-i Pəlka Wardē bû wā bə-zānəm. | ā. |*

(2) *got-i, 'sīniyakʷi gawrā sar-i dā-pošrā bû. | la kolānakày ma' da-hāt lo mārē mà | da-hāt=a xwārē lo mārē mà. | hāt got-əm, "xwā dā xwā aw daḷà! | [tsi ba tsī kərd xo čə sarī pēs]² kāwānà!?' | aw la kù xwā mən-i xwaš wīst' baw səbaynày! | hayāt=a!'" |*

(3) *got-i warz bahār būy. | got-i aw-iš salām-i kərd-ū dā-ništ-ū | got-i, 'hà! | la tsə da-gařay?' | got-i, 'waḷāhī, awanda-m lo tò hīnāyna. | got-əm, "na-xom [naw bīy[...]aw-iš].³" |*

(4) *got-i, 'tsə-na?' | waḷā awatsī qomāšakay har-a-dāt-awà | a-bīnī tūf! | tū wəḷāhī! | 'asabī bū. | ya'ni řoh-i la bar da nà-mā. | ya'ni šat šaytān-i lo hātən. |*

² Speech muffled.

³ Speech muffled.

(1) I will tell this [story] too. One morning⁴— [Uncle] Awdo Sula, as they called him, stood by his house, which⁵ was in the Betirma neighbourhood [of Shaqlawa]. He said, ‘I was sitting [by my house]. It was morning’, he said, ‘and I saw a woman coming.’ Her name was Aunt Warde—as far as I know. Yes.

(2) He said, ‘There was a big tray [she was carrying], which was covered [with a cloth]. She was passing by our alley, heading towards our house.’ She came [closer]. I said, “God, look at that beauty. Look at her veil! God must have loved me so much for me to meet her this morning! It is a [great] life!”

(3) It is said that it was the season of Spring. It is said that she greeted him and sat down. He said [to her], ‘What? What are you looking for?’ She said, ‘By God, I have brought you some [berries]. I thought,⁶ “I shall not eat [them and give them to you]”’.

(4) He said, ‘What’s this? Indeed, the thing, she removed the cloth on the tray [to show him what was in the tray]. He said,⁷ ‘Wow! Indeed [the tray was full of] berries!’ He became furious. He lost his reason.⁸ He was filled with rage.⁹

⁴ Lit. One day, it was in the morning.

⁵ Lit. they called him Awdo Sula; his house.

⁶ Lit. I said.

⁷ Lit. he saw.

⁸ Lit. Soul did not remain in him.

⁹ Lit. One hundred evils came to him.

(5) got-ī, 'ato awa=t lō lo ma hīnāya?¹ mā ama wārāg-īn?¹ tsə-na baw səbaynay?¹ nī-m-a hā! awà to nī-ya la pēš-ət¹ da sar-yān bənatūak ha-bū!¹ 'hā yān la bərsà mardīna?¹

(6) got-ī, 'hastā!¹ čòs-ət lo a-kam.¹ hamū=y dā-waşānd.¹ | gāzē mārīšk=ū barxàk¹ dū, sē bār-x=i ha-būn:¹ $\widehat{t\bar{p}}$, $\widehat{t\bar{p}}$, $\widehat{t\bar{p}}$, $\widehat{t\bar{p}}$, $\widehat{t\bar{p}}=ū$, ☉, ☉,¹⁰ āwā=y kərd, $\widehat{t\bar{p}}$, $\widehat{t\bar{p}}$, $\widehat{t\bar{p}}$, 'warən!¹ mārīšk hātən àw lā.¹

(7) Pəlka ... žənaka=š got-ī, 'tamāšā kà!¹ garak mutasər bū.¹ pašmān=iš bū¹ nà=y-zānī.¹ got-ī, 'da řò ba řē xo!¹ jār-əš ka nà y ēra!¹

(8) žənī Mām Awdo ... got-ī, 'Awdò¹ ato ... lō aw žəna=t fašəl kərd?¹ gunāh=a wā ē hāt inābū=y.¹ xwā ya'nī tsī, kəfr=i kərdbū?¹ 'na bə-řo na tū bī na àw bī.¹ dzārī ka bā aw išāna nà-kā.¹

¹⁰ Here the narrator expresses ideophones used to call for the sheep and hens to come in the direction of speaker. $\widehat{t\bar{p}}$ is a labio-alveolar sound. The ☉ symbol is pronounced close to a bilabial click sound.

(5) He said, 'Why have you brought this to us? Are we mules? What are these [berries doing here] this morning? You think that I'm poor? Do you see what's in front of you?'—there was a barn in front of them—'Do you think we are dying of hunger?'

(6) He said, 'Get up! I will show you.' He poured out all of them (i.e. the berries). He called for the hens and sheep—he had two, three sheep: Cluck! Cluck! Cluck! Cluck! Cluck! Ba! Ba! He did this, Cluck! Cluck! 'Come!'. The hens came [to eat the berries].

(7) [To] Pelka to the woman he said, 'Look!' The woman [noticed his vehement reaction and] became very resentful. She regretted [what she had done] and did not realise [it was so upsetting]. He said [to her], 'Go away!¹¹ Don't come back here anymore!'

(8) Uncle Awdo's wife said, 'Awdo, you—why did you get angry at that woman? She's innocent. She came and brought us [berries]. So what, had she committed blasphemy?' [Awdo replied], 'No, go away! I don't want [to hear a word from] either you or her! May she will not repeat such behaviour.'¹²

¹¹ Lit. Go on your road!

¹² Lit. things.

THEME V

FAMILY RELATIONS

28. TWO MULLAHS

Geoffrey Khan

Speaker: Seran Sher (ChA. Shaqlawa)

Recording: Lourd Hanna

Assistants: Aziz al-Zebari, Lourd Hanna

Audio: <https://nena.ames.cam.ac.uk/audio/230/>

Summary

Two mullahs served the same mosque in the same village. One mullah always used to arrive at the mosque early in the morning and make the call to prayer before the other mullah came. The other mullah got very upset, since the people in the village blamed him for not working. He asked his colleague how he managed to arrive so early. His colleague told him that it was because he had two wives, who looked after all his needs, and advised him to marry a second wife. The other mullah, thereupon, brought a second wife into his home. The wives, however, made his life hell and the mullah escaped in the night and took refuge in the mosque. He castigated his colleague for his misleading advice. His colleague responded that their lives had now become the same.

- (1) ʿana šəmi Serān ʿAdday Šēr=ile. | brāt Ḥane ʿĀwdu-iwan. | našət Šaqlāwe-wan. | šāt ʿalpa-w təša ma-w ʿəšti-w xamša hwète-wan | gu Šàqlawa. |
- (2) ʿəti xa ḥūčita šəməw trè malaye-le. | ʿətwə-w lətwə | mən bāb ʿalaha-w ʿoda Maryam bəš raba lətwə-w qāt-iš la k-awe, | ʿətwə trè malaye. | ʿāna tre malāye, | malayət xà mata-wənwa, | xa məzgaft=u xa mātə. |
- (3) ʿāna tre malāye | xəzmətət dè məzgaft ʿudiwa | gəwət | mašrəxe | qatət mšaləye-w | gu ḥdarət gu taziye-w məndyāne. |
- (4) xa mən dāna malāye, | qāmət wəxtət šlotət xuškənta hawewa, | baraw bāyani ʿawa ʿəl məzgaft hawewa. | hawar mašrəxwa-w | ʿqū mšaləye-w | məndi-w | bāng yawəlwa. |
- (5) ʿaw malà xət | gālak mətʿəsər payəšwa. | ʿamərwa, | ʿmaʿqūl=ila ʿāt | qāmeti l-tāma hawət? | naše ləm wədlu. | ʿamri, ʿāt ʿəl ma məndi [ʿa]xni ʿətye-wət ləxa? | la xəzmətan k-udət | la ma | la bāng č-awət. | ʿe qa tsə məndi bāš lewət. |
- (6) fā | gālak mətʿəsər pəšle. | xərə | ʿamər, ʿazən baqrən mən de xāwri | ʿaw mən didi qəša haya k-əte. | ʿana kut tira dərang, | gu tsə məndi la g-matpən. |

(1) My name is Seran Adday Sher. I am the daughter of Hane Awdo. I am [one of the] people of Shaqlawa. I was born in 1965 in Shaqlawa.

(2) I have a story called 'The Two Mullahs'. There was and there was not, there was no one who was greater than God the Father and Mother Mary and shall never be, there were two mullahs. These two mullahs were mullahs serving the same village,¹ the same mosque and the same village.

(3) These two mullahs served the mosque by calling to prayer, attending funerals and so on.

(4) One of these mullahs used to be in the mosque at dawn before the time of morning prayer. He would make a call to prayer crying, 'Rise to pray' and so forth.

(5) The other mullah used to get very upset. He used to say, 'How is it possible for you to be there before me?' People began to blame him saying, 'Why on earth have you come to us here? You do not offer us service nor do you call to prayer. You are not good for anything.'

(6) So, he became very upset. He thought to himself² and said, 'Let me go and ask my colleague who comes before me a little earlier. I am late every time, I do not catch up with anything.'

¹ Lit. mullahs of the same village.

² Lit. he saw.

(7) ʾàmər, | ‘mǎla.ʾ | ʾamər, ‘hà ʾaxoni, | mà-ila?ʾ | ʾamər, ‘mur qàti, |
 gu mà mǎndi ʾāt qǎmāt waxtət mşaloye lǎxe-wət?ʾ | ʾamər, ‘qa mà?ʾ
 ʾamər, ‘hemən naşət ʾawayi lèwu mǎni razi. | k-əmri “‘āt | dràng k-
 atət-u | qat qalux là k-šǎmǎxle. | dyara la yan qalux bǎsima lèwe | yan
 ʾàmbal-iwət, | là k-atət.”ʾ

(8) ʾàmər, | ‘mhèmən, | ʾana xà mǎndi ʾamrənux ʾàxon.ʾ | ʾamər,
 ‘čǎdət mà?ʾ | ʾana trè ʾišunyata ʾəti. |

(9) ʾāna tre ʾišunyàta | xa har màye g-maşxəna qati, | xa pəštumǎ |
 g-dawqala qati, | xa gòri g-matwalu qati, | xa jǎle həzər k-udalu | xa
 qundəri-š şübuğ k-udalu. | qa hədax | xa-w tre ʾana həzər k-peşən. | qa
 hadax qǎmetux k-ʾapən.ʾ

(10) ʾamər, ‘mātu?ʾ | ʾàmər, | ‘ya‘ni raʾyux mà-ile?ʾ | ʾàmər, | ‘raʾyi-le
 ʾawdətü trè ʾišunyata.ʾ | ʾamər, ‘mətʾàkkəd-iwət?ʾ | ʾamər, ‘ma de
 mdzàrəb! | ʾaxonux mà mare-le qatux?ʾ | ʾamər, ‘ha hal‘ǎn k-azən.ʾ

(11) har plǎtle mǎn mǎzgǎft | ʾizǎle xa baxta mtele. | ʾitele qam-
 yawǎla | qam-matùla l-beta. | ʾamər, ‘àna | şloθət ʾaşərte-la, | bizǎl-ən
 qa mǎzgǎft.ʾ

(7) He said, 'Mullah.' He said, 'Yes, brother, what is the matter?' He said, 'Tell me, how is it that you are here before the time of prayer?' He said, 'How?' He said, 'Believe me, the people of the village are not happy with me. They say "You come late and we never hear your voice. It seems you do not come either because your voice is not good or because you are a lazy person."'

(8) He said, 'Look, let me tell you one thing, brother.' He said, 'Do you know what? I have two wives.

(9) These two wives, one of them always warms water for me [to bathe], one holds a cushion for me, one puts out my socks for me, one prepares my clothes, one polishes my shoes. That is why I get ready in a moment,³ and this is why I get here before you.'

(10) He said, 'But how?' He said, 'I mean, what is your advice?'⁴ 'My advice is for you to have two wives.'⁵ He said, 'Are you sure?' He said, 'Just give it a try! This is your brother's advice to you.'⁶ He said, 'I shall go immediately [and marry another woman].'

(11) As soon as he left the mosque, he went and married another woman. He came and put her, he helped her settle at the house. He said, 'It is time for the evening prayer. I am going to the mosque.'

³ Lit. [by the time I count] one and two.

⁴ Lit. your opinion.

⁵ Lit. you make them two wives.

⁶ Lit. what is your brother saying to you?

(12) *hätà däre^l qälät^l ʾāna tre ʾišunyätu^l l-dāw balət Zaba ʾapewa.^l
xā ʾamrawa,^l ʾkalba xəryət mālā.^ʾ ʾaw⁷ xət ʾamrawa,^l ʾatxa ʾələt rišət
mālā.^ʾ ʾe xət ʾamrāwa,^l ʾkalba l-qawrət mālā xare.^ʾ bejəga mən xat-
watu-u ʾòdu^l ʾani kǔlu qam-matilu l-gor.^l*

(13) *ma ʾawəd?^l wəre^l ʾamər, ʾmā=ila?^ʾ ʾamər, ʾbāš=ila,^l ʾaxtun qa
mā ʾəli mšawore=witun?^l ʾana mā?^ʾ ʾamri, ʾxer ʾāt mutyan=iwət.^ʾ*

(14) *ʾəl mǔhəm^l là ʾidele^l mātū^l tre ʾlaha sāʾāt fətlū.^l qāmət yoma
bāyəz,^l ʾərəqlə^l mən qam ʾidāt dan trè ʾišunyata^l ʾət mara qatu, ʾāt
ʾatxa wədlux^l ʾət ʾatxa wədlux,^ʾ b-e ga mšawore l-ʾəgdàde.^l rešu gälak
gälak mrèle.^l*

(15) *ʾizəle.^l lèle=le,^l lebe tsə məndi ʾawəd gu məzgaft.^l la ʾibe
māšrəx^l la ʾibe mālā bang ʾawəd,^l la tsə mendi lèbe ʾawəd.^l ʾizəle^l tāra
qam-patəxle.^l ʾitùle ʾələl.^l*

(16) *ʾitule ʾələl.^l ʾamər qatət mālā,^l ʾàmər,^l waxtət mšaldøye=le.^l xa-
zəx mənū mən jānu maḥçoye=le mālā.^l k-àmər,^l ʾwaxtət mšaldøye=le?^l
la waxtət mšaloye lèla.^l ʾe ga xa gəfwa šaqləni^l xantsa ʾəni matwənu.^ʾ*

⁷ The speaker uses the masculine pronoun ʾaw although the reference is to one of the wives.

(12) By the time he returned home, the cries of these two wives were reaching the other bank of the Zab River. One said, ‘May a dog shit on the mullah!’⁸ Another said, ‘May this [dog’s shit] be on the head of the mullah.’ Another said, ‘May the dog shit on the mullah’s grave.’ Besides his sisters and his mother, they included them all in their curses.⁹

(13) What could he do? He entered [the house] and said, ‘What is the matter?’ He said, ‘All right, why are you swearing at me? What have I done?’¹⁰ They said, ‘But it was you who brought us [here].’

(14) Well,¹¹ he did not know how the next two or three hours passed by. Before dawn broke, he fled from the hands of the two women as they were saying to him, ‘You did this, you did that,’ at the same time swearing at each other. He had a big headache.

(15) He went away. It was night time and he could do nothing in the mosque. He could not call to prayer. The mullah could not make a call [to prayer]. He not do anything. He went and opened the door. He sat on the upper floor.

(16) He sat on the upper floor. He said to the mullah—it is said that it was prayer time and the mullah began to talk to himself saying, ‘Is it prayer time? No, it is not prayer time. So let me take a nap and close my eyes for a bit.’

⁸ Lit. the mullah shat upon by a dog.

⁹ Lit. in the situation.

¹⁰ Lit. I am what?

¹¹ Lit. the important thing.

(17) *k àmər:| xzèle| xa tǎpǎṭap ʾitèle.| xzele ʾe mǎla xət ʾitele.| ʾàmər,| ʾitèlux?ʾ| ʾàmər,| ʾnaša xoš nàša! madam ʾāt betux mṣuṭəm̄wale,| qa mà beti qam-mṣaṭm̄ate?ʾ| ʾāt betux nura ʾitən gu betux ʾarqətwa m̄ane ʾāna ṣṣ̄ne,| qa mà beti qam-awd̄ate?ʾ|*

(18) *ʾamər, ʾqa ma bas ʾāna m̄arux,| ʾāt la ṭl̄abl̄ux m̄ani m̄asàʿāda?| ʾay m̄asaʿāda d̄ax l̄ew̄ət b̄axzaya?| q̄āmeti l-m̄azgaft=iw̄ət,| h̄āta parux ḥāl̄āl ʾawd̄atu.ʾ|*

(19) *ʾw̄elux,ʾ ʾamər, ʾāt beti nura qam-awd̄ate.ʾ| ʾamər, ʾbas b̄eti k̄āwla payəš,| mà?ʾ ʾāye=la ʿešan weta xà.ʾ|*

(20) *ʾāya ḥūč̄ita| k-əm̄rila qa daw našət rešu là (ha)we mara=w| rešu mamr̄èle.| ʾawdza ʿābra m̄ən de naša k-šaq̄lila.| k-əm̄rila qa d̄an naše| ʾaxtsa gu q̄ūsət naše là (a)te=w ʾazəl,| gu moxət j̄ānu ʾawəd,| ʾaxtsa gu t̄ānayətət naše la qayəm=u yātu.ʾ|*

(21) *ʾawdza ʾiteli ʾitèli| ts̄ə m̄əndi=š la w̄əlu qati.ʾ|*

(17) It is said that he heard¹² some footsteps coming. He saw the other mullah come. He said, 'Have you come [already]?' He said, 'My friend,¹³ if your life was ruined,¹⁴ why did you ruin my own life? Your home was like hell¹⁵ from which you fled all these years, so why did you make my home [the same]?'

(18) He said, 'Why have you blamed me?¹⁶ Did you not ask for help from me? Do you see how I have helped you? You are at the mosque before me, so you will legitimately earn your money.'

(19) 'But you,' he said, 'have turned my home into a hell.' He said, 'Should only my house be in ruins? So our life has now become the same.'

(20) This story is told about those who do not have a headache but cause themselves to have a headache, so that people will learn a lesson from [the story of] this man. [The story] tells people that one should not act¹⁷ according to what other people say, but one should act using one's own mind, rather than stand and sit according to what [other] people say.

(21) So, I have come back [from the scene of the story], but they gave me nothing [to prove that I saw it].

¹² Lit. saw.

¹³ Lit. man, good man.

¹⁴ Lit. your house was ruined.

¹⁵ Lit. there is fire in your house.

¹⁶ Lit. why have you said [this] only to me?

¹⁷ Lit. come and go.

29. TWO MULLAHS

Masoud Mohammadirad

Speaker: Hawsar Najat Bapir (CK. Shaqlawa)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/234/>

Summary

Two Mullahs served in the same mosque in a village around Khoshnaw. One of them would constantly miss the prayer time. He asked the punctual one to give him some advice. The punctual mullah said that he had two wives who took care of the different home tasks, helping him to get ready for work. The unpunctual Mullah believed this and took another wife. Not long after the marriage ceremony, the two wives started arguing with him, and there was constant quarrelling in the house. From then on, the unpunctual mullah would go to the mosque early—just like the punctual mullah. It turned out that they were both on time for prayers because of the same problems in their homes.

(1) *tab'an nāw-əm Hāwsar Nadzāt Bāpīr Rāhmān Sūrtsī=ya. | xarkī Šaqrāwāy=ma. | dāk-əm nāwī Jamīlā=ya. | la dūy dwāzday hazār-ū nosat-ū haštā=w hašt la dāyək bū=yma. |*

(2) *wà | awa=y ka ēstān da=m-awē bās=i kam | tsīrokak=a ba nāwī dū malān. | tab'an la nāw kaltūri kurdawārī | aw tsīroka galak jār ba 'abrāt hātīt-oawa, | lo nasihāt kərdəni piyāwān | yā xod lo čək kərdəni būwārāki komaḷāyati yā 'ijtimā'ī | la mābayni xark'ī. |*

(3) *a-ḷē ha-bo na-bò | kas la xwāy gawratər nà-bo. | la ēkak law gundakāni dawri xošnāwatī | dū malā ha-būn. | yakək=yān | zū a-čū | la məzgaftē bāng'ī a-dā. | away dīka=yān | dəràng da-hāt=a məzgaftē-ū nwēž=iš=i a-čū. |*

(4) *řožak la řožān, | malāy yakām la malāy duam=i pərsī | got=i, 'xēr=a ato? | wa lo xēr=a? | atū a-tsi zū a-tsi=ya bahaštē=o | qāzāndz=ət zīyātər=a, | čunka pēš=i mən har-astī-ū | ham bāndz=iš a-day | ū ham nwēžaka=š=ət nā-tsi. |*

(5) *'katsi amən | nwēž=iš=əm a-tsi-ū da=m-awē bāw xēra=m bə-gam. | atū=š=əm nasihatak=əm bə-ka bə-zān-a | kù atū baw āmāndzay gayštī? |*

(1) Well, my name is Hawsar Najat Bapir Rahman Surchi. I am from Shaqlawa. My mother is called Jamila. I was born on the 2nd December 1988.

(2) What I am going to tell now is a tale called ‘two mullahs’. This story has often been told as a moral lesson¹ in Kurdish culture, in order to give people advice or to [encourage them to] amend social problems among them.

(3) It is said that once there was and once there was not [but] there was no one greater than God. There were once two mullahs in one of the villages around Khoshnaw. One of them would go early to the mosque and call for prayer. The other one would come late to the mosque and miss the prayer.

(4) One day, the first mullah (i.e. the one who was late) asked the second [punctual one and] said, ‘What’s up with you?’² Really, what’s up? You will go to Paradise sooner and achieve a greater merit³ [than me], since you wake up earlier than me, you call to prayers and you do not miss your prayers [unlike me].’

(5) [The unpunctual mullah continued] ‘As for me, I miss my prayers, but I want to have the same merit.⁴ Give me a piece of advice so that I know how you reached that goal?’

¹ Lit. It has come as a lesson.

² Lit. Is it goodness, you?

³ Lit. Your profit is more.

⁴ Lit. I want to reach that goodness for me.

(6) *malāy yakam goti=ya malāy duam, 'hay faqîr!| waz^çi mən lagar waz^çi tū gala galak dziyāwâz-a. | atû yak žən=ət haya | ba hiç řā nā-gā. | hatā xwārdən=ət lo hāzər a-kā | yā xud jəlk-ū barg=ət lo da-ynē. | amən la mārē d-ēm=a darē-o ba āsāni-o | atò-š har la mārē=y-o ta'xîr a-bî. |*

(7) *got=i, 'ay waz^çi tu tsî=ya? | got=i 'amən dū žən=əm haya. | žənē yakàm=əm goriyān=əm lo da-ynē | ē dūàm dzuba. | ē dūam xwārdənē da-ynē | ē yakam=iš kašîda=m lo da-ynē. | law hālatay amən pēšî tu a-gam=a mæzgaftē. | ato-š hār la mārē dā-nəštî=ū | řož=ət lē ba sar dā dē-o | nwēž=iš=ət a-tsî. |*

(8) *malā fəkràk^y=i hīnā=w | fəkràk^y=i bərd. | got=i, 'ba xwāy | amən=iš da=m-hawē | zū bə-čm=a bahaštē. | tsandî amən zūtər | bə-čm=a sar mənāra-y-o | bāng^yi bə-dam | awandà xwā lē=m řāzî a-bî. |*

(9) *lo=ya nā-tsār bû | fəkrî kərd-ūawà=w | žənak^yi jəwān=ū tař-i hīnā. | got=i do řož pē tsūn. | hār-o waz^çàk=i lo dərust bə-bû. | jahanmàk bû aw māra na-bit-awba. | nà away malāy yakam bās=i kərbû | hāt=a dî nà hiš. |*

(6) The first mullah (the punctual one) said to the second (the late one), 'Poor you! My situation is very different from that of yours. You have one wife who cannot cope with⁵ anything [including your daily tasks]. By the time she brings you your food or brings you your clothes, I'm already out of the house [heading towards the mosque], but you keep being delayed.'

(7) He (the late mullah) said, 'What's your situation then?' He replied 'I have two wives. My first wife brings me my socks, my second wife brings me my robe. The second one serves me food; the first one brings me the turban. That's why I reach the mosque earlier than you, [while] you're still sitting at home, the sun rises,⁶ and you miss the [morning] prayer.'

(8) The [late] mullah kept thinking.⁷ He said, 'Indeed I would also like to go to Heaven soon. The earlier and steadier I climb the minaret and call for prayers, the more God will be pleased with me.'

(9) He had no option but to ponder over the subject. Finally, he married a beautiful, youthful⁸ woman. Two days [of his marriage] passed by. He began to struggle. The house became a hell to him.⁹ It was nothing like the other mullah had said.

⁵ Lit. Does not arrive at anything.

⁶ Lit. The sun comes upon your head.

⁷ Lit. He brought a thought, he took a thought.

⁸ Lit. fresh.

⁹ Lit. The house became such a hell to him that it was not.

(10) *buw=a šâr=û aźāwak bû. | arē šēxaḷā bû | yakakî a-go | ba šar hātbūn la sar yakdî. | yakî a-go, | 'gū ba qābr-ē malāy!' | yakî a-go, | 'gū ba šidāy malāy!' | yakî a-go, | 'gū ba qabrē bāb-î!' | awî a-go, | 'gū ba qabrē dāk'-î!' |*

(11) *malā nā-tsār bû | aw šawa hār xaw=i lē na-kat. | sā'at sē-y šawē | čū=a sar mənārāy. | ū xò=y māt kərd. | dīt=i kas lə məzğəftē nî=ya. | xo=y māt kərd xo=y māt kərd | hatā malā=y lo wa dīyār kat. |*

(12) *got=î, 'adî nà=m-got?! | malāy dū žəna, | dzārg'=î kunkùn=a. | away dū žən-î ha-bî | zūtār d-ēt=a sar mənārē!' | got=î, 'hay la'natî xwā=t lē na-dā! | aw āğəray la mārē tū bû | da mārē mən=iš-ət bar-dā! | amən tsəz-əm dābū la dū žənān?!' |*

amn=iš hāt-m=û | xaḷàs bû bəřāw=a=w | hīts-əm pē na-bəřā. |

(10) It (the house) became [full of] arguments. Even though he was a sheikh, they (i.e. the wives) became united in quarrelling. One [of the wives] would say, 'May shit be on the mullah's tomb!' The other one would say, 'May shit be on the mullah's ancestors!'¹⁰ One would say, 'May shit be on his father's tomb!' The other one would say, 'May shit be on his mother's tomb!'

(11) The mullah could not sleep¹¹ that night. He had no option but to go up the minaret at three o'clock in the morning. He did not make a noise. He saw that there was no one in the mosque. He stayed silent until the other mullah appeared before him.¹²

(12) He (i.e. the usually punctual mullah) said, 'Did I not say so?! A mullah with two wives is heavy-hearted.¹³ One who has two wives goes up the minaret earlier!' The [usually unpunctual] mullah said, 'May God curse you!¹⁴ Your life was hell and you inflicted the same hell upon me!¹⁵ What [benefit] was there for me in marrying two women!?'¹⁶

As for me, I have come [from the events of the tale]. It's finished. Nothing was allocated to me [by the characters of the story].'

¹⁰ Lit. origin.

¹¹ Lit. Sleep did not fall at him.

¹² Lit. became visible to him.

¹³ Lit. his heart is perforated.

¹⁴ Lit. Should not God curse you?

¹⁵ Lit. The fire that existed in your house, you threw it at my house too.

¹⁶ Lit. I would not have stung two women.

30. THE GIRL, HER EVIL STEPMOTHER AND THE OLD WITCH

Masoud Mohammadirad

Speaker: Bizhan Khoshavi Ahmad (NK. Duhok)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/242/>

Summary

Fatma was the only daughter in her family, and unaware of the fact that she had five brothers who lived in a mountain. In order to get rid of Fatma, her stepmother told her about her brothers' whereabouts. Fatma joined her brothers. Once their fire went out, Fatma had to search around for fire. She came across an old witch called Pirhavar, who agreed to give Fatma fire only if she would let Pirhavar suck blood from her fingers.

After a while, Fatma's brothers tried to kill Pirhavar by stabbing her, but she would only die by burning. Fatma tricked Pirhavar to walk on a hole under which fire was burning. Pirhavar fell into the hole but did not burn completely. She later made an alliance with Fatma's stepmother and tried to kill Fatma and her brothers. In the end the brothers killed Pirhavar, but her soul went into the stepmother's body. She was also killed and buried in an unknown place. It was believed that if water reached the corpse, Pirhavar would be reincarnated and take revenge.

(1) *nāvē mən Bižān Xošavî ʾAhmât. | xalkē bāžērē Duhokē. | az-ē čirokaḳē, hændak čirokā bo hawa və-gohēzəm, | kû mən əš dāpîrā xo go lē bûyna | û hændāk, | hændak dānʿamrēn davarē.*¹

(2) *čirokā ma ā ēḳē dē dāst pē ḳatən | čirokā Fātma-ya. | ha-bū na-bū kas šə xodē māstər na-bū, | kas šə banīyā dəravîntər na-bū. | řožaḳē šə řožān | gundāḳē dūradašt | āfəratāḳ ha-bū.*¹

(3) *awē āfratē | šü bə zaḳāmaḳi ḳərbū kû barī wē | čand zārokāḳ ha-būn. | ḳəčaḳ ha-bū bə nāvē Fātma | ḳo havžînā, | havžînā ān ḳo žənbābā | Fātma-yē galak haz žē nā-t-ḳər. | û nā-t-vīyā bə-mînt-a l mālē. | řožaḳē šə řožān, | ət-bēžt-ē, | ḳəčā mən hara ḳolānē bo xo yāriyā bə-ḳa.*¹

(4) *damē čit-a ḳolānē yāriyā t-ḳātən | kasak šə wānā hēkaḳē šəkēnitən | ət nāv zavīyā kasakī dā. | damē hēk t-hēt-a šəkāndən ət nāv wān hamī ḳəčān dā | û har ēḳ ḳat-a sar yē dī. | û har ḳəčāḳ t-bēžitən, | t̄a wa ḳər, mən wa na-ḳər.*¹

(5) *əl wērē | kasak t-hēt-a wērē ət-vētən, | ət-bēžt-ē, | lāzəm-a hîn hamī sind bə-xon! | kā kē av hēka šəkāndia? | lāzəm-a hîn hamī sind bə-xon!*¹

(6) *ḳəčā ēḳē t-bēžitən, | ‘az bə sarē bərayē xo ḳama | mən aw hēka nā-škāndia. | ḳəčā duē t-bēžitən, | ‘az bə sarē hār du bərayēt xo ḳama | mən aw hēka na-škāndia. | ḳəčā sēyē t-bēžitən, | ‘az bə sarē pèn j bərayēt xo ḳama | mən aw hēka nā-škāndia.*¹

(1) My name [is] Bizhan Khoshavi Ahmad. [I am] from the city of Duhok. I will narrate to you a tale/ some tales that I have heard from my grandmother and some ... some old people in the region.

(2) The first tale for us to start with is the tale of Fatma. There was and there was not, there was nobody greater than God, no bigger liar than man. Once upon a time there was a woman in a remote village.

(3) That woman was married to a man who already had some children. He (The man) had a girl by the name of Fatma, whom the [his] wife or her (i.e. Fatma's) stepmother did not like much. She (the stepmother) did not like her (Fatma) to stay home. One day, she said to her (Fatma), 'My girl, go [and] play in the lane.'

(4) When she (Fatma) went to the lane to play. One of them (the girls) cracked an egg on the land of a person. When the egg was cracked, each [girl] blamed the other.¹ And each girl said (to the other), 'You did this; I didn't do this.'

(5) Somebody passed by there [and] said to them, 'You must all swear an oath! Let's see who has cracked the egg? You must all swear an oath!'

(6) The first girl said, 'I swear on my brother's head² [that] I didn't break that egg.' The second girl said, 'I swear on my two brothers' heads [that] I didn't break that egg.' The third girl said, 'I swear on my five brothers' heads [that] I didn't break that egg.'

¹ Lit. Each put (it) on the other's head.

² Lit. I put on my brother's head.

(7) *ū har husā bardawām bitən.*¹ *hamī kəč əb sarē bəṛāyē xo sind*
*əṭ-xon*¹ *ko, ‘mà av hēka na-škāndia.*¹ *lē Fātmāyē*¹ *čūnkū husà hazər*
*karbē čə bəṛà nī-nən,*¹ *na-ḡānī dē bə čə sind xotən.*¹ *ū hamiyā kər-a*
*sar wē*¹ *got-ē, ‘čūnkū ta sind nà-xwār*¹ *lə vērē tà hēk ā šəkāndī.*¹

(8) *əṭ-čīt-ava gala galak dəlakē ēšāyī, əṭ-kaṭ-a gərī.*¹ *əṭ-bēžīt-a*
*žənbābā xo,*¹ *əṭ-bəžt-ē, ‘būci mən čə bəṛà nīn-ən?*¹ *bo žənbābē ṭə-bit-a*
*darivakā gala galak ā bās*¹ *kū kəčē žī šə mālē bə darē xitən.*¹

(9) *əṭ-bēžt-ē,*¹ *‘wara àz dē*¹ *jəhē bəṛāyē ta nišā ta dām.*¹ *əṭ-bat-a*
*sar bānī,*¹ *əṭ-bēžt-ē, ‘pəšt čiyāyē hana*¹ *pəšt čiyāyī*¹ *lə pəšt wi čiyāyī žī,*¹
*šīnikā čiyāyākī di yē hay.*¹ *əškafatāk-ā lə wērē hay.*¹ *pēnj bəṛāyēt ta*¹ *əl*
*wērē*¹ *məžīli žiyānē-na*¹ *ū řāv-ū nēcīrā ṭ-kàn.*¹

(10) *Fātmā, gala galak əṭ-mīnt-a hayərī.*¹ *əṭ-bēžītən, ‘garak-a az*
*bə-čəm*¹ *bəṛāyēt xo paydā kām*¹ *ū gal wānā dā bə-žīm.*¹ *čūnkū ṭə-*
*žānītən*¹ *žənbābē gala galak hālē wān ā nāxoš kəriya*¹ *ū ṭə-vētən bə-*
*zəvərīt-avà dav bəṛāyēt xo.*¹

(11) *kəčək damē čitən,*¹ *gala galak ṭə-wastiyētən.*¹ *gala galak māndī*
*ṭ-bitən*¹ *hatā*¹ *čiyāyākē ṭə-bəhūrīnītən-ū*¹ *čiyāyē duē ṭə-būrīnīt-ū*¹ *əṭ-*
*gahīt-a čiyāyē sē.*¹

(7) It continued like that. All the girls swore on their brother's head, 'We haven't broken the egg.' However Fatma, as she thought that she had no brothers, did not know whom to swear on. Everybody put the blame on her³ [and] said to her, 'Since you didn't swear, [it means that] you have broken the egg.'

(8) She (Fatma) returned home with a broken heart [and] started to cry. She said to her stepmother/ she said to her, 'Why haven't I got any brothers?' It became a very good opportunity for the stepmother to kick her (Fatma) out of the house.

(9) She said to her, 'Come here, I will show you your brothers' whereabouts.' She took her on the roof of the house [and] said to her, 'Behind this mountain over there, behind the mountain [there is another mountain]; Behind that other mountain there is a road to another mountain. There is a cave there. Your five brothers are there. They are busy living and hunting.'

(10) [On hearing this] Fatma was quite astonished. She said, 'I shall go [and] find my brothers and live with them.' She knew that the stepmother had upset them a lot, and that it was necessary for her to go to [live with] her brothers.

(11) On the way [to the mountain], the little girl (i.e., Fatma) became very tired. She got quite exhausted by the time she passed the first mountain and the second mountain and [finally] arrived at the third mountain.

³ Lit. put on her head.

(12) *damē aṭ-gahūt-a čiyāyē sē,*¹ *aškaftakā gala galak ā bələnd bīnītən.*¹ *ū ṭ-hēt-a hazarā wē kū ṭ-vētən bərayēt wē lə vē aškaftē va bən*¹ *har wakī žənbābē gotī.*¹

(13) *damē ṭ-čīt-ē¹ ū sah ṭ-kāt-ē¹ aṭ-bīnītən,*¹ *čə ṭ-bīnītən?*¹ *ṭ-pən̄j taxtēt dərəžkəri,*¹ *ṭ-pən̄j amānēt xārənē,*¹ *ṭ-pən̄j jəl,*¹ *ṭ-pən̄j kavčək.*¹ *har təšt at wē aškaftē va ṭ-pən̄jē ṭ-pən̄j boya.*¹

(14) *damē wān ṭ-pən̄jā ṭ-bīnītən*¹ *ēksar ṭ-žānītən avà jəhē bərayē wē-ya.*¹ *barē xo dāt-ē¹ wēri galakā bē-sar-ū-bār-a.*¹ *ahā, bərayakī ṭ-bīnītən*¹ *sar ēk šə wān taxtā yē nəvəstī-ya.*¹

(15) *Fātmā dā kū wī bərayē go lē na-bītən,*¹ *baṭaniakā mazən ṭ-īnītən*¹ *dānt-a sar bərayē xo yē bəčik*¹—*kū bərayakī bəčik-a.*¹ *dānt-a sar wī bərayē.*¹ *ū Fātmā řā-ṭ-bītən dast-əb kārī ṭ-ḳātən.*¹

(16) *Fātmā řā-ṭ-bītən dast əb kārī ṭ-ḳātən*¹ *ēh taxtā hamiyā pāqəž aṭ-ḳātən.*¹ *jəlkā ṭ-šotən.*¹ *amānā hamiyā pāqəž ṭ-ḳātən.*¹ *aškaftē hamī yē aṭ-mālitən.*¹ *ū lək də-da bə-sar-ū-bār aṭ-ḳātən,*¹ *hatā bərayēt wē ṭ-hən-avà.*¹

(17) *pəšti Fātmā kār-o bārēt xo ṭ-ḳātən,*¹ *xārənəkā gala galak ā xoš žī čē ṭ-ḳat bo bərayēt xo*¹ *kā čə lə vēre ha-ya, čə nəčir kəriya, aṭgal həndaḳ nānī*¹ *bo wānā ḥəzər aṭ-ḳātən.*¹

(12) On arriving at the third mountain, she saw a very big⁴ cave. It crossed her mind⁵ that her brothers should be in that cave—just as the stepmother had said.

(13) When she (Fatma) went inside and looked around, she saw that ... what did she see? Five beds lying [on the ground], five sets of eating utensils, five sets of clothes, five spoons. Each thing in that cave was in five⁶ [sets].

(14) When she saw all those [things] in five sets, she was sure that it was the place of her brothers. She looked around [the cave and saw that] it was very messy. Lo, she saw a brother sleeping on one of the beds.

(15) In order for her brother not to hear, Fatma brought a big lining canvas [and] put it on her young brother —the one who was the young[est] brother— she put it (the canvas) on that brother. And Fatma rose [and] started to work.⁷

(16) Fatma rose [and] started to work. She cleaned all the beds. She washed the clothes. She cleaned all the dishes. She swept all [inside] the cave. She had put everything in order, before her brothers returned.

(17) After Fatma finished her [cleaning] tasks, she cooked a very good meal for her brothers out of what there was in the cave and what they had hunted—together with bread—she prepared [a meal] for them.

⁴ Lit. high.

⁵ Lit. It came to her memory.

⁶ Lit. five in five.

⁷ Lit. put hands to work.

(18) *aṭ-bēžī*, ‘damē bəṛāyēt mən,¹ har čār bəṛāyēt mənē di ṭ-hēn-avà,¹ dā vēṛē ā bə-sar-ū-bār bitən.¹ Fātmā yaksar čit-a aṭ bən taxtaḵī-va ān bən sērḵàḵē ’arzāqī-va¹ xo va-ṭ-šērītən¹ ū čāvaṛē ṭ-bitən hatā bəṛāyēt wē ṭ-hēn.¹

(19) *damē bəṛāyēt wē aṭ-hèn*,¹ bəṛāyē maḗən jo ṭ-kavitən.¹ aṭ-bēžt-ē, ‘ā ava čan təštāḵī sàyr-a čē boy!¹ bəṛāyē ma yē bəčik husā na yē zīrāḵ bo.¹ av āmāna xa šīštən-ū¹ av jəlkà šīštən-ū¹ av taxtā bə-sar-ū-bar ḵər.¹ [řāwra] bən dasxošiyè lē dan,¹ ‘saḥātā ta xoš!¹ ta kārāḵē jànē ḵərī.¹

(20) *bəṛā damē əš xaw řā-ṭ-bit-avà*¹ aṭ-bīnīt wēṛē yā pāqəž-a.¹ aṭ-bēžītən, ‘hamā bo mən lē-hāt.¹ bə ḥəsāb, al-’asās mən ī aw šolaya ḵərī.¹ aṭ-bēžt-ē, ‘walā bəṛā az gala galak ī māndī bū-m¹ kū mən av vēṛē hamū pāqəž ḵər.¹

(21) *aṭ-bēžn-ē*, ‘bəṛā saḥātā ta xoš!¹ šəbāhī dorā bəṛāyē ma yē maḗən-a.¹ ‘afū¹ dūrā bəṛāyē ma yē dīv dā-ya¹ aw-ē šə wī maḗəntər.¹

(18) She said, 'Let it be orderly and clean here by the time my brothers, my other four brothers are back.' Fatma immediately went under a bed/or under a large cooking basket. She hid herself and waited⁸ [there] until her brothers returned.

(19) When her brothers arrived, the eldest brother bludgeoned his way [through his brothers and] said to them, 'Oh, what has been happening here is indeed surprising! Our youngest brother did not used to be so conscientious. He has washed the dishes all by himself. He has washed the clothes. He has put the beds in order.' They (the brothers) started to thank him (the youngest brother), 'Bravo⁹! You have done a wonderful job.'

(20) When the [youngest] brother woke up and saw that the house was clean, he said, 'It simply occurred to me¹⁰. Indeed, it was me who has done these tasks!' He said [to the eldest brother], 'By God, brother, after cleaning everything in the house I got very tired!'

(21) They (the brothers) said to him, 'Bravo, brother! Tomorrow is our eldest brother's turn. Pardon, 'It's our penultimate brother's turn [the one who was born before the youngest one]; the one [who is] older than him (the youngest one).'

⁸ Lit. eyes on road.

⁹ Lit. May your health be nice!

¹⁰ Lit. It simply came to me.

(22) ət-bīt-a řožā řāštār. | bəřāyēn dī dar t-kavən-a nēcīrē. | bəřā žī t-bēžītən, | 'ē bāwar ka vērē galak ā pāqəž-a | na ā pīs-a. | kā dā az bə xo bə-nvəm; | az gala galak yē wastīāy-ma. ¹ bəřā čīt t-nəvīt-avà. |

(23) damē bəřā t-nəvīt-avà, | kəčək barē xo dat-ē hēštā bəřā yē nəvāstī-a. | zīkā ət-hēt-a darē. | wān jəl-ū bargā wān... aw təštēn wē dāhī na pāqəžkəřī-n | hamīyā ət-bat-a žə darvay əškəftē. | ū bə-sar-ū-bar ət-katən-ū čē t-katən. |

(24) ū hawzəkā gulà žī əl bar dar əškəftē čē t-katən | ū gulā tēdā t-čīnītən-ū. | řaxē dī žī wəsā pəčəkē pāqəž ət-katən bə-sar-ū-bār ət-katən. |

(25) bīt-a ēvār kū dē bəřāyēt wē hēn-avà, | Fātmā jāraķā dī ət-čīt-a bən sērķē 'arsāqī va | ū pātāy t-īnt-a xārē | dā bəřāyēt wē wē na-bīnin. |

(26) bəřā t-hēn-avà sah ət-kan-ē | tə-bēžētən—bəřāyē mazən | čūnkū šə wānā maztər-ū bəāqəltər bo, | gotī, 'ava təštəkē na yē, na yē tabē'ī řūy ət-datən. | čūnkū bəřāyēt mən hamī gāvā husā nà zīrak bī-n | husā vārā pāqəž nà-t-kəř | husā vērē bə-sar-ū-bar nà-t-kəř. | ava čī-ya čē būy? | əz nə-žānəm. ¹ baz ē žānīn pəštī am čīrokā xo kaməl kəyn. |

(22) The next day,¹¹ the other brothers went hunting. The [penultimate] brother said, ‘Believe it [or not], it is very clean here; it’s not untidy. I shall simply sleep. I’m very tired.’ The brother went [and] slept again.

(23) After the brother fell asleep, the girl (i.e., Fatma) noticed that he was still sleeping. She came out quickly. She took the dirty clothes and dirty stuff from the previous day out of the cave. She arranged them all and cleaned them.

(24) In addition, she made a small garden of flowers in front of the cave and planted some flowers in it. Also, she cleaned the other side [the area around the cave] and put the things [around the cave] in order.

(25) [When] it became evening, [and time] for her brothers to come back, Fatma again went under the cooking basket and brought down the cotton canvas, so that her brothers wouldn’t see her.

(26) The brothers returned home [and] looked around [and] said—The eldest brother, given that he was older and more clever than the rest, said, ‘This is not something natural that has been happening here! Since my brothers were not that conscientious before, they wouldn’t clean the house like this. They wouldn’t arrange the things in the house in such a way. What has happened here? I don’t know!’ However, we [the listeners] are going to figure out after we finish our tale.

¹¹ Lit. It became the next day.

(27) *əṭ-bēžit-ē, 'bərā, bərā!'* šə xawē šiyār əṭ-ḵātən | əṭ-bēžt-ē, 'ta čə ḵəriya?' | bərā barē xo ṭ-dāt-ē. | aw bərāyē wī təřsītən awalikā. | də-vēt bēžt-ē, 'bə-bor-a mən šol nà-ḵər | ān mən wārā pāqəž nà-ḵər | ān mən xwārən čē nà-ḵər. |

(28) *bağ dat-a wārā,* | wārā bə-sar-ū-bār-a. | ṭə-bēžt-ē, 'bərā, mən šolē xo hamī yē ḵəri | az bə xo nəvəstəm. | bərā ṭ-bēžt-ē, 'āhā! | galak bāš-a. | dastē ta-t xoš bən. |

(29) *xārənā xo ṭ-xon.* | jəlkēt xo ṭ-guhořən | dē nəvən. | damē řož əṭ-hal-ētən, | ṭəvētən bə-čən-a řāv-ū nēčirā. | bari řož bə-hal-ētən, | əṭ-čən-a řāv-ū nēčirā. |

(30) *bərāyē dīv dā ṭə-bēžitən,* 'ava bo mən ā lē hātī. | ava az zānəm ava čə šolā nà-ḵan | ū husā vērē ā pāqəž-a. | bərāyē bəčīk əṭ-bēžitən, | 'hamā àz dē avroka žī mīnəm. | àz dē avroka žī šolā ḵam. |

(31) *bərāyē mazən řāzī nā-bītən* | čukū əṭ-zānītən fəlaḵ ā də vē čantē dā. | bərāyē mazən čə ṭ-bēžt-ē? | əṭ-bēžt-ē, 'na bərā! | bəlā àz avroka bə-mīnəm. | əṭ-bēžt-ē, 'řāstā! tu dē mēnī? | əṭ-bēžt-ē, 'a. |

(27) He (the eldest brother) said, 'Brother, brother!' He woke him up [and] said, 'What did you do?' He (the sleeping brother) looked at him. He was scared at first. He wanted to say, 'Excuse me! I didn't do my job. I didn't clean our house. I didn't cook food.'

(28) He (the sleeping brother) looked around [and saw that] that everything was in order. He said, 'Brother, I did my job entirely [and then] I simply slept.' The [elder] brother said 'Ah! It's very nice. Thank you.'¹²

(29) They ate their meal. They changed their clothes to [get ready for] sleep. When dawn broke,¹³ they intended to go hunting. Before the dawn broke, they would go hunting.

(30) The other brother [the one older than the second youngest] said, 'This has turned out well for me.'¹⁴ I know that they don't do anything and here it is clean.' The youngest brother said, 'I shall stay [home] today too. I shall work [at home] today too.'

(31) The elder brother did not agree to it, since he knew that his brother had been tricky.¹⁵ What did the elder brother say to him (the youngest brother)? He said, 'No, brother! Let me stay [home] today.' He said, 'Really! You are staying at home?' 'Yes', he said.

¹² Lit. May your hands be nice!

¹³ Lit. The sun rose.

¹⁴ Lit. This has come to it for me.

¹⁵ Lit. has a trick in the bag.

(32) *barī bə dar kavən^l ū Fātmāyē žī go lə vē āxəftənē nà-boya.^l ū bārā žī nà-žānən kū ava kəčək-a də vērē dā šol ət-kātən.^l damē dā dar tə-kavən,^l bərayē mazən žī tgal wānā dar tə-kavītən.^l ət-čīt-a sar bānē əškafte^l ū husā sārē xo čamīnītən^l barē xo dat-ē kā dē čə əškafte^l dā ři datən.^l*

(33) *bīnītən kəčəkə gala galak ā juwān^l žə bən taxtī dār-tə-kavītən.^l darəng-ū dahmānēt xo hal-datən^l lawandiyēt xo grē datən^l ū zikā dast-əb šorī tə-kātən.^l wārā pāqəž tə-kātən^l wārā bə-sar-ū-bār tə-kātən.^l*

(34) *ət damaḳī dā,^l bərayəḳē wē^l damē nēcīrḳərī^l jəhaḳē wī bərīndār bə-bū.^l jəhaḳē ī bərīndār bə-bū^l kəčək kat-a gərī.^l kəčək kat-a gərī t-bēžītən,^l ‘o, ava xīnā bərayē mən=a bə vī jəlkī va.’^l*

(35) *bārā t-žānītən avā dangē kəčəkē-ya ət-hētən.^l ya‘nī ava dangē kəčəkā nēžīkī wī-ya ət-hētən.^l ya‘nī na kəčəkā āsāyī-ya.^l dīyār-a yān xoškā wī-ya ān təštaḳ.^l*

(36) *əksar ət-hēt=a xārē ət-bēžt-ē, ‘aw kī-ya?’^l ū kəč tə-kāt=a gərī.^l tə-kāt=a gərī^l bərayē xo t-bīnītən-ū^l xo tē war tə-kātən-ū ət-bēžt-ē, ‘xo šə mən dīr kà!’^l*

(32) Before they left home [they debated who should stay at home]. Fatma did not hear their words. The brothers did not know it was a girl who was cleaning the cave. When they left, the elder brother too left the cave with them. He went to the roof of the cave and bent down his head in this manner [and] looked [down] to see what was going to happen in the cave.

(33) He (the eldest brother) saw that a very beautiful girl came out from under the bed. She pulled up the lower part of her trousers and the lower part of her dress. She tied her shirt's sleeves and quickly started to wash [the dishes]. She cleaned the place. She tidied up the place.

(34) Once, one of her brothers had been wounded while hunting. He was wounded in a part of his body. [On seeing the trace of blood on her brother's clothes] the girl started to cry. The girl started to cry [and] said, 'Oh, this is my brother's blood on these clothes.'

(35) The [eldest] brother figured out that it was the voice of a girl that was coming [out of the cave]. That is, the voice was coming from a girl who was a close relative of his. In other words, she was not an ordinary girl. It was evident that she was either his sister or a relative of his.

(36) He came down immediately [and] said, 'Who is that?' The girl (i.e., Fatma) started to cry. She saw her brother, scowled [at him] and said, 'Keep your distance from me.'

(37) *ū bəṛāyā ava čand ... am čin bižin, ava čan sāl-a mərūv na-ditina.* | *har bə tənē har čār bəṛāyēt xo t-bīnitən* | *pēnj bəṛā-na.* | *har bə-tənē wān čār kuṛā t-bīnitən-ū* | *šolā wānā řāv-ū nēčīr-a.* |

(38) *əṭ-bēžt-ē, ‘às* | *mə nā-nīyāsī?* | *əṭ-bēžt-ē, ‘nà.* | *əṭ-bēžt-ē, ‘mā ta-b tənē čār bəṛā hana?* | *əṭ-bēžt-ē, ‘naxayr, mən xəškək ži yā hay.* | *əṭ-bēžt-ē, ‘nāvē xəškā ta čī=ya?* |

(39) *got-ē, ‘az nāvē xəškā xo nā-bēžəm.* | *bas agar tu nāvē xo bo mən bēžī* | *az-ē zānəm kā tū xoškā mən-ī ān na.* | *got-ē, ‘az xoškā t̄a=ma, Fāto.* | *Fātò kurtkəriyā nāvē Fātmā=ya.* | *‘az xoškā t̄a=ma, Fāto.* |

(40) *šinikā bəṛāyē wē, xo tē war t̄-k̄atən-ū* | *ū hambèz̄ k̄atən.* | *əṭ-bēžt-ē, ‘galà galak bāš-a husā mà yak-ū du diti-ava.* | *əṭ-bēžt-ē, ‘balē pā t̄-vētən to bəzəvri-ava gundi.* | *ava čol-ū čiyā=ya.* | *tu na-šiyē vērē bə-qatini.* | *əṭ-vēt tū bə-zəvri-ava gundi.* |

(41) *got-ē, ‘na-xayr az nā-zəvərm-ava gundi* | *az dē har vērē bəm.* | *got-ē, ‘būčī?* | *goti, ‘hāl ū masala avā=na* | *žənbābā ma galak yā xarāb-a bū ma.* | *mə t̄-ēšinītən-ū mə t̄-qotītən.* | *ū mən řazil̄ t̄-k̄atən nāv xalki dā.* | *az nā-šēm zəvərm-ava.* |

(37) It has been some time that the brothers—how should we say!—It has been some years that the brother had not seen any human beings. [During this period] he has only been in contact with [i.e., seen] his four brothers—they are five brothers [in total]. He has only been in touch with those four boys (i.e., his brothers) and their job was hunting.

(38) She (Fatma) said, ‘Me—don’t you know me?’ ‘No’, he (the eldest brother) said. She said, ‘Do you have only four brothers?’ He said, ‘No, I have one sister as well.’ She said, ‘What is your sister’s name?’

(39) He (the eldest brother) said, ‘I won’t say my sister’s name. But if you tell me your name, I shall know whether you’re my sister or not.’ She said, ‘I am your sister, Fato.’ Fato is the abbreviated form of Fatma. ‘I’m your sister, Fato.’

(40) After that, her brother became embarrassed¹⁶ and hugged his sister. She said, ‘It is very nice that we have found each other.’ He said, ‘Yes, but you must return to the village. It is wilderness here. You cannot keep up with it. You must return to the village.’

(41) She (Fatma) said, ‘No, I will not return to the village. I will stay here.’ The brother said, ‘Why?’ She said, ‘The story is as follows. Our stepmother is very mean to us. She hurts and hits me. She humiliates me in front of people. I cannot return.’

¹⁶ Lit. frowned.

(42) *bārā* ʔ-*bēžēn*, ‘*mādām husā=ya*,¹ *am dē, am dē har jār ēk əš ma nā-čīt-a nēcīrē dē gal tà bīn*.¹ ʔ-*bēžt-ē*, ‘*nà bārā!*¹ *mā nē har awēt mā l bar əškaftē?*¹ *agar hændēt mā l bar əškaftē, dākū pāqəž-ū bəžīn ʔatən*,¹ *əz dē bo wa pāqəž-ū bəžīn ʔam*.¹ *hīn harn-a řāv-ū nēcīrēt xo*.¹

(43) *sē čār ... haftiaḳē* ʔ-*borən*.¹ *Fātmā gala galak badəl bītən*.¹ *galak juwān bītən*.¹ *galak əhtīmāmē dat-a pərcā xo-ū sar-ū-bārē xo-ū jalkē jəwān bar xo ʔ-ʔatən*.¹ *ət əškaftē dā bo xo ʔ-dəlītən*.¹ *wē čə ʔ-vētən bo xo ʔ-ʔat-a bar xo*.¹ *ū wē čə ʔ-vētən tēr dālē xo xārənē ʔ-xotən*.¹

(44) *řožaḳē šə řožān bəřāyē* ʔ-*bēžt-ē*,¹ ‘*Fātmā, am har yēt māyn-a lə vērē?*¹ *mā am būčī bū xo du bəznā žī nā-inīn*¹ *əž gundī nā-inīn-a vērē*¹ *dā hamā žiyānā ma lə vērē xòš bītən?*¹

(45) *Fātmā žī řāzī* ʔ-*bītən*.¹ *du bəznā ʔ-inən*.¹ *ū husā dē wānā šīrī žī habitən*.¹ *řožaḳē šə řožān, Fātmā*¹ *āgərē wānā har yē hal-ḳərī-ya*.¹ *āgərē wānā bardawām yē hal-ḳərī-ya*.¹ *būčī?*¹ *čūnkū barē bə dast-va inānā āgərī galak ā bə zahmāt bū*.¹

(46) *ū řəgēt galak zaḳmat əthāt-n-a bə kār inān hatā āgər bə dast ʔat*.¹ *fa āgər nā-ṭamrānd*.¹ *āgərē wānā har yē hal-ḳərī bū*.¹ *Fātmāyē šīr dūšī žə bəzənē*.¹ *ū inā dā dā-nīt-a sar āgərī dākū wī šīrī bəkalīnīt-ū bə-ʔat-a māst*.¹

(42) The brothers said, ‘Since the situation is such, each time one of us will not go hunting [but] will stay with you.’ She said, ‘No, brother! Isn’t it so that somebody must stay in the cave (and do the cleaning)? If it is the case that somebody must stay in the cave and do the cleaning, [then] I shall do the cleaning and take care of the cave. You go hunting.’

(43) Three, four weeks passed by. Fatma became very, very gorgeous. She became very beautiful. She took good care of her hair and her appearance and put on nice clothes. She would play in the cave. She would put on whichever clothing she wanted. She would eat whichever food she wanted to her fill.¹⁷

(44) One day the brothers said, ‘Fatma, Isn’t it that we live here anyway? Why don’t we bring [i.e. buy] two goats? [Why don’t] we bring [goats] here from the village for our life to be pleasant?’

(45) Fatma agreed to it. They brought two goats. So, they had milk too. Once, Fatma—their fire was always burning. The fire was always burning. Why? It was hard to find fire¹⁸ in the olden days.

(46) Many difficult techniques would be employed to make a fire. The fire would not be put out. Their fire would always burn. Fatma milked the goat. She brought it (i.e. the milk) to put it on the fire, in order for it to boil and for her to make yogurt out of it.

¹⁷ Lit. She would eat to the full of her heart.

¹⁸ Lit. to bring fire with hands.

(47) *ət darıvaḵē dā bəzən ʔ-hēt-ən ū ʔ-vētən wī širī va-xot-avà,|
davē xo lə manjalükē dātən. | ū šir bə sar āgəri dā ʔ-hēt=a xārè, | āgər
ʔamrīyètən. |*

(48) *lə vērē Fātmā ʔ-bižītən, | ‘az čē nà-bitən | māl bə-hēlm=a bē
āgər. | ʔ-vēt az āgəri ʔaydā ʔam | barī bəryēt mē bə-hēn-avà. | čūkū
dē bēzən, “ava tu řožākī=ya hātī=a daf ma. | tà āgərē ma ʔamərānd. |
tà am hēlāyn=a bē āgər.” |*

(49) *Fātmā lə vērē čə ʔ-ʔatən? | barē xo ʔ-dat=a wārà, | händi lə
řekàḵē gařēt āgəri ʔaydā ʔatən | āgər ʔaydā nà-bitən. | aw ži bəryārē
datən bə-čīt=a sar čiyāyaḵē bələnd | ū barē xwa dat=a dawr-ū barā | kā
āgəraḵ dē ha-bitən ān nā-binitən. |*

(50) *čīt=a čiyāyaḵē bələnd | ū barē xwa dat=a dūr=va. | sah ʔ-ʔatē
dikēlāk yā šə nəhālakē ʔ-čītən. | nəhālakā qòl | dikēlākā žē bələnd
bitən. | damē barē xo ʔ-dāt-ē, | aw dikēlā yā žē bələnd ʔ-bitən | damē
barē xo dāt-ē, | aw dikēla yā šə wērē bələnd ʔ-bitən, | bəryār dat
bəčīt=a wērē. |*

(51) *hēdi hēdi hēdi Fātīmā ʔ-čīta wērè | barē xo dat-ē. | barē xo dat-ē
čə ʔ-binitən? | ʔiražənàḵ=a. | pəštā wē yā xār. | dəfnā wē yā mazən. |
xəzēmaḵ ət dəfnā wē dā=ya, | kū händi təblaḵā mərūvì tēdā=ya. | händi
təblakā mərovī yā va-ḵərī=ya xəzēm. | ū gala galak yā kərēt=a. | yā
zaʔf=a. | nūkēt wē dərèž-ən. |*

(52) *ū manjalakā məzən dā-nāy=a sar āgəri | yā sarēt gułkā=ū pazī
ē pə mīva bēy pàqəžḵərən | yā tēdā ʔ-kalēnītən | ū yā hāzər ʔ-ʔatən kū
dē xotən. |*

(47) At one point [one of] the goat[s] came near the fire to drink from the milk. It hit its mouth against the cauldron. The milk poured from the cauldron and the fire was extinguished.

(48) Then¹⁹ Fatma said, ‘I shall not leave the home without fire. Before my brothers return, I shall find fire. Otherwise,²⁰ they will say, “It’s been only few days since you’ve come to us. You have extinguished our fire. You have left us with no fire.”’

(49) What did Fatma do? She looked around the area in order to seek a way to find [a flame of] fire [but] fire was not found. She decided to climb a high mountain and look around from there whether there was fire or not.

(50) She (Fatma) went to a high mountain and looked far away. She saw that smoke was rising from a valley. [There was] a deep valley from which smoke was rising. She looked there. On seeing the smoke rising from the valley, she decided to go there.

(51) Fatma approached there very slowly. She looked around. She looked around; what did she see? There was an old woman there. [She was] a hunchback. Her nose [was] big. A nose-ring was on her nose, on which there were some human fingers. The nose-ring was the size of a human finger. She was very ugly. She was very thin. Her fingernails were long.

(52) She had put a large cauldron on the fire, in which there were the head of a calf and sheep, and the foot of a lamb—without being cleaned beforehand. She boiled them in the cauldron and was preparing them to eat [as her meal].

¹⁹ Lit. here.

²⁰ Lit. because.

(53) *ns! ns! bêhn t̄ə-ḵatən. | sah t̄ə-ḵât-ē | aṭ-bēžt-ē, 'az bêhnā mārūvaḵî t̄-kam; | az bêhnā mārūvaḵî t̄-kam. ʔ wē p̄iražənē aṣsirāk ha-bū t̄ə qafaskaḵē dā. | aw žī žənək bū. | aṣsirāk ha-bū t̄ə qafaskē dā. |*

(54) *aw žəna t̄-bēžt-ē, 'na, na, tu čə bêhnā nā-kay! | čə bêhn nā-hən | har bêhnā mən-a. ʔ p̄irhavîr kû aw žənā bū, | aṭ-bēžt-ē, 'balē az bêhnəkē t̄ə-ḵam. ʔ*

(55) *aw dē čitən | aw čitən kû dē wē ēh dē ḵaçē gərītən | dē fāt māyē gərītən. | ēḵsar Fāt mā t̄-řavītən. | bas damē t̄ə-řavītən, | šālā wē əl sar sarē wē t̄-kavitən. | ū p̄iražən zikā dastē xo t̄-hāvēžt-a šālā wē. | ū dīfrā t̄ə-ḵata gārē. | ū p̄ərčē wē t̄ə-gērītən-ū aṭ-kēšit-a lāyē xò. |*

(56) *damē p̄ərčē Fāt māyē t̄ə-gērīt-ū aṭ-kēšit-a lāyē xò, | Fāt mā galāk t̄ərsītən-ū t̄ə-larzītən. | aṭ-bēžt-ē, 'tā čə šə mə aṭ-vētən | p̄irē? ʔ aṭ-bēžt-ē, 'nā-bēž-a mən p̄irē, | bēž-a mən P̄irhavîr. ʔ*

(57) *got-ē, 'būčî? ʔ got-ē, 'čūnkū avà nāvē mən-a | ū t̄ə-vētən tu bə nāvē mən gāzī mən kày. | ū tu hātī-a əl ardē mən dā-yī. | ya'ni tu būy-a yā mən, | xəlās. ʔ*

(58) *got-ē, 'bas mən bərà yēt hayn. | az nā-šēm b-mīnm-a lə daf ta. | t̄ə-vēt az bə-čəm. | az bə tənē hātəm-a händək āgərî | ū az-ē zəvəřm-avà. ʔ got-ē, 'āhā, | ē pā mādam ta bərà hana, | ava bo mən sənāyītər lē hāt. | šīnā az ēḵē bə-xom | az dē šašà xom. ʔ*

(53) Sniff! Sniff! She smelled [and] looked around. She said, 'I smell a human being; I smell a human being.' That old woman had a prisoner in a cage. It was a woman too. She had a prisoner in the cage.

(54) The woman (i.e., the prisoner) said, 'No, no, you smell nothing! There is no [unusual] smell; it is only my odour [that you smell].' The old woman, who was [called] 'Pirhavar', said, 'But I smell something.'

(55) She (Pirhavar) went to catch the girl, [i.e.] to catch Fatma. Fatma fled away immediately. However, when she (Fatma) was running her scarf fell from her head. The old woman quickly grabbed the scarf and chased her. She grabbed her hair and brought her to her place.

(56) When she (the old woman) grabbed her and pulled her towards her, Fatma was very frightened and shuddered. She said, 'Old hag, what do you want from me? She said, 'Do not call me old hag; call me Pirhavar.'

(57) 'Why', [Fatma] said. She said, 'Because this is my name and you should call me by my name. You have come into my land. That means, you have become mine, [and] that's it.'

(58) She said, 'But I have [some] brothers. I cannot stay with you. I must go. I just came here for some fire and return home.' She said, 'Oh, now that you have brothers, it's even better for me. Instead of eating one, I am going to eat six!'

(59) *Fātmā lə wērē gala galāk t̄arsit̄ ət̄-bēžt̄-ē, 'p̄irē, ta čə t̄-tən az dē b̄ū t̄à k̄am? bas dastē xo n̄à-k̄a b̄arāyēt m̄ən! tu t̄ə-šay m̄ə b̄akūžī žī, bas b̄arāyēt m̄ə čə lē n̄à-k̄a.* †

(60) *Ĕr̄havīr lə wērē čə t̄-bēžīt̄ən? ət̄-bēžīt̄ ava gala galak xoš n̄ēčīr-a! mādam ava dē husā awā m̄ən t̄ə-v̄ēt̄ən dat-a m̄ən az čə lə b̄arāyēt wē n̄à-kam. ū gāvā m̄ən vīyā žī, dē b̄arāyēt wē žī kožəm-ū xom.* †

(61) *Ĕr̄havīr t̄ə-bēžt̄-ē wakī bandakā ša'rī ət̄-bēžt̄-ē ət̄-bēžt̄-ē,* †

'Fāt Fātokē! †

təl mēžūkē! †

yān žī b̄arākožūkē! †

ya'nī 'Fātmā, yān az-ē t̄ablā ta mēžəm, yān az žī dē b̄arāyē ta kožəm. †

(62) *Fātmā lə wērē t̄-bēžt̄-ē, 'āsāyī-ya. az-ē dam-av t̄à. t̄ablā m̄ən b̄ə-mēžā p̄əštī Ĕr̄havīr sarē t̄ablā wē b̄arīndār t̄ə-k̄at̄ən əb dādānē xo yē tiž ū xīnē šə lašē wē t̄-kēšīt̄ən-ū xīnā lašē wē va-t̄-xot̄ən. Fātmā gala galak b̄ēčārē, b̄ēhēž bit̄ən.* †

(59) Fatma was very frightened [and] said, ‘Old hag, I shall do whatever you want [from me]. Just don’t harm²¹ my brothers! You can kill me [if you want], but don’t do any harm to my brothers.

(60) What did Pirhavar say [in response]? She said, ‘This is a very, very good hunt! As long as she gives me what I want, I shall not do any harm to her brothers. Whenever I wish, I shall kill her brothers and eat them.’

(61) Pirhavar said, she said to her in the form of a poetic couplet:

‘O little Fatma!
[Your] fingers to be sipped [blood from]!
Or your brothers [to be] killed!’

This means: ‘Fatma, either I suck blood [from your finger], or I shall kill your brothers.’

(62) Fatma said, ‘I agree. I shall give you [my finger]. You can suck [blood from] my finger.’ Then, Pirhavar wounded the top of Fatma’s finger with her sharp teeth and drew in the blood from her body and drank from the blood of Fatma’s body. Fatma became very pale and weak.

²¹ Lit. don’t put your hands on my brothers.

(63) *āgārē wē aṭ-ḵat=a dāstī dā waki xatīraḵi dat-av-ē, | ṭə-bēžt-ē, 'dē harā. | ṭə-bēžt-ē, 'ava az čūm. | ṭə-bēžt-ē, 'bas na damē ṭə-bēžt-ē, 'ava az čūm' ku dā bə-žānītən dē řā-bitən. | ṭə-bēžt-ē, 'bas lāzəm=a tu səbāhī vi hīnī bēy=a vērē | ū az tēblā ta bə-mēžm-avā. | agar hār | dē hēm bəṛāyē ta xòm. | Fātmā ṭə-bēžt-ē, 'kēša nī-nā. |*

(64) *čīt=a mālē zīkà | āgārē xo hal-ṭə-ḵatən. | āgārē xwa hal ṭə-ḵatən. | pəštī āgārī hal ṭə-ḵatən, | barē xwa dāt-ē | barē xwa dāt-ē | pəštī āgārī hal ṭə-ḵatən, | barē xwa dāt-ē | dastē wē yē diyār-a. | sarē tēblā wē yā sòr-a. |*

(65) *aṭ-bēžt, 'naka bəṛāyēt mə pē bə-žānən! | yaksar dastē xo ṭə-ḵat=a ət nāv barīngà xo dā | ū dastē xo nīšā bəṛāyēt xo nā-datən. | ū řož bo řožē | damē har Fātmā čīt=a wērē | bit=a aw damā, | čīt=a nāhālē. | Pīrhavīr tēblā wē ṭ-mēžtītən. | ū ṭ-hēt-avā. |*

(66) *čand řožaḵ pē-va čūn. | Fātmā gala galak bēčārā bū. | xīnā lašē wē nā-mā. | səpī bū | sūr-ū səpīyātīyā wē yā jān nā-mā. | bə-tənē bū zaraḵē yē čərmāsī. |*

(67) *hamī gāvā bəṛāyē ṭ-bēžt-ē, 'ta xēr=a Fātmā? | ma iz'āžā tà ḵəriya? | am dālē tà t-hēlīn? | tu ṭə-wastīē ət šolā? | aṭ-bēžt-ē, 'nā bəṛā! | dastē mə ṭ-ēšītən | dastē mə ṭ-ēšītən. | 'čə lē hātīya? | aṭ-bēžt-ē, 'yē soṭī? | nā-bēžt-ē ku, 'hāl ū masalat mən aḥā avā=na. |*

(63) She (Pirhavir) gave her (Fatma) a flame of fire like a torch and said, 'Go.' She (Fatma) said, 'There, I'm going.' However, [when] Fatma said, 'There I'm going', it does not mean that she said it on leaving the house before getting up. She (Pirhavir) said, 'But you must come here next Friday morning so that I can suck [blood from] your finger. Otherwise, I will come and eat your brothers.' Fatma said, 'No problem!'

(64) She went quickly home [and] started a fire. She started a fire. After starting the fire, she looked at it (her finger). She looked at it (her finger) [and saw that the wound on] the top of her finger was visible. The top of her finger was red.

(65) She (Fatma) said, 'My brothers must not know about this!' She put her hand into her pocket and did not show her hands to her brothers. Day by day, when it was the [agreed] time, Fatma would go to the valley. Pirhavir would suck [blood from] her finger and she would return [home].

(66) A few days passed by. Fatma became very weak. There was not much blood left in her body. She became pale and her lovely beauty²² vanished. She became pale yellow.

(67) Her [older] brother would constantly say to her, 'What's wrong Fatma?²³ Have we disturbed you? Have we made you upset?²⁴ Are you tired of your tasks?' She said, 'No, brother! My hand aches; my hands ache.' 'What happened to it?', he asked. She said, 'It has a burn.' She did not say, 'My situation is such-and-such.'

²² Lit. redness and whiteness.

²³ Lit. You, is it goodness?

²⁴ Lit. Do we hold your heart?

(68) řožaḵē šə řožān, | damē Fātmā aṭ-nəvītən | bəřāyē wē barē xwa dat-a dastē wē | barē xwa dāt-a dastē wē. | damē dastē wē žə barikā wē ṭ-hīnt-a darē, | dastē wē waki čəlikàḵē yē lē hātī. |

(69) čəlik nūka aṭ-bēžn-ē zəlkē dədānā. | gala galak yē zəřāv-a | yē lē hātī. | gala galā bəřāyē wē 'ājəz bītən. | čūnkū bəřāyē wē yē dəlñiā=ya, | yē pəšt'āst-a | Fātmā sababī bo nā-bēžītən, | aṭ-bēžītən, 'az bə xo dē harasīyē lē gəřəm. |

(70) řožā pāštəřē | damē bəřā řā-ṭə-bn-ava ṭ-čən-a nēcīrē | bəřāyē mazən nā-čītən. | nā-čītən. | damē aṭ-bīnītən ... bo aw damā | ū dē Fātmā čītən | dīvdā čītən bəřāyē wē. |

(71) dīv dā ṭ-čī, | dīv dā ṭ-čī, | dīv dā ṭ-čī, | barē xo dat-ē pīražənàḵ ā lə wēřē. | ū aw pīražəna təblā Fātmāyē ṭə-gəřūtən | ū dədānē xo tēdā aṭ-qata xārē | xīnē žē tīnītən | ū xīnā wē va-ṭ-xotən. |

(72) damē zəvəřīt-avā | bəřā ṭə-bēžītən, 'az bə tənē nā-šēm-a vānā. | av pīra/ Pīrhavira galā galak ā zīrak-a. | ū təřpānàḵ ət dastī dā bī. | təřpān āmīrayàḵ-a bo bəřīnā gīyāy. | əž dīr-va ṭ-hēt-a bə kār inān. |

(73) bəřā ṭ-zəvəřīt-avā | ṭə-bēžt-ē, 'Fātmā tu lə kī-và bīy?' | ṭə-bēžt-ē, 'az žī čūbūm-a pā zozānān bo xo pəčaḵē bə dar kavəm. | bī?' | got-ē, 'naxēr Fātmā dərawā lə mən nā-ka! | tu lə kī-và bīy, Fātē?' |

(68) One day when Fatma was sleeping, her brother looked at her hand. He looked at her hand. When he pulled out her hand from her pocket [he saw that] her hand[s] had become like a *čalik* ‘a thin stick.’

(69) Nowadays, people say *zalkē dādānā* ‘toothpick’ for *čalik*. They (i.e. her hands) had become very thin. Her brother became very upset. Since the brother was sure and certain that Fatma would not tell him the cause [of her wounded hand], he said [to himself], ‘I shall spy on her.’

(70) The next day, when the brothers woke up to go hunting, the elder brother did not go [with them]. He did not go. When he (her brother) realized that it was the [right] moment and Fatma would leave the cave, he followed her.

(71) He kept following her²⁵ [all the way and] noticed that an old woman was there. The old woman grabbed Fatma’s finger, crushed it with her teeth, extracted blood from it, and drank from her blood.

(72) When she (Fatma) returned, the [elder] brother said, ‘I can not cope with them alone. That old [woman]/ Pirhavar is very sly.’ She had a scythe in her hand. A scythe is an instrument [that is used] for cutting plants. It has been used since long ago.

(73) The brother returned home [and] said, ‘Fatma, where have you been?’ She said, ‘I had simply gone into the fields to wander around. Why?’ He said, ‘No, Fatma, do not lie to me! Where have you been Fatma?’

²⁵ He went after her, he went after her, he went after her.

(74) *Fātmāyē* *ḵar=a gərī*,¹ *got=e*, ‘*az kīvā na-čūy=ma bərā*.¹ *hakē wa na bə dalē wà=ya az lə vērē*,¹ *az dē čəm*.¹ *got=e*, ‘*balē Fātmā*,¹ *az zānəm tu kī=va čūya*,¹ *bas ḥaz aṭ=kam tu bə xo bī mən bēžī*.¹

(75) *damē bərāyà* *tə-bēžt=e*,¹ *Fāto žī aṭ-bēžt=e*, ‘*hāl ū masala avà=na, bərā*.¹ *šə wē řožā kū mən āgər ṭamrāndī*,¹ *az čūm=ū az tūšī vī dardī būy=ma*.¹

(76) *aṭ-bēžt=e*, ‘*yē galak bāš=a!*¹ *ēdī wē=va am dē xəṭayàkē dānīn naqšayàkē dānīn*¹ *kū am pīrhavīyē bə-kožīn*.¹ *damē aw naqšay dān kū Pīrhavīē bə-kožən*¹ *bə šavē bərā kòm tə-bən*.¹ *aṭ-bēžən*, ‘*səbāhī am dē təgal xoškā xò čīn*.¹ *damē Pīrhavī xwīnā Fātmāyē tə-mēžītən*¹ *ū kū dē nəvītən*,¹ *am hamī dē čīn payk=và*¹ *Pīrhavīyē kožīn*.¹

(77) *řožā pāštərē*¹ *bərā xanjarēt xo tə-čīn=a darē*¹ *ū xòš tə-kan*¹ *ū gərm tə-kan*¹ *ū pāqəž tə-kan xanjarēt xo*¹ *kū dē řožā pāštərē čən*¹ *Pīrhavīē ḵožən*¹ *àw ā xoškā wānā āzār datən*.¹

(78) *damē tə-čən barē xo dən=e*¹ *binītən ēh yē dastē xoškā wī tə-mēžīt=avà*.¹ *hār pēnj bərā tə-čən=e pēkva*.¹ *har pēnj bərā pēkvà tə-čən=e*¹ *ū dan=a bar xanjarā*.¹

(79) *damē t-dan=a bar xanjarā*¹ *Pīrhavīr nà-mərītən*.¹ *wakī həndak pařēt qalařaškē ət nəv hawāyē dā barzà tə-bīt=ava*.¹ *ət nəv hawāyē dā barzà tə-bīt=ava*.¹ *tə-bēžītən*, ‘*o, ava čə čē bū?*’¹

(74) Fatma started crying [and] said, ‘Brother, I have not gone anywhere. If you don’t like me being here I will leave.’ He said, ‘Anyway, Fatma, I know where you have gone, but I would rather like you to tell me yourself.’

(75) After the brother said [these words] to her, Fato (Fatma) said, ‘Brother, my situation is as follows: since the day I put out the fire I have got into this trouble.’

(76) He said, ‘Alright! From now on we shall play a trick on her. We shall make a plan to kill Pirhavir.’ The brothers gathered [in a meeting] at night in which they planned to kill Pirhavir. They said, ‘We shall leave with our sister tomorrow. When Pirhavir has sucked Fatma’s blood, and [when] she (Pirhavir) is about to fall asleep, we shall go together [and] kill Pirhavir.’

(77) The next day, the brothers took out their daggers. They sharpened them, heated them, and cleaned them so that the next day they could kill Pirhavir, the woman who had hurt their sister.

(78) When they (the brothers) went there, they saw that she was sucking [blood from] their sister’s hand. All five brothers went towards them. All five brothers approached them [and] stabbed her [Pirhavir] with daggers.

(79) They stabbed Pirhavir with daggers but she did not die. She disappeared into the sky [in the form of something like] feathers of a black raven. She disappeared into the sky. They (the brothers and Fatma) said, ‘Oh, what has happened?’

(80) *aw žəna ā də qafasè dā, | aw ā əxsirḵərì Pîrhavîrê bə xo əxsir ḵərbū | t̄ə-bēžit-ē, 'mā hîn nə-žānən masalā Pîrhavîē čî=ya? yā čāwā=ya?' | got-ē, 'na am nə-žānîn.'*¹

(81) *got-ē, 'Pîrhavîr nə-mərîtən | got-ē îla bə āgərî b-hêt-a şotən hatā ət | šə nāv čitən | aga na šə nāv nə-čitən.' | got-ē, 'pa àm čə bə-kayn?' | got-ē, 'wəlāhî hîn t̄ə-vēt hîn bə-sožən.'*¹

(82) *got-ē, 'pā damē Pîrhavîr ma nūka dāy=a bar xanjarà | aw čə lē hāt?' | got-ē, 'aw ət-čitən | əl jəhakē dî sàx ət-bit-ava. | ū aw dē zəvərit-ava žî bo vērè | bo tolə xo va-ḵatən.'*¹

(83) *damē aw ... bərə vè āxəftənē go lē t̄-bən | galà galak ət-tərsiyən. | řā-t̄-bən awē žənē āzād ət-kan | ū ət-gal xo ət-ban=a əškəftè. | damē ət-ban=a əškəftè, | ət-bēžən, 'pā am čə b-kayn?' | pā agar Pîrhavîr hāt-avà!?' |*

(84) *t̄ə-bēžt-ē, | 'bāwar bəkan îlā hîn āgərî bar-dan-ē | hatā Pîrhavîr bə-sožitən.' | Pîrhavîr ət-hêtən | ət-žānītən Fāt mā čo=a kî-và bə řēgā bəhnè. | t̄-bīnītən bərayēt wē hamî-t nəvəstina. | bərayēt wē hamî-t nəvəstī=na. |*

(85) *čit=a həndāv sarē Fātè, | ū dastē xo dānt-a davē wè | ū dar dē xitən əškəftè. | ət-bēžit-ē, 'pā mādam ta av kāra ətgal mē ḵər | ū tà xiyānat mən ḵər | ū tà | sūzā xo barānbarî mən šəkānd | az dē nūka ta kožəm.' |*

(80) The woman [who was] in the cage, the captive —the one who was imprisoned by Pirhavir, said, ‘Don’t you know about Pirhavir?’²⁶ They said, ‘No, we don’t know.’

(81) She (the captive) said, ‘Unless burned in fire, Pirhavir won’t die, otherwise she won’t die. They (the brothers and Fatma) said, ‘What should we do then?’ She said, ‘Indeed, You—you should burn [her].’

(82) They (the brothers) said, ‘What happened to Pirhavir when we stabbed her with daggers?’ She (the captive) said, ‘She will go [and] revive somewhere else. She will come back here and will take her revenge.’

(83) On hearing what [the woman] said,²⁷ the brothers were very frightened. Then they freed the woman and took her with them to the cave. While taking her to the cave, they (the brothers) said, ‘What [shall we do] if Pirhavir returns?’

(84) She (the captive woman) said, ‘Believe me, it is only by setting her on fire that she will die.’ Pirhavir came. She found the whereabouts of Fatma through smelling. [Pirhavir arrived at the cave and] she saw that her brothers were all sleeping. Her brothers were all sleeping.

(85) She (Pirhavir) went towards Fatma. She put her hands on her (i.e. Fatma’s) mouth and took her out of the cave. She said, ‘Now that you have done such a thing to me, and you have betrayed me, and you have broken your promise to me, I shall kill you.’

²⁶ Lit. what the account of Pirhavir is and how it is.

²⁷ Lit. these speeches.

(86) *Fātmā t̄-bēžt-ē, | 'Pîrē mən hāy šə vē masalē nî-na. | aṭ̄-bēžt-ē | az galà galak pē xoš-əm. | az gala galak pē xòš-əm | kû tu təblā mən bə-mēžî. | lē hamā bəràyēt mən | àz tūž̄ k̄arəm-ū | bəràyēt mən div mə řā hātən.*'

(87) *got-ē, 'haka Pîrē! | az hən hāz šə ta t̄-kam, | az haz aṭ̄-kam hamî jārā lə daf ta bəm.*' *Pîrē aṭ̄-sar dā aṭ̄-batən | Pîrhāvîrē tə sar dā aṭ̄-batən | kû k̄açək bēžt-ē, | 'az gala galak pē xūs-əm gal ta bəm | lē bəràyēt mə nā-hēlən.*'

(88) *aṭ̄-bēžt-ē, 'bāš-a pā az nūka çə b-kam? | aṭ̄-bēžt-ē, 'nūka tu bəràyēt mə bə-kožî žî | çə əstifādayî nā-gahîn-a t̄à. | bas əstifādē dē wē gəhînt-a ta | kû tu ēdî wēva gohē xo bə-day-a mən | ū aw təštē ta šə mən aṭ̄-vētən žî | az bə řāzəmandîā xo bə-dam-a ta.*'

(89) *Pîrhavîr aṭ̄-bēžt-ē, 'bāš-a. | pā idî wē-và | tu dē kəngî hēy-a daf mə əškaftē?' | aṭ̄-bēžt-ē, 'Pîrē az ēdî wēva nā-ym-a daf ta əškaftē | çūnkū galak waxēt šə mən aṭ̄-çitən. | damē az zəvərm-avà dē bəràyēt mən zānən ū dē dubārā kan-ava. | lawmā t̄-vētən tū b-hēy-a daf mən šəkaftē.*'

(90) *damē Pîrhavîr řāzî aṭ̄-bītən kû dē awē da dā Fat Fātokē dā əl šəkaftē, | řožā pāštərē, | bəràyēt wē, | har pēnj xo t̄-kan-a èk. | har pēnj xo t̄-kan-a èk, | gal wē k̄açā əxsîrē žî.*'

(86) Fatma said to her, 'Old hag! I am not aware of this situation. I like [it] very much.²⁸ I like [it] very much that you suck [blood from] my finger. However, my brothers provoked me.²⁹ My brothers followed me to your house.'

(87) She said [continued] 'Old hag, I love you to the extent that I like to be with you constantly.' Pirhavar believed³⁰ it [Fatma's words] when she said, 'I would love to be with you, but my brothers don't let me.'

(88) Pirhavar³¹ said, 'Now, what should I do?' Fatma³² said, 'Even if you kill my brothers now, you won't have any benefit. It is better for you to listen to me from now on and [in return] I shall give you with satisfaction the thing that you want from me.'

(89) Pirhavar said, 'All right! But, when can you come to me in [my] cave from now on?' She (Fatma) said, 'Old hag, I can no longer come to you in [your] cave because it takes me too long [to come to your place]. When I come back [from your place] my brothers will know about it and they will [come and] do the same [to you]. That is why you must come to me in [my] cave.'

(90) After Pirhavar accepted that Fatma should remain in the cave, the next day, her (Fatma's) brothers, her five brothers were united,³³ together with the captive girl, the five were all united [against Pirhavar].

²⁸ Lit. It is nice to me.

²⁹ Lit. They sharpened me.

³⁰ Lit. take to head.

³¹ Lit. she.

³² Lit. she.

³³ Lit. They made themselves one.

(91) *ḵəčā əxsīr əṭ-bēžt-ē,* | 'am lāzəm-a řēkàḵē bīnīn | bū am *Ħīrhavīrē bə-grīn.* | 'am čà řēk bə-bīnīn? | *ṭə-bēžītən,* | 'am dē | *qūnāxàḵā kāmāl əš ardī dē kolīn.* | *qūnāxàḵā kāmāl* | *ya'ni damē am dē hānd ət ardī kolīn hatā naw'aḵī dī āxē dar-əṭ-kavītən.* |

(92) | 'am, | *ṭə-vētən am ardī wəsā b-kolīn* | *ū ḵavlē gāyaḵī bīnīn* | *bə sar dā dāyn.* | *ū Fātmā žī lə wēra bə-řīnt-a xārē.* | *damē Ħīrē ṭ-hētən ṭə-řīnt-a xārē də wērē dā* | *dē kavīt-a də wērē dā.* |

(93) | 'bāš-a?' | 'bāš-a. | *dast pē ṭ-kān bəra.* | *bə zaḥmatàḵā mažən hatā wē ardī əṭ-kolən wakī biràḵē lē ṭ-kan.* | *ū dān-a sar-và* | *aw giyē gāy ēh ḵavlē gāy dānn-a sār.* | *əṭ-bēžən,* | 'damē am *Ħīrhavīrē əṭ-kayn-a də vērē dā* | *am dē āgərī žī bar-dayn-ē.* |

(94) | *Ħīražən əṭ-bēžt-ē aw aw* | 'afū aw žənā lə daf wī əxsīr əṭ-bēžt-ē, | 'na na na am vē čandē nā-kayn. | *əṭ-bēžt-ē,* | 'būčī? | *əṭ-bēžt-ē,* | 'Ħīrhavīrē šīyānē hay bə-řītən. | *damē tu əṭ-ka ət bənē birē dā,* | *awē šīyānē hay dar-kavīt-avà.* |

(95) | *əṭ-bēžt-ē,* | 'pā am čà b-kayn? | *əṭ-bēžt-ē,* | 'lāzəm-a hīn | *dārā b-īnən galàk* | *ū am bə-sožīn* | *wērē xəřàḵē bə-kayn-a pāl* | *damē Ħīrhavīr bə-kavt-a tēdā* | *ēksar bə-sožītən.* | *ū hamī ya'ni pēkva nà-mīnītən dā kū na-dar-kavīt-avà.* |

(91) The captive girl said, ‘We should find a way to catch Pirhavar.’ [The brothers said] ‘What way could we find [to do this]?’ She said, ‘We should dig out a complete *qināx* ‘level of soil’ from the earth. A complete *qināx* means that we keep digging in the earth until we arrive at a new soil.’

(92) [The captive woman continued] ‘We—we should dig the earth in this manner and bring a dried cow’s skin to cover the hole and Fatma should sit there [next to the hole]. When the old woman comes [and] sits there, she will fall there [into the hole].’

(93) [She said] ‘All right?’ They said, ‘All right.’ The brothers started [digging]. They dug the earth with much exertion until they dug out the earth and made it into something like a well and [then] put [the cow’s skin] on it. They put the cow’s dung ... the cow’s skin on the hole [and] said, ‘When we push Pirhavar into this well, we shall put fire on her.’

(94) The old woman said to them, pardon! The captive woman said to them, ‘No, no, no we should not do that.’ They said, ‘Why?’ She said, ‘Pirhavar has the ability to fly. When you push her into the well, she has the ability to come out.’

(95) They said, ‘What shall we do then?’ She (the captive girl) said, ‘You should bring a lot of wood. We should burn it in the well until it turns into a bed of embers. [So,] when Pirhavar falls into the well, she will burn entirely. There should not remain anything from her body in the well, lest she [would be reincarnated and] came out of the well.’

(96) řāzî aṭ-bən | ū bəṛā ṭ-čən galak dārā ṭ-īnən. | ū dārā hamīyā āgərî bar-dan-ē | aṭ-kana palēt mazən | ū ṭ-kan-a tēdā, | kû dē subāḥî Pîrhavîr hētən. | ū bardawām āgərî ṭ-hāvən dārā aṭ-hāvən-a aṭ nāv wē bîrā āgərî dā, | dā bardawām palēt gaš ha-bən. |

(97) damē ṭ-bit-a řožā pāštəṛē | ū bit-a pəšti nivrò, | bəṛā bas aṭ-kan, | dārā nā-kan-a aṭ bîrē dā, | aw bîrā kû bo āgərî hātî-a čē kərən. | yaksar kavlaḳē gāyî t-īnən | dānn-a sar darē bîrē | ū həndak barā dānn-a dawr ū barēt wē. |

(98) ū Fātmā ṭ-čît-a sar baraḳē. | əl pəšt bîrē ṭ-rînt-a xārē | ū pəřčā xo šāh ṭ-ḳatən. | řožā pāštəṛē Pîrē ṭ-hētən | aṭ-bēžt-ē, ‘Pîrhavîr! | tu hātî-a čə nūkà? | nūka hēštā zî-ya. |

(99) aṭ-bēžt-ē, ‘Fātē dē warā dā az pəčaḳē təblā ta bə-mēžəm-ū | az dē čəm. | aṭ-bēžt-ē sah ḳē! | dastē xo dat-a čarmē xo bələnd ḳatən. | bə hustaḳē čarmē wē řā-ṭ-bit-avà, | həndî hənd yā pîr-a | ū yā lašē wē gala galāk yē kərēt-a. |

(100) aṭ-bēžt-ē, ‘barē xo bə-dēy-ē, | čə hēž tə mən dā na-māya | aṭ-vēt àz xīnā ta bə-mēžəm. | Fātmā ṭ-bēžt-ē, ‘ēh dē warā! wara! | kā tu pəř nīna xārē! | àz dē hēm-a daf ta. | aṭ-bēžt-ē, ‘nà, | hamā tû wara daf mən. |

(96) The brothers agreed [to this plan] and went [and] collected many sticks. They set them on fire. They made a big bed of embers and put it into the well, until the next morning when Pirhavir was supposed to come. They kept setting fire to the sticks and throwing them into the well, so that the embers would keep burning.

(97) In the afternoon of the next day, the brothers stopped [fetching wood]. They stopped putting wood in the well, the well which was made for the fire. Immediately, they brought the cow's skin and put it on the top of the well. They put some stones around it (the skin).

(98) Fatma went towards a stone. She sat behind the well and combed her hair. The next day [when] the old woman came, she (i.e. Fatma) said, 'Pirhavir! Why have you just come now? It's too early now.'

(99) She said, 'Fatma, come here so that I suck [blood from] your finger. I shall leave afterwards.' She said, 'Look!' She touched her skin and it came off her body, so old was she and so ugly was her body.

(100) She said, 'Look at it [my body]! No strength is left in me. I shall suck your blood!' Fatma said, 'All right, Come! Come! But do not come forward too much! I shall come to you.' She (i.e. Pirhavir) said, 'No, you come to me.'

(101) *əṭ-bēžt-ē*, 'āxar mən¹ av *ḵavlē gāyī bo tā dānāya*.¹ av *ḵavlē gāyī gala galāk yē jəwān-a-ū galāk aziz-a lə daf mən*.¹ mən yē bo ta *dānāy-a vērē¹ dā tu b-hēyī karam kay-a vērē¹ dā am pēkvà¹ ya'ni dəlχòš bīn*.¹ *ū tablā xo bə-kam-a dāvē ta¹ dā tu xīnà mən bə-mēžī*.¹ *bū mən gala galak xòš-a*.¹

(102) *damē Pîrhavîr ṭ-hēt=a wērē¹ ū ṭ-kavît=a t wērē¹ dā*.¹ *bə hamî-va nā-yēt=a şotən*.¹ *būçî?¹ çünkū əb-řaxaḵē bə-tənē ṭ-kavît=a tēdā*.¹ *damē řaxaḵ bə-tēnē ṭ-kavît=a tēdā*,¹ *řaxaḵī Pîrhavîrē ṭ-sožītən ū šə nāv çītən*,¹ *řaxē dī jāraḵā dī ṭ-bit=a řəhā qalē¹ ū ət sar əṭ-fəřit-ava lə jəhəḵē dī*.¹

(103) *əl vērē čirok domāhik nà-hātīya*.¹ *çünkū hēštā pārcàḵā Pîrhavîrē yā māyī*.¹ *bərayēt wē nà-šēn bə-zəvřən-ava*.¹ *pič (bə hič) řangaḵē našən bə-zəvřən-avà*.¹ *būçî?¹ çünkū la wāna-ya Pîrhavîr bə-zəvřit-avà¹ ū jāraḵā dī 'azyatā xoškā wānā b-dātən*.¹

(104) *gīyānē dī yē Pîrhavîrē¹ ət mālā žənbābā Fātokē dā řā-ṭ-bit-ava*.¹ *damē řā-ṭ-bit-avà¹ ū b wī šəklē kərēt¹ ū bə ḵaraḵē¹ žənbāb gala galak waki dīnà lē ṭ-hētən-ū*.¹ *ū ṭəřsiyētən¹ ū ṭə-larziyētən*.¹ *ū ēksar dast āvēt=a řā-waşāndənā təštā¹ ū tē war ṭə-ḵatən*.¹

(105) *əṭ-bēžt-ē*, 'šə mə b dīr kavà!¹ šə mə b dīr kavà!¹ *pīrā pīs!¹ ta xēr=a?¹ ta čə ṭə-vētən?¹ ta čə žə ma əṭ-vētən?¹ šə mə bə dīr kavà!¹ əṭ-bēžt-ē*, 'mən čə šə ta nà-vētən¹ mən čə šə ta nà-vētən¹.¹ *az bə xo hālē mə basī mən-a*.¹

(101) She (Fatma) said, ‘I have laid the cow’s skin on the ground for you. This cow’s skin is very beautiful and very precious to me. I have laid it here for you so that you move forward here and we shall be happy together. I shall give you my finger in order for you to suck my blood. I am very happy with that.’

(102) When Pirhavir came there [to the well], she fell in. [However], she did not burn completely. Why? Because, she fell into the well on the side. When she fell into the well on the side, only one side of Pirhavir’s body was burnt. The other part became a raven again and flew away to somewhere else.

(103) The tale has not finished yet, since Pirhavir is still half-alive. Her brothers could not return [to the valley]. They could not return [to the valley] by any means. Why? Because it was possible that Pirhavir would come back again and harass their sister.

(104) Pirhavir revived in the house of Fatma’s stepmother.³⁴ When she had revived, ugly in appearance and a cripple, the stepmother became like somebody insane. She shuddered and was afraid. Immediately, she started to throw away things. She (the stepmother) scowled at her (i.e. Pirhavir).

(105) She (i.e. the stepmother) said, ‘Get away from me! Get away from me! You dirty old hag! Is there something wrong with you? What do you want? What do you want from us? Get away from me!’ She (i.e. Pirhavir) said, ‘I want nothing from you. I want nothing from you. This [bad] state that I’m in is enough for me.’

³⁴ Lit. Pirhavir’s other soul rose in the house of Fatma’s stepmother.

(106) *əṭ-bēžt-ē*, 'būč mā čə čē boya?'¹ *əṭ-bēžt-ē*, 'xəř xatāyēt Fātokē-na.¹ xəř sičē Fātokē-ya.¹ hamī Fātokē ava bə sarē mən inā.¹ žənbāb ēksār əṭ-žānītən, 'ò!¹ mən navəsīyàḵ ā hay bə nāvē Fātokē.¹

(107) *əṭ-bēžt-ē*, 'bū čə bə sarē tà ināya?'¹ 'ū dē wē ū pēnj bəřāyēt xo az hāvēt-m-a nāv āgəri dā.¹ ēksar ṭə-bēžītən, 'āv-a,¹ bə žabət àw-ən.¹ ēksar əṭ-žānītən ava navəsīyēt wē-na.¹

(108) žənbāb *əṭ-bēžt-ē*, 'bāš-a! àz dē hārikāriyā ta kam¹ kū am Fātokē bə-kožīn,¹ kū am Fātokē bə-kožīn.¹ *əṭ-bēžt-ē*, 'būčī?¹ ya'nī *əṭ-bēžt-ē* čāwā?¹ 'ta xam pē nà-bitən.¹ bas tu xo lə vārā va-šērà¹ lə vārā xo va-šērà¹ hatā ṭ-hēt-ən.¹ *əṭ-bēžt-ē*, 'balā az dē bəm-a qalàḵ¹ hatā Fātok ū bəřāyēt xo ṭ-hēn-a vērè¹ dā am tolēt xo žè va-kayn.¹ jəwān-a?¹

(109) pəštī čand řožakē ṭ-būrən.¹ žənbāb čīt-a daf bābē Fātokē¹ ū bābē har pēnj bəřāyēt dī¹ *əṭ-bēžt-ē*, 'aw 'ayāla yē čūy-a čiyāyī¹ ū hatā nūka ta pərsyārā wānā nà-ḵərya!¹ būč nā-'ēn-ava?¹

(110) bāb galā galak mandahoš *əṭ-mīnītən¹* *əṭ-bižītən*, 'ava čə jārā pərsyārā navəsīēt xo na-ḵərya,¹ pərsyārā 'ayālēt mə nà-ḵərya.¹ būčə avrokà [wa] ṭ-bēžītən?¹

(106) She (i.e. the stepmother) said, ‘Why? What has happened?’ She (i.e. Pirhavir) said, ‘It’s all Fatma’s fault. It’s all Fatma’s fault. Fatma has done all this to me.’ The stepmother knew [that she was talking about Fatma] at once, ‘Oh! I have a stepdaughter by the name of Fatma.’

(107) She (i.e. the stepmother) said, ‘Why? What happened?’ [Pirhavir said,] ‘Together with her five brothers, she threw me into a fire.’ She (i.e. the stepmother) immediately said, ‘It’s her (Fatma), no question, it’s them (my stepchildren)! She knew right away that it was her stepchildren [who had set Pirhavir on fire].’

(108) The stepmother said, ‘All right, I shall help you kill Fatma. Pirhavir said, ‘Why?’ That is, ‘how?’ She said, ‘Don’t worry about it.³⁵ You just need to hide here, hide here until they come.’ She (Pirhavir) said, ‘Let me turn into a raven until Fatma and her brothers come [back] here, so that we can have our revenge on her.³⁶ All right?’

(109) A few days passed by. The stepmother went to Fatma’s father, [that is,] to Fatma and her five brothers’ father [and] said, ‘Those children of yours have gone to the mountains and you haven’t asked of them as yet! Why aren’t they coming back?’

(110) The father was completely astonished [and] said, ‘She has never asked about her stepchildren. She has not asked about my children. Why is she asking about them today?’

³⁵ Lit. Don’t be of sorrow with it.

³⁶ Lit. We will open our revenge from/at her.

(111) got-ē, ‘həlū hara lē bə-gaṛa āhā nūka bīn-avà. | hatkà ma çū at nāv xalkī dā. | hamī t̄ə-bēžən, “ayālē wī yē lə çūl ū çiyā.” | kà çə t̄-kan də wàn çiyāyā řā?, bīn-avà. |

(112) bāb žī t̄-bēžt-ē, ‘balā galak bāš-a | az dē řā-bəm aṭ-čəm lē gaṛəm. | žənbāb žānitən k̄ur ū Fātokē lə kī-và-na, | lē bo nà-gotbū | dā dif řā nà-çitən. | aṭ-bēžit-ē, ‘bas mā az-ē lə kī-và lē gaṛəm? | vā çūl-ū çia? | vī xābātī? | vī dārəstānē? | az dē kīvà lē gaṛəm? |

(113) žənbāb aṭ-bēžit-ē, | ‘balē balē az aṭ-bēžəm | barī čand řožakā šəvānàk də vērē řā hātbū, | gotī, “həndak lə wērē aṭ-žin.” | hamā hara az na vī çiyāyī | yē dīv dā | yē dīv dā. | əškaftàk ā wērē, | yē lə wērē hāy. |

(114) bāb aṭ-bēžt-ē, ‘bāš-a galàk bāš-a! | az dē řā-bəm čəm dīv-rā čəm. | damē bāb dif-řā çitən, | bəřā t̄-zānən kū ava təštàk yē hayī, | çūnkū çə jārā žənbābā wānā nà fə řē k̄ərbū dīvřā. | bəřā t̄-bēžn-ē, | ‘am Fātmāyē nà-dayn-ava | ū am xo žī nā-’in-ava. |

(115) bāb aṭ-bēžt-ē, ‘hatkà ma nà-ban! | ava čand-a hīn lə çiyāyī. | ma yā gotī-a xalkē çūyn-a bāžāraḳē dī | bo xo kār ḳàn. | ma hīn na darē xəstīna, | mā kangē ma hīn darē xəstīna!?! | žənbābā hawa galak haz šə hawà t̄-ḳatən. |

(111) She (the stepmother) said, ‘Get up, go and search for them and bring them back now. Our reputation has been ruined among people. Everyone says, “His children are in the wilderness and mountains.” What are they doing in those mountains anyway? Bring them back.’

(112) The father said, ‘All right, I shall go to look for them.’ The stepmother knew where the sons and Fatma were, but she had not told him (i.e. the father), so that he would not go after them. He said, ‘But where shall I look for them? in those mountains? in these forests? in these woods? Where shall I look for them?’

(113) The stepmother said [to him], ‘I shall say that a few days ago a shepherd passed by here and said, “Some people live in such-and-such place.” You should go and pass not only this mountain, but the other one behind it, and also the one behind [the second mountain]. There is a cave there. They are there.’

(114) The father said, ‘All right; very well! I shall go and look for them.’ When the father went to them, the brothers knew that something must have happened, since the stepmother had never sent for them. The brothers said, ‘We shall not give Fatma [away]. We shall not return either!’

(115) The father said, ‘Don’t disgrace us!³⁷ It’s been a long time that you have been in the mountains. We’ve said to the people that you’ve gone to another city to work. We haven’t revealed yet [that you live here]. Indeed we have not revealed [that you live here]! Your stepmother adores you.’

³⁷ Lit. Don’t take our honour.

(116) *kùr aṭ-mīnən^l aṭ-bēžən, ‘šad əž šadē təštaḵ yē žə bo həy.^l vējā aṭ-vētən am gala galak həšyārī xo bīn.^ʔ damē zəvərn-avà^l wē kəčā əxsīrā t qafasē žī dā^l gal xo dā ṭ-bàn.^l kū dē zəvərn-avà^l barē xo danē qaləḵā řas^l yā lə sar dāraḵē^l ət nāv həwšā Fātokē wānā dā^l əl hīvyē ku Fātmā aw b-ēn-avà.^l*

(117) *ū ṭ-bīnītən^l žə dīr-va damē t-hèn^l žəbāb yā təštā dat-a wē qalē^l dā kū nà-mrītən.^l xārənē dat-ē.^l ū mərīškā bo sar žē ṭ-ḵatən^l ū xīnā wān mərīškā ət-dat-a qalē^l dā kū qal nà-mərītən əž bərsā dā.^l*

(118) *damē ṭ-hēn-avà,^l kùr ṭ-hēn-ava^l ū Fāto žī ṭ-hēt-ava,^l sar-ū jəlkēt xo ṭ-šōtən,^l xo pāqəž ṭ-ḵātən.^l kur žī har husā sarē xo ṭ-šōtən^l ū jəlē bargēt xo badəl aṭ-kan.^l tiz ū bargīzē xo nī ṭ-kan-ava.^l*

(119) *žənbāb tohmayàkē bə dīv kuřī-va aṭ-nītən,^l kuřē məzən^l ū tə-bēžītən,^l ‘qasayàḵā kərēt got-a mən.^l dālē xo yē bəri-a mən.^l qasayaḵā kərēt got-a mən.^ʔ aṭ-bēžt-a bābī, ‘tu čāwā sar xo qabil aṭ-kay kuřē ta^l vē qasē bēžt-a mən?^ʔ aṭ-bēžt-ē, ‘kiž bū?^ʔ aṭ-bēžt-ē, ‘ēḵ əž wān har pēnjā bū.^ʔ*

(116) The sons pondered³⁸ [and] said, ‘There is definitely something [wrong] going on here. Now, we should be very cautious.’ When they returned [home], they took the captive girl in the cage with them too. On the way home, they saw that a black raven was on a tree in the yard of their house, waiting for Fatma and her brothers to come.

(117) They saw from far away that the stepmother was giving some food and such to the raven so that it would not die. She gave it food. She slaughtered [some] hens and gave their blood to the raven so that it would not die of hunger.

(118) When Fatma and her brothers³⁹ returned [home],—the sons returned, Fatma also returned—Fatma bathed and washed her clothes, she cleaned herself. The sons too bathed. They cleaned their clothes. They renewed their spears and woolen jackets.

(119) The stepmother accused the son, the eldest son, of slandering⁴⁰ [and] said, ‘He said a dirty word to me. He has lusted after me.’⁴¹ He said a dirty word to me.’ She said to the father (i.e. her husband), ‘How can you accept that your son says such words to me.’ He said, ‘Which one of them was it [who said those words]?’ She said, ‘It was one of those five [sons of yours].’

³⁸ Lit. remained (silent).

³⁹ Lit. they.

⁴⁰ Lit. put an accusation after the eldest son.

⁴¹ Lit. He has taken his heart to me.

(120) *bāb řā-t-bitən dārākī t-ʿintən. | har pēnj kurēt xo ət-qotītən | tə-bēžītən, 'kè žə hawa qasa got-a žənbābā xo? | kè žə hawa qasa got-a žənbābā xo? | kè žə hawa qasa got-a žənbābā xo? | hāy kè žə hawa qasa got-a žənbābā xo?'*

(121) *damē ət-qotītən žənbāb tə-bēžt-ē, | 'yā bāštər àw-a am vānā pēkva gərə dayn. | ū pāvēžīn-a ət govē-va | hatā ēk šə wānā tə-bēžītən | kā kī bū aw qasa goti? | av bə xo kasē qasa nà-gotīa!'*

(122) *bas žənbābē gotī, | 'am dā bərayē žē dīr kəyn | dā pāšīnkē Fīrhavīr šə kalàxē qalē b-hēt-a darē | ū Fātmāyē bə-kožītən | čūnkū galà galak karbēt mən žə Fātmāyē-va t-bən. |'*

(123) *būčī karbēt žənbābē žə Fātmāyēva bən? | həndī hənd Fātmā yā jəwān bū | damē bābī Fātmā t-dīt | bīrā wī lə havžīnā wī yā barē t-hāt. |'*

(124) *bərayā gərə t-dàn. | ū galà galak 'azyat ət-dan | ū ət-hāvēžən-a ət kotānākē-va | ān am čīn bēžīn xāniakē pazī va. | damē Fātmā t-hētən barē xo dat-ē, 'čə masalà-ya? | kā bərayēt mən? | Fātmā čū-bū dav havālēt xo. | 'kā bərayēt mən?'*

(125) *bāb ət-bēžt-ē, 'dayn nà-ka! | bərayēt tə qasā t-bēžn-a žənbābā tà! | dālē xo yē bəri=yē! | mā az čāwà qabil bə-kam?'*

(120) The father rose [and] brought a cudgel. He beat all his five sons with it [and] said, ‘Which one of you said those words to your stepmother? Which one of you said those words to your stepmother? Hey, which one of you said those words to your stepmother?’

(121) When he was beating them, the stepmother said, ‘It would be better if we chain them to each other and throw them into the storeroom until one of them speaks and says who has said those words.’ However, nobody had said [any] words to her!

(122) The stepmother said, ‘We shall separate the brothers [from Fatma], so that Pirhavar can be resurrected from the raven’s body and kill Fatma, because I detest Fatma.’⁴²

(123) Why did the stepmother detest Fatma? Fatma was so beautiful [that] when her father would look at her, he would be reminded of his ex-wife.⁴³

(124) The father and stepmother⁴⁴ chained the brothers [to each other], hurt them a lot, and threw them into a shed, or let’s say a sheep barn. When Fatma came home, she looked around [and said], ‘What’s going on? Where are my brothers?’—Fatma had gone to her friends— ‘Where are my brothers?’

(125) The father said, ‘Don’t say a word! Your brothers are saying [dirty] words to your stepmother. They have fallen in love with her! How am I supposed to accept [this]?’

⁴² Lit. My angers open from Fatma.

⁴³ Lit. His memory would come from his ex-wife..

⁴⁴ Lit. they.

(126) *həndī t̄-bēžt-ē, 'bāb husā n̄n-a. | bəṛāyēt mən na (y)ēt husā-na. | bəṛāyēt mən galak bāš-ən. | bāb bāwar nā-ḵatən | ū aṭ-bēžt-ē, 'pəštā wānā nà-gəra! | agar az ē ta žī ēšīnīm-ū | dē ta žī [ət dav] xo darē xam. '*

(127) *bo Fātmāyē gala galākā bə t̄ərs b̄ū | čūnkū adi wēva pəšt ū panā n̄na. | mā dē čīt-a dav kī agar aw darē xəst? | bar hængi bəṛā habūn. | Fātmā žī xo bēdàng t̄ə-ḵatən | ū aṭ-mīnt-a lə hēvīyē hatā təštāk čē t̄-bitən. |*

(128) *pəšti čand řožakā, Fātmā ku dē čītən | āgəri hal-ḵatən | ū dē xārənaḵē čē ḵatən. | damē āgəri hal t̄ə-ḵatən, | qā! | ān Pīrhavīr | gala galāk 'asabī aṭ-bitən. | ū dālē wē t-čīt-ē bə-čītən Fātmāyē bəkožītən-ū | tōlā xo žē va-ḵatən. |*

(129) *Fātmā damē dārā čē t̄ə-ḵatən ku dē āgəri hāl-ḵatən | qalaṛāšk žə dīr-va f̄rītən | bar-af lāyē wē-va t̄-hēt-ən. | dangak t̄-hēt-a Fātmāyē. | 'əhsāsakē bə təštākē t̄-ḵat. | hasakē bə təštakē t̄-ḵat k̄ū kasāk-a lə pəšt wē. |*

(130) *zīkā zəvəřit barē xo dat-ē k̄ū aw qala yā t̄-hēt-ən. | əb hēztərin | əh əb hēztərin hēzā wē hay | dārākē t̄-řāwašīnītən | sarē qalē datən. | lē qal dīsā va-nà-mrī. | ū b̄ū p̄àř | ū fəřī-va asmānī. |*

(126) She kept saying, 'Father, this is not true. My brothers are not like this. My brothers are nice.' The father did not believe her and said, 'Do not support them!⁴⁵ If not, I will hurt you too and throw you out of the house.'

(127) It turned out [to be a] very uneasy [situation] for Fatma, since she had no support from then on. Who could she go to if he (her father) would kick her out [of the house]? Earlier she had her brothers [to take refuge with]. Fatma remained silent and waited in the hope that something would change.

(128) After a few days, Fatma went to start a fire and make some food. While she was making fire, the raven, that is⁴⁶ Pirhavir, became very angry. [She saw Fatma] and she wished⁴⁷ to go and kill her, and take revenge on her.

(129) While Fatma was preparing the wood to start a fire, the black raven started to fly from far away to approach her. Fatma heard a voice. She felt something. She felt that someone was behind her.

(130) She turned around quickly, and saw that the raven was coming to her. With as much force as she had, she threw a stick at the raven. However, the raven did not die. It turned into feathers and flew into the sky.

⁴⁵ Lit. Don't take their back.

⁴⁶ Lit. or.

⁴⁷ Lit. her heart would go.

(131) *lē vē jārē gala gala galāk yā bāš bo bū Fātmāyē kū qal nà-mərī. | būçî? | çūnkū bərāyēt wē kū pēkva gərədəyî bün | pəštēt wānā pēkvā gərədəyî bün hamī pēkva gərədəyî bün | ū ət kotānè-va bün. | ət nāv wān hamīyā dā dar-tə-kavītən. |*

(132) *nāv wān | dār-tə-kavītən | ū hamīā žə ēķ va-tə-ķatən. | warisīē t-qatīnītən. | damē əv təšta čē t-bītən, | bərā Pîrhaviē t-gərən | ū nā-h[ələn] nā nā nà-ēsīnən dā kū na-bīt-a pâr. | tə-gərən. | ū har ēk jəhəķē wē t-gērītən. |*

(133) *bərāyaķ dastàķī, | bərāyaķ dastaķī dī. | bərāyaķ pēyàķī, | bərāyaķ pēyaķī dī. | bərāyaķ šə xəřaķā mazən sàrē Pîrhavīrē t-gērītən | ū t-hīnītən sàrē wē | əl kūčəķī datən | hatā nāvčāv bū nà-mīnən. |*

(134) *nāvčāvēt Pîrhavīrē na-mān | lē kalàxē wē hēštā yē māyī. | kalaxē wē čit-a t nāv řəh žənbàbē dā. | damē žənbāb | pəšti čand sālāķā žānī kū av žəna gīyānàķē pīs yē tə nāv lašē wē dā. | gīyānē Pîrhaviàķē ət nāv lašē wē dā, | awē žənē t-kožən. |*

(135) *lē àxā wē va-t-šērən | çūnkū har gāvaķā āxā wē àf vē bə-kavītən | dē jāraķā dī řahàķ də wērē dā šīn bīt-avà | ū dē jāraķā dīva bīt-a Pîrhavîr. |*

(131) However, this time it was very good for Fatma that the raven did not die. Why? Because her brothers were chained to each other. Their backs were (chained) to each other. They were chained together and they were in the barn. She (i.e. Pirhavir, the black raven) appeared among them.

(132) She appeared in the middle of them and unchained them from each other. She cut the rope. When this happened, the brothers caught Pirhavir. They did not do her any harm lest she turned into feathers. They grabbed her. Each one of them (the brothers) caught her from one side.

(133) One brother grabbed a hand, another grabbed another hand. One brother grabbed a leg, another grabbed the other leg. The brother who was elder than the rest grabbed her head. They brought her (i.e. Pirhavir) and kept hitting her head against a hearthstone until she had no forehead.⁴⁸

(134) Pirhavir lost her forehead, however, the remnants of her corpse were still there. Her remnants went into the soul of the stepmother. After some years, the stepmother learned that that the woman (i.e. Pirhavir) had a malign soul in her body. Pirhavir's soul was in the stepmother's body. They killed that woman (i.e. the stepmother).

(135) However, they hid her grave (i.e. soil), because whenever water reaches the earth in which she was buried, a soul would reappear there and would turn into Pirhavir again.

⁴⁸ Lit. until a forehead did not remain for her.

(136) *aw āxa yā vašārtī-a ət nāv səndoqaḵē dā əl bənē ʾardī. | ū har
 gāvaḵā hatā nūkà žī yā vašārtī-ya. | ū har gāvaḵā kasàḵ aw səndoqa
 va-ḵəṛ | ū aw āxa tār ḵəṛ | dē jāraḵā dī Pîrhavîr hēt-avà | ū dē tolā xo
 šə hamî mərūvā va-ḵat-avà. |*

(136) She is hidden in a coffin under the ground. The tomb is still hidden. If ever somebody were to open that coffin or water the earth under which the corpse is laid, Pirhavar would revive again and take her revenge on all human beings.

31. FIRYAT AND KHAJJA

Masoud Mohammadirad

Speaker: Ahmad Abubakir Suleiman (NK. Khizava)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/246/>

Summary

This tale is about a water spring called *kahnikā xamā* ‘spring of sorrows’ in the Amedia region. Firyat, one of the nobles of the region, wanted to marry Khajija, but her family did not want to give their daughter to him in marriage, because they were from different religions.

Since Firyat was a powerful man, Khajija’s family would have to agree to the marriage proposal eventually. They gave Firyat a false hope saying that they would give Khajija to him in marriage only if he would build them a canal flowing into a pool to store water.

After a while, Khajija’s family noticed that Firyat was about to finish the canal, and they would have to give him their daughter. They went to Fatiha, who poisoned Firyat and tricked him into believing that Khajija was dead, after which he passed away. The water was called the spring of sorrows ever since.

- (1) *nāvē mən ʾAhmat Abūbakər Səlēmān.*¹ *az ... xalkē gundē Xizavā=ma, ž ʿašīrā Guliyā.*¹ *kanikā xamā ava ... ʧangadaràḵ=a*¹ *lə vè rē tə-bēžən=ē ʧangā bānkē.*¹ *kavràḵ=a,*¹ *kavrē das kolā=ya.*¹
- (2) *ijā diyār=a*¹ *ku taqrīban masāfatā čār mītrā kūr ʧəriya.*¹ *bə dās kolā=ya=w*¹ *ū qiyāsā du mətrā žī fərah=a=w.*¹ *čār mītrā kūrātīyā kavri=ya.*¹ *ava būci masalan ... av kavra hāt=a kolānīn?*¹
- (3) *mərovək lə vè mantaqē bī.*¹ *hīngī av ... galak jārā dənyā təžī mərov bī=ū jār dīva yā vālā bīva.*¹ *av mantaqa wī sardamī təžī mərov bī.*¹ *lə Məninē t-bēžən bāžēr bē*¹ *hənd bošāytī lē habē.*¹
- (4) *maləkàḵ lə vè mantaqayā habē*¹ *mantaqā Məninē=ū hatā bāndorē wē.*¹ *də-got=ē Fəryāt.*¹ *Fəryāt mərovaḵē yē xodān šīyān bī.*¹ *xodān ... zarv=ū dāst bī.*¹ *ē xodān šīyān bī.*¹ *kas lē nà-d-šīyā=yē=w*¹ *ū tēr mərov žī bī.*¹
- (5) *vējār ... ava gundē Bahninā gundaḵ yē qadīm=a.*¹ *kəčàḵ=ē lə wē rē bī.*¹ *nāvē wē Xajijā bī.*¹ *nāv=ū dangēt Xajijāyē ... Fəryātī go lē bī.*¹ *kəčaḵā barkatī yā pēškēš=a.*¹

(1) My name [is] Ahmad Abubakir Sileman. I am from the village of Khizava, from the Gulī tribe. The spring of sorrow contains¹ a narrow canal [through which water flows] here, [the canal] is called *Tangā Bānke*. It is a rock [that has been] excavated by hand.

(2) It is evident that the canal has been excavated almost four meters deep. It has been excavated by hand and it is two meters wide. The depth of the canal is four meters. Why was this rock excavated?

(3) There was a man in this region. This [region] was sometimes populated and sometimes unpopulated. At the time [when this story happened] it was highly populated. It is said that the city of Minīn was very rich.

(4) There was a king in these regions, [that is] the Minin area and its environs. He was called Firyat. Firyat was a powerful² man. He was wealthy and of great authority. He was powerful. Nobody could compete with him.³ He was a very rich man.⁴

(5) There is an old village here called Bahnin. A girl used to live there whose name was Khajija. Firyat learned about Khajija's fame. She was a beautiful, gifted girl.

¹ Lit. is.

² Lit. owner of power.

³ Lit. Nobody was able at him.

⁴ Lit. He was a full man.

(6) řā ... əš bənamālā ʾawādī bī ... Bahninē bī. | əš bənamālā Faq əbrāhimī bī. | řā-bī čo got, 'tə-vēt hīn vē kəčē bə-dən mən. | mən nāv-ū dangē wē gò lē bī. | kəčakā yā pēškēš-ū barkatī-ya. | tə-vēt hīn vē kəčē bə-dən mən. ʾ

(7) āwān žī nà-vīyāt bə-də=yē, | diyānatā wān nà ēk bī. | av lə Bahninē bəsəlmān bī. | avē ditərə —nə-zānəm—, | ijā ān ān masihī bī ān zaradaštī bī. | muhom nà-vīyā bə-dən-ē. |

(8) awī žī ət-got-ē, 'tə-vēt hiin bə-dən mən! ʾ | tabʿan šiyānēt wān na-bī. | yaʿnī tə-zānī Fəryāt xodān quwāt-a-w | dē har šēt bə-bēt. | balē ... got-ē, 'am-ē takbīrā xwa kəyn. ʾ

(9) Fəryāt zəvəřī-vā. | pəštī čan rožakā —žənkak | ... har bənamālākā ʾawādī yā lə Bahninē hay, | am də-bēžən-ē bənamālā Kulkā. | žənkak šə wē mālē ha-bī. | žənkakā šātořē tēgahaštī bī. | nāvē wē Fatihā bī. |

(10) žənkē got-ē, | tabʿan ... avānā ... waxtē takbīrā xwa kəri, | šartāk āvēt bar. | awəl šartāk āvēt bar, | go, 'am-ē, go ma šart dē hay | tu yē šartē ma bo mà ʾadā kay. ʾ | 'šartē ta čī-ya? ʾ

(6) She was from [that] so-and-so family in Bahnin. She was from Faq Ibrahim's family. He (i.e. Firyat) rose [and] went [to Khajija's family and] said, 'You must give me this daughter [of yours in marriage]. I have heard about her fame. [I have heard that] she is a beautiful and gifted girl. You must give me this daughter [of yours in marriage].'

(7) They did not want to give her to him [in marriage], [since] their religion was not the same. The one from Bahnin (i.e., Khajija) was Muslim. As for the other one (i.e. Firyat)—I do not know [for sure]—, he was either Christian or Zoroastrian. Anyway, they did not want to give her to him [in marriage].

(8) He (i.e. Firyat) said, 'You must give [her] to me.' In fact, Khajija's family were helpless [in the face of Firyat]. They knew that Firyat was powerful and could take her anyway. They said [to him], 'We will consider [your proposal].'

(9) Firyat returned [home]. After a few days, a woman ...— a family used to live in Bahnin, whom we call the family of Kulkā. This⁵ woman was from this family. She was a thoughtful, intelligent woman. Her name was Fatiha.

(10) The woman said,—naturally, when they (i.e. Khajija's family) considered the matter, they made a condition for him.⁶ First, they made a condition for him [and] said, 'We have a condition [that] you need to fulfil.' [Firyat said], 'What is your condition?'

⁵ Lit. a.

⁶ Lit. throw a condition at his front.

(11) got, 'Fəryāt pî! tu dē bo ma joaḵē hīnē. sarī vī rūbārī šə av ləū [pē ra bəlā] tēt. tu johaḵē bo m̄a ina, dē lə vē kavri zəvərīn-ē. avē tə-bēžən-ē 'Barbənē Dērē'. bān-ū řāzgaḥīn-a, ū jəhē zərā'atē-ya. tu-yē bo ma joē vē saldī barbənī. ' awī žī got-ē, 'bəlā'

(12) pānē ... wī sardamī šart awādī bīn bo wān galak gərəng bī. řā-bī dastēt bə joyē ḵər. aw kavəra kolā. avāna barē xo dā-yē ku dē vī kavri kolən, ū dē jūyē bət. ū hār tə-vēt bə-dən-ē.

(13) žə aw ma got aw žənkā šə wē bənamāla Kulkā, žənkāḵā tēgahaštī bī got, 'az-ē řā-bəm čəm. az-ē řā-bəm čəm kādaḵā žahrḵərī bo wī bəm. wī kožəm-ū kās nə-zāna mən kāda[žē ḵər].⁷

(14) žənək řā-bī řāzīnē xo [īnā]. řāzīn ... yē kurdawārī-ya māštī kādā ḵərən. kādakā žahrḵərī yā dasnīšānḵərī kər də nāv řāzīnī dā. ū řā-bī hāt sahārē dā řē nīro hāt kahniyā xamā.

⁷ Speech muffled.

(11) They said, ‘Oh Firyat, [you who are] well-off! You must make a canal from the river for us. It must come straight from the river. Make us a canal, which runs across this rock, the one which is called *Barbine Dere*. It is a highland and flat land, and it is an area [suitable] for agriculture. You shall build a pool for us to preserve the water coming through the canal!’ ‘All right’, he (i.e. Firyat) said.

(12) At that time winning a bet was very important to people.⁸ He (i.e. Firyat) rose [and] began to dig the canal.⁹ He excavated the rock. They had a look at his work and saw that he was going to carve out the rock and finish the canal [soon]. And [this means] that eventually they should give her to him [in marriage].’

(13) The woman whom we talked about (i.e. Fatiha), the one from the Kulkā family, who was a clever woman, said, ‘I will go and bring him poisonous pastry. I will kill him. Nobody is going to find out that I put poison¹⁰ in the pastry.’

(14) The woman took her carpetbag. A carpetbag is [typical of] Kurdish regions. She filled it with some pastry. She marked the poisonous pastries and put them into the carpetbag. And she set off¹¹ in the morning [and] arrived at the spring of sorrow by midday.

⁸ Lit. them.

⁹ Lit. He put hand on the canal.

¹⁰ Lit. the poison.

¹¹ Lit. hit the road.

(15) *kahnīyā xamā*¹ *ava: kahnīyàḵ-a:*¹ *kahnīyaḵā qadīm-a-w*¹ *yā*
*ṭāzī āvā bīna-ū.*¹ *av-a lə pəšt kavri.*¹ *hāt sar kahnīyē.*¹ *wārgahē ...*
*Fəryāti hīngē lə sar vè kahnīyē bī.*¹ *hāt ... bən wē kavərə-ū saḷāf*
*ḵər-ē-ū.*¹ *ū got, ‘mən fərvīn ā bo hīnāy’-ū.*¹

(16) *pēkva dawr-ū barī dī lē kòm bīn-ū.*¹ *zāf dā-yē-ū.*¹ *ē ku kāda*
*dā-yē.*¹ *aw kādā dasnišānḵərī*¹ *ḵər də dastē Fəryāti řā.*¹ *awāna [disā]*
*xwārənā xwa xwār.*¹

(17) *waxtē xwārənā xwa xwārī,*¹ *tab‘an avī ... waxtē av kāda*
*žahraḵərī xwārī,*¹ *Fatihā-yē got Fəryāti*¹ *got, ‘pā tu zānē ava cī-ya?’*¹
*got, ‘cī-ya?’*¹ *got, ‘ava sērōškā Xajijā-ya*¹ *Xajijā ‘amrē xodē ḵər.*¹
*‘čāwā?’*¹ *got, ‘balē waḷā.*¹

(18) *Fəryāt ṭēk čo waḵ‘ī wī ṭēk čo,*¹ *tab‘an kādā žī xwār.*¹ *pəštī*
*māwayakē mā*¹ *Fəryāt kavīngā sar lē kat.*¹ *ū kāt.*¹ *muqdāraḵē mān*
*hātən dořā,*¹ *ū xalkī wī řā-ḵər-ū.*¹ *kā ‘əlāj-ēt wī waxtī çə bīn?*¹ *həndī*
*hāt-ē, Fəryāt mər.*¹ *bə vī šīwayī mər.*¹

(15) The spring of sorrow, it is a spring. It is an old spring which has been reconstructed recently. It lies behind the rock. She (Fatiha) came to the water spring. Firyat was still at the spring. She came close to the rock, greeted him, and said, 'I have brought you lunch.'

(16) [Later] other people gathered. She gave them many pastries. She gave the pastry that she had marked for Firyat. They ate their meal.

(17) While Firyat was eating the poisonous pastry, Fatiha said to him, 'Do you know what this is?' Firyat said, 'What is it?' She said, 'This is Khajija's throat. She has passed away.' 'How come?', [he said]. 'By God, yes it's true!', she said.

(18) Firyat passed out [and] his situation got worse, of course, as he had eaten the poisonous pastry too. After some time, his napkin fell from his head. And he fell. People waited a while. They came around him, lifted him. Let us see what medicine there was at that time. It [things] went¹² so far that Firyat died. He died in this manner.

¹² Lit. came.

(19) *awānā ži hamîā aw kāda yēt xwārîn.*¹ *kasē həzər nà-ḵər ku*
*[masalan] ...*¹ *gotî, ‘žə bar çî Fəryāt mər?’*¹ *šə xàmēt Xajijāyē dā mər.*¹
*hatā nūkà*¹ *av nāva kat sarē vè kahniyē,*¹ *tə-bəžn-ē kahniyā xamā.*¹ *əž*
*bar ... Fəryātî.*¹ *ah žə xamēt Xajijāyē [dā] mər.*¹

(20) *Xajijā-ū Āminā xoškēt dī wè [bî].*¹ *vè gāvē, zīyāratē wānā yē*
*lə zīyāratē gundē Bahninè.*¹ *ava həkāyātā Fəryāti-ū Xajijāyē.*¹

(19) Everyone else¹³ had also eaten [from] those pastries. No one could understand [the reason for Firyat's death]. They said, 'Why did Firyat die? He died out of sorrow for Khajija's death.' The name [*kahnīyā xamā* 'the spring of sorrow'] has been given¹⁴ to the spring ever since. It is called *kahnīyā xamā* 'the spring of sorrow' after Firyat[']s ordeal]. Yes, Firyat died out of sorrow for Khajija's death.

(20) Amina was Khajija's sister. Their tombs are located in the cemetery of the village of Bahnin. This [was] the tale of Firyat and Khajija.

¹³ Lit. they also all.

¹⁴ Lit. has fallen.

THEME VI

MIRZA MUHAMMAD

32. MIRZA MUHAMMAD AND THE FORTY MONSTERS

Paul M. Noorlander

Speaker: Yawsep Elisha Ishaq (ChA. Duhok)

Recording: Lourd Hanna

Assistant: Salim Abraham

Audio: <https://nena.ames.cam.ac.uk/audio/228/>

Summary

Mirza Muhammad, the youngest of three princes, fulfilled his father's last will to be buried on a hill where a mare would lead him to. While taking turns to guard his grave at night, Mirza Muhammad defeats forty monsters (*ḥambuṣāye*) and their mother. Then his brothers wanted to break into a palace of a king who had three daughters. With Mirza Muhammad's help, they manage to get inside the palace. He killed the forty monsters and catapulted himself past the guards. He saved the king from a black scorpion by piercing the wall with his dagger, and claimed the three princesses for him and his brothers. The king did not know who had saved him. Mirza Muhammad's brothers wanted to prove themselves as the heroes, but failed. Then Mirza Muhammad revealed himself as the king's saviour, and the king rewarded him and his brothers by giving them the three princesses in marriage.

(1) ʿāna¹ šəmmi Yawsəp brōnd ʿEliša ʿIšhaq Mīxo.¹ mən Dūhok=iwən,¹ našət Dūhok.¹ ʿu yəmmi¹ Maryam Toma Jubrāʿil našət Mar Yāqo-la.¹ mowalīd diyī¹ časar b-yarxət t̄laθa b-ʿalpa-w čamma-w xāmšī.¹

(2) ʿu dāha¹ ʿana g-əbən maxkənnawxun xa qaşşətta d-itun ʿəθye ʿarxe ʿazize.¹ šamutūla m-naše t̄-away mar girətta,¹ ʿu t̄-away ... yaʿni lā qablila dunuθa l-ganay,¹ ʿu hawe b-xabrət babay ʿu yəmmay.¹ xa məndi t̄awa=yale, yaʿni.¹

(3) ʿəθwa xa ḥəkəm¹ ʿəθwale t̄laθá yāle.¹ ʿàw ḥəkəm,¹ zəlle yoma¹ θèle yoma¹, yāni, pəšle sawa.¹ k-īm:

(4) ʿbā,¹ mrazóga=ywənnawxun xā wāšiya.¹ ʿawđútula t̄ali baθər māvwi.¹ bas ʿàð məndi g-əbən mənnawxun.¹ čū məndi xənnə mənnawxun lā g-əbən.¹

(5) k-əmrī, ʿmur bāba.¹ mət ʿamrət ʿaxni mkāmlux,¹ dax=t g-əbət hātxa.¹

(6) zəlle yoma¹ θèle yoma¹—lā g-əbən marxənnə ʿəllawxun—ḥəkəm məθle.¹ ḥəkəm mət̄le,¹ yale zòre¹ k-əmrī,

(1) My name [is] Yawsep, son of Elisha Ishaq Mikho. I am from Duhok, the people of Duhok. My mother Maryam Toma Jubrail is from Mar Yaqo.¹ My date of birth is the nineteenth of the third month of 1950.

(2) And now I want to tell you a story, because you have come as [my] dear guests. You are to hear a story² of people who used to have zeal³, and those who used to be... you know, they would not accept dishonour for themselves, and they would be obedient to⁴ their parents.⁵ Something [that] is good, I mean.

(3) There once was a ruler [who] had three children. This ruler grew older as the days passed by.⁶ He said:

(4) ‘Well, I am going to prepare you a last will. You will have to carry it out after my death. This is the only thing⁷ I want from you. I do not want anything else from you.’

(5) ‘Say [it], father,’ they said. ‘Whatever [task] you say, we shall complete just as you wish.’

(6) As the days passed by—I do not want to make it too long for you—the ruler died. After the ruler died, his little children said,

¹ Lit. is [from] the people of Mar Yaqo.

² Lit. it.

³ Or bravery.

⁴ Lit. be by the word of.

⁵ Lit. their fathers and their mothers.

⁶ Lit. a day went a day came.

⁷ Lit. only this thing.

(7) 'bà,¹ baban àð wāšiya ywīləllan,¹ lazəm 'awðùxla t̄ale.¹ ... xa, t̄laθá yomaθa t̄laθá lelawatha darùxle. | 'u zèni¹ xazux wāšiya mkamluxla t̄ale.¹

(8) 'aniži qámlay¹ drelay 'ixala t̄laθá yomaθa t̄laθá lelawatha l-xašət sùstay,¹ 'u bàbayži gəm-markəwile xa xərta,¹ xa susta xərta.¹ 'u gəm-yašrila 'əpsara b-rèšah.¹

(9) 'u k-imər zàla⁸ ḥal 'ay gərək 'aw hole mira t̄alay,¹

(10) 'dukət maṭya sùsta¹ maxyala 'àqlah¹ t̄laθá naqle 'al 'àra¹ 'u kəlyā tàma qawrutuli.¹

(11) 'è,¹ 'àniži mujəb d-ile mīrəllay lazəm susta... susta marxəšàlay.¹ 'àyži mutulay l-xašət susta dīyay¹ 'u ixàla¹—t̄laθà yomaθa¹ t̄laθà lelawatha¹—drelay ta gànay.¹ 'u zəllay baθər sùsta dīyay.¹

⁸ Corrected after zəlla.

(7) 'Our father has given us this testament. We will have to carry it out for him. Yes, let's put him [in his grave] after three days and three nights. Then let's go to see how to complete the testament for him.'

(8) So they put food [for] three days and three nights on the back of their mare⁹, but they mounted their father on the back of another one, another mare. They tied the bridle to her head.

(9) He told her¹⁰ to go to that hill that their father¹¹ had already told them about, [saying]

(10) 'Where the mare will arrive and tap the ground with her leg¹² three times and remain standing, there you should bury me.'

(11) Thus, in accordance with what he told them, the mare should lead them.¹³ They put him,¹⁴ then, on their mare's back and food [for] three days and three nights for themselves, then they followed¹⁵ their mare.

⁹ This is a camel in a version of this story in Turoyo (Jastrow and Talay 273.3).

¹⁰ I.e. the mare.

¹¹ Lit. he.

¹² Lit. hit it the leg on the ground.

¹³ Lit. make them go.

¹⁴ I.e. their father.

¹⁵ Lit. went after.

- (12) zəllay,¹ zəllay,¹ t̤aθà yomaθa¹ hal d-m̤elay xà duka.¹ səqla sùsta ʔəš-xa gəra¹ ʕlòya-w¹ klela b-pàlgət gəra.¹ mxela t̤aθá naqla ʔaqlaθa ʔal ʔàʔa,¹ ʔàqlaḥ.¹ ʔu gəm-xaprala qəşşat ày-duka.¹ ʔu klèla.¹
- (13) ʔàh,^ʔ k-imi, ʕabab mira ʔàxxa qúruli.^ʔ ʔè,¹ mhàymən,¹ nxətley¹ mutuley,¹ ʔənna, čadər dīyay.¹ gəm-şalàyle.¹
- (14) ʔu pəšlay kulle yoma kliye.¹ čù mēndi la xzelay,¹ ḥal pəšley b-làyle.¹
- (15) k-imi, ʕbà,¹ t̤aθá yomàθa=ylyay.¹ ʔàxni¹ t̤aθá xunwàθa=ywux.¹ kudyum xa mēnnan b-are nawba l-qawrət bāban.^ʔ
- (16) k-əmri, ʕbà,¹ hà,¹ làzəm hawya hatxa.¹ ʔən kullān yàtwux t̤aθá lelawaθa,¹ balki t̤awux.^ʔ
- (17) ʔaw rāba¹ šəmmeḥ Ḥāsán Čālābi=le,¹ ʔaw xonay rāba.¹ ʔo-bəš-zora šəmmeḥ ʔAḥmād Čālābi=le.¹ w-aw zōra¹ šəmmeḥ Mərzá Mḥāmad=ile.¹
- (18) Ḥāsán Čālābi k-īmər,¹ ʕbà,¹ ʔà,¹ yoma qāmaya ʔāna b-arən nawba.^ʔ
- (19) ʔrele nāwba¹ pəšle has-saʕa tresar b-làyle.¹ yàʕni,¹ b-làyle=w¹ čòl,¹ ʔu ʔàð duka.¹

(12) They kept going¹⁶ for three days until they reached a certain place. The mare went up on a high hill and stopped in the middle of it. She tapped the ground with her leg¹⁷ three times. She dug a little at that spot. Then she stood still.

(13) ‘Oh!’ they said. ‘Our father had said, “Bury me here.”’ Believe me, they dismounted and set up—what’s-it-called—their tent. They said a prayer for him.

(14) And they kept waiting there all day. They did not see anything until it became night.

(15) ‘There are¹⁸ three days,’ they said, ‘and we are three brothers. Each day one of us will take turn to guard¹⁹ our father’s grave.’

(16) They said, ‘That’s the way it should be. If we all stay up²⁰ the three nights, we might fall asleep.’

(17) The eldest’s name is Hasan Chalabi, their eldest brother. The younger’s name is Ahmad Chalabi. And the youngest’s name is Mirza Muhammad.

(18) ‘Well then,’ Hasan Chalabi said, ‘I shall keep guard the first day.’

(19) He kept guard until twelve o’clock at night. You know, it is night in the wilderness at this place.

¹⁶ Lit. went went.

¹⁷ Lit. hit the legs on the ground, her leg.

¹⁸ Lit. they are.

¹⁹ Lit. a guard turn to.

²⁰ Lit. sit.

- (20) *k-imər*, ‘*ây*’ *mây*,[|] *măni b-are b-ađ duka?*[|] *qaymən damxən*
’u xalşən mənna.[|]
- (21) *qəm zälle dməxle.*[|] *zälle dməxle.*[|]
- (22) *Mərzá Mḥammad*[|] *xəre ’əd xone dməxle.*[|] *qəmle.*[|] *baθər mət-*
xəre d-xone dməxle,[|] *qəmle rəš-nàwba.*[|]
- (23) *k-imər,*[|] ‘*ây*,[|] *bà,*[|] *barelān xa mùškəla=w*[|] ‘*axni baban hole*
mira hātxa.[|] *fətlā qəşşā,*[|] *pəşle has-sa’a xà,*[|] *xa=w pəlge.*[|]
- (24) ‘*ila xa,*[|] *xa θèle,*[|] *xà naša.*[|] *suseḥ koma=w*[|] ‘*ahu koma*[|] ‘*u kul*
t-ət dāre diyeh kùmta.[|] *θèle,*[|] *mṭèle hənna,*[|] *pəşle bəgyàpa,*[|]
- (25) ‘*ây*’ *dăxi*[|] ‘*ati*[|] *bābux*[|] *māθət*[|] *darətte*[|] ‘*ənna*[|] *b-’ūpri?*[|]
- (26) ‘*u pəşle bəgyapəlle.*[|] *k-imər,*[|] ‘*yaba,*[|] ‘*ati*[|] *kābira lè maḥkət.*[|]
hayyu ’āxxa[|] ‘*u mşāpuxla*[|] ‘*ana w-ati m-uxđāđe.*[|]
- (27) ‘*awa ži*[|] *zəlle*[|] *nxətle laxù gəra.*[|]
- (28) *k-imər,*[|] ‘*dlà rayši xunwaθi.*[|]

(20) 'Who will keep [guard] in this place?' he said. 'Here I am about to go to sleep and be finished with it.'

(21) Then he went to sleep.²¹

(22) Mirza Muhammad saw²² that his brother was asleep. He rose. After he had seen¹⁴ his brother was asleep, he got up [and kept] guard.

(23) 'Well,' he said, 'if something bad²³ were to happen to us, our father would have told us so.' Some time²⁴ went by. He stayed till one [or] half past one.

(24) Suddenly²⁵, someone came, somebody. His horse [was] black, he [was] black, and all of his armour was black. He came, got to what's-it-called, and started arguing:

(25) 'Hey! How come you bring your father and put him in what's-it-called my land?'

(26) He kept arguing with him. He said, 'Fellow, don't talk [so] much. Come here and let's settle it, I and you together.'

(27) So he went down towards the bottom of the hill.

(28) He said, 'So my brothers won't wake up.'

²¹ Lit. he went, slept, he went, slept.

²² Lit. looked.

²³ Lit. a problem.

²⁴ Lit. a bit.

²⁵ Lit. Lo! one.

- (29) *zàlle-lleḥ.* | *mənnəḥ=u mənnəḥ gəm-manpàlle l-ʿarʿa.* | *ʿəm-qatàlle,* | *ʿəm-qatəle naθyaθe, gəm-dàrelay b-jebe.* | *yāni, gəm-qatàlle ʿàw, ʿanna, ḥambušaya.* | *yāni max-ḥambušaya, ʿàḏi, ʿənna.* |
- (30) *mḥàymən,* | *θèle* | *ʿu k-imər, ʿəlḥàmdəlla, ba xēr,* | *ʿu naxwa [t-awax]*²⁶ | *qṭile,* | *xoni dmàxle.* | *bà,* | *lâzem hadax hawya.* |
- (31) *qəmle* | *zàlle ʿaw dmàxle.* | *pəšle bəspàra xoneḥ.* | *qəmle* | *wəðle fṭarta ta xunwàθe.* |
- (32) *k-imər, ʿqùmun xunwaθi,* | *bàssa.* | *ʿay... ʿad danət fṭarta=yła.* | *ʿəlḥàmdəlla xləšla,* | *ʿədyo čù mənḏi layθən.* |
- (33) *ʿay xona zora là maḥkele ču mənḏi,* | *Mərzá Mḥàmmad.* |
- (34) *ʿənnaqla pəšla yoma kulle.* | *mḡudelay, mʿušelay, xənna pəšle θàni yom* | *b-làyle.* | *dari nàwba.* | *pəšle dawrət ʿAḥmád Čălābi.* | *ʿAḥmád Čălābi,* | *ham ʿàw tule ḥəl tressar.* |
- (35) *xzàlle, k-īm, ʿma təmmal mənḏi θele dəd ʿədyo,* | *xa xənna ʿàθe,* | *yaʿni, qawrət baban bas čòl,* | *b-ad duka ʿġārīb^A, yàʿni.* |

²⁶ Speech muffled.

(29) He set²⁷ on the monster²⁸. He brought him down to the ground. He killed him, cut off his ears [and] put them in his pocket. That is to say, he killed that thing, the monster, or something like a monster, this, thing.

(30) Believe me, he came and said, ‘Thank God, [we’re] fine, otherwise we would have been killed, [since] my brother was asleep. Well, so it should have been.’

(31) Then²⁹ he went off and slept. He had been waiting for his brother. So³⁰ he prepared breakfast for his brothers.

(32) He said, ‘Wake up, brothers. It’s enough. This is breakfast time. Thank God it’s over, today there was nothing [the matter].’

(33) The youngest brother did not say anything,—Mirza Muhammad.

(34) Then, the whole day passed. They had dinner and had supper. It was the second night of holding guard. Next turn. It was³¹ Ahmad Chalabi’s turn. Ahmad Chalabi, he, too, sat up till twelve o’clock.

(35) He looked and said, ‘Because no one came yesterday, no one else will come today. Our father’s grave [is in what is] only wilderness, a remote place, that is.’

²⁷ Lit. went.

²⁸ Lit. him.

²⁹ Lit. he rose.

³⁰ Lit. he rose.

³¹ Lit. became.

- (36) *k-īm*, 'mà mən təmmal çù xa la ðele. | 'ədyo çù xa la k-iðe. [†]
- (37) *qəm hām aw zälle dməxle*. | *Mərzá Mḥammād* | *kābira mar girətta=yle*. | *yaⁿⁱ šəmmeh*. | *yaⁿⁱ mar girətta=yle*, | 'u *k-əbèwale babeḥ kābira*. |
- (38) *k-imər*, 'lazəm 'ana bābi—mà 'amrənnā—| *dīyeh*, | *wāšiya dīyeh*, *maθənnā* ^{A^cādəl^A}, *yaⁿⁱ*. [†]
- (39) *mḥəymən*, | *ham 'awa xēr*, *qəmle*, *xona dməxle*. | *qəmle zälle*, | *tule 'əl ... l-àw nawba*. | *šqalle saype-w tule tàma*. |
- (40) *pəšle*, | *ḥəwali b-aw wəqət*, *ðele xa xənnā mnaḥməðre*. | *kepət tura hole b-qale mzarzòye*, | *làyt?* |
- (41) 'àti! | *babux b-şaxuðe la hole b-àðe* | *ṭ-are dayəšle 'upri*. | 'ədyo *b-mawðe maθətte darətte 'ənnā*, | *gu 'upri qawrətte*. | 'ana *hātca*, | *lazəm 'awðənnux* ^{K^bərnūṭ^K} | *b-darənnux b-àn poqani*. [†]
- (42) 'həyyu! ' *k-imər*, ' *maroxe là marexətta*. | *həyyu!* | *xzi xonux ma brele 'əlle*, | *ham 'ati 'aw məndi bare b-rəš*. [†]

(36) 'As no one came yesterday,' he said, 'no one will come today.'

(37) Then³² he also went and fell asleep. Mirza Muhammad is a man of zeal³³. He has³⁴ a reputation and so on. So he is a brave man, and his father loved him very much.

(38) He said, 'As for my father, I have to carry out his—what am I to call it— his testament properly.'

(39) Trust me, he was a good man, he got up while his brother was asleep. He got up, went, sat down to keep watch. He took his sword and sat there.

(40) He stayed, around the same time another, another came blustering. The rocks of the mountain were already shaking at [the sound of] his voice, weren't they?

(41) 'You! Your father during his life would not come and dare tread on my land. Today in his death you bring him in order to put him—what's-it-called—in my land, to bury him. [Now] I'm so [angry], I'll have to turn you into snuff [and] put you in these nostrils of mine.'

(42) 'Come!' he said, 'Do not prolong this unnecessarily.³⁵ Come on! See what has happened to your brother, something like that will befall you also in the end.'

³² Lit. rose.

³³ Lit. very much owner of zeal.

³⁴ Lit. his.

³⁵ Lit. lengthening do not lengthen it (f.).

- (43) 'awa smòqa=y^{le},[|] u-kut t-ət dāre diyeh smùqta,[|] susa smoqa,[|]
 'u è.[|]
- (44) mhàymən,[|] θèle,[|] nxàtle,[|] mṭele l-xoθət gèra[|]—har dax=t k-
 imànnux—[|] nxàtle 'alle Mərzá Mḥàmmad,[|] g-əbe là rayši xunwaθe.[|]
 Mərzá Mḥammad gawra tawa=y^{le}.[|] mhaymən, zəlle 'alle.[|]
- (45) ham 'awa dax θela b-rešət xòne,[|] ham 'awa məxyale ganeḥ
 'alle.[|] gəm-manpəlle l-'àr'a[|] 'u gəm-qətele rēšeh,[|] naθyaθe,[|] gəm-qətele
 rēšeh.[|] 'u čayəkle l-xà bara.[|] 'u qṭele naθyaθe gəm-darelay b-jèbeḥ.[|]
- (46) 'anna naθyaθe bəšqalay ta... ta gāne,[|] ya'ni t-hawe xa niša
 ta ganay, ya'ni,[|] d-yaḏay xunwaθeh 'iθ 'aḏ mənḏi bərya,[|] bas 'awa
 lèle bimara t^lalay.[|] mhàymən,[|] pəšle bəspàra.[|] ham 'awa zəlle qam=t
 peša bəspare, 'awa zəlle dmàxle.[|]
- (47) k-imər, 'əlhàmdəlla, ba, 'ay xləšla, zəlla[|] xləšli mənna.[|]
- (48) ham 'aw zəlle xənna, 'ənna,[|] zəlle dmàxle,[|] 'u qəmle xone 'aw
 zòra,[|] 'aw palgàya,[|] mkuməlle nawba dīye.[|] mkuməlle nawba dīye,[|]
 mī,[|] 'al 'āsās t-awədlay fṭarta 'u 'ənna,[|] t-qaymi fātri[|] 'u 'àxli[|] 'u
 xàlšī.[|]

(43) This one was³⁶ red, and every bit of his armour was red, his horse [was] red and so on.

(44) Believe me, he came down to the bottom of the hill—exactly as I tell you—Mirza Muhammad went down to him, he did not want his brothers to wake up. Mirza Muhammad was a good man. Trust me, he went to him.

(45) He also [got] what came upon his brother. He too attacked³⁷ him. He brought him to the ground and severed his head and ears. He cut off his head. And he tucked it away on one side. He severed his ears and put them in his pocket.

(46) He was taking these ears for himself, I mean, to fulfil³⁸ a purpose for himself, I mean, so that his brothers knew there was this thing [that] had happened, but he is not telling them anything. Believe me, he stayed until morning. He, too, went off before it became morning, he went off and went to sleep.

(47) ‘Thank God,’ he said. ‘Well, this, too, is over, gone. I’m done with it.’

(48) So he went—what’s-it-called—went and slept. Then his brother, the younger one, the middle one, woke up and completed his turn [to keep watch]. He finished his watch [and went] to prepare breakfast for them and—what’s-it-called—so they would get up and have breakfast, eat and finish.

³⁶ Lit. is.

³⁷ Lit. threw himself.

³⁸ Lit. be.

(49) *k-əmri*, ‘əlhəmdə ləllà,¹ ʔədyoži qəbela b-sālaməttə.¹ çù mənđi la brele.^ʔ

(50) *w-ay xona zora k-iđe mi=le braya.*¹ *bas lèle bimara ʔalay,* yaⁿⁱ.¹

(51) *pəšle yomət ʔlàθa.*¹ *k-ʔəmi*, ‘Mərzá Məhammad ʔədyo dāwrux=ile.^ʔ

(52) ‘e, *xunwaθi dāwri=le.*^ʔ

(53) *pəšle dāwreḥ.*¹ *θele xà ...*¹ *yàⁿⁱ,*¹ *max xa max d-an xənne.*¹ *ʔawa xwàra,*¹ *ʔu jule xwàre*¹ *ʔu kut ʔ-ət dāre diyeh xwàrta.*¹ *θèle*¹ *ʔu mnaħmore ʔəlle.*¹

(54) ‘*u ʔana b-awðənnux*^K*bərnúṭ*^K *ʔu darənnux b-poqàqi.*¹ *qṭəllux xunwaθi.*¹ *ʔəlla ʔədyo lè xazənnux.*¹ *mən...*¹ *xayux gu ʔiði b-zalay.*^ʔ

(55) *mḥəymən,*¹ *ham ʔàw θele,*¹ *wədle nhamrùθa.*¹ *zəlle məxyale ganeḥ l-xoθət gəra,*¹ *nxətle ʔəlleḥ.*¹ *ʔu mxelay ganay l-uxðàðe.*¹ *ham ʔàw gəm-manpəlle u-qaṭəlle.*¹ *u-šqəlle ham ʔaw naθyàθe,*¹ *gəm-darelay b-jèbe.*¹ *ʔu gəm-šayətə*^K*kālaḫ*^K *diye l-xà bara.*¹ *ʔu susa zəlle,*¹ *ʔu èh.*

(56) *pəšla bəspàre.*¹ *θele xòna,*¹ *ʔàw*¹ *Mərzá Məhammad,*¹ *qām-ʔawəd nùra ʔ-awəd çay.*¹ *fàṭri.*¹

(49) 'Thank God,' they said. 'Today, too, has passed by safely. Nothing has happened.'

(50) [Now] the youngest brother knew³⁹ what was happening. But he was not telling them, of course.

(51) It was⁴⁰ the third day. They said, 'Mirza Muhammad, it's your turn today.'

(52) 'Yes, brothers, it's my turn.'

(53) It was his turn. Another one, like the other ones, came up. This one [was] white, his clothes and every bit of his armour was white. He came blustering at him.

(54) 'I will turn you into snuff and throw you into my nostrils. You have killed my brothers. For sure I won't see you today [again]. Your life will be gone at my hands.'

(55) Indeed, he too, came [and] made a blustering sound. He went down to the bottom of the hill, he came down to him. They attacked each other.⁴¹ He felled this one as well and killed him. He also took this one's ears and put them into his pocket. He threw his corpse on one side. His horse went away.

(56) It became morning. Mirza Muhammad came to light a fire in order to make tea. They had breakfast.

³⁹ Lit. knows.

⁴⁰ Lit. became.

⁴¹ Lit. they threw themselves to each other.

(57) *xàre*¹ *məlhele nùra*.¹ *žələḳe pawxa=w hale, čmèle*.¹ *là lhele nura*.¹ *ʔu làtte xənna pyaša nura*.¹ *mì ʔawəð?*¹

(58) *ʔən ʔamər ta xunwaθeḥ maṛəšlay*,¹ *ʔəlla k-imi*,

(59) *ʔxonan zdèle*.¹ *hole baṭlaba mənnan nùra*¹ *ʔal ʔəsás ... d-là zade*.^{ʔ1}

(60) *k-īm*, *ʔwəllà*,¹ *ʔana mən xunwaθi là k-ṭalbən*.¹ *xazux ʔayka b-xazən nura maθən m-tàma*.¹ *m-xunwaθi là k-ṭalbən*.^{ʔ1}

(61) *ham ʔaw qəmle*¹ *xàre=w*¹ *ʔila hole xa ʔənnna*,¹ *nura bəxzaya b-šətət d-ənnna*,¹ *mánṭaqa, làyt?*¹

(62) *k-īm*, *ʔb-ala, b-zali maθən nùra m-tama*.¹ *ʔu là k-ṭalbən mən xunwaθi*.^{ʔ1} *qəmle zəlle*.¹ *zəlle*,¹ *mṭèle*.¹

(63) *ʔila b-ʔurxa xzele xa tòta*¹ *wala bədràya gūləkyaθa b-reš ʔuxḏaḏe*.¹ *là k-iḏe ma=yła baḏa*.⁴²¹

(64) *xàre laxxa*.¹ *ʔha tòta*,¹ *ʔat m=ət biwaḏa ʔaxxa?*¹ *ʔanna mì gūləkyaθa=yna?*^{ʔ1}

⁴² < *biwaḏa*.

(57) He looked [to see if] he had kindled the fire. Because of [a problem with] the match and the wind, the fire was out. The fire was not burning.⁴³ And he did not have fire anymore. What was he to do?

(58) If he told his brothers [and] woke them, surely they would say,

(59) ‘Our brother is scared. He is asking fire from us, lest he be scared.’

(60) ‘By God, I shall not ask my brothers,’ he thought. ‘Let’s see where I shall find fire to bring [it] here,⁴⁴ [but] my brothers I won’t ask.’

(61) Then⁴⁵ he looked around and look! There is a—what’s-it-called—fire that can be seen⁴⁶ at the end of that region, isn’t it?

(62) ‘By God,’ he said, ‘I am going to bring fire from there. I won’t ask my brothers.’ Then⁴⁷ he went off and got there.

(63) On the way, he suddenly saw an old woman⁴⁸ placing one clew on top the other. He did not know what she was doing.

(64) He looked at her. ‘Hey, old woman, what are you doing here? What balls are these?’

⁴³ Lit. was not kindled.

⁴⁴ Lit. from there.

⁴⁵ Lit. he rose.

⁴⁶ Lit. is seeing.

⁴⁷ Lit. he rose.

⁴⁸ In the Armenian version (Mouse 2018), this is Father Time.

(65) *k-ima, 'mhàymən,| bròni,| 'ày güłəkθa,| 'anna güłəkyaθa-y[na].|^Khedi hedi^K 'ay kumta g-daryanna reš-xwàrta,| k-payeš làyle. | w-ay xwàrta| max-t 'anna [əš-kumta]⁴⁹ ^Khəndak hedi hedi^K,| 'u k-payeš yoma 'u hàtxa. | yāni, šuli 'ày-le. | k-oðan 'ewət layle-w yòma. ' |*

(66) *'u ba-baxxəṭ-āla, tota, har 'ana 'ay mənnaṣ ṭalbənnə. ' |*

(67) *'dāxi? ' |*

(68) *k-īm, 'bas g-əbən 'awðat làyle| ḥal 'ay gət dārən| 'u b-a ga hedi hedi wudle yòma. ' |*

(69) *'ṭāma?| mǝ 'iθ? ' |*

(70) *k-īmər, 'əṭli šūla. ' |*

(71) *'là,| kasi, là k-bare. | dax k-bare 'àna 'awðanne,| lay... har làyle. | là,| naše 'iθ naxwašàne,| 'iθ kǝbira b-zala l-šulànay. | là k-bare,| ya'ni, 'ana maxərwanne šūli. ' |*

(72) *mǝ θele| 'u là θele| là wəḍla b-xabreḥ. | là wəḍla b-xabre,| qəmle gəm-yaşəra gawa ṭ-ənnə... | də ... dəṭ qaryàθa. | 'ay gəm-yaşəra. | gəm-šawəqla tǝma. |*

(73) *k-īmər, 'ha zali maθən nuri 'u 'aθən b-ay ga b-šarənnə. ' |*

(74) *mhàymən,| tota gəm-yaşəra tǝma,| 'u làyba xənnə qayma| là gu güłəkθa| 'u là m'awða yoma| 'u là 'awða layle. | har pəšle làyle. |*

⁴⁹ Speech muffled.

(65) 'Truly, son,' she said. 'This is a clew. These are balls of thread and so forth. I slowly place the black one on top of the white one, [and] it becomes night. And the white one slowly like that on the black one, and it becomes day, and so on. This is my work, you know. I am in charge of making night and day.'

(66) 'Then, for God's sake, old woman, [this is] exactly [what] I ask of you.'

(67) 'How?'

(68) He said, 'I just want you to turn it into night till I come back. Then turn it very slowly into day.'

(69) 'Why? What's up?'

(70) 'I have a task [to do],' he said.

(71) 'No, your majesty, that won't be possible⁵⁰. How is it possible for me to turn it into n... into night just like that? No, there are people [who are] sick. There are many [who] go to their jobs. It's not possible, you know, for me to ruin my own work.'

(72) Whatever he did⁵¹, she did not listen to him. So, when she did not listen to him, he got up and tied her to large beams. He tied her and left her there.

(73) He said, 'I am going to get my fire and then I will untie her.'

(74) Truly, he tied the old woman there, unable to stand up [to handle] a clew, nor make day nor night. It remained night.

⁵⁰ Lit. it (m.) will not happen.

⁵¹ Lit. what came and did not come.

(75) ʿag le marexənnalux xoni,¹ mṭəla. mṭele l-àw nura¹ ṭ-ət šaqəl nùra.¹

(76) ʿila ʿay ʿay duka¹ škàfta=yła ṭ-ət ḥambušaye!¹ yàⁿⁱ ʿiba ʿarbi ḥambušaye.¹ ʿu yəmmayži ʿiθ tama,¹ yəmmət ḥambušaye.¹

(77) qəmləy.¹ bà,¹ holay dmixe.¹ çù xa lele b-ṛaša.¹ ʿarbi yomaθa g-dàmxi.¹

(78) qəmlə,¹ mxele masəqθeḥ xoθət nùra¹ d-labəlla.¹

(79) w-ay k-īm, ‘Mərzá Mḥəmmad,¹ lablət nura b-ganawùθa,¹ lèle ‘ayba-llux?’¹

(80) qəmlə ʿay masəqθa kùlla šitale b-reše d-ann...¹ d-ànnə ḥambušaye.¹ kùt xa ḥəsab d-aw hatxa.¹ çù xa la ṛəšle.¹ ḥambušaye-lay.¹

(81) ‘è,¹ babu, bà,¹ là g-ṛayši.¹ ʿana mà ʿawðən?’¹

(82) qəmlə məxyale xa ga xərta masəqθa,¹ dəd-nəpəq xənnə.¹ là qbəlla girətte.¹

(83) k-īm, ‘däxi lablən nura b-ganawùθa?’¹ là g-lablən.’¹

(75) I don't want to drag this out for you, my brother. It happened. He got to that fire to take some fire.

(76) Look! This place is a monsters' cave! Indeed, it has forty monsters in it. Their mother is there, too, the monsters' mother.

(77) But then⁵², they were⁵³ all sleeping. No one was awake. They would sleep [for] forty days.

(78) Then⁵⁴ he hit the fire with his torch⁵⁵ to take it.

(79) He thought to himself⁵⁶, 'Mirza Muhammad, don't you feel ashamed taking fire stealthily?'⁵⁷

(80) Then⁵⁸ he threw the entire torch over the heads of these monsters, depending on what each one was like. No one woke up. They are monsters.

(81) 'Very well then, they won't wake up. What am I to do?'

(82) He hit his torch one more time to leave what's-it-called. His dignity did not allow it.

(83) He said, 'How am I to take [the] fire stealthily? I won't take [it].'

⁵² Lit. they got up.

⁵³ Lit. are.

⁵⁴ Lit. he rose.

⁵⁵ Lit. hit the torch below the fire.

⁵⁶ Lit. that one said.

⁵⁷ In another version, this act of stealing the fire is considered sin (Jastrow and Talay 2021: 275.11).

⁵⁸ Lit. he rose.

(84) *xənnā muşlale b-rəşay. | lā g-marəxənnalawxun. | naqlət t̄lāθa-zī | lā qəmlay. |*

(85) *xənnā naqlət t̄lāθa qəmlə ʾənnā, | jwəjle xa bəš-zora=w gəm-marəşlay kùllay. |*

(86) *ʾu xa l-kùt xa k-imər xa məndi. | ʾàw: | ʾha ʾawðənnə ^Kbərnūt^K? | darənnə b-poqàqi? |*

(87) *ʾaw xənnā: ʾklī! | u-lā k... |*

(88) *kùt xa: | ʾtawrən naxrən⁵⁹ diyi gəwe? |*

(89) *ʾu ʾè. | mhàymən, | k-imər, ʾçù xa la maḥke. | ʾaw d-θele=w wədle ʾàð məndi, | gəyr k-aθya mənne. | mən hatxà-yile. |*

(90) *b-darux šàrt qameḥ. | qaṭele šàrt diyan, | qaṭèle. | lā qaṭele, | b-qaṭùxle reşe. |*

(91) *mhàymən, | θèle, | k-īm, ʾyàba, | xzi! ʾàti | ʾað məndi wədlux. | ʾàxni | lā q-qaṭluxlux d-la sābab. | yàʿni | d-la hənna | šàrt. |*

(92) *ʾən qrəmlux šàrt diyan, | ʾàti xonan řaba, | ʾàxni xunwaθux zore. | w-ən lā mkuməllux, | rəşux | b-şaytuxlux gu dām⁶⁰ marəgla ham ʾàti. |*

⁵⁹ Presumably, intended: *nxire*.

⁶⁰ < *dað*.

(84) He threw⁶¹ another [torch] upon their heads. (I won't drag it out for you.) They did not wake up the third time either.

(85) What's-it-called did wake up the third time, the younger one began to move about⁶² and woke up all the others.

(86) Each one said something to the other⁶³. This one [saying], 'Ha! Shall I make him into snuff? Put him into my nostrils?'

(87) The other one [saying], 'Stop, don't st...!'

(88) Each one [saying], 'Shall I break my nose with him?'

(89) And so forth. Trust me, he said, 'No one speaks. The one who came and did this thing, except for him it doesn't happen.⁶⁴ That's why.

(90) Let's make a challenge for him. If he meets⁶⁵ our challenge, he is fine. If he doesn't, we shall cut off his head.'

(91) In fact, he came and said, 'Fellow! Look, you have done this thing. We shall not kill you for no reason, I mean, without a challenge.

(92) If you win the challenge, you are our elder brother and we your younger brothers. But⁶⁶ if you don't complete it, we shall throw your head and you along [with it] into this cauldron.'

⁶¹ Lit. brought down.

⁶² Lit. moved.

⁶³ Lit. one to another says something.

⁶⁴ Lit. come.

⁶⁵ Lit. cuts.

⁶⁶ Lit. and.

- (93) *hà!* | *ʔaw nura hole xoθət xà marəgla* | *məlyə haywane-w halət qâymi* | *ʔət qaymi t-axliley.* | *yàʕni,* | *hənnə,* | *şâyde.* |
- (94) *k-īm,* | *ʕma-yxâləf.* | *draw šarṭ qâmi.* ʔ
- (95) *mhâyman,* | *k-əmri,* | *ʕxi,* | *ʔaxni ʔàrbi-wux.* | *ʔay marəgla ʔibe ʔarbí čəmbulyàθa.* |
- (96) *kût xa mənnan ga-har b-xà čəmbulta.* | *hal[a]* | *marmuxle mən kanùna-w* | *daruxle ʔal ʔàrʔa,* | *ʔu mən ʔarʔa daruxle ʔal kanùna,* | *yaʕni b-àləf zor.* |
- (97) *ʔàti,* | *ʔən là marmətte šowá naqle* | *mən kanùna-w* | *darətte ʔal ʔàrʔa,* | *ʔu mən ʔarʔa l-kanùna,* | *ʔati zə̀lta-yla diyux.* ʔ
- (98) *kīm,* | *ʕma-yxâləf.* ʔ
- (99) *ʕma-yxâləf?* ʔ
- (100) *ʔamər,* | *ʕlâ,* | *ha b-qaṭlili.* | *lâ?* ʔ | *ʔàmər,* | *ʕè.* ʔ

(93) Look! That fire was⁶⁷ underneath a cauldron full of animals and things for them to eat when they would wake up.⁶⁸ You know, it is their game.

(94) 'That's fine,' he said. 'Make a challenge for me.'

(95) So indeed, they said, 'Look, there are forty of us⁶⁹. This cauldron has forty cables in it.

(96) Now each one of us [is attached] with only one cable. We still don't lift it off the fireplace and put it on the ground, and from the ground back onto the fireplace, that is, [we] really [could] hardly [do that].

(97) You —if you don't lift it seven times off the fireplace and place it on the ground and back onto fireplace off the ground, your life will be finished.⁷⁰

(98) Mirza Muhammad⁷¹ said, 'That's fine.'

(99) 'That's fine?' the monster⁷² said.

(100) 'No, [but] they will kill me anyway, won't they?' he thought⁷³. 'Yes,' he thought.

⁶⁷ Lit. is.

⁶⁸ Lit. that they wake up to them.

⁶⁹ Lit. we are forty.

⁷⁰ Lit. you, it will be gone yours.

⁷¹ Lit. he.

⁷² Lit. he.

⁷³ Lit. said.

(101) *mhàymən*,¹ *ham Mərzá Mhàmmad ži*¹ *drele xà* ¹*iða m-aw bara*
¹*u xà m-aw bara.*¹

(102) ¹*u mərə*,¹ *‘ya* ¹*‘ala, b-xàylux!*¹ ¹*u k-šaqəlle mārjal*¹ ¹*u darele* ¹*‘əl*
¹*‘ar’ a=w darele l-kanùna.*¹ ¹*u darele* ¹*‘əl* ¹*‘ar’ a=w darèle.*¹ *šowà naqle*
*gəm-šaqəlle=w gəm-darele.*¹

(103) *‘wəllà,* ¹*kimər, ‘yàba,* ¹*ma-zál dət* ¹*‘əg-gawra,*¹ ¹*‘ati xonan raba*
*w-àxni xunwaθux zore,*¹ *ma-zál dət* ¹*‘àð gawra=ywət,*¹ *ya‘ni* ¹*‘ati*
^A*fð‘lan*^A ^K*gäda*^K*=ywət.*¹

(104) *‘è,* ¹*k-imər, ‘ba, mi xoni,*¹ *mi xunwaθi?*¹ *m-ile šulawxun?*¹ *mi*
*k-palxutun?*¹ *dàx k-izutun?*¹ *dàx k-iθutun?*¹ *däx=ile* ^A*‘amal*^A
^A*díyawxun?*¹

(101) So indeed, Mirza Muhammad put one hand this⁷⁴ side and another⁷⁵ that side.

(102) ‘Dear God, give me strength!’⁷⁶ he said, and he takes the cauldron and throws it onto the ground and back onto the fire-place. He throws it on the ground and throws it back. Seven times he did this⁷⁷.

(103) ‘By God,’ the monster⁷⁸ said, ‘Since you are this brave man, you [are] our elder brother and we your younger brothers, since you’re this brave man. I mean, you are indeed a brave lad.’
[Then Mirza Muhammad returns to his brothers and asks:]

(104) ‘Well,’ he said. ‘So, what’s up my brother? What’s up my brothers? What’s keeping you occupied?’⁷⁹ What are you doing? How is it going and what have you been up to⁸⁰? How’s your work [going]?’

⁷⁴ Lit. that.

⁷⁵ Lit. one.

⁷⁶ Lit. with your strength.

⁷⁷ Lit. took it and threw it.

⁷⁸ Lit. he. In the Armenian version (Mouse 2018), this is said by the brothers. Here it is said by the monster, cf. Paragraph 92.

⁷⁹ Lit. what is your job.

⁸⁰ Lit. how do you go, how do you come.

- (105) *k-əmri*,[|] *‘mhāymən*,[|] *’āxni* *kul məndi diyan* ^E*’ōkey*^E-*ile*,[|] *bas*
’iθ *’ay qəsrət mālka*.[|] *ya’ni hole hira g’āweh*.[|] *k-izux* *’ət ganwūxle* *’u*
lāyban ganwuxle.[|] *k-izux dax-t k-iθux hadax g-dārux*.[|]
- (106) *’è*,[|] *g’a-ana b-aθən mənnāwxun*.[|]
- (107) *’è*,[|] *zəllay*,[|] *zəlle mənnay*.[|] *lā ywəlle bala*.[|]
- (108) *lubəllay hənna*[|]—*mə šəmmay?*[|]—*səkake=w məndyàne*[|] *’u*
tūxmāx *’u ...*[|] *zəllay*,[|] *mṭelay l-qəšra*.[|] *lāyle=le*.[|]
- (109) *k-īm*,[|] *‘de yàlla*,[|] *dax b-awḏutu ganawùθa?*[|]
- (110) *ham* *’aw xà θele=w*[|] *mutule səkθa*.[|] *’aw xənnə gəm-maθe-ley*
tūxmaṭ.[|] *gəm-maxele* *’əllaḥ*.[|] *bà’*,[|] *qəšra=yle=w*[|] *čəmanto=le*, *w-ənnə*.[|]
’ay-ga d-ile mxaya hole waḏa zarzarta l-qəšya,[|] *l-qəšra*.[|]
- (111) *’aw xəre*,[|] *bà*, *lāybay t-awḏi* *’ənnə*.[|] *laybay gānwi*.[|]
- (112) *k-əbay yasqi l-gare=w nàxti*,[|] *ya’ni mən gare=w nàxti l-*
gawaye.[|]

(105) They said, ‘Indeed,⁸¹ everything is OK with us, but there is this king’s palace.’ I mean, he was perplexed by it. ‘We tried to break into it,⁸² but we couldn’t do it. We come back as empty-handed as we go.’⁸³

(106) ‘OK. Look, I shall come with you (pl.).’

(107) ‘So, they went off, he went off along with them. He didn’t pay attention.

(108) They took a thing—what’s their name again?—stakes and things, a mallet. They went off and reached the palace. It was night.

(109) ‘Come on then,’ he said. ‘How are you going to carry out the burglary?’

(110) So, this one came over and placed a stake, that other one brought them a mallet and hit it against it. But, it’s a palace and [made of] concrete and stuff. As he was⁸⁴ hitting [at it], he was causing a shuddering to the palace.

(111) He looked around. They could not do the thing. They could not break in⁸⁵.

(112) They wanted to go up and down the roof, you know, from the roof and [then] go down inside.

⁸¹ Lit. believe!

⁸² Lit. went to steal it. This is said by the giants in the Armenian version (Mouse 2018).

⁸³ Lit. We go how we come thus we return.

⁸⁴ Lit. is.

⁸⁵ Lit. steal.

(113) *k-īm, ʿlā, ʿāy, ʿāy, ʿāy, ʿən hatxa ganwùtu, dāx p-awēbawxu ganwùtu?*¹

(114) *ʿbā, bā, dāxi, xonan?*¹

(115) *k-īm, ʿmaθi səkθa. ʿ gəm-šaqəlla səkθa. ʿ gəm-maxela ʿide hātxa ʿəlla. ʿ wəra, pālga wəra gawət guda.*¹

(116) *Mərzá Mhəmmad! ʿ è. ʿ mhəymən. ʿ mərə, ʿ mətəu ʿe xərta. ʿ muθeeelay həəəl mətəle l-ʿəlləl.*¹

(117) *k-īm, ʿxzumu, ʿəmənawxun. ʿ hatxa ʿən naxtutu kùllawxun, b-rāyši gawan. ʿ xā xa mənawxun ʿàθe.*¹

(118) *mnuqele ʿarbi bəsqe, ʿ kəpe yaʿni. ʿ kul kepət šəytən, ʿ xā mənawxun yasəq.*¹

(119) *ʿhè, hè, xona, xàbrux=ile.*¹

(120) *ham ʿawwa səqle. ʿ šətle xa kəpa. ʿ ʿu səqle xa. ʿ har səqle mətəle l-gàre, ʿ gəm-ʿarele rəše, ʿ gəm-qaṭəle, ʿ ʿu gəm-šayətəle gawət ʿənna, ʿ tama l-xā bara.*¹

(121) *səqle ʿaw də-trəy ʿ ʿu səqle ʿaw də-ṭlāθa. ʿ ʿu səqle həl ʿarbi kùllay gəm-qaṭəllay. ʿ mārən, ʿ har kullay ʿarbi là k-awe qṭiləllay. ʿ bas xā xa kullay gəm-qaṭəllay.*¹

(113) 'No!' he said. 'Oh, oh, if you break in⁴⁹ this way, how can you steal [anything]?'

(114) 'How then brother?'

(115) 'Bring a stake,' he said. He took the stake and hit it against his hand like this. It went inside, half of it sank into the wall.

(116) Mirza Muhammad! Yes, really. He said, 'Bring another one.' They brought [it], yes, until they got to the top.

(117) 'Listen to what I tell you,' he said. 'If you all go down like this, the monsters⁸⁶ will notice us. You should come one by one'.⁸⁷

(118) He chose forty pebbles, rocks, you know. '[With] each pebble I throw, one of you should go up.'

(119) 'Yes, yes, brother, you are right.'⁸⁸

(120) Then he went up. He tossed down a pebble. One went up. Once he went up [and] got to the roof, he seized the head of one of them,⁸⁹ cut it off and threw it into the thing aside there.

(121) The second one went up. The third one too. He went up until he had killed all forty. I am saying he did not kill all forty at once, but he killed all of them one by one.

⁸⁶ Lit. they.

⁸⁷ Lit. one-one of you.

⁸⁸ Lit. it is your word.

⁸⁹ Lit. his.

(122) *nxàtle, xòni, nxàtle ʔəl darta. ʔila xàze darga bāra, hole kəlyə qam-tāra, yaʿni hārəs. hole kəlyə-w hole twiʔa.*

(123) *ham ʔawa qəmle mə-wədle? ʔəm-tayəpla xòrta. ʔətwə xòrta tama—spəndare k-aməxla xòrta. ʔəm-tayəpla-w ʔəm-yaşəra gawət xòrta. ʔu ʔəm-fayətla xòrta. səqlə b-reš xorta.*

(124) *θele t-xaze ʔənnə, ʔənnə, malka-w hāle. xəre ʔila xa ʔaqərwə hola bənxata kùmta, ʔəš-malka dəd-nasàle. ham ʔaw šqalle xənjər diyeh. ʔəm-maxele gawət ʔaqərwə həl ʔyāda^A diyah wəre gawət gūda.*

(125) *k-īmər, ʔbà. ʔ zəlle. ʔəlla zəlle.*

(126) *ʔəθwale malka ʔlaθà bnaθa. zəlle l-e ʔoda rābθa de brata rābθa. ʔəm-xazela dməxta. ʔəm-našəqla, m-xà bara.*

(127) *k-īm, ʔaya ta xoni rāba.*

(128) *zəlle ʔe xərtəzi ʔəm-xaze ... xazela. ham ʔaya ʔəm-našəqla.*

(129) *k-īm, ʔaya ta xoni palgàya.*

(130) *zəlle ʔe xəttəzi ʔəm-našəqla m-təwəy barane. ham ʔawa wəre gəwa. ʔəm-našəqla.*

(122) He went down, brother, into the garden. Look! He sees a front door, he is standing at the gate, I mean, a guard. He was standing though⁹⁰ asleep.

(123) So then⁹¹ what did he do? He bent the poplar. There was a poplar tree there. We call the poplar trees *xorta*. He bent it, tied it to a[nother] poplar and released the poplar. He climbed up on top of the poplar tree.

(124) He came to see—what’s-it-called—the king and so forth. He looked [and]—lo and behold!—a scorpion⁹² was coming down—black—unto the king to bite him. So he took out his dagger. He thrust it into the scorpion until the handle sank into the wall.

(125) ‘So,’ he said [and] went off. For sure, he went.

(126) The king had three daughters. He went to the big room, the one of the eldest daughter. He found her asleep. He kissed her from aside.

(127) ‘This [daughter] [is] for my eldest brother,’ he said.

(128) He went and found also the second one. Her too he kissed.

(129) ‘This one is for my middle brother,’ he said.

(130) He went and kissed also the other one from both sides. So he went inside [her room and] kissed her.

⁹⁰ Lit. and.

⁹¹ Lit. also he rose.

⁹² This is a seven-headed dragon in the Armenian version (Mouse 2018).

(131) ʾax k-iðət qamay ʾanna mənšuyəθa. | qamāy? | napqi hənna
mənnay, | napəqwa dāsam mənnay. | lā yðe. | yàʿni, | payšiwə smòqe
paθwaθayyeh, | ʾè. |

(132) k-īm, | ʿay t̄ali. ʾ | gəm-našəqla m-tərwey baràne. |

(133) ʾu àwa ži | θele=w n̄əqle=w zəlle. |

(134) lā, | lā gnule xa mēndi. | šqalle la ʾābad la ʾàšlan. |

(135) ham ʾawa zəlle m̄tele l-kwina, | ʾəl škafta d̄iyay. |

(136) ʾila xaze hola t̄ota, | ʾanna, | ʾanna, | yəmmət hambušáyeyzi hola
t̄ama. |

(137) gəm-qat̄əlla. | gəm-qat̄ele qðàla, | gəm-šaqəllay naθyàθah | ʾu
gəm-darelay gu jèbe. |

(138) ʾu zəlle. | zəlle, | m̄tele—ma b-amənnux—l-əanna, | l-t̄ota. | m̄tele
l-t̄ota. | gəm-šarəla. |

(139) k-ima, ʿkasi, de mar ʾána Mərzá M̄hàmmad-iwən! | la xà
yoma b-awðánwala layle, | ʾəlla ʾəšrə yomaθa b-awðánwalay talux
layle. | ʾana de mira ʾàna Mərzá M̄hàmmad-iwən! | ^Kan na^K, zəllux de
ʾeði yāðe dət Mərzá M̄hàmmad. ʾ |

(140) ʿè, | baxxət-ala, t̄ota, | mhàymən, | ʾàna mən ^Aəštirár^A diyi |
wəðli ʾàð mēndi. | ʾu lazəm msam̄hàtti. ʾ |

(141) gəm-šarela. | k-īm, ʿbas t̄ota, | hēdi hēdi b-zali. | ʾay gət šaytən
xa pala gawət jàw, | pàla... ʾ |

(142) kəmra, ʿhè. ʾ |

(131) (You know what these kisses are for. For what? What's-it-called would come out of them, fat would come out of them. He did not know. You know, their faces really blushed.

(132) 'This one is for me,' he said. The one he kissed from both sides.

(133) So he came, got out and went away.

(134) No, he did not steal anything. He did not take anything at all.

(135) So he went away [and] arrived at the tent, at their cave.

(136) Look! He sees the old woman is there—what's-it-called—the monsters' mother is there.

(137) He killed her. He cut of her neck, took her ears and put them into his pocket.

(138) And he went off. He got to—what shall I tell you?—to the eh old woman. He got to the old woman [and] released her.

(139) 'My Lord,' she said. 'Just say I am Mirza Muhamad! I would have turned not only one day into night, but I would have turned ten days into night for you . If you had just said I was Mirza Muhammad! Or not, had you gone off, then who would have known you were Mirza Muhammad?'

(140) 'Yes, for God's sake, old woman, trust me, I did this thing out of [a sense of] urgency. You must forgive me.'

(141) He released her. He said, 'But old woman, I am going away slowly. When I throw an ember into the air, an ember...'

(142) 'Yes,' she said.

- (143) ‘ən ... ‘ây ga | ‘awðatti hedi hedi, ‘awðatte yòma. †
- (144) ‘annaqqa ‘anna xunwàðe | har holay, hanna, bəxyàra. |
lâyle-le, | har hole dmàxa. | lele bəqyàma. |
- (145) là k-imi, | ‘að layle | mà brele ‘əllan. †
- (146) ‘èh. | mhaymən, zàlle. |
- (147) k-ima, ‘kasi, dax=t gəbət hàtxa. †
- (148) mhàymən | zàlle | wədle | fṭàrteḥ | ‘u xləşle ‘u | səqle rəş-xa kepa
‘eloya tàma. | ‘u mhaymən, drele gu partaqàne | xa pala, gəm-şayətle
gawət jàw. |
- (149) gəm-xazyale tòta. | k-ima, ‘hè, | mbuyənnə ‘ây. † mərə, ‘awðan
lâyle, ‘awðan yòma. †
- (150) mhaymən hedi hedi gəm-‘awðale yòma. |
- (151) ‘è, | de xònwəθi, | de qùmun, | ‘ay, ‘ay, ‘ay gaye ‘ay lâyle ma
irəxle ‘əllan! | ‘ay bā‘a, xar, là q-qaymutu? | là k-xazùtun? †
- (152) ‘ay gar ‘ay layle ‘ani là k-iði | ‘állayle mà láyle-wewa. |
- (153) ‘è, | wəllá, | k-imi, ‘māl xārabà^K, | wəllá, | ‘àti, | ‘àti, | biyux
xriw=ət!⁹³ | ‘àti | ‘ây layle diyux | b-mà ... b-mà ...⁹⁴? | wəllá, spəslan. †
- (154) ‘è, † k-imər, ‘‘āla kùllən, de qumu! | ma fṭàrta ‘haw^A? | xo là
marəşənnawxun heş layle? †

⁹³ Possibly intended is something such as: *bəθux xaru b-reşux* ‘may your house be destroyed on your head!’

⁹⁴ Speech unclear.

(143) ‘... then you slowly turn it into day for me.’

(144) Then his brothers kept, eh, looking. It is still night. They were still sleeping. They were not getting up.

(145) They did not say, ‘What happened to us tonight?’

(146) So indeed, he went off.

(147) She said, ‘My Lord, whatever you wish will be so.’

(148) Really, he went off, prepared his breakfast, finished, then he went up to the top of a high rock. Believe me, he threw in an orange one ember and tossed it into the air.

(149) The old woman saw him. She said, ‘Yes, that one appeared.’ She said, ‘I should make night, I should make day.’

(150) Believe me, she turned it into day slowly.

(151) ‘So, come on, my brothers, come on get up! Oh, oh, this time the night was too long for us! Oh well, fellows, won’t you wake up? Won’t you see?’

(152) At this point they did not know what night this night was.

(153) Yes, by God, they said, ‘Oh, dash it⁹⁵, damn you⁹⁶? Wh... what have you busied yourself with in your night? In fact, we are worn out.’⁹⁷

(154) He said, ‘Anyway, come on wake up! Isn’t breakfast here? Should I not have woken you up [while it was] still night?’

⁹⁵ Lit. may (your) house be destroyed.

⁹⁶ Lit. with you, you are/have destroyed.

⁹⁷ Lit. rotten.

(155) ʿe, qəmlay¹ ftəray¹ xləşlay.¹

(156) ʿay b-šaquxlay tàma.¹

(157) [18:35]...b-aθux l-ḥàkəm,¹ l-màlka...¹ ḥàkəm=ile,¹ ʿè.¹

(158) bnaθa bakét⁹⁸, ʿe gət sarqi k-izi qam-nàwra,¹ k-xàyri¹ l-gànay,¹ hənna,¹ xàzay.¹

(159) ʿàwwa ḥakəm,¹ ṭabʿan, ʿaw hole qìma¹ xəzya gu hənna,¹ ḥawš dīyeh=ila.¹ ʿənna.¹

(160) hole ʿəθya l-qəṭla ʿarbi ḥambušaye tama ʿu naθyaθa ləttay.¹ darga hənne¹ dargəvana dīyeh,¹ ḥàrəs diyeh,¹ hole ... hole hənna,¹ mnahnohe gəwa,¹ reš-xorta hole şira.¹

(161) ʿu npəlta xorta w-aw sīqa.¹ ʿaqərwa bənxàθa,¹ ʿila hola bənʿaseh.¹ wə-hole xa qṭilah.¹

(162) k-ìmər,¹ ʿay ṭàwta wida mənni.^{ʿ1}

(163) ʿày,¹ ʿaw d-ile jyala b-bàyθa,¹ xa məndi hawe gniwa m-bàyθa,¹ layt çù məndi gniwa m-bayθa.¹

(164) ya rābi,¹ ʿay dāxi k-awya?^{ʿ1} ʿáwaži bas tafkír diyeh bnaθeh ba holay zīle,¹ msàrqi,¹ ʿu k-àwđi.¹

⁹⁸ Meaning unclear.

(155) So, they got up, had their breakfast [and] finished.

(156) We shall leave them there.

(157) We shall come to the ruler, the king... He is the ruler, indeed.

(158) The girls—when they comb [their hair], they go in front of the mirror [and] look at themselves and so forth to see.

(159) But of course, he, the ruler, is already up [and has] seen what is in—what's-it-called—his garden.

(160) Forty monsters had been⁹⁹ killed there and did not have ears. His gatekeeper, his guard was¹⁰⁰ breathing [heavily] there, as he was tied to the poplar.

(161) The poplar fell down, and he climbed up, the scorpion moving down on him to bite him. But¹⁰¹ [some]one killed it.

(162) 'Someone has done me this favour,'¹⁰² says the king.¹⁰³

(163) But, as he is walking around the house to see if anything was stolen, there was nothing stolen from the house.

(164) Dear Lord, oh, how can this be? He was also thinking of his daughters who were off to comb [their hair] and do [so forth].

⁹⁹ Lit. are come to be.

¹⁰⁰ Lit. is.

¹⁰¹ Lit. and.

¹⁰² Lit. with me that good.

¹⁰³ Lit. he.

- (165) *xayri b-g'anay w-ila hole xa nšiqay.*¹
- (166) *xà k-ima k-iza gab de xətta, | 'ba xàθi, | 'ay hātxa-yła briθa.*¹
- (167) *'ho xàθi, | ham 'àna hatxa. | mi awðux ba?*¹
- (168) *k-ima, 'bà, | là 'amrux ta bàban.*¹
- (169) *'að mändi hatxa mən rəḏatay holay qbîle. | 'að mändi xət 'ile 'əθya | hatxa 'ənna, | 'ənne.*¹
- (170) *'ən 'amruxle, bəšš b-àwux hənna, | 'àzat.*¹
- (171) *k-imi: 'bàla. | zəllay mərəy ta babay.*¹
- (172) *k-imər, 'saw, 'ana k-iyən man-il[e]¹⁰⁴. | 'aw d-ile 'əθya wida 'að mändi täləy hòle zila.*¹
- (173) *yà'ni. | k-imər, 'saw bnàθi! | 'ana k-iyən mən-ılay. | 'ay ləttawxu šula.*¹
- (174) *ham 'àwa qəmle. | mə wədle? | maθele waràqe | 'u kθùle:*¹
- (175) *'kud-ile wida 'að tawta mənni, | 'àθe | b-yawənnay tlaθnay bnaθi tələh. | 'að mändət brele 'aw d-ile widaḥ mənni, | 'àna | tlaθnay bnaθi hadiya tələh.*¹

¹⁰⁴ Speech muffled.

(165) They look at themselves, and—look!—someone has kissed them.

(166) One went to the other and said, ‘Well, my sister, this is what has happened.’

(167) ‘Oh my sister, [it is] like that [with] me too. So what are we to do?’

(168) She said, ‘Well, we shouldn’t tell our father.’

(169) (This thing was not something done with their consent. This thing—someone else had come and so forth.)

(170) ‘If we tell him, we are going to be more eh, free.’

(171) ‘Very well then,’ they said. They went [and] told their father.

(172) ‘Go!’ he said. ‘I know who they were.’ [But] the one who had come [and] did this for them was already gone.

(173) That is, he said, ‘Go, my daughters! I know who they were. You have nothing [to do] with this.’

(174) Then he got up. What did he do? He brought a piece of paper and wrote:

(175) ‘Whoever did this favour to¹⁰⁵ me, should come [and] I shall give my three daughters to him [in marriage]. He who did for me this thing that happened,—I [shall give] my three daughters as a gift to him.’

¹⁰⁵ Lit. with.

(176) *ba ʾawa gāyr duka=y-le. | w-an xənnə holay raḥūqe-xunwàṭe-w àw—Mərzá Mḥammad.*

(177) *maqşad dallala qəmlə, | pəşle, | ham bəqràya=w ham mwazòye, | hənna, | hənna, | ṭaləd naše wārāqe:*

(178) *ʾaḏ mənḏi hole bərya gu qaşrət mālka. | ʾaw d-ile wida ʾaḏ mənḏi, | ʾàṭe | ʾamər: “ʾàna=ywən.” | ṭlaṭnay bnaṭət malka ṭàleh, | yaʿni, ḥālāl=ʾilay.*

(179) *ʾè, | bà, | baṭər ma muwezəʿlay ta kulla mənṭāqa, | mṭela xà wārāqa l-aw xona raba, | Ḥāsán Čālābi | xōnt Mərzá Mḥammad.*

(180) *Ḥāsán Čālābi=w Aḥmád Čālābi gu daḏ mawḏoʿ çù mənḏi la k-iḏay. | yaʿni là k-iḏay | m-ile bərya, | xonay ʾàyka=y-le zila, | mən-ile qṭila. | xà ... | pəşle xa, ʾaw rāba, ʾaw zòra, | ʾaw palgàya.*

(181) *məre, ʾba, ʾəş, | payeş Mərzá Mḥāmad ʾàxxa. | ʾaxni b-zani b-amrux ʾàxni=wux=u | balki yawəllay ṭlaṭnay bnaṭe ṭàlan.*

(182) *ʾè. | nāxá, Mərzá Mḥāmad, ^{KkèK} mira qaşşəta?*

(183) *k-əmīle, ʾxoni, | mi-la ʾàn naše. | sī, káčāluna!*

(184) *k-imən ʾày, | xunwaṭa k-əmīle ʾawa káčāluna. | zòre=weway. | dayman zora yaʿni ... kʷ-awe qəşşat hənna, | bəş la gəm-qàdrile.*

(176) But he is somewhere else. The others are far away—his brothers—along with him—Mirza Muhammad.

(177) [For this] purpose a guide began both to cry out and distribute to people flyers [saying]:

(178) ‘This happened in the king’s palace. The one who had done this thing should come and say: “It was I”—the king’s three daughters will be for him.’ That is, they are legitimized.

(179) After they had distributed [flyers] across all of the region, one flyer reached the elder brother, Hasan Chalabi, Mirza Muhammad’s brother.

(180) Neither Hasan Chalabi nor Ahmad Chalabi knew anything about this matter. That is, they didn’t know what had happened, where their brother had gone nor whom he had killed. Each had remained behind, the elder one, the younger one, the middle one.

(181) ‘Well,’ they said. ‘Let Mirza Muhammad stay here [and] we shall go to say it was us, and he might give his three daughters to us.’

(182) Yes. After all, Mirza Muhammad, who has [he] told the story [to]?

(183) ‘Brother,’ they say to him. ‘Who are they, these people? Go away, baldy!’

(184) Oh, I should have told [you (pl)] his brothers used to call him baldy. They were young. The younger brother is always a bit more—what’s-it-called—they did not respect him.

- (185) ^kke^k, sî, káčäluna! ʔaw lèle šulux. ʔati qəşşat ... ʔəttan šula gəb ... gu mđita ʔu b-əθux. ʔ
- (186) k-īm, ʔbà, ham ʔàna b-aθən. ʔ
- (187) k-imi, ʔba har θèlux, ʔàti b-qatluxlux. ʔ
- (188) k-imər, ʔdè saw! ʔ
- (189) ham ʔàni zəllay. ʔàwži baθər, baθər mət zəllay, rkule l-suse ʔu zəlle. ʔzəlle, ʔba k-ìye qəşşətta m-ila. ʔani zəllay ʔmèlay ʔu wəray. ʔšqəllay susawàθa, ʔgəm-nablilay l-ṭawəlxàna. ʔu ham ʔaw mṭèle. ʔu wəlle susa ṭalət xădām diyey ʔu nubəlle l-ṭawəlxàna, ʔyāni. ʔu wəre. ʔe gət wəre, gəm-xazile xunwaθe. ʔ
- (190) ʔà, klî xzî mə-ʔawđux. ʔfa-ləybay maḥkay, gu qəşrət mālka=yay, ʔu ənna. ʔ
- (191) xòni, ʔàwazi tule, ʔpəşle dàqqa. ʔ
- (192) bà, ʔane məndi ʔibe šurút. ʔyàni! lè ... ʔa ... kut ʔamər ʔàna. ʔkut xa l-kut xa b-amər ʔàna=wən. ʔb-zale b-amər ʔàna, ʔhàyyu! ʔ
- (193) ʔman manxətle dargävana, ḥarəs, mən š-xòrta? ʔlàybe manxətle, ʔàyka manxətle? ʔ
- (194) hayyu! maθi ʔarbí naθyaθət ʔənna, ʔyaʔni tmani zàwge, ʔarbí zawge naθyaθa d-ilay ʔəd ḥambušàye! ʔlâtey. ʔay mustàmsək-ile. ʔ

(185) 'Who, go away, bald-head! This is none of your business. You a little ... We have something to do in ... in the city and shall come back.'

(186) 'I too shall come along,' he said.

(187) 'If you come along, we shall kill you,' he said.

(188) 'Then, go,' he said.

(189) So they went. He, too, after they had gone, mounted his horse and went off. He went, but he knew what the story was. They went off, arrived and got inside. Their horses were taken to the stable. He too arrived. He gave his horse to their servant who took it to the stable. He went in. When he got inside, his brothers saw him.

(190) 'Oh, just wait [and] see what we shall do.' They could not say anything, they were inside the king's palace and so forth.

(191) Brother, he sat down and stayed a minute.

(192) The thing has these terms. You know, no eh, everyone says me. Everyone would say to another it was me. Whoever would go [and] say [it was] me, come!

(193) 'Who gets down the gatekeeper, the guard, from the poplar? He could not get him down. Where would he get him down?

(194) Come bring forty ears—what's-it-called—I mean, eighty pairs, forty pairs [of] ears which belong to the monsters!' They don't have them. That's a piece of evidence.

- (195) 'ay sàyp. | 'ay grušle xanjar təd 'aqərwa d-ile | 'u xànjār | 'awa=w 'e gət mæxyàle xanjar gawaḥ. | xanjar diyeh pəšle gu gūda. | xanjart ḥākəm gəm-šaqəlle gəm-darele l-xaše. |
- (196) 'maḥi xanjar dīyi! | ču xa lätte. |
- (197) k-imər, 'xzàw! | 'aḏ māndi lèle gəxka. | 'àwa | 'ad layle šuleḥ wideḥ, làybe 'awədle. | làybe. |
- (198) 'ənnàqla, | 'aw xa ga xərtā mərə, | 'xa, 'ána=ywən, | 'u ðele làwelebe, | rəše b-qaṭənne. |
- (199) kullay pəšla sànta. | ču xa laybe maḥke ba'd. |
- (200) bā, | 'iba mustamsəkāt. | ma kut 'amər 'ana! | làyθ da'i. |
- (201) xa ga qrele, 'màn=ile? mანი 'ibe? |
- (202) Mərzá Mḥāmad k-imər, 'àna. |
- (203) k-īm, 'mani mərə "àna?" |
- (204) xunwaḥe zdèlay. | k-imi, 'là, 'əstaḏi, | hole mara xònan: | ma làyla 'ədanət zan l-bayḥa? | ya'ni 'al 'əšās mərəy ḥəjətta ṭàleh. |
- (205) 'āla kullan řela ḥəjətta | k-əmri, 'xònan=ile hole mara "àna", | ya'ni "làyla 'ədanət zan l-bàyḥa?" |

(195) That sword. ‘Come, draw the dagger, of the scorpion, the dagger, that one, when he struck the dagger into it!’ His dagger had remained inside the wall. The dagger that the ruler had taken [and] put on his back.

(196) ‘Bring me my dagger.’ No one has it.

(197) He said, ‘See! This thing is not something to laugh about.’¹⁰⁶ He who didn’t do this thing cannot do it. He can’t.’

(198) At this time, he once more said, ‘If one comes and says it’s me and couldn’t [do this], I will cut off his head.’

(199) They were all petrified. Nobody could say anything anymore.

(200) So, it has [to have these] pieces of evidence. It is not for everyone to say it is I. There is no need.

(201) One time he cried out, ‘Who is it? Who’s able [to do that]?’

(202) Mirza Muhammad said, ‘I.’

(203) He said, ‘Who said “I”?’

(204) His brothers got scared. ‘No, Sir,’ they said. ‘Our brother is saying: “Isn’t it time to go home now?”’ They meant to create an excuse for him.

(205) Anyway, they devised a pretext, saying, ‘It’s our brother [who] is saying “I”, meaning “Isn’t it time to go home now?”’

¹⁰⁶ Lit. laughter.

- (206) *maqşad gəm-malafləfila l-màlka.*¹
- (207) *xa ga-rta, ‘mani ʿibe?’*¹
- (208) *xənnə Mərzá Mħămad mərə, ‘àna.*¹
- (209) *‘wa-màni mərə ‘àna?’*¹
- (210) *xənnə rəla həjəta ta xonay.*¹
- (211) *ʿamər, ‘bassa xònwəθi. de ha bassa, zàni.*¹
- (212) *naqlət tlaθa xənnə mərə, ‘màni ʿibe?’*¹
- (213) *Mərzá Mħămad qəmle l-xàyle. k-ìmər, ‘àna, ʿastaði. ʿàna=ywən.*¹
- (214) *ʿe gət, ba, qəmle xənnə laybay ʿaray çə həjəta m-bădăleh.*¹
- (215) *‘ay, bròni, ʿən=ət ʿati, həyyu! qămayta həyyu! ʿay, ma wəl xanjar diyi=w şqùl xanjar diyux!*¹
- (216) *ham ʿawa gəm-mapəqle xanjar diye. malka gəm-yawəlle tàleh, ʿu xanjart ʿaqərwa gəm-garəšle. ʿaqərwa nṗəlla tàma məθta.*¹
- (217) *malka gəm-našəqle b-bi-ʿayneḥ. k-ìmər, ‘aʿašhădu bəllāh, həy. ʿay, bròni, de hayyu xa ga day, de ʿənnə, dargăvəna, k-ìm, ‘mətle tàma š-hənnə. dăxi b-manxətte?’*¹
- (218) *ham ʿaw tṗàle xorta, hatxa tṗàle. gəm-šarèle. ʿu mfəltàle xorta, səqla.*¹
- (219) *dargăvana, ḥarəs, gəm-nablile. yaʿni çiya, maxlile, maštàyle.*¹

(206) The reason [for this] is that they were trying to cover it up for the king.

(207) Once again, 'Who is able?'

(208) 'I.' Mirza Muhammad said another time.

(209) 'And who said "I"?'

(210) Again they devised a pretext for their brother.

(211) 'Enough, my brothers,' he said. 'Enough, let's go.'

(212) A third time he said, 'Who is able?'

(213) Mirza Muhammad stood up, saying: 'I [am], Sir. It is I.'

(214) When he stood up, they could not find any pretext against him.

(215) 'Well, my son. If it is you, come here! First come, come on, just give [me] my dagger [and] take yours!'

(216) So he drew his dagger. The king gave it to him, he pulled off the dagger of the scorpion. The scorpion fell down dead right there.

(217) The king kissed him on the forehead. 'I bear witness to God,' he said. 'Come now, my son, come on tell me about the gatekeeper! He [almost] died on top of the thing. How would you get him down?'

(218) So, he bent the poplar, like this he bent it. He untied him and released the poplar, it went up.

(219) The gatekeeper, the guard, was taken away. I mean, he was tired, they fed him [and] gave him something to drink.

(220) *b-aθux əl-ənnal—m-ile šəmmay?| hambušaʔe.| hambušaʔeži har ʔibe ʔarbí zàwge.*¹

(221) *nāxá ʔay kullay holay mparòje| nāš d-ilay tìwe-w| kullay mparoje l-àð buṭula.| ʔàya,| ʔay gət xunwaθe t-xzelay mupəqle xànjār,| ʔu hole ta ḥākəm,| hole ta mālka,| ʔu ʔuθməl xəzya ḥànnā,| gmiša ḥàrəs,| žnu mbinalay ganay ʔaga qam-nàše.*¹

(222) *har qāmayta wəray ʔanna bayn našət la xazelay ʔəddile xunwàθeḥ.| baθər mət xzèlay nišán mənneḥ,| qəmlay,| pəšlay,| l-qama pəšlay ʔanna maḥkoye.*¹

(223) *ʔay gət θele muθèle,| bnelay naθyaθət hambušaʔe,| k-īm,*

(224) *ʔày,| ʔarbí zawgət hambušaʔe t-qṭilili biθaya l-bàʔθux. | ʔu ʔaxər zàwgaži ʔət yəmmayḥən. | w-aya ṭlaθá zawge š-qawrət bàbi, | xunwaθi damxiwa, | ʔana qaymənwa. | ʔu yàʕni | qṭilili ṭlaθá hambušaʔət θelay l-qawrət bàbi, | šaqlíwalan qawrət bàbi.*^ʔ

(225) *žnu ḏelay xunwaθeḥ Mərzá Mḥāmad hole qṭilay hambušaʔe tàma.*¹

(226) *ʔè, | ʔānnāqa baθər mət wədle ʔaḏ mənḏi külle, | yàʕni, | kullay ʔəθbata ywəlle ṭalət mālka, | k-īm,*

(220) We shall come back to the eh—what are they called again?—the monsters. Now the monsters had forty pairs [of ears].

(221) Consequently, everyone was watching, people who were seated and all of them watching this heroism. When his brothers saw him pulling out a dagger [giving it] to the ruler, to the king and having seen him catch the guardsman, they started showing off in front of the people.

(222) First they went inside the thing among all people, so they could not see they were his brothers. After they saw the sign he had,¹⁰⁷ they started talking first.

(223) When he came [and] brought [and] they counted the monsters' ears, he said:

(224) 'This [is] forty pairs of [ears] of the monsters who I killed while coming to your house. The last pair is that of their mother. This [is] three [more] pairs [of ears of monsters killed] at my father's grave where my brothers were sleeping and I was up. That is, I killed the three monsters who came to my father's grave, they would take us to my father's grave.'

(225) Mirza Muhammad's brothers now knew that he had killed the monsters there.

(226) Yes, then after he did all these things—you know, he had showed¹⁰⁸ all the evidence to the king—the king¹⁰⁹ said,

¹⁰⁷ Lit. with/from him.

¹⁰⁸ Lit. gave.

¹⁰⁹ Lit. he.

(227) *'de hayyu l-iði! t̤laθnay bnaθi ywilili t̤lux.*[†]

(228) *k-imər, 'əstādi, zawdánta=yla mənni. 'ana 'atti xunwaθa bəš rabe mənni. 'āni 'aθe l-iðux.*[†]

(229) *'dāxi?*[†]

(230) *k-imər, 'xoni, Ḥāsān Čālābi, 'aw raba 'aθe šaqəl l-iðux mən day rābθa. w-aw xənna palgaya, 'Aḥmād Čālābi, 'u žnu 'āna 'aw zóra=ywən, Mərzá Mḥāmmad.*[†]

(231) *zəllay t̤laθnay šqəllay l-iðət mālka, 'u šqəllay bnàθeḥ. 'u gəm-mjahəzlay t̤alay, 'u gəm-mbarəxlalay, 'u wədlay kəyf, 'u xušitət 'uxdəde. 'u pəšlay xa muda... xa... xa 'əsbu' t̤ama. qəmlay.*[†]

(232) *k-īm, 'bā, ham 'āxni 'əttan bayθan=u 'əttan... ḥakəm=iwux ham 'āxni gu mánṭāqa diyan. zani, ya'ni, mraxsəttan.*[†]

(233) *k-īm, 'mā yxaləf. mā yxaləf.*[†]

(234) *qəmlə, drele t̤alay t̤arš=u t̤awāl,¹¹⁰ ya'ni 'ərwe=w tawre=w məndyàne=w... ta 'adi, yāni ta bnàθeḥ=u xəθnawàθeḥ. 'u zəllay. 'è, zəllay, gəm-mpaşəṭlay 'u zəllay.*[†]

(235) [...] *kut šmele raḥmaθa gawət yəmmeh.*[†]

¹¹⁰ Presumably intended: *sāwāl*.

(227) ‘Now, come to my hand! I have given my three daughters to you [in marriage].’

(228) ‘Sir,’ he said. ‘They are too many for me. I have brothers older than me. They are [the ones who] should come to your hand.’

(229) ‘How?’

(230) He said, ‘My brother, Hasan Chalabi, the eldest one, should come and take hold of your hand for the eldest daughter. The other one, the middle one, is Ahmad Chalabi. I, Mirza Muhammad, am the youngest.’

(231) The three of them went [and] took hold of the king’s hand, and they took his daughters. He made them ready for them and married them to them. They had fun and a good time together. They stayed a week there.

(232) ‘Well,’ he said. ‘We also have our palace, and we have... We are rulers too in our region. Let’s go then, if you permit us.’

(233) ‘That’s fine,’ the king¹¹¹ said. ‘That’s fine.’

(234) So¹¹² he prepared cattle and livestock for them, such as sheep, cows... and so forth, you know, for his daughters and his sons-in-law. And off they went. Yes, they went, he saw them off, and off they went.

(235) Mercy on the mother of whomever listened.

¹¹¹ Lit. he.

¹¹² Lit. he rose.

33. MIRZA MUHAMMAD AND THE THREE PRINCESSES

Paul M. Noorlander

Speaker: Salim Daniel Yomaran (ChA. Harmashe)

Recording: Geoffrey Khan, Dorota Molin and Paul M. Noorlander
(Iraq, 2019)

Assistant: Salim Abraham

Audio: <https://nena.ames.cam.ac.uk/audio/229/>

Summary

Mirza Muhammad is the youngest of three princes; his two elder brothers are called Muhammad Chalabi and Ahmad Chalabi. Once there was a king with three daughters who set forth a challenge for those who wanted to court his beautiful daughters. Whoever could jump over the enormous trench he had dug would be entitled to his eldest daughter. Mirza Muhammad jumps over the trench and reaches the eldest daughter who knocks him with an apple. He took her and 'reserved' her for his eldest brother by hiding her in a room inside the palace. He did the same for the second and third princess. Then Mirza Muhammad's father passed away and the three brothers started checking the state of the palace. They opened the rooms where the three daughters were hidden, and each took one for himself.

(1) 'amriwa 'əθwa xà'a,¹ xa malka 'əθwale t̪laθà bnone.¹ xa šəmeu 'Aḥmád Čălābi-wa.¹ xa Mḥāmad Čălābi-w, xa Mərzá Mḥāmad=wewa.¹ Mərzá Mḥāmad 'aw xona zūra-le.¹ 'an xəne 'an gòre-nan.¹

(2) yoma=w tre=w t̪laθa=w 'àrba,¹ xa yoma xa malka 'əθwale t̪laθà bnaθe.¹ ya'ni bnaθe ^Adāraja 'ula^A xamàθe=wewa.¹

(3) 'aw, ma l-àw malka?¹ xpəre xa xàndaq;¹ xandaq, ya'ni, rwàxta.¹

(4) məre, 'kut šawəra 'āya xandaq,¹ brati gorta b-yawəna t̪ləu.¹

(5) k̪ūlay hune bizàla,¹ bizàla=w,¹ bizàaala,¹ lène biyara.¹

(6) 'āxa Mərzá Mḥāmad t̪fəqlə.¹ qəmlə šqəle s̪usteu¹ 'u surginàle.¹ 'u rkule l-xāšt suste-u=w zəle.¹

(7) xəre 'əla xandaq xpərta.¹ zəle xðəre xa, tre čarxe¹ xðəre,¹ xðəre¹ 'u-fiit šitàle ganeu l-aw bara xəna.¹ k̪um-šawəra.¹

¹ Presumably, a combination of -na and an accidentally repeated 'an, or a muffled na'm 'yes'.

(1) It was said² there once was a king [who] had three sons. One was called³ Ahmad Chalabi; one Muhammad Chalabi, and one was Mirza Muhammad. Mirza Muhammad was the youngest brother. The others were the elder ones.

(2) A day or two, three, four [passed by]. Once⁴ a king had three daughters. You know, they were girls with beauty⁵ of the first degree.

(3) He,—what about that king? He dug a trench; that is, a wide trench.

(4) He said, ‘Whoever jumps [over] this trench—I shall give her to him [in marriage].’

(5) Everybody was going back and forth,⁶ [but] they did not dare [to jump].

(6) Mirza Muhammad happened to be here. So⁷ he took his mare and saddled her. He mounted the back of the horse and went off.

(7) He looked at the trench [that had been] dug. He went [and] walked round one, two times, walked round and round, and woosh he flung himself to the other side. He had jumped [over] it.

² Lit. they used to say.

³ Lit. his name was.

⁴ Lit. a day.

⁵ Lit. beautiful.

⁶ Lit. going, going and going.

⁷ Lit. he rose.

- (8) *zəle qam-tarʔət qàšra,*¹ *xəθa gorta gu šəbāk qa-maxyala xabušta gàweu.*¹
- (9) *məri,* ‘*ta xoni gòra.*’¹
- (10) *qām-šaqa-la=w matula baθrət xaşeu=w nàbəla ʔaya.*¹ *nabəla, kum-darela gu xà gurfa.*¹
- (11) *məre ta xūlamwàθe,*¹ ^K*həšàr* *həwutu! là maħkutu!*¹ ^A*ʔəbàd*^A *la palta m-kəmàwxu.*¹ *ʔixala=w štayta=w kul məndi diyaw* ^A*jəhəz*^A *t-awe.*¹ *ləkun*⁸ *ʔamrutu ʔaw muθayθa ʔay brata.*¹
- (12) *pəšla brata day trey.*¹ *bràtət trey,*¹ *ga ʔarta*⁹ *malka hule ʔàmər,*¹ *məre,*
- (13) *ʔàba,*¹ *brati ʔəya də-trèy-la.*¹ *kut ʔibe šawəra ʔəya xandaq,*¹ *brati* ^K*pəškəš*^K *tàleu.*¹ *yaʔni* ^A*hədiya*^A *tàleu.*¹
- (14) *ga ʔarta Mərzá Mhəmad rkule l-xaşət susa xwàra.*¹ *ʔaw kòme-wa,*¹ *ʔaw susa qāmàya.*¹ *rkule l-xaşət susa xwàra.*¹ *ga ʔarta zəle=w zəle=w zəle=w, qam-šawəra ga ʔarta xandaq.*¹
- (15) *ʔay brata də-tre qam-maxyala xabušta gàweu.*¹

⁸ Some other NENA dialects use the phrase *na kun* in the sense of ‘lest’, which is similar to the Northern Kurdish imperative plural form of the verb ‘do’ (p.c. G. Khan), i.e. *na kən* ‘do not!’. The /ə/ would have shifted to /u/. There could also be a connection with the Kurdish conjunction *neku* ‘lest’. Otherwise it is reminiscent of the Persian imperative singular *nakon*, as well as the Arabic imperative singular of the verb *kwn* ‘be’.

⁹ < *ga xərta* ‘once more’.

(8) He went to the palace gate, the eldest sister [being] at the window. She hit him with an apple.¹⁰

(9) ‘[This one is] for my eldest brother,’ he said.

(10) He lifted her, put her on the horseback and took her along. After he took her, he put her in a room.

(11) ‘Be careful!’ he told his servants. ‘Don’t say anything.¹¹ Never let a word out of your mouth. Food and drink and everything will be supplied to her¹². Never say he [has] brought that girl [here].’

(12) The second daughter remained. The king said¹³ once again about his second daughter, saying¹⁴

(13) ‘Folks, this is my second daughter. Whoever is able to jump [over] this trench—I will give my daughter to him as a gift [in marriage].’ I mean, as a present for him.

(14) Once again, Mirza Muhammad rode on the back of a white horse. It was black—the first horse. He rode on the back of a white horse. Once more he kept going and then¹⁵ jumped [over] the trench again.

(15) The second daughter hit him with an apple.¹⁶

¹⁰ Lit. hit the apple at him.

¹¹ Lit. don’t speak.

¹² Lit. of hers.

¹³ Lit. is saying.

¹⁴ Lit. he said.

¹⁵ Lit. went and went and went.

¹⁶ Lit. hit the apple at him.

- (16) *məre*, ‘*ey ta xoni palgâya*.’[†]
- (17) *qam-šaqa-la=w matula baθər xaşeu=w nabəlla ’ap ’aya*.[†] *ḵum-nabəla ḵum-matula gu xà ġurfa ’arta*.[†] *ya’ni lè k-iðe xaθaw gawaw*.[†] *ḵum-matula gu dè ġurfa xərta*.[†]
- (18) *nafsə məndi*:[†] *məre ta xūlamwàθe*,[†] ‘*iya brata*[†] *masmūtula bala*.[†] *lakùn ’ət palṭa*,[†] *’u là ’amrutu ču xa*.[†]
- (19) *pəšla ’ay zurta*.[†] *pəšla ’ey zūrta, məre*,[†]
- (20) ‘*ay dīyi-la*.[†] *’àyka b-xalša*!’[†]
- (21) *’è*,[†] *ga ’arta*[†] *hule malka ’àmər*.[†] *məre*, ‘*yaba, hula pəšta ’aya brati zūrta*,[†] *kut šawəra ’āya xàndaq*[†] *ṭàleu-ila p-aya*.[†]
- (22) *qəmle*[†] *rkule l-xaşət susa smòqa*.[†] *qəmle*[†] *npəle b-àn rakawe*.[†] *kut ... kət dan rakawe ḵum-taqəley b-xa bəra*.[†]
- (23) *mərey*, ‘*bābu*,[†] *malàxa-le*.’[†]
- (24) *zəle=w θèle*[†] *zəle=w θèle=w*[†] *šitəle ganeu l-aw bara xəna*.[†]

(16) 'This one [is] for my middle brother.'

(17) He lifted her, put her on his back and took her along as well. After he took her, he put her in another room. That is, she did not know her sister was there. He put her in this other room.

(18) The same thing, 'You take care of this girl,' he told his servants. 'She cannot go out and do not say tell anyone.'

(19) The youngest remained. As the youngest remained, he said,

(20) 'This one is mine. Where shall she escape [to]?'

(21) Yes, the king once again made an announcement.¹⁷ He said, 'Folks, my youngest daughter is left. Whoever jumps [over] this trench—she, too, is for him.'

(22) Then¹⁸ Mirza Muhammad¹⁹ rode on the back of a red horse. He attacked²⁰ these knights. Each of the knights he threw²¹ in another²² direction.

(23) They said, 'Dear God, he's [like] an angel.'

(24) He went back and forth, back and forth.²³ He flung himself to the other side.

¹⁷ Lit. is speaking.

¹⁸ Lit. he rose.

¹⁹ Lit. he.

²⁰ Lit. he fell on.

²¹ Lit. lifted.

²² Lit. one.

²³ Lit. he went and came, he went and came.

- (25) *ham* 'ay *ḵum-maxyala xabušta gawe*.¹
- (26) *mære*, 'aya *diyi-la*.¹
- (27) *qam-šaqał-u matula baθar xaşeu=w*,
- (28) 'Aya 'āla^A.¹
- (29) *zəle*¹ [ā]ya *ḵum-nabəla*.¹ *ḵum-nabəla*,¹ *ga* 'arta *ḵum-darela b-xa gurfə xərta*.¹
- (30) *mære ta xūlamwəθe diye*,¹ 'draw *bàla*¹ *lakun* 'ət 'amrutu *ta çu naša*.¹ 'āya *brata holi muθyəla*.¹
- (31) 'ap 'ay *ḵum-'amərey*,¹ 'xàlta=w¹ štàyta=w¹ 'Akaməla^A *m-kùl məndi*.¹ *là maḥkutu*.¹
- (32) *mərey*, 'A-mə-yxaləf^A.¹
- (33) *pəšla xa fàtra*;¹ *babay məθle*.¹ *babət Mərzá Mḥámád-u* 'Aḥmád Čālābi=w *Mḥámád Čālābi*,¹ *məθle bəbay*.¹ *malka məθle*.¹
- (34) 'āwa *xona zura mære*,¹ 'de *qaymax jaylax gu qəšra*¹ *xazax balki məndi hèle*,¹ ^K*anbàran*^K,¹ *məndi diyan t-ılay fıne*,¹ *t-ılay xrıwe*,¹ *xətte məθalan*,¹ *b-dàw zawna*.¹
- (35) 'è.¹ *qəmle*¹ *jəlay gu* 'əna ... *gu qəšra*.¹ *zəle*¹ *pθəxle tar'a day* 'odá 'ət *xàθa gorta*,¹ 'ay *qəmàyθa*.¹
- (36) *mære*, 'āya *mə=yła?*¹

- (25) She, too, hit him with an apple.²⁴
- (26) ‘She is mine,’ he said.
- (27) He took and put her behind his back.
- (28) ‘Oh God,’ [he said.]
- (29) He went [and] took her along. After he took her, he once again put her in another room.
- (30) ‘Be careful not to say anything to anybody,’ he said to his servants. ‘I’ve just brought this girl [here].’
- (31) He told them [about] her, too, ‘Her food, drink, everything [will be provided] completely. Don’t speak [about it].’
- (32) ‘That’s all right,’ they said.
- (33) A while passed; their father died. The father of Mirza Muhammad, Ahmad Chalabi and Muhammad Chalabi—their father died. The king died.
- (34) The²⁵ youngest brother said, ‘Let’s get up [and] wander in the palace to see if we can find anything, lest our grain repositories are, for example, rotten [or] damaged at this time.’
- (35) Yes. So²⁶ they wandered in—what’s-it-called—in the palace. They went and opened the door of the eldest sister’s room, the first one.
- (36) ‘What is this?’ they said.

²⁴ Lit. hit the apple at him.

²⁵ Lit. this.

²⁶ Lit. they rose.

- (37) *màre,* | 'xòni, | 'aya t̤àlux. | d̤iyux=ila 'aya. ' |
- (38) 'xòni, | 'ana lèn zila. '
- (39) *màre,* | 'àn-ən šq̤l̤ala. | t̤àlux=ila. | d̤iyux=ila 'aya. ' |
- (40) 'aya k̤əm-yawəla ta xòna gora. |
- (41) *pθàxle* 'oda də-tray. | 'ay brata də-trey palgàyθa. |
- (42) *màre,* | 'xòni, | 'adiya 'àya-š̤i | d̤iyux=ila. ' |
- (43) *màre,* | 'xòni, | 'ana lèn zila čə dukθa. ' |
- (44) *màre,* | 'bàle, | 'aya d̤iyux 'əlli šq̤ila. ' |
- (45) *pàšla* 'e zurta. | zàle | pθàxle tar'a l-e zùrta | tuta p̤-àya. |
- (46) *màre,* | 'hāma 'aya d̤iyi=la. ' |
- (47) *pàšna* bə'yaša. | ham babay məθle. | babay məθle; xləšla. |

- (37) He said, 'My brother, she is for you. She is yours.'
- (38) 'My brother, *I* haven't been [anywhere].'
- (39) 'I [am the one who] has taken her,' he said. 'She's for you. She's yours.'
- (40) He gave her to the eldest brother.
- (41) They opened the second room. The second, middle girl was in there.
- (42) He said, 'My brother, now this one is yours.'
- (43) 'My brother,' he said, 'I haven't been anywhere.'
- (44) He said, 'Indeed, I [am the one who] took that [girl] of yours.'
- (45) The youngest [girl] was left. He went [and] opened the door to the youngest [while] she [was] seated.
- (46) 'So, that one is mine,' he said.
- (47) They remained alive but their²⁷ father passed away. Their father died; [the story] is over.

²⁷ I.e. the princesses' father.

34. MIRZA MUHAMMAD'S ADVENTURES¹

Masoud Mohammadirad

Speaker: Viyan Ramazan (NK. Duhok)

Recording: Bayda Mustafa

Audio: <https://kurdic.ames.cam.ac.uk/audio/241/>

Summary

Mirza Muhammad was the youngest of three princes. After their father's death, they lost their castle to their uncle. Mirza Muhammad set off with his wife to another land. On their way, they arrived at a citadel, which was inhabited by a kind old woman. The sultan of another city abducted Mirza's wife and intended to marry her to his son. The old woman had her friend help Mirza Muhammad bring back his wife and also gave him her treasure. Later, Mirza Muhammad joined his brothers, who had now become poor. The brothers were re-united and took back the castle from their uncle. Eventually, Mirza Muhammad was chosen as his father's successor and inherited the throne.

¹ This tale was kindly provided to us by Bayda Mustafa, PhD researcher in General Linguistics at Bamberg University. Bayda is currently separately processing the same tale in the framework of WOWA (cf. <https://multicast.aspra.uni-bamberg.de/resources/wowa/>).

- (1) *ha-bū nà-bū| čə š xudē məstər nā-bū. | čīrokàk ha-bū bə nāvē Mīrzā Məhamadī. | Mīrzā Məhamad ū du bərə bün. | əl-gal Mīrzā Məhamadī t-bən-a sē bərə. | kuřēt sułtānakī bon. |*
- (2) *sułtānàk yē məzən bo. | məzənē mantàqà xo bo. | o inā řožakē ž rožà| kuřēt xo l xo kom kàrən| o řīništñ-a xārè t-gal kuřēt xo. |*
- (3) *got-ē, 'kùřēt mən| dənyà-ya. | av dənyāya bo kasè nā-mīnētən. | dənyà-ya hāt-o čo| o às a mərəm. | hīn hār sē l-gal zī əl-gal jənāzē mən nà-ʾēn-a sar zəyāratē mən. ʾ|*
- (4) *'bālā ēķ əš hawa=w əl-gal hənda załāmà bə-mīnt-a l bar qal'ē| ū bālā dù š hawa əl-gal mən bēn. | čàvē māmē hawa yē l kursikā mən. | həšyārī xo bən!| nā-hēln-ā ... mālē nà-hēln-ā bē-xodān! ʾ|*
- (5) *inā řož hātən=o řož čòn=o| bābē wān sāx bo. | bābē wā 'amrē xodē ķər-o| o aw žī na-mā ... əš xāmēt bābē xo dā| nà-mān-a l bīrā wāne| ku bābē wān af wasiyàta yā lə wā kərī. |*

(1) There was and was there was not. Once there was a story called Mirza Muhammad. [Once] there was [a prince called] Mirza Muhammad and two brothers.² Together with Mirza Muhammad they were three brothers. They were the sons of the Sultan.

(2) The sultan was powerful.³ [He was] the [most] powerful in his region. One day,⁴ he gathered his sons and sat with them.

(3) [The father] said, 'My sons! The world is [such]. It does not last for anyone. The world is ephemeral,⁵ and I am dying. Do not accompany my corpse [to the cemetery] all three of you [together].'

(4) [The father continued], 'One of you must guard the citadel together with some men, and the two others should accompany me [at my funeral]. Your uncle covets my throne.⁶ Be vigilant! Do not leave the citadel⁷ without a master.'

(5) The days went by and their father was healthy. [But later,] their father passed away. Because of the sorrow [of his death], They (i.e., the sons) forgot that their father had given them his [last] will.

² Lit. Mirza Muhammad and two brothers were.

³ Lit. big.

⁴ Lit. S/he, it brought.

⁵ Lit. The world is [the one] which came and went.

⁶ Lit. Your uncle's eye is at my throne.

⁷ Lit. house.

(6) *hàr sē bəṛā pēkva^l t-gal bābē xo t-čən=a sar muqbarē=ō^l bābē xo va-t-šērən.^l o waxtē dē zəvərən^l qasdā mālē^l kən^l māmē wā yā bə sar qasrē dā-gərtī^l o jəhē bābē wa yē gərtī.^l o zaḷāmēt xo xəř-ēt dūr mān dūrē, qasrē kəṛin [yē] harəs^l ū yēt bābē wī hamī yēt darē xəstīn.^l*

(7) *inā həndī t-hən dē qasdā xāniyē xo kən^l zaḷāmēt māmē wī nā-hələn.^l xəḷəs!^l qasr šə wà sətānd=ū^l ū àw bün=a xodānēt mulkē ū qasrē.^l*

(8) *inā gotī, ‘pā as am’ ... žənkēt wā ha ēt žūr=va^l got=ē, ‘pā am dē čāwā?^l am dē čə kəyn?^l čə nà-kayn?^l inā got=ē, ‘hàr ēkē^l hāspē wī=ō^l šīrē wī=ō^l matāḷā wī=ō^l žənkēt wā bə-dan=a bē.^l*

(9) *har ēkē žənkā wī=ō^l hāspē wī=ō^l šīr=ō matāḷēt wā zēdatər^l čə dī na-dā bē=ū^l hənda xārən tērā čand řožakā bə řēva bə-xon=ō va-xon dā bē^l o dārē xəstən=a š jəhē wāna.^l*

(10) *dē čə kən har sē bəṛā?^l aw žī čon dar-kātən=ō.^l dar-kātən=ō har ēt čən=ō čən=ō.^l čon bə řēkakē čon^l čon wakī mērgakē=ya.^l wakī dār=ō bārakī=ya.^l*

(6) All the three brothers accompanied the father[’s body] to the cemetery and buried their father. When they returned and were heading home, [they noticed that] their uncle had taken over the palace and had usurped their father’s place. He had installed his men to guard all around the palace and had expelled their father’s men.

(7) Well,⁸ when they (i.e., the brothers) attempted to go to the palace, their uncle’s men did not let them. It was over! They took control of the palace and he became the master of the palace and [its] property.

(8) Well, they (i.e., Mirza Muhammad and his two brothers) said, ‘So we...’ Their wives were [still] in the [palace] rooms. They said, ‘We, how? What should we do? What should we not do?’ Then he (i.e., the uncle) said, ‘Give each of them his horse, sword, shield and wife.’

(9) They did not give them (i.e., the brothers) [anything] more than their horses, swords, shields, and wives. They gave them some food and drinks to consume on the way and threw them out of their place.

(10) What did the three brothers do? They left [the palace]. They left and kept going.⁹ They followed a road. They went on, [and arrived at a place,] it was like a meadow. It was like a garden.¹⁰

⁸ Lit. S/he, it brought.

⁹ Lit. They keep going, they keep going.

¹⁰ Lit. It was trees and rocks.

(11) *inā* | *bəṛāyē wā yē ṁāzən gotī*, | 'am dē av šava lə vērē bēhnā
xo va-dāyn. | *mā am dē čāwā dar-kavīn?* | *har ēkē həndāk təštē l-gal*
hayn. | *har ēkē dastakē kā nəvīnā=ya=o* | *təštakī=ya=w*.

(12) *wəḷā lə wē rē dā-dān=o řā ...* | *həndī bəṛāyē bəčīk bo* | *got-ē*, 'av
řeka pičakē yā bə-ṭərs=a | *həndē jārā řəgəṛ də vē rē řā t-ēn=o čən*. |

(13) *got-ē*, 'māḷā tā! | *tu mərovakē ṭərs ṭərsək=i*. | *mā xo na čə*
haya? | *andē bəṛāyē ṁazən got-ē*, | 'hūn bə xo bənvən | *əz dē bəm-a*
haras. |

(14) *wəḷā har du bəṛāyē bəčīk* | *Mīrzā Məhaməd=o* | *žənkā xo=o* |
čūn=a | *bu xo wakī xībatākā bəčīk kā ləgal wā bo*. | *bu xo va-dān təštək* |
čūn=a t-bən vē. | *har ēk-ū čū t-bən xīvatā xo va=ū*. |

(15) *bəṛāyē ṁazən 'āl'asās* | *aw dē bət-a nūbadār=ū* | *dē hatā bət-a*
spē ... bət-a səpē da. | *inā Mīrzā Məhamad har ət-hēt=ū ət-čī-tən* | *bēhnā*
wī nā-ētən | *ū həzr ēt sarē wī dā*. |

(11) Then the elder brother said, 'Let us rest¹¹ here tonight. How are we supposed to leave [this place]?' Each had something with him. Each had a bundle of¹²—let's say—bed linen or something like that.

(12) Indeed, they settled there. The one who was the younger brother (i.e., Mirza Muhammad) said. 'This road is a little scary [and] bandits sometimes pass through here.'¹³

(13) [The elder brother] said, 'For heaven's sake!¹⁴ You are a coward. What is [going on here]?' The elder brother said this much to them, 'You just sleep, I'll keep watch.'

(14) Indeed, both younger brothers—Mirza Muhammad and his wife [and his brother and his wife] went to [the tent]. They had a small tent with them. They set up [the tents]. They went inside.¹⁵ Each [couple] went into their tent.

(15) The older brother was supposed to keep watch until dawn.¹⁶ Mirza Muhammad kept walking around. He was not relaxed.¹⁷ He was preoccupied.¹⁸

¹¹ Lit. stretch out our breath.

¹² Lit. a hand of.

¹³ Lit. come and go in here.

¹⁴ Lit. your house!

¹⁵ Lit. under.

¹⁶ Lit. It became next morning.

¹⁷ Lit. His breath did not come.

¹⁸ Lit. Thoughts were in his head.

- (16) wàxtakî sah tə-kat-ē¹ bəṛāyē wī hatā nīvaḵā šavē yē hāt-o čo¹
pəštī hīngē aw žī čū sar jəhē xo¹ ū nəvəst.¹
- (17) Mīrzā Məhamadī šīr-ū matāḷēt xo inān-a darē.¹ o əš ... pičakē
š wān dūr kat-o¹ lə wārā har hāt-o čo.¹
- (18) dīt du sē sīyārakē t-ēn-o.¹ yē b-sar t-ēn.¹ o ... o āgərē wānē həl-
hapānē¹ qasdā āgərē wā tə-kan¹ ū dē bə sar wān dā-gərən.¹
- (19) inā šarē ... av mərūvēt ha řēgər-ən¹ hamā hār čiyē dītən dē¹
kūžən-o¹ həsp-ū təštēt wā-w¹ žənkēt wā žə stīnən-ū¹ dē bāt¹ əw tə-
zānən av mərova řēgər-ən.¹
- (20) inā řā-t-bət šarī t-kat-ū šarī t-kat-ū¹ Mīrzā Məhamad fārəsakē
zīrək-a¹ bū šarī-ū¹ wuḷā kā ēk-a du-a wā tə-košētən¹ o hatā t-bēt-a řožā
dī səpē dē.¹
- (21) řožā dī səpē dē¹ bəṛāyē wī t-bēžt-ē,¹ 'hā Mīrzā Məhamad!¹ mā
mən na-got-a ta, 'čə nī-na!¹ hatā səbē dē az mām-a həšyār.¹ mən
təštək nā-dīt.¹

(16) At one moment he realised that his brother had kept watch¹⁹ [only] until midnight, [and] after that had gone to bed and slept.

(17) Mirza Muhammad took out his sword and shield. He went some distance from them and kept walking around²⁰ there.

(18) He saw that two or three riders came. They came to him. Their fire was extinguished. They planned to catch Mirza Muhammad and his brothers²¹ fire and attack them.

(19) Then a fight—these men over here were bandits. Whomever they came across,²² they would seize their wives, horses, and things, and take them. People²³ know that these people were bandits.

(20) [Mirza Muhammad] rose [and] fought. Mirza Muhammad was a skilful knight when it came to fighting. Whether they were one or two [bandits], he killed them before dawn broke.²⁴

(21) The next morning, his brother said to him, 'Well Mirza Muhammad! Didn't I tell you, "Nothing is going to happen!"²⁵ I remained vigilant until morning. I didn't notice²⁶ anything.'

¹⁹ Lit. came and go.

²⁰ Lit. He came and went.

²¹ Lit. their.

²² Lit. see.

²³ Lit. they.

²⁴ Lit. it became the next day, the next morning.

²⁵ Lit. There is nothing.

²⁶ Lit. see.

(22) *ət-bēšt=ē, 'bārā dā bə-čîn! av jēha na yē bə-ʾamānāt=a. | ava yā řēkā řēgərān=a. | af ... ava nà jəhak yē bāš-a am lē řinəštīn!'*

(23) *gotē, 'təštək nī-na | am dē av šàva žī lə vē rē nəvīn. | av šava dūrā/ harasī dūrā bəřāyē nāvè-ya.*

(24) *inā řožā žī t-bīt=a/ t-bīt-a šàv dīsā. | Mīrzā Məhamad bo xo bə řožē t-nēvətən. | zānūtən šav dā bə sar dā hēt-o xawā wī nà-ʾētən.*

(25) *jārākā dī | sah tə-kat=ē bəřāyē wī yē š nāvè wī žī | aw žī t-mīnt-a həšyār. | ʾalʾasās harasīyā wī-ya. | ət-hēt-o čīt-o t-hēt-o čītən. | pəštī hūngē àw žī xawā wī t-hēt-o čīt ət-nəvət.*

(26) *jārākā dī Mīrzā Məhamad ət-hēt řā-t-bət | šīr-o matāļēt xo řā-t-kāt=ū | čət-a sara řēkē.*

(27) *har ət-hēt-o čīt-o. | dīsā sah ət-kat=ē həndakē dī | av, avēt řēgər tēn bə sar wā dā t-gərən.*

(28) *dīsā šàřē xo t-katən | hatā kā èk=a | dū=a | sè-nā | Mīrzā Məhamad yē zīrək=a. | dīsā wā t-kožətən | o vē naqlē | gohēt wā žè va-t-kat | kat=a ət barīkā xo dā.*

(22) [Mirza Muhammad] said, 'Brother, let's go! This place is not safe. This is the bandits' road. This is not a good place, where we have camped.'

(23) [The elder brother] said, 'Nothing is going to happen! We are going to sleep tonight here as well.' That night, it was the middle brother's turn to keep watch.

(24) Again, the day became night. Mirza Muhammad had slept during the day. He knew that when the night came,²⁷ he would not fall sleep.

(25) [On the second night] again, he looked around [and noticed that] his brother, the middle one, was vigilant. Supposedly, it was his turn to keep watch. [The middle brother] walked around²⁸ [while on watch]. Then he felt sleepy²⁹ and went to sleep.

(26) Again, Mirza Muhammad came, took his sword and shield and went on the road.

(27) He walked around. Again, he noticed others, [that is] bandits, coming to attack them.

(28) Again, he fought [them]. Whether they were one, two [or] three, Mirza Muhammad was skilful. He killed them too. This time he cut off their ears [and] put them into his pocket.

²⁷ Lit. The night came on his head.

²⁸ Lit. He came and went. He came and went.

²⁹ Lit. His slept came.

(29) *o hatā t-bīt=a barī səpē dē^l ko dā bəṛāyē wī šarm žə xo nà-
kat^l ət-čīt=a sar jəhē xo t-nəvət^l ʾalʾasās ko ʾmən hā ž čā nī-na.^{ʾl}*

(30) *səpēdē ṛā-t-bət disā t-bēžt=a bəṛāyēt xo,^l ʾdā ṛā-bin žə vē rē bə-
čīn!^l ava na jəhaka bə-amānat=a.^{ʾl}*

(31) *pē t-kan=a kanī^l har du t-bēžn-ē, ʾtu mərovakē tərs tərsək-ī.^l
tu yē b xo nəvəstī hatā səpēdē^l ū mē harasiyā gərtī^l təštək nī-na.^{ʾl}*

(32) *inā ṛā-t-bətən^l gohē wā mərovā t-ʾint=a dār^l awēt žē va-kəṛīn^l
t-bēžt-ē, ʾpā ava gohēt kē-na?^l pānē hīn hatā nīvā šavē t-mān-ū^l hīn
tə-nəvəstən-ū^l əz ət-būm=a haras hatā səpēdē!^l haga əv řēgəra bə sar
ma dā gəṛən^l ū dā ma kožən-ū^l dā žənk-ēt ma=w həspēt ma bə xo ban.^{ʾl}*

(33) *inā həndī t-bēžn-ē^l ət-bēžt-ē, ʾava az dē žənkā xə bəm-ū čəm.^l
əz gal hawa nā-bəm^l hīndē/ həndī t-bēžn-ē, ʾbərə dē am dē gal èk
bīn!^l*

(34) *ət-bēžt-ē, ʾəs^{ʾl} šə wān ʾājəz tə-bīt-ən-o^l žənkā xo t-bətən^l o
haspē xo siyār ət-bīt o^l žənkā xo l pəšt xo siyār ət-kat-o^l ət-bēžt-ē, ʾaz
gal hawa nā-bəm^{ʾl} aw də řəkē ṛā t-čən^l aw də řəkakā dī rā t-čīt.^l*

(29) Before dawn,³⁰ in order not to make his brother feel ashamed, Mirza Muhammad went to his bed and slept, supposedly, 'I don't have a clue about anything.'

(30) The next morning, he rose [and] said to his brothers again, 'Let us rise and leave this place! It is not a safe place here.'

(31) They both started laughing at him [and] said to him, 'You are a coward. You had simply slept [the last two night] and we kept watch. Nothing is going to happen.'

(32) [Mirza Muhammad] rose, took out those men's ears [from his pocket], those which he had cut off, [and] said to them, 'Whose ears are these then? Isn't it the case that you would keep watch until midnight and then would go to sleep and I would keep watch until the next morning!? And these bandits intended to attack [and] kill us and take our wives and horses for themselves.'

(33) Then they said this to him, ['stay with us'], but [Mirza Muhammad] said, 'I will take my wife and leave. I won't stay with you.' They said to him, 'Brother, let us be together!'

(34) He said, 'I [won't stay with you].' He was angry with them. He took his wife, mounted his horse, seated his wife on the same horse behind himself³¹ and said, 'I won't be staying with you.' They went on a road; he went on another road.

³⁰ Lit. Until it became morning.

³¹ Lit. mounted his wife on his own back.

(35) o aw ži har ət-čīt=o ət-čīt=o ət-čītən¹ hatā bə sar/ ət-čīt=a gundakî.¹ wəsā ət-čīt=a wī gundî.¹ kàs lə wī gundī na-māya¹ gundak yē bē-dang=a¹ nà dang=a¹ nà dūr=a.¹

(36) inā ət-čītən qasdā xānīyakî t-kat¹ sah ət-kat-ē žənkàk=o¹ o dù kàčēt xo yēt tē-va.¹ dù kəč=ən¹ sè=na¹ mən husà ya‘nī yā go lē boyī¹ yēt tē-va.¹

(37) inā ət-bēšt-ē, ‘ava hīn čə t-kan=a l vē dərəkē?’¹ ət-bēšt-ē, ‘wulā!¹ ava yē b-sar ma dā-gərtīn¹ mīrē ‘ajamē əb-sar ma dā-gərtī-ū.¹ zaḷāmēt ma xəř-ēt koštīn=o¹ žənkēt ma yēt bərtīn-ū.¹ hamā am ... am ži yēt māyīn=a l-vērē.¹ ma xo va-šārtəbū.¹ kasē am nà-dītīna.¹

(38) ət-bēšt-ē, ‘həlū řā-bən¹ gal mən warən dā bə-čīn.¹ mā hīn dē lə vē rē bə-tanē čə kan?¹ ava jəhakē əb-tərs=a.¹ lə vē rē nà-mūnən!¹

(39) tə-bēžn-ē, ‘mā am dē čāwā ‘ēyn?¹ mā amē l hīvīyā/ az-ā lə hīvīyā zaḷāmē xo.¹

(40) got-ē, ‘aw zaḷāmē ta čū.¹ kā dē, kā mǎ=ya nà-mā=ya.¹ as hawa lə vē rē nà-hēlm=a b-tənē¹ ū ava jəhak / mə ži čə jəh nī-nən¹ bas dē čīn bə xo sah kayn-ē jəhēkē əb-²amānət bitən.¹

(35) [Mirza Muhammad] kept going³² until he arrived at a village. So, he went to that village. No one was left in that village. It was a silent village. It was not full of sound, nor was it remote (from civilization).

(36) [Mirza Muhammad] went towards a house. He noticed [that] a woman and her two daughters were there. They were two, [or rather] three girls—this is what I've heard³³—in there.

(37) [Mirza Muhammad] said to them, 'What are you doing here?' They said, 'By God, they attacked us. The prince of Persia attacked us. He killed all of our men. He abducted our women. Only us,³⁴ we have remained here. We had hidden. Nobody saw us.

(38) [Mirza Muhammad] said, 'Get up, come with me. Let us go. What are you going to do here all alone? It's a scary place here. Don't stay here!'

(39) [The woman] said, 'How is it possible for us to come [with you]? We're waiting... I'm waiting for my husband.'

(40) [Mirza Muhammad] said, 'Your husband is gone. [It is not clear] whether he is alive³⁵ or not. I won't leave you alone here. It's a [scary] place. We have no place [to live] either. Let's just go to a place, inspect it, [and see] if it's safe.'

³² Lit. he went and went and went.

³³ Lit. I have heard such.

³⁴ The use of the oblique pronoun in the Kurdish is replicated in the English translation.

³⁵ Lit. remained.

(41) *inā àw ži čïrokā xo bo t-bēžətən¹ Mîrzā Muhamad tə-bēžt-ē, 'hāl=o mālēt ma ži avà-na.¹ 'rā-t-bən wulā awān ži¹ awā ži ḥàspēt xo yēt hayn.¹ dayk-ū har du kəç əl ... sè kəç-ən.¹ ḥaspā siyār ət-bən¹ ū lə-gal Mîrzā Məhamadī t-čən.¹ ū aw ži žənkā xo əl-pəšt xo siyār ət-katən.¹ ū pēk-và t-čən.¹*

(42) *ū wā ət-čən hatā¹ hār ət-čən¹ hār ət-čən¹ Mîrzā Məhamad sah tə-kat-ē waxtakī t-bīnītən¹ təštək ē səpī ət-kat žə dīr-va¹ sarē gərakī¹ lə-bar cāvēt wī wak həkākā səpī diyār tə-katən.¹*

(43) *inā tə-bēšt-a žənkā xo¹ o dāykā har sē kəčkā¹ təbēšt-ē, 'kā hīn əl vē rē bən.¹ as hawa lə-gal xo nā-bəm¹ naka ava jəhakē əb-ṭərs bītən¹ àz dē čəm qasdā wī jəhī kəm.¹ haka mən dīt yē əb-¹amānāt-a¹ a dē 'ēm dīf hawà ži řā.¹ haka hawa dīt a zīkà na-hātəm¹ hīn dīf mə řā warən.¹*

(44) *inā řā-t-bitən¹ ət-čətən o čət¹ har čət-o čət-o čət xo nēzīk ət-kat¹ sah tə-kat-ē qal'ək-a¹ qasrakā səpī-ya¹ ū galak hadīq-ēt jàn ēt tē dā.¹ ū yā yā yā hamā žə dīr va diyār ət-kat galak ā xòš-a.¹*

(45) *wulā aw ži bə sar ət-kavīt-ū čīt-a wērē.¹ har sah tə-kat-a vē gurfē yā xālī-ya=w.¹ sah tə-kat-a awā ha yā xālī-ya=w.¹ ū lə wān t-hēt-ū ət-čīt.¹ ət-garīyētən.¹*

(46) *dumāhikē sah tə-kat-ē pīražənakā řāwastiyā-ya¹ yā əl gurfayàkē-va əb-tənē¹ inā ət-čīt-ē ət-bēžt-ē səlān ət-kat-ē¹ o ət-bēžt-ē, 'harē pīrē tu čə t-kay lə vē dērke?¹*

(41) He too told them his story. Mirza Muhammad said, 'Our story is thus.'³⁶ They had their own horses. The mother and both [her] daughters.... there are three daughters. They mounted their horses and set off with Mirza Muhammad. He seated his wife on the same horse behind himself. They left together.

(42) They went until... They kept going. At one point Mirza Muhammad looked around and saw a white thing in the distance, on the top of a hill. It seems to him like a white egg.³⁷

(43) He said to his wife and the mother of the three daughters, 'You stay here. I am not going to take you with me lest that³⁸ place turns out to be scary. I will go ahead towards that place. If I see that it is safe, I'll be back to look for you. If you see that I haven't come back, you should come after me.'

(44) He rose [and] went. He went and went [until] he approached [that place]. He saw that it was a white palace and there were many beautiful gardens around³⁹ it. It was evident from afar that [the place] was very pleasant.

(45) He went up [the hill] and went there. He looked at this room. It was empty. He looked at that one—it was empty. He went back and forth between those [rooms]. He walked [in the palace].

(46) Eventually, he noticed an old woman standing in a room alone. Then he went to her and said; he greeted her and said, 'O old lady, what are you doing here?'

³⁶ Lit. our state and such.

³⁷ Lit. in front of his eyes it seemed like a white egg.

³⁸ Lit. this.

³⁹ Lit. in.

(47) *ət-bēžt-ē*, ‘*harē tu čə kàs=i?*’ | *tu hâtī=ya vērē čə?*’ | *inā ət-bēžt-ē*, ‘*as Mîrzā Muhamàd-əm*’ | *kuřē fəḷān sultānī=ma.*’ | *ət-bēžt-ē*, ‘*pā tu čə t-kay lə vērē pîrē?*’¹

(48) *ət-bēžt-ē*, ‘*ava mîrē*’ | ‘*ajamè bə-sar ma dā-gərtī.*’ | *o har sè kuřēt mən jī yēt koštīn=o.*’ | *har sē bîk-ēt mə žī yēt bərin=o.*’ | *bo šār nābaynā ma=w wā=w* | *kàs na-māya=w* | *às tənē yā māym=a l-vē rē.*’¹

(49) *ət-bēžt-ē*, ‘*pā hamà wara!*’ | *tù žī kuřē mən=i=w* | *àz daykā ta=ma.*’ | *ət-bēžt-ē*, ‘*pā žənkā mən=ū*’ | *ū žənkakā dī=ya.*’ | *həndī dāykā mən=a=w* | *sè kəčēt wē yēt lə-gal.*’¹

(50) *tə-bēžt-ē*, ‘*hařà wā žī bīna=w.*’ | *ū čət wā žī t-‘inət=ū*’ | *t-‘ēt=a qasrè=w* | *pək-va t-bən=a hamā wakī xēzānakè=w* | *o Mîrzā Muhamàd ət-čətən=ū* | *šūl tə-kat lə wē rē=w.*’ | *pā ’àrd dē hay=ū* | *ū hamā husā pək-va xo xodān tə-kan.*’¹

(51) *inā řožakè* | *wakī bərkakè yā hay* | *žə qàsrā wān wē-va=ya* | *ət-čən=a sar wē bərkè sarēt xo t-šon žənkēt wāna.*’¹

(52) *inā pîrē tə-bēžt-a žənā Mîrzā Muhamādi* | *tə-bēžt-ē*, ‘*kàčā mən hako tu sarē xo t-šòy*’¹—*žənā Mîrzā Muhamādi nāvē wē Gulizār=a* | *žənkakā jānīyā wē yā bə nāv=ū dāng=a* | *yā l mantaqē jānīyā wē* | *yā ... nāvē wē əb jānīyē čūy lə mantaqē xəřakè.*’¹

(47) She said, 'Oh what person are you? What have you come here for?' He said, 'I am Mirza Muhammad. I am the son of such-and-such sultan.' He said, 'What are you doing here, old lady?'

(48) She said, 'The prince of Persia attacked us. All the three of my sons were killed. My daughters-in-law were abducted. A war broke⁴⁰ between us and them. Nobody is left here; I have remained here alone.'

(49) She said, 'Simply come [here]! You are [like] my [own] son and I am your mother.' He said, 'There is [also] my wife and another woman with her. She is like my mother, and her three daughters are with her [too].'

(50) She said, 'Go bring them.' He went and brought them to the palace. They became like a family. Mirza Muhammad went [around]. He worked there. There was a land there [on which he worked]. They made a living together.

(51) Once... There was something like a lake next to their palace. The women [of the palace] went to the lake to wash their hair.

(52) The old woman said to Mirza Muhammad's wife, 'My daughter! When you wash your hair'—Mirza Muhammad's wife was called Gulizar, she was famous for her beauty in the region. Because of her beauty, [the fame of] her name had spread across all the regions.

⁴⁰ Lit. It became war.

(53) *inā tə-bēžt-ē, 'hako tu sarē xo t-šòy^l pərcā xo əb dārkakē bə-
 'ālīnà^l čunko pərcā wē galak ā zar-a-w yā jān-a^l tə-bēžt-ē, 'pərcā xo
 əb dārkakē bə-'ālīnà-w^l pərcā xo gal xò b-ina.^l nà-hēlē-ya l wē rē!^l*

(54) *aw žī řožakè ət-čən.^l čən-a sar bərkè ku dē jəlkēt xo šon-o.^l
 sàrē xo t-šot-o^l pərcā xo dārkakē də-'ālīnən dānt-a wērē.^l ū dānyā ət-
 bət-a 'awr-ū bārān^l ū bə lās zəvəřən^l žə bīrā wē t-čət ku pərcā xo b-
 inət.^l*

(55) *inā ət-gəht-a mālē^l tə-bēžt-ē, 'kəčā mən^l ta pərcā xo inà?^l awā
 ta š pərcā ta awā žə sarē ta və-būy^l ta čə lē kər?^l tə-bēšt-ē, 'wulā mə
 š bīr kər^l əž lazā dā-w as hātəm-avà.^l*

(56) *tə-bēšt-a Mīrzā Muhamādī,^l 'həlū^l dəf řā hařà!^l Mīrzā
 Muhamād řā-t-bītən^l dif řā t-čət həndī sah ət-kat-a wārā.^l bārānē aw
 ... yā bəri-ya jūkē dā-w.^l yā čūy nà-māya.^l*

(53) [The old woman] said to her, 'When you take your bath,⁴¹ twist [the strands of] your hair [which fall out while taking a bath and would float away] to a stick'—because her hair was very golden and beautiful—'tie your hair [which falls out while taking a bath] to a stick and bring it back with you. Don't leave it (i.e. your hair strands) there!'

(54) One day, [Gulizar and the other girls] set off. They went to the lake to wash themselves and their clothes. She (Gulizar) washed herself. She twisted her hair strands [which had fallen out] to a stick [and] put it (the stick) there (next to the lake). It started to rain⁴² and they returned quickly. She forgot to bring [back] her hair strands.

(55) She arrived home. The old woman⁴³ said, 'My daughter, have you brought your hair strands back? The ones which fell out of your hair, what did you do with them? Gulizar⁴⁴ said, 'Indeed, I forgot [them] because of the hurry. I came back [home].'

(56) [The old woman] said to Mirza Muhammad, 'Go after it!' Mirza Muhammad rose and went after the hair. He looked around a lot. The rain had taken it (the hair) to a stream. It was gone. It was not there.

⁴¹ Lit. wash your hair.

⁴² Lit. The world became cloud and rain.

⁴³ Lit. she.

⁴⁴ Lit. she.

(57) *inā zəvəřət-avà ət-bēžt-ē, 'mən nà-dit. | bārānē yā bəri. ' inā dālē pīrē ət-țarsətən-o | pīrē řā-t-bīt-o | o tēt-o cītən | galāk ət-țarsitən. |*

(58) *inā řā-t-bītən | ... ət-bēžt-a Mirzā Muhamādī, 'avrūka tu š māl nà-dar-kavī. | ū az galak ā nasàx-əm | pīrē dālē wē šahādà ət-datən | zānītən ko dē händ | əb-sàr qasrā wē dā gərn-ava. |*

(59) *inā ət-bēžt-ē, ta cī-ya? | ət-bēžt-ē, 'pařasiyēt mən ēt dēšən. ' hatā řā-t-bītən | wakī av nānē qalāndī | řaq dā-nt-a bən tanəšt-ēt xò | xo dərēž ət-kàt. | ət-bīt-a qəř qəřā wē. |*

(60) *ət-bēžt-ē, 'aw çà qəř qəř-ā? | ət-bēžt-ē, 'ava tanəštēt mən-ən. | zər tanəštēt mən galāk ət-dēšən. | pařasiyēt mən ēt dā-ēšən. ' wē řožē nà-hēlət Mirzā Məhamād əš māl dar-kavət. |*

(61) *inā aw pəřčā wē | aw ā dārkē ālāndī | āv ət-bat ət-bat ət-bàaat | ət-bat ət-çət-a bərkā sultānakī dā | bāžēřakē dī | wī sultānī | xulāmē wī | du həspēt hayn. | həspēt wī həspakē wī yē əb čāvakī-ya | həspē dī har du čāvēt wī dərəst-ən. |*

(62) *har řò ət-bat-a sar bərkē | wān həspā āvē žə bərkē va ət-xon | ū t-zəvəřint-avà. | händī həspē bə har du čāvē wī dərəst-ən | çət-a sar bərkē | tēr āvē va-t-xòt. |*

(57) He came back [and] said, 'I did not find⁴⁵ it. The rain has carried it away.' The old woman was scared.⁴⁶ She rose and started walking to and from. She was very scared.

(58) She rose [and] said to Mirza Muhammad, 'You shall not leave the house today. I am very ill.' The old woman's heart told her⁴⁷ and she knew that others would attack the palace.

(59) [Mirza Muhammad] said to her, 'What is wrong with you?'⁴⁸ She said, 'My ribs ache.' She even put something like fried bread under her flank and lay down. [Her bones] started to make a crunching noise.⁴⁹

(60) He said, 'What is that cracking [noise]?' She said, 'That [comes from] my ribs. My side ribs ache a lot. My ribs ache.' That day, she did not let Mirza Muhammad leave the house.

(61) Her (Gulizar's) hair—the one which was twisted onto the stick—the water took it away and took it away, took it all the way to the lake of a sultan in another city. The sultan, his servant, had two horses. One of his horses was one-eyed; the other had healthy eyes.⁵⁰

(62) Every day, [the servant] would take them (the horses) to the shore of the lake. The horses would drink water and [then] he would bring them back. The horse with healthy eyes went to the edge of the lake and drank its fill of water.

⁴⁵ Lit. see.

⁴⁶ Lit. The old woman's heart was scared.

⁴⁷ Lit. The old woman, her heart gave testimony.

⁴⁸ Lit. You, what is?

⁴⁹ Lit. It became her crunching voice.

⁵⁰ Lit. Both her eyes were correct.

(63) *həndi ɣaspē di avē bə čāvaki=ya^l pānē hatāv lē ət-datən.^l āvā zalāl=a=w^l hatāv lē ət-dat-ən.^l ē pərčā wē ət-tāysət əb dārki va^l ət-bənē āvē dā.^l aw haspē xo dē bələnd kət-o^l dē pəšt-o pəšt zəvəřət.^l āvē nā-va-xot.^l*

(64) *inā řožakē duā hār av hāla bo.^l inā sułtāni aw ɣaspē sułtāni=ya.^l inā sułtān ət-bēžt=ē, ‘būčī av ɣaspa yē lāwāz=a=w^l yē bē-xòlk=a=w?^l*

(65) *ət-bēžt=ē, mā dē bo ta čə bēžəm!^l hāl=ū mālēt wi ɣaspī avà-na.^l ava sē řòža āv na-va-xāriya.^l*

(66) *inā gāzi ət-kat=a wān^l avēt bərkē pāqəž ət-kan.^l ət-bēžn=ē, ‘kā hařn=a ət bərkē dā pāqəž kàn^l kā ava būčī^l čə ət vē bərkē dā haya?^l*

(67) *inā waxtē dār-tē-xan^l wi dārki ko pərčā Gulizārē yā pē-va,^l wusā yā zār ət-kat ət bərkē dā^l waki zērī.^l inā ət-bēžt=ē, ‘av āv əš kī rē t-hēt=a də vē bərkē dā?^l*

(68) *ət-bēžn=ē ava ət qasrā pīrē ət-hētən.^l av āva əš qasrā pīrē ət-hēt=a ət vē bərkē dā.^l*

(63) The other horse, the one which was one-eyed—naturally, the sun shone through it (the water). The sun shone through the clean water. Her (Gulizar's) hair was shining on the stick under the water. [On seeing the hair,] the horse rose to his feet and reared up. It did not drink the water.

(64) Then, for one or two days went on like this. Then the sultan... the [one-eyed] horse belonged to him. Then the sultan said to him (to the servant), 'Why is this horse weak and [left] without care?'

(65) [The servant] said, 'How should I tell you! The story is such with that horse. It's been three days [that] he hasn't drunk water.'

(66) [The sultan] summoned them, those who cleaned the lake. He⁵¹ told them, 'Go and clean the lake! Why, what is there in the lake water?'

(67) When they took out the stick, the one onto which Gulizar's hair strands were tied, it was so golden that it turned the lake gold. [The sultan] said, 'Where is the water [in this lake] coming from?'

(68) [The servants] said, 'It comes from the old woman's palace. This water comes from the old woman's palace to this lake.'

⁵¹ Lit. they.

(69) *aw ži mārūvakē ya‘nī yē zālām=a | aw ži yē zālām=a. | inā řā-t-
bīt ət-bēšt-ē, řā-bàn | hařn | xodānā vē pərçē bo kuřē mən b-inən. ’
załāmēt xo fə řē ət-kat-ū. | hamī bə šir-ū matāl-ū | ū b sār qasrē dā d-
gər-ən. |*

(70) *ət-bēž-ē, ‘Mīrzā Məhamād!’ | pīrē ət-bēžt=a Mīrzā Məhamadī,
‘kā hařà dawr-ū barē qasrē!’ | warà=w hařà! | kā çà ha-ya? | çà nī-na?’ |*

(71) *Mīrzā Məhamād sah tə-kāt-ē əž dīr va | həsp ē t-hēn-o. | řəp
řəpā haspān=a-w. | inā ət-hēt bə lās | ət-bēžt, ‘ava həndakà bə sar mā
dā gərt | ət-bēžt-ē, ‘kārē xò yē šaři bə-kan. ’ |*

(72) *inā Mīrzā Məhamād šir-o matāl-ēt xo řā-t-kat-o | lə həspē xo
sīyār ət-bət-o | har sē xəšk ži ... əl həspēt xo=w | aw ži jəlkēt załāmà ət-
kan=a bar xo | ū šir-ū matālēt xo řā-t-kan. |*

(73) *inā pīrē t-bēžt-ē, | ‘dargahē pəštē | bəlā èk əl bar bətn. | nà-
hēln=a bē-xodān. ’ |*

(74) *inā dāykā wā ət-çət=a dargahē pəšta | ū har sē xəškē əl-gal
Mīrzā Məhamadī | ət-çən=az mādānā šaři. |*

(69) The sultan⁵² was, let's say⁵³, a cruel man. He was cruel. He rose, said to them (to his man), 'Get up, go and bring the owner of this hair for my son.' He sent his men, all [equipped] with swords and shields, to attack the palace.

(70) She said to him, 'O Mirza Muhammad!' The old woman said to Mirza Muhammad, 'Go round the palace! Keep watch!⁵⁴ See what is there, what is not there.'

(71) Mirza Muhammad noticed that horses were coming from afar. The clip-clop of horses [was audible].⁵⁵ He came quickly [and] said to her, 'Some people are [about] to attack us.' She said, 'Prepare for a war.'⁵⁶

(72) Mirza Muhammad picked up his sword and shield and mounted his horse. The three sisters too (i.e., the three daughters of the other woman) [also mounted] their horses. They wore men's clothes and picked up their swords and shields.

(73) The old woman said, 'The back gate—one should protect it.'⁵⁷ Don't leave it unmanned.'

(74) Their mother (i.e., the mother of the three girls) went to the back gate, and the three sisters went together with Mirza Muhammad to the battlefield.

⁵² Lit. he.

⁵³ Lit. meaning.

⁵⁴ Lit. Come and go!

⁵⁵ Lit. It was the clip-clop of horses.

⁵⁶ Lit. Do your fighting job.

⁵⁷ Lit. be in front of.

(75) *yā əš avē dī-va aw žī zaḷām=ən. | həndi šaṛakē lāv ət-kan=o | šārē xo t-kan=o | šārē xo t-kan=o. | wē řožē | mālā suḷtānī šəkastənē t-
 ʿinən=o | ət-zəvřən-avà. |*

(76) *inā t-bēžn=ā suḷtānī, | ət-bēžn=e, ‘əm galak boyin | àw čār mərov
 bün. | bas aw čār zaḷām=ən | har zaḷāmakē wā bə šàt zaḷāmān=a | hīndi-t
 zīrāk=ən. | am nà-štyāyn=a wāna. ʿ |*

(77) *inā řā-t-bən xəṭā xo dā-nən | tə-bēžn=e, ‘şəbāhī | hīn nīvāk
 hařn=a bar səngē wān šaři b-kan | ū hīn sē čārakē dargahē pəštē řā
 hařən | dā hīn bə-šēn Gulizārē b-inən. ʿ |*

(78) *inā jārākā dī | řožā dī řā-t-bən disà t-čən=a šaři=o. | disà Mīrzā
 Məhamad=o har sē xəškēt wī | pā idī boyn=a xəškēt wī. | àw žī har
 jəlkēt zaḷāmā -t-kan=a bar xo. | šīr=o matālēt xo řā-t-kan=o | t-hēn=a
 šaře xo t-kàn. |*

(79) *tə-hēn=a šaři ət-kan=o | šaře xo t-kàn=o. | ... ət wī šaři dā | ...
 xəškēt wī | ... t-ēn=a koštən | t-ēn=a koštən xəškēt wī. | hatā də-zəvřət=a
 qasrē | aw yē dargahē pəštē řā čoyñ. | o žənək žī kā hātiya koštən. | o
 Gulizār žī yā bəřin | o yē čoyin. |*

(80) *inā zəvřət=a daf pīrē | ətbēžt=a pīrē, | as čà b-kampā? | pīrē tə-
 bēžt=e, ‘həlū řā-ba hařà! | əl haspē xo sīyār ba, | hařa ... bāžēřē wī
 suḷtānī hařa!’ nāv=ū nišānēt mālakē ət-dat=e. |*

(75) The others (the sultan's men) thought that they (Mirza Muhamad and the three sister) were men too. They fought a heavy battle. They fought, they fought. That day, the sultan's men were defeated and returned.

(76) They told the sultan, 'We were many. They were four men. However, [even though] they were four men, each man equalled one hundred men, this is how skilful they were. We couldn't manage (to defeat) them.'

(77) They made a plan [and] said, 'Tomorrow, you, half of you go to them⁵⁸ and fight [them], and you (another group), three or four of you, go to the back gate, so that you can bring Gulizar.'

(78) Again, the next day, they went to fight. Again, Mirza Muhammad and his three sisters—well, they had become his sisters. They too wore men's clothes. They picked up their swords and shields and went⁵⁹ to fight.

(79) They went and fought. They fought their fight. In that battle his (Mirza Muhammad's) sisters were killed. His sisters were killed. By the time he came back to the palace, the ones from the back gate (the sultan's men) had gone away. The woman (the mother of three girls) had been killed, and they had abducted Gulizar and gone away.

(80) [Mirza Muhammad] returned to the old woman. He said to the old woman, 'What should I do then?' The old woman said to him, 'Get up [and] go! Mount your horse, go to the city of that sultan, Go!' She gave him the address of a family.

⁵⁸ Lit. Go to their chests.

⁵⁹ Lit. came.

(81) *ət-bēžt=ē, ‘žəkàkā hay¹ kəčàk ā hay.¹ aw žənkak ā əb-wəždān=a.¹ o na-haqiyē qabil nà-katən.¹ o wī sułtānī¹ ta‘[da], zaqāmē wī yē koštī.¹ aw galak ā ‘ājəz-a əž sułtānī.¹ hařa xo bə-āvēža sar baxtē wē!¹ aw dē hārikāriyā ta kat.¹*

(82) *inā řā-t-bitən¹ əl haspē xo siyār ət-bət=o¹ ət-čət-a dūr mā dūri bāžeri¹ hatà ət-bit-a šav=ū¹ danyī řārī t-bētən¹ o t-čit-a t mālā wē žənkē va.¹*

(83) *čit xo t-hāvūt-a baxtē žənkē¹ ət-bēžt=ē, ‘mən xò hāvēt-a baxtē ta=w¹ baxtē xodē hārikāriyā mə bə-ka!¹ avī žənkā mən ā řavāndī.¹*

(84) *inā tə-bēžt=ē,¹ ‘tə xo hāvēt-a sar baxtē mən¹ o ās ta nā-zəvəřinm-ava das xālī.¹*

(85) *inā t-bit-a šāv¹ o dahawāti xəřēt čoy-n-a¹ hamī gundē ma‘zūm kəriy-a mālā xo.¹ dahwātā wī=ya.¹ əstərānā t-bēžən-o¹ duhl-o zərnāyē lē ət-dən=ū.¹*

(86) *aw ři řā-bò¹ jəlkēt kəčā xò kərn-a bar Mīrzā Məhamadi.¹ kəčā xo hēlā əl māl¹ ū jəlkēt kəčā xo kərn-a bar Mīrzā Məhamadi=w¹ darsūkā wē kər-a sari¹ [dav=ū lēvət] wē gərtən-o¹ o řā-būn čūn-a nāv dāwātē dā.¹*

(81) She said, 'There is woman [in the city of the sultan]. She has a daughter. She is a just⁶⁰ woman. She does not accept injustice. The sultan has aggressively killed her husband. She is angry with the sultan. Go and plead with her!⁶¹ She will help you.'

(82) [Mirza Muhammad] rose, mounted his horse, and went to the [sultan's] city suburbs [and waited there] until it became night. It became dark and he went to the house of that woman.

(83) He implored the woman [and] said to her, 'I'm imploring you, for God's sake, help me! He (the sultan) has abducted my wife.'

(84) She said, '[Because] you have implored me, I will not send you back empty-handed.'

(85) It became night. All the [wedding] guests went there [to the sultan's house]. He (the sultan) had invited all the village to his house. It was his [son and Gulizar's] wedding. They were singing songs. And they were playing drum and reed instruments.

(86) [The woman] rose, put her daughter's clothes on Mirza Muhammad [and] left her daughter at home. She put her daughter's clothes on Mirza Muhammad. She put her headdress on his head. Mirza Muhammad and the woman⁶² made her (the woman's daughter) silent⁶³ and went to the wedding.

⁶⁰ Lit. with conscience.

⁶¹ Lit. Throw yourself at her fate.

⁶² Lit. they.

⁶³ The exact meaning is unclear.

(87) got=ē, 'waxtē às əšāratē ət-dam=a ta^l tu lawandiyā xo əl lampē bə-dà^l əl čərayī bə-da bəlā bə-ṭəmřētən^l az=ē ta bam kam=a ət ġurfā zāvāyī va^l as hatā vērē avà əš mən ət-hēt=o.^l yā dī xamā ṭà=ya.^l'

(88) inā řā-t-bit tə-čən=a nāv dāhwātē dā=w^l awəl jār dayn nà-kan=ū.^l aw žī tə-raqəsən=ū^l dā'wātē ət-kan=ū.^l o waxtakī žī Mīrzā Məhamād^l lawandiyā xo əl čərayī ət-dat ət-ṭəmřiyētən.^l

(89) ū tə-bit=a ... xo 'ājəz ət-kan=ū^l 'ava kē wa kər=ū^l ava kē ṭamřānd=ū?^l

(90) ... 'al'asās ko daykā ko Mīrzā Məhammad kəčā wē=ya^l inā tə-bēžtən, 'ava mə kəčā xo bər=o čo.^l hāt=o čo kəčak ā čərayē ṭaməřānd.^l mā kəčā mə čə kəriya?^l

(91) ət wē nāvbaynē řā^l Mīrzā Məhammadī ət-kat=a ġurfā zāvāyī-va.^l Mīrzā Məhammad žī ət-čət=a bən tàxtē bikē-va.^l

(92) o hatā dāhwātī hamī vərəbən=ū^l har ēk ət-čət=a mālā xo^l zāvā žī t-ēt čət=a sar jəhē xo=w^l Gulizār žī yā əl sar taxtī=w.^l Gulizārī žī nə-zānit ko Mīrzā Məhammad=a^l yē čò=a t-bən wē rē va^l čuko ṭārī=ya^l čo=a t-bən taxtī-va.^l

(87) She (the woman) said to him (to Mirza Muhammad), 'When I give you a sign, hit the lamp with the long sleeves of you[r dress] to turn it off. I will take you to the groom's room. I am able [to help you] up to this point. The rest is your concern.'

(88) They rose and went to the wedding ceremony. They did not make any trouble⁶⁴ at first. They danced and attended the wedding.⁶⁵ At a certain moment, [Mirza] hit the light bulb with the long sleeves of his dress, and the light was put out.

(89) The place descended into⁶⁶ [chaos]... They were shaken, 'Who did that? Who put out the light?'

(90) The woman who was supposedly Mirza Muhammad's mother said, 'I will take my daughter and leave. It's not a big deal.⁶⁷ She is a[n innocent] girl. She put out the light [by mistake]. What wrong has my daughter done?'

(91) During that time, Mirza Muhammad went into the groom's room⁶⁸. Mirza Muhammad went under the bridegroom's bed.

(92) By the time the guests were scattered, and each went to their home, the groom went to his place and Gulizar was on the bed. Gulizar did not know that Mirza Muhammad had gone under it (the bed), since it was dark. He had gone under the bed.

⁶⁴ Lit. They did not make noise.

⁶⁵ Lit. They did the wedding.

⁶⁶ Lit. it became.

⁶⁷ Lit. it came and went.

⁶⁸ Lit. put into the groom's room.

(93) o zāvā t-hēt=a žor=o^l zāvā žī kūrē sułtānī=ya=w^l yē mutakabār=a=w^l o aw žī yē řīništī=ya xārē^l t-bēžt=a Gulizārē,^l ‘kā palakē b-ina tā qalīnā xo həl-kam.^{’l} av jəgārēt məzən^l ijā [pāēkā] wē ət-bēžn-ē qalīn.^l ‘kā palakē b-ina tā qalīnā xo həl-kam.^{’l}

(94) aw žī palakē əb kāsəkē dat=a vē^l ət-bēžt-ē, ‘mā mə gōtī=ya ta əb kāsəkē b-ina?^l tu dē palakē ət-ka=ya dastē xò dā=w^l dē inē.^{’l}

(95) inā t-bēžt-ē,^l ‘xozī əš xērēkā xodē řā^l čāvē Mīrzā Məhamadī lə vē rē!^l vē gāvē lə tà bā^l dā har pəlkəkā ta həndī gohē ta lē katən.^l

(96) waxtē wa t-bēžt-ē^l Mīrzā Məhamad xo əž bən taxtī ət-hāvēt-a darē^l o šīrakī dā-nt-a sar hapkā wī^l o šīrakī lē ət-dat-ū^l o tablā wī žē va-t-kāt^l kat-a ət dāvē wī dā^l ət-bēžt-ē, ‘ava jəkārā xo bə-kēšā!^{’l}

(97) o jəlkēt wī yēt ko kārē wī yē zāvāy nī=ya^l ət-kāt-a bar xo^l aw jəlkēt žənkā žə bar xo t-kāt-o^l jəlkēt wī^l ət-kat-a bar xo^l o dastē Gulizārē t-gərət-o^l o dar-də-kavət.^l

(93) The groom came to the room. The groom was the sultan's son, he was haughty. She sat up. He said to Gulizar, 'Bring me a firebrand so that I may light my tobacco pipe'—the big cigars, their pipe⁶⁹ is called *qalīn*—'Bring me a firebrand so that I may light my tobacco pipe.'

(94) She put a firebrand in a bowl and gave it to him. He said, 'Have I told you to bring it in a bowl? You should put a firebrand into your [bare] hand and bring it.'

(95) She said, 'I wish to God⁷⁰ that Mirza Muhammad would have seen you!⁷¹ He would turn each of your firebrands like your ears.⁷²

(96) When she said so, Mirza Muhammad appeared from under the bed, cut his (the groom's) throat with a sword,⁷³ took a sword to him, cut off his (the groom's) finger, and put it in his mouth, saying, 'Here, smoke your cigar!'

(97) [Mirza Muhammad] put his (the groom's) clothes on, he was the new groom, [and] took off the women's clothing [he had worn]. He put on his (the groom's) clothes, took Gulizar's hand and left.

⁶⁹ Apparently, this refers to a kind of pipe into which a cigar is inserted.

⁷⁰ Lit. God's goodness.

⁷¹ Lit. Mirza Muhammad's eyes were here on you.

⁷² The speaker rather intends to express the reverse meaning, thus 'He would make each of your ears like your firebrands.'

⁷³ Lit. He put a sword on his throat.

(98) *waxtē haràs ət-bīnən^l yā əš wān-va ava kuřē sułtānī=ya=w^l o kā dē ət-čən=a nāv hadiqē^l dē bə xo čən=a gařyānakē=w^l dē dār-kavən.^l*

(99) *o dār-tə-kavətən=o^l Gulizārā xo ət-bat əl ḥaspī sīyār ət-kat=o^l nīvā šavē=w^l qasdā jārakā dī^l dār-tə-kavən=o čən^l o qasrā, qasdā qàsra pīrē ət-katən.^l*

(100) *o [lā] waxtē ət-čən=a wē dərke^l inā bīt-a səpēdà=w^l səltān řā-t-bīt-o^l əb du^l=o zərnā ət-bət-a bar dargahē kūrē xo.^l o ko dē dargàhē kuřē xo^l va-kat ko bīk=o zāvāyē əž žòr-va.^l*

(101) *dargahī vā-t-kat^l sah tə-kat-ē kuřē wī yē kuštīya=w^l o šinā jəgārē təblā wī yā ət davī dā.^l*

(102) *Mīrzā Məhamadī xo gahānd-a qasrē.^l pīrē ət-bēžt-ē,^l ‘həlo řā-bà^l həlo hařà!^l žə vē rē hařà!^l xo xəlās kà!^l həndī mən mālē həy žī’—pīrē žī gəlak zēr ēt hayn^l yēt va-šārtīn^l ət-qəl‘ā xo va^l pīrē zangīn ā ḥəsābē^l zangīnā mazənā qal‘ē bo.^l*

(98) When the guards saw [them], they thought⁷⁴ that he was the sultan's son and that he was going to the gardens to take a stroll. [That's why] they (the two people) were leaving [the palace].

(99) They went off. He (Mirza Muhammad) seated Gulizar on the horse at midnight. He headed towards... they left [the sultan's palace] and went away, [heading to] the old woman's palace.

(100) By the time they arrived there, it became morning. The Sultan rose, took drums and reed instruments to the door of his son's house [and played]. He wanted to open the door of his son's room, [the room where] the bride and groom were.

(101) He opened the door and saw that his son had been killed. Instead of a cigarette, his [own] finger was in his mouth.

(102) Mirza Muhammad reached the palace. The old woman said to him, 'Get up, get away from here! Save yourself!⁷⁵ I have so many possessions'—the old woman had much gold, which had been hidden in her citadel. The old woman was rich. It is said⁷⁶ that she was the richest⁷⁷ in the citadel.

⁷⁴ Lit. it to them.

⁷⁵ Lit. relieve yourself.

⁷⁶ Lit. supposedly.

⁷⁷ Lit. the biggest rich.

(103) *pîrê žî řā-t-bət tirkēt zērā ət-ʔinət^l ət-dāt=a vē=w^l o tə-bēžt-ē,*
‘avān zērā bə-bà=w,^l ava bû tà=w.^l o hařa xo xəłàs ka!’^l

(104) *aw ži řā-t-bitən wà^l händi tə-bēžt-ā pîrê^l,* ‘as ta nà-hēlm-a əl
vē rē əb-tənē.’^l

(105) *ət-bēžt-ē, ‘hařà!^l mən pə-hēlā!^l tu hařa xo xəłàs ka!^l tu nà-*
mîn-a lə vē rē.’^l

(106) *inā řā-t-bət zērēt xo^l händi pîrê zēr dāyîn-ē^l wān zērā ət-bātən^l*
o əl həspē xo sīyār ət-bitən^l o čitən.^l ət-čit bə řē va ət-bēžət, ‘dā as
awəl jār bə-čəm əl bəřāyēt xo bə-gařiyəm.’^l

(107) *inā t-čit-a gundak^l gundakē dī gundakē dī^l bəřāyēt xo t-binət.^l*
sah tə-kat-ē bəřāyēt wī yēt hažār boyn^l řožakē nānakē həy tə-xon^l
řožakē nī-na bə-xon.^l

(108) *inā čət bəřāyē xo ži kòm tə-kət^l ət-bēžt-ē, ‘řā-bən dā bə-čīn*
qasrā bābē xo bə-stīnīn!’^l

(109) ‘*dē čāwà stīnīn?^l ma čə dastē ma dā nī-na!^l tə-bēžt-ē, ‘hawà*
šūl pē nī-na!^l wē pə-hēlən xāmā mən!’^l

(103) The old woman rose, brought [her] sacks of gold, gave it to him (Mirza Muhammad), and said, 'Take these [sacks of] gold, these are for you. Go and save yourself!'

(104) He rose, [and] said to the old woman, 'I won't leave you alone here.'

(105) [The old woman] said, 'Go! Leave me! Go and save yourself! Do not stay here.'

(106) He rose, the gold—the large amount of gold that the old woman had given him—he took the gold, mounted his horse, and went away. He went away. On the way he said [to himself], 'I shall first go and look for my brothers.'

(107) He went to one village, to another one, [and still] to another one, and found⁷⁸ his brothers. He looked at them. His brothers had become poor. They would eat food [only] every other day.⁷⁹

(108) He gathered his brothers, [and] said to them, 'Get up, let's go and take back our father's palace!'

(109) [His brothers said], 'How are we supposed to take it (the castle) back? We—we cannot manage it!'⁸⁰ [Mirza Muhammad] said, 'Don't worry!⁸¹ Leave it to me!'⁸²

⁷⁸ Lit. saw.

⁷⁹ Lit. One day there was bread for them to eat, one day there was not for them to eat.

⁸⁰ Lit. There is nothing in our hands.

⁸¹ Lit. You don't have a job to it.

⁸² Lit. Leave [it] to my concern.

(110) *inā řā-t-bit at-čətən=ol dē dē at-čən xo tə-gəhünt=a qal'ā xo.^l
pānē zèrē əl-gal^l o dənyā hamī pārà=ya=w!^l pāra ři at-dat=a .. yēt avēt
załamēt tə wī qal'ē dā māyn=ol^l*

(111) *gal yēt māmē xo ři həndakà kēšt=a řaxē xo=w^l o jārakā dī
załamā əl xo kòm at-kat=ol^l lə-gal bəràyēt xo^l o əb šar sar qal'ē dā at-
čən=ol^l o qal'ē jārakā dī əš māmē xo də-stīnət=ol.^l*

(112) *o jārakā dī vēja tēn^l bəràyē wī=ol^l yē məzən=ol^l yē dī=w^l inā tə-
bēžn-ē hamī lē kòm tə-bən=ol^l at-bēžn, 'Mīrzā Məhaməd dē bət-a
məzənē qal'ē.^l*

(113) *šinā bābē Mīrzā Məhamadī,^l Mīrzā Məhaməd at-řint=a xārē
əl-sar kursikē^l o at-bət=a məzənē wē qal'ē.^l*

o řahmāt əl day bābēt gohdārā^l o hatā vērē mən ā zānī^l

(110) He rose [and] left for their citadel. Isn't it the case that they had gold with them [and that] money rules the world!⁸³ He gave money to the men [guarding] the citadel, the ones who were inhabiting that citadel.

(111) He made an alliance⁸⁴ with some [of the guards] of his uncle. Again, together with his brothers, he (Mirza Muhammad) gathered his men, attacked the citadel,⁸⁵ and took it back from their uncle.

(112) Then they came. His elder brother and the other one [the middle brother] said... Everyone gathered around him [and] said, 'Mirza Muhammad will be the ruler⁸⁶ of the citadel.

(113) Mirza Muhammad succeeded his father, sat on the throne and⁸⁷ became the ruler of the citadel.

May blessing be on the audience's parents. I know [the tale] until here.

⁸³ Lit. The world is all money.

⁸⁴ Lit. He pulled them to his side.

⁸⁵ Lit. in fight they went on the castle.

⁸⁶ Lit. the big.

⁸⁷ Lit. Instead of Mirza Muhammad's father, Mirza Muhammad sat on the throne.

THEME VI

RELIGIOUS LEGENDS

35. MAR YOHANAN (ST JOHN)

Geoffrey Khan

Speaker: Ayshok Yalda (ChA. Shaqlawa)

Recording: Nineb Lamassu

Assistants: Aziz al-Zebari, Lourd Hanna

Audio: <https://nena.ames.cam.ac.uk/audio/250/>

Summary

A king had an only son called Yohanán. When the boy was young, he used to enjoy praying with a monk, who used to come to visit from time to time. When the boy grew older, he wanted to leave home and go to live in a monastery with the monk. His parents did not allow it. He left secretly with the monk. They, however, had to return due to a storm. He told his parents that he was determined to leave. His father gave him a book of the Gospel as a parting gift. In the monastery, the boy became ill since he gave away half of his food to beggars. An angel appeared in the dreams of the abbot and of Yohanán giving instructions that Yohanán should return to his parents, since he had not long to live. When he returned, he did not identify himself to his parents, who did not recognise him. Eventually, his mother identified him by the book of the Gospel he was holding and by a birth mark. He requested his mother to build a church in his name when he died.

- (1) *Mar Yoḥānan* | *brōn mālka=wewa*. | *xà brona* 'ətwale malka. |
- (2) *xa rābana* 'ətwa, | *mən deṛa* 'atəwa | *gu d-e duktət...* 'e malka *bə'yāše=le*. | 'e *brona zōra=wewa* 'axtsa. | 'e *gət* 'è *rābana* 'atewa, | 'e *brona* 'azəlwa *jebu*. | *brōn mālka=wewa*. | 'azəlwa *jəbu*. | *b-əgdade mşalīwa*. |
- (3) *hatxa xantsa* 'wèle, | *xantsa hatxa* pəšle. | *rābana gu* 'əjaza 'atewa=*w pāsəwa*. | 'e *gət* 'wèle, | 'amər *qa rābāna* | 'ana *k-ātən mənux*. | *k-ātən mənux qa dèra*. |
- (4) *babu mālke=le* | *là qabəl*. | *yəmu* 'amra, | 'axni 'àhat | *bas* 'àhat 'ətlan. | 'šəmu | *Yoḥānan=wewa*. | 'àmra, | 'àmra, | 'bas 'axni 'àhat 'ətan. | *pəsət šawqətan*, | *mātu k-awe?* | 'amər, 'əlla 'ana *k-azən mən de rābāna*. | *k-azən qa dèra*. |
- (5) *qəmlu* 'izəlu. | *gér dābi* | *màya* 'abriwa *gu bālam*, | *gu bālam dābi* 'abriwa. | *là mərə qa babu=w* *yəmu*, | 'ana *bizàle=wən mən rābana*. | *là mərə qatu*. |
- (6) *pəšle bərqə=w* | *mətra=w* | *tòz=u* | *hawa mhursəne*. | *mār bālam* 'amər, 'lèbi 'abrən. | 'amər, 'lèbi 'abrən. | 'amər *qa Yoḥānan*, | 'amər, 'g-dà'rax. |
- (7) *dəru*. | *dəru*, | *pəšle xantsa yomàta*. | *rābana* 'amər *qa Yoḥānan*, | 'amər, 'āgar *là* [*a*]mrət *qa babux=u yəmux* | "ana *bi-zale=wən mən de rābana*, | 'ana 'ahat *là g-nablənux*, | 'amər *qātu*. |

(1) The story of Mar Yoḥanan. Mar Yoḥanan was the son of a king. The king had only one son.

(2) There was a monk, who used to come down from a monastery to the place where the king lived. The son was young, like this. When the monk came, the boy used to go to him. He was the son of the king. He used to go to him. They used to pray together.

(3) He grew up a little. He became this big. The monk used to come and go when he was on leave. When he (the king's son) grew up, he said to the monk 'I shall go with you. I shall go with you to the monastery.'

(4) His father was the king, he did not allow him [to go]. His mother said, 'We only have you.' His name was Yoḥanan. She said, she said, 'We have only you. How is it possible for you to go and leave us?' He said 'I insist on going with this monk. I shall go to the monastery.'

(5) They got up and went on their way. But they had to cross the water by boat, by boat they had to cross. He did not say to his father and mother, 'I am going with the monk.' He did not tell them.

(6) There was lightning, rain and dust. The air became mirky. The boat keeper said, 'I cannot cross.' He said, 'I cannot cross.' He (the monk) said to Yoḥanan, he said, 'We shall return.'

(7) They returned. They returned and after a few days the monk said to Yoḥanan, he said, 'If you don't tell your father and mother "I am going with this monk," I shall not take you [with me],' he said to him.

(8) *qəmle mərə qa babu-w yəmu.* | *ʿamər,* *ʿāna* | *ʿabitun-u la*
ʿabitun | *ʿana hār k-azən mən de rābana.* | *ʿamər qātu,* | *ʿwālux* | *broni*
dax k-āzət | *dax šawqətan?* | *ʿahat pešət mālka-w* | *ʿātca-w.* | *ʿamər,* *ʿila*
ʿana k-azən mən de rābāna, | *qa dēra k-azən.* |

(9) *qəmle bābu,* | *xà ktawa* | *ʿətwale dət hængaliyùn,* | *qam-yawəle*
qātu. | *bārgu wədwale qatu dət dəhwa.* | *bargu dəhwa=wewa ktawa.* |
qam-yawəle qātu. |

(10) *ʿdāna madam hār k-azət ʿamər,* | *pāqartux ʿāza hawya.* | *ha ʿe*
ktāwa | *hāwe qatux.* | *ktawət hængaliyun qam-yawəle qatu.* |

(11) *pselu ʿbəru.* | *ʿizəlu l-dēra.* | *ʿizəlu l-dēra* | *xantsa šəne,* | *xantsa*
šəne wele gu dēra. |

(12) *ʿixalət yawiwa qātu,* | *janu zələmwala,* | *pəlgu yawəlwale qa*
saxòre | *pəlgu ʿaxəlwale.* | *wədle hadax ʿitəlu,* | *xantsa šəne welu gu*
dēra. |

(13) *max...* | *šəklū xləple.* | *šəklū xləple,* | *m tušət mərəq-u* | *ʿāna*
məndyane pəšle. | *ʿəkmā šəne welu gu dēra* | *lā č-ādan* | *ʿəkmā šəne.* | *ʿe*
ga gu daw ktawa qariwala. |

(8) He went and told his father and mother. He said, 'Whether you like it or not, I am going with this monk.' He (the king) said to him, 'Look here, my son, how can you go, how can you leave us? You will be a king,' and so forth. He (Yoḥanan) said, 'I insist on going with this monk, I shall go to the monastery.'

(9) His father had a copy of the Gospel. He gave it to him. He had made its cover of gold. The cover of the book was of gold. He gave it to him.

(10) 'But since you insist on going, I free you of any obligation.¹ Here let this book be yours.' He gave him the book of the Gospel.

(11) They set off and crossed [the river]. They went to the monastery. They went to the monastery and he stayed in the monastery for a few years.

(12) The food that they gave him—he used to do wrong to himself, he would give half of it to beggars and the other half he would eat. This is what he did. They came and stayed in the monastery for a few years.

(13) It was like... his appearance changed. His appearance changed, he suffered from illness and such things. I do not know how many years he remained in the monastery. They mentioned² that in the book at that time.

¹ Lit. may your neck be free.

² Lit. they read.

- (14) *xâ yoma^l mālâxa ’izæle l-xəlmət ra’isət dəra.^l ’amər, ‘Yohānan^l mār̄yēle,^l gālak là pəšlale.^l mādəre qa bēt bābu.^{’l}*
- (15) *’aw mālâxa ’izæle l-xəlmət Yohānan^l qa Yohānan=iš hadax mære.^l ’amər, ‘duṛ qa bēt bābux.^{’l} ʔlaha lele rəš gđade xəlma xzèle.^l*
- (16) *ra’isət dəra ’àmər,^l ‘xa řābana dr̄ile mənū.^{’l} ’amər, ‘izul Yohānan mādəre qa duktət jānu,^l qa bēt bābu.^{’l}*
- (17) *dəre qa bēt bābu^l lè ydiwale,^l yəmu lè ydawale.^l ’itule l-tārət be bābu^l là mære, ‘ana bronoxun=iwən.^{’l} là mære qatu brôn...^{’l}*
- (18) *’ani-š là čādi brònu=le.^l šəklū xlipele.^l ’amra qa xlamàta,^l ‘memən xa...^l dukta wòdun qatu ’a lāxa.^l madam ’e řābàna ’ətyele l-tārən ’itiwele,^l hawe ’ərwanət rešət brònan.^l*
- (19) *xa brona ’ətan ḥarūqa.^l ’əya^l řəzqu lāxa mp̄ilele.^{’l} mərə, ‘hàwe lāxa.^{’l} məndi d axliwa xa məndi yawiwa qatu.^l ’aw ’axəl̄wale ’aw la yawəl̄wale qa saxòre.^l*
- (20) *həl mtəməmlu trè šəne^l wele l-tārət be babu.^l təməmlu trè...^l ya’ni pəšwale xantsa qa myàta,^l gālak šər pəšle.^l*

(14) One day an angel appeared in a dream of the abbot of the monastery. He said, 'Yoḥanan is ill and has not long to live. Take him back to his father's house.'

(15) The Angel also appeared in a dream of Yoḥanan and said the same also to Yoḥanan. He said, 'Return to your father's house.' He saw the dream on three nights successively.

(16) The abbot of the monastery said, 'Assign a monk to be with him.' He said 'Go and take Yoḥanan back to his place, to his father's house.'

(17) He returned to his father's house. They did not recognise him. His mother did not recognise him. He sat at the door of his father's house and did not say, 'I am your son.' He did not say to them that he was their son.

(18) They likewise did not know that he was their son. His appearance had changed. She (his mother) said to the servants, 'Bring a... prepare a place for him here. Since this monk has come to sit at our door, let it be a work of charity for the sake of our son.'

(19) We have a son who is far away. Fate has it that his sustenance will be here.' She said, 'Let him stay here.' They used to give him something out of what they used to eat. He used to eat what he ate and what he did not [eat] he used to give to beggars.

(20) He was at the door of his father until two years passed. Two [years] passed, he was about to die, he had become very weak.

(21) *xâ yoma*[|] *yəmu paltâwa*[|] *ʿaw ktâwa qam-xazyale gu ʿidu*[|]
xəra gu de ktâwa[|] *qam-xazyâlê*[|] *ʿamra*, *ʿe ktâwa*[|] *max daw ktawət*
ʿaxni wəlwalan qa brònan[|] ^ʿ

(22) *ʿamra*, *ʿmax dâwe-le*[|] *ʿamra*, *ʿe ktâwa max daw wəlwalan*
qa brònan[|] *ʿe ktawa*[|] *max dâwe-le*[|] *ʿamra*[|] *məra qa malka*[|] *ʿamra*,
ʿčādət ma?[|] *ʿamra*, *ʿe saxòra*[|] *ʿe d lāxa ʿitiwe-le*[|] *ʿamra*, *ʿxa ktawa*
ʿət mənū[|] *ʿamra*, *ʿmax dâw ktawət ʿât qa Yoḥânan qam-yawâte*[|] ^ʿ

(23) *ʿawa-š ʿamərra*[|] *ʿizolun mabrūn-ile*[|] *ʿamər*, *ʿlèbi ʿawrən*[|]
šəṛ pəšwale[|] *mūqawāma la pəšwale*[|] *quwətu xləšwala*[|] ^ʿ

(24) *ʿamər qa dan gülamwàta*[|] *ʿtònun-ile*[|] *memun-ile ʿa lāxa*[|]
qam-matîle[|] *ʿamər*, *ʿe ktawa məkalex?*[|] *ʿamər*, *ʿgnàwta wide-wət?*[|]
naše mušəlxə-wət?[|] ^ʿ

(25) *ʿamər*, *ʿlâ gnawta wide-wən-u*[|] *lâ ...*[|] *ʿamər dəd jâni-le*[|]
ʿamər, *ʿdəd janux ʿât məkə?*[|] *ʿamər*, *ʿbâbi wilu-le qatî*[|] *ʿamər*, *ʿqa*
ma ʿât brònan-iwət?![|] ^ʿ

(26) *ʿamər qa yəmu*[|] *ʿamər*, *ʿahat brôn janax lâ čādâte?*[|] *ʿamra*,
ʿbâ[|] *ʿamər*, *ʿtsə nišâne lətwale?*[|] *ʿbâ*[|] *ʿamra*, *ʿxa šama ʿâ lāxət*
pāqàru ʿətwa[|] *xa šama ʿàtxa*[|] *ʿamra*, *ʿa lāxət pāqàru ʿətwa*[|] ^ʿ

(27) *pāqàru qam-makəpla qataw*[|] *ʿe šama qam-xazyàla ʿidela*
brònaw-ile[|] *qam-daryàle gu xpaqaw*[|] *ʿamra*, *ʿmatu ʿât ʿe trè šəne l-*
tāran mpîle-wət?[|] *ʿamra*, *ʿana ... maləkta gawàye*[|] *ʿât gu daya*
razàla bəʿyaše-wət?[|] ^ʿ

(21) One day as his mother was leaving the house, she saw the book in his hands. She looked at the book and she saw it. She said, 'This book is like the book that we gave to our son.'

(22) She said, 'It is like that one.' She said, 'This book is like the one we gave to our son, it is like that one,' she said. She said to the king, she said, 'Do you know what?' She said, 'The beggar who is sitting here,' she said 'he has a book with him,' she said 'which is like the book you gave to Yoḥanan.'

(23) He then said to her, 'Go and bring him in.' He (Yoḥanan) said, 'I cannot enter.' He had become weak. He had no resistance left in him. His strength had gone.

(24) He (the king) said to the servants, 'Carry him and bring him in here.' They brought him. He said, 'Where did you get this book from?' He said 'Have you stolen it or robbed somebody?'

(25) He (Yoḥanan) said, 'I have neither stolen nor ... It is mine.' He (the king) said, 'Yours? But where did you get from?' He said 'My father gave it to me.' He said, 'Surely you are not our son?!'

(26) He said to his mother, he said, 'Do you not recognise your son?' She said, 'Yes.' He (the king) said, 'Didn't he have any marks [on his body]?' 'Yes,' she said, 'there used to be a mole right here on his neck, a mole like this.' She said, 'It was right here on his neck.'

(27) He bent his neck for her. She saw the mole. She realised that he was her son. She embraced him. She said, 'How is it possible for you to be lying at our door these two years,' she said, 'when I am a queen inside and you were living in such abject poverty?'

(28) ʿamra, ‘qà ma la mæruḫ qatan¹ ʿât brònan-iwæt?’¹ ʿamær, ‘ana tsəhyi bälāš k-azəlwa¹ ʿăgar ʿamrænwa bronòxun-iwæn.¹ ʿaxtòxun-iš¹ g-mqahritunwa,¹ tsəhyi-š bälāš k-azəlwa.¹ mar tsəhyi bälāš là [ʿa]zəl.¹

(29) ʿamær, ‘bas xa wāšiya g-darən ʿəlux.¹ ʿe gət mètən,¹ ʿamær, ‘āna dzūli là šamṭātu mæni.¹ ʿāna dzūlät ʿəli-na¹ ʿāna ʿəli hawi,¹ gu dāna dzūle qawrāti.¹

(30) bas, ʿamær, ‘xà ʿeta¹ ʿà lāxa banyat¹ gu šəmæt Yoḥānan.¹ ʿawdāta gu šəmæt Yoḥānan.¹ ʿamær, ‘gu šəmæt Mar Yoḥānan ʿawdāta.¹

(31) yəmu¹ gälak gälak mquḥəra=w mutʿəθər pəšla.¹ ʿamra, ‘mātu ʿana¹ tre šəne bronī ʿəl tāran hawe nṗila¹ le dan bròni-le-w¹ gu de rāzàlat hawe-w¹ la gu xyàpa-w¹ la gu qliwùta-w¹ la gu tsè mändi-w.¹ ʿamra, ‘āna ...¹ yàʿni¹ maxyawa l-jāna,¹ mqahràwa,¹ baxyàwa.¹ mḥayfàwa qatu gälak.¹

(32) ʿe gət mətle¹ mtèla¹ dzūlu¹ qam-šamṭātu mænu.¹ qam-qawrile l-de duktət ʿàwa mære.¹ ʿamra, ‘xa ʿeta g-banyan¹ ʿa lāxa gu šəmæt dawa.¹

(33) ʿenaw... kòr pəšlu.¹ ʿenaw kòr pəšlu,¹ ʿamra zòlun¹ ʿamra, ‘qawrət Yoḥānan ptòxun-ila.¹ ʿāna jūlu šməṭṭe-wan mænu,¹ flan dukta mtütu-wan.¹ mälbəšun-ina ʿəlu.¹

(34) ʿamra, ‘wāšiya drewale ʿəli¹ ʿamra¹ dābi ʿāna dzūle ʿəlu hawi.¹ ʿamra, ‘qa hādax ʿeni kòr pəšlu.¹ ʿamra, ‘mèmun¹ ʿāna dzūle malbəšun-ina ʿəlu.¹

(28) She said, 'Why didn't you tell us you were our son?' He said, 'My toil would have been in vain, if I had told you that I am your son. You would have been sad and my toil would have been in vain. Let my toil not be in vain.'

(29) He said, 'But I shall request of you only one thing. When I die,' he said, 'do not take off these clothes from me. These clothes that are on me, let them be on me and bury me in these clothes.'

(30) But,' he said, 'build a church right here in the name of Yoḥanan. Build it in the name of Mar Yoḥanan.' He said, 'In the name of Mar Yoḥanan build it.'

(31) His mother became very sad and upset. She said, 'How could it be that when my son was lying at our door for two years, I did not know that it was my son, and he was in an abject condition, without washing or cleanliness, without anything.' She said, 'I ...' She beat herself, became sad, wept felt very sorry for him.

(32) When he died, she brought his clothes. She took them off him. They buried him in the place that he had mentioned. She said, 'I shall build a church here in his name.'

(33) Her eyes became blind. Her eyes became blind. She said, 'Go and open the grave of Yoḥanan. The clothes that I have taken off him, I have put them in such and such a place. Dress him in them.'

(34) She said, 'He left me instructions saying that these clothes should be on him.' She said 'For this reason, my eyes have become blind.' She said, 'Bring the clothes and put them on him.'

(35) 'izəlu qawru ptixâlu=w[|] 'an dzülət qam-šamtiwalu mənū[|]
 qam-malbəšilu 'əlu,[|] qam-qawri[|]le.[|] xa 'èta bnèla qatū[|] l-šəmət Mar
 Yoḥānan l-ṭamma.[|] 'āya qəšətət Mār Yoḥānan=wawa.[|]

(35) They went and opened his grave and clothed him in the clothes that they had taken off him and buried him. She built him there a church in the name of Mar Yoḥanan. This was the story of Mar Yoḥanan.

36. MAR GIWARGIS (ST GEORGE)

Dorota Molin

Speaker: Zarifa Toma Goryal (ChA. Enishke)

Recording: Lourd Hanna

Assistant: Salim Abraham

Audio: <https://nena.ames.cam.ac.uk/audio/218/>

Summary

Giwargis was a Greek military leader. He came to a city steeped in moral corruption, but defended the locals from a serpent. He also saved the king's daughter, who was about to be sacrificed to the serpent. Giwargis came to the region (today's northern Iraq) and became a Christian. The pagan locals enslaved him, but he survived. He freed himself and became a religious teacher.

The speaker continues the story with the miracle attributed to Mar (Saint) Giwargis, which she personally witnessed. A Kurdish neighbour came to her with her sick child. The narrator advised the Kurdish woman to take him to the church, bring an offering to Mar Giwargis and leave the sick boy there. The woman did this and her son was healed. The child's mother was very grateful, but the Christian woman (the story-teller) warned her. They—the Kurds—should stop desecrating Christian holy sites, lest a bigger disaster fall on them.

(1) *Zarifa Toma Goriyal Zàyya.* | *mən māt 'Inəške.* | *'u 'ana 'inəškèθe-wan.* | *'ana, k-əbet maxkannax qəsettət Mar Gïwàrgis?* | *šmeli Mar Gïwàrgis.* | *yăðən maxkiwa naše gore.* |

(2) *xa qa'əd gòra wewa.* | *bas lewe t-àxxa.* | *yönănàya.* | *θele l-xa mđìθa.* | *xzele řàba đūlum.* | *bas 'ani qam-'awđila qəşəтта.* | *malkət day mđita mære,* | *'ən k-əbettən 'axni 'əθ xùwe,* | *gu xa wàdi, hole sîdälla.* | *'ən lè yawax xa brata řale dîyye,* | *lè mřapele miya.* |

(3) *'awu tule l-xāş sùsa.* | *'ətle sèpa.* | *xəşle pləřle xuwe,* | *sřaxa=w mřařşòre řale diye.* | *'awu 'u 'awu wela plaša muğđaðe.* | *yă'āni wađa šarre.* | *wedle šarre.* | *qam-maxele niza gu pummət daw xùwe.* | *qām-qatəlle.* | *swele wadi b-dəmma.* |

(4) *mære,* | *'hola muθeθa brāt mālka,* | *yomət brāt malka t-axəlla 'aw xuwe.* | *'qam-šaqəlla darela l-xaşət sùsa,* | *nabəlla kəs baba dîyya.* | *mà wedla našwaθa diye?* | *qam-dawqile.* | *ráqa=le, rìqa.* | *'aw hole 'əθya làxxa* | *hole wiya tăbət 'alàha.* |

(5) *dukθət d-we 'àwa,* | *lè yđiwa 'alaha.* | *mà we?* | *sănàme wewe.* | *qām-dawqile* | *qām-darile b-səjən.* | *qām-maxile,* | *'ađbile.* | *'awa har şà'x wewa.* | *'əθwale ruřət qùdša* | *'u raba qaddiša pəşle.* |

(6) *mà wedle?* | *muplexle 'arxət qāmàye.* | *'arxət qāmàye řaba zàhme yawya.* | *'arxət qāmàye yawele farša gòra* | *'u xa farša xena rəşe.* | *qam-darilu gu day 'arxe.* | *kma d-qam-taxnile* | *là mətle,* | *kma d-qam-mazwerile là mətle.* |

(1) I am Zarifa Toma Goryal Zayya from the village of Enishke. I come from Enishke. If you want me I will tell you the story of Mar Giwargis (St. George). I have heard about Mar Giwargis, I know (the story), the elderly used to tell (us).

(2) He was a great leader, but he was not from here. He was Greek. (Once,) he came to a city and found a great injustice (being done there). But they made it into a story. 'If you care for us, there is a serpent in a wadi, which that has blocked the water. If we do not offer it a girl, it will not let the water flow,' said the king of that city.

(3) He mounted his horse, carrying his sword. He went and the serpent came out shrieking and screeching at him. They both started fighting, I mean, duelling. They started fighting and he struck the serpent in the mouth with his bayonet. He killed him and the wadi was stained with its blood.

(4) The king's daughter was brought on the day that the serpent would eat her. He took her, put her on the back of a horse and brought her to her father. But what did his people do? They arrested him, (so) he fled and came here and became a follower of God.

(5) The region where he was did not know God. What were they? They were pagans. They arrested him and put him in jail. They beat him and tortured him. But he still survived. He had the Holy Spirit in him and became a great saint.

(6) What did they do? They made him work at a mill (like those) of old. A mill in the past was very hard (to work in). A mill in the past had a large flat stone and another stone on top of it. They put him in that mill and no matter how hard they made him grind, he did not die. No matter how hard made him spin [the millstone], he did not die.

(7) *qemle* ʔu *plàtle*.¹ *wele malpàna*.¹ *wele t̄awa*,¹ | *wele māḱərzàna*.¹ ʔu *xəšle šəmme l-maḙwaḙa kùlle*.¹ *maḙwaḙət Šapna*.¹ *kut maḙa*... *ṛabe maḙwaḙa ʔtle*,¹ *Mār Gīwargis*.¹ *hol ma t-ile piša naša gòra*¹ ʔu *mìḙa Mar Gīwàrgis*.¹ *qur̄banət xèle*.¹

(8) ʔaxni ʿabdàxle¹ ʔu *k-əbaxle*, *hole gu màḙan*.¹ *tre gaye b-šeta yoḙaxle duxràna*.¹ ʔu ʔaxni *mḙuyəmmne ʔebbe*.¹ *məndi d-ṭalbaxle ʔəmər*.¹ *čùg² lele mira la*.¹ *ʔawwa hole mḙuṣla mərətan*.¹ *ʔayye-la qəsettət Mar Gīwàrgis*,¹ *qur̄banət xele*.¹

(9) *har ʔawa Mar Gīwàrgis diyan*,¹ *jmele naše müšəlməne, jmèle*¹ ʔu ʔaya *qam ʔenan* ʔu *kəslan wela*.¹ *yaʔni gu bəḙa diʔ³ brela*.¹ *ḙela jmela=w là xəsle⁴ ʔəlle diye*.¹

(10) *yăʿāni ʔani müšəlməne qam-ḙamyala màḙa*.¹ *ʔəsri-w xamša šənnə*¹ ʔaxni *maḙan šqile l-mḙājr̄n*.¹ *m-ʔamlàkan*¹ ʔu *mìyyan*.¹ *xazinət diyan*¹ ʔu *fanàdəq diyan*,¹ *kulla pəšla p-ʔidàḙey*¹ ʔu ʔaxni *pəšlan baṭile gu màḙa*.¹ *bnunan*, *kùlle*.¹

¹ This is a reflex of the pre-modern Aramaic (Syriac) word for ‘good’, *t̄āḙa*. In this dialect, it seems to have undergone a semantic narrowing into the religious domain—here, it is used in the meaning of ‘saint’, likely by the association of this word with Syriac and the Syriac Bible (cf. also the Syriac *t̄ūḙānā* ‘blessed’).

² From *ču ga* ‘not once’.

³ This possessive particle has the base *diʔ*, though *diy-* occurs elsewhere. The glottal stop was likely inserted for emphasis: ‘It was in *my* house that this took place.’

⁴ I am not familiar with the verb *xayəs/xəsle* (from the root *xys*) in other NENA dialects. Hezy Mutzafi (personal communication) has suggested a connection to the Classical Aramaic verb ‘to have mercy’ (> here apparently ‘to love, respect’), from the root *ḙ(y)s*.

(7) He got up and left. He became a teacher, a pious man and a preacher. His name spread across all the villages, the villages of the Sapna Valley. Every village... He has many villages, Mar Giwargis. [He did this] until he grew old and died. (May I be) a sacrifice for his power.

(8) We worship him and love him, he is in our village, we hold his memorial twice every year. We believe in him and whatever we ask him, he commands... He has never denied us a request. He has fulfilled our desires. This is the story of Mar Giwargis, (may I be) a sacrifice for his power.

(9) It was our Mar Giwargis... Muslim people gathered together—this all happened in front of our eyes, I mean it happened in my home—they gathered, but did not respect him.

(10) I mean, the Muslims occupied the village. For twenty-five years, our village was occupied by immigrants. Our property and our water supplies, our storehouses and hotels fell into their hands. We became unemployed in our (own) village, all our children.

(11) ʔu lè xesi wətwā⁵ ʔeta. | zadiwa zəble, zadiwa willèše. | zadiwa kùl məndi. | xa yoma xa bəxta θela. | ʔtla xa brona jwànqa. | mərə, ʔammət yà⁶kub, məri, ʔhà. | qùrðəθ muḥkela. | m-qurðəyāt ʔaxni lè mfarqax tãra.⁷ | ʔaxni ʔu qurðaye lè mfarqax. | wax qime kulle muxðaðe. |

(12) mərə, ʔroni jwànqa, | hole mpala kudyom xnàqa. | məri, ʔam-nablàtte l-doxtore?¹ | qam-nablale, külle doxtore qam-maxeðràle. | məri, ʔmáwerre gu day ʔèta t-letu xyasa ʔəlla diya. | màwerre gawa diya. | glùq tãra baθre diye. |

(13) šuq t-šàrəx. | šud mà ʔawəð. | qbul xa qubla ʔale diye, bronax b-nàyx. | səqla, | ʔu qam-mădəmxale brona gu ʔèta | ʔu galqale tãrət ʔèta | ʔu qbəlla xa ʔərba qa Mar Gïwàrgis. | bronət diya bšəmle. |

(14) ʔayya ʔana | kəsli brəla. | mənni brela. | ʔu ʔana=w ʔammət daw brəna ʔaba xwaryaθa waxwa. | ʔu ʔàba y-aθyawa, | yaʔni l-bèθan. | mərə, ʔalah yawəllax. | ʔalah naʔərrax ʔišàlla. | ʔawa broni qam-mănixàtte. |

(15) məri, ʔaddiša gòra-le. | lètu xyasa ʔəlle. | lètu jyāz, | wetu zəble | ʔu künüşyàθa | ʔu tlaya jülle. | lè bayya | lè qabəlla mənnoxu. | məri, ʔawa, ʔaw məndi zòra qam-awədlax. | dárətu bəla | t-la ʔaθe l-xa məndi gòra ʔəlləxu. | ʔu ʔəyye-wa, brati. |

⁵ Probably intended: *lé xesiwa* ‘they did not respect (imperfective)’. Instead, however, we find the present form *lé xesi* ‘they do not respect’, apparently along with *wətwā* ‘you (MS) were’.

⁶ Instead of the expected *yaʔqub*.

⁷ Lit. leave the door. Presumably, an idiom meaning ‘differ’.

(11) You would not have loved the church. They used to dump rubbish, a mess, everything. One day a woman came up to me. She had a young boy. ‘Mother of Yakub,’ she said. ‘Yes,’ I said. She spoke Kurdish and we and Kurdish women cannot be told apart [when speaking Kurdish]. We and the Kurds cannot be told apart [based on speaking]. We all grew up together.

(12) She said, ‘My little boy faints every day [from] coughing.’ ‘Have you taken him to the doctor? She had taken him [to many doctors], she had taken him around all the doctors. I said, ‘Take him into the church, which you do not respect. Take him inside it. Lock the door behind him.

(13) Let him scream and do whatever he likes and make an offering on his behalf, and he will be healed.’ She went up to the church, put her son to sleep, locked the door and made an offering to Mar Giwargis. Her son got healed.

(14) This happened in my house, it happened with me [present]. The boy’s mother and I became close friends and she used to visit our home often. She said, ‘May God grant you [a long life], may God keep you, God willing. You brought relief to my son.’

(15) I said, ‘He is a great saint, but you pay him no respect and do not honour him, you [throw] rubbish, a mess, hang your clothes there. He does not want this and will not accept it from you. He has done you something small for you, but be careful lest something more grave befalls you.’ This was [the story], my daughter.

37. THE PROPHET'S HORSE

Masoud Mohammadirad

Speaker: Herish Rashid Tawfiq Beg (NK. Dure)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/248/>

Summary

A certain horse called *Dildil* (alternatively *Dindil*) had the power to fly. Once a prophet was riding Dildil on the way to a village called Sarao in the Barwar region. The prophet came across a couple of villains who waylaid him. He prayed to God to be relieved from this predicament. The only way to get out of the situation was through a certain stone called 'Muzalan'. God caused the stone to become soft like dough. Then Dildil walked on the stone until they reached a safe place and got rid of the villains.

It is believed that the footprints of Dildil are still visible on the Muzalan stone. The narrator talks about the cultural significance of Dildil in the region. There are folk songs in which there is reference to Dildil. Historically it is believed that Dildil was the name of the mule of the prophet Muhammad, which was later passed down to Imam Ali. Nowadays in the Barwar region the term 'Dildil' is used to refer to the good quality of a horse.

(1) *nāvē mə Hērəš-a.*¹ *az bist-ū hāšt sāl-əm.*¹ *as xalkē Barwārī Bālā-ma.*¹ *ū as kuřē Řašīd Bagē-ma,*¹ *naviyē Tawfiq Bagē,*¹ *navičərke Hajī Řašīd Bagē Barwārī.*¹

(2) *as taqrībàn*¹ *čār sālakā āsāyī māyma lə nāv Barwārīyā.*¹ *ū mən gala gala təšt əš nāv Barwārīyā žə bāb-ū bāpīrā kom kərīn.*¹ *èk šə wā təštēt mə galak kom kərīn*¹ *žə bəlī av āxāftənēt xalkēt nāv Barwārīyā hamī gāvā t-běžən-a mà,*¹ *av čīrokēt hanà*¹ *avēt az noka dē bo hawa həndakē žē běžəm.*¹

(3) *yā mən bə xwa àw-a*¹ *ku av təštē az ət-běžəm*¹ *bə-hēt-a nəvəsīn,*¹ *ū na-hēt-a žə bīr kərən,*¹ *čūnko av təštē ha wakī 'imānatakī-ya.*¹ *žə bāb-ū kālā bo mà māyn,*¹ *ū dē bo xalkē dī žī čītən.*¹ *vējā am-ē š čīrokā Dəldəlī das pē bə-kan.*¹

(4) *čīrokā awəl*¹ *av ā Dəldəlī.*¹ *tə-běžən Dəldəl*¹ *ħaspək bū,*¹ *řəkēbēt wī wakī yē čělā-ū gāyà būn.*¹ *řəkēbā wī yā gəřovər nə-bū.*¹ *nāl nə-t-katn-ē.*¹ *wakī šīnpèl gāyā waxtē lə 'ardī na-d-mīnən,*¹ *wakī wānà bū.*¹

(5) *tə-běžən payxambarək ha-bū*¹ *sīyārē Dəndəlī bū.*¹ *àv Dəndələ ha*¹ *tu čū bā kī rā dənyāyèl*¹ *tu šīyā lē sīyār bī,*¹ *ū Dəndəl dā frītən.*¹ *handā gundē lə nāv barwārīyā hayn,*¹ *tə-bēn-ē 'Adənèl*¹ *o Sařarò.*¹ *həndāv Sařarò*¹ *bə řaxē nəzārē Sařarò*¹ *kavrək yē hay*¹ *tə-bēn-ē kavre Mūzałānè.*¹ *av kavre Mūzałānè*¹ *yē mašhūr-a*¹ *əb šīnpèt Dəndəlī.*¹

(1) My name is Herish. I am twenty-eight years old. I am from Upper Barwar. I am the son of Rashid Bag Barwari, the grandson of Tawfiq Bag, and the great-grandson of Haji Rashid Bag Barwari.

(2) I have been going around the Barwar region for almost four years. I have collected a lot from the older generation in Barwar. Apart from everyday conversations with people,¹ I have also collected some folktales, a few of which I will tell to you.

(3) My aim is that the tales I tell you will be written down so that people will not forget, since these tales have been entrusted² to us. They have been passed down to us from our ancestors and will be transmitted to other people. Let us start with the tale of Dildil.

(4) The first story [is] that of Dildil. It is said that Dildil was a horse whose hooves were like those of cows and bulls. Its hooves were not round [and] horseshoes could not be installed on them. Its footprints on the earth were like those of buffaloes. It was like them.

(5) It is said that a prophet used to ride Dindil.³ As for this Dindil,—wherever you wanted to go in the world, you could just mount Dindil, and it would fly over there. There are a few villages around here, [two of them are] called Adin and Sararo. On the road to Sararo, in the shady mountain slope by Sararo, there is a stone called the stone of Muzalan. The stone of Muzalan is famous for having the footprints of Dindil on it.

¹ I.e. the stories that they tell us regularly.

² Lit. are like an entrustment.

³ Dindil is a variant of Dildil, see paragraph 10.

(6) *ət-bēžən av payxambārē ha| hāt-a gərtən har čār har čan řaxāva. | kāfərā gərt av payxambara=w, | awē lə siyārē Dəndəlī=ya. | də‘ā əž xodē kərən| ku žə vi zayqatē| ū žə vē hālatē wəsāyē bə zahmāt| xalās bītən. | řā-bū čə kər?| řā-bū də‘ā əž xodē kərən ku| řəkakē bo bat=a| vē masalā av āsēbūna aw katīya. |*

(7) *tə-bēžən, řab-əl-ālāmīnī| čə kər?| Dəndəl ... àv Dəndəlē| àv payxambar lē siyār| wa lə Mūzaḷānī| kər, | kavərē Mūzaḷānē wakī havīri nārəm bū. | ū Dəndəl pēt xwa yē xəstən kavərī, | ū bə kavrē Mūzaḷānē sarkat hatā čü həndāv Sařaro. |*

(8) *ū tə-bēžən hatā nūkà žī| jəhē vā šīnpēyā| yēt Dəndəlī| yēt māyn=a lə kavrē Mūzaḷānē, | awē t-kavīt=a həndāv gundē Sařaro. | av təštēt ma yē dī| ma yē žə Dəndəlī gò lē boyn, | ma lə strānā dā galakā go lē boy. |*

(9) *strānā Atmānī haya vā Şəxānī ət bar řā tə-bēžən. | lə Duhokē t-hēt=a gotən. | àw=a: |*

Atmān siyārē dəndəlē!

pāžo hara Mūsəlē!

(6) It is said that a⁴ prophet was waylaid from all four different directions. The villains waylaid the prophet, the one who was riding Dindil. He prayed to God to be released from this predicament and dire situation. So⁵ what did he do? So⁶ he prayed to God to open up a way for him to flee from this predicament.

(7) It is said, what did the Lord of all Worlds do? Dindil ... the horse ridden by the prophet ... He (i.e. the God) did something to Muzalan, the stone of Muzalan, such that it became soft like dough. Dindil put its feet on the stone and went up from the stone of Muzalan until it reached the road leading to the village of Sararo.

(8) It is said that the footprints of Dindil have remained on the Muzalan stone until today, the one which overlooks the road of the village of Sararo. What we have seen and heard about Dindil, we did⁷ so through [folk] songs [as well].

(9) There is a song called Atmani, which is told by the Shekhani. It is sung [particularly] in Duhok, and is as follows:

Atman! The rider on Dindil!

Ride it! Go to Mosul!

⁴ Lit. this.

⁵ Lit. He rose.

⁶ Lit. He rose.

⁷ Lit. have heard.

(10) *av təštēt wasā žīk-ēt nāv da hayn. | haka am dif rā bə-čīn |
hēštā handī lēkoḷinā bə-kayn | ū lə dīv bə-čīn ku Dəldəl | nā Dəndəl-a |
Dəldəl-a nāvē wī. | nāvē hēstārā payxambarī-a bo imām ‘Alī mābo. |
tə-bēžən hēstarakā səpī bo. |*

(11) *bas lə daf mē nāv Barwāriyā, | lə daf mē, | vārāvtər təbēžən-a
Dəldəlī. | fəlān kasī haspē wī Dəldəl-a, | ya‘nī šēt bē bə-fīrīt, | wasā lə
asmānā t-hēt-ū čītən. |*

(10) Such couplets are in it (the song). If we follow this matter and do some research on this topic, the name of the horse is not Dindil, but Dildil. This (i.e. Dildil) was the name of the mule of the prophet Muhammad, which was later passed down to Imam Ali. It is said that Dildil was a white mule.

(11) In our region called Barwar, in our region, we rather say Dildil. [When we say] someone's horse is Dildil, it means that the horse [is so powerful that it] could fly [and] travel through the sky.

38. THE FOUL-MOUTHED PRIEST

Masoud Mohammadirad

Speaker: Jalal Sher (CK. Shaqlawa)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/240/>

Summary

The people of Shaqlawa complained to the bishop about a foul-mouthed priest. The bishop went to Shaqlawa to find out if the people were right, but could not find any fault with him. One day he and the priest visited an old woman to bless her house. She kept them waiting at the door, as she went to collect eggs and lay them under the hens, so that they would hatch, because she believed all eggs would hatch when a priest comes to visit. When the foul-mouthed priest lost his patience and started calling her names, the bishop finally realised the people of Shaqlawa were right.

(1) *walā həkāyat zòr-ən.* | *bas awà-š har a-g'ērm-oawa,* | *qay nā-kā!* | *got-i zamānē xò=y* | *qašāk ha-bū.* | *aw qaša zəmān-i galak pìs bū.* | *dāyman dzūn-i a-dā.* |

(2) *xalkaka-š ya'nī got=yān,* 'ko a-bī qašà | *aw nəshat-al* 'ālamək=a=w | *məndārē ma awa fēr ... awa bə-zānən.* | *la wī fēr da-bən-ū.* | *ya'nī, čūn ba jamā'ət,* | *čūn ba dazī,* | *čūn=a kən maṭrān,* | *lo ya'nī šəkāyāt-i lē bə-kan.* |

(3) *čūn=a kən maṭrān.* | *maṭrān=iš got=i,* 'xèr=a?' | *walā got=yān,* 'hāl ū masalà=ya.' | *got=i* | *maṭrān got=i,* 'bāš-a! *qay nā-kā!* | *sabrakì bə-dan.* | *həřòn!* | *amən duwāyì dēm.* | *got=i,* 'bašqam drò kan yā řās yā. | *tāqī bə-kam bə-zānəm wà=ya yān nā!* |

(4) *walā řožak^yi hāt=a Šaqlāwa=w,* | *bā bə-rəm!* | *hāt.* | *tab'an qāša salmā=y lē kərd-ū* | *ba xēr hāt=i kərd-ū.* | *řožak=a bū dū čī pē nà-dīt ya'nī.* | *pəkawa la wēndar da-nūst.* |

(1) Tales are abundant. I will narrate this one too, no problem! It was said that there once was a [Christian] priest. The priest was very foul-mouthed. He would constantly curse [people].

(2) The people said, ‘How is it possible for a priest to be [like this]! He is a religious leader, and our children are going to know [about bad language]. They are going to learn from him.’ So,¹ they went in a group, they went secretly, they went to the bishop, to complain to him [about the priest’s behaviour].

(3) They went to the bishop. The bishop said, ‘What’s wrong?’² Indeed, they said, ‘The situation is like this.’ The bishop said, ‘All right! It doesn’t matter [for now]! Be patient³ [for now]. Return⁴ [to Shaqlawa]!’ I will come [there] later. He (i.e. the bishop) thought,⁵ ‘Perhaps they are lying or [rather] they are right [about the priest]. I shall go to find out whether it is so or not!’

(4) Once he (i.e. the bishop) came to Shaqlawa and—let me say—he came. Needless to say, the priest greeted and welcomed him. For a day or two, he did not see anything wrong with him (i.e. the priest). They slept there together [in the same place].

¹ Lit. meaning that.

² Lit. Is it goodness?

³ Lit. Give a patience.

⁴ Lit. Go!

⁵ Lit. said.

(5) got-ī, 'kùř-əm!| qašà!| ama la səbayn dast ba zəyāratī mārān da-kayn.¹ mār ba mār pēšān da-gařān!| lo pīrozkerdēni mārān.¹ ā!| nwēžāk ha-bū!| a-yān-kərd.¹

(6) got-ī, 'farmū!| ā baw nā^cwa ya^cnī ba maṭrān.¹ waḷā dār-tšūn.¹ sotfa tšūn-a mārē pīražənək.¹ čūn-a mārē pīražənək,¹ aw har dā-ništbū la sar sakoyək!| la bən sābātakā.¹

(7) har-stà la bar pēyān,¹ 'ay ba xèr b-ən!¹ ay ba qurbāno b-əm, waxtək^yi bāš hātən.¹ aw=iš got-ī, 'xòš bī k^yiž-əm.¹ hātīn-a māraka=w.¹ ē got-ī, 'qurbānò,¹ awa a-čm-a žorè ēstā dēm.¹

(8) aw pīražəna čū-a žorē.¹ har dar-nà-hāt!| har dar-nà-hāt.¹ zor-ī pē čū.¹ maṭrān=iš tahamūl-ī kərd.¹ bas aw qašà,¹ awī a-rēm,¹ šabr-ī nā-mābū.¹ ya^cnī awī āgər-ī lē a-bāri.¹ la xwā=y da-wīst.¹

(5) [One day] he said [to the priest], ‘My son! Oh priest! Starting from tomorrow we are going to visit families.’ In the old days, they (i.e. the members of the church) would go from house to house to bless the families. Yes. There was a [special] prayer [that] they would say.⁶

(6) He (i.e. the priest) said [to the bishop], ‘Please [let’s go]!’ [He replied] to the bishop in this manner. Indeed, they went out. They spontaneously went to the house of an old woman. They went to the house of an old woman, she was sitting on a terrace in the shade.

(7) [On seeing them], she got up onto [her] feet [and kept saying], ‘Oh welcome! May I be your sacrifice! You have come at a good moment.’ He (i.e. the bishop) said, ‘Thanks,⁷ my daughter. We have come to your house.’ She said, ‘May I be your sacrifice, I will go inside the house, I will be back in a moment.’⁸

(8) The old woman went inside. She did not come out [of the house] for a while.⁹ It took her a lot of time.¹⁰ The bishop tolerated [her delay]. But the priest, the one I have been talking about, became impatient. He was furious.¹¹ He was seeking such an opportunity [to swear].¹²

⁶ Lit. do.

⁷ Lit. May you be nice.

⁸ Lit. now.

⁹ Lit. She did not come out; she did not come out.

¹⁰ Lit. a lot went to/with her.

¹¹ Lit. Fire was raining from him.

¹² Lit. wanted (it) from God.

(9) *aw=iš har ... aw=iš awî got=i, | 'āxər saydna kò bīy awa awa awa āxər?'*¹³ *bā, got 'nā, sabr-o ha-bê kuř-əm! | ēstā d-ē. | žənaka hāt [...]*¹³, *'dawrī sar-tān garēm, | ba xêr b-ən, | 'afû-m bə-kan. | ... aw=iš maṭrān la sara xo got=i, | 'k'îž-əm, | lə wa tāxīr bīy la žorē?'*

(10) *got=i, | 'ba qurbān-ət b-əm! | pēšīnān a-rēn, | goti=yān=a, | 'agar [ta] məriškək-ət habū | korük bī, | hēlkay la bən dā-nēy | ... nā agar maṭrān wakī to pīroz b-ēt=a mār-mān | hēlkay la bən dānāy, | hamū bark a-darzīn. | hēšətaq=yān karabāb nā-bən. |*

(11) *'amn=iš hatā xəřk-əm xəř-əm kərdn-awa=w, | hēlka awa la=w la bən àw məriška=m dā-nā. | ba qurbān-ət b-əm! | ... aw=iš qašāy dagar=i got=i |—ay gədzülakà=y dā. | nā-rēm, | 'ay qampay, mākàr! | got=i atū sā'atàk=a la bən ama=t rā-gərtīya lo | lo muškəl-ū dzudzkəl-ū hēlkà! |*

(12) *maṭrān=iš got=i, | 'kuř-əm, la sara xò=t! | got=i, | 'āxər awa, awa kè tahamul a-kā? | sayədnā! | à? | aw rā ānjē dīka maṭrān zānī | ya'nī bē tahamūl=a=w | zəmān=iš=i pīs=a. |*

¹³ Speech muffled.

(9) He kept saying, ‘O Father, what happened to her?’ ‘Well,’ he said. ‘My son, be patient! She will be back shortly.’¹⁴ The woman came [to the guests and said], ‘May I be your sacrifice!’¹⁵ You are very welcome! Please pardon me [for the delay].’ He, the bishop replied calmly, ‘My daughter, what took you so long inside the house?’

(10) She said, ‘May I be your sacrifice! Our ancestors have said, “If one has a hen [and] it is the time for the hen to hatch, one should lay eggs under the hen ... eh ... no, if a bishop like Your Holiness is paying a visit to a family, one should lay eggs under a hen. The hen will brood them. All the eggs will hatch. None of them will be rooster.”’

(11) [The old woman continued] ‘It took me a while until I collected all of them [the eggs] and laid them under the hen. May I be your sacrifice! [Pardon me!]’ The priest [who was] with him said—he cursed her. I am not going to say it— ‘Oh [you] bitch, she-ass! You have kept us waiting downstairs for an hour because of some chickens and eggs?’

(12) The bishop said, ‘My son, be calm!’¹⁶ He said, ‘Oh Father! Who can tolerate such behaviour?’ Only then did the bishop come to realise that he was impatient and foul-mouthed.

¹⁴ Lit. now.

¹⁵ Lit. May I turn around your head!

¹⁶ Lit. My son, on your head!

Cambridge Semitic Languages and Cultures

General Editor Geoffrey Khan

وَوَيْسَ بْنَ مَرْيَمَ ابْنَةَ مَرْيَمَ الَّتِي وَاعَدَ مَوْلَى رَبِّهَا
أَنَّ يَجْعَلَ لَهَا نَسَبًا وَرُحْمًا وَأُولَئِكَ هُمُ الرَّحْمَنُ
الَّذِينَ يُحِبُّونَ مَا نُصَلِّحُ لِمَنْ يُحِبُّ وَاللَّهُ يَهْدِي مَن يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ

وَلَمَّا رَأَى أَنَّهُ يُؤَدَّبُ بِهَا وَنُصَلِّحُ لِمَنْ يُحِبُّ
وَاللَّهُ يَهْدِي مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ
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وَاللَّهُ يَهْدِي مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

بِأَنَّهَا كَانَتْ تَكْفُرُ بِاللَّهِ وَرَبِّهَا
وَاللَّهُ يَهْدِي مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ
وَلَمَّا رَأَى أَنَّهُ يُؤَدَّبُ بِهَا وَنُصَلِّحُ لِمَنْ يُحِبُّ
وَاللَّهُ يَهْدِي مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ



הָאֱלֹהִים וַיִּרְעַק הָעַם אֶת־מֹשֶׁה
וַיִּתְפַּלֵּל מֹשֶׁה אֶל־הוָה וַתִּשְׁמַע
הָאֱלֹהִים וַיִּקְרָא שְׁמֵהּ מִקְדוֹם הָאֱלֹהִים
תְּבַעֲרָה כִּי־בַעֲרָה עַם אֲשֶׁר־הָיִיתָ

אֵלֶּיךָ וְעָשִׂיתָ לְעַמְּךָ כְּכֹל־אֲשֶׁר־אָמַרְתָּ
לְמֹשֶׁה וְעָשִׂיתָ לְעַמְּךָ כְּכֹל־אֲשֶׁר־אָמַרְתָּ
לְמֹשֶׁה וְעָשִׂיתָ לְעַמְּךָ כְּכֹל־אֲשֶׁר־אָמַרְתָּ



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Neo-Aramaic and Kurdish Folklore from Northern Iraq

A Comparative Anthology with a Sample of Glossed Texts
VOLUME 2

Geoffrey Khan, Masoud Mohammadirad,

Dorota Molin and Paul M. Noorlander

In collaboration with Lourd Habeeb Hanna,

Aziz Emmanuel Eliya Al-Zebari and Salim Abraham

This comparative anthology showcases the rich and mutually intertwined folklore of three ethno-religious communities from northern Iraq: Aramaic-speaking ('Syriac') Christians, Kurdish Muslims and—to a lesser extent—Aramaic-speaking Jews. The first volume contains several introductory chapters on language, folklore motifs and narrative style, followed by samples of glossed texts in each language variety. The second volume is the anthology proper, presenting folklore narratives in several distinct varieties of North-Eastern Neo-Aramaic and Northern and Central Kurdish. The stories are accompanied by English translations. The material includes different genres such as folktales, legends, fables and anecdotes, and is organised into seven thematic units. The folkloristic material of these three communities is shared to a large extent. The anthology is, therefore, a testament to the intimate and long-standing relations between these three ethno-religious communities—relations that existed in a multilingual environment centuries before the modern era of nationalism.

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