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.

As with all Open Book publications, this entire book is available to read for free on the publisher’s website. Printed and digital editions, together with supplementary digital material, can also be found here: www.openbookpublishers.com

Cover image: The village of Harbole, south-eastern Turkey (photograph taken by Bruno Poizat in 1978 before the village's destruction). Cover design: Anna Gałązka.
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THEME I

ZAMBILFROSH
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) maṣitun ya xanwāta. mahkwnoxun d-a qəʃṭta. bər məlkə bronət əzūta. tiwa-wewa l-kursi ət malkūta.

Spoken Story

(2) fa ᵅe malka ʾətwale xa brōna. ʾətwale xa brōna, brōnu tāqāna-wewa. āxtsa bronə ʾətwale-w məlkə-wewa kūla ʾe dahatət dunye dət dəwə-wawə-w!

(3) ha bronu rwəwale-w mašalla bronu fāhima-wewa ʾaqel. b-jane-š xa malka fāhima-wewa. bronu gələk ʾədya-wewa yəʾni zirak-wewa.

(4) plətle. ᵅəmr xa yoma qa bəbu, ᵅəmr, ᵄəgər ġlamata darət məni, k-azəx l-dəsta qa janan ʾəl rəw ʾəl tūra, ʾəl dəsta. qəməye ʾaziwa l-rəw.

(5) qəmle ᵅawə-w drəłe mənu ġlaməta ʾizəlu. tləhə yomata gu ᵅədya-welu, gawət şəyda-welu, ʾələt yaʾni rəw-wənwa. axni k-əmrəx ʾəl şəyda, bas yaʾni suretət jənan-ila. welu gu şəyda.

(6) tama pəswalu tləhə yomata. xar tləhə yomata, bədəra-wənwa qa bətə, xzele xa qalabaləg l-xā beta. ᵅalma kūle dzəmye.

(7) mà bərəy-ə? ma səhte-lə? ʾe yələ brōn məlkə-wewa. məwata là čədewa gu xayu mà-ile. la xzwale ma nəša mà-ile. la xzwale fāqūsta la xzwale, tsə nəndi la xzwale. har xzwale kəyf-ə! şafə-y-u wənsa-w hôsa-w. taqa brōne-le-w. mat k-əbe ġawdi qətu.
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 ṣayda), 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.

(9) ʾmā k-uḍilu?| ʾamor, ʾmā k-uḍilu?| ʾāta kasi ʾṭamma,| xa qawra g-māxi qatu,| darilu xēt ṭupra.| ʾ

(10) ʾamor, ʾmātu?| ʾamor, ʾyaʾni mātu?| ʾàmwr, ʾamor, ʿqa mā mātle?| ʾamor, ‘lā bas ʾāya’ lā bas ʾāya g-māyēt.| kūla ʾālma g-meta.| kul bar naša d alaha bōryu-le| dābi māyēt.| ʾ

(11) ʾamor, ʾmātu k-awē ʾatxa ʾāya?| lēwa ʾatxa.| ʾamri,| ʾhē,| ʾatxe-le.| ʾe yāla| zāta qam-dawqale.| rawṭāna qam-dawqale.| dʾeru l-bēta.| ʾ

(12) har yeksar mēn tāra wēre,| babu tele b-qāmu.| mēn rāw bitaye-le.| ʾamor, ʾyā babi,| ʾaxtsi janux gu fāhima-| ʾadya mutwe-ʾawt. | ʾamor, ʾmā bāxḍar-e-ʾawt?| ʾ

(13) ʾamor, ʾmadam bār naša gōnsa kūla mayīte-le,| tsē tēma lēt gu d-e dūnye.| xayē lēt gawaw.| ʾamor, ʾya brōni| qa mā ʾatxa sēḥla lux?| mdiwēne?| mā-le?| ʾ

(14) ʾbrōni| ʾamor, ʾitū| xur ʾāta.| kursiyi ʾc yawōna qatux.| malka k-uḍonux l-dūki.| ʾatxa k-uḍon qatux,| ʾatxa k-uḍon qatux.| ʾ

(15) ʾāmwr,| ʾkūle be fāyde-na ʾāna.| là g-naʃili.| ʾamor, ʾmatōnux bāxta,| mustaʃqal.| yāle k-awelux.| gu yāle k-paʃxēt,| gu bēta k-paʃxēt.| ʾ
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.’

‘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.’

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.’

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.

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?’

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?’

‘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.’

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) ḍámēr, “āna külu be fâyde-na. l bas k-əbən xà ʿurxa maxwət ġol l madam čādot malkūta-w l jihāna ʿitən-u madam ʿe ʿalma-w ʿalma xət ḍitən, l ʿana k-əbən ʿazən qa malkūta. l là g-bən. l ʿe ʿalma küle g-maslən, ḍámēr.

(17) baba gālak muqəhəre. l ḍámēr, ʿmətu k-aqe? l mát wədłe-w, l mát wədłe-w, l mát wədle, l baba la qənəle gawət brōna. l brona la qənələ. l ḍámēr, ʿbəš-īla mə k-udət?

(18) ḍámēr, ḍəbə, l ḍəmərl l ḍənə l k-ʃawqənux, l k-pəsən. l k-əbən ʿazən xadrən ʿurxət malkūta lêke-la.

(19) ḍâmər brōna l qəmle plətəle mən beta. l k-əmər, ʿlətə la bəbə-w l la yəmə-w l la ʿaxənə-w l la xəta, l la bəɾ ʿəmmə, l la ʿəmmə-w l la bəɾ ʿəmmə-w l ʿanə tə xa ʿan naʃwata ləti. l ḍamər, ʿk-pəsən. l ʿawa-Ẓ ḍamər, ʿwəlux külu ʿalma didux-ıle. l ḍamər, ʿtsə xa didi lewe. l madam mawta ʿət gawə lewe didi.


(21) ḍâmər, ʿawa har psəle, l psəle, l ḍəmərl l ləwe bədayə l b-jənu-š lewa bədaya leka bizələ-łe. l bas k-əbe pase xa nəʃə təpe ḍəlu, l xa ʿurxət haymanətə maxwe ḍəlu.
(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 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) ʾamor, ʾizâle psâle. | ʾitule roš xa ʾena-w mâyê štele, | šâte, | ʾamor xzele xa râbana ʾitèle l-tâma. | ʾâmêr ʾilâm drêle ʾâlu. | šlamu qam-šaqûlu.

(23) ʾamor, mòre, | ʾmà bəx̄dare-wət? | ʾamor, mòre, | ʾhemûn ṣâna | plîte-wən mûn ṣâtra. | là gbon da-ən ʾəl ṣâtri. | k-əbən ṣâzan ʾešən | gu xa dûka | bas ṣâlaha ṣabdi.

(24) ʾamor, ṣe ta mûnan. | bas ṣamor, | ʾaθor ṣahat mare-wət ʾaθa brôn málka-wənwa-w | ʾatxa-wənwa-w | ʾatxa-wənwa. | ṣamor, ṣaθa ṣâna kûlu k-šawqûnu. | gu xa prəzla là g-bən.


(26) ṣaθa ṣawdœn? | ṣamor yoma palaxwa zambile, | qartâle d-may ḥâṣira. | ṣawdîa, | ṣaziwa, | ṣâna qaθe-w ṣadya matiwa mənət bârya. | qaθe-w ʾədān ma-inə. | matiwa mən bârya ṣâṭire gadliwa.

(27) ḥâṣira gadliwa-w | zambile gadliwa-w | salyâta gadliwa-w | sâle gadliwa-w | yôma qayəmwa, | b-xuɓkunta qayəmwa | nabəlwâle ṣələt ṣuqa mzabənwalu.
4. Zambilfrosh (ChA. Shaqlawa)

(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 ḥāqet d-aw ... d-aw ‘adya zamiblel ḡxala zawniwa qa janu,l matewale l-bêta.l ʿaṣrta yatwiwal mzâmriwa-wl mšâliwa-wl ʿâbdîwa-wl gâlak qam-basmawale wâz ʿgorin.l

(29) ʿamôr xà yoma1 izêle ʿàwa1 kàrta qam-ṭaʾêna l-xâšu.1 m xuškunta ʿazêl zamâblu mzaβûnu.1 ʿamôr bâx mălka1 qam-xazyâle.1

(30) qam-xazyâle,1 ʿamra, ‘mütu ṣāya?l mà bêxdare-le?l mútu zamble mzaβône-le?l ʿamra qa ǧlamâta,1 ṣroxôn ṣêlu.1

(31) ʿîtêle.1 ʿamra, ‘mà mzabone-wêt?1 ʿamôr, ‘zamible.1 wâxt gorin haw là wewa.1 ʿamra qûtu,1 ʿâmrâ,1 ʿk-êban qâdome xa zamblī xušûs qâti mzaβnta-wl matêta,1 ṣakmôt k-êbêt ḥûqûx ġ-yawâne.1

(32) ṣawawâ ḡxâla niyyâtâl ḡzêle.1 dartôt yôma1 xa zamblī gâlak dzwân,1 ṣaw lele là dmêxle,1 xa zamblī gâlak dzwân qam-zaqóre.1 qam-matêle.1 ʿîtele l-târêt d-e bâxta.1 qam-matêle.1

(33) ṣawaw har mën târa werê,1 ʿamra qa xûdêxat婺,1 ʿamra, târâne ḥluqlu.1 târane qam-ḥalqâlu rešû.1 ʿamrôr, ‘qa ma ṣâtxa mdi-ωnax?l mà byade-wêt?l mà byade-wêt?1

(34) ʿamra là k-awe palêt.1 ṣêlax là šuqle palêt mën beta.1 ṣaw-žî ṣe gata g-nawne gawaw1 ṣaxtsôn g-nawne1 be ùyde-la.1 la k-šawqa palêt.1

(35) ṣe gata ṣamra qûtulu,1 ṣûmrâ, ‘mà k-udêt fâqîra?l mà-Ιwôt tiwa gawôt dâna ṭûrâne,1 dzhîya-w βenhâya?l bixale-wôt gowla max ḥaywâne.1 ṣita mkayôf ṣêl dan diwêne.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 ṭāban dzwanqa-w čálābi.| qam-ʔāḇānux m-kūla ṭābi.| pāršān mānuš ʾana lebi.| ya ṭāban dzwanqa-w fāqīra,| ʾitu l-ʾadi beta myūqra.| šqūla qatux baxtāt mīra. ˹ ˼

(37) Ṣāna kūlu har ʾamrawalu qatu.| ḫār māra qatu.| ḡʾamēr,| ʾya bāxta,| ya šeydanīta,| la g-nāxpat| ṣawdātā xīṭata. ˹ ˼

(38) Ṣaياة-ʾ ḡʾamra, ʾ ḡʾamra, ʾ ḡʾamra, ʾ aḥat mā-ila ʾ aḥat bizalē-wēt. ˹ ˼

(39) Ṣamra qatx xādāmta,| ṣa Warfare tāra patxātē, ʾ ṣaxtsēn wēdle lawlabe pālōt.| ṣe gāta| ṣqle gālak. ˹ ˼

(40) Ṣamra, ʾya ṭāban dzwanqa-w fāqīra,| ṣad dānē-la ṣate nira.| ṣe ga mā k-udēt fāqīra l-hatkānux qam-raba-w zōra. ˹ ˼ Ṣamra, ʾyaʾni ṣāgar ṣāgar ṣāgar ṣāgar mōndit ṣāna k-ʾemran lā [a]wdēt qati, ṣāna-š ṣādyā k-udānux. ˹ ˼

(41) ṣe gāta lōbā gūlak ṣqle.| ṣ-kamēr, ṣālāʾxa l-geʾbe mšūdīrē| wēle lōba tāle.| mūre,| ṣa Warfare zādēt mēn ṣadi gēra.| šāṭane-le d ile xōra. ˹ ˼

(42) la zādēt mēn ṣad bālāya,| la mēn ṣadi bāxta d ila syāną.| ṣēl ṣawnuṣ dara ṣiti tāna.| taʾt bēt hāwelux mxalṣāna. ˹ ˼ ṣ-kamer ṣe gāta| ṣqle mēn ṣidātaw-u plōṭle.| ṣqle.| ṣqle.
(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) māṣītan ya xanwatā. | māḥkanoxēn d-a qōṣētā. | bēr malka bronēt ḏazūtā, | ṣitiwa l-kursit malkutā.

(44) xa yoma qomle mēn betā. | qrele l-ʿawde u ʿulamwatā. | lō-npaqā šōb daštata. | lō-jyala l-ṣayda ḏel ḏaywatā.

(45) wele b-ṣeda tre yumanē- w | batēr dēx d-ʿerwale l-betā. | b-urxa ṭeqlē xa-w xa mitā. | xuḥēle šokle mēn zdotā.

(46) b-e ʿādana d-dʿere l-betā | qomle qam-babe- w šulṭanā. | mēre, | ḏa babi hawnanā. | šuḥūx bēt pane ḏax ṭōnānā.

(47) ḏa babi ma ḏitēla ṭēlūx? | si b-gaw kul busamēt xayūx. | batēr dēx baxta matēnūx. | hawēt basima b-xaye diyyūx.

(48) ḏa babi la k-ōbēn baxtā- w | maslēn kul šuḥa- w dawēltā. | ham la g-bēn jani pāṣāl | ta xatēr zali l-malkutā.

(49) ḏa brōni tu ḏel ʿad kursī. | ḏkum ḏel māli- w ham dawēltī.|

(50) ḏa babi šmū? ṭēlī. | laṭī la baba- w la yēmā, | la ḏaxona- w la bēr ʿāmā. | la šēnētēt maxlā luxmā- w | ṭēban ḏiwn šawqēn l-ʿalmā.

(51) ḏe ga mēn betā plōtwalē- w | xatēr mēn babe šqētwalē- w. | xa ḏāra raḥūqa ḏizērwalē- w | b-xakma ṭābāne ṭeqwalē. | bele mēnu ta-t ṭawilē- w | ṭurxēt marīa ta-t malpilē- w | ṭurxēt malkuta maxwilē- w | ḏadi ʿalma ta-t šawqilē.
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 palxwa zambila-w' qarṭara d 'emma ḥāṣirā.| zawηnwa mexitla gu parē-w' da'erwa l-koxe b-zumārē.|  
(53) b-e mdita ʾətwə xa baktā,| bax malka-w xatun 'amārtā.| xəra ʾəlu b-əna bəštā.| nəsula qatu pax qḩərtā.|  
(54) 'ya rāban dzwanqa-w tsālābī,| qam-ʾābānuq m-kūl lebi.| paršan mənuq ʾana lebi.| paršan mənuq ʾana lēbi.|  
(55) 'ya baxta ya ramanītā,| be ḥāya-w mar pata qwitā,| dəx k-əbat palxən ʾa xṭità| madzɡən maran berytə?|  
(56) 'malux təhya gu turanè-w' bixala gəla 'ax ḥaywanè-w? hayu mkayef l-an diwanè-w' la məpitət 'an ʾādānè.|  
(57) ya rāban dzwanqa-w šāpirā| ʾitu la dide ta myuqrā.| luš qābaya b-dəhwə zqir-w' šqūla təlūx bəxtət mirā.|  
(58) 'ya baxta ya ramanītā,| be ḥāya-w mar pata qwitā| lē'bi palxəna ʾad xṭità,| madzɡən maran berytə.|  
(59) ʾe ga xatun bəsta mlel-w b-xa ʾədāna l-xaḍamtw qrelā.| b-ene ʾəleu rməzwāl-w.| tāra gu şalmeu ḫləqwalā.|  
(60) ʾe ga xatun 'aṭlaš lušlā.| pəqarta ṭoqa mulwəšlā-w| ʾidata səhəma mṣuqəl-w| qrula l-rāban ʾidu gɾəšlā.|
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.

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.

‘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.’

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

‘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.

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.’

‘Oh woman, oh high-ranking lady, shameless and brazen, I cannot commit this sin and anger our Lord of creation.’

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.

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) ʿya ṭāban dzwanqa-w čalābi, ṭitu la gibe ta myuqrā, šqūla ṭalux baxtēt mirā.

(62) ʿya baxta mar pata kumtā-w be ḥāya-w mar pata qwitā, ḍāx k-ḥbat palxēn ʿa xītā-w madsqērēn marān beryatā.
(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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Speaker: Warina Toma (ChA. Shaqlawa)

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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 frūš Ṝāl gu xā† gawat ya’ni ḥūčita. ḳani g-zamrila
g-māzidi rèşaw gu zmarta. ḳa fa’ni làḥṣan g-matwi ḳadya. ḳas ḥūčitaw Ṝāya-wawa:

(2) k-amār Ṝōtwa xa malka gu de màta. ḳōtwale xa brōna gàlak
‘aqol-u mar … ḳadya-wewa mar hàwna. ḳa yōma gàlamata qam-
madmèlu, plètle Ṝēl sèda. Ṛani .. qāmaya ṛe Ṝōtwa. Ṛs mēndix lòtwa
max Ṛṭa.

(3) plètlu l-sèda. Ṛk-amār Ṛlahà yomata pršlu gawat tūra. xarta
doro qa bèta. Ṛürxa xzele xà mita l-عراق. ḳa mita xzèle, ḳa npila.

(4) gàlak qhere gu jānū Ṛu Ṛamār, Ṛbar naśa Ṝatxa k-sehà Ṛblu w
āla Ṛamār Ṛana … k-shawqone beta-w hàle Ṛamōr. Ṛk-azwān qa jānī
g-èresn mxux Ṛābane, madam naśa Ṛatxa sehà Ṛblu. Ṛr

(5) Ṛk-ammār Ṛlobu qure m-külle mèndi. døre qa beta. Ṛdøre Ṛamār
qa bābu, Ṛbābu Ṛanà lā k-awwēn gu beta. Ṛana k-pàltēn. Ṛk-azwān qa
jānī Ṛèresn max dānà Ṛeḥidaye Ṛtōn gu Ṛkāfte Ṛanà. Ṛr

(6) Ṛamār, Ṛqa ma ma sēhla Ṛlux? Ṛmdiwḫunx? Ṛma Ṛitēla b-rēšux
brōnì, Ṛitēla b-rēšux brōnì mà qa ma Ṛatxa? Ṛr

(7) Ṛamār, Ṛbābu, madam metōx xārta, Ṛatxa k-ētya b-rēšan,
āna là k-ēben Ṛe malkūta k-ēbōnā Ṛe Ṛāḥat la Ṛbōn.
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:

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.

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.

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.’

It is said that he lost interest in everything. 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.’

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?’

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.’

1 Lit. his heart became cold concerning everything.

2 Lit. this health.
(8) ʾamʾōr, ʾbaxta g-matānuʾx. ʾāta he ḍewa. k-yatwēt b-rāʾšt rāxta, pāṣxēt-u bēn yaluʾx-u bāxtux-u. ʾmastāḥil ʾamʾōr, ʾbaxta-š là g-bēn.

(9) ʾaxṭsēn baba mat wēdle ʾēbu là ʾyēbele. pōtāle mnunēle gu babu ʾafu ʾawōḍlu. xatār šq̄ēle mānu. pōtēle. psele m-bēta.

(10) ʾizāle. tfq̄le gu xa rāban gu xa škāfte. rāban ʾitiwe-le qa janu qūpu gādāl-u mōndi gādāl-u g-mzābān-u ʾayēš gawu.

(11) ʾamʾōr, ʾk-awēn jēbū. ʾāmmār, ʾm-ēka box ʾāt gu de ʾyaša ʾēšêt? ʾamʾōr, matot ʾēšēt Ᾱāna ʾāt xa g-ʾēšēn. gāmōx là (ha)we gawī. ʾegēt lawāli ʾēšēn ʾaya ʾē.

(12) pōšle jēbū. ʾazqūlā matēwā ʾāna Šīw-u qātēwa-w āwōdwa-w qūpe gādōlwa-w. ʾāna mōndyāne-š qāfās-u ʾāna gādōlwa. ʾazqūlā ʾel šūqa mzaqānwalu. ʾixaltā zawēnwal matēwā qa bēta.

(13) xa yôma hadaṣ xaxa bax malka qam-xazyāle. ʾaxṣa dzwān wewa yekṣar ʾēšq̄el ʾēlu. yekṣar yaʾni lōbaw ʾizāle qatu. šūha l-šomāx ʾālaha. sātana k-awār gu bār nāṣa.

(14) ʾamra qatu, ḍaṣiqāṣa ṭār ma k-espāṭ? Ṿamʾōr, Ṿana tsū mōndi la ḍbēn. Ṿamʾōr, Ṿana Ṿān g-matānu g-mzābānu, Ṿāri šaqlānu. Ṿamʾār, Ṿēlewēt Ṿamʾōr, Ṿana l-xa dūkē-wēn gu xa škāfte.
(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 God—Satan often tempts man to do evil things.  

(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.’

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3 Lit. to the name of God.
4 Lit. Satan enters into man.
(15) ʾamra, ʿdana m-xūškunta qati gdūl xa ḥāṣira. ʾana bēṭ mīre-wan. metile qa bēṭ mīra-w ḥāqox ʾyawan xa lira. lira gālak-ile yawale qatu.

(16) pšəxel. ʾizəle ʾore qa rāban. ʿxa gālak bāš gdūl. xa baxta mərte-la qatī “ḥāqox xa lira ʾyawan.” ʾə. ʾə.

(17) ʾaw dzə ʾe gət mzaḥənu ʿənə gu zumaɾa-š ᵂaʾrwa qatə t škəft. ᵂaʾmrə daʾərwa gu beta zumaɾa.

(18) ʾe ... pšəxel m-xūška qəدامta qəml. xa kartə wədwale qatsu. ᵊəla quqyəta-əl xa ʾawə-s qa de baxta xəsısi wədwale. ᵂaʾmrə ᵈizəl. ᵂani ʾan ᵊəla qam-zəbənu. doɾe qa daya yawəle ʾaw xət.

(19) ᵂaʾmrə ʾəyən qa ma wəre gawəye gu ʾena ᵂaʾmrə qa xədəmtəw. ʾtəɾa ʾhləqle! ᵂaʾmrə təɾa qam-ḥəqəle. ᵂitəle.

(20) ʾəmrə, ʾm-əxa lə k-pəltət. ᵅə ᵂaʾmrə, ʾqa ma lə k-pəltən? ʾət lə mərəx qatı. matu k-əwe ʾatxə? ʾəmrə, ᵀana k-əbənəx. ᵅə ᵂaʾmrə, ᵀsə šək ləba k-əbənəx. ᵂaʾbənəx-əl ʾyətwət ləxa l-dikət mīra-w.

(21) ʾəmrə, ᵈəs bəsəmtə ləwəl mən dāna təɾən-əl b-ʾəyaʃtəx b-gəlt haywən-əl ʾət gu dāna ʾəmdədayane ʾəʃət? ᵅə ᵂaʾmrə, ᵀana lə gən ʾəna ʾəmdəyane təsə ʾəndə. ᵅə ᵈəɾəyə-ən gu ᵈəl jənə. lə ʾη ʾətəwən.
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.

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.

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

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.

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.

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.’

She said, ‘Isn’t it better than the mountains, living on grass like animals? 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.’

Lit. songs.
Lit. on the grass of animals.
(22) ʾāmra, ītu rēš tāxta. ʾāmra, āyātāwāl šaqūta bāxtāt mīra. ʾē, pāṣxāt lwūš qābaya gu ḍēhwa sqīrā. ʾāmra, āyātāwāl šaqūta bāxtāt mīra.

(23) ʾāmōr, āna ʾātwāl qābaya gu ḍēhwa sqīrā. lēwān ṣabhī. là k-rōbān. ṣāndā, bāssa. āmōr, bāxtāla k-palxān xtītā. la g-max-mēsāne marēt bēryata. dax g-maxmēsāne?

(24) ʾāmōr, ēe mēndi là k-udān. āt ḍēba ḍēwa qatax? ʾāmōr, ēyā xātu. yā ṛamānita. be ḍāyā-ūt mar pata qṣītā! la kudōnā ḍāyā xtītā, ṣāndā.

(25) ʾāmōr xar dē ga har qam-maʾiqālē. ṣāwā dēle lwūšla-w ... qūltē drela-w ṣēhma-w jana-w msuqlāla-w ṣītēla ṣīdū qam-dawqālā.

(26) k-āmōr qam-garšāle l-palget bētā. ḍānī mabērēla gawāye. gālak ʾāqle. gālak ʾāqle. là ydele ma (a)wēd.

(27) ʾāmōr qatāw, ḍāhat, ʾāmōr, yā xātu! šēklax g-mēsānē, mēnax g-mēsānē. šēkl diyyaṭ mēnax g-mēsānē. malax āyēs qa nāše. ēt sāpsat gu qaw̱rā. qa mà ēe mēndi biyādē-wat? ḍānī k-ṭawya ēt ēe mēndi āwdat ē ḍē-ūti b-rešāṭ?

(28) ʾāmra, ḍār k-ēbānūx har k-ēbānūx, har k-ēbānūx. ṣāmra, lebi pāršān mēnūx.
(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.’ 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) ʾeqle mà (a)wəd?l təble mən ḥalaha ḥamər, ṭəmrəmra, ḏəna ḥəta, ḥəta ḥəgar k-ate miɾə, ḥəkəyən ḥəlux, ḥəmran “ḥatxə ḥatki wide-le.” ṭərmə dəs mà k-udət ʾahat?l

(30) ʾeq ʾatxə mərəl ṭəmrə, ḥəd dənə-la t-k-ate miɾə. ṭərmə dəs mà k-udət ya faqira?l ʾeq ga ʾeqle təble mən ḥalaha.

(31) mən xelət ḥalaha, xūr ḥalaha k-ate gu hanaʾet nəše, xə naša mxele l-təɾa. mxele l-təɾa dābi patxile. ṭəɾəni təɾa qam-patxile-w ʾawa ʾeqeqle. xəsle.
(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 wondering 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.
Neo-Aramaic and Kurdish Folklore from Northern Iraq

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(1) ʾaw brêt mālka wewa. brêt mālka wewa, ʾawaw beθa là thele l-ʾuxḍâde. šqele b-dɔnxe xɔšle. xɔšle b-dɔnxe qam-xazele wɔre gu xa ʾaθra xèna, xa xayatuθa xèna. qam-dawqile, darile gu sɔjrən.


(3) məre ʾana yîdənna məndi-la, bas lè maxkənna. məre ʾmandi-le? màxkele ʾmandi-le!’ məre lè maxkənna, lè haneli. ʾana-w xunwɔdi-xax. t-aθe yoma ʾan xunwɔdi p-sahdi ʾəlli, bas qam-ṭərdili.


(5) m-daha mhəmi, məlile guniye, ʾanna maxazən diyyux xətte-w dəbra, b-barya garani b-xèla. yaʾani xeləntə. ʾɔstə šənne garani pt-ʾawya. ʾawa mjumeʾle mjumeʾle mjumeʾle mjumeʾle.

(6) ʾayya baxte diye drela ʾena ʾelle diyye. ʾazawa bāθre, bāθre, ʾamra ʾhayyu l-beθa xöl-u štî. hal hādax qam-awdəle, məra b-yanne tāj mālka ṭałuχ.

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

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.

[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.’

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.

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.

[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) more ʾana Zambil Frōš-îwen,1 y-zaqran zanbire-w haqqi b-yatte xa lîra,1 pt-ázôn.1 ʾaw wele šuli,1 ʾana lê peşên malka ʾana.1 lê hawên malka.1 wele šule diye hadax-u malka qam-kêbele-w mûne mûne.1 ʾu ap ʾawa mûne mûn d-âwa.1

(8) ûela xa zawna xunwaûa diye hîre,1 šmelu gu flân dawla ʾû dabra mzebûne.1 xêôle xa b-xa mûne.1 mà wêdleʿawa?1

(9) ʾawa-le kyla ʾàn xêtte1 ʾu drâyêlla taîehî.1 šqôle xa kaset dehwa ʾûwale y-dari b-kasêt dêhwa,1 qam-darele gu tênêt xa mûne.1 xêôle,1 rwaqle t-mête l-mûita,1 xêôle har jêş baôr diye.1

(10) more har ʾawa,1 more ta malka ʾana hâttxa pt-awdûn,1 qam-ganwila ʾayya ʾamana diyuxû,1 ʾanna xunwaûa diye-le.4 xêôle baôre hal qurbt mûîtey,1 yaʾani wara,1 qam-dawqûle,1 meôtîle.1

(11) more ʾqay,1 màx wiû?1 ĉû mûndî,1 lêx wiû ʾaxni.4 ʾmore là,1 wutu gniwella tazêt dêhwa.1 ʾdaxxi, ʾaxni mûtû b-gûnwwaxla?1 yalla yalla métela dabra ʾolla-nya naše kulla métla mkûna t-mamtxa l-mûita.1 more ʾûwuxû guiûyatexu.1 har ʾawa qam-rahûxle ʾay gunîya.1 more dr-ômarba ʾaaxa.1 plôtla kasêt dehwa tàma.1

(12) ʾanna mà wêdle?1 qam-sâqûle ʾaw xoneh.1 yaʾni ydele ʾûbbe diye.1 qam-sâqûle xunwaûa diye ʾaw t-ile kûs mûlk.a1

(13) xêôle ʾûbbe b-dabra diyye.1 kut mûndî t-awêtwa,1 lôwêla lâʾa.1 ʾûstâ sënnê y-sahidiwa ʾôle diyye.1 y-ʾabditwa.1 ʾu hul ʾegût t-ile pîše gore-w gwire kûlle,1 ʾaw xona rayyûs diye hi wêwa.1 ʾana ʾo mûndî tnûyêllax.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-SELLER

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) ᵃḥmad ʾabūbakar Sëlmān\textsuperscript{1} az xalkê gundê Xîzavê\textsuperscript{2} ma\textsuperscript{3} ʾašir-ā Guliā\textsuperscript{4} ū az ū dâyêkêbûyê ... hêzûr-û nahlûdû shêstû hâstê-ma\textsuperscript{5} ʾamâ dêrêstähîyê mûn dû târîx-ûm ... xâlû-ûn.\textsuperscript{6} shêstû dû-ma.\textsuperscript{7}

(2) zanbîlfêrôş ... du goîrêt zanbîlfêrôş yêt hayn əl davarâ kurdû dû,\textsuperscript{8} êk lê Kûrdêstânê Bûkûr,\textsuperscript{9} êk lê Kûrdêstânê Bûsûr.\textsuperscript{10} yê Bûkûr,\textsuperscript{11} yê lê Vîrêqînê lê Qazâ Sêlivê, lê vilîyatê Dîyûrbakûr.\textsuperscript{12}

(3) ʾamâ yê avê ... haçko lê Kûrdêstânê Bûsûr\textsuperscript{13} ava țê-kat sar jû-da nîvînê Bûtîfê û Zûxô dû.\textsuperscript{14} əl sûr jû-da-ya bê-ţax gundê Sûrkotkiyê da.\textsuperscript{15} têqriban roşavâyê ... nîhyê Bûtîfê pênj kilomîrû.\textsuperscript{16}

(4) ãv zanbîlfêrôşê wak hûkayêta wi hâtî gotânê\textsuperscript{17} yêt xalê ma-û bêvû bêpirêt ma êk bo êk yê gûti.\textsuperscript{18} əl sar vê kalhâ şabînîyê ːînên,\textsuperscript{19} av kalhê šabînîyê.\textsuperscript{20}

(5) ava yê ko lê daf ma nève wi ... mûr Mêhsûn kuřê mûr Avdulazîzê mûrê Mûsûl-a,\textsuperscript{21} yê vê kûlhâ Mûsûl.\textsuperscript{22} mûr ... Mêhsûn kuřê mûr Avdulazîzê mûrê Mûsûl-a.\textsuperscript{23} tabûn wak ava wak hûkayêta wi ẑê-bêzên\textsuperscript{24} zanbîlfêrôş kuřê mûrê bi.\textsuperscript{25}

(6) ʾonsana êkêwa jahêl yê barkatî bi.\textsuperscript{26} gûhê nûv jahêlê dû-û pûra lê bar dastû zûlêf bin-û.\textsuperscript{27} ẑê-bêzên waxtaêkê kasak şê mûlê mûrê mûrê.\textsuperscript{28}
(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 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.
waxtē mērī tab'ān xalkē ... davarē lē kôm bīn-u̱ bərənā-v z iyāratē-u̱ aw goř  şolā-u̱  kər  şeda-u̱ va-šārt-u̱. awi  ži got-e, ‘mā dē ava hamā lō vēdē bē!?’ got-e, ‘ava dē lō vē bē hatā qiyāmatē.’

‘qiyyamāt ḵangī-ya?’ goti-u̱.  ‘ço qiyyamatē-va ū ḥe diyānatē nā-zāna,  ‘ço diyānatā.’ ṭorsē xwa lō dāli dā goti, ‘ava dē t-nāv vē  âxe ū bō rožē go mostamār lō vē-dē bē ava xolās.’

řā-bi ... wak awādiaḵē bə sâri kat. ḫulāyḵ hâṯ bo āḵâft ūโรζāk du sē čār. har ū da bēže, ‘malē wara bo mōn bō-āxava.’ hatā bahsē diyānatē bo i ko̱r.  

‘diyānat husā-na-u̱,’ diyānatā masīhi yā hayḻ diyānatā əslāmatā yā hay. har diyānatāḵa ha-bōt’ ... tab’ān ‘ênuf-ů  ‘ādāt-u̱  ‘awādīyēḵ manhajē diyānatē. aw lō sar əslāmatiɣê bi. əslāmati nīsha dā.  

mā bi ẓand hayvaḵā mā. goti, ‘pā az kō bō-kəm?’ az-e žo vē ‘awādī xolās. žo wī qabīlī  tāng-u̱ tāriyā vi qabīlī xolās b-em.’
‘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.’

‘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].’

[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.‘

[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.

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.

(13) ɓāš-a pāne bāve mən-e ṭə-kēt! az-e wē xwārēnē də-xom. ṭag-e, ’wəla ā bāve ṭa zolmē bə-ḵət! ... taʿat-ū ṭibāḍatē ṭa qabūl nā-bēt. ṭpā az kō bə-kəm az-e ŋo vē zulm-ū zordāriyē bāve xwa?

(14) həndi go bāve xwā. bāve wī ŋaźi nā-bī vi ṭaštī bə-ḥelēt. got, ṭagar ṭu kadakē bə dastē xwa bə-ḵēl ū ṭu xwa xwadān bə-ḵēl-ū! ṭayārā xwa xwadān kēl dē hongē taʿat-ū ṭibāḍatē ṭa qabūl də-bēt.


(16) ŋə-bi hāt, dəst əp zanbila w čekərənē kər. zanbileṭ kurdawarıyē bo ŋeq bə kər ʨ-ina xalkē ma. əs ŋeqkāt hāt čekərənē. lə hāt ba ŋübārə-ū zanbīl čē kərən. ma gotl wī sardami ŋiyān ʧ kalhā dā bī. ŋu hāt-ū hāt-ū mantaqat hata hātī kalhā šəbəniyē.
(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.

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³ Lit. he.
⁴ Lit. Take care of your own standard.
⁵ Lit. work.
⁶ Lit. he came and he came.
(17) hāt. waxtē lō daroḵē dargahā hawā kāti-iūl zērāvānā go, ‘ţē kō čē?’ got-ē tab’ān zanbilḵē māl-i-vā bī go, ‘az-ē čom zanbilā fāroḵm. ėl ḵolānēt bāžērē hāt-o čo.ł
(18) aţ-bēḵzān awādī ... hačko ḳočā mīrī ăţ qasrē aţ panjarē dā aw ĵuřā lāwē barkāti di-ū zanbilā fār[ōšt]. ĵuřē mīrī-a-w lāwākī barkāti-ya.ł
(19) jɒhē dā viyānā ḳuřkī kat dolē ḳočḵē. got jārīyā xwa, ‘haṛa bēža wi zanbilfāroḵī bālā bēt vēdē.’ ġū got-ē, ‘wara ām-e zanbilā źē tā kōrīn.’ł
(20) hāt žor- væ. tab’an ... avādī mānē yā pē hātī gotwē-ū, viyā ma’rūf-āl kā čāwā lōgal ĝā āhaftōn-ūl hozānānā yā ḵōrī hozān-ū.ł
(21) zanbilfāroḵ mīrē ţawāł ... zanbilfāroḵ lāwē darwēšā-wł
karam ka ţu wara pēšā-w,ł
qīmātē sālkā ḏu bēḵā-wł
yā bāčʾk lō bar zērā bē-kēšā-wł yā mā[żw būhā bēbēža].ł
(17) He arrived. 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. 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)  muḥom ava awādī-ya! balē ḫandī hāt zanbilfərošī ʿko qānaʿ bə-ḵaṭ̱ lī ū b-ēṭī ʿū viyānā xwa bō-y diyār kat.  `zanbilfərošī yē šā tərsē xodē taʿālā na-hātī.  

(23)  zanbilfəroš barē xwa dā rax saratē-ʿū ʿxalatən.  `zanbilfəroš źī lō darajātā ʿcū-va xwārē.  gāzī ... ḵəčkē gāzī ... ẓēravānā ʿḵor.  got-e, ʿẓēravānā!  `go, ʿḥā!  `go-t-e, ʿwi zanbilfərošī bō-gərən.  ` 

(24)  awān źī rahlā dāl āw ʿravī.  ċūn molē dargahē lē gōrt,  `go, ʿmōli kī-và čūt?  `aw bō xwa kalhā šabānī ʿăsī buya.  molē dargahē lē gōrt  ū lō dīv ċūn lō dīv ċūn  hatā čū sar gəvān dā ḵavrī.  ` 

(25)  hār got-e, ʿna-ū [mə] xodē dē xwa tē da āvēzəm.  `aw źī har čūn bānē [......] muḥom xwa tē da āvēt.  xwa tē da āvēt ʿt bənī kat.  də vē awādīyē dā ... də vē ārisē dā waxtē av ῥūdāna paydā bi,  `bābē ḵəčkē hāt.  ` 


50  Neo-Aramaic and Kurdish Folklore from Northern Iraq
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.

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.’

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 towers\(^9\) of the citadel.

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].

[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) ḡwaṭdi mīrē kalhā šabāni barē xwa dā-yē lāwaq bārkatī-ya dolē wi na-d-cū wi bā-ḵoẓēt.1 go, ‘ḥārēn bā-bēn bōnē kalhē bā-ḵoẓēn.’ sarokē ẓeravānā zānī bēbaxtī lē vi ḡwaṭdi hāt ḵārēnē.1

(28) waxte īnāy xwārē, go, ‘az-ē ṭa bā-ɬöm dav ḥakimākā bālki az ṭa ‘ilâj bā-ḵem.’ qadarākā inā xwārē šē kalhē,1 gotē, ‘mē daynūn, az-ē mērôm az1 tu mēn xēlās nā-ḵē.1

(29) ‘bās1 az-ī hursiyataḵē ṭa ᵐām.’ haka ṭu bā-šē bā bo sar ṭēkāḵā ‘âm va-šērā,1 waxte xalḵā b-āt dā bo mēn dāʿā bā-ḵēt-ū.1 ū az mētʿāj šē b-əm.’1 gotē, ‘bēlā’!

(30) vējā hāt hōngē aw ōk ŋēkaḵā ‘âm bī ṭē vē mantaqē ḥatā Āmēdī-ū ḥatā Bārzān-ū [...],1 ū ṭē vē gundi šī čo bo jēzīrā Boṭā ḥusā,1 ōkāḵā ‘âm bī.1 sar wē ōkēḵe va-šārūt.

(31) ava ṭē-bēzēn hěkāyatā zanbilʃo español yā lā Bāšor ā ṭē vi ōngi-ya.1 ū hōndak xalḵē ma ṣī tēbēzēn nāve wi Mōhamad ḴAmīn bī.1 ṭāmā ṭāmā potar ṭē-bēzēn nāve wi mīr Mōhsen kūrē mīr Avdulāzīzē mīrē Mūsəl bī.1
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 willing\(^{10}\) 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.

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’.

[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.

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.

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, ʿaw t-bēžēn nāvē wi mir Saʿīd kuḥē mir Hasan, pāšayē Dīyārbakḵor bi. nafṣē vi čirokā mə bo wā goti nafṣē wē čirokē lō sar ʾet-hēt gotōnē. ʿayn lō sar wī ... yē Bākor avē Vārqinē bə vē čirokē nafṣē.

(33) bas aw tabʿan kalhā Vārqinē kalhakā dasčēkār-a tāwoko dasčēkār-a. ūtu hazirēt xwa bə-ḵē masan kā bēžē āv-a ān na awā-a. ava masla ūtu guhé xwa bə-dē hozānē. dē ko bēžēt, tə-bēžēt

(34) kalhā mīrē ūawāl-a-w

bəlondāhiyē haf ūrmh həzār-a-w
bənē wē qoč ū həsār-a-w
xwa tə kalhē dā b-āvēm xwarā-w
ū go, bəlā ʃə xodē ... na-bəm šarmızārā
bəlā ʃə xātination bə-bəm xusārā.

(35) yaʿnī haffəm həzār-a yaʿnī həzār-u haf ūrmhā bəlondāhiyē ya, hasab ... ūzē darā mà diyār kərī bənē wē qoč-u həsār-a, kavr-u falān-a. aw hamā awādī bi qāsr bī xwa də panjərayē da āvēt.
But in northern Kurdistan it is said that the basket-seller was called Mir Saʿid, 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.

However, [note that] the citadel of Farqin is man-made.\footnote{\textit{Lit.} made by hands.} 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:

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.

\textit{haf̱êm 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.
(36) ṭw ṭ-ḇēžän xwa ḍa panjāreyē ḍa āvēt. | ṭw lō ḍe ḍi t-ḇēžän žēnkā āmī-ya. | hako ṭu ḍe partūḵēt wān ba-xwinēt t-ḇēžän žēnkā āmī lē āsqā bi. | ṭamā yē ma ṭ-ḇēžin ḍačā āmī. |


(38) ṭaqriban māwāy ṭenṣad sālā | avā yā māyi bā ḍastē ḍirokbēž-ū ḍaytbēž-ū ǚ hunarmandāvā. | ū ṣe nūkā Faqiye ṭāyrā yā nēvis-ū | yē bi arṣīn-ū. | ḍatā nūkā | ōsē ṭaṣṭāḵ mērovā av ḍaytā ḍā yā nēvisin. |

(39) balē miro ḍawādī bā xwa kō ṭ-ḇēžem. | masalan vē gāvē ... Faqiye ṭāyrā. | ṭ-ḇēžēt:

‘muhabtē ḍač mubtalā ḍor.’

sēr lō jārīyē āskorā ḍor,

“lāwaḵē qalb-am jēdā ḍor.’

mēn ḍē ‘aṣqān 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 broke\textsuperscript{12} my heart

I cannot sleep because of [his] love.”’

\textsuperscript{12} Lit. made apart.
(40)  hako ṯu masalan guhê xwa bê-dî aw bê xwa ṯê-bêzêt ḱêcê miri lê ašeq bî.\^\; muhêm bas âw lê wê rê wa ṯê-bêzên.\^\; ava wak nâmê-bêzên wak kurîyak lê sar ... źiyânê yâ zanbilfêrošî-û sar gořê wi.\^\; ū av har du gořê yêt hayn lê Kurdêstânê.\^\;
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

Speaker: Dawid Adam (ChA. Dure)

Recording: Geoffrey Khan

Published: Khan (2008, 2156–2157)

Audio: https://nena.ames.cam.ac.uk/audio/231/

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 Zaxol bnaya wewa xa gòšra,¹ gòšra y-amrəxle gòšrət Dalale,¹ b-zonət ‘Abbasiye,¹ kəmət banuwale taf qaṭərwa ʾo gòšra,¹ lə qaṭərwa,¹ yaʾni la maxewa l-ġdəde.¹

(2) xa yəma ʾo gòra,¹ ʾaḡa,¹ xzele b-xəlme,¹ ʾaw żàngin-wewa,¹ xeləna.¹ ʾıwale šawwaw ʾarxəθa,¹ ʾıwale šawwaw kaləθa.¹ ʾıwale šawwaw sus yaθa.¹ malaxa məre ʾelle diye,¹ ‘mən kul xa mən dənna¹ lazəm xa mətələt.¹ mən kaləθux də kaləθux qaṭlət.¹ mən susəwəθux xa susta qaṭlət.¹ mən ʾarxəθux xa ʾarxe məklət."¹

(3) ʾanna malaxa məre ʾelle diye ta t-awdla¹ tət ʾo-gòšra¹ maxe l-ġdəde,¹ qaṭər.¹ mara ʾo gòšra¹ b-ʃənne,¹ b-ʃənne,¹ šuryela bnaya taf maṭe l-ġdəde,¹ lele əłṣya.¹

(4) qimələ¹ xa ʾarxe mbətələlə.¹ ʾu xa mən susyaθe qtilələ.¹ ʾu Dalale,¹ kaləθe diye zurta əłmənna Dalale-wewa,¹ ʾe Dalale¹ qimələ məšədələ mənna ʾixala taf nablə tə-paləxe¹ ʾi-lə pləxa¹ rəš gòšrət Dalale.¹

(5) ʾanna mirəlla,¹ ʾku nəšma¹ t-məṭya¹ rəš gòšrət Dalale¹ ʾe nəšma bəd-pəşa¹ prımta,¹ qıltə.¹ ʾi-tla kalba mənna,¹ ʾen-hawewa kalba zila qaṭma,¹ qaṭlıwa kalba.¹ lə qaṭlıwala Dalale.¹ qimela¹ kalba ʃqille rixa¹ t-xa kələš.¹ kələš yədət mədi-la?¹ xa ʾerba məθə.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 (kallaš) is? It is a dead sheep.
(6) zille kalba rəš dê kalloş. ʾayya Dalale pišla qamêtha. zilla, mṭela l-gəšra, qəm-dawqila, qəm-parmila. mattila gu gəšra, gəšra qîrre. mxele l-ğədâde. bena y-àmri.

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

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

(9) m-o kalbət qərruš wele
šlele rəš kalloš klele
xəmyanət Dalle bxele.
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:

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.

The narrow bridge of Zakho,
The river under it is narrow.
Dalle (= Dalale) has been seized by her father-in-law.

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.
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 gom- (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) ḡaya-š ḡəwala xa brōna, nā’am, ḡəwala xa brōna. qəmlə ḡaw brōna, qəmlə ḡay kalθa pəšla bəlyāša. drela laysha d-ləyyaša, ḡay Dālāle. hola bəlyaša layša. qəmlə bronah bxèle. qəmlə bronah bxèle. zəlla, zəlla qam-mamsāle. hola mamosaḥ ēšča, xəmyana qam-qarēla.


(14) pəšla qənayθa, là ẓ德拉. ẓegət mṭela kəb gəʃrət Dāləle, qayən xəmyana qam-qətələ ẓarəla. ẓegət qam-’arəla… we wiđa xa max ḡəta hatxa, ḡota ṭāləh, wewa muḥiḍra max ḡenna ta kud d… ya’ni ẓawələle ẓay t-ət qəpətle ḡənna, gəʃrət Dāləle, d-ṭəbələ ya’ni b-ḥaləqle.

(15) qəmlə qam-ṣaqəlla Dāləle, ẓu qam-darela tama-w muθya, ḡaw qəmlə, qəmlə, qam-banele-w drelə xa kawe gawah, qəmlə qam-ṣawəqla ẓaya tāma, qam-ma’məra ẓmere. mə k-iwədəwala ta Dāləle? g-naböləwala kùdyum laxma-w miyya. k-emri:
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.

‘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.

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.’

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.

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:
‘Dalle-w Dālāle\textsuperscript{2}

\begin{itemize}
  \item \textit{kma iwat šar-u šapāle}\textsuperscript{3}
  \item \textit{šuqlax darguštāt yāle.}\textsuperscript{1}
  \item \textit{ya bronax palgu myāsa}
  \item \textit{ṭu layšax palgu lyāša.}\textsuperscript{1}
  \item \textit{Dalle Dalle źorya l-xəmyāna.} xəmyani kalba kòma.\textsuperscript{1}
  \item \textit{ţəlləh la zarəq yòma.}\textsuperscript{1}
  \item \textit{Dalle źorya l-xəmyṇānəh.}\textsuperscript{1}
  \item \textit{qam-darela gu day hònna,} gu daw gəşrət Dālāle.\textsuperscript{1} gəşrət Dālale ḥbəqle.\textsuperscript{1} Dālale pəšla… məθla,\textsuperscript{1} ‘u ‘ayi qəşşa diyyah xlässa.\textsuperscript{1} è.\textsuperscript{1}
\end{itemize}

\textsuperscript{2} Paragraphs 16-22 are a sung ballad.

\textsuperscript{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.
9. The Bridge of Dalale (ChA. Duhok)

(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 fa-

(22)  ther-in-law is a black dog.

(23)  May the sun not rise over him.

(24)  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)
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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) ʾana ʾiwên ʿAmin ʿIsa Šamʿôn, m-našôt ʾəsnax. Šəmmət yəmmi Jwane Səbbî Jeləzər, ʿaydən m-našôt ʾəsnax. ʿu yəmmi dāha həyun turzaq. Alaha merx xaya-w ʿumr diya.

(2) nixət sawi ʿamər ʾənnuhu qəssa bdəla... ʾənnuhu qabl ʿalpa-w ʾəsta ʾamna şənnə gu xa mànətaqa šəmmaw Saməna. mànətaqa šəmmaw Saməna. ʿətwale xa ʿamır, ʿəmīrət mànətaqa, ʿamır gālāka zangin ʿiwa. ʿətwale təjara mən ʃaraq-u mən ʒarb.

(3) fa ʿətwə majə, nəhaɭ, bənu-u bən munkən ʿoroppa, ʿu munkən ʿəsyə. fa ʿabewa ʿawəd xa gəʃra, xa təwəsəɭ. gəʃra ya ʾni t-mate l-əxdədə, xa-məndi t-hawe ʿəbər, ma ʾəbər ətjara diyu, munkən ma ʾəbər ətwəbel, ʃərə ʿa, şənə ʿa, ətjara, ʿu ma ʿiron ma ʾəbər, len ʿamır, dəɛmana ʿamərə-ɭɭay, mülük-ɭɭay k-əbi ətjara diyəhən həwya, ʿu bə-daw waqt diyəhən.

(4) fa ʿəmīrət mànətaqət Saməna... ʾe, ʿabən ʿən rətxə ʿəl-ʃəmmət Saməna, ʿabən liθən hatxə məndi. bas ʿiθən xa ʿaɭəla hola biyət mànətaqət hərəbəl şəmmaw ʿələlet Samənu, ʿawa layəɭə Saməna. Samənu. fa ʿədən, ʿawwa mən ʃədər, mən ʿawwa mànətaqa-ile.

(5) fa ʿəmır diyəhən təble ʾənnu ʿk-əben bənən xa gəʃra. bə-daɭ waqt mjumeɭe ʾənnuɭ ʿabən həde lətwa məhəndəsən, bas ʿətwə məha... ʿamrəxwale ʿəʃəb əs-ʃənə ʿə. ʿanna d-pəxə b-ana məndyəne həsta y-amrəwale. fa tele xa-mənnu y-əmır ʿəna b-awədən kəda jəsr.

(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) yaʾni kut-xa ṭele māradāf šēmma diyu. fa šēmmēt Toma māradāf diyu ṭ Abbās ʾiwa. laʾān hamka y-amrile jēsr ʾel-ʿAbbāsi. ham k-amrī la. ʿaw jēsr kām-banele xa mūhandas surāya, šēmmu ṭōma. ṣhal hiya ḥāqiqa? ʿam xārāfa, ʿam wāqe, ʿannhu qeṣṣa ḥātxa ila mara.

(8) fa ṣāmīr ṭamur ta ṭōma, ʿbni jēsr. ʿu xzi mà ṭ-ḥebt mēn pāre, mēn dēhma, mēn kāda, ēl-mūḥêm, k-ḥebt jēsr hatta naqlōn tajara diyi, lablōnna mēn ṣāyya mādina diyi ṭalāt mūdēn xēne.

(9) fa bdeʾle ṭōma bōbnayet jēsr. kām-ʾawādle b-sabʿa qānāṭer. sabʿa qānāṭer kām-banēle. kām-ʾawādle sabʿa qānāṭer. tābān, lit xā-mondi ʿonnu ṭamur, ʿonnu xa yōma, xa šāta, ʿesrā šēnne, bnele. lē yēdx kma. ēl-mūḥêm bnele jēsr, laʾān jēsr sabʿa qānāṭer.

(10) ma maʾnaha sabʿa qānāṭer? ʿonnhu ʿaw nāḥar rābe ywa. laʾān sabʿa qānāṭer k-ḥeb šaqli masāḥa, ʿonnu l-ʾay māntaq. munkōn baʾš ʾiwa masāḥat ʿaw nāḥar rabta mēn Xabur dāha ʾile diyan b-Zā xo. munkōn, munkōn max dējla ʾiwa. zen, fa, kām-banēle jēsr. xlašle mēn jēsr, ṣaʾawwāl mēn nawḥi ftāʾ ʿaw tārīx, zaman diyeḥen, zaman diyeḥen, b-ḥa ṭarīx.

(11) fa mā ṣe dyō, ṣāmīr diyan? ʿiman xlašle jēsr, gālāka psāxe, laʾānnu wādele xa-mondi tārīx b-māḥke ʾellū. b-amūr ʿennu ʿawwa jēsr tele bnaya b-ʾāḥad ṭiān ṣāmīr. ʿāmīr.

1 As this paragraph makes apparent, the two indicative (i.e. realis) pre-verbal 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.
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.

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.’

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.

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.

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) ᵃkey, ᵃnnuhu b-zale-w ati-w šula palxi b-raš jəsr,¹ fa mà wələl ʿâmir? ḫatta ᵃnnuhu ʿawədwa xa hədiya ᱭbta ta ʿawwa mu-həndəs, ṫÔma, mkarəmwale, ᵃ fa mà wələl biyu?¹

(13) kəm-qarele l-gəbu. kəm-qaṭela ʿidu d-yməne. fa ʿâmri, l-ma b-qaṭət ʿay ʿidu d-yməne?¹ ʿâmər, ḫatta là ʿawəd ḥəsr xənə nafəs dəwəwə, fəqət ʿəwwa jəsr, d-wələl ʿəwwa, kəm-əwədle ṭələ. ḥatta payəš ʃəmma diyi ʿabra tərəx, ṫənnu ʿâmri ʃi ʿaḥad ʿə̀l-ʿâmər,² flən tełə bnaya ʿaw jəsr.

(14) fa ḥoʃta Tôma, ʿaw ʿâmərəx muhəndəs, lə-ʿâmərəx muhəndəs Toma. həsta y-əmrəwale, bànaya Toma, gələkəa mqohərə. ḫənu ʃələlə, ḥatta payəš ʃəmma diyi ʿabra tərəx, ṫənnu ʿâmri ʃi ʿaḥad diyu ʿiwa, fa gələkəa mqohərə.

(15) mere ta ʿə̀ləl diyu, ʿâmər, ḫəna ʿawwa məndi wədlı tə ʿəmər, ḫəna ʿawwa məkəmli bo-l-məqəbel qaṭe ʿida diyi, fa ʿıdən, ḫəna baʿd là piš ʿətəl liqəta ɡawə daya mənətaqa, ḫəna ʿaw ʿaḥad diyu ʿiwa, fa gələkəa mqohərə.

(16) fa ʿəmər ʃəməle, ḫənnuhu Toma p-palət mən mədənə. ḫəmər ʿqrənələ Toma ṭələ. zələl gəbu. ḫəmər ʿlələ, ḫəyət hər b-zələxə, ḫənə jəsr wədləx ṭələ. bas mədə? fa ʿawdət l-jəsr, ḫatta jəsr payəš ʃəmər kəllə?³

(17) Toma gələkə dəkə wa. ḫəmər ḥələ, ḫəyətət ʃawə, y-əmərəxe ʃələkə ʃərədə y-əmrəle b-ʃərəbi. ʃələkə ʿad ʿurba, ʿad ʿurba kəmə. ʿad t-ʿurba kəmə. ʃələlə ʃəlyə ʿad ʿurba kəmə. ʿurba yaʿni t-wənə, mə ʿəzəzə. səbə ʃərədə ʿad ʿəswəd, ʿad t-ʿurba kəmə. ḫəna bayətələ ʿələt jəsr. jəsr diyuʃ p-payəš ʃəmər kəllə. ʿəbad la y-napəl.⁴
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?

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.

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.

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.’

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?’

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 ʾawwa mère, Ṿoke, mù mòškèla.\(^1\) A fa ṭani yöm, \(θ̄αλωθ\) yöm,\(^1\) Toma šqèlle ʾášla diyu, Ṿu yalu-u beta diyu-u mòndi diyu. Ṿu qomle mhojere mèn Tòrkiya,\(^1\) tele l-Zàxo.\(^1\)

(19) fa mà wèdle ṿamir?\(^1\) Ṿamir mà wèdle?\(^1\) Ṿamèr, ṿana wàšiyèt mere Toma tàli,\(^1\) b-awdènna,\(^1\) b-awdònna, \(m.th̄aqeqènna.\)\(^1\) mà wèdle?\(^1\) mètele saŋ̣a qurràd mèn xèlyèt wane kòme, \(挹rba kòma.\) kòm-bayàxle rès jèsr b-làyle.\(^1\)

(20) Ṿòani yöm\(^4\) qòmle, le jèsr hole kulle mpìla,\(^1\) Ṽòán wèdle Ṿàʃfaʾĕl kimyàwi.\(^4\) ʾawwa xèlyà ṿamèt mà hawèwa dàryà, jàš ṿiwa, Ṿèpre wa, \(xzi b-\text{daw} waqt màhe wa.\) fa jèsr, \(kul jèsr mpòlle, \'amèr ṿiiman mpòlle jèsr. \(t babel, baʾd kùllù, xazàx Toma mà wèdle.\)

(21) fa Toma plòtle mèn mädìnàt Samàna,\(^1\) xà yoma, \(trè, Ṽèshù, \) kàda,\(^1\) xa fatra zaman iya mètele l-Zàxo,\(^1\) ṿiiman mètele Zàxo\(^1\) ṿamèr Ṿàn tyszòqàt Bahdinànn b-\text{daw} waqt,\(^1\) aw d-iwa b-Amèdiya,\(^1\) b-Zàxo wa.\(^1\)

(22) šmeʾle ṿonnuhu tele xa hòsta.\(^1\) Ṿu ʾawwa hostà ṿile xùš hostà.\(^1\) hole benya hatxa jèsr.\(^1\) jèsr Ṿèmlaq fi flàn màntàqa, \(xu kàđa-w kàđa, ṽè.\) fa ṿamèr mà mere, \(ād Zàxo?\)

(23) mèrè, Ṿahsan šì Ṿonnù ʾawwa bane xa jèsr tàlèni gawèt mòdítèt Zàxo,\(^1\) Ṽòán lòtwale çu ràbšt benatehen.\(^1\) Ṿamèx Ṿonnù Ṿad ṿàra.\(^1\) fa Ṿawwa b-bane tàlèni xa jèsr.\(^1\) Ṿen Ṿamèx xa gòšra.\(^1\)
This one said, ‘Okey, no problem.’ The next day, or the
day after, Toma took his family, children and belongings and mi-
grated from Turkey. He came to Zakho.

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.

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.

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.

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?

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 ḃellṭ Tōma. ʾamār ṭāle, āḥayyu Tōma. k-emb nēn-nux banṭli āẖṭxa māndī. ṭāmār ṭālu, mā y-xalāf. fa bdeʾle Tōma bbnāya. ṣamī rabawāṭan, ṣamī ṣnnu ṭōma bdeʾle bbnayya b-jāsr. ham lē yedāʾ xa yoma, ʾesbūʾ, šāhr, sāna, kāda, ṣaw hole bbnayya. ba-ṭlata bèn, ba-ṭlata bèn, kēm-banele jāsr.

(25) y-maṭe ṣnīhaya l-ʾaxwar qānṭara, wādle jāsr Dalāl b-xamšā qānaṭer, mū šawwa. Samana wādle b-šawwa. bas ṣawwa kēm-banele, xamšā qānaṭer wādle ṭa jāsr. bnele ḃellṭ jāsr Dalāl gawr mdīt zāxo. ṣamī ṣnnu tlatā bèn mṭele Tōma nīhayat rabṭle jāsr, y-napāl jāsr.

(26) fa hole wila ḋaḥadat ṣāmīrāt zāxo, ṣnu... ṣawwa, ṣāmīrāt Bāhdīnān, ṣnu ṣn la bane jāsr b-qāṭelle. ṣawwa y-ṣamīr ṣānā, ṣawwa kēm-qāṭe ṣidw ʾawwa b-qāṭe rēşī. e, ḍādī. ṣu ana mā ṣawdānna?

(27) fa b-layle tōble mēn ṣalāhā-w mṣolēle. ṣu mēre, ṣa ṣalāhi, ṣnu ṣalbān mēn-nux ṣawdāṭli xa ḥāl, ṣnu mā ṣawdān? ṣanā b-xa ṣidw-ṣēn. ṣu b-idēt ṣaple holi bọplāxa.

(28) mēn ṣamāle, ṣu har Tōma tama y-damāxwa. yaʾnī gēb šula diyu, ḥatta darewa bala l-šula diyu, mēn ganāwe, mēn kāda, mēn zala-w ati ḥatta darewa bala l-šula diyu. baʾnʾakīd ṣnnuhu—y-armi—Tōma gāłāk wa múxlaš b-šula diyu. fa yomṭ tlāṭa, mpōlle. mā ṣawd baʾd?
(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) ḏmèxle. mšolele-w ḏmèxle. b-layle tele xa ròya, roya, mà?\[1\]
malàxa tele ‘amər ūla, ‘Tòma, lazem ‘awwa jəsr ‘iđa ‘en pāyəš, \[A\]ḥày yəbqa\[A\], lazem dəɾət xa rūn gawu.\[2\] ḏədan rūn hawe barnaša ‘en hawe ḥàywan. mūhôm, \[4\]rūn ḥayya\[A\]. dəɾətla gawu ‘aw ḥày, yaalla jəsr diyux b-θəbət.\[7\] fa Toma mšolele-w ḏmèxle.

(30) qəmle qadamta. mère, ‘yà ‘alahi.\[4\] qadamta dà’əman… ʾtəwale kalta. hàmka qūṣa, ḥəkəyət y-māḥkiwa. xa y-amri brātu ʾiwa. xa y-amri kəltu ʾiwa. kut-xa xa-məndi y-amərwa, ḥəsəb mà. \[2\]’ana holi ʃəmya ʾitu y-amri kəltu wa. šəmmaw Dàlle, Dàlle, mù Dālale. šəmmaw Dàlle.

(31) fa Dàlle, kəltət ‘aman Toma, ʾábū l-bnaya jəsr, fa, yomiya qadamta y-matyawa fəṭra, ya’ni fṭarət, ʃa xomyəna. fa ʾtəwalənən mənnaw… ʾtəwale b-beta xa kəlwa. təkəram, xa kəlwa-w kəmə wa. kəmə wa. fa y-matyawalə mənnaw-u raj‘awa. ʿu ham mənkən ʿal mud ʿurxa. ʿu kəlwa y-atewa mənnaw. hole lipa ʾəl, ʾəllət Dālale. ʾəllət Dàlle, ʾəmrəx.

(32) fa qadamta xəłe… bə-daw wəq, daw wəq, Zəxo y-am-riwa dà’əman, ya’ni, bas daw jəsr, ʾənnuhu y-amrəwale jəsrə məzən, \[Nk̲ərə məzən\[Nk\], jəsr ‘aw rába. y-amri l-məhi?

10. The Bridge of Dalale (ChA. Zakho)

(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 ḍaman Toma tule qam jōsr. | hole bēṭlaba ḏēnu xāze, | dāha b-atyā kaltu matya ṭalu ftārta. | fa xzēlela tela kaltu, | hola ḥanta ḍixāla, | hole kālwa mēnnaw. | ḍamra qōṣṣa ḍīnnuḥu ḍīman Dālale qabl kālwa ḍi-matyawa, | yaʿni, qarūta, | ḍi-baxēwa. | y-amōr, ḍā ʿalāha, | lā ḥawya kalti, | lāʾān lazem darēnna gawēt jōsr. | 4

(35) u-ḍīman kālwa ʿabērwa, | ḍi-pāṣōxwa. y-amōr, ḍām zēn, | kālwa, lēlē kalti, ḍatta kālwa darēn gawēt jōsr. | ḍamra qōṣṣa diyān ḍīnnuḥu, | qabl mat meṭ l-jōsr, tēkram, | kālwa xzele xa ġārma, xamēndi, mēle biyū, ḍābēra Dālāl. mēla gēb xēmyānu. | 5

(36) ḍamōr ṭālaw, ḍbrati, ḍa ḍi-amēnna ṭa ḍān holi ḍīliba mēn maryā-w mēn ḍaḷāhi, ḍīnnuḥu lazem darēn ḍaṭwall ṭūḥ matya ġēbi, darēnna gawēt jōsr. | ḍa payštā ḍxālāda lēl-ʿumr kullu. | ḍa ḍāmēman šemmax har b-ḥāwe. | ḍa lazēm darēnna ṭūḥ, xa ṭūḥ, ġāwu, ḍhatta yēbqa jōsr ḍaṭyā, ḍa ṭawṣ dā-ṭēman. | 6

(37) fa ḍe ʿin k-ābat ḍawdat ganax fidāʾ ʿel-mēllēt diyāx, | ḍa ḍēllī ḍānā, | lēn b-qāṭālī ḍamīr, | ḍa ana-w ḍāvēla diyān. | fa ḍamma b-darēnna b-jōsr, | ḍa ḍāmma b-qāṭālī ḍamīr. | ḍa ḍa-y-amrat? | ḍamra ʿlā, ḍa ḍān lazem ʿānā ġawyan b-ṣawpux. | 7

(38) fa kōm-ṣaqūllā kālūt, | ḍu darela nīhayāt gēṣra. | mawjūd, wēdle xa ōbābā ṭalaw. | muplōtē wājḥ diyāw. | ḍu duktōt ʿidōt brāta, ʿad Dālāl, ʿi-pālṭa biyē jōsr. | fa rbōṭī jōsr. | ḍu brata pēšla gawēt jōsr. | rbōṭī jōsr, | ḍu kmēlē kāmōl jōsr diyān. | 8
10. The Bridge of Dalale (ChA. Zakho)

(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 ʾi-metiwa ʾixâla,| ʾi-naxtiwa ʾixâla ʾtalaw.| Ṣu
Dalle ʾi-šaqláwale ʾixala-w y-axlawa.| Ṣtábʾan, Ēsbūʾ,| Ēsbuʾ́n,| tlâta,| brata mâtla,| ʾaʾán hola drita gawa... gawet jèsr.| fa brata
diyan mòtla gawet jèsr.| ʾu
(40) wa lō-hađa jèsr Dalál ṣəš-le-w mòtule šəmmu jèsr Dalle-w
Dâlâle.| Ṣon hadax xazyat gawet mdît Zàxo,| məšəlmâne,| mšihâye,| Ēzidiye,| hudâye,| Ēgîlab t-kačata diyaw šəmmu Dâlâl-ile.| Ṣyəftɔxrûn bi-Dâlale| Ṣad wədla ganaw fidấ ʾəl məlləta diyaw.| awa
^li-ḥat ʾalʾän,| ʾawwa jèsr dâha mawjûd-ile.| ʾa
(41) ʾakîd kulleni dâʾɔman,| Ēiman ʿaykət hâwux,’ y-amri,| ʾmən-
èke-wət? Š b-amrəx, ʾmən Zâxo.| Š b-əmri,| ʿha, jəsrət Dâləle geboxən.| Ṣləʾán Zàxo təštahar| b-jəsrət Dâləl,| Ṣad ʾile xa ʾəʃtura tarixiya| xa
^ərmz tarixi,| ʿa,| ʾamrəx,| ʿəmraniyət Zəxə,| mawjûd-ile jəsrət Dalâl.| Ṣa
(42) ʾayya-ila qəṣṣa diyan ʾənu ʾad ʾədyo šəmyâleni,| ʾad ʾanə dəxi
wən šemya biyaw mən sawi.| ʾiθən ʾer məşədər xəne.| ʾitən xa naše
xene ʾi-məḫkela b-ʾəruxa xəțə.| Ṣa
(43) ʾamma ʾanə hətxə-yən ʾəmya biyaw.| fa kut šemya,| ʾalaha məşə xaye diyu.| Š ʾeṭ ʾlə šemyale,| ʾalaha məşə xaye diyu.| Šekran ṭalawxun.|
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.

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.

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.

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.

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 ... nāwē mēn Saʿīd Haji Sadiq Zakoī źə bənamālakē Zako yā-t kavon t nāwē bənamalā Razvānā t-ēm bar-niyāsīn Saʿīd Razvānā.

(2)  az dē nūka sar afsānā pərā Dalāl āxavom mēn pēnj šāš partūk sar Zako ċē kərīna źə kalapər-o afsānā-w maž-ə pēzānīye Zako bə zamānē Kurdī-o ʿArabī.

(3)  afsānā pərā Dalāl būčī nāwē wē kərīna pərā Dalāl? ākənjiyēt Zako yēt kavon yēt Zako āvā kərin Juhī bin av afsānā yā Jəhiyān-a.

(4)  ū ma əš Jəhiyā go lē biya ū ma əš day babēt xo əb vi šəklī go lē biya awē ās bo wa t-bēζəm.

(5)  at-bēζən ... pərāk di wusā əl Jəzīrā Botā hāthi āvākəwənē nāvē wē pərā Bafat.

(6)  wuxtē pər bə dumāhī ināyi mīrē ... yē Jəzīrā Botā gāzi hostāyī kər got-ə, ʿdē ta xalāt kəm.

(7)  dastē wi yē řāstē źē va-kər got-ə, ʿtā tu ćə pərē di əl ćə jəhē di āvā nā-ki! az šānāziyē bə vē pərē ..
1. I—my name [is] Saʿīd Haji Sadiq Zakhoyi; [I am from] an old family in Zakho, called the Razvan family. I am known as Saʿīd 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 ākanji, which is apparently a modified form of Turkish word ekinci ‘sower’.
³ I.e. the master.
⁴ Lit. I will gift you.
(8)  
damā hāti Zā xo\ řavī hāt Zā xo bə xo\ mīrē Zā xo dā xož zē kər\ pə rakē lə sar gābīrē čē kət\ əl ŋožhalātē bāžerī.

(9)  
av bə ‘aḵse[t mīrē Jəzīrē] got, ‘bəlā az dē āvā kəm.\ aw čū bə xo hustā lə xo kəm kər.\ aw bənā bī ya’nī [əp hange] andązyär nà-  
bī bàn às wē āvā kərī.

(10)  
lē gərāl ġəl darkārē bākōrē Zā xu\ bə taqriban pāzda bist  
kilomətrə lə yə wērē inān.\ du bar ŋi bə ŋəvē ət-katūn hāt nūkə ŋi  
lo Dārozānē mawjud-ən.

(11)  
ū dəs āvēt-a pə re\ ā čēkərənə pə re.\ damā t-ga hašt-a kəvānā  
nīvē də taməm kət.\ ŋožā di də ět\ aw kəvən\ wē həl-wəšəyī.

(12)  
aw ə parsyārə\ əb ʻArabi t-bə žn-ē ʻarrəf\ bə kurdī am ət-bə žn-ē  
ʻxəvzānku\ ŋi ŋən awē təšti bə xo b-zənət got-e, ‘az pə re hustō āvə t-kəm  
ət-həl-wašt!\ )
(8) When the builder\(^5\) came to Zakho—he fled and simply came to Zakho—the emir of Zakho demanded that he build a bridge on the Khabur river\(^6\) 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 bridge\(^7\).

(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 seen\(^8\) in Darozan.

(11) He started\(^9\) 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 builder\(^10\) asked [a fortune-teller, who is] called ‘arrāf in Arabic. In Kurdish, we call them xēvzānk, meaning ‘someone who knows about things by themselves.’ He said, ‘I am building such a bridge, [but] it keeps collapsing.’

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\(^5\) 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.
got-e, ‘šəbāl kī xodān gıyānl awəl bē sar pəɾē dū got-gotē hayn ēk žə wān ət-bēžət, ‘sār žē ka-w xwina wī pē řā dā. yā duē pətər ya’ni ət-hāt-a gotənē ət-bēžət sāxənī haykalē pərē bə-kat ‘haykal dāl ū faršā dayna sar-ū ū bə-grā!’

(14) ōrōza di səpē dē Dalalē bo yē xārōn ināt. Dalal bīkā wī bi. šāe Dalalē al pēšiyē bi.

(15) kayfā hustāyī galēk hāt. damā gaḥaštī nēzik pərē šayī məškād dīt bār dā-yē Dalal ət-sar pərē katī ava dē bət-a qurbāniē.

(16) māmē wē got-e waxtē čuyī māmē wē gərī řandēk əz čavē wī hätēn-a xārē. got-a māmē xo, ‘mām, tu boĉī t-gərī?’

(17) got-e, ‘hāl-ū masalēt ‘arrāfi yēt xēxzānī avā-na ət-vēt az tā bə-kəm haykalē pərē dā.”
(13)  [The fortune-teller] said, ‘Tomorrow morning, any living soul\(^{11}\) 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 saying\(^{14}\) 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, 'bēlā! akar av pēra sar mā čē bēbēḻ az-ē xo kōm qurbāniyā vi bāžērī.1 ya’nī čūnko az žōnēk-om1 hin mē bē čāvaki nērinē ol mē at-fākārēn?’1

(19) řā-bī jōhē wē čē kēr-o1 darēx kēr-o1 fārš da-ynān sar.1

(20) havžinē wēl załāmē wēl nā l māl bi1 pēštī řōzakē żawri-va1 pərsyār kēr, ‘kā havžinā mēn?’1

(21) bābē wi got-ē,1 hāl-ū masala avā-ya1 ma yē kērī at pərē dā.1

(22) ‘čāwā wa wa kēr?’1 čāwā?’1 das hāvēt-a māhūlī got, ‘dē čēm inm-a dār.’1

(23) čōl händi māholā da-ynād-ē1 awē kēr-a gāzū got-ē, ‘bās-a! tu wusā mē pētōr da-ešinī!1 āv pēra dē mint-a sar mālēt mēn1 händi mēn šīyātī.’1

(24) ya’nī ava kurtīyā afsānā pēra Dalāl.1 bas wak mē gotī ta1 ava əž Jēhīyā hātī-ya ştāndān.1
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?\(^{15}\)

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

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

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].’

[Dalal’s husband] said] ‘How could you do this? How?!’ He grabbed\(^{16}\) the stone hammer [and] said, ‘I will go and take her out.’

[Dalal’s husband] went and hammered the bridge so much. Dalal\(^{17}\) 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].’

This [was] a summary of the myth of the bridge of Dalal. However, as I had told you, the myth has been transmitted\(^{18}\) 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) ʾana šēmi Serān ʾĀdāy Šer-ile. ʾe šemōt yēmi Ḥane ʿAwdu Surīnu. šatet ʾalpa-w tāsā ma-w ʾastro-w xamša gu Šaqulawā hwēte-wan. ʾeti ḥūčīta gu šemōt mām telōna.

(2) ʾətwaw-lōtwaw xa mām telōna ʾətwa. ʾe mām telōna, ʾaxnī kūlan čādāx, xa ʾadya fēlēz-ile ʾawālē-le ... g-mqāšmēr ʾalōt ḥay-wanāt zore ḥatta ʾəxōlu, ... g-mande naše gawāt māšakāl ḥatta ʾawa māḥšēl.

(3) xa šata mān šēnānē kēpna ʾətwa gu de manṭāqā. kēpna ʾətwa. ḥaywanāt metiwa mān kēpnu. ʾixala lōtwa. fāl gālak kēpne ʾe mām telōna. bōxādār-le ʾixala litēn. yaʾnī ṣan ʾətwaw-š psēwalu. ʾəw qam-ʾaxōlu qam-ʾaxēlu, psēle.

(4) màʾ awād? pōšlu yārxe šēl̓lu rešaw̓ tre tlahā yarxe, mām telōna zāʾif psēle. bas gōlda-w garme pōš gawu. ṣāmār, ṣāzān xazān ṣe karma màʾ et gawu.

(5) baraw pāyazzāne-le. tā māndi litēn. ʾixalānēs litēn. ʾaxnī čādāx pāyazzān pāyēš la fāwākēš ʾitēn. ḥaywanāt kūlu k-uri gawāt ... burgagōt jānu. baraw sētwa k-āzāx.

(6) psēle, xa qēfā xzele mtūltewale. trē gaye ʾidāta ʾatxa mxēlelu, ʾətxa mxēlelu. lā ṭpēlelu.
(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 ones\(^1\) 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) ʾāmər, | ʾo qṭēfa| dyara ǧālak xāmūṣe-wət.| ʾāgar xāmuṣa là (a)wətwa k-awənwa ʾixilux.| mà ʾawəd?| kasu bədwaqa ʾəlu mən kəpnu.| ʾāmər: |

(8) dumyā awanda-y nà-we| 
haṣārē ba-kawt-a dāwē| 
dumyā dē-û da-Rwā| 
wā čāk-a ũ bə-kam ba xwā|

(9) qam ʾaməra ʾāyə-w| ʾāya k-amrila mātla| ʾe göt naša be zar payəš mən jānu| ʾal ʾāsəš| toba-w tyawūta byade-le| daʾər l-ʾurxət ġālah.| bāsa mən dan šulanət wide-le| ʾaw ʾətiqə| kūlu k-šawəqlu.| ʾurxət ʾalāha g-dawəqla.

(10) fa dəqnu qam-marpèlə.| xa tasboḥe drēle gu pāqārtu.| 
bitaye-le-w bizāle-le|, rešu m āxa bəɜrədu-le.| ha ʾādyəl ḥāyuht-u| ḥāyuht byadaw-ile| max dənət| ... ʾegat ... ʾāna ʾadya k-udilu ʾāna səyəde.| ʾurxət ʾe göt k-azi qa ħāj.

(11) rešu ʾatxa byādu-lu.| rešu ʾatxa byādu-lu.| daf dwiqa-le gu ʾidātu.| bəxənə- ‬na| ʾajōbe-na.| ʾe məm telone-le| məm telona lèwe?! dābi mà hawe?!’

(12) kālābəba| jānu là qam-dawəqla.| hār ʾamər, | ʾməm telona,| ʾāya mà-wət wida l-janux?"
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. He said:

(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

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.

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.

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?! What could it be?!

The rooster could not contain himself. He said, ‘What have you done to yourself, Uncle Fox?’

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2 Lit. His stomach was seizing him due to hunger.
3 Lit. Is it Uncle Fox, is it not Uncle Fox?

(14) ‘âna m ñxÅ = u båwbal jani ḫâzr byadawe-wàn toba = u tyawta. k-azên qa ḫâdz. dâqi lewêt bəxɔaya mûrpyu-wàn? ‘u ‘e tasbihe-ś?’

(15) ‘e tasbihe bəgdalu-le gu ‘idâtûl har bitaya-w bizâle-le, har šawsâre tasbihe. har, ‘ya ˈâllâ ya ˈâllâ mare-le.’


(17) ’âmûr, ‘hêmûn,’ ’amûr, ‘màm telûna, léwûn gû ... léwûn mhaymûne ma ṭahɔye-wût. bas yàlla, mar pâsûx gu ʿûrxu.‘ k-amûr, ‘psû gawût bårût ʿûrxût duglana hàl xazûx l-eka g-matpêlux. ‘ e’mûr.

(18) kâlâbât-ìš xa ‘aqla-w xa qàma bizâle-le xa ‘aqla bəd’are-le qa bâtra. sôqa lête gawûl mà ‘awûd?’ ʿaxûra-w yàwûs yàwûs telà ‘amûr, ‘mar pâsûx xazûx l-eka g-matpêtan.’


4 This should be kâlâbât.
(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 rooster\(^6\) 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?’

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\(^5\) Lit. I am telling from my heart.

\(^6\) The speaker says ‘fox’ by mistake.
(20) kālābaha ḥam, ḥa ma lā čādat?ḥam, lā ḥemən] mà čādan?] ḥan har ḥel šmāye-wan. xo š-āra lēwan ḥāta yādan ma wide-witun.


(22) ḥam, ča, lā] lēwet bəxzaya dəqnu?] dəqnu muyrəxule.] maʿqūl ... ʔələt tsə məndi ʔəy dəqna murpiyu-le?] tasiḥəl bəxzaye-wət tasiḥə gu ğidatu.] če de xzi daf har mxāye-le.] če ṭurxət malkūta ham bəzwānan-ile.ḥam, ča la k-ātyan mənoxun.

(23) yaʿni ḥamra, mà?] mhuymənux gu maḥçetu?] ḥemən, ḥam, āna psāye-wen gu ṭurxu.] āhat de tə ḥaṭa ʾati-iš mənən.] ḥamra, āna la k-ātyan mənoxun.

(24) ḥam, de psə pə!] xo məni bəz zawda lēwat.] ḥamra, āna] bas k-pərxan.] là k-azan mənoxən gu ṭəra.] āwja ḥam, b- kəfət jənax-ila.

(25) psəlu, psəlu, psəlu, psəlu.] āni har psāye-na.] har ḥam, la tələn ḥel ḥadz?] ʾwəlux] ḥam, ḥadz lāxa lēla] be qāza bən.] ṭurxət ḥadz ḥārəqte-la!] mədamət ṭəta raʿsan k-ṭəpət?}
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.’

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!?’

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.’

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.’

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.’

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.’ The [place of] pilgrimage is a long way away. Do you think you will reach it at once?’

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7 Lit. Be without trouble!


(30) Šūpërtā xa rā gu kālābaba. ṣ’amra, ṣ’ażi-wēt gu de ṣ’tafāq? ṣ’e ṣ’aw dzā māni qala k-awdē? ṣ’axni tfqē-wēx ᵇlaw. l la i’dēle ṣ’e ga ṣ’awu xuškēnta ṣ’awu k-qāyēn. ṣ’e, ṣ’amr, ‘dēl bāš wēdlux.
12. A ‘Pious’ Fox (ChA. Shaqlawa) 117

(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?’ 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.’

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8 Lit. agreement.
(31) šūpōrtā l-sqāla xa ... méz zūrta ʾetwala. l-tūma wādla-w kālābaba-š rēš xā šiwa smāxle. mām telōnā-š ʾel xā balāt ʿāра štōhle. l

(32) pāšla l-ādyāl baraw bāyāni. ṯabʾān ʿāxni čādōx ʾadōt kālābāba. har xantsa yōma bāyāz qāla k-awād, qāre. ʾel xā tira tre gaye šlāha gaye mšurēle gu qraya.

(33) baraw bāyāni yōma ptōxle, kālābaba šrēle gu qraya. kālābaba šrēle gu qraya. mām telōnā smīxe-le kālābaba qāre. lēwa dmīxā hāta ʾe furša dawūqle-w ʾaxōle.

(34) ʾamōr xōre gawu ʾamōr, kālābaba ʾāya mā-ila? ʾar ʾetāfāqān mā-ile? ʾamōr, ʾaw dza ʾāt là čādōt ʾana mšeškonyata k-qemān qāren-u b-idati lēwa.

(35) hēmōn qam-dawūqle. šūpurta ʾamrā, wēj wēj wēj! ʾahat la ʾamrēt toba-w tyawuta wīde-wēn? ʾamrā, ʾaxēr ʾetēfaqān mā-wewa? la mēran tō sa-naša qala lā [a]wēd?

(36) ʾida wērē l-ādyāl šūpurta gōrin. šūpurta l-ʾamrā, ʾāt mā mēlat-iwēt? mēran ʾāxni bīzal-e wēx qa ḫadz-u mōndi-w?

9 It seems this should have been ʾamōr ‘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. Of course, we know the habit of a rooster. As soon as day begins to break, 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?’

(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?’

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10 Lit. It became towards morning.
11 Lit. spread.
12 Lit. it is not in my hands.
(37) ʾāmər, ʾana māḥammādi-iwən. ʾe gət mərə māḥammad -iwən ḳəmu ptəxle šûpərta ʿərqəla. ʾəwəhūl ʾana qa mà məri māḥammadi? hawənwa mira jərjəs-iwən ʾəna, la k-awəwa, har k-oyawa ʿədyə, k-awənwa bəlyaw.

(38) ʾana-š ʾıtəli tsə məndi la wəlu qati. ʾe ḥūčita-š k-əmrila ta naša səqa là məte gu dan našəl šulane xəwe 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.’

(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 jargsi, 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 mën nāw-ēm Hāwsar Nadzāt Bāpīr Šāhmān Sūrti-kā. xarkī Šaqarḵāwāy-ē. dāk-ēm nāwī Jamīl-ē. la dūy dwāzday hazār-ē nosat-ē haštā-w hašt la dāyāk būy-ē. 

(2) tsirok’-ē aw jár-m ka da-m-hawē bās-ē xwāsak- ē la-sar bē-kām, ŋēw-ē kalašēr-ē kotār-ē. da-lē ha-bū na-bū ŋōzāk la ŋōzān, kas la xwāy gawratar nā-bū. ŋēwiyāki zor zor fērbāz-ū ŋōr-īs makār ha-bū. 

(3) ha-bū na-bū, kas la xwāy gawratar nā-bū. ŋēwiyāki galak fērbāz-ū galak-īs makār ha-bū. ŋōzāk la ŋōzān ŋēwī law hāra nāxosay ka tē-y-dā bū wisti xo-y ŋōzgār kā. dzā fērāk-ī hīnā-w fērāk-ī ārdē ŋē-y kat-ā gundak’ ŋ. 


(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 scheme\(^1\) [and] set off to a village.

(4) He observed that many chickens and hens were busy roosting\(^2\) [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].’

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\(^1\) 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.


(9) got-i wa řê katn. řēwi fērbâz-î-š-yân wa pêš kât ba šəkl-û šewaki mutadaynî tawâw! kaʿanahû am řiwi-ya qât qat qat hits gunâh-î na-kərdî-na! lo hadzê wa řê kati-na. řēwi hârduk-î ba fêrân bərdn-a kûlânê xo-yî kunêy řiwiyân. darga-šî lasar qapât kərdôn.
(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?⁷ [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.

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⁶ Lit. said.
⁷ Lit. Is it goodness, (you are) together with the fox?
⁸ Lit. converted.
(10) got-i, ‘wā hēwāra dā hāt1 aw jā waxti nūstāni-yə.1 bas kas kas īz‘āj nā-kāl ċūnka ṛē-n dūr-a hātā gayn-a hadzē.1 karabāb-ci kótār-išt gotī-yān, ‘basar hār dū čāwān!’ bas got-i, ‘hāl pēš away bā-nwīn1 d-abē am ’tifāqak-ən kərdəbi!’

(11) gotī-yān, ‘farmū janābi ūrīl pē-mān bā-rē-əś1 atū ūrēaw-i.’1 got-i, ‘hārkasi dangak’-i bā-kāṭān-ūl šawē xaw-ən lē tār kāl d-ābi bā-xorē!’1 karabāb-išt gotī-yān, ‘hamū-mān ūrāzīn-a1 mādām ēsta sardamī ’adālat-ū zuṭm-ū zordāri na-māyə-w1 sardamī dādparwarīyēx-ya1 ka wā bē kaskās kas-mān nā-xwā.’1

(12) baw qəsay ūrīl tē-y kāṭān1 got-i səbaynə dā hāt waxti barabayānī1 karabāb la xo-y ūr-a-gort-ūl tər-ī qūqānd.1 got-i ūrī got-i, ‘adī ama ’tifāq-mān wa na-bù ka to dangī nā-kay-ū la xaw-mān na-kay1 ūr-mān dūr-a?’1

(13) ‘da ka wā-t-a ēstā waxti away hāt1 qānūnakay dzē ba dzē kāyn.’1 nācār karabāb-yān kūšt-ūl goštaka-y xwārd.1 aw jāray ka ūrēz har-āl1 kótār-išt bārā bār-ī kārd-ū lēng dāng-ī1 durus kārd.1 ūrīš muhāwala-y kārd kótārakā-š bā-xwā,1 ba har fort-ā fērak’ī bīl1
(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!’ 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 sleep\textsuperscript{10} 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.\textsuperscript{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].

\textsuperscript{9} Lit. on both eyes.

\textsuperscript{10} Lit. makes the sleep darken/confused for us.

\textsuperscript{11} Lit. By the fox’s saying they fell into it.
(14) qapârâk̲ ā-i lē dā-w dawi xo-y lo kērd-uwawâ. | balâm | kotēr zor zor zor zor la ūwi zârktôr bû. | got-i, ‘janâbi ūwi a-zânêm da-t-hâwê bē-m-xôy. | ītîfâqakâ-š-et har la bidâya lo âw bâbatay bû. | bas pê-m bē-rêî atû sar ba tsē tâyâfâkû sar ba tsē dînâk̲ ā-i?


xâlāsû bērâw-û. | amêm-iš hâtm-awa hîts-ûm pê na-bērâ-wa.
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.’

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 Jardzəsī tribe.\textsuperscript{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].

\textsuperscript{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) ʾana Yawsēʾ ʾEliša mēn Dūhok-iwēn. ʾyēmmī našēt Mar Yāqo-la, ʾšōmmāh Maryam Toma Jubrāʾēl. ʾg-ḥbēn ʾamrēnnīx xa maḏalūkē-la, ʾd-ārya ʾu barnāša.

(2) ʾəθwa xa ʾarya mšītra wewa l-tūrā. ʾlā qabēlwā ʾču barnašēt zēlwale l-tūra, ʾlāxēwa qāyse ʾu ʾawōdwa xā mōndi. ʾhār zēlwale, ʾg-naxēlwale, k-īxēlwale. ʾlā qabēlwā ʾču xa zawale.

(3) ʾu xa fāqīra ʾəθwa. ʾpəšle majbūr d-zale māthe qāyse ʾd-mzabōnnay gyane ʾd-ayēš b-gāway. ʾe, ʾlā k-əθya mānne xazele dāʾman yala zora bəmyaṭa m-kērṇa barqūlēh ʾu latte ʾču mōndi d-maxēllay.

(4) k-imēr ʾana mḏāḥen b-zali l-day tūra d-īle ʾarya gawe d-axēlli. nayxēn mēn xāyi. bēš tu mēt xazēn yale zore myaṭa m-kērṇa.

(5) qəmle ham ʾaw šqəlle xmareh-u mōndi diyeh, xāwleh, ʾu zelle d-awōd qayse-w ʾāde. ʾθele, ʾlā ʾθele, mnayxē m-gyane. мнəмнəн, zelle, mṭele l-tūra-w munxētē jəwēh-u nāreḥ d-qāṭe qāyse. m-xēle, taq, tàq. wele dewa... henna, ʾaryə k-ṣame qala g-nāxēθ ʾəlle.

(6) ʾhā, barnāša, ʾati lēd šəmya gāwi? dax k-iḍēt ʾati d-qəṭe ʾu məndyane d-g-əbət ʾu lā g-əbət. lēd šmiya gu da tūra diyi-le? k-imēr, ʾbāle, bāle, wən šmiya-w ʾana ta hādax-ən ʾəθya. ʾdāxi ta hadax-ət ʾəθya?
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-imr, ‘mhēmēn, meri b-axlōtti| ʿal ṣāqāl là xazən yali zore myaṭa m-kārṇa barqūl ṣēn.| ham ṣēn ṣāxōtta ʿati bəš tu mēt xazənnay,| maythēn barqūl yale zore howe bəmyaṭa m-kārṇa-w xázənnay.| naqla ṣāti-ṇī b-ḵayụx-ωn.| ṣana gu ḫomayata diyux-iwēn.| g-ṭbēt,| ṣana ḫalala tālūx.| ṣu g-ṭbēt zi,| ṣana hun ḫɔṭya m-majburūṭi| d-māˈyəṣēn Ḿāyāl diyi.| ṣ

(8) k-imr, ‘madām ṣ-ila hādax,| ham, hām tali rānd-ila| ṣu ham tālūx rānd-la.| ṣ ‘dāxi?| k-imr ṣ ‘ati b-awōt qayeṣ ṣu b-lābāt,| ṣu ṣana b-yawōnnux maṣraf diyux.| b-zalux hām tali b-ātē,| ṣaygāt aṭōt maṭōtti ṣixāla,| hām ṣana axlōn.| ṣ ‘e,’ k-imr, ḫābīra rānd-ila.| ṣ

(9) kud-yom k-izēl k-īwōd xā kartōt hōnna... ŭnēt qayeṣ,| g-lābēl.| ṭabāl qayeṣ| ṣu ēnu xa là labole,| ṣ ‘ājran g-wɔmzabənnay.| k-iḍēt ṣoṣtēglāl d-ʃuqa.| ḫomāyôn,| kudymoh bəthāya,| labole ṣu mɔzbone qayeṣ,| ṣu naše bəxzāya, ṣē.| ṣu ṣani xene là g-yari zalay.| ṣ

(10) xa yoma... ṭāb‘ān d-k-iṭe d-maṭe ṣixāla, k-axlī mūxdađe.| ṣawā-w ṣarya k-axlī mūxdađe tama.| yāˈni, hām ṣixalot fāqira ṣala ḫ스aḇē ὰk-awē.| ṣe, ṣarya g-yawélle, ṣtali-w tālūx.| xa yoma mēt xzēl ṣarya,| yāˈni, kābīra wədle fa-xl ṣelleh.| ṣ

(11) k-imr, ṣa, xōnī, xa yoma ᵙ ᵤ hayyu ham ṣ ‘ati mšarz l-gēban.| ṣazmēnnux xa yoma l-gēban,| mənnān xùl.| k-imr, ṣ ‘ām y-xalaf.| b-āθēn.| ṣa ṣarya mēn māni b-zade?| là zade mēn ēnu xa.| ṣ
(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 1-bəyθa. k-imər ta bāxtəh, bāxta, g-daryat ʾixala ta ʾārya, dre jūd-a-w tali dre jūdā. k-imər, ʾloʾān ʾegot galize g-nəξθi, galize g-nəξθi gu ʾixala, ləbbi là k-izəl. yaʾni, ʾe. ʾay-ži zəlla, θela muθela ʾixala. drela ta ʾārya jūdā, u tāle jūdā. u ʾani pəşlay bixala.

(13) xəlle ʾarya, ʾu xəšle-w ʾele l-ṯūra. derət yoma zəlle fəqira. k-imər, ᵚa, ᵚa, fəqira, kudyom k-ə-xlətwa mənni, ʾaxxa, galizi là naxθiwa gawət ixala? day d-mṭeli l-gebɔxun gəm-ʾazmətti, drelux jūdā tali-w ta ᵯənxux jūdə.

(14) ʾe, g-məstənxəfat mən galizi? ʾay, ʾay-ila faḍl diyi ʾəllux? ʾaxxa k-ə-xlətwa mənni ʿala ᵮsài bi galizi là k-iθewa gawət ixala. ʾaygət ʾθeli gəbux, galizi nxətle gu ʾixala, g-yarəm ləbbux mənni.


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.

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.

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.’

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.

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 rèši,| xzi nixa reši, ꠪ën là.| xayer
gu rèšē.| k-imər, ꠳hāyman, hole piša bèš tu ꠳m-qamayθa.| mašaʧa…
škèr alaha.| k-imər, ꠳làwa b-kepi bas ꠳ati, ꠳ati ꠳vem-jabrètti d-
maxənwa ꠳əllux.| ꠳

(18) k-imər, ꠳xzi, fāqīra, reši nàxle.| bas xabruʤ həš lèle nixa,| d-
aña… k-əmərətwə galiz ꠳y-naxθi gawet ꠳ixàla.| bāθər mət naxle reši-w
xabrux lèle nixa, ꠳A addButton mustaʤq4-ile d-axlənnux.| ꠳qəmlə vəm-
2əxəlle b-e dàna.| ꠳

(19) ꠳e, qày, ꠳šawpa, ꠳šawpət saypa g-nàyɔx.| ꠳šawpət xabra là g-
nayɔx.| xabra nàxwaš, nàxwaš-ile, ꠳e.| ꠳
(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) ʾana Yawsēp ʾEliša ʾIshaq mēn Dūhok-īwēn. yēmmo našēt Mar Yāqu-la, ʾēmmaḥ Maryam Toma Jibrāʾēl. ʾētti xa maṭāliūke g-əbēn ʾamrōnna tāloξun, ʿan wāfaʿ dat barnaša-w xūwe.

(2) k-əmray xà yoma, xa fāqira k-izēlwa l-qāyse, bādēr mēt xalešwa m-qāyse, qayomwa, yātuwa reš kartēt qayse diyeḥ. ʾu mapəqwa màsula diyeḥ, zūrna. ʾu màxēwa.

(3) xà xuwe g-napəqwa g-raqēdwa tāleḥ. mē raqōdwa tāleḥ hēl xalešwa mēn mxayēt zūrna. xuwe g-əwērwa l-nūqbeh. mapəqwa trāy līre tāleḥ, ta ʾābu l-zurna, dāw fāqira.

(4) zəlle yoma, ʾēle yoma, kūd yom k-izēlwa-w pəšle šuleh. har b-aθe b-xaleš b-awdlay qāyse. b-aθē b-yatu rēš qayse ʾu màxe, ḡenna, zūrna. ʾu xuwe b-nāpəq b-raqēd tāleḥ. bādé bōt xaleš, xuwe g-əwēr mapəq trāy līre b-yawel tāleḥ.

(5) xà yoma, ʾay fāqira k-imēr, ʿma ṣana, là, ḡatxa b-awdēn. xuwe, kūd yom b-aθē mapəqli trāy līre. ḡatxa là k-awe. xāzənta kulla šaqlōnna! ṣana, mā kūd yom tre līre yawēlli? ḡat qaṭlōnne ʾu kulla diyi-la.

(6) hām ṣawa zəlle ʾu muḥdēre gyāneh wədle xa kepa ṣādīlə ta gyane gəm-mətule kartēh, ṣē. bādēr ma də-xlōsle xuwe m-raqāda, qəmlə zale màθe līre. ʾu awa šaqəl kêpa, g-məxe gaweh. g-məxe gaweh ʾu là gəm-qatollə. xuwe rāʿsan ʿele ʾu gəm-mnaʾəsle. gəm-mnaʾəsle ʾu pəšle zōpeke 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)  nəhāye, tāmāʿuθēt barnāša, xzi hātxa-yla. yaʿni ḫawa kud yoma b-yawlūlx trāy lire ḫu ṣwaga labole qāysux. ḫe, tāmāʿuθāl g- ṣbe, ḫonna, ṣaqĪlwala xāzāntēt ḫonna, e. yaʿni ḫay tāmāʿhum qaṭēlu, dāx k-Īmrīlā. ḫe naqla ḫay qeṣṭtēt xuwe-w barnāša ḫay-ila.
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) ʾθwa xa beθa d-ʿaȳšwa...| babøt beθa d-ʿaȳšwa møn šiwe.\| g-ez̄lwa go tûra,\| q-qatewa šiwe.\| g-meθ̄ewalu,\| daréwalu røš xamara dide.\|

(2) g-ew̄dwalu kàrta,\| g-daréwalu kàrta\| røš xamara dide.\| ʾu g-nabøtwalu šuqa,\| gø-mzabønwalu.\| k-eθèwa,\| g-meθ̄ewa ʾixala ta yalanke dide.\| ʾu k-eθ̄ewa k-əx̄liwa g-ʿeš̄wa bøt ḏanna,\| møn mzaborøt šiwe.\|

(3) xa yoma zølle l-tûra,\| b-qate šiwe,\| xzele xa ġurga.\| ʾaw gurga g-emør tale ḏà wøt ʾθ̄ya?\| g-emør ʾana g-øbøn...\| g-ʿeš̄øn bøt q-qat̄øn šiwe.\| gø-mzabønnu go šuqa-w mà-ʾaȳøš̄øn yalanke didi.\| bø-d- ḏè ʾana g-ʿeš̄øn'.\|

(4) g-emør, ʾana b-yawønnox kudyom xa lira kurkaṃâna.\| si mǝʃrløf ta yalanke didox.\| g-emør, ^NK^xera xudø^NK^ila,\| ^NK^xera xude^NK', bøt kǝrmǝnji g-emøri.\|

(5) šqølle lira kurkaṃana dide møn ġurga\| ʾu òele l-šuqa.\| ʾu zunne ta gyane ḏixala-w julle ta yalanke dide,\| ʾu mabsuṭ mørrø ta bàxte\| walla ʾana xzele xa xûra\| go ḏura\| bøle ġurga-le.\|

(6) kudyom g-emør ʾana b-yawønnox xa kurkaṃâna.\| ʾùdleli ʾødyø kurkaṃâna.\| kudyom g-ez̄l tûra q-qate šiwe\| ʾu k-eθ̄e gurga g-yawølle kurkaṃâna.\|

(7) pašle xà járxa,\| trè,\| žlåha,\| xa šâta.\| bøxte g-ømra, ʾwalla hatxa xøš naša,\| ţåš-ile.\| ʾana g-øban ʾoðanne qàðre,\| qaðranne-w ʾazmaxle køsλan l-bèθa,\| ʾoðaxle xa ḏixala båsima\| ʾu møstaʾøn go beθa køsλan-u doqax qàðre.\|
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.

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.

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.’

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.

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.

“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.

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.’

(9) zolle g-emər tbody,| g-emər, əana ləbi əθən.| gurga-wən, k-xələn nəše.| b-əθən go maθa kulu mbərbə.|  

(10) zəlle mərre ta baxta, ‘ hàtxa g-emər gurga.| g-emra, ‘şud əθə b-lele, xəška.| bə-daw wəx təəbəhərətə.| ləəwa ənəntəriq mənorəl kahɾaba ləəwa.| xəška wewa.| u p-payəsha xəška,| kulla maθa xəška wawa.|  

(11) g-emra, ‘dammət p-payəş xəška,| şud əθə,| bəθən wele bə-dəməhik dət maθa.| b-əθə kəələn bθə-w bəzə.| çüxa la k-xəzəle.| g-emər, ‘baxti b-oθələx xə ‘azime bəş.| mərre tbody, ‘b-əθən’,| g-emər, ‘b-əθən.| g-emər, əθətov,| b-əθən.|  

(12) əθəle,| baxte qam-qədrəle-w ədəla əxələ bəsima tbody,| u pəşle əşərtə kəələ.| xəlle, stelə-w muθəkəlu.| pəşla drəngi,| g-emər əana bəzən l-tərə.| qəmlə... məre bθə zi zəlle qam-maxzəile ərxə-w mpoqle.|  

(13) ə-thəwə yəçəlle l-əya,| gurga əməlle go təra.| gurga əməlle go təra,| şəme mà b-amri bəθər zəlle.| baxte zi g-emra, ‘waθə xəš,| xəš xəra ətəlox.| xəš xəra-le ə o gurga.|
(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)  bāle xa məndi qūṣur ʿibe. g-emər ṭala, ʿma ʿibe qūṣur? g-eməra ṭale ʿrixa... raba rixa là bāsima k-eθe mən pəmme. rixa là bāsima k-eθe mən pəmme. ḥaz g-emər, ʿgūrga-le, ṣoḥa-lev. ma ʿoðən? nə

(15)  šmèʾle gurga muhkela hatxa ʿolle, xriwa. qam-darele go nəθe ʿu qhərre. krəble. g-emər ṣana g-oðənu hawûṭa, ṣani k-parʿila tali bət xriwûṭa. g-emri ṭixa ḥaba pis g-napəq mən pəmme.

(16)  zəlle l-ṭūra. durdət yom q-qayəm məre bəṭa, g-ezəl ta ʂiwə, gurga ʐi ʖełe, g-emər, ʿʂqulox ʿodyo ʐi xa lira kurkəməna, bāle mən ʿɔdyo, là k-eθət, ḥəl ʿarbi yome xəta.

(17)  bāle šqulle nāra didox. nāra didox šqulle, g-emər, ṭməxe go reši, ṭməxe go reši, nāra go reši. g-emər, ṭməto maaxənne go rešox? b-qatlənnox?

(18)  g-emər, là q-qatlətτi. g-emər ṭatta ṭan maqətə nāra go reši, ḥən b-axlənnox. xzi, ṭmə g-əbat? ṭen la maqətə nāra go reši ṭanə b-axlənnox. ṣaw ʂaʃa ʂi faqɨra, kma g-əmsəle, qam-maxele go reşə, qam-saləhəle gurga.
(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)  
\[u-zũlle,\ gurga xî qam-yas̀rre reš gyànê, \ brındar-île. \]  
\[g-emw̃r \ ūle, \ bas ḏarbi yoma xèta b-ã♭t. \]  
\[bas ḏarbi yoma xèta b-ã♭t bstruknûn. \]  
\[ũnxe, \ muhkele ta baxta, g-emw̃r, \ ñal-u másale didi, \ ñêha-la. \]  
\[gurga mwrre ūle, \ “lû k-e♭t ḏarbi yoma xèta ˘axxâ.”\]

(20)  
\[hûv. \]  
\[pûdlû ḏarbi yöme, \ qômle ḏaw naša xê a gaxêt, \ zûle l\-ũôra, \ zûle xzele gûrga, \ g-emw̃r, \ “tale, g-emw̃r, \ ‘ña ñaxxâ,” \ g-emw̃r, \ “ã♭lôx,” \ g-emw̃r \ “qûllux xê lira kûrkàmana xêta.”\]

(21)  
\[g-emw̃r, \ “srîlû ˘e kûfiya mên reši-xžî, \ dukût mûxelôx ÿo nûrû ñâlla.” \]  
\[qam-shûrela mên ‘aqûłe, \ welû trûstå. \]  
\[g-emw̃r, \ “ma k-xâzêl?” \]  
\[g-emw̃r, \ “wele rëxo xôša.”\]

(22)  
\[g-emw̃r, \ “k-xâzêl?” \]  
\[g-emw̃r, \ “şûrût nûra didox ùqam-maxatû bûâêt ḏarbi yöme, \ trûstå reši. \]  
\[bûle xabrût bûxtûx mûrra ūle, \ “ûl mû♭ûla \ lû g-našênne.”\]

(23)  
\[g-emw̃r, \ “ma mûrra talûx?” \]  
\[g-emw̃r, \ “aštûxun, bûxtûx muhûlûxûn, \ bûxtûx mûrra ÿò gûgra xûş nûşa-xû, ñåś-île, bûle xû rûxû pîs k-êûe mên pûmmê.”\]
(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)  šwirat⁴ xâbra| là k-eθe nšaya.¹
(25)  šwirat ðòrba| naša g-našèle.|⁵
(26)  šwirat xâbra³ ḥól mòθa| naša la g-našele.|¹
(27)  lazəm yà’e naša maṭo maḥke. dər bâl⁶| ṭəd yo pêf là k-eθet l-tûra.|¹

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. twirat 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 bâl 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.


(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!’

(2) jārakē ṣəž jārā ṣahmat əl day bāv-ēt gohdārā ṭ-gotēn Ženkāk ha-bū l gundakē galakē dīr ət nāv čiyāyān ťā. aw-u zalāmē xo-b tanē pēk-va ž-ziyān. ġandak ōrožā zalāmē wē pətpā t-kər ə sarē wē gež ġt-ḵər.

(3) Ženkē gala galakē tahāməl dəgal ḵər. gala galak xo ťa-gört əx-gal. lē ōrožak hāt bēhna zalāmī galak tāng bū ə bē sīc ə bē səbāb sē talāq-ēt Ženkē ḡaẕētn-a bar-ūl got-e, ‘harā 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.


(9) ژاره ژو ژئر–یا ژوژی مازن! ژی ژی ژوژی ژو ژی خودانه دادانه ژیش. ژی ژی ژی ژی ژوژی وی ژل بار هایوی ژالک تاوس! ژو بئ ژئر دیژیر ژئر کوی! لی پاویزدا بیر.
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?’

The woman slowly climbed down [the mountain] until it was dark. 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.’

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.’

The woman opened her sack to take out her bread. She had not completely cut the bread into pieces yet 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.

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.

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7 Lit. The world became dark.
8 Lit. She cut her bread into pieces; she did not cut her bread into pieces.
(10) žəŋk galāk bəzdiyā| galāk torsiyā.|ペットウェソートブン，|담셋웨라지야，|나-زا니데 쁘 카트-Ӳ 쁘 나-카돈.|Əłəngi ՀՍ-Ե，‘아바데끼-ва치?’|데쇼끼-와예이|데끼-와라비?|투나-زا니디투예ارد머아래-뿐-بيعي?

(11) žəŋkē-ե գոտի，‘բալե տսուա!’|բասհալ-Ӳմաս’արետմուն|ավա-նա|զալամեմոնչ|բարդամ-Ӳ|ազ|վեղկորմ-ամալաբաբեԽո.|az-e բո երեկե|դա չոմ|դա բ-$ցոմ-ա”մալաբաբեԽո.|վեջահաղատնի|վերտ|կես|համամուն|բ-ա-չո!|մենչօլասկազա|ժեվեհայատա|2ազաբ!

(12) Əłəngi ՀՍ-Ե，‘նաաչէլոռ来到了|a t-zանումMich|յա|բեչառա-յ.|բասեզէ|թուսաթռահեմ!|դակասաֵչէ|լոռ来到了|կատոն.|Մովaires|տնkaհարվարփայտհամիաբո-պարեժոմ.

(13) žəŋkē դասպեկե բավարի Phelps|ազ|ժենկեգո|‘դա եսոմազ|բավարբո-կամ!|բավարƿենա-կամ|տազ|Եյե|նավ|դասե|վանձա|դա.|համադա|բեջմ-ե،‘բոլա!’|չէ|ազ|খարոմ|չէ|ազ|գահանդոմ.
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?’

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!’

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.’

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. So let me just say to him, “Yes!”; either he eats me or helps me reach [my father’s house].’

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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) Žanək barayike t-čū| ū pəloŋ dîv dā.| hêdî hêdî hêdî hêdî qûnaxâ dârstânê darbâs kər.| pəloŋi gu̲t-ê, ‘az dé l pəst dârakê râ-wəstiyêm,| tu hara-t xânî va| hatâ tu nà-čiy-a[t xânî-va| bêhnâ mə nà-yətən.| dəlê mên yê bê tâ va.| tu hara-t xânî-va.| ū az-ê pâsingê žə vé rê čêm.|

(15) Žanək ču t žûr-va.| daykâ wê pərşyâr kər,| ‘arê tu žə kî-va t-hêy| vé šavêl?| na kâs gal ta haya.| tu čâwâ šê wi čiyâyî hâtî-ya xârê?| tu čâwâ žə vá dârstânâ darbâz boy?| |


(18) bâbî got-ê, ‘yê hamâ bâţ boy.| gu̲tî ma žə mêža t-vîyâ tu tgal wê na-žî čünkû mə t-zâni yê bo ta xêrâb bû.’| |

(19) daykê žî gu̲t-ê, ‘hamâ řîn-a xârê daf mà| am bê xo žî du bê-tenê-yna| hamâ t-gal mà bə-žî’ tu här kəčâ ma-y-o.| ma nânêk xâr dé pêk-vâ xoyn| ma kər̯ak xîr žî dê kər kəyên.”|
17. A Woman and a Leopard (NK. Duhok)

(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 peace until you get home. My thoughts are with you; 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. 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.’

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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 bēz-a mō tu čāwā darbāz boy žō vē dārāstānē? hōnd-ā bō tārās! bas bū mōn tu vē bēžā.’

(21)  žānkē nā-šiyā bēžt-ē, ‘pēloŋgāki čavařēyi mōn bū,1 hatā az gahāndīm-ā bar dargahī,1 ū pāsawāniyā mō t-kōr-ū harasiyā mō t-kōr-ū hatā az žō vē dārāstānē xārākē darbās būym4 čūkū dayk-ū bāvēt wē bāwar nā-t-kōr.

(22)  lawmā gūt-ē, ‘zašāmāki galaki dastpāqo‘ē yē amīn1 ətgal mōn hāt.1 ū ŋēkē hamiyē dā pāsawāniyā mō t-kōr1 o harasiyā mō t-kōr-o1 az pārāstom žō hamī dārēndād ū bēyi kū äxāftōnakā kərēt ān äxāftōnakā saqāt bēžit-ā mōn,1 ān hawl datān dāsd饵ēziyē bō-kaṭān.1

(23)  kayfā dayk-ō bāb-ā hāt.1 gūt-ē, ‘walāhi zašāmēt husā gala galak-ēt bāš-ōn.1 žānkē žī viyā tāštākē bō kāni bēžitōn.1 gūt-ē, ‘rāst-ō galak yē bāž bo,1 bas čō gāvā davē xo vā-t-kōr1 dē bēži av zašāmā gūstē mərār tə-xotōn,1 ū miyā-w əkavlēt haywānēt mərī t-xot-ōn.1 hōndī hōnd bēhnākā pīs əž davi ət-hāt.1

(24)  pēloŋg əl pəḏ dārē gōh lē bo,1 ət qafaskē dā.1 pēloŋg gala gala galak ‘ājāz bo,1 dālē wē tāšt bārin bo.1 pēloŋg b-hēz kēra gārē-w1 nāv dārōstānā dā xo bərzā kər.1 ū ŋavī ū mā t ḥazra wē âxāftēnē dā.1 kā čāwā wē žānkē qashyāyī wī hūsā l bōn pēyā da.1 ū gūt-ē bēhnākā galak ā pīs žō davi t-hāt1 dā bēžī āva yē əkavlēt mərīyā t-xotōn1
Her father said, ‘However, tell me how you managed to get through [this] frightening forest? Just tell me this.’

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.

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].’

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.’

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) ჰანჰ მა ლგალ დაიქ-ო ბაბეთ ხო. ო როჟ ბო როჟე ჰიენა ბე ასაიურ ლე თ-ჰატ. როჟაჰ ჰა როჟან ჰანჰ კუ და ატ ნავ დარუსთნე და ბუ ხო პაჰაკე ბა-გარიტენ უ და ჰონდაქ ჩილკა ჰი კომ კოთან. ჰანჰე ღალი პარასტან ხანჯარა ბაბე ხო თ-გალ ხო ბერ. უ ღი თ-ნავ დარუსთნე და.

(26) პაჷტი გარიედ ატ-ნავ დარუსთნე და ბეჰნაჰ პე-ვა ღი. დი აზ პაჷნანჯა ჯარაჷ დი ლე დიიარ ბო. ღჰ პაჷ-რა-ღასტია ღუტ-ჰე, რე ჰა თა! აზ ბირა თა-მა?

(27) ჰანჰ ღალი ღალი ჯანი ღალ ხო ღავერიაჰ უ ღორენოინაჰ ღი. ღუტ-ჰე, რე მა დე ღაუდა ღი ბირა ღენ ატ-ღიალ! ტა ღანიოიაჰ ღალი ღალ ამაზან ღალ ღენ ღმ ღჰერ.

(28) პაჷნანჯა ღუტ-ჰე, ჰა აზ დე ღაუდაღიაჰკა ღი ღჰ თა ღჰმ ღჰამ ატ-ვეტიჰ ტუ ხანჯარა ხო ბინლი-ა ღარე უ ტუ ლ-ნაფ ღმელე ღმ ბე-ღად.

(29) ჰანჰე ღუტ-ჰე, რე ჰა ღჰაჷრ ღა ღაო-შამ. ტუ პაჷნანჯაჷ ღალაკ ღე ბას-იჰ ტა ღანიოიაჰკა ლ ღმ ღჰერ ას ჰა ღჰაჷრ ღანჯარა ნაფ ღმელე ტა ღაო-ღამ.

(30) პაჷნანჯა ღადანგეთ ხო ღჰეღ ღჰერაჰ ღაონ ღაუდაკ ღქო ქტ ღჰერაჰ. ღუტ-ჰე, რე ღარ ტა ღანჯარა ღჰ ღჰაფ ღმელე ღჰ ღაო-ღამ ღჰ პაჷტოასტ ბა აზ ღე ტა ღჸარა ღჸარა ღჰმ.

(31) ჰანჰ ღაუჰურ ბულ ღჰ ჰამი ღეჸა ხო ღანჯარა ღო ღამ-ჴესა ღჸ ღაჸლანოი ია ღარე უ ღჰ ჰეჸ ღჰ ღაო ღმელე პაჷნანჯა ღაჰ. დუ სე ღძარბაჰ ლე ღამ.
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.

After wandering in the wild forest, she smelt something. She saw that the leopard came to her again. He stayed behind her and said, ‘Hey, you! Do you remember me?’

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.’

The leopard said to her, ‘I have a request from you: you should take out your dagger and stab me in the shoulders.’

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.’

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.’

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.

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17 Lit. became visible to her.
18 Lit. Hey at you!
19 Lit. another.
(32) ḫol뉴 ap we xinê va' al nāv dārāstānē dā kera gărē. ü bâz dâ șt nāv dârâ dâ' ü-d nāv dahla dâ' ü-t nāv tərāšā dâ xo barzā kərava. žənək hāt-avā' mā t-xawāl-ēt həndē dā, 'ka bočů ḫol nouns dāxwāz žē kər' xanjarē t nāv molet wi bə-datān? lē žənkē nā-zānî.

(33) du sē haftiyāk pē-va çûn. žənək jāraḵā di șo ț nāv dārāstānē dâ' bo hamān kār șo bə-čīten dārā-ū čîlkā bînitən ... bū sopē' ü bo ... bo sopē harwasa bū kočkē. pəštī žənək čōy țisān-ava șaw ḫol counselor dīt-ava.

(34) ḫol nouns hāt-ə handāv sar-š. gūt-e, 'arē tū-yī disa?' gūt-e, 'balē a āz-əm. țisān tū-yī?' gūt-e, 'a' gūt-e, 'hār wako hatar nūka tūl ye pāsawāniyā mō t-kay?' gūt-e, 'balē a baz vē jārē mə pərsyārāk ā żə ta hay.' gūt-e, 'karam kə!'

(35) gūt-e, 'kā bas bare xo bə-d-a nāf molet mən! mā bərīnâk lē māyâ?' gūt-e, 'naxēr ḫol nouns čə bərīn lo ta nū-māyə. tu bə hamā-va ye čē boya.' ḫol nouns levēre gala galak kər-a gōri gūt-e, 'tu būcî t-ka-ya gōri?' žənkē gūt-e, 'tu būcî t-ka-ya gōri?'

(36) gūt-e, 'balē baz bərînâk ā dolē mən dā hēstāl sax nā-boya. aw žī aw bərīna bū damē ta āxəftən gūt-yə mən. āz giyânawar-əm șu xārənā mən guštē giyânawarānə. șu mâ čə gunâhā mən-a agar bēhnaḵā pis əz davē mə t-hēt-ən!'
The wounded leopard ran away into the forest. He ran through trees, rocks and fields, and disappeared. The woman came back home in astonishment,\textsuperscript{20} ‘Why did the leopard ask her to stab him in the shoulders?’ She did not understand.

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.

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.’

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?’

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 blame\textsuperscript{21} if my mouth has a bad smell!’

\textsuperscript{20} Lit. She remained in such a dream.
\textsuperscript{21} Lit. What sin is there for me?
(37) mən aw bəšiy yē hamī t-gal tə ḵəɾən. ʿū ṭa ʾḵəfətnaḵē dəlē mən gala gala ʃəḵānd. ṭələngi ɡūt-ē, ʿbalē ɾəst-a t-bezən ʿē ət-čət nišā ʃīnā xanjarā bas ʿē nāčətin ʃīnā xabarā. am gahəštīn-a dumāhīkā čirokā xo. az hātm-ava čè na-dā mən.
(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

Speaker: Yawsep Elisha Ishaq (ChA. Duhok)

Recording: Lourd Hanna

Assistant: Aziz al-Zebari

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) ʾana Yawsêp ʾEliša ʾIšaqa mon Dûhok-iwân. yêmmî našêt Mar Yàqo-la, šêmmaḥ Maryam Toma Jubrâ-iût. dâha k-ibên ʾam-
renûxun xa qesêta, yaʾni, haqiqatan, dî vawşa, d-kalba-w awànta.

(2) ʾə∂wa xà qa xà kalba-w xa ʾawâna, yaʾni muxdađe g-
ayshiwa. xà yoma k-əmrà ʾawana ta kàlba, xònî, xazux har ʾana b-kalyan gawêt bâyîa, ʾu àt, k-izêt, kût dukane b-jaylîttay, ʾu k-
xêlêt-u k-sâtêt ʾu ʾana axxa, xa yoma lêt mupqi d-xazyan xa qesêt čûl, rà yan, hâm hade qêsa, ʾəš d-awyan ʾana muxwàthux, qêsa napqan, qa šara yàn gu čûl, paθex lêbî.

(3) ʾe, xàthî, k-imôr, ʾqay ʾiman merax tâli d-la thu li ʾàna, mònnax? mhayman qemle npqelay g-nabêla l-čûl. zêllay, l-xa dukà, marâ′ya. potla bêrâ′ya ʾawanta tama.

(4) kalba bà, har hole tiwa ču... bà, kalba là k-ixêl gölla, là k-
ixêl ʾêmma, har hole şira. ham ʾawa kpônne, şêle. k-imôr ʾxàthî, ba qôssa, ʾana kpônni-w šêli, xa qôssa b-zali l-bâyîa, b-xazên ma ʾîthôn l-ixala mendi-w b-aôên. ʾu ati puš hal ʾàthôn.

(5) ʾe k-əmrà, xònî, ʾati zaluł dêwê, ʾaθe mon tûra ʾaxôlli, ba daxî ʾana? ʾe, k-imôr, ʾxa qôssa mášêle, hal ʾaôên-u lattax šula. ʾe, k-imôr, ʾle-maślên kâbira. k-kêmûx. dê si.
(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) ʾawa zêlle, lâ fêtle, là msukere m-qâmaya d-awânta, dêwa thele mên tûra, xzele kalba lêdê tama. Thêle lâ mên tama bêqûma l-awanta. ‘daxi ʾat ʾaṭyay gawêt koza diyi râyât? ʾu ati mà ḥaq ʾattax? ʾu ana dâ b-xlênmâx. ma zûl ʾati thêlax ʾu bêraʾya gu koza diyê. ʿ

(7) ʾyaba, ʾay koza diyâ-nil. ʾu ʾati daxî wêt bêmara diyan-île koza? ma ʾettûx mstånda b-yâdêt koza diyûx? ʾettûx xa sahadà dîle koza diyûx? màthî xa sahadà dîle koza diyûx, ʾana hêlaltà tâlûx. ʾk-imêr, ʿba, ʾen ʾila hadax b-zàli maṭax sahadà dîle koza diyê. ʿ


(9) thêle, múrtle tela diyê. ʾc, ʾaw-zî m-rahûqa, ʿa, ʾêl ʾay kozêt ʾênna-yêle, ʾay koza dêt dêhwa-yêle. ʾu ʾati daxî k-êthêt ràyât biye? ʾay koza diyê-île. ʿ

(10) ʾàma, k-ômrûn ʾay gôt ʾâday, gêrag b-yâmûy ʾêlila diyê. ʾaṭay yâmûy, maxe ʾidê ʾol ʾay kêpa, ʿsi mxî ʾîdûx l-ʾawa kepa îlêlê naqle, ʿmaxe ʾollî-w l-yàli ʿen gê-mdûglèn ʾay koza d-dêhwa-yêle. ʾu làtlax šûla.
(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) ᵐàwa ži ṭele tèla. k-əmra ʿyaba, ᵃn ἥ-ile kòza, ᵃ ᶞₜ si mxi ᵐidux l-ay ūnna, l-ay kèpa. ᵐawa, ᵃna ᵃtti haymanûṯa, ᵃw kepa, ᵃn hawe koza diyux, ᵃw kepa št-awe haymânûṭi. ᶞₜ ᵐidux ῥlaθá naqle ᵐelle, mōr ᵁy maxe ᵃlli-w l-yàli, ᵃn go-mdaglûn ᵃy kozèt dèhwa-yłe.¹

(12) ᶞₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜₜৡ
(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/](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-ə.1 xarkī šaqrāwāy-qa.1 nāwi tawāw-iš-əm Hawar Nadżāt Bāpīr Ųamān1 Sūrtsī-ə.1 awaha mašhū-ən.1 dāk-əm nāwi Jamāl-ə-ya.1 ū la dūy dwāzday hazār-ū noʃat-ū haʃt-ū haʃt la dāyik būy-ə.1

(2) tabʿan šaqrāwā zor xoš-ə.1 wa šēṭī kaltūr-iš-ī zor tēdā-ya.1 galak kā-ıš-ī tēdā-ya la sar haqāyāt-ū la sar ... basarḥātakānī šaqrāwāy zor zor1 yaʿni bās-yān kərdī-ya.1 bas away ka zor zor yaʿni šēṭāk-ī nāmo biton hondak haqāyāt-ən1 ka pēšūtər ʾəŋqətā-ə-yān kərdī-ya1 bas māy-owā əmān.1

(3) la dāk-awa1 dzā la dāpīɾ-t-awa mābit-owa yān la bàb-ət mābit-owa.1 zor dzār ka mà šayṭān-ən a-kərd la mārī dāpīɾ-əm yān kasaq-ī gawra da-hāt haqāyāt-ī lo aqīr-ən-owa.1 lo away ham āqōr bin.1 wa ham dars-ū ʿoṛt-ıš lē war-ərīn.1 yaʿni tamanā-n a-kərd aw haqāyatānā har bardawām bən.1

(4) awa-ın wa fakər dēt-ən hamū jārē gēckə būm1 dāpīɾ-əm yā nēnkāl1 aw jā masalak-ə-ī lo daynayn-owa1 lo away aqōr bin,1 ū muṭāk-ə-iš war-ərīn.1 wak-ī ēstā na-bū.1 yaʿni āypəd ha-bitən1 yān mubāyūl1 yān taknalujīyā.1

(5) awa dzā aw šēṭānā la pēšān-ıš yaʿni lo tsē tsīroğ1 la bar tsə haqāyat ziyātəɾ1 bāw-ī ha-būa?.1 la nāw kəltūrī kurdī ē yān masalan la nāw xoṭ-tān1 yān la har džyākə xastan la šaqrāwāy.1 čūnika kārabā na-būa1 ū talavizyôn-ıš na-būa.1 ū yaʿni ūdayon-ū šēṭānə-š na-būa.1
(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.

(7) bas la jiyya la ba jē-yān heštî-ya. haqāyat ha-būa ba šaš māng [har] tawaw na-bāula masaran haqāyati Rustami Zår ū aw šotana. yān šawē zastānān xarkaka hāmū la pāš nwež-ū ‘išāye la jiyya xēr a-būn-ūwawa. aw jā šawčarā-yān dā-a-nā. mēwēz-ū zor šēti dīkā-š. ya’ni la la nāw kurdawārī hā-būwa-w ay štāna kərāya. 1

(8) awa ka ēstā da-m-hawē bās kam 1 čan komalak hakāyât-ṛen, 1 ka xōs-a. ya’ni mut‘akī xoš-yān tēdā-ya-w pekanān-iš-yān tēdā-ya la handak dzēyān. 1 ū. 1

(9) haqāyataka la nāwi maṛ-ū bōzn, 1 yā xod maṛ-ū dā-bōrāni maṛ-ak. 1 a-re hā-bū nā-bū l kas la xwāy gawrator na-bū. 1 law dunyāya pān-ū barinay 1 šuwanak hā-bū. 1 mēgalakī galak la maṛ-ū bōzn-ī tē-dā ha-bū. 1 ṭoẓak la ţoẓān la ēwārākī pāyizān dərangānākī šawē maṛ la gar barxi xo dā-a-bōrēt. 1

(10) a-gāt-a dzēyakī taṛās-ī lē-ya-w mērg-a. 1 wāta mērgakī dziyā aw ūstāna-ya. šawē lo xo xu y a-mēnēt-oawà. 1 a-kāt-a dzēy xo. 1 hatā zastān-ū hāwīn-iš dē aw maṛa har law dzēy a-mēnēt-o. 1
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.

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.

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.

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.

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. | ūrožak la ūrožān | la nāw sarmā-w sora-w bastalak’i | gurgak’i bārsi fērbāz loy d-ēt-a peš. | a-rē, ‘kē Ṣēy ba to dāya | la nāw murk’ē mun dā-našt? | maṛ-iš wāq-i waṛ a-minē | ‘ē bāša gurgō | ba xo gurg har ūrožā-w la dzēyak’i-ya. | baɾawā-ya-w har tsō ūrožā-w la mantsqak’i-ya. | ma’qūl-a | ‘ārd-i ha-bi amēn nā-zānibim?


(13) ‘kū ato akēy ē xo? | a-rē mēn šahēd-ū’ ṭsbāt-om hana, | ka āw murkā | murk’ē mēn-ā-w | la bāb-ū bāpīrán lo-m māwit-oawa. | maṛ-iš a-rē, ‘bē-ro b-inā! | a-rēt ūra bērē-ī la ūreg ūšēr ba!

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 astonished 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?’

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!’

[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.’ The ewe said, ‘Go and bring him! [As] the saying goes, ‘Say the truth and be courageous!’

[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.’

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2 Lit. Her mind remains dazed.
3 Lit. fathers and grandfathers.
4 Lit. it says.
5 Lit. be in the path of lion.


(17)  ‘pē-yi bɔ-rē! amon a-çəm la pəšt aw dārāy xò a-şārm-oawa. har kātak ūṭew ḥât! sündi xwārd ba wɔdzāg-ı yān ba har şêtâk’-ı, awā mən ūṭek lat-ū pət-ı a-ka-m. nè-wēr-ən sondi ba dro bə-xon. arē hamān xuta-yān dżē ba dzē kɔrd. şay xo šārd-owa la pəšt dârî. ū gurg-ū ūṭew-š ḥātun lo šahādadānê.’

(18)  got-i got-i, ‘awâ-s śâhēd-i mən. ūṭew ba jəwāb ḥât zor ba murtahî got-i, ‘amən śâhēdî a-damî ka àw murkaî mûrkê gurgi-əl ato hâtî la sar-ət dā-kɔtâya, ba bē hàq-ūî ba bē mêf.’
(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 speak\(^8\) 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.’

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\(^6\) Lit. The sun came and the sun went.

\(^7\) Lit. How can I load them?

\(^8\) Lit. came to answer.


(22) ka dīt-i șāq-i lē-ya ša pɔr-ə dāya-w quʁk’-i gɔrt.l got-i, ‘amān! l amān hits nī-ma.l aw murḵ-i mō-tə-a. l jā a-rə l law hālatay dā ūḏzāg awanda pīrōz boa l la nāw komalgāy kurdi ya’ni sūnd-i pē xorā-ya. l har lō-ya-s a-bīnī l hāqāyata kurdīyakān l baw amānjay abān.l

amn-iš hātm-aw l hīts-əm pē na-ḇ-rā.l xalās-ũ ŋoy.l
(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 frightened [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. [and] 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 given [by the characters in the story]. It is finished.

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.
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 ḫërēš-a.
az ǯuřē ḫašid bágē Barwārì-ma-ũ
az Barwārì-ma.
naviyē Tawfiq Bagē ǯuřē haji ḫašid Bâģ Bârārī.
az-ê bo wa čirôkā ḥaspē mälbâtē bê-ũm,
waki bâb-ũ bâpîrā bo mə vâ-gârîyî.

(2) t-bêžon, ha-bû na-bû,
kas ťə xodē mästor nā-bû,
kas ťə baniyâ źi dərawîntər na-bû.
zamânakî wê davarê xalkê čê t-ḵər?
har bənämâlakê ė īASPÔE makänner,
jêhêlê galâ gala gala gala láv ha-bû.

(3) tə-bêžon āw īASPÔE hanê,
har tə nâvē bənämâlê 闪过-hât-a niyahâ.
ya’ni xalkê av īASPÔE bənämâlê t-niyâsî.
kas lə vi īASPÔE siyêr nā-t-bû.
sâlê jârakê av īASPÔE darê t-xast nišâ xalkê 闪过-dâ.
ũ xalkê madhâ pê tə-ḵərən.
ũ xalkê īASPÔE xo bo wâ īASPÔE tə-ʃəbəhândən.

(4) īASPÔE bənämâlê yê čawâ bû?
baâbē īASPÔE ye bənämâlê bû,
Pəxînê.
kuřê wî īASPÔE źi bo wê bənämâlê t-mâ.
kasê lə vi īASPÔE źə bar qîmâtâ wî li siyêr na-bû.
tənê darê tə-xast bo jənî,
ũ va-sərtə-va tə govê dâ.

(5) t-bênəlakê īASPÔE bənämâlakê ė kô gala gala galak yê
barniyyûz bû,’ya’ni nāv-û dangêt vi īASPÔE čê bûn?
 êk hât-a doşjîêt īASPÔE.
ixo āvêt-a t govê-va,
ixo āvêt-a sar pəštâ īASPÔE wâ.
vâ īASPÔE wâ ŋavând.
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.

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.

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.

[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.

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) zalām žī, xodānē ḥaspī pē hasā. dīt ēkī ḥaspē wā bər. got-a kūrēt xo, ḥelūn vē ţā-bə-gahēn hatkā ma čū. ēkī ḥaspē ma bər, yē bənamālé. avē bābē ḥaspē, ov bābē bənamālé.

(7) ya’nī żō bābū kālā-vā ḥaspū bənamāl pēk-vā būn, nažāt bo nažātī. gotī āv zalāmē xodānē ḥaspī čū lō ḥaspē xwa siyār bū.ū kūrēt wi žī dā dīv. kät-nā dīv ḥaspī, kät-nā dīv.ū ḥasp ţā-gərən čārgāvā.

(8) kūrēt wi Žīk yē bo dīv-vā,ū bābē bo dīv dəzīkārē-vā. dəzıkārē lō ḥaspē bənamālē siyār-a. bāb žī lō ḥaspē xo siyār-a. har du kūr žī av dā waṛēt wāy dī. kā kī žē bāgīr haya, lē lē siyār būyēn.

(9) ţə-bēžən bāb gahašt-a dəzıkārē. dastē xwa hāvēt, dā gahēt pātkā wi nà-gahašt-ē, dastē xwa zəvořənd-avā,ū havsārē ḥaspī bə ləxāv-vā kēšā,ū ḥasp ţā-wəstənd. dəzıkār žī żē falēt.
(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].’

(7) From the days of old\(^3\), 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.

(11) go, ‘waxt az gahəštim ḥaspē bənamələ, – avē hənda sāl-ə am əb bāb ū bāpûr-va madhā pē tə-kayn, ū tə-bayn nāv xalke, – tu zənī čə hət sarə mən?’

(12) goti, ‘waxt mə dizi mə dastē xwa dā həvēm | pātəkə dəzî dā-gərəm, | dā xalək həni zānitən | dəzikərək hət ḥaspē mə dəzi, | yə bənamələ, | avē sarə həndasəl-ə nəv ū dangət wə čuyən.’

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.’

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?’

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.’

[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.

(2) Mām Gawro ... polisak jirānē wān bū. tabʿān mār-yān la gundī būn aw zamān. rōžak aw kətsi mām ... aw polisa a-čū-a qutābxāna, ... aw šayāy Mām Gawro pər-i dā-ya pēy-yū qapārākʾi lē dā.


(4) 'd-abel bə-grin bə-bayn-ā ... sagay bə-bāyn-ā Hwlērē. wa b-chin-ā ... tūš daʾl kalē būbī aw tsətakʾi wa-ya, ḫumuhim, ḫwān Mām Gawro-yān palbast kərd-ū gərti-yān dagašagakā-yā suwārī musalāhā-yān kərd-ū lo Hwlērē.

Uncle Gawro had a dog. Mam Gawro was famous, he had a dog. In the old days, people would keep dogs for protection from attacks, lootings and so forth.

Mam Gawro had a neighbour who was a police officer. Needless to say, at that time, people used to live in villages. 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.

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?’

[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 or something like that.’ Anyway, they came, arrested Uncle Gawro and his dog, put him into a police car, and headed towards Erbil.

Uncle Garo felt sad and at a loss. He started [cursing the dog]—earlier he had been surrounded by the police—he said, ‘Damn you, dog! I shall get rid of you! [Look] what you’ve done to me!’

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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 ʿafwan buhār bū. čūn čūn fāhs-yān kārd. šagakā awa dar-čūl hār nā-bū, sāq bū. wālā got-yān, ... ʿMām Gawro, xalās-a tu ʿafū-y-ū sagaka-t tsē balā-y tēyā [niya].

(7)  wālā Mām Gawro sūrāl tapūčkāk-i gawra-y dit. la ... aw hār lagari wi dā bū čūka a-y-nāṣī. sagaka Mām Gawro-y a-nāṣī. wālā har handē dit matraqkāk-y-ī lē [dā]

(8)  tap lē sây-ī dā, ʿhay am la bābaka-t ba karānaway lē bō-kām! atō bābē mō-t awēy lē kārd. dzūnī dzūnī, dzūnī pīs dāy-ē. sāk awa kāt. kat čoka zarbaka gala qawīn bū.

(9)  Mām Gawroš got-i, ʿwarā wara hatīmāl! a-čīm nāw bāzārī. ʿdākānāk-y-ī ha-bū, dākān. wa bīr-ēm dē mēn kōčkā būm. ʿdākānēk-y kōčkā-y ha-bū.

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!’

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.

He hit the dog [with the stick and started cursing it], ‘Damn you?! You have irritated me.’ He cursed the dog using unpleasant words. The dog fell [to the ground]. It fell, since the blow was very heavy.

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].

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, and returned to Shaqlawa. Back then there were no cars, there were only buses.

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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) 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.

(2) a-rē ha-bū na-bū Mām Dzardāk ha-bū. xarki Šaqrāwāy būwa qadim. —wa ba wāqā'-iš aw ōūdāwa ōū-y dāya balāmī ya'ni mūrtabtāb-a ba trārxī Šaqrāwā-ūl ba hakāyātī Šaqrāwā-š.

(3) pēštor la má'bayni šārakān-ū tsi ... Hawlēr-ū Šaqrāw-ū aw dzēyāna-ū Ankāwa-ū awāna kārwāntsī ha-būwa. xarok ba kārwānē safar-i kordiya. dzā kārwānakān ziyātor ba payān būwa, wa ziyātor-iš ba kār būwa. āt!

(4) wa dzārētun aw Mām Jardaya la Hawlērē a-gaṛētawā-ūl barabārī dzēżnān-a-ūl dzēżnak'i gawrā-yayū. ya'ni dzēżni qurbānī ka dzażnaki gawrā-ya. a-gaṛētō-ū šot-ū mak'y-i lagar xwa'y hinā-yayū.

(5) aw šotay ka la Šaqrāwāy bo lo nəmuna aw kāw doṣāw-ūl tū-ūl aw štānāl la wēn darē a-y-gōrt-owāl baw šot-ū makā-y ka xwa-y da-y-hawēl. d-ēt-owā, la nəzīk'i Šaqrāwāy la Kāwānyān a-bīnī gēiskāk la wēn dar katīya.
(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 folklore\(^1\) of Shaqlawa. One of them is called ‘The tale of Uncle Jarda’.

(2) It is said that once upon a time\(^2\) 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.


(8) wałâ Mām Jarda har tê nâ-gâ-û,| ǧišk-i lê wa juwâb d-ë.| ǧišk a-rē,| ‘hay Dzarda Dzarda Dzardâ!|
sang'yî gunān-əm tsând-ə?| ąń

(9) aw dzâ Mām Dzarda wa xo a-kawît̄on.| ǧiškakay fərâ a-dâ-û har-d-ë.| d-ët-owa nāw gundi-û nāw xark'-i-û.|

(10) a-rē, ‘pē-m dâ d-àn-û| garmâ-ıt-mûl| sarmâ-ıt-mû| ya'ni aqrîyat-û away têk a-tsît̄on.| aw dzâ aw tsîrûka nāw Šaqrāwāy ba wāqa'î Šî-y dâ-y-awa-û.| awa-yî faqaray ha-bû na-bû bû.| ąń-îš gaɾâm-awa-û hûts-əm pē na-bərâ.}
(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.

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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 bàxtaš gälak dzwân-wawa. l ṭwala| yàʾni| xà susa.| ṭāya-š ṭâtxaš aynan ṭaxa gu dêl ṭâdyā, l ṭaxonaw qam-ṭarâdlaš la čâdan.| ṭâya-š bâxtu, mëm baxtu t-čêdlaš la čan mây-wawa.| là čâdana gälak ṭâya.|  

(2)  qam-ṭarâdlaš psela ṭizâla| ṭâya-š aynan rəš xa ṭilana ṭisqâla.| susa mënaw| susa qam-yaşrâle l-xà dukta| l-ḥarūqta-š| ṭisqâla rəš ṭilmâna.|  

(3)  disan| xà bronš malka ṭitele| qam-xazêla| ṭāmor|—guře| dzûlêt guře lwâšwala ṭâya, dzûlêt baxyata là|—qam-xazela ṭāmor,| ṭmâ-îlâ? ṭamûr,| mûra,| ṭla mhêmôn.|  

(4)  ṭâya xadrâwa, xadrâwa ṭamûrawa, ṭglama là gbitun? ṭglama là gbitun?  

(5)  xa bronš malka ṭamûr, bâl ṭana ṭglama k-əbən| tàlax| puš ḡlâm didi.| yaʾni ḡlâmî.| yaʾni gu bèti| šûla wud qati.| ṭâya-š qômla| ṭamûra bâš, ṭâna šùla k-ûdan qatux.|  

(6)  mux guře maḥkyawa.| la mux bâxta.| yaʾni la yâde bâxte-lä.| mux guře maḥkyawa.| ṭâya-š ṭâmra, ṭâna k-ûdan qatûxən| kûle məndi bas ṭâna k-əbân sùši b-jani ṭixala yàwan qatu.  

(7)  ţadga k-ûdan xəzmət susi-w susox| tsə məndî xət là k-ûdan.| tsə məndî xət là gban.| bas xəzmət susi-w susox k-ûdan-u| ṭàxtsi.| ṭamûr, ṭbâš-ila.
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.

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.

Then 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).’

In fact, she was wandering around looking for a job, wandering around saying, ‘Do you need a servant? Do you need a servant?’

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.’

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.

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) 'amôr, 'bâš-ila.' ʾay kabretâ xa ʾódâ wêlê qataw, wêlê qâtû, ʾbrône-le, ʾgûre-le. ʾayâ-s ʾl-xodu k-ʾaxêl ʾixalâ-w štáya. ʾaw ʾaša-s xa ʾódâ ʾêtwaâlê. xa ʾódâ ʾêtwaâlê.

(9) ʾaya-s har kud yum... dzwân pyaše-la-w ʾṣûråta w bérwâye-na-w ʾênaw bérwayne-na-w

(10) mare-le qa ʾodû ʾʾodâl ʾ k-ʾômra, ʾmâ-ile? ʾ k-ʾamôr, ʾ ʾàya l-k-mdamen maytarwâni ʾ bâxte-la, ʾ brâte-la. ʾ wólux' bratêt mà qûtmaw gu rêšaw! ʾatên ma lêwêt bôxzaya ʾen là?

(11) ʾamôr, ʾdmêxwala gu ʾôda-s ʾatxâ pêlaw qam-paštawâlu. ʾ ʾamôr, ʾ brâte-la. ʾ ʾamra, ʾ ʾágàr brata hâwyâ, ʾ čâdêt mà ʾawdet? ʾ ʾamôr, ʾ mâ? ʾ

(12) ʾàmra, ʾ izül ʾàdyâ. ʾ ʾamôr, ʾ ax sùsaw i izûla yawiwa qa ñûstâ l... sùsaw. sûsaw lû ʾixûle. ʾ ʾamra, ʾ ʾamôr, ʾ qa mà lêt bixala? ʾ ʾ ʾamôr, ʾ ʾaškàra peșat. ʾ ʾaya-s ʾamra, ʾ qa mà?

(13) ʾamôr, ʾbas mårê-wên qatax ltre dosqêt warde wêd ltre dosqêt warde wêd, màtu xut rêšax. ʾ ʾágàr m-uxûka hâya qulax hallu qati ʾûnî, lxa dosqa xêna ʾet là smôqta.

(14) ʾamôr, ʾ ʾágàr! ʾadya ʾôdaw mûrá qatu ʾôtôdaw, ʾ ʾodû ʾamra, ʾ ʾágàr ʾà... brata hâwyâ, ʾ dosqêt wàrde màtu xut rêšaw. ʾ ʾágàr brûta hawya, ʾ warde k-sàmîqi. ʾ brata là [ha]way, ʾ warde là k-msamqi.
(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) ḍaya-š qôlele. | ḍadya sūsa ḍamər| qatăw, ḍāt ḍaškāra pyaše-wat. ḍ qôlele| tre ḏesqēt warde wədle. ḍa ḅôtwa ḍaya. ḍammatulu xut rešaw. ḍəbrə gorin, ḍa ḅala gorin.

(16) ḍawa-š izêla. | susa bas mère qataw, ḍāyani qù ḍan wàrde| màxleplu. k-awi wiše, | warde bəş gaš wùdlu| matulu xut rešax.

(17) ḍāya izêla bāyani qômele| ḍan warde qam-awdālu| qammatwâlu| warde xën wədle, | wədla, | mutula xut rešaw, | dməxla. ya əni ḍa ḅ bâtə əl ḍəmɾət dunye.


(19) ḍamər, ḍe. ḍa ḍawd? qômele ḍaməra, ḍamər xa tre yomata xē ṭlaha izêle-w | kâbra ḍâmra, ḍana har şêk byadewon ḍe brâte-la, | qa yêm. ḍəwlux yêm| bratət mê ḍe əl ḍurxôt ḍalaḥa qurbanux ḍodu, | bratət mê?

(20) ḍâmra, ḍa ḍداد mə awdât? ḍamər, ḍa awdən? ḍâmra, ḍiżûl| šxîmən. wudla bi ətya| d-azax šàxəx, | šàxəx. ḍe ga ḍaškəra peša. ḍəgar brata hâwyə, | là k-ətya mənux, | là k-ətya mənux.
(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.’

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\(^2\) Lit. She was not aware of the age of the world.

\(^3\) Lit. May your mother be your sacrifice.
(21) bas susaw more qâtaw1 ʾâmra  susaw ʾâmwr, k-azitun šaxitin ʾat-u ʾawa. mur “dâbi sūsî qam-sûsux yâsrène.” ʾana ʾe got mšureluxən gu šmâtal ʾana balutât susu g-dawqâna. ḫatta ʾawa là [a]te1 là g-marmôna. ʾe ga bâtra1 bârabar ʾât pēšat-u1 ʾaškâra là k-pešat.\footnote{The speaker apparently meant k-āmwr ‘he (i.e. the son) said.’}

(22) ʾaya-š qômla qamle ʾizõle| ʾâmwr, ʾâmwr, ʾmaytarwânn.\footnote{The speaker apparently meant k-āmwr ‘he (i.e. the son) said.’} ʾamwr, ʾmâ-ila? ʾamwr, ʾana k-əbên ʾana-w ʾât ʾazəx šâxəx.\footnote{The speaker apparently meant k-āmwr ‘he (i.e. the son) said.’} qalbi gâlak pis-ile. mhomen ʾamwr d-ana mən təmmal-u la təmmal k-əbənwa ʾamrən qatux. ʾazəx xantsa šâxəx.\footnote{The speaker apparently meant k-āmwr ‘he (i.e. the son) said.’} bâs bâržan la xzeli.

(23) ʾaya ʾawa-š ʾizõlu rubâr šəxi. ḫatta ʾawa qam-naše xâsu qam-šarele, ʾaya šorwâlaw-u qabâyaw-u ʾməndi-w xəntsə məndêla xantsa jôle, qam mən dâwa, hâta šok là [a]wəd gawaw.

(24) ʾawa ʾizõle| ʾaya| ʾabiwa| ʾabiwa šešəçi, susa ʾizõle paqartət susa qam-dawəqla, susət daw nāša. ʾay hawârı! ʾay hawârı! sūsə paqartu qam-dawəqla!\footnote{The speaker apparently meant k-āmwr ‘he (i.e. the son) said.’}

(25) ʾamwr, ʾlâ k-awe.\footnote{The speaker apparently meant k-āmwr ‘he (i.e. the son) said.’} ḫâta qam-əwdile, ʾbâsi bâsi ʾgrəšlu rešôt sūsə qam-parqilu mə-gdâte. ʾe-š pəšla. ʾamwr| ʾâmra| ʾodu itela ʾamra, ʾhâl ma-iwawa?!\footnote{The speaker apparently meant k-āmwr ‘he (i.e. the son) said.’}

(26) ʾamwr, ʾwəlx,\footnote{The speaker apparently meant k-āmwr ‘he (i.e. the son) said.’} ʾamwr, ʾḥatta ʾana gôryi qam-šamənu ʾaya kalakaw goryu qundörə qam-šamətu, qam-šamətu, k-əmrə, ḫatta k-əmrən qatux broni lewe brâta!...?\footnote{The speaker apparently meant k-āmwr ‘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 go\(^5\) 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) disanâkâ, | ʾizôla | har-š | ʾe yâla | har | ʾadya wôdle | har dzwân pešâwa | har har lôbu pôle. | lôbu pôle. | xa yoma xzêle | ʾe baxta npêltâ |
| ʾâtxa | gu | ʾoda dmêxte-la, | qêdle biya | dedawataw maxwôye-na. |


(29) ʾamra, ʾna kay ha târa parôxêtte. | ʾamra, | ʾat | ʾâgar | ʾat brôn malke-wêl, | ʾâna brôn... brât malkê-wan. | ʾamra, ʾnà kay. |

(30) bas ʾamra, ʾgu daw ʾašt-iš k-mbarxânux | ʾamra | har | ʾana xêzmêjât sûsi ʾawdan, | xêzmêjât sûsi ʾawdan. | mhêyên ʾe ga-š pošla ʾaškâra | qam-barxîla. | ʾay-š xîlîla.
(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 married\(^7\) her. It (the story) is over.

\(^6\) Lit. his heart fell.
\(^7\) Lit. blessed.
24. A WOMAN BUILDS HER HOME

Dorota Molin

Speaker: Madlen Patu Nagara (ChA. Duhok)
Recording: Lourd Hanna
Assistant: Aziz al-Zebari
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) ʾana šəmmi Madlên-ile, ʿarba šənne-le, yaʾni ṭarbà-iwan lay-wan honna... zûrta, ʾe.

(2) ʾәwa xa naša ʾәwale ṭləθa bnàθa. mәlқa wewa. ʾәwale ṭləθa bnàθa. qәmle xa qam-yawәlә ta brāt' malka xa ta brāt wәzir. pašla ʾay zûrta. ʾe. pašla xәkla. xәkla. pašle bәmara bәbah, ʾxazәx ʾәti mәni b-gawrat. ʾe.


(4) k-imәr, ʿdәx k-әwә bәxta? ʾәni gweray tәrwe zanɡìn, xa ʾәbrәt wәzira xa bronәt qәdә. ʾәti madam merәx faqә́r-lәy, bәxta k-uәdә bәyәθa, waʿduθa hoya b-yawәnnax ta xa fәqә́rә. ʾe.

(5) tuxmәlla, k-әmra, ʿay... yaʾni ʿәdәle-le bәbi. b-awәd hәdәx. qәmayәθa ʾәwa... mnaqәšә. qәmла mи wәdlә? šqәlla xәkмә hәznә ʾәwәlә gu bәθa, xa ʾarba xamә mәtә hәdәx-u xәkмә sәnti, ʿu xәkмә xәmәta, xәmәtә. ʾe.

(6) mere, ʿәna mәpqәnnax bas dәyәt ʿәbәyә b-reәx-u napqәt ʿәxәр, ʾxazәx dәx b-awәdәt bәyәθa. b-yawәnnax ta xa fәqә́rә. ʾәlә mиhәkәlә. k-imәr, ʿbas b-ʿәbәyә honna b-әlaθә. ʾe.

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.’
Neo-Aramaic and Kurdish Folklore from Northern Iraq

(7) qәmle zәlle mere ta hәnna,\(^1\) ta xәlәma,\(^1\) xa ṣәṣṣa yәmәnә hәtxa,\(^1\) k-imәr xәlәma! k-imәr mә?\(^1\) k-imәr si l-mәydan,\(^1\) si xzi ṣ′ema ṣ′iθ fәqәrә,\(^1\) bas lә-hәwe rәba.\(^1\) ya′nи zәrә hәwe,\(^1\) la hәwe hәnna.\(^1\) xzi mәnи-le fәqәrә,\(^1\) ya′nи g-mәtә qәyse.\(^1\)

(8) qәmәyθә g-mәtәwә qәyse.\(^1\) hәtxa g-mәtәwә d-′әyәwiә mәn mi mәtәwә.\(^1\) k-iziwә l-qәyse gә-mzәbniwәlәy.\(^1\)

(9) xәzele xa qәṣṣә jwәnqә-le hәtxә xa′a.\(^1\) qәm-xәzәlә.\(^1\) k-imәr hәyyu! màlкa bәqәrayux.\(^1\) k-imәr bәbә,\(^1\) ṣ′әnә kәbә mәlкә mәnnи?\(^1\) ṣ′әnә xa nәšә fәqәrә,\(^1\) jәlli jиqә,\(^1\) ṣ′әnә kәbә mәnnи?\(^1\) lә k-иθәn.\(^1\)

(10) k-imәr, ḥәyyu! ṣ′әn mәlкә… ya′nι ʿiбuχ ʿәmәtә lә?′ k-imәr, ṣ′әn.\(^1\) ʿp-qaτә rәshuχ! kәbә št-әwе.\(^1\) qәm-mәtәlә brәnә.\(^1\) qәm-xәzәlә b-srubәr\(^2\)u ḥәlә.\(^1\)

(11) k-imәr, ḥәyyu!′ k-imәr, ʿmә?′ k-imәr, ʿәy ;brәti qәm-yәwәnna τәlәx.\(^1\) k-imәr, ʿәnә?\(^1\) dәxi xa nәšә fәqәrә?′ k-imәr, ʿәnә mәrι ʿәy бrәti wәlәl τәlәx.\(^1\)

(12) qәmlә brәtә ʂмәlә.\(^1\) lә ʿidele бbәbәh.\(^1\) ʿu ʂqәlla ʿәbәya wәdә hәdәx.\(^1\)

(13) k-imәr, ʿsи,\(^1\) xәzә ʿәn wәdәlәx бәyθә.\(^1\) xәwәθαx kәllә gwerәy zאםgәn,\(^1\) bәxτә k-uḍә.\(^1\) gәwәrә k-iwәd бәyθә.\(^1\) xәzә ṣ′әtи ʿibәx ʿәwәdәt бәyθә,\(^1\) b-әwәdәt бәyθә.\(^1\)

\(^2\) 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) qəmla mî wədla?! mî wədla? qəmla zəlle... qam-šaqlale-w zəlla.1 k-əmrə, ‘tu ūamrənnux! da ūana qam-yawəlli bàbi,1 hāl ḥawal qəṣṣi ḥātxa-yla.1 bas mor daha ūana... là-k-šaqlətti.1 mor wa’dùthə həwya,1 ma d-ʔamrənnux,1 ḥawət b-xəbüri,1 ūana p-šaqlənnux.1 daha là-k-šaqlənnux.1

(15) k-ımrə, ‘wa’dùθə ustətti.2 ya’ni ūidəle,1 ūidəle ūawa.1 ūustətti mà d-amrət b-’odθən b-xəbrax.3 k-əmrə, ‘də-št-əwe.3 qəmla b-ay ūddana qam-’adəlala quprəna wəwə ma t-wəwə.1 qam-’adəlala qam-’awdələ.1 qəmla deθər yoma qəmla.1 qam-’aʃələ yən hənna... xəzna.1 qəmla tula b-naqəše.1 mnoqəşla xəkma.1 k-əmrə, ‘se məbənnəy!’ zəlle mzuənəile.1

(16) mnuqəşla xə dasta xərta,1 ‘si məbənən.1 mzuənənnay.1 ‘se swun xəzna!’ zəwənne.1 ‘se swun xə xətə.1 qam-malpəle kəl məndi.1 qam-’awdələ xə... xə hənna... bəyəθa.1

(17) k-əmrə, ‘də ūl!4 k-ıməra, ‘mı?4 k-əmrə, ‘ati xзи mà d-’amrənnux,1 bəbi hətəxə mere.4 k-ımrə, ‘wa’dùθə,1 mà d-’amrət...4 k-ımrə wa’ad ūarəbi k-ımər, ‘mə d-’amrət,1 hàdəx.4

(18) k-əmrə, ‘iθ xəkma šaxşıyyyə,1 mux danna nase rəbə-w ūani hətxa nase rəbe yatwi g-çəyəxəna,1 g-məkə xeβəranət ʔəqəl.1 là-g-məkəyə maγəəvət maŋəum dət hənna... dət ūanni... la,1 ya’ni,1 la basime,1 mən dani sarsariyyə-w ʔale hənna.1

(19) xə k-ımər ūana hətxa-w xə ūənənə,1 mənì k-ıwəd bəyəθa.1 ūu xənən k-ımər kəl məndi-w xə k-ımər hətxa—kəl məndi b-ʃəbbət nəšə basima.1 xə’a k-ımer ‘k-ıdət ūiman-ile ʃəbbət nəšə basima?”1
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.’

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.

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.

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.’

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.’

[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-imr, ‘māhā?’ ‘gu bāyōeh,’ k-imr. ʿayi māṣōle. k-imr, ṣibbāt naṣa bāsima gu bāyōeh-ile.\(^{7}\)

(21) ʿayi ʿegēt xere māṣōle qam-maxele xa zōrā ẓollāqa. k-imr, ‘mī d-henna, māṣōθ?’ k-imr, ‘là, ʿustādi, ʿay dukθa wewa bē-xyāka,’ k-imr. ʿana-ši ṣəṭli hatxa qāmux.\(^{3}\)

(22) qam-ṣarele ʿay xābra, gu pāṭeh, ʿu qam-gaṛāšla naṭeh. qam-hennaļle, qam-maxele b-xa zōrā ẓollāqa. ʿay pāṭeh smōla ml-xa zōrā ẓollāqa, ṣ̱pū, qam-maxełe ʿelle. ‘mī d-maṣoθe?’\(^{4}\)

(23) ʿla ʿustādi, har hāṭxa… k-imr, ‘dē sīl’ qamle zōlle. ʿele l-bayəthā là muḥkele. k-ṃra, ʿzollux? ẓollux ḥal? ’ k-imr, ‘è, bizāla-wən, holay maḥkoye ḥal ta gyânay. k-ṃra, ‘št-āwe.’\(^{9}\)

(24) pāšla xa yoma-w tre ṭlāṭa, hole b-izala xazele šula. k-ṃri, ‘hu! ba mālkā, hole ṭiθ xa ḥāywan, hole ṣurya ṭaṭye. ṣurya max d-karmāne, ḥāywan ṣurya ṭan ẓaye. max sōkra-łe, ṣērye, lelu bē-śwaqa ẓaye, bəzala l-karmāne.\(^{1}\)

(25) k-imr, ‘dāxi?’ k-imr, ‘lelu bē-śwaqa, zala l-karmāne.’ k-ṃri, ‘ma! kud ʿay zala qaṭłe ʿaw ḥāywan, malka b-yawel ʿawqa lire. ʿawqa pāre, lire b-yawelłe. ʿu qəmlay bəqraya bəmarā hāṭxa. ’ ʿawa ʃmēle.\(^{1}\)

(26) ṣəllle k-imr, ‘uṣṭatti, ʿuṣṭatti!’ k-ṃra, ‘māhā?’ k-imr, ʿītī! daha p-pešax zāṅgin. k-ṃra, ʿgu mī p-pešax zāṅgin?\(^{7}\)
(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-imәr, ʾḥal ḥāwal d-malka ḥātxa-yłe, bas mi-la? bәre-la, ḍamūqtә-la bere. Ṣәn ṣay ere b-ʔawri ḡawḥ, b-yәṣrīle ṣe xarta diyyeh, kәmәra diyyeh b-yәṣrīle. Ṣәn mәyle, b-gәɾәšә-w Ṣәn ḍawe sân-ʃi, ḡәm b-gәɾәšә. Ḏәx t-hәwә. ḥәtxa pәšla. Ṣәl kәl b-yәwәlә ḧәwqә. ʾ

(28) ʾk-әәmәra, ḍә si qәәlә ḍaw naʃә d-mere ṭәlәx. ʾzәlle qәm-qәrәle ḍaw naʃә. k-imәr, ḍә ḡәyyu, hola ʿustatti bәqәrәyәllәx, k-imәr, k-әәmәra, ʿәn ṣәy da b-әәqe ʾәyi mәnnuʃә, xәn, k-әәmәra, ṭәłe. ʿәn, mәra xәnә. ʾb-әәqe mәnnuʃә, ḍә ḡәbәn lәššә. Ṣәn ḡәwә sân, Ṣәn ḡәwә sân, mәʔәtte ṭәli, ṣmәlәx? ʾ

(29) ʾk-imәr, ḋәxә hadәx? ʾdәhә b-yәwәtte ḍawqә pәrә. ʾhole bәmәyәtә. bәlкi mәyle, ṣәn pәrә d-ṣәqlәnnәy ṭәli-wәy. ʾk-imәr, ṣtәwә. ʾ

(30) ʾqәmәlә zәlә. ʾholәy ḍibә ṣәәri ṣәәʃә dәy bәrә? k-imәr, ṣәnә. ṣәn ḋәxә ʾәtә? k-әәmәr, qәmlәy, qәm-ʾarәle-w yәṣrәle. qәm-ʃәytәle gu bәrә ʿәmәqәtә. ʃәytәle gu ṣәy bәrә, ṣәʔuqә m-aʃәxa ʿәlәʃә naqә. ʾ

(31) ʾtәmә-ʃәmәthә-ila, ʾlә-kyәnә mi-la. ʾkullәy holәy hatәxә—kullәy ṣәʔuqә m-aʃәxa—kullәy yәlә zore d-mәlәkә, ʾhole qәtәʾe ṭәʃәy, ʾhole ʃәkәlә yәrә tәmә. ʾ

(32) Ṣu ḳәl? k-imәr, ṣɔxә ʿәmәrәnәnәxә, ṣәhәyәnә. k-imәr, ṣәnә nәʃә wәlә, pәšәlә mәx hәnәnә. k-iwәt bәxәzәyә. ʿәnә ni raʔuqә m-aʃәxa, k-imәr, ṣәya ʿәʃәtә ʾәyuә dukәθә pәʃәlә tәlәxә, ʾiʃә, pәʃәlә. Ṣәn iʔәdәlәx ʃәɾt diyyi, wә ʾdәʔә. ʾәtә njәʔәlәx. Ṣәn lә ʾәtә, reʃәx pәʃәlә ishlistә. ʾ

3 Presumably meaning ‘be cut off, go down’.
‘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).’

‘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.

‘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.

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

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.

‘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) 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 ʿәsrә yomane.1 `dә qu! si maṭi xa muxwàδoxun,1 xa banàya,1 mhàndә,1 mhàndә handәsla ʿay ʿәra.1 `e,1 qam-zawәnna,1 zwәnne ʿәra.1 `u qam-mhàndәsila-w qam-maʾmәrila qәṣra,1 bәš mәn daw malka,1 k-imәr, bәš ʿawwa ʿali mәn daw d-mәlкә.1

(40)  qәmle qam-maʾmәrila-w ʿayi yala pәšle jwanqa yoma ta yәma1 `u ʿayi tɔlbә-tә k-әmrә, ʿәlә k-ʃaqlanњux ʃәl babi,—ʿana dәx ʃ-ʃaqlanњux?1—dәt yәde mәn k-iwәd bәyә.1

(41)  ʿәn baxta hәwyә ʿәqәl,1 baxta g-mәlsa gәwra.1 yaʿni lәwәn mәra gәwra laywe ʿәqәl,1 bas baxta ʿәn hәwyә ʿәqәl,1 marxәәša gәwra,1 hәwe tәʃәhәm b-raxәәʃ sәlәy.1 b-raxәәʃ bәyә ʃәyә p-rәyәәʃ tәfahum buxәәde.1 ʿәn baxta lә ʿәwәdә bәyә,1 zәlә bәyә,1 lela hәtxә bәrәn?1

(42)  hәmәn qәmlә muʾmerә bәyә ʃәpә wәdәlә.1 k-әmrә, ʿxәz ʿәmrәnњux.1 k-imәr, ʿmә?1 k-әmrә, ʿdәhә b-әwәdәn ʿiʃәlә,1 `u b-әwәdәn ʿiʃәlә,1 dәhә ʿәdyәu-w šәpra b-әwәdәn ʿiʃәlә.1

(43)  ʿu ʿәti zәlxә kәb mәlәkә.1 xәz ʿәmrәnњux.1 malkә,1 babi ḥәl-u ʃәwәl ḥәtxә-yәlә.1 mә d-iyәt mәrtә,1 yaʿni b-xәбрәx pәšle way.1 k-imәr, ʿә.1

(44)  ʿsi kәb mәlәkә.1 ʿu xәple-w mәsele-w pәšle jwanqa,1 xa zәrә jwanqa.1 ʿu qameh,1 ʿәɡәt qayәm malkә: ʿha jwanqa mи wәt ʿәthyә?”
24. A Woman Builds her Home (ChA. Duhok) 249

(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 ṭàleḥ, “ba ṣana xa naša nuxràya-’iyәn,| hun ṣɔuya gu
dayi ḥәruz,| ha,| d-yaďot ya’ni yāďot xa gânawûde-la,| xa qaṭe-la,| d-yaďi ṣaṭtux naše nuxràye,| ya’ni d-’aθe hawar diyyi.”

(46) xzi, xzì,| xzay mà ṣaqә! ’e.| ḥàtxa murre! “ṣapra wɔt zima
gebi d-yaďot iθәn hәnna naše nuxraye gawọt ḥәruх.”| har ḥati-w ma
xоt iθ hәnna diyyux,| xuḷàmux=x xuḍdàmux.| xuḷàmux ya’ni,| ġure.”

(47) k-imәr, ‘ṣt-әwe.’| ġemәn qәmlе zәlle mәre ṭәleḥ. k-imәr,
’bronи,| ṣt-әwe.| ṣiđeli wɔt ḥәxxa-ә hәle,| ḥәxi?”

(48) k-imәr, ‘la,| wɔt ṣiɔma,| là-g-bare| ṣuṣṭәi… hole màrә,| ya’ni
garag, gәrag ṣәθәt,| ṣaṭi-w xuḷamwaṭux,| ṣәθuṭu sa’a b-’әwqa.”| k-
imәr, ‘ṣt-әwe.”

(49) qәmlа mәmlә gyәnәh,| wәdла ṣi’xәlane ṣәskәį,| ṣalwәn.| qam-
’әwдәle ṣәfra qam-hәnnәle.| ṣә.| ṣeła ṣәy xәrtә,| ṣәllәy xuḷәmе,| zәllәy.| ṣeλe ṣәwә xәнna mәlkә-w xuḷamwәθeḥ θәlay.| qәmlәy
qәmәh.|
(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. 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].

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5 This age is apparently considered the prime of youth in Kurdistani culture.
(51) ʾu ʾaya ṭela lwәsta šal-u šәppәk, hәm ʾaya lwәsta šal-u šәppәk, ʾaya, hola lwәsta šal-u šәppәk. la k-ıde d-ɾila brәtәh, muθe-lay ʾixala-w drelay-u wәδlay, qәmәyaθa ʾəθwә massine, laθwә ḡәnafiyyәθа way. ʾeθ. qәmlә zhәlle xәlle, k-әbe mxallәl ʾiḍәθәh, qәmlә šqilala massina-w qam-šaqәla ʾaya b-ɾiḍәh, ʾay brәtәh, hola lwәsta šal-u šәppәk.

(52) k-imәr, ʾlà, baxt d-ɾәlәha, ʾati yaʾni dәxiʔ? ʾati yaʾni ʾaw zәrә hanna-w ḡәl ʾәtә, mθәdәr xulәmuθ, qәm-šaqәla kәfiyәh, ʾegәt xәrә, kәple rәθә, k-imәr, ʿәyat, k-imәr, ʿәdәl-iwat, ʿәdәl, yaʾni bәxtә k-uθa, k-uθa bәyθә.

(53) b-ɾәddәnә qәmlә mθuθere xulәmuθәθә. ʾdә sawqu sawu mәθu xa dahola-w zәrәnә. šawә yomane dahola-w zәrә wәθlu daʾwa tәlәhә, qәmlәy, qәmlәy way wәθlu daʾwa tәlәhә, hә, ʾu qam-barxilәy l-uxдәde.

(54) m-tama thәli, mәθәli ʿlәθә xab✉se, xa ta Màdә, xa thәli-w xa ta d-mәra ḡәkkәθә. ʿәdәl-ilaʔ... ʿәdәl welaʔ! ʿlәθә xab✉se, xa thәli xa ta Màdә, xa ta d-mәre ḡәkkәθә.
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.

He said, ‘God forbid, how [can] you [do this]? [You are] a nobleman, send your servants.’ [At that], she took off her keffiyeh. 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.’

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.

I have come from there with three apples, one for Madu, 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.

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6 The narrator’s name. In other words, she gives all three apples to herself.
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)  
\[\text{SZ: } ʾāz\|ʾəswa xa marre tē\text{’}na\|ʾo-h\text{’}bahū\text{’}t\| \text{dot te’}n\text{’}a mahkyā̄n-nalox, }\text{ha wēt śmī\’a dida }\text{H}k\text{’an\’e}\text{’}\text{H}?\text{ BA: lá.}]

(2)  
\[\text{SZ: } ʾəswa xa }\text{H}bahū\text{’}t, \text{H}mē\text{’}ód me’ōd yāfe\text{’}H \text{wele. }\text{H}mux\text{’}sār, \text{tōv, }yāfe\text{’}H, \text{kullu ‘alam g-žāgli u-mparnōsi gyānu, }\text{g-ōzi şo’āle. }\text{’awa g-ēr, ‘la’, là g-bewa.}

(3)  
\[\text{babe yēmme mjozēlu mēn mahkōye} \text{’kappāro} \text{’si žgōl d-gōrēt }\text{dot yātwarē did ha’... ma p-awe bēd bēsa?! mā-šōx?! }\text{la g-žāglen g-ēr. }\text{la g-žāgō} \text{’H}ašlān\text{’H. }\text{la g-žāgō, }\text{BA: kaşlān. }\text{SZ: } hē, \text{H}ašlān\text{’H-kaşlān, hile dmīxa xa te’na.}

(4)  
\[\text{’ēha, }\text{ḥakoma day bāzē}, \text{’ətle tłaha bnāsā. }\text{mutwile kut-tłahūn} \text{’g-emēr, }\text{’sawun} \text{’bnāsī, māni boż g-əbēli?}

(5)  
\[\text{’ay rabsa g-əmrə }\text{’bābi, }\text{g-əbənnox qčīn məlkəd dūnye, }\text{kma g-əbənnē }\text{’e bohoraət dūnye, }\text{’ahōt g-əbənnox }\text{’ōto. }\text{’g-əbātti. }\text{’ay xet g-ērrē }\text{’brati kma-g-əbātti?}\text{’g-əmrə, }\text{’mad mərrē xāsī. }\text{qčīn bohoraət }\text{’ēnī }\text{’u-}\text{’briyut}\text{’H didi g-əbnnox. }\text{’g-ēr, }\text{’ay trē.}

(6)  
\[\text{mōsēlē }\text{’ay zūrta, }\text{’brati }\text{’āt kma g-əbāttē?}\text{’g-əmrə, }\text{’bābi} \text{’g-əbənnox} \text{’qčīn məlxə dēd g-dare }\text{’əl qəzra mətō }\text{’p-o ya basəntī} \text{’ōtō }\text{g-əbənnox.}

(7)  
\[\text{’owā! }\text{mux məlxə g-əbattē bās?! }\text{g-ēr, }\text{’ahat la g-naf’ət tālē, }\text{šqol ča} \text{’nta didax u-sē. }\text{la g-yawənnax ču-}\text{məndi, }\text{’anya trē bnasi-}\text{lu, }\text{’ahat leat}² \text{brātī, }\text{wiīi!}

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1 This pronunciation is clearly distinct from the form bāzōr 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 ’awae below, from ’awaye ‘things’.
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.

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.

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.

The king of that city had three daughters. He sat them down and said ‘Come, my daughters, which [of you] loves me the most?’

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.

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.’

‘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, ʰbəsəder ʿabə| ʰma še-ʿata ʿamərə, ʰməsɨ. | mad-
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(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,’ 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’.
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(15)  g-əmrə, ‘la g-bərəyə!  ʰərəqe əzəlle, əzəlle l-ʃəqa, ‘xayi ṭalox, ṭa do g-ēr, ʿcəntə didox halile, hali xa qũruš.  ‘xayi ṭalox ᵃ o hənna didox b-ʃaqələnne, b-oəzənnox xa şuḷa hali xa, xa ʃiḷiŋ.  ʰ

(16)  xa tre ʃilandır ʔuzłe,  trè, əzəlle hiwile b-xa zwaːta-u. mad mese g-əba.  hiwile b-xa kad ṭəya u-xəpčə zwàːtə u-msəlela. mərrə h²p-sèder, ʰ ᵃdyo ʔənna.  bəne bəʃ-tov.  ysə tu ʔàxlaŋ.  ʰ

(17)  xəlle, qəmlə g-əmɾə  de ‘qù šqol hənna, jə’oza, qto  tərpe, u-mattu ʔəxxə ʔoz xa h²mita, ʰ xa ʔəli xa təloxl. b-dəmxaʃ, ʔəkə b-dəmxaʃ? ʰ ʔuzlu tərpe ʔușla…  ʔuzlala mux qapranə mux h²sukkə, ʰ g-əmrələ  ‘de ahtəməx təma. ʰ

(18)  qəmlə m-bənəko  g-əmrə  ‘mənəx  šəffət  ‘ərmətə wele ʔəməm.  ʰ an qəmət  an ha’ ʔaha mazrəqanna kullə ləšox! ʰ  trəq wa trəq!  g-ēr, ‘la xayi təlax la qətəltə b-qəmən,  mad g-əmrət b-əznə! ʰ mərrə ‘si l-ʃuqə həyyə!  sa’a ʔeʃ’a g-əban ʔixəla! ʰ

(19)  g-ēr, ‘meka mesənna ʔixəla? ʰ g-əmrə  ‘məkə?  ʔʒəl!  mar ta do halli šuļa mar ta do… ‘mətəo? ʰ ‘la, lə g-yawili, ʰ g-ərə ‘b-yawilox. ʰ
(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)  żolle go xa ḫanut ḫayi ʧalox ʾana qêmêñ, mårmen, b-oẓənnox ḫêlim b-oẓənnox, hama halli tre-ʧlaha, tre-ʧlaha hëonna, fəlse, ëpare, 'aseli xa zwə'ta. ḫ g-ër, 'hâwwa.'

(21)  g-ër, 'xarae b-asən ʾatta b-ẓaġlən heš ʧalox, bas ʾatta halli xàpçə, b-ẓaġlənnox xa saʾa tre hil ḫeč 'a u-hâlli xapçə pare b-asən zonən xa zwə'ta, ʾazən ʾaxlənna u-b-dârən. ḫ g-ërre ʾtov.'

(22)  hullele xapçə ëpare. żolle zunne zwə'ta, zunnela xapçə xàlwa, zünnela... zunnela xa məndi xêta. g-ër, 'ṣud hawe tre ʾawae, sòʾa. múmsese g-əmra 'de tü, b-ʾaxlaxlu. ḫmâhêr si ʾoz ta ḫsohrayim, ḫ g-ëße żâġlət.'

(23)  g-ër, 'hawwa, duqli xa dùka.' żolle kəs daw nàša, şnaṭle tâle, uzle tâle, pəšla saʾa xà, hullele xapçə ëpare, ʾərəqle zwinile ʾixàla, tâle, tâla ʾHzêhu. ḫ

(24)  xà-yoma, trê, ʧlaha, ʾărba, pəšle bənə-ədam. BA: pəšle ḫben-ədâm. ḫ SZ: qəmlə, žgölle, u ḫəzəqle. g-əmrəle ʾhatxa la g-bàrya, ʾoz šûla. ḫ ʾma ʾozən? ḫ g-əmra ʾxzi nàše g-ezi l-ʃwe, sî, mpol bàsrū. ḫ

(25)  g-ër, ʾlatli jâʾọza, u-latli xòla, u-latli parpəšte, u-latli... g-əmra ʾana b-zonənnox. ḫ zunnela żella zunna hayya hayya b-ʃûqa, məsela qam-yastrasu ʾólle, qam-daryale jâʾọza b-kâpe.
(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) saʿa ʿarba qam-māqimāle mārra, ʿṣaffat ʿarmoṭa sèle, qu, ḫmol l-ʿāqle. | welu siwayne b-izala l-ṣiwe. | ʿarqle bāsru. | zella mērralu g-ʾomra, | ʿis ḫbahur ḫ nāblule ʿommoxun ʿawon-ile màlpule, | heš ḫḥādā Ḫ-hile. | g-ʾomri, ḫbēsēder. Ḫ

(27) lople zelle masela xa kārta, hiwale b-xa rūpia. | sele xāllu šṭēlu. | xa yoma tre ʿṭāha, xa yoma ʿaqvelle mèrrele | kudyom ʿasən qatʿon šiwe?

(28) qemən qatʿənna? | wel ʿis hənna, ḫmāʿārə, Ḫ | ʿāxxa, qatʿənna maḷənna ʿe ḫmāʿārə, Ḫ | u-カメ jərən nāqlanənu. | kudyom ʿəsra naqle mēson ku-damma, | b-yawili xa gəlda—gə-mraxwa gəlda | ʿəsra-Hšēkəl, Ḫ | xamši Hšēkal. | —ay b-yawənnu tāla, b-axlsx p-šətax. Ḫ

(29) mutwile sele, mzobənne. | xa, tre ga zelle u-sèle. | ʿaw lele dmoxe. | qəmle dort yom zəlle, nobelle tanga dide, zelle màle.

(30) k-xāze, ḫənya | ʿisən ḫšədədím, Ḫ | k-esi b-damxi go ḫməʿārə. Ḫ | k-ese k-xaze hila mLisa šiwe. | šxətu šəxətal kullu qam-maqzilu ʿəlle. | BA: ḫoy vāvəy. Ḫ

(31) SZ: ədəd damxi təma, məši gəyənu, ḫšədədím H hilu. | ʿo NK mal-mirát NKs ma uzle? ʿwel ʿaxnan kudlel ɡə-məsax gəyanan go de ḫməʿārə. Ḫ | qam-maqzilu.

5 mal mirát 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-ève ʾāse, l k-xàze l kullu welu mùqze. l lez ču-
màndi, l ʾap awa g-zàwər, l g-zàwər g-zàwər ʾel-ʾoya d- ʾmāʾāra H l
xa mändi wele g-màbrəq. l

(33)  g-emər, ʿallə ʾdh l xa kepa le màbrəq. l qemən maxənne
tafšiya didi, l ʾolle načłonne l darənne ʾel xàsi. l darənne go dē l hənna...
b-yəsrənne b-xəsi. l b-an nablənne ta de bəxta. l ʾaya k-i ʾa b-šoʾāle. ʾ

(34)  qam-nabəlle g-emra, ʾāl kma pāre ʿusləx? g-emər, ʾxayi
tələx l ʾedo yə la ʿusli pəre. l qam-məqzılu ʃiwe didi. l u-bələ mosəli ʾo
kəpə, l la k-iyn mà-yle. l ʃxe ʾahat k-iyat b-əwəvəe. l ʾahat šətər-wat, l
d ʾana la k-iyn mà-yle. ʾ

(35)  qam-ʃəqləle mənnəe u-qam-məxələe. l ʾdəhwə-le! l fəlqa d
dəhwə-le! l ʾiz hēs? ʾ g-emər, ʾhe. ʾ l ʾsi məsi! l zəlle məsəłe, l ʾiz l xa fəlqa
məqle dəd jəwəhər, l xa fələqa… l xa ʾəsrə dəd dəhwə. l

(36)  kullu mxəlila, l hayya hayya ʿuzlala xa səkka qam-bənyala, l
kətte là k-i ʾe. l qam-xəzʿalu b-tərpe u-əwəvəe, l qam-mərmələu. l

(37)  ʾəwa hil g-el6 g-məse, l ʾaya xa lo ʾa g-dəryələ, l xe ʾəbəye dida
u-zəlla kə𝑧-do zərəŋər. l g-əmra msəɾəfə. l g-er, ʾana u-mali, u-bəs-
şi yawənne, l lebi zənənne. ʾ

(38)  g-əmra ʾtəvvl k-iyat mà? l šquləe, l halli xa ʾəsrə ʾəlpe, l si nəbble
go baζere, l məzbənne. l palga tələx l palga təli. l g-er ʾbəsəder. H l
bəwə-ζi pəsle H ʾašir H l ʾaya-ζi. ʾ

6 An apocopated form from g-ezəl ʾhe 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.
Neo-Aramaic and Kurdish Folklore from Northern Iraq

(39) ʾal šāṭr hila! wāy! de de de grēšla tre yarxe ṭḥahā yarxe, ʾmēsela raba pārē. ʾzēlla ʾal ʾkablanīm. ʾg-ʿbān ʿozētī xa qaṣra go d-e ʾgīna, ʾbetōx ʾṭḥa yārxe, ʾhāwē ʾhmila u-bīlḥāyā. ʾkma pare g-ʿbet? ʾ

(40) ʾemr, ʿraba ʾlāṣfīm ʾg-ʿbēnī, ʾcēkān ʾpoʿālim ʾrāba ʾg-ʿbe mēsēn, ʾbā-ṭḥa yarxe ʾkāšēʾla. ʾg-ʿbe ḥamlat xā ʾṣata. ʾg-emrā, ʿlōt ʾṭḥa yarxe, ʾkāflāyīn ʾpare. ʾg-ʿbēt ʾemmā ʾalpe ʾšqol ṭārte ʾemmā ʾalpe. ʾg-ʿbēt ṭārte-ʾemmā ʾalpe, ʾšqol xāmēš ʾemmā ʾalpe. ʾ

(41) xzele rāba pare g-yawale, ʾg-ʿer, ʾʾatta b-ʿoznēlax ṭḥ-yarxe. ʾmsēlē ʾkablanīm. ʾmsēlē ḥāyya hayya hayya, ʾqam-banēle ṭḥā yarxe. ʾg-emrā, ʾʾō darga, ʾdid-ʿolāya, ʾdidā dēd qāṣra, ʾmūx dōha, ʾdrela ṭḥa kēpē ʾmēn bara-bāsēre, ṕāʾl ᵇēd jāwāhar ʾgo pālgā, ʾxā ᵇēd dehwa be-ʾal xa b-ʾāy ʾal. ʾ

(42) ʾpāšlu... ʾqu bnēlā. hullela qzīlā, u-hullale par-ʾāllā. ʾg-emrā, ʾsi ʿoš ʾṭāhēt u-ʾkablānim ʾdidōx, ʾpare ʾis raba, lā ḏāʾēt. ʾ

(43) ʾoha qōmle lāmmā, ʾg-mōzēn. ʾʾalāḥu ʾakbar, ʾʾalāḥu ʾakbar, ʾʾalāḥu... ʾan kēpē mobrōqlu ʾgo ʾēne, ʾxamša-ʾsār ga mōerre ʾʾalāḥu ʾakbar. ʾm-geb ṭḥa ga ʾamēr, mōerre xamša-ʾsār. ʾʾalāḥu ʾakbar, ʾʾalāḥu ʾakbar, ʾʾalāḥu... ʾchēlē, ʾmōnxle b-kēpē, ʾaqōlle zōlē. ʾ
(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. 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.

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7 The clause *qu bnêla* could also be interpreted as a narrative imperative, lit. ‘get up (fs) and build it (fs).’
(44) qəmlə 'o ḥakōmə, l g-ēr, 'ṣruxule mål-la, l 'atta b-ḥabsənne, l ṣrənne ḥābəs, l la šuqle tò'aż! l ʾallahu ʾākbar, l ʾallahu ʾākbar, l ʾallahu ʾākbar, l mà ʾətle!'

(45) qam-ṣərxałe g-ēr, 'xayi tələx, l ʾaləhənne həbbəs, l u-xarəe si həbbəs. l ʾana-ən xe ʾemor dədəx l b-yaṭəwe ʾəxe.xa.

(46) mtošəśli xzələ tələx qədəx did dehwa bəqəlu go Ṣən. l wa ʾana žələli bəd ʾallahu ʾākbar, mərri, ʾo ma-ila wele məbroqe go Ṣən? l lele xəška-łe u-məbəqəlu go Ṣən.

(47) sele ḥakōmə, l təle l-de dùka, l 'hay! way way way way wəy! l məni ʿuzlə 'o besa go karma dədəx? l ʾo ṣəkəl qaṣra bəš-tov m-dədəx? l ḫbrəxə təb-sh-tov m-dədəx, l ḫbəniya təb-sh-tov m-dədəx!

(48) u-ʾənəyə did ḫheṣrətə did bes bəbə šəlla, l qam-ʿozələ bəš-tov. l g-əmrə, 'g-ezəl ḥakəmə,' l ʾayə lušlə xa ʾəbəya, l tūla, l ḫkələ ʾaniyə təł-la, l tūla lə ʾəməməd dərga. l ʾo qaṣra d-məni-le?

(49) g-əmrə, l ʿala k-i-ana. l mə g-əbetən m-do qaṣra? l g-emər, l ḫlə, l g-əbən ya-ən 'o qaṣra did-məni-le. l ḫəvəl stərrə ḡyana, lə ya'ela bəbə məni-la.

(50) g-əmrəłe, l 'əl məre-qaṣra wal _argvə, l hakan ḥakəmə səłe, l marre ʾawa u-ʾaw d-ile ʾəmməl ḫsgən dide, l wəzərə, l welu ʾəzime ʾədələkə ʾa ḡaxta, l məre-qaṣra, l uzləlu ḫərūhət ḡərev. l
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]?!’

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.

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.

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.’

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?’

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.

[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 waʿada ʿasax? g-emra, ʿsaʿa tmānya. Ḥ bāsèder. Ḥ hayya-hayya ʿurra l-ḥāmmam, lušla u-drela u-lùsla. Ḥ uzla ʿixâle, tula. Ḥ sele mòrre ta Ḥ sgàń Ḥ dide, Ḥ ʿqu d-ax xazax, Ḥ e baxta qam-ʿazmālan, māre-qasra b-xazax māni-la Ḥ eha. Ḥ

(52) Ḥ uzla ʿixâla mbošəllale Ḥ eṣra Ḥ teʿamím, Ḥ məlxə la drela go cù xa. Ḥ kullu pàxa. Ḥ k-əxli ʿāwa, Ḥ wāzira u-ḥākoma, Ḥ k-əxli k-əxli, Ḥ raba bāšîme-lu, Ḥ bas pàxe-lu, Ḥ nàxwaš. Ḥ basofi Ḥ xləšle, g-emrəra… Ḥ aya [la] xzela gyana drela burja Ḥ el pàsa. Ḥ

(53) g-emr, ʿmāre-do qāṣra, Ḥ raba ʿixalax bāšīma wele, Ḥ Ḥ avál, Ḥ la Ḥ nehnènu, Ḥ pàxa wele. Ḥ g-emra, ʿxa lel xet-ši wst ʿazīma. Ḥ

(54) selu lel trè, Ḥ uzla bəd məlxə l- Ḥ yāfē Ḥ tòv, Ḥ sèlu xələlu, Ḥ wāy! Ḥ eddāl ʿixala didax ma bāšīma! Ḥ ma b-Ḥ tāʿam Ḥ ! Ḥ ma-Ḥ yāfē Ḥ ! Ḥ ma bāšīma ya-ʿāllal Ḥ g-emrəle… Ḥ Ḥ b-rega Ḥ məndyala ʿābāye. Ḥ

(55) g-emra ʿbābī Ḥ ʿāna-wan! Ḥ ʿay brātɔx-wan Ḥ d-qam-mandətti go do qāṣra, Ḥ qam-mandətti go daw kārma, Ḥ rəʃ ərəpe dməxlī, Ḥ ʿana brātɔx-wan! dəd mərrilox Ḥ gəbannox qčīn məlxə, Ḥ xəi ma məlxə dreli go ʿixala didox, Ḥ ʿixalox ma bāšīma wele, Ḥ Ḥ dogəlli!
‘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.’

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.

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.’

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.

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-'ozannoq bāla mēlxā | g-əmrāt lēs bāsima. | ba'-atta xəllok bād mēlxā g-əmrāt bāsima! | ḡana mdogollī? |  g-ər, ḡay 'an-fərm brātī. | ḡam-habqāla qam-našqāla. | ḡ abol 'e dawhta mēkā brātī? | ḡ mā?

(57) g-əmra, ḡōhā | ḡbażxtu | dō, | ḡĀhmād be-Xīrat, | ḡōhā-le. | BA: ḡāna qaam-'ozanne bēnī-ādām. | SZ: 'qaam-'ozanne ḡben-ādām. | ḡ-ər, ḡmā g-əbat brātī?

(58) g-əmra, 'mā g-əban? | g-əban kullā ḡe bażər 'azmōtta, | mesetōn malla u-Musa u-Faq-Ḥusān, | ḡozette ḡḥāṭūnā | kullā ḡasi ḡāxli. | ḡmī-šulhān | didā | cūkun ḡṭla ṭāba pāre. | mōsēla raba ḡṭābāxīm | mōsēla raba ḡma'āxalīm.

(59) ḡōxli la yawi ḡmāţānā. | ḡ bī māţānā | ḡčūkun ḡṭla pāre. | ḡ-ər, ḡbrātī ma baṣ-tov-mān dēxā? | ḡmuzmānne | kullā ḡōlām | sēlu, | ḡuzlela ḡḥāṭūnā | qaam-gorālē, | tula go qāšrā barqul bābā.

(60) kud šmī'ale xāye, | u-kud la šmī'ale šī yārxe xaye! | BA: yarxi xāyax, | ḡnōrā | bāsōmta wela, | ḡbēmēt | lá qaam-šam'anna čūgā ḡè... | ḡḥaqūsā, | u-ḡay xēt-šīk lá šme'li. | SZ: yalla xōlun. | BA: ḡnōrā | bāsīme-šu ḡuqūyāsā.

8 A shortened form of lewe 'it/he is not'.
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(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.

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9 Here and in the following, lit. prolong his/her life. Used as a blessing and/or a word of thanks.
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 mēn Biżān xošavī Ahmād.  kuřē šukriyāyē-ma.  ... sālā hāzār-u nāhsāt-ū nod-ū šaš hātima-sa danyāyē əl bāţērī Duhūkē.  av čirokā az-e bo hawā va-gaṟm mēn əz dāpīrā xo go lê boya əb-nāvē čirokā Dəndək Ḥanārē.

(2)  čirokā Dəndək Ḥanārē dast pē katān bo əl ha-bū na-bū kas əz xudē maztār na-bū kas əz bāniyā dərawintār na-bū.  ţo əz hāzē ţo ţo əz hāzān əz ţenākā gala galak ā bāş ha-bū.  ţenākā gala galak ā bāş ha-bū ... hami gundī əz-t ţūzí būnī dāwr-ū bār hāmī əz-t ţūzí būnī.

(3)  ... čit-ə bālāvē bālāv ā șičtənā Ḥorē-yā.  damē čitōnī ţu Ḥorīyā xo t-sotān ...  ţu husā ţenōk sar ţiβārī-u sar ʒoā əvē bo xo saḥbatā t-kānī.  ˛k əz wānā t-bēšt-e, ‘arē fəlānkas mā ta əz zārok nā-bōn?  mā ţūn nasāxiyāk ta haya? naxōšiyāk ta haya?’ yān hamā duānazuk-ī ən tāštākī tu būcē ţa zārūk nā-bōn?’

(4)  aw ţī gala galak ‘ajōz bitōnī tō-bēštōn, ‘az bēžəm dē mēn zārūk ha-bōn.  ˛z dərāw va tō-bēšt-e, ‘az yā bo dəgiyān-əm.  damē aţ dərāw va tō-bēšt-e əz ā bo dəgiyān-əm ... jū gala galak ā pāqōz bū.  ... dəndkākā Ḥanārē ət jūkē dā tō-hētōn.

(5)  aw ţōna wē dəndkā Ḥanārē ţā-t-kātōn ţu t-kät-ə dāvē xo dā t-sotōnī.  damē t-sotōnī yē gala galak əz dəl də ‘a t-kātōn ət-bēštōn, ‘yā xodē mēn kōčkākā gala galak-ā juwān ha-bitōnī az dē nāvē wē əm-ə Ḥanārī.”
(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.’

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¹ Lit. one day of days.
² Lit. Is there an unhealth to you?
³ Lit. She said.
⁴ Lit. two-souls.
(6) ḫošī ko čand haflī be sar vê ŋidānê va t-bûrûn\(^{(1)}\) aw žêna has pê t-katûn ko ā-b dêgiyân-a.\(^{(1)}\) û šê ŋästâ ŋi dar-d-kavitân yê bê dêgiyân.\(^{(1)}\) û kêcâk ha-bitên\(^{(1)}\) ob nêve Dêndêk Hêmrâ.\(^{(1)}\) nêve wê t-kat-a Hêmrâ.\(^{(1)}\)

(7) ḫošī ko nêve wê t-kat-a Hêmrâ\(^{(1)}\) ... eksar dad-a bar sîngê xo damê ãž dâyêk at-bitên.\(^{(1)}\) dad-a bar sîngê xo\(^{(1)}\) o t-bêêt-xê, 'hîvî t-kâm nêve wê b-kan-a Hêmrâ.\(^{(1)}\) û dâyêk giyânê xo ãž dast datên ãž bar ãzârê ãž dâykbûnâ bîbîkê wê\(^{(1)}\)ân zârokê wê.\(^{(1)}\)

(8) pâštî čan sâl-û zâmân t-bûrûn\(^{(1)}\) bâbê Hênrê t-bêêtîn,\(^{(1)}\) 'az dê bû kêcâ xo daykaškê inêm\(^{(1)}\) dä čavê xo dat-a kêcâ mûn\(^{(1)}\) dä hamî gâvâ wê jàm-û pâqêz-û bêzîn katûn\(^{(1)}\) û dä wê parwardâ katûn ŋi.\(^{(1)}\)

(9) lê pâšînê ãb xalâtî va\(^{(1)}\) žênâkê gala galak à xêrâb t-în-îtên\(^{(1)}\) ãb nêve Sorâ čavşîn.\(^{(1)}\) Sorâ čavşîn žênâkê gala galak à kêrêt bû.\(^{(1)}\) ÿal qalaû bû.\(^{(1)}\) nêvcaûtê wê sôr bûn.\(^{(1)}\) čavêt wê-sêt šîn bûn.\(^{(1)}\) hamî gâvâ toê-û 'asabî bû.\(^{(1)}\)

(10) Sorâ čavşîn ŋi\(^{(1)}\) ... ãž bâbê Hênrê du zârêk ha-bûn\(^{(1)}\) du zârêk ha-bûn\(^{(1)}\) harduk ŋi ê kêc bon.\(^{(1)}\) damê Dêndêk Hênr mazôn boy\(^{(1)}\) ù 'êhsas pê kêtî ko ava na daykê wê-yâ.\(^{(1)}\)
A few weeks after this event, the woman felt that she was pregnant. Truly she turned out to be pregnant. She was about to have a daughter by the name of Dindik Hinar ‘Pomegranate Grain.’ She named her Hinar ‘Pomegranate.’

After naming her Hinar ... she hugged the baby 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.

After some years had passed by, Hinar’s father said, ‘I shall take a wife to take care of my daughter, so that she will keep my daughter beautiful, clean, healthy, and raise her.’

However, mistakenly, he married a very unsuitable woman, called Sora Chavshin. 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.

Sora Chavshin had two children from Hinar’s father. She had two children; both were girls. When Dindik Hinar grew older, she had a feeling that Sora Chavshin was not her real mother.

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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.


(13)  lawām Dāndak Ḥūnār yān  Ḥanār  gala galak ‘ajōz bū. Ū  čū mālē got-a bābē xo, ‘arē  ṭāst-a təštaḵē wəsā hayə?  ās  kəčā  žənākā di-ma? bābē wē galak ‘ajōz bū, ġǔt-e, ‘arē  ṭāst-a! bas mā to has pē t-kāy?

(14)  Dāndak Ḥūnārē got-e, ‘balē  az  galak has pē t-kam ĕ čunko daykā mən  gala galak-ā t-gal mən xārāb-a. Ḥāb galak əš Sorā  Čavšīn ‘ajōz bū  ḳo  bīt-a  žəbabā Ḥūnārē. Ū  got-e, ‘agar tu jāraḵā di  raftāraḵā husā t-gal kəčā mən b-kay, az-e majbūr bəm  ta talāq dām ta bar-dām.

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].

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?’ Another friend of her said, ‘No, she is not her [real] mother; she is her stepmother!’

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]?’

Dindik Hinar said, ‘Yes, I have a strong feeling [she is my stepmother], since she\textsuperscript{12} 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.’

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).’

\textsuperscript{12} Lit. my mother.
(16) ūri hātān-o țūz čon.¹ bābē Dāndāk Hānrē² gotī, ‘az dē čem-a kārwānakē bū bāzargāniyē.³ xū kār ḳər-ū xū vakār ḳər dā čēt-a kārwāni⁴ gūt-a ţenbābē gūt-a Sorā čavšin, † ‘čāvē ta ʾl hamī zārūkē ta biton lē bə täybatī Dāndāk Hānrē³ čünkū yā sēwī-ya-w gūnhr-a-w.⁵ čāvē xo bə-dayā.⁶

(17) Sorā Čavšin ẓi got-e, ‘ta xam pē nā-biton⁷ mā mə kangu³ qadrē wē na-gərtiyya⁸ mā mə kangu³ čāvē xo na-dāyā⁹ az hamī gāvā waki ḳəča xo ḳosāb ʾt-kam.⁰ ū ẓə daraw va.¹

(18) damē bāb čūy-a kārwān³ daykē gala galak, ţenbābē gala galak zūhm-o zordārī lē t-ḳər.¹ ḥatâ gahaštī-ya wi ṭāday¹ fərē ḳər-a ʾt kūtānā ʾpazī va.⁴ ū t-nāv ʾpazā ū čēlā dā t-nwānd.⁵

(19) Ŀa wi damī Dāndāk Hānrē čè havāl na-mān.¹ nā-t-šiyā bačit-a ēz dar va¹ čūkū bardawām šolē wē bas pāqəzḵərōnā wārā bo¹ bas čāvdānā giyānwawarā bo.¹ ū čō šūlē dī nā-t-ḳərən.¹ nā t-hēlā yāriya bə-ḵətn¹ nā t-hēlā xū jān kətən¹ nā t-hēlā b-hēt-ū bə-čitn.¹

(20) ū Ŀa wi damī Dāndāk Hānrē gahašt bo žiyē gahaštənē.¹ ū žiyē wē bə-bū ʾpazdā šāzda šalak.¹ Dāndāk Hānrē gala galak ḥaz ẓ ĝelakē t-ḳər.¹ ęs nāf wān ʾpaz-ū karš-ū kawāl-ēt wānā dā ġaỳn, ẓ ĝelakē ha-bū yā sôr bū gala galak yā jān bū.¹
Several days passed by. 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, especially Dindik Hinar, for she is an orphan and innocent. Take care of her.’

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. It was all lies!

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.

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 stepmother would not let her play, make herself up or go out.

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.

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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) пуст-э чэлэ сорл чünkү sarē kūrīyā wē yā sōr bū. ū nīvakā sarē wē chēlē žū yē sōr bo. aw chēlā chēlā dāykā Ḥnārē bū, daykā wē yā šō ṭāst ŏ. ū galāk čāvē xo ət-dā-yē galāk ḥāz žē t-ḵēr.

(22) damē ṭožākē əž ŏrožān damē ṭožākē əž ŏrožān ... bū-ya āhangākā gala galak ā xoš. ū bū-ya kayf-ū sayrán-ū safrā. Dəndok Ḥnārē gala galaki viyā bə dar-kavītən. lē nā-hēlā bə dar-kavītən gūt-ē, ɬāzōm-a tu al bar giyānawārā bī.

(23) wī damī Dəndok Ḥnārē xu tēk nā-dā. ū ʿājēz nā-bū. o xo ŏrā-gōrtī goti, ʾčō ni-na hatā bāvē mən t-hēt-avāl az tahamolā hamū tōštā ɬam. ū t-gal chēlē bo xo yārī t-ḵōrən.


(21) It was called Čēlā 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.\textsuperscript{18} It was time for recreation and joy.\textsuperscript{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.’\textsuperscript{20}

(23) Dindik Hinar did not bat an eyelid.\textsuperscript{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.’

\textsuperscript{18} Lit. It became a big song.
\textsuperscript{19} Lit. It became time for recreation and joy.
\textsuperscript{20} Lit. be in front of the animals.
\textsuperscript{21} Lit. She did not give herself in one.
(26) चान्दाक पेवा चू. हामिया गोटे, ‘तु दे चावा चेरा/ चेला सर सर जे खाय? ‘आम्रे वे ये चुया/ गलक अ पुरा. गूस्ते वे नायटा खारन. गूटे, ‘मौन अव चेला तेव्तन. मा तेव्तन आव वे चेला सर जे खान-ू या मौना. केयफा खुँ-मा. हास खाय दे हावेराम।

(27) कासाबको टी-इन्तन उ बेव-बेव-टे, ‘लाजमा तु चेला सर जे खाय। दमै चेला सर टी-ज्ञितन कु दे सर जे कान। इ ब ‘वा ‘वा खो-ो गास्ति डंडक हनारे टकट। डंडक हनारे अ-ची-या दा। सारे खो भे सरे डंडक हनारे वा टी-टण उ आ टी-अबितन चेल टी-अबितन।

(28) टो-बेव-टा डंडक हनारे, ‘खो-मा नाखो। दे मौन सर जे कान तु दे मेनी-या वे-हावाल। बास हार खामा नाखो। चुंकु वे फाका अट येट पोस्ता मौन दा। वे बेव-बेव-एट पोस्ता मौन दा। रंगे वाना वे सोरा।

(29) गूटे, ‘तु दे वान सेह रा-काय। हार चो गावाका तु कती-या तंगवियाका गला गला अ माजन तु दे ऊख खो वाना हावेरा-या अट अवे दा। उ तु दे गाड़ी वि टोटी खाय ये टा टेव्तन।

(30) डंडक हनारे गला गला पेनाखो भु भु चेला सर अज दस्त दाटन ले सर हॅन्दे रा हॅन्दा काफ्सिक भु मा। चोनको चेला सर या को गला गला चेलाका सयर भु। अमालाके गला गलके जान पेन बाख्सी।
(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.\textsuperscript{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!\textsuperscript{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.

\textsuperscript{22} Lit. I am on my pleasure.

\textsuperscript{23} Lit. Do not eat sorrow.
(31) qasāb 'īnānī čēlā sor nivaka hawšē gorē dānī ū sarē wē žē va-
kərən. ū Dəndək Hənārə żi gala galak kər-a gorə. ū čāvē wē mā l čāvē
čēlā wē' hatā sarē wē əš kalaxē hātī-ya jədā kərən.

(32) damē čēl sar žē kərī-ǔ əb kəvəl dā inā-ya xārē. ū Sorā Čāvšin
həndi hāt-e kū guštəkē xuš əš wē čēlə bə-xotən. nā-t-šiyā bə-xotən|
čəkū čēl gala galak yā pīr bū. hēštə sardamē dáykā wē bū. čēl galak
ā pīr bū əb kər xārənē na-t-hāt.

(33) Sorā Čāvšin żi gušt-e, 'hamā warən avi guštī bə-dən-a wi kəsə
yē wē t-vētən. hamā har kəsağē bitən| aw gošt-ə b-vētən bə-dən-ē.| lə
wi dami dē šūlā bə kə kətən?| bə har du kəc-ēt xo nā-kətən.| dē šolā
əb Hənārə kətən.

(34) gušt-a Hanārē, 'warə kəcē! tu bə dəstēt xo guštī/ goštē čēlə
sor bo xalkī ba.| aw čēlə ta galak haz žē t-kər| dā ko aw pətər 'əhsəs-ēt
naxošiyè kətən.| lē ava darivəkā gala galak-ā bāš bū bo Hənārē| ko
wān sē faqarət-ēt pəštə čēlə bo xo b-hal-gəritən damē mohtāj 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 eyes\textsuperscript{24} 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.\textsuperscript{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.

\textsuperscript{24} Lit. her eyes remained in the eyes of her cow.

\textsuperscript{25} Lit. She does the job by Hinar.
(35)  


damē av kāra anjām dāȳū̄ qasābā̄ gūst hiri t-kər bū̄ har ēkē savikākā̄ goṣṭi bū̄ bar. ̄̄  

ū lə faqarātā t-gaṛiyā.  

har sē faqaratā ˇpaydâ kərōn̄ū ́ ́  

ū ēkè tā-nāv kāhē ́ dā va-šārt ət āxīrā hāȳwānā va.  

har aw jōhē  

wē bo awē tē-va t-nəvəst̄ū ́ tē-va ō tī-nīst̄ū. ́

(36)  

rī-nīst̄-a xārē Dondēk Ḥənār̄ galaka yā ́ādi/ gala galak ā ́ajəz̄ī gala galak ā dāmāyā. ̄̄  

ū kər̄-a gərī. ̄̄ kər̄-a gərī gūt̆-ē, ́pā čēlā sōr! ́  

bēyi ta az dē ́cə ́kəm? ́  

az dē čāwā̄ bēyi ta ́zhīm!  

mən ́cə havāł na- 

mān! ́

(37)  

‘hako mə ́tu dōt̄ī birā mə lə dāykā mə t-hāt. ́  

čünkū bāvē mə ́zi nūka nà-mā-a l daf mən. ̄̄  

ū Sorā Čāvšīn hami ēkē ̄̄  

bə kēr t-‘init̄ən̄ ́  

tən̄ē dā mə ́bə-shinit̄ən̄-ū ́azyatā mən datən. ́

(38)  

rož̄āk əž rož̄ān̄ ́  

danḡ-ū bās ̄̄  

gunt̄i dā baḷāv ̄̄  

bān ́ko kūreq̄ mīr̄ ́ gala galak yē naxōs̄-ā ́  

pēdvī bə dārmānāk̄-ȳa. ́

(39)  

damē af danḡ-ū bās-ə t-gahit̄-a wān nāv kasān dā ́  

avēn kars̄-u kawālē bə xodān ̄̄  

kər̄-a ḥənār̄ ́  

yā əl bar ̄̄  

pāz-ū ̄̄  

pāz-ū čēl-ū gułkēt xo. ́  

go lē t-bit̄ən̄ ́  

u t-bēzıt̄ən, ́mən dārmānē kuq̄ mīr̄ē yē hāy. ́

(40)  

damē t-bēzit̄, ́mən dārmānē kuq̄ mīr̄ē yē hāy ́  

həmi pē t- ̄̄  

kər̄-a kan̄. ́  

t-bəzıt̄n̄-ē, ́mālā tā! ́  

mə ta ́cə dīt̄-ya? ́  

ta b-tən̄ē ́řix ́  

pəskəl̄-e_t pāz̄i yēt dīt̄ın. ́  

mə tə dē čāwā ́mīr̄ dārmān kəȳ? ́  

gūt̆-e, ́mā ́  

av šolā zə-ə? ́  

az dē dārmān kəm̄ hagar hın bə-hēlən. ́
(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) gütt-ē, ‘tu yā dîn-i! ü av naxošī ḏə sarē tâ hátîn.| yā wa lə ta ḏarā tî həš-ū bir-ēt xo ḏə dast dayt.| hara mālê| ü čâvē xo gala galâk bāš ḏə-d-a| karş-ū kawâlê xū.| bū ta gala galak bâštâr-a!‘

(42) damē čûyi gala galak ā dâmâyî bū.| har sē bərbərēt poštā cêlē ānān-a darē.| ü bârē xo dâ-yē gütt-ē,| ‘cêlē sôr!| pâ mən gala galak āt-vētān az təštâkē bâš bə-ḵaṁ| dâ ḏə vē ’azâbē xəlās bəm.’


(44) āt wān hâlat-ēt naxoş dâ dangē xo bolônd ḏaṭān.| ü āt-bêštān, ḏêr râst dâ! ḏêr râst dâ! ḏê dē bəm-ə aw kasa| awâ kuřê mîrî čârâ t-ḵaṭān.’ Sorâ Čavîn go lē t-bitān| ü t-zânitān ko Dəndək Hənârē təštâkē hûsā yē lə bar hay.

(45) bərîyâr datān Dəndək Hənârē gala galâk b-ēšînitān| dâ ḏo aw wî təštî aškârâ ḏaṭān| âwâ b-vê.| gâzi t-ḵat-ē əl sar həndâvî bânî gâzi t-ḵât-ē,| ‘hənû! hənû!’ āt-bêšt-ē, ‘balê Ŝenbâb!’ āt-bêšt-ē, ‘wara sarî!’ wara sarî hâgar dē ta pɔrčē xəśînêm| ü dê ta inm-ə sarî!’
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.’

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.’

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

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

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!’ Hinar³⁶ said, ‘Yes, stepmother!’ She said, ‘Come upstairs! Come upstairs, otherwise I will crumple your hair and bring you upstairs [myself]!’

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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)  دنوك هناره زي زيكة منجلوكه بت-هابشيتا وره. | ع بت-كفتا جريه جيتا داف بت-بيشتي، ‘باله سنجبا!’ بت-بيشتي، ‘عو قو توشت؟’ | قو دامانه افت ال | يه قو تو ده كره ميري نه قه كي؟.

(47)  بت-بيشتي، ‘دامانه قو؟’ | عو قو دامانه نو-زانم! | عو اخفتونا مون غتي تنين مون بني ياري-وا غتي! | غتي نه، ‘نافر’ مون غلاك | جراو جي لُر تا بوتي | كي تا و بت ناف نالك | دا اخفتاتل | تا و غتي ار شينا | كر ميري دامان كام. | اه نيكا لازم-ا تو كر ميري دامان كي!.

(48)  دنوك هنار بت-زانيتا ده افا توشتكي بوفار انيتت | بوريه بان داتن ... بوريه داتن | كي اف بفلكه بوفاثن ال سنجبا | سدا و ناه جتون بوفا-غاهت-ا و توشت يه وحي بوفا-وين. | كي غلاك غلاك بت-فينه بوف-بتا برحه كر ميري. | ع غلاك بريفا خيمانايتيه تا-غلاك ميري بوفاثن.

(49)  دنوك هنار قي | عو غيتا نت سه كوفي-إت شو | ‘عو ماجبهر وم | نو ثاكام-إف سنجبا | خو | سدا و كي نه مون نا-قياسين. | افان قوفيكان افان حاستكأ اكسفت عو غيتا | ‘نافر تو شه توشتكيي دي بو-كاي.’

(50)  غتي، ‘عو قو بو-كام?’ | غتي، ‘تو ده سه شوكلا جوفي.’ | ع تو ده | غروروكر كاي | ع تو ده-يا في. | تو ده بيشي-يه افا دامانه كر ميري-يا. | فه زي غلاك غلاك كاي فا ناه.
(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 pleased.\textsuperscript{37}

\textsuperscript{37} Lit. her pleasure came.
(51) ūḫ-bal ēṭā pisātiyā giyānawarā sē gōrovērēt gala galak ēt bō ūrek-ū pēk čē kārēn1 ḳū kasē nā-t-zānī ḫāvā pisātī-ya.1 ū hāzor kārēn ū ḏān-āv-ē.1 ḏān-āv-ē gūt-ē, ‘ḥammā har av sē-ā bo ʿēf mēn.’

(52) damē aw sēa ēṭē sētāndīn1 ēksar dastē wē ḫēl govāšt.1 ū ḳō dastā inān-ā dareī ū kulimākā ḫēl lō nāv čāvēt wē dā.1 ū qotā pē nayjīlē dā ēṭē, ‘dē ḫēlo hara bō-ṛīna xārē ḫō ḳōrā xo-va yē ḫō xārē.’1 dā ḳo wē pēr ḫēl-ē ḫēn ḫēn-ēt ēṭē, ‘ḥoṣyār bi kal-ū palēt ḫasrē na-škēnī.’1

(53) an ḳo wē/ ḳōnībē t-ṭiyā bēżīt-ā wē1 ḳo, ‘aw kuļkē tu tē-va ḫasrāk-ā bū ta1 ḳōnībē-ē gala galā kāyfā wē ḫāṭ ḳo1 aw dārmānā bō dast xo-va inā1 awē wē ḫāzor ḳār dārmān-ā.1

(54) ūḥ-bal ēṭā t-nāv xáltē dā.1 ūḥ-bal ēṭā t-nāv xáltē dā ʾal sar kānīyā gundī.1 xáltē ḫī hāmī bahsī dārmānī kuṛē mīrī t-ḥōr.1 awē gotī, ‘bās-ā mā ĥawā ḥatā nūkā dārmān ʾa ḫānārē ḫā-war-gārtīyā?’1

(55) gūt-ē, ‘na1 ḳūnīkā ma bāwar nā-t-ḥōr dārmān ēf ḫānārē1 gūt-ē, ‘balē balē dārmān yē ēf ḫānārē.1 ū ʾmōn yē ḳō sētāndī.1 mōn yē ḳō sētāndī dā bām bū kuṛē mīrī1 dā pē čē bitēn.1 kuṛē mīrī gala galak yē na-xōs bū.’
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.’

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!’

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.

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?’

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.

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38 Lit. only these three were by me.


(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. 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.

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39 Lit. hidden.
(61)  gūtī, ‘kā hamā dā jārē ʾaz ēḵē bə-xom.1 gūtī dā barē xo bədāyn-ē kā dē čò čē biton.2 Sorā Čavšīn ēḵ hāvēt-ā dāvē xo dāl ī ē žə bar miri nā-t-šiyā bēžitn1 təštakē kərēt-ā ān təštakē nā-bās-ā ān təštakē xərāb-ā.1

(62)  bə dəlakē gala galakē na-xoš va kər-ā davē xo dāl.1 ū āw na-xošiya hamī bə sarī hāt.1 damē gūti-ya miri ko pə ŋāštī ūi ava darmān-ā-w gala galak yā bās-ā.1 gūt-ē, ‘pā dē az dām-ā kuřē xo!’

(63)  damē dā dad-ā kuřē xo1 žənbābē dastē kəčā xo gört got-ē,1 ‘həstoyē ta bə-škētēn!1 mā ava šūl bū tā kərī?1 mā ava ta čə bə sarē ma inā!1 mā ava čə darmāna tā ināy?1 gūt-ā kəčā xo yā žə ŋāšt ŋā.1 gūt-ē, ‘ava har āw-ā awē ta ǧ Hənārē sətəndi.’1

(64)  gūt-ē, ‘na na ava na āw-ā!4 gūt-ē, ‘balē bāwar ǧa āw-ā4 gūt-ē, āwa čə bū?4 hāšārē wa gūt-ē, ‘pisātī bū.’4 aw ūi galā gala ʾājōz bū.1 har ṯə wē damē dā damē wa goti-ē1 waki gēžbūnakē bū čēk būl ū hēl ʾəf ʾardi kāt.’1
(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 prince\textsuperscript{40} 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 daughter\textsuperscript{41} 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 dizziness\textsuperscript{42} and fell to the ground.

\textsuperscript{40} Lit. he.
\textsuperscript{41} Lit. she.
\textsuperscript{42} Lit. A dizziness was made at her.
(65) damē miri ditī mirē mažān ditī aw šaf ‘ardī kat,1 gūtī, ‘kā hamā pārčākā darmānī bā-dān-a wē ži.1 bōlā ēk bo kuřē mōn bitnā ēk bo wē.1 ū źapkāk ūwēt-dav wē ži dāl ū źapkā di hal-gort bū kuřē xo.1

(66) damē viyāy wē źapkē bōdāt-av kuřē xo.1 bōv-a bar/ bar bēhnā kuřē xo1 ēksår čāvēt kuřī va-būn.1 got-e, ‘oy bābo ava čō darmān-a?1 ‘hēštā mōn na-dā-ye1 sāq bū žī!1

(67) kuřē miri gūt-e, ‘bāv ava tu čō t-kāy?1 gūt-e, ‘būčī bāvo ava darmān-a!1 gūtī, ‘bāb [b-aēvā!] bōhnākā gala galāk ā na-xos ā žē t-hētēn.1 damē gūtī, ‘bahnākā gala galāk ā na-xos žē t-hētēn1 bāb majbur bū bōhēn kat-e.1

(68) damē bōhēn kōr-e-ye1 ū dā-yaf ‘aqıldārēt xo1 gūt, ‘yē vē źapkē bō-skēnēn.1 ‘aqıldārēkē wī žī bōnē xanjarkā xo lē dāl ū barē xo dat-e pīsātī-ya1 ū kērm-ēt ťās ū pēs-ēt nāv dā.1

(69) damē dar-ḵatī āv-a1 mirī bēryār dā wān har sēkā/wān har dūkā pāvēžt-a t zindānē va1 kōčē ū dāyē1 kōč-ū dā hüvēšt-ma ət zindānē va1 ū gala galak ēšāndēn.1

(70) ḵašt ĩand roḵākā pē-va ţīyī Hōnārē barē xo dā-yē,1 ‘ava ţēnbābā mōn būčī ţizājā mō nā-katn?1 būčī nā-yēt-a xārē bēšt-a mōn “šūlā bē-kā?” būčī jolkā na-hāvēt-a xārē bēšt-a mōn bē-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 startled 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.’ 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)  pəštî bohorînâ sê čâr rôşakâ! Hɒnâr źi bo sar kâftî barê xo datê mêt yâ côt-a.¹ mâl yâ côt-a bê teņê xôşkâkâ wê yû â qasar hâzêr.² xôşkâkâ wê yû rînîştî-yâ xârê lâ wêrê³ ü yû t-êkat a gêrê.⁴ go, ‘ta xêr-a? çê masala-yâ?’

(72)  güt-e, ‘xêr siĉêt ta bûn!’⁵ güt-e, ‘bûy siĉêt mî bû mû mên çê kûriya?’⁶ güt-e, ‘aw darmâtît tê dêyn-af daykî mên-û xôşkâ mên⁷ gütî aw yê darkatîn hêndaq disarmâtît nê dansânî.⁸ ü darkatîn têstêt pîs.⁹ ü wê darkatîn pisîtiyî gîyanawårê.¹⁰ ü wûnê lê bar bû yê-dan-a mîrê.


(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. She (her sister) was sitting on the ground and was crying. She (Hinar) said, ‘What’s up with you? 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!’ 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 responsibility [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. She did not know what to do. She went downstairs.

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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)  بار-عاو خاره ва چو، زیکا زیکا زیکا اون کا-ا ایش سنار اک راکور، حار سی هاستکت او یونان-ا داری؛ یو گیتی، ‘باس بژن-ا من هاری سو بی-کام؟’ هاستکاشن شو آنادی گیتی، ‘ام پاوهژا یو اوه دا؟’

(76)  هناره گوتی، ‘ده چو کایی اون یو تو آوتهی-یا یو اوه دا؟’ وی هاستکت گوتی، ‘از ده وی یامی یا کاس-ی نار-کور!’ هناری یا پوشرست نابیکا ده چو کاتو، گیتاش هاستکی دی، ‘می بوچی اون تا ناهووهژم-ا یو اوه دا؟’

(77)  گیتی، ‘بیله یا رازی-ما،’ من پاوهژ-ا یو اوه دا،’ گیتی، ‘تی ده بوه من چو کیایی؟’ گیتی، ‘از ده وننادی چو ستیو اینم-ا داری.’ هناره هام جا توشیا. گیتی، ‘ما اگار من ایش سئینه بار-دا-ین’ یو هاتن یا اوهندوم یا ده چو کام؟’

(78)  گیتی-ا هاستییه دی، ‘پا اگار اون تا پاوهژم تی ده بوه یو چو کیایی؟’ گیتی، ‘اگار تی من پاوهژی-یا یو بونی اوه دا’ی از ده کارکه وسأی یامی کو شابهی اکس Zar بیه تا بوژوولیت-یاوا.’

(79)  هناری رازی بیی یو یالک دلاکه خوش-وا، اون هاستکا بور، یو چو سنار ایفاکا یالکی یالکی کو یوندی داری ویعقوت یاها، پاژ-وا بوری یو ور دا هاویت،’ پاژ-وا بوری یو هاویت،’ دامی اون هاستکا گاهاشتی-یا بونی شباراک هات اول گوندیا.’ گیتی کو، ‘کاروانییه ما ونن یا ده روژاکا دا ده گوشیون.’
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 bones\(^{50}\) said, ‘Throw me into the water.’

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?’

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?’

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.’

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)  

damë güti vân du sê řožakê da dê gahitân Hênârê güti, ‘har dîr-âl pânê mên güt bû hastîki ko şêbêhê bê-gahitân.’ Hênâr čo mâjê. |
güt-ê, ‘ćo masalâ-ya?’ |
güt-ê, ‘dê kârvâniyê ma du sê řožakê dê gahitân.’ |

(81)  
güt-ê, ‘hawa čâwâ zânî dê du sê řožakê di gahitân.’ |
güt, ‘mânê bâvê ta barî hamîyât hâtîl u güta ma.’ |
Hênârê gala gala këfxôş 

bûl u güti, ‘hê řästî źi aâw čêlê sôr bû mæ kærî kás-e bû mæ na-kærî-ya. |
güt-a mên, ‘şêbêhê dê hêtava’ balê pâ avřûkâ bê xo hâtava’ |

(82)  
damë bâb hâtîy-ava xû galak Dândak Hênârê wâr kærîl u 
güt-ê, ‘kânê jolkê ta yê jân?’ |
kânê-a kazi-yo bêsk-êt ta? |

kânê-a lawandi-yêt ta? |
tu bûc wêsâ a bê-sar-û-bàr-i? |
bûči jolk-êt ta wêsâ-t pîs-ên? |
bûči nàyvâv-êt ta wêsâ-t pîs-ên?’ |

(83)  
güt-ê, ‘bâb hâl-û masal-êt mên ava-na.’ |
haft řožâ tu ċoyl |
âmân šištôn, jolk šištôn, bêri kærôn, xárôn, ċê kærôn, xarên peškeš 

kærôn bo haywânâ hamîyât kati-ya sar melêt mên.’ |

(84)  
bâbi güti-ê, ‘zîkâmûl bê zîtarîn dam hara dast-û čavêt xo bê-šôl. |

u jôlaqî ni b-ka bar xûl dâ am pêk-va bê-řîn-â xârêl |
cünkû mæ nà-vêt a wêsâ ta bê-binêm. |
tu gala galak koppâkä jân-î |
tu gala galak koppâkä 

bâš-îl u koppa şênakä gala galak â bâš-û juwan-î.’ |

(85)  
Dândak Hênârê haka viyä haka nà-viyäl çûl dôlaqê šêkasti 
sar-û jolkêt xo šištôn. |
bêsk-û kazi-yêt xo va-hândon. |
lawandi-yêt xo gêrê dân. |

û hát-a daf bâbê xo řinîst-û xarê.’
(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) 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) .gstatic, ‘mə nā-t-zānī tu husā ā xərāb būyī! ava čə tɔʃ-ti tu husā guhuʁ-ya? gie-gū pā wusā bitən az bawər nā-kam ʃo Sorā Čavşīn həndā tu qutābī yā tu əʃəndbī ʿaʃlən! mādam ta av kārē həndā-ē xərāp kərïya. ’


(94)  Hənārē gala əzərə xo kər got, ‘yā bāʃtəɾ aw-a1 āz wānə jārē əz zəndānə b-īm-ə dare. ’ kā dē čə la masalə hētən. ’ agar az hatə hatayē əz il kǔlti-va bə-ənvəm1 bo mən nə məşkilā-ya1 bo mən ‘ədī-ya. ’ tənē bāvē mə əzə mə ʿajəz nā-bitən.’


(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 hastiki, ‘aga az ta p-āvēžām tu dē bū mə čō kāy?’
gūt, ‘dē māl ez sajān ʿinm-a darē’ gūt-ē, ‘āy xolī bō sarē mō wara! pā
b xudē mēn yē dī yē hāvēt.ī yē dī hāvēt.ī lē yē dī čō bū Đendēk Hānārē
kør?ī am dē wē nūka zānīn.ī

(98) damē āw āvēti-ya tēdā yēksar ʿaqōldārakē mirī ... gūtī, ‘az
bani! bāš-a av/ ava mā nā-t sajānē va!l am vānā čō lē b-ḵayn?ī am
vānā bar-dāyn nā-bar-dayn?ī

(99) gūt-ē, ʿaqōldār tu čō t-bēži?ī čāwā dē wānā bar-dayn?ī gūtī-ū
az dē wān har dūkā kožām.ī awānā viyāyā hatkā kūrē mō ban.ī
awānw viyāyā kūrē mō bīt-ā [pētˈrāy] əl daf xalkī.ī bēžn-ē wəlāhi
pōkēl-ēt xārī.ī tu čāwā t-bēži am wānā ʿāzād ḵayn?ī

(100) ʿaqōldārī gūt-ē, ‘na bāwar ʿa az bani!l sərākā dō vē masala
dā hay.ī lázdām-ə am taḥbīrākī bū bō-ḵayn.?ī gūt-ē čō b-ḵayn?ī gūtī,
ʿlāzdām-ə am bō-čīn wē mālē hamīyē taftīsh ḵayn.ī barē xo dayn-ē kā
darmān əf kē-ya?ī

(101) ʿčūkū mālāk-əl zaľām əl māl nē-nəl bō-tene žənbāb-əl ʿu kəčāk
ʿu du kəché žənbābē.ī ʿu ēk ʒə wānā žī yā lə daf ma.ī yaʿni lázdām-ə
darmān əf ēk šə wānā bitūn.ī waki di žī zaľāmē wē mālē ʃinikā ava
čand řožāk-ə hāt-əva mā kī nā-bēžētən darmān əl daf wî bū-a?ī
(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! 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.’

52 Lit. May soil be on my head.
53 Lit. Who would not say that the medicine was with him.


(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) gütest, ‘hinge hin cə bə-kan wa bə-kan!‘ Hənər gala galak pəštrest bū kū dē čēlā wē yā kū hēzākā gala galak ə mazən hay1 dē bū təštaḵē kətən.1 damē ‘qāeldārī bəryār dāy xawāsā fə-ɾē kəta bənē bahrē,1 ḏondək Hənərī got-test, ‘na na na na hamā kā lē vē rē b-ɾā-wastən!‘


(109) gütest, ‘na na ta xam pē nā-bītən!‘ tənē dā kū šarməzər nā-bītən1 Ũ dā kū māl ŋī ʒə dast nā-čītən wa goti.1 həndī bābē wē got-test, ‘kəča ŋina xārē.‘ tū-ū darmən! darmən-ū tu! hamā bə-ħēla! xudē lə ma xərąp kər bolā bə dərəstāhīyə xərā bītən.1 mâlā ma xərā bū wēɾən bū.1 bəlā tālān ŋī bītən.‘

(110) Hənərē got-test, ‘bābkā dē bēhnā xo forā kə! az dē čəm barē xo dam-a kuɾē mīrī.1 az t-žānom darmənē wi či-ya.‘ damē čuyî barē xo dă-ya kuɾē mīrī/ dā kū čît barē xo dat-a kuɾē mīrī... žənbābā wē-o xəskā wē aw dît1 damē ot zîndānī ʒəɾī-va.

(111) ot [pəʃ əʃāvē] barē xo dā-ya kū dangē wē yē t-ḥētən.1 gütest, ‘ē hamā bās-a dē nūka Hənārē ži inn-a bə-ɾāx ma va.1 čukū āz t-žānom!‘ žənbābē got-test, ‘āz žānom aw [bəʃəmē] wē-ya na yē həndē-ya darmānā čē ʒatən.‘
(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 do 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] house. 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! 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.

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57 Lit. Lest you do.
58 Lit the house doesn’t go from (their) hand.
59 Lit. Widen your breath!

(113) ċastēt wē t-larzəyən| gūt-e, ‘mā az nūka bə-čəm-a daf kuɾe miri az ē bēzən-e mā?| mā kā darmān?’| t-bēʒt-e, ‘darmān či-ya?| bə-də(ə)f ma ām de dayn-e.| at-bēʒt-e, ‘na ʾilā az na sāgī b-binəm.’| 

(114) həndi hēr va ēva xo kəɾ-a luqμān-o hakəm| har wāku ava ċand sāl-a vi šūli t-ㄊt.| gūt-e, ‘nā az ē nā-bit darmānī bə-dam bēy naxoʃī bə-binəm| lázəm-a naxoʃī b-binəm faḥas ḳəm| sah ㄊam-e honda poškənənə bū b-ḵəm, dāve wi va-ḵəm sah ㄊam azmānē wi yē hōska cāvēt wi va-ḵəm| bēnh ㄊam-a lāsē wi.’| 

(115) ōazi būn.| parda əl sar tāxtē kuɾe miri ōə-ㄊər.| ㄊ Hənər žə barī ċand ōroḵākā ko gala gala ā xo jān ㄊəɾbū.| hēstə jəniyā wē yā mā- bū.| gūt-e, ‘az de ōɾə-يوم poškənənə bū ㄊəm.| həndi mà.| ‘az čə b-ㄊəm čə nā-ㄊəm?’| 

(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 Hinar—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) damê goz̨i mîrî gotî, ‘êh!’ gotî, ‘êh! ‘ava ava diyår-a darmânaqê galak yê bâş-a.’ Hûnärê bâwar nà-kêr.l gût-ê, ‘na piçak û mäyî dê azê járê... hêştê mî darem nà-dê-yê dê járê bare xo bê-dam-a dâvê wi zî.’

(118) damê hêdîkâ toblâ xo yê barânê dân-a sar lêvê wi ko dé davê wi va-katônî kuvê mîrî têblâ wê yê barânê mäçê kârî û gût-ê, ‘bâb mën darem bê xo zî dit!’


(120) gût-ê, ‘ê tamâmîlî muhîm awû-ya kuvê mën çê bitôn.l hamâ hêz kây xo çawê bitôn.î kuvê çê bû.l î mîrî bêryär dê Dûndûk Hûnärê bê-hêlt-a ol mâlî xo.l î na aê-rê kat-a mâlî/ mâlî bêbê-û žênbêbê.î î žênbêbê wê zî î kçê wê zî çê járê aš wêred der-nä-xinêm.n

(121) fatrêk pes-va hêtî fatrêk pes-va çû.î bêbê Hûnärê saradânê kûcê kör.î î gût-ê, ‘mê t-vêt Hûnärê bê-bin-êm.’î gût-ê, ‘Hûnärê dê hîngê bini demê t-bit-a da’wâtê wê.î Hûnêr ol daf xo hêjêz kêrbû.’î

(122) gût-ê, ‘hatê kuvê ma bê dêrêstâhi rê-t-bit-a sar pêd xo çalange bitônî pâyed bitônî gût-ê am dê Hûnärê lê mûr kayn.’î çünkû kuvê mîrî gut-bûê, ‘av-a daremânê mënî û hamä daremânê mënî yê ol daf mën.’î
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.’

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!’

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!’

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.

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. 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) at wē damā dāl ḥenā[r] ... bābē Dōndēk Ḥenārē gūti, ‘hīvi šō wā t-kam! bas mān t-vētān pīčakē żī kēčā xo b-binām! hamā dā dōlē mān murtāh bitān.’ ḥāqaldārī gūt-e, ‘ābād’ ilā tō ūrū żahīyānē dā.’

(124) tō ūrū żahīyānē dāl damē kō bo-ya ūrū żahīyānē, ū dā dāwata ṭhānā pēk-va ḵān, ū dā dāwata ṭhānā ṭeřān, Ḥenārē zāni āgar bo-bit-a havžānā mirī ēdi-o-wē-vā bābē wē nā-šēt sarā wē bo-datēn. ū čünkū havžānā mirī-ya ū dē-t kūcēk-va bitēn. ū dayk žī nā-hēt-a āzākārēn.

(125) lawmā har sē hastikēt xo at-gal xoř/ ūk ʔō ṭhān har sē hastikēt ūk t-gal wē būn mā-bū. aw žī yē āzāḏḵōrānā żēnbābē ū kōčē bū. ū ūrū t-gal xo ṭeřē ū gūt-i-a mirī, ‘lāzām-ā barī az māhrē bo-boř-oml az bo-čm-ā sar āvē.’

(126) gūt-e, ‘būči?’ haka dē bū bālāvē čī xoẓmatkār-ēt hayn-ū dē bū ta āvē ṭnūn-ū ta čē šūl sar āvē āvē haya?’ gūt-e, ‘yā mirī t-vētān az bo-čm-ā wi hastikī kamā t āvē dā.’ gūt-e, ‘būči?’ ġūt, ‘tu dē zānī’

(127) damē čūyī kū dā hastikī kāt-a at āvē dā, ġūt, ġūt i-aḵf. Ḥenārē gūt-e, ‘āgar az ta p-āvēm dē čē ḵāy?’ ġūt, ‘aż wēnā ūm yā ta t-vētān.’ ḥāzrā xo kōr gūt-e, ‘āŋko tu daykā/ žēnbābā mān-o xūkā mān yā ʔā ēqās dā āzād nā-kayı?’
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!’

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.

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.’

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.’

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?’

Lit. know.
(128) gut-e, ‘na-xër aw barê bû mên wa t-got-a ta, nûka az dê kârâki dê ƙam.’ galak galak galak ‘ajêz bû. û guti pâ bê-xudê aw dê mîn-nê ʃt wêrê va hatâ hatâyê. Dêndek Hênârê járâkâ dê ʃi aw hastiya dâna bar singê xo.¹

(129) gut-e, ‘pê agar az ta p-âvêm tu dê bû mên cê kây?’ tu nà-sê bû mên bêzî dê cê kây?² gutî, ‘dê wê kàm yâ kase na-koirî. lê az wänâ âzad nà-kam.’³ gut-e, ‘tamâm!’ nà muškîla-ʃt am [nû] dâ wê ʃi p-âvêzînî kâ dê barê xo dayn-e dê cê lê hêtôn.⁴

(130) û gala galak ʃi hîvî ha-bûnî ìku dê tûstakî galak yê jwân cê biton. pêsawân ʃt-gal bûnî. ŋasak-êt mirî ʃt-gal bûnî damê Hênâr çûyî dâ awî hastikî ʃi p-âvêzît-â bêné âvê. damê hastik hâvêti-ya bêné âvê û gahaštî-ya bêné âvê har du hastikêt dê bê sar katôn.

(131) har du hastikêt dî b sar kaftôn-o Hênârê dastê xo dâ-ya har du hastîkî inân-avî inân-avâlî û kûrîn-â ʃt barîkâ xo dâlî û ʃû. hastîkê dê ʃi ʃolê xo kûrî.î damê çûyî gahaštî-ya qasrêî dit ʃû járâkâ dî bâbê wê yê hâtî daxwâzâ dîtên Hênârê t-katôn.î

(132) damê daxwâzâ dîtên Hênârê ʃûri gütê, ‘bâb az galak ʃes ta xarib bûmî. hêzêr nà-ka az ʃes ta xarib nà-bûyî-maî lê tu t-shêni az nà-sên galak dar kavom şe bar ʃo azî nûka xüstiyê kûrê mirî-šînî. û hâtên-û çûnî mên gala galak à bê-zahmatî-ʃaî.
(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, 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 you 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) bābi gūt-e, ‘kēča mən agar az hār ta na-bi-nem żi hamā agar čə ná-bitən żənbābā xo implementation of b-hēn-ava māl. hamā čə ná-bitən dā az ġażil nā-bam dā čāve xo bə-dān-a mən.  

(134) Dəndak Hənər lə wē rē t-bēšt-e, ‘sùz bitən agar az bə dərəstəhī bũ-ma havžinā wī, dē hingē mə āxəftənə xo habi-tən-o āz dē āzād kəm. havžiniyê pēk t’inən ī u gala galak pēk-va dā xoš t-bən. lē hēštā żənbāb ī xoškā wē yēt wērē va.  


(137) gōt-e, ‘pā dē kā řā-wəstē-va dā az żənbābā xo āzād kəm. pāšikē az dē hamī tōštā āškarā kəm. a na-zənəm jārē çī-ya. hamā tē nā-t-gahašt. nā-zənī čə masala-ya. gōt-e, ‘galak bāš-a! řā-bū čū aw hastika hāvēt-a t āvē dā. ū żənbābā wēl ū kēča wēl hāt-nə āzād kərən əb ‘əmrē ‘āqəldārē mirī.  

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(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. 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) ژنیبیب ناقشاکه گلاک چا نان که یارکا دی دندک هناره ش وک ماله بؤ-ژونینت-افار. راحبی بچو داف ؛اکلداري گیئه، "باو چاند-ا" دی دندک هناره ب چودان یت-کامی وکت آ تسییمون یاوا چاوه-یا یاوا چاوه نین-ا."

(140) گیئه، "بئوار بؤ-کا گلاک بیتبدیز-ا یا گلاک گلاک بی، فؤل-یی فنند-ا. گیئه ایوه اماه خار کاری باز دا چو بؤ-گاهنیت-ا کیره میری. باز دا چو بؤ-گاهنیت-ا کیره میری. یو بوچه هیندا یت-چیت-ا سار لیوئت یاورن-یی ایوه؟"

(141) گیئی، "چونکا ڕخیگه دی یه ایوه داژمون-اینی. وک ایواه ریالا بی، داژمونگ فؤ-ره کاتینی دا کی بؤ-هن بی سار کیکه دا بؤ-جارن-یی وکت میری-یی کیرته یوی بؤ-کوژن." دامه وا گوتی/ ویا گوتی-یا ؛اکلداری، ؛اکلداری یکسار یخاره گاهنید-یا میری-یو کیره وی.

(142) گیئه، "هالو ماسالا ایوا-نای بیکا هاوا یا نی تاویئت هاوا بؤ-کوژتین." بؤ یار چو هاله ها-بیتینی میری مازن جاوهجنیییه خو میری بؤچک رهاری کاری یوکو اماه هناره بؤ-کوژن.یی اگار نا-کوژن ژی بی هوتاه هاتیعی زیندان یکان.

(143) دامه چنگی یی گوتی-یئی، "هال-و ماسالا ایوا-نای بی ما بؤ فؤل-یی فند-یت تا ژانی یی ما زانی یا تاویئت هوب بؤ-کا-یا هانه. هوبی یاهیئ-یه یخاره گاهنده پاسیمان بیی یکو ایواهیکا هاستیکه یکه نا-یاوئی.

(144) گیئه، "بئالا! مئن بؤ-کوژن! بس بؤ وی یارتی مئ پاویئن-ایت ایوه دا. گیئه، "هامآ دی تا کوژن موهیم ایو-ایت بؤ-ماری. هامآ بؤ چو رهکا هابیئن دی تا کوژن."
(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.’

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\(^{65}\) Lit. to make herself reach the prince’s son.
(145) goti, ‘awa bo ma ḥe Ḫi bāstār.° de ta ḥāveẓin-a ʾet āvē dā.° de āxāftənā ḥəndə ku mə tu ḥa kūstī ʾzi nāmənt-a ʾl sar ma.° xalx nā-

(146) mər° ū kūrə xo ū ‘aqəldərə xo ʾet-gal Sərə ʾCavšin-ū bəbē wəellan-
ən-a sar ləvə āvē,° āvakə kər° har wə ʾavə kərə har jərd° də ko jəzəyə
wē bo-dənən-ē,° bəb gəla gəlaš ʾəjəz bitn.° Sərə ʾCavšin ʾzi ħusā xo diyər
ʾet-katan° ʾalasās yā ʾajəz-ən.° xuʃkət wē ʾzi ħusā xo diyər ʾet-kan ʾalasās
yā ʾajəz-ən.

(147) lē kuřə miri ḥiz ʾso ṭāst dā ʾdələ yē lə sar hay.° mər ʾet-bēzət-ō, ‘kā
zıkə wē p-əvēn-ə ʾet āvē dā!° bari p-əvēn-ə ʾet āvē dā Hənant həstikə
səyə ʾzi ʾet-hāvezət-ē ʾet āvē dā.° damə həstikə səyə ʾet-hāvezət-ē ʾet āvē dā
yəksara ʾεk sə ŕaʃəkət mirit t-hətən.°

bo-ya?° duʃmənət ma ʰəɾəʃ inə sar ma?° hujûm ʰən sar ma?° ʾet-
bēzət-ō, ‘nə az bani!° masala gəla gəlaš ʰə dəɾəzən-ə.° mənə aw həstikə
Dəndək Hənarə ʰəvəti° aw həstika bo!° ʾaw-ō goti, ‘az dē hamə ʰəštə
əškara ḫam.™

(149) got-ō, ‘az bani .navigatorə həl-o masala avə-na.° goti az ŕaʃəkə wē
davarə būm.° az dəɾəst ʾəl wən dərəstən-ū barə t-nəvəstəm!° aw jəhə
Dəndək Hənar le məznən boyi.° navigator har pəšt məlnə ʰənə ʰuqta ʰən
yə nəvəstənə yə l wərə.° ʾan xələ ʰən yə ʰəs kū t-məmə-ə l wərə yə l
wərə!° as hamə masalə-ʰənəm.™
(145) They said, ‘It’s even better for us; We will throw you into the water. We won’t be blamed for Killing you.’ 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, 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.’

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66 Lit. the saying that we have killed you won’t remain on us.

67 Lit. I [your] servant.
(150) ğüt-e, masalê bû mà bêža či-yâ? ǧüt-e, ‘hâl-o masalê že bêčikîti avâ-na.’ čêlâk bû hûsûr hûsûr sê faqarât-û hatâ gahaštî-ya hîngê ḵo Sûrâ čavšîn dohlî bari čand rožakà yâ hâtîy-avâ. ü naqşakê gørê dâyi ot-gal keč-êt xo kà dê čawâ-t [açonévå].

(151) al hâr l wêrê bêžt-e, ‘Sûrâ čavšîn-û har du kečêt wê bû mo bê-goren-avâ!’ damê t-gorît-avâ’ t’înt-a wêrê.’ t’înt-a wêrê’ ü dâ-nîtôn.

(152) ot-bêžt-e, ‘żazâyê hawa ḵo hawà viyâyî avê kočkâ hûsû burûmûr[h] hûsû faqirû hûsû oxšîr bê-kožên jœzâyê hawa awâl as hawa hardukâ p-avêm-a ot-bênê vê bûrê dûl bênê vê bahrê dûl.

(153) damê har sekâ pék-va t’înitôn ü ot-hâvêt-a ot-bênê bahre dûl hastikâk bê sar ot-kavîton. hastikakê di bê sar t-kavîton. zikâ Ḥonâr t-çitôn wî hastikê t’înit-a dare ot-bêžt-e, ‘tu hastikê çi az ta pâvêm-a ot avê dûl?’ ot-bêžt-e, ‘tu mên nà-hâvêzî-ya ot avê dûl ot-bêži-yê tu mên nà-hâvêzî-ya ot avê dûl.’

(154) ‘tu dê çîl har çêlak-û ta viyâl tu dê mên da-yê bêlê mên bê-xotôn. ü dê jârakà di awê bêčik awê dê teškâk biton teškašê bêčik biton zekê wê dûl. ü dê čêlâ ta â sor ku az-kûl dê zovêm-avâ bû ta.’

(155) Dêndak Ḥonârî galâ gala galak kayf pê t-hêtôn bê vê mas’alêl ü eksar žênbûb ü har du kàćeêt wê t-gahn-a sezâyê xuûl ü bâb žî bê vê masalê gala galak yê râzi-ya çünkû t-zanîton koča wânû koča wê yâ êkânûl yê bê-xodûn yê faqirû yû zolm lê kërî-û yeksûr rûzî t-biton. 
(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)  Ḥənār wē hastikē dad-a čēlakē. | ū aw čēla bəčīkā/jānīkākā bəčik t-īnitān. | aw žī yā sōr-a har waki čēlā di. |

(157)  ū aw čēla ət-gal ... Dəndək Ḥənārē | ū ‘ayālē wē-ū ‘ayālē wē-ū ‘ayālē wē-ū dē hamī gāvā bardawām bitān | agar dərəst yā bāš bitān, | ān yā dərəst yaqīn yā bāš bitān | ū xərāvi bū kasē nā-vētān | ū hamī gāvā dəlsūz bitān bū giyānāwārā. |

(158)  čīrokā ma bə dəmāyīk hāt. | as hāt-māvā | na mīrī | na havžīnā wi | ū na bāvē Ḥənārē | xu dəndkākā Ḥənārē žī na-dā mən. |
Hinar gave that bone to a cow. The cow gave birth to a small calf. The calf was red like the other one.

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.

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 NEIGHBOUR

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 Shamoon, native of Shaqlawa, and Hejar Ergoshti for their help with interpreting the language in certain passages.
(1) awāş har a-g‘ērm-owa.1 ŭožak dā’nē səbaynâ bû,1 Awdo Sülâ-yân pê da-got,1 mār-yân la gaşaki Bêşrmê bû.1 got-i, ‘dâništûm dûnē səbaynâ bû’1 got-i, ‘handa-m dîtî žənâk hât.’1 nāw-i Pêlka Wardê bû wâ bê-zânem.1 à.1

(2) got-i, ‘sîniyak’î gawrâ sar-i dâ-poşrâ bû.1 la kolânakây ma dar-hât lo märê mà1 da-hât-a xwärê lo märê mà.1 hât got-ûm, “xwâ dä xwâ aw dêlât1 [tsi ba tsi kûrd xo čê sarî pêš]2 kâwânà!?” aw la kû xwâ mên-i xwaś wîstî baw səbaynay!1 hayât-a!”1


(4) got-i, ‘tsê-nà?1 wałâ awatsî qomâšakay har-a-dêt-awà1 a-bini tüfî!1 tû wêlêhi!1 ‘asabê bû.1 ya’ni řoh-i la bar da nà-mà.1 ya’ni şat šâytân-i lo hâtôn.1

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2 Speech muffled.
3 Speech muffled.
I will tell this [story] too. One morning—[Uncle] Awdo Sula, as they called him, stood by his house, which was in the Betirma neighbourhood [of Shaqílawa]. 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.

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!”’

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, “I shall not eat [them and give them to you]”’.

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, ‘Wow! Indeed [the tray was full of] berries!’ He became furious. He lost his reason. He was filled with rage.

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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.


(7) Pəlka ... žənaka-š got-i, ‘tamāšā kâ!’ garak mutasər bû. paʃimān-iš bū nà-y-zānî. got-i, ‘da ŋo ba ŋe xo! jàr-əš ka này ěra!’


10 Here the narrator expresses ideophones used to call for the sheep and hens to come in the direction of speaker. t̪p is a labio-alveolar sound. The Ō 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! 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.’

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) ʾana šəmī Serān ʾAdday Šēr-i. ʾbāt Ḥane ʾAwdu-iwan. ʾnaṣṭ Šaqlāwe-wan. ʾšāt ʾal-pa-w tāša ma-w ʾāšti-w xamša hwētē-wan ʾgu Šaqlawa.

(2) ʾōti xa ḥūcīta šəmaw tēr malaye-le. ʾētwə-w lətwa ʾmən bāb ʾal-a-ha-w ʾoda Maryam bōš raba lətwa-w qāt-iš la k-awə, ʾētwə tēr malaye. ʾāna tēr malaye, ʾmala-yət xə mata-wənwa, ʾxa məzgəft-u xa məta.

(3) ʾāna tēr malaye xəzmətət dē məzgəft ḫudiwa gəwət maʃrəxe qətət məsəloyə-w ʾgu ḫdət ʾgu təziye-w məndyāne.

(4) xa mən dāna malaye, qəmət waxtət slotət xuškənta həwəwa, baraw bəyani ʾəwəl məzgəft həwəwa. həwər maʃrəxwa-w ʾqū məsəloyə-w məndi-w bāŋ yəwəlwa.


(6) fəl gələk mət-əsər pəšə. xərə ʾamər, ʾəzən bəqrun mən de xawrī ʾaw mən didi qaša haya k-āte. ʾana kut tira dərəŋə, ʾgu tsə məndi la g-mətəpən.
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.

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, the same mosque and the same village.

These two mullahs served the mosque by calling to prayer, attending funerals and so on.

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.

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.’

So, he became very upset. He thought to himself 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.’

Lit. mullahs of the same village.

Lit. he saw.

(8) ʾamôr, ʿmêmôn, ʾana xà mândi ʾamronûx ʾâxon. ʾamôr, ʿcâdât mà? ʾana trê ʾišûnyata ʾôtì.

(9) ʾâna têr ʾišûnyûta la xà har môye g-mâshëna qati, xà pûştumâl g-dawqala qati, xà gûri g-matwallu qati, xà jêle ḥażôr k-udalu xà qundûri-š sûbug k-udalu. qa hâdax xà-w têr ʾâna ḥâzôr k-pešên. qa hâdax qâmëtxûs k-ṭâpon.


(11) har pëtle mên mëzgâft ʾizêsle xà baxta mtele. ʾitele qam-yawûla qam-matûla l-beta. ʾamôr, ʾâna ʾšloût ʾašörtê-la, bizàl-ên qa mëzgâft.
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.”’

He said, ‘Look, let me tell you one thing, brother.’ He said, ‘Do you know what? I have two wives.

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, and this is why I get here before you.’

He said, ‘But how?’ He said, ‘I mean, what is your advice?’ ‘My advice is for you to have two wives.’ He said, ‘Are you sure?’ He said, ‘Just give it a try! This is your brother’s advice to you.' He said, ‘I shall go immediately [and marry another woman].’

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.’

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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)  hātā dore' qālōt 'āna tre 'išunyātu| l-dāw balēt Zaba ṭapewa.| xā 'amrawa,| 'kalba xoryēt māla.| 'aw xēt 'amrawa,| ṭaxa 'olēt rišēt māla. | 'e xēt 'amrāwā,| 'kalba l-qawrēt māla xare. | bejēga mēn xat-watu-u ṭōdu| 'ani kūlu qam-matilu l-gor.| 


(14)  ṭāl mūhēm| là ṭide| mātu| tre ūlaha sā'āt ūṭlu.| qāmēt yoma bāyēz,| ṭerēqle| mēn qam ṭidāt dan tre 'išunyata| 'ēt mara qatu, 'āt ṭat 'ātxa wēdlux| ṭat 'ātxa wēdlux,| b-e ga msawore l-'ēgdāde.| rešu gālak gālak mrēle.|  

(15)  ṭizēle.| lēl-le,| lebe tsē mandi 'awēd gu mōzgast.| la ṭibe māsrēx| la ṭibe māla bang 'awēd,| la tsē mendi lēbe 'awēd.| ṭizēle| tārā qam-patēxle.| ṭitule ṭelē.|  

(16)  ṭitule 'elēl.| 'āmēr qatēt māla,| ṭāmēr,| waxtēt msalēye-lē.| xa-zēx mēnu mēn jānu māhēye-lē māla.| k-āmēr,| 'waxtēt msalēye-lē?| la waxtēt msalēye lēla.| 'e ga xa ġafwa šaqlēni| xantsa ṭēni matwēnu.|  

7 The speaker uses the masculine pronoun 'aw although the reference is to one of the wives.
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!’ 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.\(^8\)

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].’

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.

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.

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.’

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\(^8\) Lit. the mullah shat upon by a dog.  
\(^9\) Lit. in the situation.  
\(^10\) Lit. I am what?  
\(^11\) Lit. the important thing.

(18)  ’amɔr,  ‘qa  ma  bas  dão  màrux,  àt  la  tłəblux  mani  məsə’äda?  əy  məsa’äda  dəx  ləwət  bəxzaya?  qəməti  l-məzgəft-iwə,  həta  parux  hələl  ’awdətu.  


(20)  ’əyə  həćita  k-əmrila  qa  daw  našet  rešu  là  (hə)we  mara-w  rešu  mamrəłe.  ’awdza  əbrə  mən  de  naša  k-šaqlila.  k-əmrila  qa  dən  naše  əxtsa  gu  qışet  naše  là  (a)te-w  əzəl,  gu  moxət  jánu  əwəd,  əxtsa  gu  tənayatət  naše  la  qayəm-u  yətu.  

(21)  ’awdə  ətəli  ətəli  tsə  məndiš  la  wəlu  qati.
It is said that he heard some footsteps coming. He saw the other mullah come. He said, ‘Have you come [already]?’ He said, ‘My friend, if your life was ruined, why did you ruin my own life? Your home was like hell from which you fled all these years, so why did you make my home [the same]?’

He said, ‘Why have you blamed me? 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.’

‘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.’

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 act 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.

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.
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.

(2) wāl awa-y ka ėstān da-m-awē bās-ī kamī tsirokak-ā ba nāwī dū malān. tabʾan la nāw kaltūri kurdawārī aw tsiroka galak īr ba ībrāt hātīt-ōwa, lo nasihāt kūrdānī piyāwān yā xod lo čāk kūrdānī būwārāki komālāyati yā ījtīmāʾī la mābaynī xarḵīzī.

(3) a-lē ha-bo na-bōl kas la xwāy gawratɔr nā-bo. la ēkak law gundakānī dawrī xošnāwatī dū malā ha-būn. yakāk-yaŋ lū a-čūl la māzgaftē bāngʾ-ī a-dā. āwaw dīka-yāŋ dərāng da-hāt-a māzgaftē-ū nwēzh-iš-ī a-čūl.


(5) ‘katsi amən nwēzh-iš-əm a-tṣi-ū da-m-awē baw xēra-m bə-gam. ātū-š-əm nasihātak-əm bə-ka bə-zān-əl kū ātū baw āmāndzay gayštī?”
29. Two Mullahs (CK. Shaqlawa)

(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 lesson\(^1\) 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 \([\text{but}]\) 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 \([\text{punctual one and}]\) said, ‘What’s up with you?\(^2\) Really, what’s up? You will go to Paradise sooner and achieve a greater merit\(^3\) [than me], since you wake up earlier than me, you call to prayers and you do not miss your prayers \([\text{unlike me}]\).’

(5) \([\text{The unpunctual mullah continued}]\) ‘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 faqir!’ waz‘ī mən lagar waz‘ī tū gala galak dziyāwarz-ə. atū yak žən-ət haya l ba hič ŋa nā-gā. hatā xwārdan-ət lo hāzər a-kəl yā xud jəlk-ū barg-ət lo da-ynə, amən la mārē d-em-a darē-o ba āsān-əl atoš har la mārē-y-o ta’xir a-bi.⁷


(8) malā fəkrak‘ə-l hīnā-w l fəkrak‘ə-l bərd l got-ə, ‘ba xwāy l amən-iš da-m-hawē l zu bə-çm-a bahaštê l tsandā amən zūtər l bə-çm-a sar mənāra-y-əl bāng‘i bə-dam l awandā xwā lē-m ŋaži a-bi.⁹

(9) lo-ya nā-tsär bū l fəkri kərd-ūwā-w l žənak‘i jowǎn-ū tař-i hīnā l got-ı do rož pē tsūn l hār-o waz‘ak‘-i lo dərust bə-bū l jahanmāk bū aw māra na-bit-awba l nā away malāy yakam bās-i kərbūl hāt-a di nā hīts l
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 with 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.’

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, and you miss the [morning] prayer.’

The [late] mullah kept thinking. 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.’

He had no option but to ponder over the subject. Finally, he married a beautiful, youthful woman. Two days [of his marriage] passed by. He began to struggle. The house became a hell to him. It was nothing like the other mullah had said.

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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 šaṛ-ū āžāwak bū.\(^1\) arē šēxaḷā bū yakakī a-go\(^1\) ba šaṛ hātbūn la sar yakdī.\(^1\) yakā a-go,\(^1\) ‘gū ba qābr-ē malāy!\(^7\) yakā a-go,\(^1\) ‘gū ba šidāy malāy!\(^7\) yakā a-go,\(^1\) ‘gū ba qabrē bāb-ī!\(^7\) awī a-go,\(^1\) ‘gū ba qabrē dāk-ī!’\(^7\)

(11)  malā nā-tsār bū\(^1\) aw šawa hār xaw-i lē na-kat.\(^1\) sāʿat sē-y šawē\(^1\) čū-a sar mənārāy.\(^1\) ū xò-y māt kərd.\(^1\) dīt-i kas lə məzgəfte nə-ya.\(^1\) xo-y māt kərd xo-y māt kərd\(^1\) hatā malā-y lo wa diyār kat.\(^1\)

(12)  got-ī, ‘adī nà-m-got?!\(^1\) malāy dū žōna,\(^1\) dzārg-ī kunkūn-a.\(^1\) away dū žōn-i ha-bī zūtōr d-ēt-a sar mənārē?!\(^1\) got-ī, ‘hay la’nātī xwāt lē na-dāl!\(^1\) aw āgəray la mārē tū bū\(^1\) da mārē mən-īṣ-ət bar-dāl!\(^1\) amən tsəz-əm dābū la dū žənān?!\(^7\)

amn-īṣ hātm-ūl xaḷās bū bərəw-ə-s\(^1\) hīts-əm pē na-bořā.\(^1\)
(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!’ 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 sleep\(^\text{11}\) 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.\(^\text{12}\)

(12) He (i.e. the usually punctual mullah) said, ‘Did I not say so?! A mullah with two wives is heavy-hearted.\(^\text{13}\) One who has two wives goes up the minaret earlier!’ The [usually unpunctual] mullah said, ‘May God curse you!\(^\text{14}\) Your life was hell and you inflicted the same hell upon me!\(^\text{15}\) What [benefit] was there for me in marrying two women!?’

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].’

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\(^\text{10}\) Lit. origin.
\(^\text{11}\) Lit. Sleep did not fall at him.
\(^\text{12}\) Lit. became visible to him.
\(^\text{13}\) Lit. his heart is perforated.
\(^\text{14}\) Lit. Should not God curse you?
\(^\text{15}\) Lit. The fire that existed in your house, you threw it at my house too.
\(^\text{16}\) Lit. I would not have stung two women.
30. THE GIRL, HER EVIL STEPMOTHER AND THE OLD WITCH

Masoud Mohammadirad

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 Pirhavir, who agreed to give Fatma fire only if she would let Pirhavir suck blood from her fingers.

After a while, Fatma’s brothers tried to kill Pirhavir by stabbing her, but she would only die by burning. Fatma tricked Pirhavir to walk on a hole under which fire was burning. Pirhavir 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 Pirhavir, 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, Pirhavir would be reincarnated and take revenge.
(1) nāvē mən Bīžān Xošāvi Ḍahmāt. xalḵē bāḏerē Ḍuhokē. az-ē čīrokaḵē, həndak čīroka bo hawā vā-gohēzəm, kū mən əḏ dāpūrə xo go lē būyəm, həndak, həndak dăn’āmrən davarə.

(2) čīroka ma ā ēkē dē dāst pē ḏatən čīroka Fātmə-yə. ha-bū na-bū kas ʃə xodē māstər na-bū, kas ʃə baniyā dərəwəntər na-bū. ōrəzəkē ʃə ōrəzən gundəzē dūradast āfəratāx ha-bū.

(3) awē āfratē ʃū bə zalāməkē ḵərbū kū ʃəri weḵ čand zārokaḵ ha-būn. ḵəčak ha-bū bə nāvē Fātmə kə havzhīnā, havzhīnā ən ən ʃənbaḵābā Fātmāyē galak haz ʃe nə-ḫ-kər. ū nə-ʃ-viyā bə-mīntə l mālē. ōrəzəkē ʃə ūrəzən, ət-bēzšē, ḵəčā mən hara ḵolānē bo xo yāriyā bə-kə.

(4) damē čit-a ḵolānē yāriyā ʧ-ḵətən kəsak ʃə wānə hēkaḵe šokēnətn ət nāv zaviyā kəsakī dā. damē hēk ʧ-hēt-ə ʃəkəndən ət nāv wān hami ḵəčān dā əh har ʔek kət-a sar yē dā. ū har ḵəčək ʈə-bēzšən, ʔːtə wə kər, mən wa na-kər.

(5) əl wərēl kəsak ʧ-hēt-ə wərē ət-vētən, ət-bēzštē, ʔəzəm-ə hin hami ᵃnd bə-xənt ʔa kə kəv hēka šəkəndə ʔa ləzəm-ə hin hami ᵃnd bə-xənt.

(6) ḵəčā ēkē ʧ-bēzšən, ʔəz bə sarē bərəyē xo kama mən aw hēka nə-šəkəndə ʔa ʃəkəndə. ʔa ʃəkənd a du ʧ-bēzšən, ʔəz bə sarē hər du bərəyət xo kama mən ᵃw hēka na-šəkəndə ʔa ʃəkəndə səyə ʧ-bēzšən, ʔəz bə sarē ʃən bərəyət xo kama mən aw hēka nə-šəkəndə.
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.

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.

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.’

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. And each girl said (to the other), ‘You did this; I didn’t do this.’

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!’

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 bitān.† hamī ḳāč əb sarē ərəyē xo sind ṣā-xon† ko, ‘mā av hēka na-škāndia.‘ la Fātmāyēḏ čūnkū husā hazar ḳērbē ṣə ərār nī-nən,† na-zānī dē bə əc sind xotān.† ū hamīyā ḳər-a sar wēḏ got-e, ‘čūnkū ta sind nā-xwār la vērē tā hēk ā šēkāndi.‘†

(8) ṣā-čīt-ava gala galak dólakē ēšāyi, ṣā-ḵat-a gərā.† ṣā-bēzēt-a ḵənbābā xo, ṣā-bəzēt-e, ‘būči mən ḳə ərār nīn-ən?‘ bo ṣənbābē ṣā-bit-a darīvakā gala galak ā bāš kū ḳəcē ṣī ṣə mašē bə darē xitān.†

(9) ṣā-bēzēt-e,† ‘wāra ḡz dēj hōbē ərəyē ta nīșā ta dām.‘ ṣā-bat-a sar bānī,† ṣā-bēzēt-e, ‘pōšt čiyāyē hana pōšt čiyāyē lə pōšt wi čiyāyē ži,† šīnīkā čiyāyākī dī yē hay.† ūškāftāk-ə lə wērē hay.† ūnji bərəyēt ta əl wērē možiľi žiyānē-na ū ōñ-ū nēčūrā ṭ-ḵān.‘†

(10) Fātmā, gala galak ṣā-ṃint-a hayərā.† ṣā-bēzētān, ‘garak-a az bə-čəm bərəyēt xo paydā kām ū gal wānā dā bə-žim.† čūnkū ṣa-zānitān žənbābē gala galak həlē wān ā nāxoš ḵərīya ū ṣa-vētēn bə-zəvərīt-avā dav bərəyēt xo.†

(11) ḵācak damē čītān,† gala galak ṭə-wəstiyētān.† gala galak māndī ṭ-bitān hatâl čiyāyakē ṭə-ḥūrinītān-ǔ čiyāyē duē ṭə-būrinūt-ǔ ṣā-gahit-a čiyāyē sē.†

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†These are Neo-Aramaic and Kurdish Folklore from Northern Iraq.
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 her\(^3\) and said to her, ‘Since you didn’t swear, [it means that] you have broken the egg.’

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.

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.’

[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.

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 ι-ɡahit-a čiyāyē sē̄, aškafaktā gala galak ā bālānd binitān. ū t-hēt-a hazāyā wē kū ṯ-vētān bərāyēt wē lə vē aškafē və bəṉ har wāki žēnbābē goti. 

(13) damē ṯ-čūt-ē̄ ū sah ṯ-kāt-ē̄ aš-binitān, č̱ ṯ-binitān? pewṉ tautē tārēżkāri, pewṉ âmnātē xārēnē, pewṉ j̱ol, pewṉ kavčēk. har tašt at wē aškafē və pewṉ pewṉ baya. 

(14) damē wān pewṉ pewṉ ā ṯ-binitān ēksar ṯ-zānītān avā johē bərāyē wē-ya. bārē xo dāt-ē wērī galakā bē-sar-ū-bār-a. ahā, bərāyakī ṯ-binitān sar èk șə wān taxtā yē navostō-ya. 


(17) paštī Fātmā kār-o bārēt xo ṯ-kātān, xārēnākā gala galak ā xoš źi čē ṯ-kāt bo bərāyēt xoł kā čō lə vērē ha-ya, čō nēčir kāriya, əqgal hāndāk nānī bo wānā ḥāzār aš-ṯ-kātān.
On arriving at the third mountain, she saw a very big cave. It crossed her mind that her brothers should be in that cave—just as the stepmother had said.

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 five [sets].

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.

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 youngest brother—she put it (the canvas) on that brother. And Fatma rose and started to work.

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.

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.

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4 Lit. high.
5 Lit. It came to her memory.
6 Lit. five in five.
7 Lit. put hands to work.
(18) ʻať-bēţi, ʻdamē bərāyēt mən, ār čār bərāyēt mënē dī ū-hēn-avā, ār āvē ū bə-sar-ū-bār bitān. Fātmā yaksar čit-ā ʻať bōn təxtaḵ-va ān bōn sērkāḵē ʻarzāqī-va ẁo va-ţ-ʃerītān ɦū čāvārē ū-bitān hātā bərāyēt wē ū-hēn. ār


(20) bərā damē əš xaw ū-ţ-bit-avā ɬa-ţ-binit wērē yā pāqəž-ān. ʻať-bēʃitān, ʻhamā bo mən lē-hāt. bə ḫəsāh, al-ʻasās mən āw ʃələyə kərī. ʻať-bēžt-ē, ʻwałā bərā az gala galak āw māndī bū-mā kū mən āw vērē həmā pāqəž kər. ār

(21) ʻať-bēzn-ē, ʻbərā sahātā ta xoʃ! ʃəbəhī dorā bərāyē ma yē maʃən-ān. ɬafū ɬūrā bərāyē ma yē dīv dā-ya ɬaw-ē šə wī maʃəntər. ār
(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 waited\textsuperscript{8} [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), ‘Bravo\textsuperscript{9}! 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 me\textsuperscript{10}. 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).’

\textsuperscript{8} Lit. eyes on road.

\textsuperscript{9} Lit. May your health be nice!

\textsuperscript{10} Lit. It simply came to me.
(22) ʼat-bit-a ṭōzā ṭāšṭor.1 bərāyēn di dar ʼt-kavān-a nēcīrē.1 bərā ẓi ʼt-bēsētēn,1 ʿē bāwar ka vērē galak ʾa pāq̱oẓ-a1 na ʾa pīṣ-a.1 kā dā az bə xo bə-nvān;1 az gala galak yē wastīây-μa.1 bərā čit ʼt-nvāt-avā.1

(23) damē bərā ʼt-nvāt-avā,1 ʾkāčēk barē xo dat-ē hēštā bərā yē nāvāštē.1 zikā ʼat-hēt-a darē.1 wān jēl-ū bargā1 wān... aw tāštēn wē ḍēhī na pāq̱oẓkērīn1 hamīyā ʼat-baṭ-a ẓē darvāy ʾskāfte.1 ū bə-sar-u- bar ʼat-ṣkātēn-ū čē ʼt-ṣkātēn.1

(24) ū hawzākā gulā ẓi ʾl bar dar ʾskāfte čē ʼt-ṣkātēn1 ū gulā tēdā ʼt-čīnētēn-ū.1 ūxē dī ẓi wēsā pēčēkē pāq̱oẓ ʼat-ṣkātēn bə-sar-u-bār ʼat-ṣkātēn.1

(25) bit-a ēvār kū dē bərāyēt wē hēn-avā.1 Fātnā jāraḵā dī ʼat-čīt-a bən sērkē ʾarsāqī va1 ū pāṭay t-īnt-a xārē1 dā bərāyēt wē wē na-bīnīn.1

(26) bərā ʼt-hēn-avā sah ʼat-ḵan-e1 ʼt-bēsētēn—bərāyē māzēn1 čūnkū ẓə wānā məʃtēr-ū bəq̱oqītēr bō1 gotī, ʿavā tāštakē na yē, na yē tābēkī ūy ʼat-dātēn.1 čūnkū bərāyēt mēn hamī gāvā husā ẓa zīrak bū-n1 husā vārā pāq̱oẓ nā-ʼt-kōr1 husā vērē bə-sar-u-bār nā-ʼt-kōr.1 ava čī-yā čē būy?1 az nə-žānēn.1 baz e žānīn pōštī am čīrōkā xo kaməl kāyān.1
The next day, 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.

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.

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.

[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.

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.

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11 Lit. It became the next day.

(28) bağ dat-a wārā, wārā bā-sar-ū-bār-a. ʾt-bēṣit-e, ʾbārā, mēn šolē xo hamī ye ʾkār āz bō xo navūstom. bārā ʾt-bēṣit-e, ʾāhā! galak bāš-a. dastē ta-t xoš bēn.

(29) xārnā xo ʾt-xon. jēlkēt xo ʾt-guhoṛēn dē navēn. damē ṛož ʾt-hal-ētēn, ʾṭvētēn bō-čōn-a ṛāvū nēčīrā. bāri ṛož bō-hal-ētēn, ʾt-čōn-a ṛāvū nēčīrā.

(30) bārāyē dīv dā ʾt-bēṣitān, ʾavā bo mēn ā lē hātī. avā az zānēm ava čē šolā nā-ḵān ū husā vērē ā pāqēž-a. bārāyē bāčīk ʾt-bēṣitēn, ʾhamā āz dē avroka žī mīnēm. āz dē avroka žī šolā ʾḵam.

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.’

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.’

They ate their meal. They changed their clothes to [get ready for] sleep. When dawn broke, they intended to go hunting. Before the dawn broke, they would go hunting.

The other brother [the one older than the second youngest] said, ‘This has turned out well for me. 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.’

The elder brother did not agree to it, since he knew that his brother had been tricky. 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.

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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)  bari bə dar kavən1 ū Fātmāyē ʒi go lə vē āxfətnē nā-boyə.1 ū bərā ʒi nə-ʒānən kū əva ʃəčəkə-ə de ˈvəɾə də ʃol ʃə-ʃətən.1 damē dā dar ʃə-kavən,1 bərāyē ʃəzən ʒi ʒtəl wānā dar ʃə-kavətən.1 ʃə-ʃitə sar bānē əʃkəʃətə1 ū husā ʃārē xo ʃamītnən1 bərē xo dat-e kā dē ʃə əʃkəʃətə dā ŋi datən.1

(33)  binitən ʃəcəkə gala galak ā juwān1 ʃə bən təxti dār-ʃə-kavətən.1 darang-ῦ dahmānət xo ʃal-datən1 lawandiyēt xo grē datən1 ū zikā dast-əb ʃorī ʃə-ʃətən.1 wārā pāqəz ʃə-ʃətən1 wārā bə-sar-ū-bər ʃə-ʃətən.1

(34)  ʃt damakə ŋi,1 bərāyəkē we1 damē nēcərkər1 jəhakē wi bərindər bə-bu1 jəhakē i bərindər bə-bu1 kəcək ʃat-a ʃər.1 kəcək ʃat-a ʃərī ʃə-ʃətən,1 ‘o, əva xānā bərāyē mən-a bə vi jəlki va.’1

(35)  bərā ʃə-ʒənitən avā dangē kəcəkə-ya ʃə-ʃətən.1 ya’ni əva dangē kəcəkə nēzīki wi-ya ʃə-ʃətən.1 ya’ni na kəcəkə āsəyī-ya.1 diyər-a yān xoʃkā wə-ya ān təʃtak.1

(36)  əksər ʃə-ʃətə xərə ʃə-ʃətə ʃt, ‘aw kī-ya?’1 ū kəc ʃə-ʃətə ʃər.1 ʃə-ʃətə ʃərī bərāyē xo ʃə-binitən-ū xo tē war ʃə-ʃətən-ū ʃə-bətət-ū, ‘xo ʃə mən ər kāl’1
(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) ư bərəyā ava ḍand ... am čin bīzīn, ava čan sâl-ə mərūv na-
diūna. | har bo tânë har čər bərəyēt xo t-bɨnîtən | ūnə bərə-\nna. | har bo-
tənē wān čər kuřā t-bɨnîtən-ū | šolā wānā řāv-ū nēčər-\na.


(39) got-ē, ‘az nāvē xəşkā xo nā-bəžəm. | bas agar tu nāvē xo bo\nmən bəʒī az-ē zānəm kā tu xəškā mən-ī ān na. | got-ē, ‘az xəşkā\ntə-ma, Fāto. | Fātə kurtkər̦iyā nāvē Fātmā-ya. | ‘az xəşkā tə-\nma, Fāto.\n
(40) šinikā bərəyē wē, xo tē war tə-kâtən-ū | ū hambēz kətən. | ət-

(41) got-ē, ‘na-xayr az nā-zəvər̦m-ava gundī az dē har vērē bəm. | got-\nē, ‘būč? | gotī, ‘hāl ū masala avā-na | žənbābā ma galak yā\nxarəb-a bū ma. | ma t-ēşinîtən-ū ma t-qotîtən. | ū mən \nrazīl tə-kətən\nnāv xalkī dā. | az nā-štəm zəvər̦m-ava.
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.

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?’

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.’

After that, her brother became embarrassed 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.

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)  bərə́ t-bêžən, ‘mādām husâ-ya, ̣ am dē, am dē har jār ḍə ḍə ma nā-čit-a nēčirē dē gal tā bin. ṛ ət-bêżt-e, ‘nā bərā! mā nē har awēt mā l bar əškafte? ̣ agar həndēt mā l bar əškafte, dākū pāqə-z-ū bəzhin əkən, ̣ az dē bo wa pāqə-z-ū bəzhin kām. ̣ hīn harn-a ūy-ū nēčirēt xo. ̣

(43)  sē čār ... haftiāke t-borən. Fātmā gala galak bādēl bitən. galak jūwān bitən, ̣ galak ihtimāmē dat-a ḳərčā xo-ū sar-ū-bārē xo-ū jəlkē jowān bar xo t-katən. ̣ at əškafte dā bo xo ət-dəlītən. ̣ wē čē t-vētən bo xo t-kat-a bar xo. ̣ ū wē čē t-vētən tēr dolē xo xārənē t-xotən.

(44)  ṭoẓākē šə ṭoẓān bərāyē t-bêżt-e, ̣ ‘Fātmā, am har yēt māyn-a lō vērē? ̣ mā am būčē bū xo du bəznā ẓi nā-inin ̣ əz gundī nā-inin-a vērē ̣ dā hamā žiyānā ma lō vērē xoš bitən.

(45)  Fātmā ẓi ūlāzī t-bitən. ̣ du bəznā t-‘inan. ̣ ū husā dē wānā širī ẓi habițən. ̣ ṭoẓākē šə ṭoẓān, Fātmā ̣ .... əgərē wānā har yē hal-kərī-yə. ̣ əgərē wānā bardawām yē hal-kərī-yə. ̣ būčī? ̣ čūnkū barē bə dast-va īnānā əgərī galak a bə zahmāt bū.

(46)  ū ṭəqət galak zaḥmat əthātn-a bə kār īnān hatā əgər bə dast kat. ̣ fa əgər nā-ṭamrānd. ̣ əgərē wānā har yē hal-kərī bū. ̣ Fātmayē šir dūsī žə bəznən. ̣ ū īnā dā dā-nit-a sar əgərī dākū wi širī bəkalinūt-ū bə-kat-a māst.
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.’

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

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?

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.

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) at darivakē dā bāzēn ṭ-hēt-ōn ū ṭ-wētōn wi șirī va-xot-avā,| dāvē xo lō manjalūkē dātān.l ū șir bō sar āgōrī dā ṭ-hēt-ā xārē,l āgōr ūmriyētōn.l

(48) lō vērē Fātmā ṭ-ō-bitōn,l ‘az ċē nā-bitōn lāl bō-hēlm-a bē āgōr.l ṭ-wēt az āgōrī ṣaydā ḳam1 bārī bōrāyēt mē bō-hēn-avā.l čūkū dē bēzēn, “ava tu ţoţāki-ya hāti-a daf ma.l tā āgōrē ma ūmriyānd.| tā am hēlāy-n-a bē āgōr.” ̄”

(49) Fātmā lō vērē ċē ṭ-katōn?l bārē xo ṭ-dat-ā wārā,l hōndī lō ōrēkākē gārēt āgōrī ṣaydā ḳatōn l āgōr ṣaydā nā-bitōn.l aw ūz bōrāyērē datān bō-čīt-ā sar ściyāyakē bōlōnd| ū bārē xwa dat-ā dawr-ū bārā l kā āgūrāk dē ha-bitōn ān nā-bitītōn.l

(50) čīt-ā ściyāyakē bōlōnd| ū bārē xwa dat-ā dīr-va,l sah ṭ-ō-katē dīkēlāk yā ū nōhālakē čītōn,l nōhālakē qōl1 dīkēlākā žē bōlōnd bitōn.l damē bārē xo ṭ-dat-ē,l aw dīkēlā yā žē bōlōnd ṭ-bitōn l damē bārē xo ṭ-dat-ē,l aw dīkēlā yā ū wērē bōlōnd ṭ-bitōn,l bōrāyār dat bōčīt-ā wērē,l

(51) hēdī hēdī hēdī Fātimā čītā wērē,l bārē xo dat-ē,l bārē xo dat-ē čē ṭ-bitītōn?l ȑpirāzanāk-ā,l poştā wē yā xār,l dafnā wē yā mazōn,l xezēmāk ət dafnā wē dā-ya,l kū hōndī tōblakā mōrūvī tēdā-ya,l hōndī tōblakā mōrovī yā va-kōrē-yā xezēm,l ū gala galak yā kōrēt-ā,l yā ẑa’īf-ā,l nūkēt wē dōrēz-ən,l

(52) ū manjalakā kāsān dānāy-ā sar āgōrī yā sarēt guulkā-ū pāzi ē po mīva bēy pāqēżkārēn,l yā tēdā ṭ-kalēnītōn,l ū yā hāzēr ūt-katōn kū dē xotōn,l
At one point one of the goats 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.

Then Fatma said, ‘I shall not leave the home without fire. Before my brothers return, I shall find fire. Otherwise, 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.”’

What did Fatma do? She looked around the area in order to seek a way to find fire but fire was not found. She decided to climb a high mountain and look around from there whether there was fire or not.

She 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.

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.

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.

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19 Lit. here.
20 Lit. because.
(53) ns! ns! bêhn ṭō-kat̪̄n. sah ṭō-kât̪̄-ē ṭē-bēz̪̄t̪̄-ē, ‘az bêhnâ mûrûvâkê ṭ-kam; az bêhnâ mûrûvâkê ṭ-kam. we pîrâžənē ḫoxîrak ha-bû ṭo qafaskaqê dâ. aw zhûnâk bû. ḫoxîrak ha-bû ṭo qafaskaqê dâ.


(58) got-ê, ‘bas mën bûrû yêt hayn. az nà-sêm bûmû-û lo daf ta. tō-êt az bû-çêm, az bê tanê hûtmû-û hûndûk ãgorî ū az-êt zêwûm-avû. got-ê, ‘âhû, ê pê màdam tu bûrû hûnî, ava bo mën sânâyêto̱r lê hât. ūnû az ektê bû-xomî az dê šašû xom.’
(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] ‘Pirhavir’, said, ‘But I smell something.’

(55) She (Pirhavir) 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 Pirhavir.’

(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!’

(60) Periphāvīr lə wērē čə t-bēžitən?| ət-bēžit ava gala galak xoš nēčir-a| mādam ava dē husā awā mən tə-vētən dat-a mən| az čə lə bərâyêt wē nâ-kam.| ū gāvā mən viyā ži, dē bərâyêt wē ži kožəm-ū xom.| |


(59) Fatma was very frightened [and] said, ‘Old hag, I shall do whatever you want [from me]. Just don’t harm\(^{21}\) my brothers! You can kill me [if you want], but don’t do any harm to my brothers.

(60) What did Pirhavir 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) Pirhavir 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, Pirhavir 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.
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!’

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.

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].

A few days passed by. Fatma became very weak. There was not much blood left in her body. She became pale and her lovely beauty vanished. She became pale yellow.

Her [older] brother would constantly say to her, ‘What’s wrong Fatma? Have we disturbed you? Have we made you upset? 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) róžašē ša rožān,1 damē Fātmā ǝt-ṇawītən  bərāye wē barē xwa dat-a dastē wēj  barē xwa dāt-a dastē wē.1 damē dastē wē žə barikā wē ǝt-hint-a darē,1 dastē wē wakī čolikâkē yē lē hátī.1

(69) čolik nūka ǝt-bēžn-ē zəlēkē dədānâ.1 gala galak yē zərâv-āl yē lē hátī.1 gala galâ bərāye wē zē ǝjōz biton.1 čünkū bərāye wē yē dəlñiâ-ya,1 yē pəštřast-äl Fātmā sababī bo nā-bēžîton,1 ǝt-bēžîton, ‘az bə xo dē harasiyē lē gorêm.1

(70) ́rožā pəštərē1 damē borâ ́rā-ṭə-bn-avg ́t-čən-ə nəčırē1 bərāye maẓon nā-čiton.1 nā-čiton.1 damē ǝt-biniṭon ... bo aw daməl ü dē Fātmā čitonl dīvdā čiton bərāye wē.1

(71) dīv dā ́t-čī,1 dīv dā ́t-čī,1 dīv dā ́t-čī,1 barē xo dat-ē pîražənək a lə wērē.1 ü aw pîražəna toblā Fātmayē ́tə-ɡərɨtən1 ü dədānē xo tēdā ǝt-qata xārē1 xinē žē tiniṭon1 ü xina wē va-́t-xotən.1

(72) damē zəwərīt-avəl bərə ́tə-bēžîton, ‘az bə tənē nā-ʃem-a vənā.1 av ́pîra/ ́Pîɾhavîɾa galak a zîrak-ə.1 ü tərîpənək a tə dastî dā bū.1 tərîpən ́əmîrəyək-ə bo bərînâ giyây.1 əż dir-va ́t-ḥêt-a bə ḵar inān.1

(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 čalîk ‘a thin stick.’

(69) Nowadays, people say zolkê dêdânê ‘toothpick’ for čalîk. 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 her [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]/ Pirhavir 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?’

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25 He went after her, he went after her, he went after her.

(75) damē bəṛayə ตรว-bēẕt-ē, Fāto ət-bēẕt-ē, ‘hāl ū masala avā-na, bəṛ: ŋə wē ɾoʒā kü mən āgər təm̱rəndē, az čum-ū az tūsī vi dardī būy-ma.

(76) ət-bēẕt-ē, ‘yē galak bəʃ-a! ēdi wē-va am dē ɾətəyəkē dānīn naqšayəkē dānīn kū am ɾihravīyē bə-kəẕn. damē aw naqṣay dān kū ɾihravī bə-kəẕn bə šəvə bəṛ ēm ɾə-bən. ət-bēẕn, ‘səbāhī am dē ɾəgəl xoškā xo čin. damē ɾihravī xwinā Fātmāye ɾ-məʃ̱tən ɾ kū dē nəvētn, am hamī dē čin payk-vā ɾihravīyē kožn.

(77) ɾoʒā pəʃtəṛə bəṛ xanjarēt xo ɾ-ˈin-a darēl ū xoʃ ɾə-kan ɾ ē gārm ɾə-kan ɾ ŋəqəz ɾə-kan xanjarēt xo kū dē ɾoʒā pəʃtəṛ ɾ ēn ɾihravī ɾožn ɾə ɾ aw ē xoškā wānā āzār datēn.

(78) damē ɾ-čēn barē xo dān-è būnēn ēh yē dastē xoškā wi ɾ-məʃ̱t-avā. hār ɾənji bəṛ ɾ-čēn-è pēkwa. har ɾənji bəṛ pēkwa ɾ-čēn-è ē ɾ dan-a bar xanjarā.

(79) damē t-dan-a bar xanjarā ɾihravī nə-ɾrītən. waki ɾəndak paɾēt qalaɾaʃkə ɾt nāv hawāye dā barzā ɾ-ɾi-hat-avā. ɾt nāv hawāye dā barzā ɾ-ɾi-hat-avā. ɾt-bēẕtən, ‘o, ava čē čē bū?"
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.’

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.’

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.’

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.

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.

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?’


(85)  ჩით-ა ჰონდაფ სარე ფატე, უ დასტე ხო დანტ-ა დავე უე უ დარ დე ძითი ასკაფე. ატ-ბეჟიტ-ე, ‘პა მაჰდამ თა ავ კარა ატ-გალ მო ჸორ უ თა ქიხანატ მონ ჸორ უ თა სუჰა ხო ბარანბარი მონ ჸოკანდ აზ დე ნუკა თა ჸოჸომ.’
(80) The woman [who was] in the cage, the captive —the one who was imprisoned by Pirhavir, said, ‘Don’t you know about Pirhavir?’ 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, 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)  Fāṭmā ṭ-bēžt-ē, ʿPīrē mōn hāy šō vē masalē nī-na. ʿṣṭ-bēžt-ē az galā galak pē xoš-om. az gala galak pē xoš-om kū tu tēblā mōn bə-mēzhī. lē hamā bərāyēt mōn āz tūzh ḫərm-ū bərāyēt mōn dīv mō ūn hātēn.\[1]

(87)  got-ē, ʾhaka ʿPīrēl az ḫōn ḥāz šō ta ṭ-kam, az ḫaz ʿṭ-kam hamī járā lō daf ta bəm. ʿPīrē ʿṭ-sar dā ʿṭ-bətən. ʿPīrhāvīrē ṭō sar dā ʿṭ-bətən kū ḫēćk bēžt-ē, az gala galāk pē xuš-om gal ta bəm lē bərāyēt mō nā-hēlōn.\[2]

(88)  ʿṭ-bēžt-ē, ʿbāš-a pā az nūkā āz b-kam? ʿṭ-bēžt-ē, ʿnūka tū bərāyēt mō bə-kozhī ṣīl čō ʾstifādayī nā-gahīn-ā ṭā. bas ʾstifādē dē wē gohintsā tā kū tū ēdī wēva gohē xo bə-day-ā mōn ū aw tāštē ta šō mōn ʿṭ-vētn ūn az bə rāzomandā xo bə-dammā tā.\[3]


(90)  damē ʿPīrhāvīr ṭāzī ʿṭ-bētən kū dē awē da dā Fat Fāṭokē dā ʿṭl ʾskāfte, ṭā rožā pāstōrē, bərāyēt wē, har āpēn xō ṭ-kan-ā ūkī. har āpēn xō ṭ-kan-ā ūkī, gal wē kəčā xəxīrē ūnī.
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.’

She said [continued] ‘Old hag, I love you to the extent that I like to be with you constantly.’ Pirhavir believed\(^{30}\) it [Fatma’s words] when she said, ‘I would love to be with you, but my brothers don’t let me.’

Pirhavir\(^{31}\) said, ‘Now, what should I do?’ Fatma\(^{32}\) 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.’

Pirhavir 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.’

After Pirhavir 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 Pirhavir].

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\(^{28}\) 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)  Kohana xsr at-bèztē, ‘am lāzəm-a řēkākē binīn bū am Pîrhavirē bə-grīn. ‘am čā řēk bə-binīn? at-bèztēn, ‘am dē qūnāxākā kāmēl ās ārdī dē kolīn. qūnāxākā kāmēl ya’aīni dāmē a'm āhēn at ārdī kolīn hatā nāw’ākī dī āxē dar-at-kavītən.

(92) ‘am, tə-vētən am ārdī wəsā b-kolīn ā kavle gāyakī binīn bə sar dā dayn. Fātmā ʒi lə wēra bə-řint-a xārē. damē Pīrē t-hētən tə-řint-a xārē dō wērē dā ādē kavīt-a dō wērē dā.


The captive girl said, ‘We should find a way to catch Pirhavir.’ [The brothers said] ‘What way could we find [to do this]?’ She said, ‘We should dig out a complete qūnāx ‘level of soil’ from the earth. A complete qūnāx means that we keep digging in the earth until we arrive at a new soil.’

[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].’

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 Pirhavir into this well, we shall put fire on her.’

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, ‘Pirhavir has the ability to fly. When you push her into the well, she has the ability to come out.’

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 Pirhavir 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) ទំពង់ពីស្បែងដែលមានលើកដែលថើកតាមរយៈរឿងអាហារ។ ប្រចាំពីស្បែងដែលមានលើកដែលថើកតាមរយៈរឿងអាហារ។ ក្នុងព័ត៌ម្តូវត្រូវបានបង្កើតដោយសារមកពីសមស្របា។

(97) ប្រព័ន្ធមួយស្តីអាហារទេស។ ប្រព័ន្ធមួយស្តីអាហារទេស។ ព្រឹកព័ត៌ម្តូវត្រូវបានបង្កើតដោយសារមកពីសមស្របា។

(98) ស្រីព្រះសម្រាប់សារបារាជ។ 

(99) យើងបានឲ្យព្រឹកព័ត៌ម្តូវត្រូវបានបង្កើតដោយសារមកពីសមស្របា។

(100) យើងបានឲ្យព្រឹកព័ត៌ម្តូវត្រូវបានបង្កើតដោយសារមកពីសមស្របា។
(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, came 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.’


(104) gиyәnә di yә Piәrхәvәрә әt mәlә ʃәnbәbә Fәtәkә dә ɾә-ә-bit-авә. dәmә ɾә-ә-bit-авә| у b wi ʃәklә kәɾәt| у bә kәrәкә ʃәnbәb gala galәk wәki dинә lә ә-hәtәn-ү. ү ʃәɾәʃиyәtәn| ү ʃә-larziyәtәn. ү әкәsar dәst әvәt-ә ɾә-wәʃәңdәnә tәʃtәtә ү тә war ʃә-кәtәn.

(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. Lit. Pirhavir’s other soul rose in the house of Fatma’s stepmother.

(105) She (i.e. the stepmother) said, ‘Get away from me! Get way 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.’
(106) ܐ=q-bêzît-e, ‘bûc mâ čà čê boya?’ NX qêx-xatâyêt Fûtokê-na.1 xær sicê Fûtokê-ya.1 hami Fûtokê ava bê sarê men îna.1 žênbêb êksar ܐ=q-zânîtên, ‘û’1 men navesîyâk a hay bê nûvê Fûtokê.1

(107) ܐ=q-bêzît-e, ‘bû čê bê sarê tê inâya?’1 ‘ü dê wê û pênj bûrâyêt xo az hûvêt-na nûv âgorî dê.1 êksar ܛ=bêzîtên, ‘àn-a,1 bê żabêt aw-ên.1 êksar ܐ=q-zânîtên ava navesîyêt wê-na.1

(108) žênbêb ܐ=q-bêzît-e, ‘bâš-a! àz dê härîkâriyê ta kam1 kû am Fûtokê bê-kôzîn,1 kû am Fûtokê bê-kôzîn.1 ܐ=q-bêzît-e, ‘bûcî?’1 ya’ni ܐ=q-bêzît-e cêwâ?1 ‘ta xam pê nû-bitôn.1 bas tu xo lê vûrâ va-sêrâ lê vûrâ xo va-sêrî1 hatâ ܛ-hêt-ên.1 ܐ=q-bêzît-e, ‘bêlê az dê bôm-a qalâk1 hatâ Fûtok ü bûrâyêt xo ܛ-hên-a vêrê’ dê am tolêt xo ŋë va-kayn.1 jêmûn-a?1

(109) pêstî čand rôjâkê ܛ=bûrôn.1 žênbêb cit-a daf bûbê Fûtokê1 ü bûbê har pênj bûrâyêt dî ܐ=q-bêzît-e, ‘aw ‘ayâla ye çûy-a çiçêyî1 ü hatâ nûka ta pêrsyârâ wûnâ nû-kêrya.1 bûc nû-çên-àva?1

(110) bûb galû galak mandaño ô=t-minîtên ܐ=q-biçîtên, ‘ava čê jårâ pêrsyârâ navêstêt xo na-kêrya,1 pêrsyârê ‘ayâlêt mè nû-kêrya.1 bûçè avrokà [wa] ܛ=bêzîtên?1
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.’

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].

The stepmother said, ‘All right, I shall help you kill Fatma. Pirhavir said, ‘Why?’ That is, ‘how?’ She said, ‘Don’t worry about it. 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. All right?’

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?’

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?’

\[\text{Lit. Don’t be of sorrow with it.}\]

\[\text{Lit. We will open our revenge from/at her.}\]
(111) got-e, 'həlū hara lē ba-gaɾa āhā nūka bîn-avā.¹ hatkā ma čū øt nāv xalkī dā.¹ hamī ʈə-bêzən, "'ayālē wī yē lō čūl ū čiyā.'" kā čə ʈ-kan də wān čiyāyā ŋā?, bîn-avā.¹

(112) bāb žī ʈ-bêz-ə, 'bəlā galak bâš-a¹ az dē ŋə-bəm øt-čəm lē gaɾəm.¹ žənbāb žānitən ƙur ū Fātoko lō ki-vā-na,¹ lē bo nə-gotbū¹ dā dif ŋō nā-čıtən.¹ øt-bêzit-ə, 'bas mā az-ə lō ki-vā lē gaɾəm?¹ vā čūl-ū čiā?¹ vi xābāt?¹ vi dāɾstānē?¹ az dē kīvā lē gaɾəm?¹

(113) žənbāb øt-bêzit-ə, 'balē balē az øt-bêzəm! bari čand řoʃaƙä šəvānāŋ də vērē ŋō hātbū,¹ goti, "həndak lō wērē øt-ʒîn."¹ hamā hara az na vi čiyâyî yē dīv dâ¹ yē dīv dâ¹ øʃkəftəŋ ā wērē,¹ yē lō wērē hāy.¹

(114) bāb øt-bêz-ə, 'bâš-a galak bâš-a¹ az dē ŋə-bəm čəm dīv-rā čəm.¹ damē bāb dīf-ŋə čîtən,¹ bəɾə ʈ-ʒānən kū ava təʃtāk yē həyî,¹ čənkū čə jārā žənbâbâ wânā nā fə ŋə ŋəɾbū dīvɾā.¹ bəɾə øt-bêzn-ə, 'am Fātmâyê nā-dayn-avâ¹ ū am xo ŋi nā-‘in-avâ.¹

(115) bāb øt-bêz-ə, 'hatkā ma nā-ban¹! ava čand-a hīn lə čiāyî.¹ ma yā goti-a xalke čūyn-a bāʒâɾaŋ dî bo xo kâr kân.¹ ma hīn na darē xəstīna,¹ mā kâŋe ma hīn darē xəstīna?¹ žənbâbâ hawa galak hāz sə hawâ ʈ-ŋatən.¹
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.’

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?’

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.’

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!’

The father said, ‘Don’t disgrace us! 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.’

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37 Lit. Don’t take our honour.
(116) kers mîn kâdê têstê yê é bû hayê. vêja mîn am gala galak haşyari xo bin. damê zêvên-avê wê lêva aksîrâ t qafasê zê da gal xo da x-bân. kû dê zêvên-avê barê xo danê qalakà ra yê la sar dârakê at nav hàwsha Fâtokê wâna da êl hûvyê ku Fâtma wê b-ên-avê.

(117) ú x-binîn kô dîr-va damê t-hênê zêbêb yê têstê datâ wê qalê dê kû nê-marîtan. xarnê datê. î mûrişkâ bo sar zê t-katân î xinâ wên mûrişkê at-datê qalê dê kû qal nê-marîtan êz boşa dê.

(118) damê t-hên-avê, kûr t-hên-avê ú Fâtî zê t-hêt-avê, sar-û jêlêt xo t-sôtan, xo pûqêz tê-kâtan. kur zê har hûsê sarê xo t-sotên ú jêlê bargêt xo badûl tê-kan. tiz ú bargiçê xo ni t-kan-avê.

The sons pondered [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.

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.

When Fatma and her brothers 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.

The stepmother accused the son, the eldest son, of slandering [and] said, ‘He said a dirty word to me. He has lusted after me. 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].’

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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 ṭā-ṭ-bitān dārāki ṭ-ʿinton.\(^1\) har ṭēn je ṭā xor e-qotītn\(^1\) ṭā-bezītn, ʿkē ṣē hawa qasa got-a ḵənbābā xo?\(^1\) ḵē ṣē hawa qasa got-a ḵənbābā xo?\(^1\) hāy ḵē ṣē hawa qasa got-a ḵənbābā xo?\(^1\)

(121) damē ṭe-qotītn ḵənbāb ṭā-bezīt-ē,\(^1\) ʿyā bāstēr ḵē aw-ā am vānā pēkva gorē dayn.\(^1\) ū pāvēzīn-ā ṭe govē-vā\(^1\) hatā ēk ṣē wānā ṭe-bezīt-ē\(^1\) kā kē bū aw qasa goti?\(^1\) av bā xo kāsē qasa nā-gotītā\(!\)

(122) bas ḵənbābē goti,\(^1\) ʿam dā bərāyē ṣē dīr ʿayn\(^1\) dā pāšinkē ḫīrvār ṣē kalāxē qalē b-hēt-ā darē\(^1\) ū Fātmēyē bō-kożītn\(^1\) čünkū galā galak karbēt mēn ṣē Fātmēyē-vā ṭ-bēn.\(^1\)

(123) būcē karbēt ḵənbābē ṣē Fātmēyē-vā ban?\(^1\) həndī hənd Fātmā yā jawān būl damē bābī Fātmā ṭ-dīt\(^1\) bīrā wī ṭe havzhīnā wī yā barē ṭ-hāt.\(^1\)

(124) bərāyā ġārē ṭ-dān.\(^1\) ū galā galak ʿazayā ṭ-dān\(^1\) ū ṭ-hāvēzēn-ā ṭe kotānākē-vā\(^1\) ān am čīn bēzin xānīaḵē pāzî va.\(^1\) damē Fātmā ṭ-hētēn barē xo dat-ē, ʿē ḵə masalā-ya?\(^1\) kā ḵərāyēt mēn?\(^1\) Fātmā čū-bū dav havəlēt xo.\(^1\) ʿkā ḵərāyēt mēn?\(^1\)

(125) bāb ʿaṭ-bezīt-ē, ʿdayn nā-kā! bərāyēt ṭa qasā ṭe-bēzn-ā ḵənbābā tā!\(^1\) dōlē xo yē bərāyē! mā az čāwā qabil bō-kam?\(^1\)
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?’

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!

The stepmother said, ‘We shall separate the brothers [from Fatma], so that Pirhavir can be resurrected from the raven’s body and kill Fatma, because I detest Fatma.’

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.

The father and stepmother 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?’

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]?’

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42 Lit. My angers open from Fatma.
43 Lit. His memory would come from his ex-wife..
44 Lit. they.
(126) händi ź-bęžt-ē, ’bāb husā nīn-a.1 bərāyēt mən na (y)ēt husā-na.1 bərāyēt mən galak bāš-ən.1 bāb bāwār nā–kətən̪ 1 ź-ätz-bęžt-ē, ’pəštā wānā nā-gōrə!1 agar az ē ta zi ēšinūm-ū1 dē ta ʒi [ət dav] xo darē xam.1

(127) bo Fātmāyē gala galākā bə tər̪s bū1 čünkū adi wēva pəšt ū panā nīnə.1 mā dē čit-a dav kī agar aw darē xəst?1 bar həngi bərə habūn.1 Fātmā āzi xo bēdānɡ tə-kətən̪ 1 ź-mant-ə lə hēviyē hata tōstāk čē ź-bitən.1

(128) pəštī čand ŋošakā, Fātmā kū dē čitən̪ 1 āgio ẑal-kətən̪ 1 ź dē xārənəkē čē kətən̪.1 damē āgoo ẑal tə-kətən̪,1 qāl̪ 1 ān Pihravān̪ 1 gala galāk ’asəbī tə-bitən.1 ź dəłē wē t-čit-ē bə-čitən Fātmāyē bəkoštən-ū1 tōlā xo źe va-kətən.1

(129) Fātmā damē dārā čē ẑ-e-kətən kū dē āgōri ẑal-kətən̪ 1 qalaɾəʃk ẑə dir-va fəritən̪ 1 bar-af lāyē wē-va ź-hēt-ən.1 dangak ź-hēt-ə Fātmāyē.1 əhəsəsaʃk bə təʃtəkē t-ktən.1 hasəkē bə əʃtəkē t-kət kū kasək-ə lə pəšt wē.1

(130) zikā zəvrət barē xo dat-ē kū aw qala yā ź-hēt-ən.1 əb hēztərin̪ 1 ēh əb hēztərin hēzā wē həy̪ 1 dārəkē ẑ-r̪əwəʃnūtən̪ 1 sare qalē datən.1 lē qal disā va-nā-mrī.1 ź bū ʒ̪aɾ̪ 1 ź fəɾ̪-va asmānī.1
(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! 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 is Pirhavir, became very angry. [She saw Fatma] and she wished 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) lé vē járē gala gala galak yā bās bo bū Fātmīyē kū qal nā-
mārī.  būčī?  čünkū bərâyēt wē kū pēkva gərēdāyī būn  poštēt wānā pēkva gərēdāyī būn hamī pēkva gərēdāyī būn  ū āt kōtānē-va būn.  āt nāv wān hamīyā dā dar-tə-kavītēn.

(132) nāv wān dār-tə-kavītēn  ū hamīā ḍə āk va-tə-katōn.  warisī t-qatūnūtēn.  damē āv təsta cē t-bitōn,  bərā Ərkhavīē t-gərən  ī nā-
h[ēlōn] nā nā nā-ēšīnēn dā kū na-bit-a ūrū.  tə-gərən.  ū āt āk jəhākē wē t-gērītēn.

(133) bərāyak dastākī,  bərāyak dastakī dē.  bərāyak pēyākī,  bərāyak pēyakī dē.  bərāyak šō xərākā mazēn sārē Ərkhavīrē t-gērītēn  ī t-hinitēn sārē wē āl kūčkē datōn  ātā nāvčăv bū nā-mīnēn.

(134) nāvčāvēt Ərkhavīrē na-mān  lé kalaxē wē hēstā yē māyī.  kalaxē wē čīt-a t nāv rēh ḍenbābē dā.  damē ḍenbāb poštī čand sālākā zānī kū av ḍeṇa gīyānākē pis yē tē nāv lašē wē dā.  gīyānē Ərkhavīākē āt nāv lašē wē dā.  āwē ḍeṇē t-kōzhēn.

(135) lé āxā wē va-t-sērōn  čünkū har gāvakā āxā wē āf wē bə-
kavītēn  dē jārākā di ɾahāk də wērē dā šīn biť-avă  ū dē jārākā dīva biť-a Ərkhavīrī.
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.

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.

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. "

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).

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.

Lit. until a forehead did not remain for her.
(136) \( aw \, ãx\,a \, yā \, vāśārtī-a \, s šāv \, səndoqākē \, dā \, s l \, bēnē \, 3\,ārdi. \) ü har gāvaḵā hatā nūkā ţi yā vāšārtī-ya.\( ü \) har gāvaḵā kasāḵ aw səndoqā va-ḵwr\( ü \) aw ãxa tār kwr\( d ĕ \, jārakā \, d ĕ \, Pūrkhāvīr \, hēt-avā. \) ü dē tolā xo šē hami mərūvā va-ḵat-avā.
(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, Pirhavir would revive again and take her revenge on all human beings.
31. FIRYAT AND KHAJIJA

MasoudMohammadird

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 kahnīkā 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 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 mēn ʿAhmat Abūbakr Sālēmān az ... xalkē gundē Xizavā-ma, ʿaširā Guliya. kānikā xamā ava ... ṭangadarāḵ-a lō vē rē ṭē-bēzhonē ṭangā bānkē. kavrāḵ-a, kavrē das kolā-ya.

(2) ījā diyār-a ku taqriban masāfatā cār mītrā kūr kariya. bā dās kolā-ya-wū qiyāsā du mētrā ū fārah-a-wū. cār mītrā kūrātiyā kavrī-ya. ava būchī masalan ... av kavra hāt-a kolānīn?

(3) mērovāk lō vē mantaqē bi. hingī av ... galak jārā dənyā ṭēži mērov bī-ū jārī divā yā vála bīva. av mantaqā wi sardāmī ṭēži mērov bi. lō Mēnīnē t-bēzhon bāžēr bēhī hənd boşaytī lē habē.

(4) malḵāk lō vē mantaqayā habē mantaqā Mēnīnē-ū hatā bāndorē wē. dō-gotē Fəryāt. Fəryāt mērovākē yē xodān šiyān bī. xodān ... zarv-ū dāst bī. ū xodān šiyān bī. kas lē nā-d-šiyā-yēwū ū tēr mērov ūzhī bī.

(5) vējār ... ava gundē Bahnīnā gundāk yē qaḏm-a. kēḵāḵ-e lō wē rē bī, nāvē wē Xanijā bi. nāv-ū dangēt Xanijāyē ... Fəryātī go lē bī. kēḵāḵā barkatī yā pēškēs-a.
My name is Ahmad Abubakir Sileman. I am from the village of Khizava, from the Gulî tribe. The spring of sorrow contains a narrow canal [through which water flows] here, [the canal] is called Tangā Bānke. It is a rock [that has been] excavated by hand.

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?

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 Minîn was very rich.

There was a king in these regions, [that is] the Minin area and its environs. He was called Firyat. Firyat was a powerful man. He was wealthy and of great authority. He was powerful. Nobody could compete with him. He was a very rich man.

There is an old village here called Bahnîn. A girl used to live there whose name was Khajija. Firyat learned about Khajija’s fame. She was a beautiful, gifted girl.

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1 Lit. is.
2 Lit. owner of power.
3 Lit. Nobody was able at him.
4 Lit. He was a full man.
(6) ῥά ... ṣḥ bənамālā ῥawādı bi ... Bahninē bi. Ὶḥ bənамālā Faq ῥbrāhimī bi. ῥā-bi ṣḥ got, ‘tā-veh hin vē kāče bə-don mən. mən nāv-ū dangē wē ḏē bi. kāčakā yā pēškēš-ū barkati-ya. tā-veh hin vē kāče bə-don mən.’

(7) āwān ĵi nā-viyyāt bə-də-yē, diyānātā wān nā ēk bi. av ła Bahninē bəsəlmān bi. avē dītārē —nā-zānəm—, ĵi ān ān masūhī bi ān zaradaštī bi. muhom nā-viyyā bə-dən-ē.


(9) _FE._ zəvərī-və. poštī čan rožakā – žənkək ... har bənəmāl İlkā ’avādī yā ła Bahninē hay, am bə-bēzən-ē bənəmālā Kulkā. žənkək šə wē mālē ha-bi. žənkək̠ ŝətořē tēgaštī bi. nāvē wē Fatiḥa bî.

(10) žənkə got-ē, tab’ān ... avānə ... wəxtē takbīrā xwə ɬərī, šərtāk āvēt bar. awul šərtāk āvēt bar, go, ‘am-ē, go ma šərt dē hay tu yē šərtē ma bo mà ’adā kāy. ‘šərtē ta ɬi-ya?’
(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. This 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.
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.

At that time winning a bet was very important to people. He (i.e. Firyat) rose [and] began to dig the canal. 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].

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 poison in the pastry.’

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 off in the morning [and] arrived at the spring of sorrow by midday.

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8 Lit. them.
9 Lit. He put hand on the canal.
10 Lit. the poison.
11 Lit. hit the road.
(15) kahniyā xamāl ava: kahniyākā qadīm-a-w yā ṭāzār āvā binā-ū. av-a la pāšt kavrī. hāt sar kahniyē. wärgahē ... Föryātī hingē lā sar vē kahniyē bī. hāt ... bōn wē kavore-ū salāf ḳər-e-ū, ū got, ‘mën färāvīn ā bo hīnāy’-ū."


(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] went so far that Firyat died. He died in this manner.

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12 Lit. came.
(19)  awānā ži hamīā aw kāda yēt xwārin.\| kasē hazar nā-ḵər ku [masalan] ...\| goti, ‘žə bar či Fəryât mər?\| šə xəmēt Xajiǰāyē dâ mər.\| hatā nūkā\| av nāva kat sarē vē kahniyē,\| tə-bəẕn-e kahniyā xamā.\| ež bar ... Fəryāṭ.\| ah žə xamēt Xajiǰāyē [dā] mər.\|

(20)  Xajiǰā-ū Āmīnā xoškēt di wē [bi].\| vē gāvē, ziyāratē wānā yē lə ziyāratē gundē Bahniṅē.\| ava həkāyātā Fəryāṭi-ū Xajiǰāyē.\|
Everyone else\textsuperscript{13} 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 [\textit{kahnīyā xamā} ‘the spring of sorrow’] has been given\textsuperscript{14} to the spring ever since. It is called \textit{kahnīyā xamā} ‘the spring of sorrow’ after Firyat[’s ordeal]. Yes, Firyat died out of sorrow for Khajija’s death.

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.

\textsuperscript{13} Lit. they also all.

\textsuperscript{14} Lit. has fallen.
THEME VI

MIRZA MUHAMMAD
32. MIRZA MUHAMMAD AND THE FORTY MONSTERS

Paul M. Noorlander

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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 (ḥambušaye) 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.

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(1) ʾàna| šəmmi Yawsəp bṟōnd ʾElīṣa ʾIsḥaq Mīxo.| mən Dūhok-iwən,| naʃət Dūhok.| ʿu yəmmi Maryam Toma Jubiṟāʾil naʃət Mar Yàqo-la.| mowalid diyi| časar b-yarxət ḫəθa b-ʾəlpa-w čamma-w xəmši.|}

(2) ʿu dāhə| ʾana g-əbən makkənnawxun xa qaʃətta d-itun ʾəθye ʾarxe ʿazıze.| šamutūla m-naše ʾ-away mar ġirətta,| ʿu ʾ-away ... yaʿni là qaqlila dunuθa l-ganay,| ʿu hawe b-xabrət babay ʿu yəmmay.| xa məndi təwa-yłe, yaʿni.|}

(3) ʾəθwa xa ḫəkəm| ʾəθwale ḫəθə yałe.| ʿaw ḫəkəm,| zəlle yoma| ḥəłe yoma| yañi, pəšle sawa.| k-im:

(4) ʾba,| mrazọga-ywənnawxun xa wəsiya.| ʾawdútula ṣali baθər məwətı.| bas ʾaddə məndi g-əbən mənnawxun.| ʾu məndi xənna mənnawxun là g-əbən.*

(5) k-əmrı, ʿmur bəba.| mət ʾamrət ʾaxni məkəmlux,| dax-t g-əbət ḫətxa.*

(6) zəlle yoma| ḥəłe yoma|—lə g-əbən mərxənna ʾəللəwəxun|— ḫəkəm məθəle.| ḫəkəm mətłe,| yale zərəl k-əmrı,
(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,| baban àd wâšiya ywilêllan,| lazêm 'awdûxla tàle.| ... xa, tlaôá yomaôa tlaôá lelawaôa darûxle. | 'u zêni| xazux wâšiya mkamluxla tàle.| ¡

(8) 'aniži qómlay| drelay 'ixala tlaôá yomaôa tlaôá lelawaôa l-xasôt sustay,| 'u bàbayži gêm-markêmwhile xa xôrta,| xa susta xôrta. | 'u gêm-yašûila 'êpsara b-rešah.| ¡

(9) 'u k-imôr zàla| ḥal 'ay gôrêk 'aw hole mira tàlay,| ¡

(10) 'dukêt matya susta| maxyala 'âqla| tlaôá naqle 'al 'àra| 'u kôlya tâma qawrûtili.| ¡

(11) 'ê,| 'âniži mujôb d-ile mûrûlay lazêm susta... susta marxôšûlay. | 'âyži mutulay l-xasôt susta diûay| 'u iûla|—tlaôá yomaôa| tlaôá lelawaôa|—drelay ta gàñay. | 'u zêllay baôr susta diûay. | ¡

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8 Corrected after zêlla.
‘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.’

So they put food [for] three days and three nights on the back of their mare, but they mounted their father on the back of another one, another mare. They tied the bridle to her head.

He told her to go to that hill that their father had already told them about, [saying]

‘Where the mare will arrive and tap the ground with her leg three times and remain standing, there you should bury me.’

Thus, in accordance with what he told them, the mare should lead them. They put him, then, on their mare’s back and food [for] three days and three nights for themselves, then they followed their mare.

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9 This is a camel in a version of this story in Ṭuryo (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) zǎllay, 1 ṣǎllay, 1 ṭlaθā yomaθa 1 ḫal d-mṭelay xà duka. 1 ṣeqla sūsta ʾəx-xa ɡòra ʾəlōya-w 1 kela b-pǎlgọt ɡòra. 1 mxela ṭlaθá naqle ṣeqlaθa ʾal ʾər-a, 1 ṣeqlaθ. 1 ḫ u gəm-xaprala qəssat əy-duka. 1 ḫ u klēla.

(13) ḫəh, 1 k-im, ḫaban mira ḫàxxa qúruli. 1 ḫə, ḫmàymən, 1 nxətley 1 mutuley, ḫənna, ḫadər diyay. 1 gəm-ṣalàyle.

(14) ḫ u pəšlay kulle yoma kliye. 1 ḫ u Ṣənda la xzelay, 1 ḫal pəšley b-ləyle.

(15) k-im, ḫà, 1 ṭlaθá yomàθa-ylay. 1 ḫaxnî ṭlaθá xunwàθa-ywux. 1 kudyum xa mənnan b-are nawba l-qawrət bāban. 1 ḫ yàn ḫ u Ṣənda la xzelay, 1 ḫal pəšley b-ləyle.

(16) ḫəmri, ḫà, ḫà, ḫəzəm həwya hatxa. 1 ḫən kullan yətwux ṭlaθá lelawaθa, 1 balik ṣəwux. 1 ḫ yàn ḫ u Ṣənda la xzelay, 1 ḫal pəšley b-ləyle.

(17) ḫaw rəba 1 šəmmeh ḫəsən ġələbī-łe, ḫaw xonay rəba. ḫəbəș-zora šəmmeh ḫəhməd ġələbī-łe. ḫaw zəra 1 šəmmeh Mərzə Məhməd-łe.

(18) ḫəsən ġələbī k-imər, ḫə, ḫə, ḫə, yoma qəmaya ḫənə b-arən nawba. 1 ḫ yàn ḫ u Ṣənda la xzelay, 1 ḫal pəšley b-ləyle.

(19) ḫrele nəwba 1 pəšle has-səa təresar b-ləyle. ḫənî, ḫal-łeyle-w 1 ḫəl, ḫ u ḫəd duka.
(12) They kept going\(^{16}\) 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 leg\(^{17}\) 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 are\(^{18}\) three days,’ they said, ‘and we are three brothers. Each day one of us will take turn to guard\(^{19}\) our father’s grave.’

(16) They said, ‘That’s the way it should be. If we all stay up\(^{20}\) 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.

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\(^{16}\) 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, ʾāy| mày,| mànì b-are b-ād dukə?| qaymən damxən ʾu xaʎən mənna. |

(21)  qəm zəlle dməxle.| zəlle dməxle.| |

(22)  Mərzá Mḥəmməd| xore ʾəd xone dməxle.| qəmle.| batər mət-xər d-xone dməxle.| qəmle rəš-nəwba.| |

(23)  k-imər,| ʾāy,| bə,| barelan xə məškəla-w| ʾaxni baban hole mira hətxə.| fətla qəsə,| pəšle has-səa xə,| xa-w pəlge.| |

(24)  ʾila xə, xa ədə,| xə našə.| suseh koma-w ʾəhə koma ʾu kəl t-ət dərə diyəh kımta.| ədə,| mətlə hənna,| pəšle bəgyəpə,| |

(25)  ʾəy| dəxəi ʾətə| bəbux| məθət| darətte| ʾənna| b-ʾəpri?| |

(26)  ᦗə pəšle bəgyapəlle.| k-imər,| ʾyəba,| ʾətə| kəbira lə maḥkət.| hayyu ʾəxxə| ᦗu məpuxla ᦗana ʾəti m-uxdađe.| |

(27)  ᦗəwa ʃi| zəlle| nxətte laxu ərə.| |

(28)  k-imər, ʾdła ɾayši xuņwəθi. |
(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.\textsuperscript{21}

(22) Mirza Muhammad saw\textsuperscript{22} that his brother was asleep. He rose. After he had seen his brother was asleep, he got up [and kept] guard.

(23) ‘Well,’ he said, ‘if something bad\textsuperscript{23} were to happen to us, our father would have told us so.’ Some time\textsuperscript{24} went by. He stayed till one [or] half past one.

(24) Suddenly,\textsuperscript{25} 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.’

\textsuperscript{21} Lit. he went, slept, he went, slept.

\textsuperscript{22} Lit. looked.

\textsuperscript{23} Lit. a problem.

\textsuperscript{24} Lit. a bit.

\textsuperscript{25} Lit. Lo! one.
26 Speech muffled.
(29) He set\textsuperscript{27} on the monster\textsuperscript{28}. 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) Then\textsuperscript{29} he went off and slept. He had been waiting for his brother. So\textsuperscript{30} 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 was\textsuperscript{31} 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.’

\textsuperscript{27} Lit. went.
\textsuperscript{28} Lit. him.
\textsuperscript{29} Lit. he rose.
\textsuperscript{30} Lit. he rose.
\textsuperscript{31} Lit. became.
(36) k-im, ‘mà mën tömmal čù xa la ȝele.1 ṁdyo čù xa la k-iθe.2

(37) qəm ḥam ḏw zəlle dməxle.1 Mərzá Mḥammàd1 kəbira mar ġiròṭṭa-yłe.1 yaʾni šəmmeḥ.1 yaʾni mar ġiròṭṭa-yłe, 2 u k-əbəwale bəbəh kəbira.1

(38) k-imər, ‘lazəm ’ana bəbəh—mə ʾamənna—diyəh,1 wəšiya diyəh, maθənna ^ɛdər^, yaʾni.1

(39) mhəymən,1 ham ʾawa xër, qəmle, xona dməxle.1 qəmle zəlle,1 tule ḏə ... 1-aw nawbə,1 šqəlle saype-w tule təmə.1

(40) pəšle,1 həwali b-aw wəqət, ȝele xa xənna mnahməre.1 kepət təra hole b-qale məzərəye,1 ləyτ?1

(41) ʾɔti1 babux b-ʃaxuθe la hole b-əθe1 t-are dawəšə ʾuprī.1 ṁdyo b-məwəθe maθətte darətte ʾənna,1 gu ʾuprī qawrətte.1 ʾana hətxa,1 lazəm ʾawθənnux ʁənət[Χ] b-darənnux b-ən poqani.1

(42) ʾhəyyu!’ k-imər, ‘maroxe ˡa mərexətta.1 ʰəyyu!1 xzi xonux ma brele ʾəlτe,1 ham ʾaṭi ʾaw məndi bare b-rəʃ.1
‘As no one came yesterday,’ he said, ‘no one will come today.’

Then he also went and fell asleep. Mirza Muhammad is a man of zeal. He has a reputation and so on. So he is a brave man, and his father loved him very much.

He said, ‘As for my father, I have to carry out his—what am I to call it—his testament properly.’

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.

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?

‘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.’

‘Come!’ he said, ‘Do not prolong this unnecessarily. 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.).
Neo-Aramaic and Kurdish Folklore from Northern Iraq

(43) ʾawa smòqa-yłe, ‖ u-kut t-ət dàrê diyêh smûqta, ‖ susa smoqa, ῤu è. ‖

(44) mhàymən, ‖ ðële, ‖ nxøtle, ‖ mṭele l-xøṭat gòra—har dax-t k-imòñnux— nxøtle ᵥalle Mərzá Mḥammad, ‖ g-əbe là râyši xunwaθe. ‖ Mərzá Mḥammad gawra ʾawa-yłe. ‖ mhaymən, zälle ʾolle. ‖

(45) ham ʾawa dax ðela b-rešët xøne, ‖ ham ʾawa mɔxyale ganeh ʾolle. ‖ gɔm-maŋpølle l-ʾàrʾa ‖ ʾu gɔm-qøtele rëšeθ, ‖ naθyəše, ‖ gɔm-qøtele rëšeθ. ‖ ʾu čayɵkłe l-xà bara. ‖ ʾu qtele naθyəše gɔm-darelây b-jèbeθ. ‖

(46) ʾanna naθyəše bɔșqalay ta... ta gànë, ‖ yaʾni t-hawe xa niša ta ganay, yaʾni, ‖ d-yaḍay xunwaθe ʾiθ ʾað məndi bɔrya, ‖ bas ʾawa lèle bimara talaθ. ‖ mhaymən, ‖ pøšle bɔspàra. ‖ ham ʾawa zølle qam-t peša bɔspare, ʾawa zølle dmɔxlë. ‖

(47) k-imər, ʾəlhàmdølla, ba, ʾay xłəšla, zɔlla ‖ xłəšli mənna. ‖

(48) ham ʾaw zølle xønna, ʾənna, ‖ zølle dmɔxlë, ‖ ʾu qəmle xone ʾaw zɔra, ‖ ʾaw pɔłgàya, ‖ mkuməlle nawba diye. ‖ mkuməlle nawba diye, ‖ mì, ‖ ʾal ʾəsás t-awødlày ftarta ῤu ʾənna, ‖ t-qaymi fàṭri ‖ ῤu ʾəxli ‖ ῤu xålși. ‖
This one was\textsuperscript{36} red, and every bit of his armour was red, his horse [was] red and so on.

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.

He also [got] what came upon his brother. He too attacked\textsuperscript{37} 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.

He was taking these ears for himself, I mean, to fulfil\textsuperscript{38} 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.

‘Thank God,’ he said. ‘Well, this, too, is over, gone. I’m done with it.’

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.

\textsuperscript{36} Lit. is.
\textsuperscript{37} Lit. threw himself.
\textsuperscript{38} Lit. be.
(49) k-əmrı, ʾəlḥamdə ləllə, ʾədyoži qəla b-sālamətta. ʾəndə lərə lərə la brele.

(50) w-ay xona zora k-iđe mi-le braya. bas lèle bimara təlay, yaʿni.

(51) pəšle yomə tələ. k-əmrı, ʾMərzá Mḥammad ʾədyo dəwrux-ile.

(52) ʾə, xunwaθi dəwri-le.

(53) pəšle dəwre. ʾθele xə ... yaʿni, max xa max d-an xənne. ʾəwa xवा, ʾu jule xవərə. ʾu kut tət dəre diyeʰ xवərəta. ʾθele ʾu mnahmore ʾəlle.

(54) ʾu ʾana b-awəndənx ʾkərnɔt ʾu darəndənx b-poqəqi. ʾqəllux xunwaθi. ʾəlla ʾədyo lə xəzəndənx. ʾmən... ʾxayux gu ʾidi b-zalay.

(55) mhəymən, ham ʾaw ʾθele, wədłe nhamrʊθa. ʾzəlle məxyale ganėh l-xəθət gəra, nxətle ʾəlleh. ʾu mxeləy ganay l-uədəde. ham ʾəw gəm-manpəlle u-qətəlle. ʾu-şqəlle ham ʾaw nəθyəθe, gəm-dəreləy b-jèbe. ʾu gəm-šəyətłe ʾkələx diye l-xə bəra. ʾu susa zəlle, ʾu ʾēh.

(56) pəšla bəspəɾe. ʾθele xəna, ʾaw Mərzá Mḥammad, qəm-ʾawəd nəra tə-awəd ćay. ʾfəṭri.
(49) ‘Thank God,’ they said. ‘Today, too, has passed by safely. Nothing has happened.’

(50) [Now] the youngest brother knew\textsuperscript{39} what was happening. But he was not telling them, of course.

(51) It was\textsuperscript{40} 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.\textsuperscript{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.

\textsuperscript{39} Lit. knows.

\textsuperscript{40} Lit. became.

\textsuperscript{41} Lit. they threw themselves to each other.
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(57)  xòre| məlhele nûra.| žêlêše pawxa-w ḥale, ķmêle.| là lhele nura.| ſu lätte xonna pyaša nura.| mî ʔawəd? |

(58)  ʔən ˈaməɾ ta xunwaθeθ marəšlay,| ʔolla k-im, |

(59)  ˈxonan zdèle.| hole bəṭaba mənnan nûra| ˈal ʔāsās ... d-lâ zade. |

(60)  k-im, ˈwelːà,| ˈana mən xunwaθi là k-təlben.| xazux ʔayka b-xazən nura maθən m-tâma.| m-xunwaθi là k-təlben. |

(61)  ham ʾaw qəmle| xòre-w| ʾila hole xa ʾənna,| nura bəxzaya b-šətət d-ənna,| məntaqa, làyt? |

(62)  k-im, ʾb-alə, b-zali maθən nûra m-tama.| ſu là k-təlben mən xunwaθi.| qəmle zəlle.| zəlle,| mṭele. |

(63)  ʾila b-ʔurxa xzele xa tòta| wala bədrəya güləkyaθa b-reš ʔuxdaθe.| là k-iθe ma-yla bada.|

(64)  xòre laxxa.| ʾha tòta,| ʾat m-ət biwaθa ḋaxxa?| ʾanna mî güləkyaθa-yna? |

42 < biwaθa.
(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. 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, [but] my brothers I won’t ask.’

(61) Then he looked around and look! There is a—what’s-it-called—fire that can be seen 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.’ Then he went off and got there.

(63) On the way, he suddenly saw an old woman 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?’

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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) ᵃnna gûlêk̈a, ⁴₄{kê} di kûma g-daryanna reš-xwärta, ᵃk-payeş lâyle. ᵃy w-ay xwärta max-t ʹînna [zû-kûm] ⁴₉ kênûdak hedi hedi, ᵃu k-payeş yoma ᵃu hâtxa. yânî, şuli ᵃy-le. ᵃk-dên ᵃwēt layle-w yûma. ⁹

(66) õn ba-baxxê-ûla, tota, har ʹînna ᵃy mënna x ûlbûnne. ⁹

(67) ʹdêxî? ⁹

(68) k-im, ʹbas g-êbûn ᵃwêdat lâyle ᵃl ʹay got dûrûn ᵃu b-a ga hedi hedi wudle yûma. ⁹

(69) ʹtàma? ᵃm ʹîô? ⁹

(70) k-imêr, ʹûtli šûla. ⁹

(71) ʹlê, kasi, là k-bare. ᵃx k-bare ʹànâ ʹawdûne, lay... har lâyle. ᵃl, ʹnaše ʹîô naxwašûne, ʹû kûbûra b-zala l-šulûnay. ʹlû k-bare, ᵃyânî, ʹâna mašêrwanne ŝûli. ⁹

(72) õm âleil ᵃu là âleil là wêla b-xabreil, là wêla b-xabreil qamle gêm-yašûra gawà ᵐ-ûnna... ᵃy... ᵃt qûrêkê. ʰay gêm-yašûra. gêm-šawqêla tàma. ⁹

(73) k-imêr, ʹha zali maðêñ nuri ᵃu ʹaðêñ b-ay ga b-šarûnna. ⁹

(74) mhâyûnê, tota gêm-yašûra tàma, ᵃu làyba xûnna qaymê là gu gûlêkê ʹu là m-âwê yûma ᵃu là ᵃwêla layle. ᵃhê pêšê layle. ⁹

⁴⁹ Speech muffled.
‘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.’

‘Then, for God’s sake, old woman, [this is] exactly [what] I ask of you.’

‘How?’

He said, ‘I just want you to turn it into night till I come back. Then turn it very slowly into day.’

‘Why? What’s up?’

‘I have a task [to do],' he said.

‘No, your majesty, that won’t be possible. How is it possible for me to turn it 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.’

Whatever he did, 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.

He said, ‘I am going to get my fire and then I will untie her.’

Truly, he tied the old woman there, unable to stand up [to handle] a clew, nor make day nor night. It remained night.

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50 Lit. it (m.) will not happen.
51 Lit. what came and did not come.
(75) ʾag le marexənnałuxl xonin, mtele l-aw nura t-ət šaqəl nûra.
(76) ʾila ʾay ʾay dûkəl škəfta-yla t-ət ḥâmbušaye! yâni ʾiba ʾarbi ḥâmbušaye. u yəmməyəzi ʾiθ tama, yəmmət ḥâmbušaye.
(77) qəmle, bə, holay dmıxe. çu xa lele b-ʁašə. ʾarbi yomaθə g-dəmxî.
(78) qəmle, mxele masəqθəh xoθət nûra d-labəlla.
(79) w-ay k-im, ʾMržá Mḥaṃmad, lablət nura b-ganawûθa, lèle ʾayba-llux?
(80) qəmle ʾay masəqθa kûlla šitale b-reše d-ann... d-ənne ḥâmbušaye. kût xa ḥəsəb d-aw hatxa. çu xa la ḥəsələ. ḥâmbušaye-lay.
(81) Ṥe, babu, bə, là g-ʁayšî. ʾana mà ʾawdən?
(82) qəmle məxyale xa ga xorta masəqθa, dəd-nərəq xənna. là qəlla ɡirətte.
(83) k-im, ʾdaxi lablən nura b-ganawûθa? là g-lablən.
(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 then\textsuperscript{52}, they were\textsuperscript{53} all sleeping. No one was awake. They would sleep [for] forty days.

(78) Then\textsuperscript{54} he hit the fire with his torch\textsuperscript{55} to take it.

(79) He thought to himself\textsuperscript{56}, ‘Mirza Muhammad, don’t you feel ashamed taking fire stealthily?’\textsuperscript{57}

(80) Then\textsuperscript{58} 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].’

\textsuperscript{52} Lit. they got up.

\textsuperscript{53} Lit. are.

\textsuperscript{54} Lit. he rose.

\textsuperscript{55} Lit. hit the torch below the fire.

\textsuperscript{56} Lit. that one said.

\textsuperscript{57} In another version, this act of stealing the fire is considered sin (Jastrow and Talay 2021: 275.11).

\textsuperscript{58} Lit. he rose.
(84) Ḫɔnna mušlale b-rèšay.| là g-mархɔnналawxun.| naqlɔt ṭlɔθa-ʒi lɔ qamlink.| 

(85) Ḫɔnna naqlɔt ṭlɔθa qamlink ′ɔnna.| jwɔjłe xa bɔʃ-zora-w gɔm-marɔšlɔy kûllay.| 

(86) ʾu xa l-kût xa k-imɔr xa mɔndi.| ʾaw: ʾha ʾawɔnne kɔrn̩uṭ?| darɔnne b-poqâqi?| 

(87) ʾaw Ḫɔnna: ʾkli! u-là k...| 

(88) kût xa:| tawrɔn naxrɔn59 diyi gàwe?| 

(89) ʾu ʾè.| mhɔymɔn.| k-imɔr.| ʾcû xa la maḥke.| ʾaw d-θele-w wɔdle ʾað mɔndi.| ʾgayr k-aθya mɔnne.| mɔn hatxɔ-yle.| 

(90) b-darux šàrt qameh.| qaṭele šàrt diyan.| qaṭèle.| là qaṭele.| b-qaṭ✉xle reše.| 

(91) mhɔymɔn.| θele.| k-im.| ʾyaba.| xzi! ʾâti| ʾað mɔndi wɔdlux.| ʾaθni lɔ qa-quituxlɔx d-la sàbab.| yâʾni d-la hɔnna| šàrt.| 

(92) ʾen qrɔmlux šàrt diyan.| ʾaṭi xonan raba.| ʾäxni xunwaθux zore.| w-ėn là mkumɔllux.| rèšux| b-šaytuxlɔx gu dâm60 marɔгла ham ʾâti.| 

59 Presumably, intended: nxire.
60 < dað.
(84) He threw\textsuperscript{61} 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 about\textsuperscript{62} and woke up all the others.

(86) Each one said something to the other\textsuperscript{63}. 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.\textsuperscript{64} That’s why.

(90) Let’s make a challenge for him. If he meets\textsuperscript{65} 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. But\textsuperscript{66} if you don’t complete it, we shall throw your head and you along [with it] into this cauldron.’

\textsuperscript{61} Lit. brought down.

\textsuperscript{62} Lit. moved.

\textsuperscript{63} Lit. one to another says something.

\textsuperscript{64} Lit. come.

\textsuperscript{65} Lit. cuts.

\textsuperscript{66} Lit. and.
(93) ñà! ñaw ñura ñole xoðēt ñà marɣla| mâlyâ ñaywane-w halēt qâymi,| ñêt qaymi ñ-axlëley.| yâñi,| hönne,| şâye.| 
(94) k-îm,| ‘ma-ɣxâlæf.| draw šart qâmì.| 
(96) kût xa mənnan ga-har b-xà ćəmbulta.| hâl[a] marmûxle mən kanûña-w| darûxle ‘al ‘âr’a,| ‘u mən ‘ar’a darûxle ‘al kanûña,| ya’ni b-âləf zor.| 
(98) kim, ‘ma-ɣxâlæf.’ 
(99) ‘ma-ɣxâlæf?’| 
(100) ‘amûr,| ‘læ,| ha b-qatlıli.| lâ?’| ‘amûr,| ‘è.’|
(93) Look! That fire was$^{67}$ 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 us$^{69}$. 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 Muhammad$^{71}$ said, ‘That’s fine.’

(99) ‘That’s fine?’ the monster$^{72}$ said. ‘No, [but] they will kill me anyway, won’t they?’ he thought$^{73}$.

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$^{67}$ 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) *mhàymên,*| ham Mərzá Mḥàmmad ėzi| drele xàʾiða m-aw bara ʿu xà m-aw bara.| 1

(102) ʿu mère,| yaʾala, b-xàylux!| ʿu k-šaqîle mərja| ʿu darele ʿol ʿarʾa-w darele 1-kanûna.| ʿu darele ʿol ʿarʾa-w darè. 1 šowà naqle gəm-šaqîle-w gəm-darè. 1

(103) ʿwəllà,ʾ kimər, ʿyàba, ʾ ma-zál dət ʿąd-gawra, ʾàti xonan raba w-āxni xunwaðux zore, ʾ ma-zál dət ʿàd gawra-ywət, yaʾni ÿ ʿati Af′lan k̬g̬da-k̬ywət. 1

(101) So indeed, Mirza Muhammad put one hand this\(^{74}\) side and another\(^{75}\) 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 fireplace. He throws it on the ground and throws it back. Seven times he did this\(^{77}\).

(103) ‘By God,’ the monster\(^{78}\) 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 to\(^{80}\)? 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-əmrı, | mhàyımən, | ãxni | kul məndi diyan E̊òkeẙ-ile, | bas | iθ | ay qaʃrat målka. | yaːni hole ʰiɾa gʰawɛh. | k-izux ət ganwuxle | u | layban ganwuxle. | k-izux dax-t k-iθux hadax g-dàrux. ḳ
(106) ʾè, | g′a-ana b-əθən mənnàwxun. ḳ
(107) ʾè, | zəllay, | zəlle mənnay. l | là ywelle bala. ḳ
(108) lubəllay hɔnna—mə šənnay?—səkake=w məndyəne | ḳ u | tuxmāx ʾu ... | zəllay, | mṭelay l-qāʃra. l | làyle-le. ḳ
(109) k-ɨm, | ʾde yàlla, | dax b-awdutu ganawùθa? ḳ
(110) ham ʾaw xà theon| mutule səkθa. | ʾaw xənna gəm-maθe-ley tuxmats. | gəm-maxele ʾəllah. l bə, | qaʃra-yle-w | ġəmanto-le, w-ənna. l | ʾay-ga d-ile mxaya hole waḍa zarzarta l-qāysa. l l-qāʃra. ḳ
(111) ʾaw xəre, | bə, láybay ʾawdī ʾənna. l laybay gənwi. ḳ
(112) k-əbay yasqi l-gare-w nàuxtî, | yaːni mən gare-w nàuxtî l-gawaye. ḳ
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.’\(^{83}\)

‘OK. Look, I shall come with you (pl.).’

‘So, they went off, he went off along with them. He didn’t pay attention.

They took a thing—what’s their name again?—stakes and things, a mallet. They went off and reached the palace. It was night.

‘Come on then,’ he said. ‘How are you going to carry out the burglary?’

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 was\(^{84}\) hitting [at it], he was causing a shuddering to the palace.

He looked around. They could not do the thing. They could not break in\(^{85}\).

They wanted to go up and down the roof, you know, from the roof and [then] go down inside.

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\(^{81}\) 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-im, ʾlā, ʾ/ay, ʾ/ay, ʾ/ay, ʾən hatxa ganwutu, ḏax p-
awēbawxu ganwutu?

(114) ʾbâ, ʾbâ, ḏâxi, xonan?

(115) k-im, ʾmaṭi səkθa. gəm-şaqəlla səkθa. gəm-maxela ʾiḍe
hâtxa ʾolla. wəra, pâlga wəra gawət guda.


(117) k-im, ʾauxumu, ʾəmənnawxun. hatxa ʾən naxtutu kûllawxun, b-
ɾaʃi gawən. xə xa mənnawxun ʾəθə.

(118) mnuqele ʾərbə bəsqeq, kəpe yaʾnî. ʾkul kepət šəytən, xə
mənnawxun yasəq.

(119) ʾhə, ʾhə, xona, xəbruḫ-ile.

(120) ham ʾawwa səqeq. šətle xa kəpa. ʾu səqeq xa. har səqeq mṭele
l-ğare, gəm-ɾəqełə rəše, gəm-qatłe, ʾu gəm-ʃayətłe gawət ʾənna,
tama l-xə bara.

(121) səqeq ʾaw də-trəy ʾu səqeq ʾaw də-ɾəta. ʾu səqeq ḥəl ʾarbi
kûllay gəm-qatłəllə. məɾən, har kullay ʾarbi lə k-awə qətiləllə. bas
xə xa kullay gəm-qatłəllə.
‘No!’ he said. ‘Oh, oh, if you break in this way, how can you steal [anything]?’

‘How then brother?’

‘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.

Mirza Muhammad! Yes, really. He said, ‘Bring another one.’ They brought [it], yes, until they got to the top.

‘Listen to what I tell you,’ he said. ‘If you all go down like this, the monsters will notice us. You should come one by one’.

He chose forty pebbles, rocks, you know. ‘[With] each pebble I throw, one of you should go up.’

‘Yes, yes, brother, you are right.’

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, cut it off and threw it into the thing aside there.

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) nxòtle,| xôni,| nxòtle 'ol darta.| ḫila xàze' darga bâra,| hole kêlya qam-târa,| ya'ni ḥârâs.| hole kêlya-w hole ṭwi'a.| 

(123) ham 'awa qêmle mò-wêdle?| gêm-taywpla xorùta.| ëtwà xorùta tama|—spêndare k-amwxtla xorùta.| gêm-taywpla-w gêm-yasêra gawêt xorùta.| ù gêm-faywtila xorùta.| sêqle b-reš xorùta.| 

(124) Òele t-xaze ñnna,| ñnna,| malka-w hâle.| xêre ḫila xa 'aqêrwa| hole bênxata kùmta,| ës-malka dêd-nasâle.| ham 'aw ñqêle xânjar diyê.| gêm-maxele gawêt 'aqêrwa| hêl ñyêda| diyêândi xêre gawêt guêda.| 

(125) k-ìmêr,| ë'ù. | zêlle.| ëlla zêlle.| 

(126) ëòwale malka tlaqê bnaqa.| zêlle l-e 'oda râbêa| de brata râbêa.| gêm-xazela dmêxta.| gêm-našêqla,| m-xâ bara.| 

(127) k-ìm, ë'aya ta xoni ràba.| 

(128) zêlle ëe xôrtazi gêm-xaze ... xazela.| ham ë'aya gêm-našêqla.| 

(129) k-ìm, ë'aya ta xoni palgêa.| 

(130) zêlle ëe xôrtazi gêm-našêqla m-têrwêy barane.| ham ë'awa wêre gàwa.| gêm-našêqla.|
(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 though\textsuperscript{90} asleep.

(123) So then\textsuperscript{91} what did he do? He bent the poplar. There was a poplar tree there. We call the poplar trees \textit{xorta}. He bent it, tied it to another 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 scorpion\textsuperscript{92} 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.

\textsuperscript{90}Lit. and.
\textsuperscript{91}Lit. also he rose.
\textsuperscript{92}This is a seven-headed dragon in the Armenian version (Mouse 2018).
(131) ʾax k-ideṭ qamay ʾanna mənšuqyaṭa. 1 qamay? 1 napqi henna mənnay, 1 napəqwa dəsam mənnay. 1 là yde. 1 yən, 1 payşiwa smọqe paθwadaṭayyeh, 1 ʾe." 

(132) k-īm, ʿaṭ yəlī. 4 gəm-naʃəqla m-tərwey barəne. 

(133) ʾu əwa ʾe ṣele-w npəqle-w zəlle. 

(134) là, 1 là gnule xa məndi. 1 šqolle la ʾəbad la ʾəšlan. 

(135) ham ʾawa zəlle mtele l-kəwina, ʾəl škəfta diyay. 

(136) ʾila xaze hola təta, ʾənna, ʾənna, yəmmət ḥambuṣāyezə hola təma. 

(137) gəm-qətcəlla. 1 gəm-qətele qədəla, gəm-šaqəllay naθyədəh 1 ʾu gəm-darelay gu jəbe. 

(138) ʾu zəlle. zəlle, mtele—ma b-amənnux—l-ənna, l-təta. mtele l-təta. gəm-ʃarəla. 

(139) k-ima, ʿasi, de mar ʾaṇa Mərzā Məhəmmad-iwn! 1 la xə yoma b-awədənwała layle, ʾəlla ʾəšɾə yomaθə b-awədənwalay təlulx layle. ʾaṇa de mira ʾaṇa Mərzā Məhəmmad-iwn! 1 kən na, zəllux de ʾeṛi yədə dət Mərzā Məhəmmad. ʾə. 

(140) ʾe, 1 baṭxəṭ-ala, təta, mhəyəmən, ʾaṇa mən AŞTIRĀ ʾdiyi wədli ʾədd məndi. ʾu lazəm msamətəti. ʾə. 

(141) gəm-ʃərelə. k-īm, ʿbaṭ təta, hədi hedi b-zəli. ʾaṭ yət šayṭən xa pala gawət jəw, pala... ʾə. 

(142) kəmrə, ʾhe. ʾə.
(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.
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(143) ʾən ... ʾây ga ʾawdatti hedi hedi, ʾawdattu yöma.]

(144) ʾənnaqqa ʾanna xunwàto har holay, ḥonna, bɔxyara. l
làyle-le, l har hole dmàxa. l lele bɔyáma. l

(145) là k-im, ʾəd layl à mà brele ʾəllan. ː]

(146) ʾəh. mhaymən, zû. l]

(147) k-ima, ʾkasi, dax-t gəbət hâtxa. ː]

(148) mhaymən zû. l wàdłe l ftàrteh ʾu xlašše ʾu l səqlə roš-xa kepa ʾeloyà tâma. l ṭu mhaymən, drele gu partaqâne l xà pala, gəm-şayətle gawət jàw. l

(149) gəm-xazyale tòta. k-ima, ʾhe. l mbuyønna ʾày. l mərə, ʾawdən làyle, ʾawdən yöma. l

(150) mhaymən hedi hedi gəm- ʾawdəle yöma. l

(151) ʾə, l de xònwaθi, l de qûmun, ʾay, ʾay, ʾay gaye ʾay làyle ma irəxle ʾəllan! ʾay bà ʾa, xar, là q-qaymutu? l là k-xazûtun? l

(152) ʾay gər ʾay layle ʾani là k-ida l ṭallayle mà láyle-wewa. l

(153) ʾə, l wəllə, l k-im, ʾməl xarabə, l wəllə, l ʾəti, l ṭəti, l biyux xriw-ət! 93 ʾəti l ʾay làyle diyux l b-mà ... b-mà ... 94 wəllə, spəslən. l

(154) ʾə, l k-imər, ʾala kûllan, de qumul ma ftàrta ʾhawn? l xo là maqəxənnawuxun heš layle? l

93 Possibly intended is something such as: beθux xaru b-rešux ‘may your house be destroyed on your head!’
94 Speech unclear.
‘... then you slowly turn it into day for me.’

Then his brothers kept, eh, looking. It is still night. They were still sleeping. They were not getting up.

They did not say, ‘What happened to us tonight?’

So indeed, he went off.

She said, ‘My Lord, whatever you wish will be so.’

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.

The old woman saw him. She said, ‘Yes, that one appeared.’ She said, ‘I should make night, I should make day.’

Believe me, she turned it into day slowly.

‘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?’

At this point they did not know what night this night was.

Yes, by God, they said, ‘Oh, dash it, damn you? Wh... what have you busied yourself with in your night? In fact, we are worn out.’

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) ṅe, qɔmlay\l ftɔray\x lɔs\lay.\l
(156) ṅay b-ʃaquxlay tɔma.\l
(157) 18:31\ldots b-aθuʃ l-ʰàkəm, l-məlka\ldots ʰàkəm-ile, ṅe.\l
(158) bnaθa bakət\sup{98}, ṅe gət sarqi k-izi qam-nawra, k-xàyri l-gən\lay, ḥənna, xɔz\lay.\l
(159) ṅawwa ḥəkəm, ṭab\’an, ṅaw hole qima xɔzya gu ḥənna, hawš diye\h-ila, xɔnna.\l
(160) hole ṅɔθya l-qɔʃla ṅarbi ʰambuʃaye tama ṅu naθyaθa ʃɔttay. darga ʰənne dargəvana diye\h, ḥərəs diye\h, hole ... hole ḥənna, mnahnohe gàwa, reş-xorta hole ʃira.\l
(161) ṅu npəltə xorta w-aw sìqa, aqɔrwa bənɔxəθa, ṅila hola bənəsəh, wə-hole xa qɪləh.\l
(162) k-imər, ṅay tawta wida mənni.\l
(163) ṅa\l, ṅaw d-ile jyala b-bəỳθa, xa məndi hawe gniwa m-bəỳθa, layt çu məndi gniwa m-bəỳθa.\l
(164) ya rəbi, ṅay dəbi k-awya? ṅa\wzi ba təfkin diye\h bənəθə ba holay zile, msərqi, ṅu k-əwdi.\l

\sup{98} Meaning unclear.
So, they got up, had their breakfast [and] finished.

We shall leave them there.

We shall come to the ruler, the king... He is the ruler, indeed.

The girls—when they comb [their hair], they go in front of the mirror [and] look at themselves and so forth to see.

But of course, he, the ruler, is already up [and has] seen what is in—what’s-it-called—his garden.

Forty monsters had been\(^{99}\) killed there and did not have ears. His gatekeeper, his guard was\(^{100}\) breathing [heavily] there, as he was tied to the poplar.

The poplar fell down, and he climbed up, the scorpion moving down on him to bite him. But\(^{101}\) [some]one killed it.

‘Someone has done me this favour,’\(^{102}\) says the king.\(^{103}\)

But, as he is walking around the house to see if anything was stolen, there was nothing stolen from the house.

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 nîqay.

(166) xà k-ima k-iza gab de xòtta, | ‘ba xàthi, | ‘ay hâtxa-yla briâ.\]

(167) ‘ho xàthi, | ham ‘ànà hâtxa. | mì awðux ba?’\]

(168) k-ima, ‘bà, | là ‘amrux ta bàban.\]

(169) ‘ād mënûdî hâtûx mën rîdatay holay qûlê. | ‘ād mënûdî xêt ‘ile
  ‘ûthya hâtûx ‘ûnna, | ‘ûnne.\]

(170) ‘ên ‘amruxle, bôsšs b-àwûx hênna, | ‘àzat.\]

(171) k-imî: ‘bàla. | zêllay mûray ta babay.\]

  ‘ād mënûdî tâlay hûle zîla.

(173) yàñi. | k-imûr, ‘saw bûthûi! | ‘ànà k-iûûn mûn-ilal. | ‘ay
  lîttawxû shîla.\]

(174) ham ‘àwa qûmlê. | mû wûdle? | màlele waràqê | ‘u kûûle.\]

(175) ‘kûd-île wîda ‘ād tawta mûnî, | ‘àthê | b-yawûnnay tîâûny
  bûthî tâlêh. | ‘ād mûndôt brele ‘aw d-île wîda hûnî, | ‘ànà tîâûny
  bûthî hûdiya tâlêh.\]

104 Speech muffled.
They look at themselves, and—look!—someone has kissed them.

One went to the other and said, ‘Well, my sister, this is what has happened.’

‘Oh my sister, [it is] like that [with] me too. So what are we to do?’

She said, ‘Well, we shouldn’t tell our father.’

(This thing was not something done with their consent. This thing—someone else had come and so forth.)

‘If we tell him, we are going to be more eh, free.’

‘Very well then,’ they said. They went [and] told their father.

‘Go!’ he said. ‘I know who they were.’ [But] the one who had come [and] did this for them was already gone.

That is, he said, ‘Go, my daughters! I know who they were. You have nothing [to do] with this.’

Then he got up. What did he do? He brought a piece of paper and wrote:

‘Whoever did this favour to\textsuperscript{105} 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.’

\textsuperscript{105} Lit. with.
(176) ba ʾawa gāyr duka-yle.\(^{1}\) w-an xonne holay raḥūqe-xunwaṭe-w ãw-\(^{1}\) Mərzá Mḥāmmad.\(^{1}\)

(177) maqṣad dallala qəmle,\(^{1}\) pəšle,\(^{1}\) ham bəqràya-w ham mwazòye,\(^{1}\) hònna,\(^{1}\) hònna,\(^{1}\) ṭaləd naše wārāqe:\(^{1}\)

(178) ʿaḏ məndi hole bərya gu qaṣrēt mālka.\(^{1}\) ʿaw d-ile wida ʿaḏ məndi,\(^{1}\) ʿาθēl ʿamər: "ʿāna-ywən."\(^{1}\) ṭlaθnay bnaθət malka tāleḥ,\(^{1}\) yaʿni, ḥālāl-īlay.\(^{1}\)

(179) Ṭell, bā,\(^{1}\) bəθər ma muwezəlay ta kulla mànṭaqa,\(^{1}\) mṭela xà wārāqa l-aw xona ṭaba,\(^{1}\) Ḥāsán Čālābi\(^{1}\) xōnt Mərzá Mḥāmmad.\(^{1}\)

(180) Ḥāsán Čālābi-w Ahmād Čālābi gu daḏ maw dood cū məndi la k-idxay.\(^{1}\) yaʿni là k-idxay m-ile bərya,\(^{1}\) xonay ʿàyka-yle zila,\(^{1}\) mān-ile qaṭila.\(^{1}\) xà ... pəšle xa, ʿaw ṭaba, ʿaw zòra, ʿaw palgāya.

(181) məre, ʿba, ʿəs,\(^{1}\) payeš Mərzá Mḥāmmad ḡəxxa.\(^{1}\) ʿaxni b-zani b-amrux ḡəxni-wux-u \(^{1}\) balki yawəllay ṭlaθnay bnaθə təλan.\(^{1}\)

(182) Ṭell, nāxā, Mərzá Mḥāmmad, ʿkək mira qašṣətta?\(^{1}\)

(183) k-əmile, ʿxoni,\(^{1}\) mi-la ʿan naše.\(^{1}\) sī, kāčāluna!\(^{1}\)

(184) k-imən ʿay,\(^{1}\) xunwaṭa k-əmile ʿawa kāčālūna.\(^{1}\) zòra-weway.\(^{1}\) dayman zora yaʿni ... kət-ale qašṣat hònna,\(^{1}\) bəš la goṃ-qədrile.\(^{1}\)
(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) "kek, si, kāčaluna! 'aw lèle šulux.| 'ati qəşṣat ... 'əttan šula gəb ... gu mətə tə b-āθux."

(186) k-im, 'bə,| ham 'āna b-aθən.|  

(187) k-imər, 'bə har θəlux,| 'ətətənə šulux.|  

(188) k-imər, 'də saw.|  

(189) ham 'əni zəllay.| 'awži baθər, baθər mət zəllay,| rkle l-suse 'u zolle.| zolle,| ba k-iyə qəşṣətta m-ila.| 'ani zəllay| mtləy| 'u wəray.| shəllay susawəθa,| gəm-nablilay l-tawəlxəna.| 'u ham 'aw mtle.| 'u wəlle susa šalət xədəm diyey.| 'u nubəlle l-tawəlxəna,| yəni.| 'u wəre.| 'e şət şəre,

(190) 'a,| kli xə mə-awəθux.| fa-ləybay maχkay,| gu qaṣrət məlka-ylay,| 'u ḥnna.|  

(191) xəni,| 'awži tule,| pəšle dàqqə.|  

(192) bə,| 'ane məndi 'ibe šurут.| yə'ni lə ... 'a ... kut 'amər 'āna.| kut xa l-kut xa b-amər 'āna-wən.| b-zale b-amər 'āna,| həyyu.|  

(193) 'man manxətle dargavana, ḥarəs, mən š-xəorta?| làybe manxətle,| 'ayka manxətle?|  

(194) həyyu! məθi 'arbí naθyaθət ḥnna,| ya'ni təməni zəwge,| 'arbí zəwge naθyaθa d-ila| 'd həmbuʃəye! lətəy.| 'ay mustəmsək-ile.
(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 popular? 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.
Neo-Aramaic and Kurdish Folklore from Northern Iraq

(195) ʾay sàyp. ʿay grušle xanjart xānjar tād ʾaqrwa d-ile ʾu xanjart ṣawa-w ʿe gôt məxyləle xanjart gawah. xanjart diyeḥ pəšle gûdā. xanjart ḥâkəm gəm-šaqəlle gəm-darele l-xaše.

(196) ʿmaθi xanjart diyi! ċu xa lâtте.

(197) k-imər, ʿxzaw! ʿaḍ məndi lèle gəxka. ʿawal ʿad layle šuleh wideh, lâybe ʿawədle. lâybe.

(198) ʿənnəqla, ʿaw xa ga xerta məre, ʿxa, ʿána-ywen, ʿu thele låwelebe, rèşe b-qətənne.

(199) kullay pəšla sânta. ċu xa laybe məhke baḍ.

(200) bà, ʿiba mustamsəkət. ma kut ʿamər ʿəna! layθ daʾi.

(201) xa ga qrele, ʿmən-ile? mənì ʿibe?

(202) Mərzá Mḥəmad k-imər, ʿəna.

(203) k-im, ʿmani məre “ʿəna?”

(204) xunwaθe zdəlay. k-im, ʿlà, ʿəstədi, hole mara xònən: ma låyla ʿədanət zan l-bayθa? yaʾni ʿal ʿəsəs məray ḥajəttə tàleθ.

(205) ʿəla kullan ţela ḥajəttə k-əmrə, ʿxònən-ile hole mara “ʿəna”, yaʾni “låyla ʿədanət zan l-bayθa?”
(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) maqṣad gəm-malafṣīla l-màlka.

(207) xa ga-rta, ʿmani ʾîbe?♂

(208) xənna Mərzá Mḥāmad məre, ʾàna.♀

(209) ʿwa-mənī məre ʾàna?♂

(210) xənna ḥəlta ḥāj̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̯
The reason [for this] is that they were trying to cover it up for the king.

Once again, ‘Who is able?’

‘I.’ Mirza Muhammad said another time.

‘And who said “I”?’

Again they devised a pretext for their brother.

‘Enough, my brothers,’ he said. ‘Enough, let’s go.’

A third time he said, ‘Who is able?’

Mirza Muhammad stood up, saying: ‘I [am], Sir. It is I.’

When he stood up, they could not find any pretext against him.

‘Well, my son. If it is you, come here! First come, come on, just give [me] my dagger [and] take yours!’

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.

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?’

So, he bent the poplar, like this he bent it. He untied him and released the poplar, it went up.

The gatekeeper, the guard, was taken away. I mean, he was tired, they fed him [and] gave him something to drink.
(220)  b-ədux əl-ənna₁—m-ile šəmmay?/ ḥambušaye. ḥambušayeži har ʾibe ʿarbí zawge.₁

(221)  nāxā ʿay kullay holay mparoje₁ nāš d-ilaý tiye-₁ kullay mparoje l-ād buṭula.₁ ʾay,₁ ʿay gēt xunwaθe t-xzelay mupqile xənjar,₁ ʾu hole ta ḡakəm,₁ hole ta mālk,₁ ʿu ʿuθməl xəzya ḡonna,₁ gmiša ḡareş,₁ ŋnu mbinalay ganay ʾaga qam-naše.₁

(222)  har qāmayta wəray ʾənna bayn našət la xazelay ṣeddile xunwaθe.₁ baθər mət xzelay nišān mənneḥ,₁ qəmlay,₁ pəšlay,₁ l-qama pəšlay ṭauna maḥkoye.₁

(223)  ʿay gēt θeley muθeše,₁ bnelay naθyaθət ḥambušaye,₁ k-im,

(224)  ʿay,₁ ʿarbí zawgət ḥambušaye t-qṭilili biθaya l-bayθux.₁ ṭu ʿaxər zawgaζi ʾat yəmmayhən.₁ w-aya ḡlaθa zawge š-qawrət ḡabī,₁ xunwaθi damxiwa,₁ ḡna qaymənwa.₁ ṭu yāʾnī qṭilili ḡlaθa ḥambušayət ədelay l-qawrət ḡabī,₁ šaqliwalan qawrət ḡabī.₁

(225)  ŋnu ədelay xunwaθe ḡMorzā Mḥəmad hole qṭilay ḥambušaye tāma.₁

(226)  ḡ,₁ ḡannəqa baθər mət wədle ʾaḍ məndi kūlle,₁ yāʾnī,₁ kullay ʿəθbata ywəlle tələt mālkə,₁ k-im,
We shall come back to the eh—what are they called again?—the monsters. Now the monsters had forty pairs [of ears].

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.

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, they started talking first.

When he came [and] brought [and] they counted the monsters’ ears, he said:

‘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.’

Mirza Muhammad’s brothers now knew that he had killed the monsters there.

Yes, then after he did all these things—you know, he had showed all the evidence to the king—the king said,

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107 Lit. with/from him.
108 Lit. gave.
109 Lit. he.
(227) ‘de hayyu l-iḍī! ṭḥaθnay bnaθi ywilili ṭālux.’

(228) k-imər, ʾωstādī,| zawdánta-yla mɔnni.| ʾana ṣɔtti xunwaθa bɔš rabe mɔnni.| ʾàni ʾaθe l-iḍux.’

(229) ‘dāxi?’

(230) k-imər, ʾxɔni, Ḥāsān Čálābī,| ʾaw raba ʾaθe šaqɔl l-iḍux mən day ṭabθa.| w-aw xɔnna palgaya, ʾAhmād Čálābī,| ʾu źnu ʾənə ṣaw zɔrā-yωn,| Mərzā Mḥāmmad.’

(231) zəllay ṭḥaθnay šqəllay l-iḍıt məlκa,| ʾu šqəllay bnɔθeθ.| ʾu gəm-mjahɔzlɔy tɔlaʃ,| ʾu gəm-mbɔɾɔxlɔlaylɔ,| ʾu wədlɔy kɔyf,| ʾu xuʃit ʾuxɔdaθ.| ʾu pəʃlɔy xa mʊda… xa… xa ṣəb Producer tɔm. qɔmlɔy.| (232) k-im, ‘bɔ,| ham ᵃxɔni ᵇɔṭtɔn bɔyɔθan-u ᵇɔṭtɔn… ᵢhəkɔm-iwuʃ ham ᵃxɔni gu mɔntɔqa diyaŋ.| zɔni, ya’ni, mɔrxʃɔtɔn.’

(233) k-im, ‘mə xɔlaʃ. mə xɔlaʃ.’

(234) qɔmləʃ,| drele təlɔy tɔrʃ-ʊ tɔwɔl,| ¹¹⁰ ya’ni ʾərwe-w tawre-w mɔndy঴aŋe-w…| tɔ ’ɔdɨ, yəni tɔ buθeθ-ʊ xɔŋnawɔθeθ.| ʾu zəllɔy.| ʾɛ,| zəllɔy, gəm-mpɔʃɔtɔlɔ ʾu zəllɔy.| (235) […] kut şmele raŋmaθa gawɔt yɔmmeθ.|}

¹¹⁰ Presumably intended: sāwɔl.
‘Now, come to my hand! I have given my three daughters to you [in marriage].’

‘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.’

‘How?’

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.’

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.

‘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.’

‘That’s fine,’ the king said. ‘That’s fine.’

So 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.

Mercy on the mother of whomever listened.

111 Lit. he.
112 Lit. he rose.
33. MIRZA MUHAMMAD AND THE THREE PRINCESSES

*Paul M. Noorlander*

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**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.

(2) yoma-w tre-w ʾlaθa-w ʾərba, xa yoma xa malka ʾəθwale ʾlaθə̀ bnaθe. yaʿni bnaθe ^dārajā ʾula^ xaməθe-wewa.

(3) ʾaw, ma l-ʾaw malka? xəre xa xandaq; xandaq, yaʿni, rwəxta.

(4) məre, ʾkut šawərə ʾəθya xandaq, brati gorta b-yawəna ṭāleu. ʾni

(5) kūlay hune bizəla, bizəla-w, bizəala, ləne biyara.

(6) ʾāxa Mərzā Mḥāmad tfəqle. qəmle šqəle susteu ʾu surgınəle. ʾu rkule l-xəʃt susteu-w zəle. ʾni

(7) xəre ʾəla xandaq xərəta. zəle xədre xa, tre čarxe xədre, xədre ʿu-fəiit šitàle ganeu l-aw bara xəna. ʾkum-šawəra. ʾni

Presumably, a combination of -na and an accidentally repeated ʾan, or a muffled naʿm ‘yes’.
(1) It was said\(^2\) there once was a king [who] had three sons. One was called\(^3\) 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]. Once\(^4\) a king had three daughters. You know, they were girls with beauty\(^5\) 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. So\(^7\) 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.

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\(^2\) 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) ẓəle qam-tarʾet qāšra, xaṭa gorta gu šəbāk qa-maxyala xabušta gāweu.|  
(9) məri, ‘ta xoni gòra.’|  
(10) qām-šaqəla-w matula baθrət xaṣeu-w nəbəla ʾayə.| nabəla, ḳum-darela gu xà ǧurfa.|  
(11) məre ta xūlamwəde, ḳəhəšər həwutu! lə maḥkutu! ḳəbād la paṭa m-kəməwxu.| ʃixala-w šṭayta-w kul mondi diyaw ḳəhəz təawe.| ləkun ṣəmrutu ʾaw muθayəda ʾay brata.|  
(12) pɔšla brata day trey.| brətət trey, ga ʾərtə ərma hule ʾamər, məre,  
(13) ʾyəba,| brati ʾəya ə-trəy-la.| ʃe ʾibe šawəra ʾəya xandaq,| brati ʾpəʃkəʃk təleu.| yaʿni ḳədəyə təleu.|  
(14) ga ʾərtə Mərzā Mḩaməd rkule l-xaṣət susa xwəra.| ʾaw kəmə-wa,| ʾaw susa qəməya.| rkule l-xaṣət susa xwəra.| ga ʾərtə zəle-w zəle-w zəle-w, qam-šawəra ga ʾərtə xandaq.|  
(15) ʾay brata də-tre qam-maxyala xabušta gāweu.|  

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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 kun ‘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 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.\textsuperscript{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.\textsuperscript{11} Never let a word out of your mouth. Food and drink and everything will be supplied to her\textsuperscript{12}. Never say he [has] brought that girl [here]’.

(12) The second daughter remained. The king said\textsuperscript{13} once again about his second daughter, saying\textsuperscript{14}

(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 then\textsuperscript{15} jumped [over] the trench again.

(15) The second daughter hit him with an apple.\textsuperscript{16}

\textsuperscript{10} Lit. hit the apple at him.

\textsuperscript{11} Lit. don’t speak.

\textsuperscript{12} Lit. of hers.

\textsuperscript{13} Lit. is saying.

\textsuperscript{14} Lit. he said.

\textsuperscript{15} Lit. went and went and went.

\textsuperscript{16} Lit. hit the apple at him.
(16) m̱re, ʾcy ta xoni palgāya. َّل
(17) qam-šaqəla-w matula baθər xaʃeu-w nabəlla ʾap ʾaya. kum-nabəla kum-matula gu xà ʾurfa ʾərta. yaʾni lè k-iḍe xaθaw gawaw. kum-matula gu dè ʾurfa xərta. َّل
(18) nafʃə mɔndi: َّل m̱re ta xūlamwəθə, ʾiya brata masmūtula bala. ləkən ʾet palṭa, ʾu lā ʾamrutu ʾu xa. َّل
(19) pəšla ʾay zurta. pəšla ʾey zurta, m̱re, َّل
(20) ʾay diyi-la. ʾayka b-xalsə! َّل
(21) ʾē, ga ʾərta hule malka ʾəmrə. m̱re, ʾyaba, hula pəšta ʾaya brati zurta, kət ʾawra ʾaṭa, ʾaṭa xandaq taṭ-eila ʾʔa-yə. َّل
(22) qəmle rkule l-xaʃət susa səmqə. qəmle npəle b-ən rakawə. κυt ... kət dan rakawə kum-taqəley b-xa bəra. َّل
(23) m̱re, ʾbəbu, malaxa-le. َّل
(24) zəle-w θəle zəle-w θəle-w šitəle ganeu l-aw bara xəna. َّل
(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. He said, ‘Folks, my youngest daughter is left. Whoever jumps [over] this trench—she, too, is for him.’

(22) Then Mirza Muhammad rode on the back of a red horse. He attacked these knights. Each of the knights he threw in another direction.

(23) They said, ‘Dear God, he’s [like] an angel.’

(24) He went back and forth, back and forth. He flung himself to the other side.

\[\text{\textsuperscript{17}}\text{Lit. is speaking.}\]
\[\text{\textsuperscript{18}}\text{Lit. he rose.}\]
\[\text{\textsuperscript{19}}\text{Lit. he.}\]
\[\text{\textsuperscript{20}}\text{Lit. he fell on.}\]
\[\text{\textsuperscript{21}}\text{Lit. lifted.}\]
\[\text{\textsuperscript{22}}\text{Lit. one.}\]
\[\text{\textsuperscript{23}}\text{Lit. he went and came, he went and came.}\]
(25) *ham 'ay kûm-maxyala xabûšta gàwe.*

(26) *mûrê, 'âya diyi-la.*

(27) *qam-šaqöl-u matula baθr xašeu-w,*

(28) *'âya jûla.*


(30) *mûrê ta xûlamwâthe diye,| 'draw bûla| lakun 'et 'amrutu ta çû naša. | 'âya brata holi muθyôla.*

(31) *'ap 'ay kûm-'amôrey,| 'xûltâ-w| štàytà-w| kâmôlû m-kûl mûndî. | là maḫkùtu.*

(32) *mûrêy, 'û-mâ-yxalû.*

(33) *pašû xû xàtûra. | babay mûthle. | babût Mûrzû Mâhâmûd-u .getLabel() Mûmûd Çûlûbi-w Mûmûd Çûlûbi, | mûthle babay. | malka mûthle.*

(34) *'âwa xona zuara mûre,| de qaymax jûlaylax gu qàšra1 xazax balki mûndî hûle, | ḫânûrânû, | mûndî diyan ḫ-îlû 'fine, | ḫ-îlû xârîwe, | xûttê mûthûlan, | b-dûw zawna.*

(35) *'ë,| qûmûle jûlay gu 'ôna ... gu qàšra. | zûle| pûxle tar'a day 'odû 'et xûða gorûta, | 'ay qûmûyûta.*

(36) *mûrê, 'ôya mâ-yûla?*
(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)  mère, ‘xonî, ʾayá ṭałux. diyux-ila ʾaya.‘

(38)  ‘xonî, ʾana lèn zila.’

(39)  mère, ‘ān-әn šqîlə. ṭałux-ila. diyux-ila ʾaya.‘

(40)  ʾayá kəm-yawəla ta xôna gora.

(41)  pθəxle ʾoda də-tray. ʾay brata də-trəy palgàyθa.

(42)  m̱re, ‘xonî, ʾadiya ʾàya-šî diyux-ila.‘

(43)  m̱re, ‘xonî, ʾana lèn zila čə dukə.‘

(44)  m̱re, ‘bàle, ʾaya diyux ṭəlli šqila.‘

(45)  pəşla ʾe zurta. zəle pθəxle tar ʾa l-e zùrtə tuta ʾp-àyə.

(46)  m̱re, ‘hàma ʾaya diyɨ-la.’

(47)  pəşna bə’yaʃa. 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 their\textsuperscript{27} father passed away. Their father died; [the story] is over.

\textsuperscript{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 nā-bū| ča š xudē ṭastôr nā-bū.| čirokek ha-bū bə nāvē Mīrzā Məhamadī.| Mīrzā Məhamad ü du bərā būn.| əl-gal Mīrzā Məhamadī t-bən-a sē bərā.| kuřēt sułtānəkī bon.|  
(2) sułtānək yē ṭazən bo.| ṭazənē mantəqä xo bo.| o inā ŋožakē ž rolō| kuřēt xo l xo kom kərən| o ŋiništən-xärē t-gal kuřēt xo.|  
(3) got-ē, ‘kuřēt mən| dənyā-ya.| av dənyāya bo kase nā-minetən.| dənyā-ya hât-o čo| o às a mərəm.| hin hār sē l-gal zi əl-gal jənâzə mən nā-”ēn-a sar zəyəratə mən.|  
(4) ‘bələ eć əʃ hawa-w əl-gal hənda zaľāmə bə-mintəl bar qal’ē| ü bələ dū s hawa əl-gal mən bən.| čâvē məmē hawa yē l kursikə mən.| həşyəri xo bən| nā-hēľn-ə ... məle nā-hēľn-ə bē-xodān!|  
(5) inā ŋož hâtən-o ŋož čon-o| bəbə wān sāx bo.| bəbə wā ‘amrē xodē kər-o| o aw ži na-mā ... əş xəmēt bəbə xo dâ| nā-mən-a l birā wānil| ku bəbə wān af wasiyyata yā lə wā kəri.|
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. Together with Mirza Muhammad they were three brothers. They were the sons of the Sultan.

The sultan was powerful. [He was] the [most] powerful in his region. One day, he gathered his sons and sat with them.

[The father] said, ‘My sons! The world is [such]. It does not last for anyone. The world is ephemeral, and I am dying. Do not accompany my corpse [to the cemetery] all three of you [together].’

[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. Be vigilant! Do not leave the citadel without a master.’

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.

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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)  hār sē bərâ pēk1 t-gal bābē xo t-čən-a sar muqbarē-o1 bābē xo va-t-šeṛən.1 o waxtē dē zəvərēn1 qasdā mālē ŋan1 màmē wā yā bə sar qasrē dā-gərti1 o johē bābē wa yē gərtə.1 o zaḥāmēt xo xər-ēt dūr mān dūrē, qasrē ʃərin [yē] harās1 ŋ yēt bābē wi hami yēt darē xəstīn.1

(7)  inā həndi t-hēn dē qasdā xānīyē xo kən1 zaḥāmēt màmē wi nā-hēlēn.1 xələs!1 qasr šə wā şətənd-ū1 ŋ àw būn-a xoḍānēt mulkē ŋ qasrē.1

(8)  inā goti, ‘pā as am’ ... žənkēt wā ha ŋt žūr-va1 got-ē, ‘pā am dē čəwāt?1 am dē čə kəyən?1 čə nā-kayn?1 inā got-ē, ‘hār ēkē hāspē wi-o1 šūrē wi-o1 matālā wi-o1 žənkēt wā bə-dan-a bē.1

(9)  har ēkē žənkā wi-o1 hāspē wi-o1 šūrē wi-o1 matālēt wā zēdətər1 čə di na-dā bē-ū1 ŋonda xārən tērə čand ŋəşəkā bə ŋəvə bə-xon-o va-xon dā bē ‘o dārē xəstən-a š johē wāna.1

(10)  dē čə ŋan sē bərāʔ1 aw ŋi čon dar-kətən-o.1 dar-kətən-o har ēt čən-o čən-o.1 čon bə ŋəkəkē čən1 čon wāki mērgačē-ya.1 wāki dār-o bərakī-ya.1
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.

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.

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.’

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.

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)  

inābərāyē wā yē māzān goti,\`am dē av šava lā vērē bēhnā xo va-dāyn.\`mā am dē čāwā dar-kāvin?\`n har ēkē həndāk tāstē l-gal hayn.\`har ēkē dastākē kā nōvinā-ya-o\`tāstaki-ya-w.\`

(12)  

wəlā lə wē rē dā-dān-o ŋā ... \`həndī bərāyē bəčık bo\`got-e, `av řēkā pičakē yā bə-tərs-a\`həndē jārā řēgōr də vē rē ŋā t-ēn-o čən.\`

(13)  

got-e, `məlā tāl\` tu mərovakē ŋərs ŋərsōk-i.\`mā xo na čə haya?\`\`andā bərāyē mazān got-e, `hin bə xo bənvon\`āz dē bəm-a haras.\`

(14)  

wəlā har du bərāyē bəčık\`Miṛzā Məhamād-o\`žənkā xo-ə\`čun-a\`bu xo waki xibatākā bəčık kā logal wā bo.\`bu xo va-dān təštāk\`čun-a t-bōn vē.\`har ēk-ū čū t-bōn xivatā xo va-ū.\`

(15)  

bərāyē mazān `āl`asās\`aw dē bət-a nūbadār-ū\`dē hatah bət-a spē ... bət-a səpē da.\`inā Miẓrā Məhamad har ət-hēt-ū ət-či-tōn\`bēhnā wi nā-ēton\`ū həzrē ēt sarē wi dā.\`
Then the elder brother said, ‘Let us rest here tonight. How are we supposed to leave [this place]?’ Each had something with him. Each had a bundle of—let’s say—bed linen or something like that.

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.’

[The elder brother] said, ‘For heaven’s sake! You are a coward. What is [going on here]?’ The elder brother said this much to them, ‘You just sleep, I’ll keep watch.’

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. Each [couple] went into their tent.

The older brother was supposed to keep watch until dawn. Mirza Muhammad kept walking around. He was not relaxed. He was preoccupied.

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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)  wàxtaki sah tɔkat-e bɔrâyê wî hatâ nîvâkâ šavê yê hât-o çô | pəʃtî hîngê aw žî çû sar jahê xo'û nəwôst.|

(17)  Mîrzâ Məhamadî šîr-û matâlêt xo īnän-a darê. | o əʃ ... pičakê š wân dîr kat-o lɔ wârâ har hât-o çô.|

(18)  dit du sê siyârakê t-ên-o. | yê b-sar t-ên. | o ... o āgərê wânê həl-hapənê qasdâ āgərê wâ tɔ-kanû dê bə sar wân dâ-ɡərûn.|

(19)  īnâ šaɾê ... av mərvêt ha ŋēgər-ən | hamâ hûr çiyê dîtən dê | kûzûn-o hâsp-û təštêt wâ-w | žənkêt wâ žə stînən-û | dê bêt | âw tɔ-zînən av mərova ŋēgər-ən.|

(20)  īnâ ŋâ-t-bɔt šaɾî tkat-û šaɾî tkat-û Mîrzâ Məhamad fârəsakê zîrâk-û bû šaɾî-û wûlû kâ ēk-û du-û wâ tɔ-kosêtôn o hatâ t-bêt-a ŋəzā dî səpê dê.|

(21)  ŋəzâ dî səpê dê bɔrâyê wî t-bêz-t-e, | 'hâ Mîrzâ Məhamad! | mâ mûn na-got-û ta, 'cû nî-na!' | hatâ səbê dê az mâm-û həşyûr. | mâ təštûk nā-dît.'
(16) At one moment he realised that his brother had kept watch\textsuperscript{19} [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 around\textsuperscript{20} 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 brothers\textsuperscript{21} fire and attack them.

(19) Then a fight—these men over here were bandits. Whomever they came across,\textsuperscript{22} they would seize their wives, horses, and things, and take them. People\textsuperscript{23} 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.\textsuperscript{24}

(21) The next morning, his brother said to him, ‘Well Mirza Muhammad! Didn’t I tell you, “Nothing is going to happen!”’\textsuperscript{25} I remained vigilant until morning. I didn’t notice\textsuperscript{26} anything.’

\textsuperscript{19} Lit. came and go.

\textsuperscript{20} Lit. He came and went.

\textsuperscript{21} Lit. their.

\textsuperscript{22} Lit. see.

\textsuperscript{23} Lit. they.

\textsuperscript{24} Lit. it became the next day, the next morning.

\textsuperscript{25} Lit. There is nothing.

\textsuperscript{26} Lit. see.
(22) ḍt-bēşt-e, ḍbōrā dā ḍb-ĉīn! āv jēha nā yē ḍb-ʼamānāt-ā. ḍva yā ŋēkā ōgōrān-ā. āf ... āv nā jōhāk yē bāš-ā am lē ŋōstīn!*

(23) gotē, ŋtōstāk ni-na a m dē av šāvā ōi ’av rē nōvin.’ āv šava dūrā/ harasi dūrā bōrāyē nāvē-ya.

(24) īnā ōrōšā ōi t-bit-ā/ t-bit-ā šāv disā. Mirzā Mōhamad bo xo bō ōrōšē t-nēwōṭēn. zānitōn šav dā bō sar dā hēt-o xawā wi nā-’ētēn.


(26) jārakā dī Mirzā Mōhamād āt-hēt ōrā-t-bēt ār-ō matālēt xo ōrā-t-kāt-ū ār-ōt-a saṭa ōrēkē.

(27) har āt-hēt-o čīt-o. āt disā at-kat-ē hōndakē dī av, avēt ōgōr ēn bō sar wā dā t-gōrōn.

(28) disā šārē xo t-katēn āt-hēt-ōn hatā kā ḍēk-ā ār-disēnā Mirzā Mōhamad yē zirak-ā. āt disā wā t-kōzēṭōn āv vē nauḷē gohēt wā ōzē vā at-kat āt barīkā xo dā.
Mirza Muhammad's Adventures (NK. Duhok)

(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, he would not fall asleep.

(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 around [while on watch]. Then he felt sleepy 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-bit-a bari səpē dē ko dā bərāyē wi šarm žə xo nā-ķat′ et-čit-a sar johē xo t-nəvōt′ ‘al′asās ko ‘mən ĥā żō ċō ni-na.’

(30) səpēdē řā-t-bət disā t-bēʒt-a bərāyēt xo,’ ‘dā řā-bin žə vē rē bə-čin!’ avā na jəhaka bə-amānāt-a.’

(31) pē t-kan-a kanī har du t-bēžn-ē, ‘tu mərovakē tərs tərsōk-ī.’
tu yē b xo nəvəstī hatā səpēdē’ ǔ mā harasiyā gərtī təštāk ni-na.’

(32) īnā řā-t-bətən’ gohē wā mərovā t-ʔint-a dār’ awēt Žē va-kərīn’
t-bēʒt-ē,’ pā źa gohēt kē-na?’ pānē hīn ĥatā nīvā šavē t-mān-ū’ hīn
t-ə-nəvəstən-ū’ às t-bīm-ə haras ĥatā səpēdē!’ haga āv řēgəra bə sar
da gərən’ ǔ dā ma kožən-ū’ dā źənk-ēt ma-w həspēt ma ŋo xo ban.’

(33) īnā həndī t-bēžn-ē t-bēʒt-ē,’ ‘ava az dē źənkā xo bəm-ū čəm.’
əz gəl hawa nā-bəm’ həndī/ həndī t-bēžn-ē,’ ūbərā dē am dē gəl ēk
tān!‘

(34) t-bēʒt-ē,’ ‘ās’ ŋə wān ‘ājəz tə-bīt-ən-ō’ źənkā xo t-bətən’ o
haspē xo siyār tə-bit o’ źənkā xo l pošt xo siyār tə-kat-ō’ tə-bəʒt-ē,’ ‘az
gəl hawa nā-bəm’ aw də řeke ņə t-čən’ aw də ŋəkəkā dī rā t-čit.’

Northern Iraq

Aramaic and Kurdish Folklore
Before dawn,\footnote{Lit. Until it became morning.} 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.’

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.’

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.’

\[Mirza Muhammad\] 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.’

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!’

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 himself\footnote{Lit. mounted his wife on his own back.} and said, ‘I won’t be staying with you.’ They went on a road; he went on another road.
(35) o aw ži har ət-čit-o ət-čit-o ət-čit-o haratā bə sar/ ət-čit-a gundakē.\l wəsā ət-čit-a wí gundi.\l kās bə wí gundi na-māya\l gundak yē bē-dang-a\l nā dang-a\l nā dūr-a.\l

(36) inā ət-čit-o qasdā xaṇiyan kē t-kat\l sah ət-kat-e žənkāk-o\l o dū kēčēt xo yēt tē-va\l dū kəč-ən\l sē-na\l mən husā ya’ni yā go lē boyī yēt tē-va.\l

(37) inā ət-bēst-e, ‘ava hin čə t-kan-a l vē dərkē?’\l ət-bēst-e, ‘wuļa\l ava yē b-sar ma dā-gortīn mīrē ‘ajamē əb-sar ma dā-gortī-ū.\l zalāmēt ma xoř-ēt koštīn-o\l žənkēt ma yēt bərīn-ū.\l hamā am ... am ži yēt māyīn-a l-vērā.\l ma xo va-šārtbū.\l kase am nā-ditīna.\l

(38) ət-bēst-e, ‘halū rā-bōn\l gal mən warən dā bə-čīn.\l mā hin dē lə vē rē bə-tanē čo kə kən?’\l ava jəhakē əb-tōrs-a\l lə vē rē nə-mūnən!\l

(39) tō-bēzn-e, ‘mā am dē čāwā ‘eyn?’\l mā amē l hivīyā/ az-ə lə hivīyā zalāmē xo.\l

(40) got-e, ‘aw zalāmē ta čū.\l kā dē, kā mə-ya nā-mə-ya.\l as hawa lə vē rē nā-hełm-a b-tanē\l ü ava jəhak / mə ži čə joh nī-nən\l bas dē čīn bə xo sah kəyn-e jəhēkē əb-təmānāt bitən.\l
(35) [Mirza Muhammad] kept going\textsuperscript{32} 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 heard\textsuperscript{33}—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,\textsuperscript{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 alive\textsuperscript{35} 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.’

\textsuperscript{32} Lit. he went and went and went.

\textsuperscript{33} Lit. I have heard such.

\textsuperscript{34} The use of the oblique pronoun in the Kurdish is replicated in the English translation.

\textsuperscript{35} Lit. remained.
(41) ِinā َaw ِži ِچیروکā َxo َbo ِt-bēżatān۱ ِMīrzā ِMuhamad ِtā-bēżt-e, ِ‘hāl-o ِمālēt ِma ِži ِavā-na.۲ ِrā-t-bān ِwulā ِawān ِži ِawā ِži ِḥaspēt ِxo ِyēt ِhayn.۳ ِdayk-ū ِhar ِdu ِkāč ِa-l ... ِsē ِkāč-ęp.۴ ِḥaspā ِsiyār ِ&t-bān۵ ِū ِlo-gal ِMīrzā ِMḥamadī ِt-čān.۶ ِū ِaw ِži ِšēnkā ِxo ِa-l-pēšt ِxo ِsiyār ِ&t-katēn.۷ ِū ِpēk-vā َt-čān.۸

(42) ِū ِwā ِ&t-čān ِhahāl ِhār ِ&t-čān۹ ِhār ِ&t-čān۱۰ ِMīrzā ِMḥamad ِsah ِtā-kat-e ِwaxtāki ِt-bīnitēn۱۱ ِtāštak ِē ِsēpī ِ&t-kat ِżē ِdir-va۱۲ ِsarē ِgarakī ِlo-bar ِchāvēt ِwī ِwak ِḥēkkā ِsēpī ِdiyār ِtā-katēn.۱۳

(43) ِinā ِtā-bēšt-a ِžēnkā ِxo۱۴ ِo ِdāyēkā ِhar ِsē ِkāčkā ِtābēšt-e، ِ‘kā ِḥin ِa-l ِvē ِrē ِbān.۱۵ ِas ِhawā ِlo-gal ِxo ِnā-bēm۱۶ ِnaka ِava ِjāhakē ِa-b-tārs ِbitān۱۷ ِāz ِdē ِčēm ِqasdā ِwī ِjohī ِkām.۱۸ ِhaka ِmān ِdīt ِyē ِa-b-‘amānāt-ā ِa ِdē ِ‘ēm ِdīf ِhawā ِži ِrā.۱۹ ِhaka ِhawa ِdīt ِa ِzikā ِna-hātam۲۰ ِḥīn ِdīf ِmā ِrā ِwārēn.۲۱

(44) ِinā ِrā-t-bitīn۲۲ ِ&t-čētān ِo ِčēt۲۳ ِhar ِčēt-o ِčēt-o ِčēt ِxo ِnēzīk ِ&t-kat۲۴ ِsah ِtā-kat-e ِqal-‘āk-ā ِqasrākā ِsēpī-ya۲۵ ِū ِgalak ِhadiq-ēt ِjān ِēt ِtē ِdā.۲۶ ِū ِyā ِyā ِḥamā ِžē ِdir ِva ِdiyār ِ&t-kat ِgalak ِā ِxoş-ā.۲۷

(45) ِwulā ِaw ِži ِbō ِsah ِ&t-kavīt-ū ِčīt-a ِwērē.۲۸ ِhar ِsah ِtā-kat-a ِvē ِgurēfē ِyā ِxālī-ya-w.۲۹ ِsah ِtā-kat-a ِawā ِha ِyā ِxālī-ya-w.۳۰ ِū ِlō ِwān ِt-hēt-ū ِ&t-čīt۳۱ ِ&t-gařīyētēn.۳۲

(46) ِdumāhīkē ِsah ِtā-kat-e ِpīraţ̣ānākā ِřawastīyā-ya۳۳ ِyā ِa-l ِgurfayākē-va ِa-b-tāne١ ِinā ِ&t-čīt-e ِtā-bēşt-e ِsōlāv ِ&t-kat-e۳۴ ِo ِtā-bēşt-e، ِ‘harē ِpīrē ِtu ِčē ِt-kay ِlō ِvē ِdērēkē?۳۵
He too told them his story. Mirza Muhammad said, ‘Our story is thus.’ 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.

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.

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 that 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.’

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 around it. It was evident from afar that [the place] was very pleasant.

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].

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?’

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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) at-bêzê-ê, ‘harê tu çê kâs-i?\| tu hâtî-ya vêrê çê?\| inâ at-bêzê-ê, ‘as Mîrzâ Muhamâd-êm\| kuêfê fêlân sûtânî-êma.\| at-bêzê-ê, ‘pâ tu çê t-\n\n(48)  at-bêzê-ê, ‘ava mîrê ‘ajamê bê-sar ma dâ-gûrtî.\| o har sê kuêfê mên jî yêt koştîn-o.\| har sê bîk-êêt mê şê yêt bêtîn-o.\| bo şârê nêbaynâ ma-w wâ-w\| kâs na-mâyâ-w\| às têne yâ mâym-a l-vê rê.\|\n
(49) at-bêzê-ê, ‘pâ hamâ wara! tû şê kuêfê mên-i-w\| ûz daykâ tê-\n\n(50)  tê-bêzê-ê, ‘harôwâ wê şê bina-w.\| ü çêt wê şê t-‘înêt-ûl t-êêt-a qasrê-w\| pêk-va t-bôn-a hâmê wêkî xêzânakê-w\| o Mîrzâ Muhamâd at-çêtên-ûl \| šûl tê-kat lê wê rê-w.\| pê ‘àrd dê hay-ûl ü hâmê hûsê pêk-\n\n(51)  inâ ūroşatê\| waki bêrkakê yâ hayl \| şê qûsrê wân wê-va-ya\| at-çên-a sar wê bêrkê sarêt xo t-son \| \n
(52)  inâ piêrê tê-bêzê-û bêna Mîrzâ Muhamadî\| tê-bêzê-ê, ‘kêcê mên\| hako tu sarê xo t-şôy’\|—bêna Mîrzâ Muhamadî nâwe wê Gûlizîr-\| žênkakâ jânêyê wê yâ bê nûv-û dêng-ûl yêl mantaqê jânêyê wêl yê ... \n\n...
(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 broke\textsuperscript{40} 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.

\textsuperscript{40} Lit. It became war.
(53) ınā ṭə-bēžt-e, ‘hako tu sarē xo t-šōy| ṭərčā xo əb dārkakē bə-‘ālinā| čunko ṭərčā wē galak ā zar-a-w yā jān-a| ṭə-bēžt-e, ṭərčā xo əb dārkakē bə-‘ālinā-w| ṭərčā xo gal xō b-īna.| nā-hēlē-ya l wē rē!|

(54) aw źī ōrōzāk ət-čōn.| čōn-a sar bərkē ku dē jōlkēt xo šōn-o.| sārē xo t-šōt-o| ṭərčā xo dārkakē də-‘ālīnən dānt-a wērē.| ū dənyā ət-št-a ‘awr-ū bārān| ū bə lās zəvwən| žō bīrā wē t-čēt ku ṭərčā xo b-īnēt.| ī

(55) ınā ət-gāht-a mālē| ṭə-bēžt-e, ‘kōčā mən| ta ṭərčā xo ınā?| awā ta ʃ ṭərčā ta awā žə sarē ta vā-būy| ta ʃə lē kər?| ṭə-bēžt-e, ‘wułā mə š bir kər| əž lazā dā-w as hātəm-avā.| ī

(56) ṭə-bēšt-a Mīrzā Muhamādī,| ‘həlū| dəf ŋa hərə!| Mīrzā Muhamād ŋa-t-šitən| dif ŋa t-čēt həndī sah ət-kat-a wārə.| bārānē aw ... yā bərī-ya jūkē dā-w.| yā čüy nā-māya.|
[The old woman] said to her, ‘When you take your bath,\textsuperscript{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!’

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 rain\textsuperscript{42} and they returned quickly. She forgot to bring [back] her hair strands.

She arrived home. The old woman\textsuperscript{43} said, ‘My daughter, have you brought your hair strands back? The ones which fell out of your hair, what did you do with them? Gulizar\textsuperscript{44} said, ‘Indeed, I forgot [them] because of the hurry. I came back [home].’

[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.

\textsuperscript{41} Lit. wash your hair.
\textsuperscript{42} Lit. The world became cloud and rain.
\textsuperscript{43} Lit. she.
\textsuperscript{44} Lit. she.
(57) inā ṣawrōt-avā ət-bēžt-ē, ʿmōn nā-dit.1 bārānē yā bərī.4 inā dölē ẓiřē ət-ṭarsətən-ə1 ẓiřē ŋā-t-bit-o1 o tēt-o čitən1 galāk ət-ṭarsītən.1

(58) inā ŋā-t-bitən1 ... ət-bēžt-a Mīrzā Muhamədī,1 'avrūka tu š māl nā-dar-kavī.1 ŋ az galak à nasāx-əm1 ẓiřē dölē we šahādā ət-datən1 zānitən ko dé hənd1 ḍə-sār qasrā we dā gərn-ava.1

(59) inā ət-bēžt-ē, ta čiŋya?1 ət-bēžt-ē, ḫaɾasīyēt mən ēt dēšən.4 hatā ŋā-t-bitən1 wakī av nānē qaləndī ŋāq dā-nt-a bən tanəšt-ēt xo1 xo dərēz ət-kāt.1 ət-bit-ə qaɾ qaɾā we.1

(60) ət-bēžt-ē, 'aw čə qaɾ qaɾ-ā?1 ət-bēžt-ē, 'ava tanəštēt mən-ən.1 ər tanəštēt mən galāk ət-dēšən.1 parəšiyēt mən ēt də-əšən.4 we ŋožē nā-hēlət Mīrzā Moḥaməd āš māl dar-kvāt.1

(61) inā aw ṣərčā we.1 aw ē dārkē ālāndī āv ət-bat ət-bat ət-baaret ət-bat ət-čət-a bərkā sultānakā dā ẓažērēkē dī' wi sultānī xulāmē wē du ḥəspēt hayn.1 ḥəspēt wi ḥəspākē wi yē ḍə čəvākē-ya'1 ḥəspē dī har du čāvēt wē darəst-ən.1

(62) har ŋō ət-bat-ā sar bərkē1 wān ḥəspā āvē ṣa bərkē va ət-xon1 ŋ t-səvrənt-avā.1 həndī ḥəspē bə har du čāvē wi dərəst-ən1 čət-ə sar bərkē1 tēr āvē va-t-xət.1
(57) He came back [and] said, ‘I did not find it. The rain has carried it away.’ The old woman was scared. 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 her and she knew that others would attack the palace.

(59) [Mirza Muhammad] said to her, ‘What is wrong with you?’ 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.

(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.

(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.

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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)  handi ḥaspē ði avē ba čavakī-ya| pānē ḥatāv lē ḍt-datan.| āvā zalāl-a-w| ḥatāv lē ḍt-dat-ən.| ē ṣərčā wē ḍt-taysat əb dārki va| ḍt-bənē āvē dā.| āv ḥaspē xo dē bələnd kət-o| dē poʃt-o poʃt zəərət.| āvē nə- va-xot.|  

(64)  inā ŋoŋakē duā ḥār av hāla bo.| inā sulṭānī aw ḥaspē sulṭānī-ya.| inā sulṭān ḍt-bēʒt-ē, ‘būcī av ḥaspā yē lāwāz-a-w| yē bē-xōlk-a-w?|  


(66)  inā gāzi ḍt-kat-a wān| avēt bərkē pāqǭz ḍt-kan.| ḍt-bēžn-ē, ‘kā hārn-a ḍt bərkē dā pāqǭz kān| kā ava būcī čō ḍt vē bərkē dā haya?|  

(67)  inā waxtē dår-tē-xan| wi dārki ko ṣərčā Gulızārē yā pē-va,| wusā yā zār ḍt-kat ḍt bərkē dā| wāki zēr.| inā ḍt-bēʒt-ē, ‘av āv əš kē rē t-hēt-a dō vē bərkē dā?|  

(68)  ḍt-bēžn-ē ava ḍt qasrā ̲pɪrē ḍt-hētən.| āv āv əš qasrā ̲pɪrē ḍt-hēt-a ḍt vē bərkē dā.|
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.

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?’

[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.’

[The sultan] summoned them, those who cleaned the lake. He told them, ‘Go and clean the lake! Why, what is there in the lake water?’

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?’

[The servants] said, ‘It comes from the old woman’s palace. This water comes from the old woman’s palace to this lake.’

Lit. they.
(69)  
aw ẓi mərūvakē yaʿni yē zāləm-a l aw ẓi yē zāləm-a l inā ū-t-bit ʿt-bēšt-e, ʿrā-bēn hārēn xodānā vē pārčē bo kuṛē mən b-īnān l.

zaļāmēt xo fā ʿrē ʿt-kat-ū l hamī bə šīr-ū matāl-ū l ū b sār qasrē dā d-gōr-ōn l.

(70)  
ʿt-bēšt-e, ʿMīrzā Məhamād l ñērē ʿt-bēšt-a Mīrzā Məhamādī, kā haṛā dawr-ū bare qasrē l warā-w hārē l kā čē ha-ya l čē nī-na l.

(71)  
Mīrzā Məhamād sah tō-kāt-e øz dīr va ḫasp ē t-hēn-o l ūp ūpā haspān-a-w l inā ʿt-hēt bō lās l ʿt-bēšt, avā hōndakā bō sar mā dā gōrt l ʿt-bēšt-e, kārē xo yē šaṛī bō-kan l.

(72)  
inā Mīrzā Məhamād šīr-o matāl-ēt xo ū-t-kat-o lō ḫaspē xo siyār ʿt-bēt-o har sē xošḵ ẓi... ūl ḫaspēt xo-w l aw ẓi jōlkēt zaļāmā ʿt-kan-a bar xo ū šīr-ū matālēt xo ū-t-kan l.

(73)  
inā ñērē t-bēšt-e, ʿdargahē poštē bōlā ēk ʿl bar bēt-en l nā-hēn-a bē-xodān l.

(74)  
inā dāyḵā wā ʿt-čēt-a dargahē poštā ū har sē xošḵē ʿl-gal Mīrzā Məhamādī ʿt-čēn-az màydānā šaṛī l.
(69) The sultan\textsuperscript{52} was, let’s say\textsuperscript{53}, 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!\textsuperscript{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].\textsuperscript{55} He came quickly [and] said to her, ‘Some people are [about] to attack us.’ She said, ‘Prepare for a war.’\textsuperscript{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.\textsuperscript{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.

\textsuperscript{52} Lit. he.
\textsuperscript{53} Lit. meaning.
\textsuperscript{54} Lit. Come and go!
\textsuperscript{55} Lit. It was the clip-clop of horses.
\textsuperscript{56} Lit. Do your fighting job.
\textsuperscript{57} Lit. be in front of.
(75) yā ʾsh avē dī-va aw ūṯ žālām-ʾən. l ḥaṇdim šaʾrākē lāv ʾet-kan-ʾə|$| šārē xo t-kan-ʾə| šārē xo t-kan-ʾə. l wē ṭoṣē|m| mālā sulṭānī šokastənē t-| ʾinən-ʾə| ʾet-zəvən-avā. l

(76) inā t-bēžn-ə sulṭānī,| t-bēžn-ē, ʿām galak boynī| āw ʾcār mərov būn.| bas aw ʾcār žālām-ʾən| har žālāmākē wā bə šat žālāmān-ə| hindī-t zirāk-ʾən.| am nā-šiyān-ə wānā. n

(77) inā ūṯ t-bən xətā xo dā-ʾnən| t-bēžn-ē, ʿšəbāḥī hīn nīvāk haṛn-ə bar səŋgē wān šaṛī b-kaṇ| ū hīn sē ʾcārəkē dargāhē pošṭē ū rā haṛn| dā hīn bə-šen Gulizārē b-ʾinən. n

(78) inā jārākā dī ʾrōzā dī ūṯ t-bən disā t-čən-ə šaṛī-ə.| disā Mirzā Məḥamad-ə har sē xəškēt wī|m| pā ʾdī boyn-ə xəškēt wī.| āw ūṯ hār jōlēt žālāmā -t-kaṇ-ə bar xo.| šīr-o matālēt xo ūṯ t-kaṇ-ō| t-hēn-ə šaṛē xo t-kān. l

(79) t-hēn-ə šaṛī ʾet-kaṇ-ə| šaṛē xo t-kaṇ-ə.| ... ʾet wī šaṛī dā|m| xəškēt wī ... t-ēn-ə koštən|m| t-ēn-ə koštən xəškēt wī.| ḥatā də-zəvət-ə qasrē|m| aw yē dargāhē pošṭē ū ṭa ʾkoyn.| o žnək ūṯ kā hātiya koštən.| o Gulizār ūṯ yī bərūn|m| yē ʾkoyn. l

(80) inā zəvət-ə daf ʾp̄irē|m| ʾtbežt-ə ʾp̄irē,| as čō b-kampā|m| ʾp̄irē tə-| bežt-ē, ʿholū ūṯ-ba haṛa|m| ʾl hāspē xo siyār bā|m| haṛa ... bāzērē wī sułṭānī haṛa! nāv-ū nišānēt mālākē ʾet-dat-ē.|
(75) The others (the sultan’s men) thought that they (Mirza Muhammad 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 them\(^{58}\) 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 went\(^{59}\) 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)  at-bēžt-ē, ‘žəkākā hayl kəčak ā hay. aw žənkak ā əb-
waždān-a. o na-haqtyē qabil nā-katn. o wī sułatwī tā-da, zalāmē
wi yē koštā. aw galak ā ‘ajēz-ə əž sułatwī. ĥara xo bə-āvēža sar bāxtē
wēl aw dē hārikāryā ta kat. ³¹

(82)  inā řā-t-bitēn' al haspē xo sīyār at-bēt-o' at-chēt-a dūr mā dūrī
bāšēri hatā at-bit-a šav-ūl dēnyi ţārī t-bētenl o t-chēt-a t mālā wē ženkē
va. ³²

(83)  čīt xo t-hāvēt-a bāxtē ženkē at-bēžt-ē, ‘mēn xō hāvēt-a bāxtē
tawl bāxtē xođē hārikāryā mē bē-katl aw ženkā mēn ā řavāndī. ³³

(84)  inā t-bēžt-ē, ‘tā xo hāvēt-a sar bāxtē mēn o ās ta nā-
zəvəṙīm-ava das xaš̱ī. ³⁴

(85)  inā t-bit-a šav o dahawātī xəřēt čoyn-a l hamī gundē ma’zūm
kariy-a mālā xo. l dahawātī wē-ya. l əstəṙānā t-bēžən-o l duhl-o zərnāyē
lē at-dən-ū. ³⁵

(86)  aw ŝi řā-bōl jəlkēt kəčā xo kərn-a bar Mīrzā Məhəmadi. l kəčā
xo ḥelā əl māl l jəlkēt kəčā xo kərn-a bar Mīrzā Məhəmadi-w l
darsūkā wē kərn-a sarīl [dav-ū lēvēt] wē görtən-o l o řā- Müdürü čūn-a nāv
dāwātē dā. ³⁶
(81) She said, ‘There is woman [in the city of the sultan]. She has a daughter. She is a just\textsuperscript{60} woman. She does not accept injustice. The sultan has aggressively killed her husband. She is angry with the sultan. Go and plead with her!\textsuperscript{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 woman\textsuperscript{62} made her (the woman’s daughter) silent\textsuperscript{63} and went to the wedding.

\textsuperscript{60} Lit. with conscience.

\textsuperscript{61} Lit. Throw yourself at her fate.

\textsuperscript{62} Lit. they.

\textsuperscript{63} The exact meaning is unclear.
(87) got-e, 'waxtē ʾas ʾšāratē ʾt-dam-a taًا tu lawandiyā xo ʾl lampē bə-daً ʾl ʾṣrāyi bə-da ʾbəla ʾbə-ṭāmṛētān ʾ az-ʾe ta ʾbəm kam-a ʾt ʿurfā zāvāyā vāʾ as ḥatā vērē avā ʾoš mən ʾt-hēt-o. ʾū yāʾ di ʾxamā ʾṭa-ya. "


(90) ... ʾalʾasās ko daykā ko Mīrzā Məḥammad kəcā wē-ya ʾinā tə-bēḏtān, ʿava mə kəcā xo bər-o ʾco. ʾhāt-o ʾco kəcak ā ʾṣrāyē ʾṭamrānd. ʾmā kəcā mə ʾco kərīya?"

(91) ʾt wē ʾnā*bēynē ʾřā Mīrzā Məḥammadī ʾt-kət-a ʾgūrfā zāvāyi-va. ʾMīrzā Məḥammadī ži ʾt-ʾcət-a bən tāxtē bīkē-va. ʾū ʾt-hatā dāhwātī hamī vāra*bən-ūl ḫar ʾek ʾt-ʾcət-a ʾməlā xo ʾzāvā ži t-ʾt ʾcət-a sar jəḥē xo-w ʾGulizār ži yā ʾoł sar təxtī-w. ʾGulizārī ži ʾnā-zānīt ko Mīrzā Məḥammadī ʾyē ʾcə-a t-bən wē rē va ʾcuko ʾṭārī-ya ʾcə-a t-bən təxtī-va. ʾū
(87) She (the woman) said to him (to Mirza Muhammad), ‘When I give you a sign, hit the lamp with the long sleeves of your 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 trouble\textsuperscript{64} at first. They danced and attended the wedding.\textsuperscript{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 into\textsuperscript{66} [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.\textsuperscript{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 room\textsuperscript{68}. 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.

\textsuperscript{64} Lit. They did not make noise.
\textsuperscript{65} Lit. They did the wedding.
\textsuperscript{66} Lit. it became.
\textsuperscript{67} Lit. it came and went.
\textsuperscript{68} Lit. put into the groom’s room.
(93) o zāvā t-hēt-a žor-o | zāvā ŋi kūrē sultaŋi-ya-w | yē mutakabāر-a-w | o aw ŋi yē ŋiništī-ya xārē | t-bēžt-a Gulizārē, | ‘kā palakē b-ina tā qalinā xo hāl-kam.’ | av jōgārēt mazān | ijā [pāékā] wē at-bēžn-ē qalinā. | ‘kā palakē b-ina tā qalinā xo hāl-kam.’

(94) aw ŋi palakē ŋō kāsōkē dat-a vē | at-bēžt-ē, ‘mā mā gōtī-ya ta ŋō kāsōkē b-ina?’ | tu dē palakē at-ka-ya dastē xo dā-w | dē inē.

(95) īnā t-a-bēžt-ē, | ‘xozī ēš xērēkā xodē řā | ċāvē Mīrza Mōhamādī lō vē rē! | vē gāvē lō tā bāl dā hār pālkākā ta hāndī gohē ta lē katōn.

(96) waxtē wa t-bēžhēt | Mīrza Mōhamādī xo ēz bēn taktē at-hāvēt-a darē | o širakā dā-nt-a sar hāpkā wī | o širakē lē at-dat-ūl | o tōblā wī ŋē va-t-kāt | kāt-a at dāvē wī dā | at-bēžt-ē, ‘ava jēkārā xo bē-kēšā!’

(97) o jēlkēt wī yēt ko kārē wī yē zāvāy nī-ya | at-kāt-a bar xo | aw jēlkēt žōnkā ŋō bar xo t-kāt-o | jēlkēt wī at-kāt-a bar xo | o dastē Gulizārē t-gōrēt-o | o dar-dē-kāvēt.
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 pipe is called qalin—‘Bring me a firebrand so that I may light my tobacco pipe.’

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.’

She said, ‘I wish to God that Mirza Muhammad would have seen you! He would turn each of your firebrands like your ears.’

When she said so, Mirza Muhammad appeared from under the bed, cut his (the groom’s) throat with a sword, took a sword to him, cut of his (the groom’s) finger, and put it in his mouth, saying, ‘Here, smoke your cigar!’

[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.

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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)  wāxtē harās ʾat-bīnāl yā ʾes wān-va ava kuṛē sułtanī-ya-wl o kā dē ʾat-ċōn-a nāv hadiqēl dē bē xo čōn-a garīānakē-wl dē dār-kavōn.l
(99)  o dār-tē-kavōn-wl Gulizārā xo ʾat-bat ʾē ḥaspi siyār ʾat-kat-wl nīvā šavē-wl qasdā jārakā dē dār-tē-kavōn-čēn o qasrā, qasdā qāsrā pīrē ʾat-katw.l
(100) o [lā] wāxtē ʾat-čōn-a wē dārkēl inā bit-ā səpēdā-wl səltān řā-
        t-bīt-wl ʾēb duš-o zərnā ʾat-bat-a bar dargāhe kuṛē xo. o ko dē dargāhe kuṛē xo l va-kat ko bik-o zāvāyē ʾēz ūr-va.l
(101) dargahī vā-t-katl sah tā-kat-wē kuṛē wē yē kušṭy-a-wl o śīnā jāgārē təblā wī yā ʾat davī dā.l
(102) Mirzā Məhamadī xo gahānd-a qasrē. l pīrē ʾat-bēḏt-ē, l ʿhelo řā-
        bāl helo hařāl l ʿē vē rē hařāt! xo xəlās kāl l həndī mən mālē hāy ūt! —
        pīrē ūt galak ẓēr ēt hayn l yēt va-šārtīn l ʾat-qalʿ-ā xo va pīrē zangīn ā
        ḥəsābīl zangīnā mazənā qalʿē bo.l
When the guards saw [them], they thought 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].

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.

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.

He opened the door and saw that his son had been killed. Instead of a cigarette, his [own] finger was in his mouth.

Mirza Muhammad reached the palace. The old woman said to him, ‘Get up, get away from here! Save yourself! 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 said that she was the richest in the citadel.

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74 Lit. it to them.
75 Lit. relieve yourself.
76 Lit. supposedly.
77 Lit. the biggest rich.
(103) ʿπίρη ｚｉ ｒā-t-bət ｔüｒkēt ｚērā ａｔ-ʾiṯnət ａｔ-dāṭ-ə ｖē-w ｏ ｔā-bēẓt-ē, ʿavān ｚērā ｂa-bā-w, ʿa ｂū ｔā-w. ｏ ｈaḥa ｘo ｘaḥās ｋa!

(104) ｓw ｚi ｒā-t-bitn wāʾ ｈəndi ｔā-bēẓt-ā ʿπίρē, ʿas ｔa ｎā-hēlm-a ｅl vē ｒē ｅb-tənē.

(105) ｔā-bēẓt-ē, ʿhaḥa! ｍən ｐa-hēlā! tu ｈaḥa ｘo ｘaḥās ｋa! tu ｎa-ｍiṅ-a ｌo vē ｒē.

(106) ｉnā ｒā-t-bət ｚērēt ｘo ｈəndi ʾπίρē ｚēr ｄāyin-ē ｗān ｚērā ａt-bāṭən ｏ ｅl ｈāspē ｘo ｓiṭār ａt-bitn ｏ ｃiṭn. ａt-ｃiṭ ｂa ｒē ｖa ａt-bēẓt, ʿdā ａs ａwəl ｊār ｂa-ｃəm ｅl ｂərāyēt ｘo ｂa-ɡaṛiyən.


(108) ｉnā ｃət ｂərāyē ｘo ｚi ｋōm ｔa-kat ａt-bēẓt-ē, ʿrā-bən ｄā ｂa-ｃiṇ ｑaṣrə ｂābē ｘo ｂa-ṣtinin.

(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) ḫā-ːt-bīt ːt-ːtētoŋ-o | dē dē ːt-ːtēn xo tə-gəhɪnt-a qālʾā xo. | pānē zērē ːt-gal | o dənyā hamī pārə-ya-w! | pārā ʒī ːt-dat-a .. yēt avēt zağamēt tə wī qalʾē dā māyn-o!

(111) gal yēt māmē xo ʒī həndakā kēst-a ɾaxē xo-w | o jārakā dī zağamā ːt xo kəm ːt-kat-o | lə-gal bərəyēt xo | o əb šaɾ sar qalʾē dā ːt-ːtēn-o | o qalʾē jārakā dī əʃ māmē xo də-stinət-o.

(112) o jārakā dī vēja trenches bərəyē w-e-o | yē ṃazən-o | yē dî-w | inā tə-ʰəz-ən-e hamī lē kəm tə-bən-o | tə-ʰəz-ən-e, ‘Mīrzhā Məhaməd dē bət-a ṃazən-e qalʾē.

(113) šinā bəbē Mīrzhā Məhamədi, | Mīrzhā Məhaməd ːt-ɾint-a ːxārē ːt-sar kursikē | o ːt-bət-a ṃazən-e wē qalʾē.

o ŋahmāt tə day bəbēt gohdārā | o ḥatā vērē mən ā zānī.
He rose [and] left for their citadel. Isn’t it the case that they had gold with them [and that] money rules the world? He gave money to the men [guarding] the citadel, the ones who were inhabiting that citadel.

He made an alliance with some [of the guards] of his uncle. Again, together with his brothers, he (Mirza Muhammad) gathered his men, attacked the citadel, and took it back from their uncle.

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 ruler of the citadel.

Mirza Muhammad succeeded his father, sat on the throne and 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
A king had an only son called Yohanan. 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 Yohanan giving instructions that Yohanan 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. | xā brona ʾetwale malka. | 
(2) xa rābana ʾetwa, | mōn dērā ʾatēwa | gu d-e duktōt... ʾe malka bāʾyāše-le. ʾe brōna zōra-wewa ʾaxtōa. ʾe gōt ʾē rābana ʾatewa, ʾe brōna ʾazōlwa jēbu. brōn mālka-wewa. ʾazōlwa jēbu. b-ʾeqdade mšaliwa. | 
(3) hatxa xantsa rwēle, | xantsa hatxa pōšle. rābana gu ʾajaza ʾatewa-w pāsēwa. ʾe gōt rwēle, ʾamōr qa rābāna ʾana k-ʾatōn mēnux. k-ʾatōn mēnux qa dēra. | 
(4) babu mālke-le | là qabol. yōmu ʾamra, ʾaxni ʾāhat | bas ʾāhat ʾotlan. šōmu Yoḥānan-wewa. ʾāmra, ʾāmra, ʾbas ʾaxni ʾāhat ʾotlan. pāsēt šawqētan, mātu k-awe? ʾamōr, ʾella ʾana k-azēn mēn de rābāna. k-azēn qa dēra. | 
(5) qomlu ʾizēlu. ġēr dābi måya ʾabriwa gu bālam, gu bālam dābi ʾabriwa. là mōre qa babu-w yōmu, ʾana bizālē-wōn mēn rābana. là mōre qatu. | 
(6) pāšle bōrqa-w | mōṭra-w | tōz-u | hawa mhuršēne. mār bālam | ʾamōr, ʾlebi ʾabren. ʾamōr, ʾlebi ʾabren. ʾamōr qa Yoḥānan, ʾamōr, ʾg-dāʾrēx. | 
(7) dōru, dōru, pāšle xantsa yomāta. rābana ʾamōr qa Yoḥānan, ʾamōr, ʾāgar là [a]mrēt qa babux-u yōmu. ʾana bi-zālē-wōn mēn dē rābana, ʾana ʾahat là g-nablōnux. ʾamōr 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) qəmlə mərə qa baμu-w yəmu. | ʾamər, ʾəna ʾəbitun-u la ʾəbitun | ʾana hər k-azən mən de rəbəna. | ʾamər qətu, ʾwələxə broni dax k-əzət | dax šawqətən? | ʾəhat pešət mələkə-w | ʾətxə-w. | ʾamər, ʾila ʾəna k-azən mən de rəbəna, qa dərə k-azən. |

(9) qəmlə bəbu, xə ktəwa ʾətwələ dət həngəliyən, qəm-yawələ qətu. | bərgu wədwələ qətu dət dəhwə. | bərgu dəhwə-wəwə ktəwa. | qəm-yawələ qətu. |

(10) ʿdəna madam hər k-azət ʾamər, pəqartux ʾəza həwyə. | hə ʾe ktəwa | həwe qətux. | kətəwət həngəliyən qəm-yawələ qətu. |

(11) psəlu ʾbəru. | ʾizəlu l-dərə. | ʾizəlu l-dərə | xantsə şəne, xantsə şəne wele gu dərə. |

(12) ʾixətet yawiiwa qətu, janu ẓaləmwala, polgu yawəlwələ qa saxərə polgu ʾaxəlwəle. | wədlə hadax ʾitəlu, xantsə şəne welu gu dərə. |

(13) max... šəklə xəəple. | šəklə xəəple, | m tušət məraš-u ʾəna məndyane pəšə. | ʾəkmə şəne welu gu dərə | là ʾədən | ʾəkma şəne. | ʾe ga gu daw ktəwa qəriwəla. |
(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) ḱ̓ə̀ yoməl mäləxə ʾizəle l-xəlmət raʾisət dəra. ʾamər, Yoḥānan məryele, gələk lə pəšlale. mədəɾe qa bət bəbu. ʾ  
(15) ʾəw mäləxə ʾizəle l-xəlmət Yoḥānan qa Yoḥānan-ɪʃ hadax məre. ʾamər, ʾdur qa bət bəbux. təha lele rəş ɣdade xəlma xələ.  
(16) raʾisət dəra ʾamər, ʾxa rəbana drile monu. ʾamər, ʾizul Yoḥānan mədəɾe qa duktət jənu, qa bət bəbu.  
(17) dəre qa bət bəbu lə ydiwale, yəmu lə ydawale. itule l-təɾət be bəbu lə məre, ʾana bronoxun-iwən. lə məre qatu brón...  
(18) ʾani-ʃ lə cədəi brənu-le. šəklu xlipele. ʾamra qa xlaməta, memən xa... dukta wədun qatu ʾa ləxa. madam ʾe rəbəna ʾəṭyele l-təɾət ʾitiwele, hare ʾərwanət rəʃt brənan.  
(19) xa bronə ʾətan ḥəɾuqa. ʾeya ʾəzqu ləxa məplele. məra, ḥəwe ləxa. məndi d axliwa xa məndi yawiwa qatu. ʾaw ʾaxəlwale ʾaw la yawəlwale qa saxərə.  
(20) hol mtəməmlu trə șəne wele l-təɾət be bəbu. əməmlu trə... yaʾni pəšwale xantsa qa məyəta, gələk sər pəšle.
(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)  xà yoma l yomu paltawa l ʾaw ktawa qam-xazyale gu ῖdu.  
xara gu de ktawa l qam-xazyale l ʾamra, ʾe ktawa l max daw ktawet ʾaxni wélwan qa brónan.

(22) ʾamra, ʾmax dàwe-le. ʾamra, ʾe ktawa max daw wélwan qa brónan ʾe ktawa, l max dàwe-le,ʾamra. l mọra qa màlka, l ʾamra, ʾchąd ma? ʾamra, ʾe saxora, ʾe d láxa ʾitiwe-le, ʾamra, ʾxa ktawa ʾôt mënū, ʾamra, ʾmax dàw ktawet ʾát qa Yohànàn qam-yawete.

(23) ʾawaš ʾamòrra, ʾizolun màbrun-ile. ʾamör, ʾlebi ʾawrēn. ʾshr pëswale. múqawàma la pëswale, qwētu xḷëswala.

(24) ʾamör qa dan gülamwàtā, ῖtôn-ile memun-ile ʾa láxa. qam-matile. ʾamör, ʾe ktawa mëkalux? ʾamör, ʾgnawta wide-wot? naše muśölxe-wot?

(25) ʾamör, ʾlà gnawta wide-wot u lá ... ʾamör dēd jānī-ile. ʾamör, ʾdād janux ʾát mëka? ʾamör, ʾbābi wilu-le qati. ʾamör, ʾqa ma ʾát brônan-iwot?

(26) ʾamör qa yômū l ʾamör, ʾahat brōn. janax lá chādāte? ʾamör, ʾhā. ʾamör, ʾtsw nišāne lotwale? ʾhā, ʾamör, ʾxa šama ʾa lāxet pāqāru ʾôtwa. l xa šama ʾatxa. ʾamra, ʾa lāxet pāqāru ʾôtwa.

(27) pāqāru qam-makòpla qataw. ʾe šama qam-xazyàla l ʾidela brōnaw-ile qam-daryàle gu xpaqaw. ʾamra, ʾmatu ʾát ʾe trē șone l-tāran mpile-wot? ʾamra, ʾana ... malktà gawaye ʾát gu daya rāzàla bɔyaše-wot?
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.’

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.’

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.

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?’

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?!’

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.’

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?’

(29) ʾamr, ṣab ḥa wašīya g-darūn ṣəlax. ʿe gōt mētēn, ʾamr, ʾāna dzūli là šamṭātu mēni. ʾāna dzūlu ṣli-na ʾāna ṣli hawi, gu dāna dzūle qawrātī.

(30) bas, ʾamr, ʿā ṣēta ḥa làxa hanyat gu šomēt Yoḥānān. awdāt gu šomēt Yoḥānān. ʾamr, ʿgu šomēt Mar Yoḥānān awdātā.

(31) yënū gālak gālak mqhērā ṣaw mutʿāṭhr pošla. ʾamra, ʿmātu ṣanā tre ṣēne broni ʿal ṭāran hawe ṣpila le dan bṛoni-le-wi gu de rāzālat hawe-wi la gu xyāpa-wi la gu qliwuta-wi la gu tsē mēndi-w. ʾamra, ʾāna ... ʿyaṣni maxyawa l-jāna, mqhrāwa, baxyawa, mḥayfāwa qatu gālak.

(32) ʿe gōt mētē ʿmtēla dzūlu qam-šamṭālu mēnu. qam-qāwrīle l-de duktaṭ ḥa wa mērē. ʾamra, ʿxa ʿēta g-banyan ḥa làxa gu šomēt dawā.

(33) ʿenaw... kōr pošlu. ʿenaw kōr pošlu, ʾamra zōlu ʾamra, qawrēt Yoḥānān ptōxun-īla. ʾāna jūlu ṣmēṭe-wan mēnu, ṣflan dukta mtūtu-wan. mālbošun-īna ʾēlu.

(34) ʾamra, wašīya dēwale ʿeli ʾamra ʾāba ḥa dzūle ṣlu hawi. ʾamra, qa ḥādax ṣeni kōr pošlu. ʾamra, mēmūn ṣāna dzūle malbošun-īna ʾēlu.
(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) ʾizəlu qawru ptxalu-w| ʾan dzulət qam-šamṭiwalu mənu| qam-malbəšišu ʾəlu,| qam-qawrile.| xa ʾetə bnəla qatu| l-šəmət Mər Yohənan l-ṭamma.| ʾəya qəṣət Mər Yohənan-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 Zâyya.\textsuperscript{1} mën mät ʾInške.\textsuperscript{1} ṭu ḥana ʾinškêde-wan.\textsuperscript{.1} ṭana, k-əbet maxkannax qaṣettat Mar Giwargis?\textsuperscript{1} šmeli Mar Giwargis.\textsuperscript{1} yâdôn maxkiwa naše gore.\textsuperscript{1}

(2)  xa qaʾəd gora wewa.\textsuperscript{1} bas lewe t-ʾaxxa.\textsuperscript{1} yŏnänaya.\textsuperscript{1} ṭele l-xa mōthə.\textsuperscript{1} xzele ṭaba ḥūlum.\textsuperscript{1} bas ṭani qam-ʾawdīla qaṣotta.\textsuperscript{1} malkət day mōta məre, ṭən k-əbettn ṭaun ṭə unde ḥara ṭiwe, gu xa wàdi, hole sīdella.\textsuperscript{1} ṭən lə yawax xa brata ṭale diyye, lə mrapale miya.\textsuperscript{.1}

(3)  ṭəw u tule l-xaš sūsa.\textsuperscript{1} ṭeļle ṭeņa.\textsuperscript{1} xəšle ploṭle xuwe.\textsuperscript{1} sraxa-w mṣarṣore ṭale diye.\textsuperscript{1} ṭaw u ṭaw unde plaša muḡdađe.\textsuperscript{1} yāʾini wađa šarre.\textsuperscript{1} wedle šarre.\textsuperscript{1} qam-maxełe nișa gu pumмət daw xiwe.\textsuperscript{1} qam-qatalle.\textsuperscript{1} swele wadi b-dȳmma.\textsuperscript{1}

(4)  məre, ṭola muθeθa brat mältka,\textsuperscript{1} yomət brat Malka ṭ-ax̱ella ṭaw xuwe.\textsuperscript{1} qam-šaqella darela l-xašet sūsa,\textsuperscript{1} nabollka kəs babə diyya.\textsuperscript{1} mà wedla našwaθa diye.\textsuperscript{1} qam-dawqile.\textsuperscript{1} rāqa-le, riqa.\textsuperscript{1} ṭaw hole ṭəyya ləxəla hole wiya təbət ṭalāha.\textsuperscript{1}

(5)  dukθət d-we ṭawa, lə yōiwa ṭaləha.\textsuperscript{1} mà we?\textsuperscript{1} sānāme wewa.\textsuperscript{1} qam-dawqile\textsuperscript{1} qam-darile b-sejən.\textsuperscript{1} qam-maxile, ṭəbbile.\textsuperscript{1} ṭawa har şaʾx wewa.\textsuperscript{1} ṭəwale ruḥet qūdša\textsuperscript{1} ṭu raba qaddıša pəšle.\textsuperscript{1}

(6)  mà wedle?\textsuperscript{1} moplexle ṭarxət qəmāye.\textsuperscript{1} ṭarxət qəmāye ṭaba zəhmə yawya.\textsuperscript{1} ṭarxət qəmāye yawele farša gora\textsuperscript{1} ṭu xa farša xena rèše.\textsuperscript{1} qam-darilu gu day ṭärxe.\textsuperscript{1} kma d-qam-taxnile\textsuperscript{1} là mọtəl,\textsuperscript{1} kma d-qam-mazwerile là mọtəl.\textsuperscript{1}
(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 ʾu plōtle. | wele malpāna. | wele ṭawā, | wele mākərzāna. | Ṿu xəšle šəmme l-məθwətha kūlle. | məθwəθət Sapna. | kut məθa... ṭale maθwəθa ṭile, | Mār Giwargi. | hol ma t-ile piša naša gōra | Ṿu mīθa Mar Giwargi. | qurbanət xèle.

(8)  ḡaxni ʾabdāxle | Ṿu k-əbaxle, hole gu məθan. | tre gaye b-šeta yo đaxle duxrāna. | Ṿu ḡaxni məhuyəmne ṭbbe. | məndi d-ṭalbaxle ḡəmər. | čug2 lele mira la. | Ṿawwa hole mhusla mərātan. | Ṿayye-la qəsettət Mar Giwargi. | qurbanət xele.

(9)  har Ṿawa Mar Giwargi diyan, | jmele naše mūšəlmane, jmèle | Ṿu Ṿaya qam ʾenən Ṿu kəsλan wela. | yaʾni gu ṭəθa dī ṭ3 brela. | ťela jmela-w là xəsle4 ʾelle diye.

(10)  yă ʾăni Ṿani mūšəlmane qam-ḥamyala məθa. | Ṿesri-w xamša šənne | Ṿaxni maθan šqile l-məfrin. | m-əmləkan | Ṿu mīyyan. | xazinət diyan | Ṿu fanədəq diyan, | kullə pəšla p-ϊdəθey | Ṿu Ṿaxni pəšlan bətəle gu məθa. | bnunan, kūlle.

1 This is a reflex of the pre-modern Aramaic (Syriac) word for 'good', ṭāba. 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 Ŧūbānā 'blessed').

2 From ʾu ga 'not once'.

3 This possessive particle has the base dī', 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 ḥ(y)šs.
(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) `u læ xesi wətwa\(^5\) `eta.\(^4\) zadiwa zəble, zadiwa willeše.\(^4\) zadiwa kül məndi.\(^1\) xa yoma xa bəxta əela.\(^6\) ətlə xa bronə jəwənqa.\(^m\) məra, ʿyəmmət yəkub,\(^k\) məri, ʿhā'.\(^1\) qurδəbə məhkela.\(^m\) qurδəyāt ʾaxni læ mfarqaš təra.\(^7\) ʾaxni ʿu qurδaye læ mfarqaš.\(^l\) wax qime kulle muxdade.\(^1\)

(12) məra, ʿbroni jəwənqa,\(^l\) hole mpala kudom xənāqa.\(^6\) məri, ʿqam-nablattə l-doxtorə?\(^k\) qam-nablale, kulle doxtorə qam-maxədərəle.\(^1\) məri, ʿməwərrə gu ḏay ʾəta t-letu xəsə ʾəlla diya.\(^l\) məwərrə gəwa diya.\(^l\) qamuq təra baθre diye.\(^1\)

(13) šuq t-ṣərəx.\(^l\) šud mə ʿawəd.\(^l\) qbul xa qubla ṣale diye, bronax b-nəyex.\(^6\) səqlə,\(^ l\) ʿu qam-mədəmxəle bronə gu ʾəta1 ʿu qalqale təɾət ʾəta1 ʿu qəbəlla xa ʾərba qa Mar Giwərgis.\(^l\) bronət diya bəsəmlə.\(^l\)

(14) ʿaya ʿānəl kəsli brəla.\(^l\) mənni brela.\(^l\) ʿu ʿana-w ʿyəmmət daw bronə raba xwaryəθa waxwa.\(^m\) ʿu raba y-aθyawa,\(^l\) yənɪ l-bəθan.\(^1\) məra, ʿalah yawəlləx.\(^l\) ʿalah nəṭərx ʾiʃəlla.\(^l\) ʿawa bronı qam- mənɪxətə.\(^k\)

(15) məri, ʿqaddiʃə gəra-le.\(^l\) lətu xəsə ʾəlle.\(^l\) lətu jyəz,\(^l\) wetu zəbəle\(^l\) ʿu kənushyaθa\(^l\) ʿu tlaya jùlle.\(^l\) lət baya\(^l\) lə qəbəlla mənnexu.\(^m\) məri, ʿawa, ʿaw məndi zəra qam-awədxəlx.\(^l\) dərətu bəla\(^l\) t-la ʾaθe l-xa məndi gəra ʾələxə.\(^k\) ʿu ʾaθəwə, brati.\(^l\)

\(^5\) Probably intended: læ xesiwa ‘they did not respect (imperfective)’. Instead, however, we find the present form læ xesi ‘they do not respect’, apparently along with wətwa ‘you (MS) were’.

\(^6\) Instead of the expected yaʿqub.

\(^7\) Lit. leave the door. Presumably, an idiom meaning ‘differ’. 
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.

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.

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.

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.’

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 Hērōš-a. az bīst-ū hāst sāl-əm. as xalkē Barwārī Bālā-ma. ū as kuřē Ṛašīd Bagē-ma, navīyē Tawfīq Bagē, navičerkē Haji Ṛašīd Bagē Barwārī.

(2) as taqrībān čār sālakā āsāyī māyā lə nāv Barwāriyā. ū mən gala gala tōšt šē nāv Barwāriyā ṣa bāb-ū bāpirā kom kərīn. ēk šo wā tōštē tə galak kom kərīn, ṣo bəli av āxāftənēt xalkē nāv Barwāriyā hamī gāvā t-bēzən-a mà, av čirokeť hanā avēt az noka dē bo hawa ġandakē ḟe bēzəm.

(3) yā mən bə xwa aw-a ku av tōštē az t-bēzən bə-hēt-a nəvēsən, ū na-hēt-a ṣē bir kərīn, čūnkə av tōštē ha waki 'imānataktə-ya. ṣo bāb-ū kālā bo mà māyn, ū dē bo xalkē dē ḟi čitān. vējā am-e š čirokeť Dəldolī das pē bə-kan.

(4) čirokeť awəl av ā Dəldolī, tə-bēzən Dəldolī həspāk bū, řekēbēt wi waki yē čēlā-u gāyā būn. řekēbā wi yā gərovər nā-bū, nāl nā-t-katn-e. waki šinpēl gāyā waxtē lə 'ardī na-d-minən, waki wānā bū.

(5) tə-bēzən payxambarək ha-bū siyārē Dəndolī bū. āv Dəndolē ha tu čū bə ki rā dənyāyē tu šiyā lē siyār bī, ū Dəndol dā frītən. handa gündē lə nāv barwāriyā hayn, tə-bēn-e Ṣadənē o Šarārə. həndāv Šarārə bə ṛaxē nəzārē Šarārə kavrāk yē hayl tə-bēn-e kavrē Mūzalānē. av kavrē Mūzalānē yē mašhūr-a əb šinpēt Dəndolī.
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.

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, I have also collected some folktales, a few of which I will tell to you.

My aim is that the tales I tell you will be written down so that people will not forget, since these tales have been entrusted 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.

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.

It is said that a prophet used to ride Dindil. 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-bêžən av payxambărê əyâl hât-a gôrtên har čâr har čan ŋaxâ vá. kâfərâ gôrt av payxambara-w, awê lô siyârê Dôndêlî-ya. dɔ'ā əž xodê kərən ku ʒə vi zayqate̢lũ ʒə vê hâlatê wəsâyê bə zahmât xalâs bitən. ɾa̢-bû ɔ̢ kər? ɾa̢-bû də'ā əž xodê kərən ku ɾêkəkê bo bat-əl vê masalâ av âsêbûna av katiyã. 

(7) tə-bêžən, řab-əl-âlâmînî ɔ̢ kər? Dôndêl ... âv Dôndêlê əw payxambar lê siyârî wa lô Mûzâlânî kər, kavê Mûzâlânê waki havêri nàrêm bû. ɾû Dôndêl pêt wê xwa yê xştên kavêri, ɾû bê kavê Mûzâlânê sarkat hatà čû hêndâv Sararo. 

(8) ū tə-bêžən hatà nûkâ ŋi jəhê vê šînpêyâ ɾêt Dôndêlî yêt mây-nə lô kavê Mûzâlânê, awê t-kavê-t a hêndâv gundê Sararo. əv təştêt ma yê dîl ma yê ŋə Dôndêlî gô lê boyn, ma lô strânà dà galakâ go lê boy. 

(9) strânà Atmânî haya vê Şêxânî ət bar ŋa tə-bêžən. lô Duhokê t-hêt-a gotən. âw-ə: 

Atmân siyârê dôndêlê! 

pâžo hara Müsôlê!
(6) It is said that a 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. So he did what he do? So 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 did so through [folk] songs [as well].

(9) There is a song called Atmani, which is told by the Shekhanzi. 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-êt nāv da hayn. haka am dif ṣā bə-čīn handi lēkōlinā bə-kayn ü lə div bə-čīn ku Dəḏāl nā Dəndəl-a Dədəl-a nāvē wī. nāvē hêstārā payxambarî-a bo īmām ʿAlī mābo. tə-bēžən hêstārakā ser pī bo.

(11) bas lə daf mà nāv Barwāriyā lə daf mà vārāvtər təbēžən-a Dədəlî. fəlān kasi haspē wī Dədəl-a yaʿnī sēt bē bə-frīt wasā lə asmānā t-hēt-ū čitən.
(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) wałā ḥokāyat zôr-ën. bas awā-š har a-gērm-oawa, qay nā-kā! got-i zamānē xō-y qašāk ha-bū. aw qaša zân-i galak pīš bū. dāyman dzūn-i a-dā.

(2) xalkaka-š yaʿnī got-yān, ʿko a-bi qašā aw nēshat-āl ālamēk-a-w momentē ma awa fēr ... awa bē-zānēn. la wī fēr dā-bēn-u. yaʿnī, čūn ba jamāʿāt, čūn ba dēzī, čūn a kēn matrān, lo yaʿnī šēkāyat-i lē bē-kān.


(4) wałā ūrožak-śi hât-a Šaqlāwa-w, bā bē-rēm-hāt. tabʿan qāša salmā-y lē kōrd-u ba xēr hât-i kōrd-u. ūrožak-ś bū dū čī pē nā-dīt yaʿnī. pēkawa 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-i, 'kûr- çerçeve qaşâ! ama la səbayn dast ba zəyāratı mərən da-kayn. mər ba mər pəşān da-gaşən lo pirozkərdənî mərən. Âî! nwēşək hə-būl a-yən-kərd.Âî

(6) got-i, 'farmütî! å baw nāwa ya'ni ba mağrən. wələ dər-tən. sotfa tsən-a mərə piraşənək. cən-a mərə piraşənək, aw hər də-niştə bu la sar sakoyək la bən səbətəkə.Âî

(7) har-stə la bar pəyən, 'ay ba xər b-ən! ay ba qurbəno b-əm, wəxtək'i bəş hətən. aw-ış got-i, 'xəş bi k'iş-əm. hətən-a mərəkə-w. ñə got-i, 'qurbənə, awa a-çən-a şərə ēstə dəm.'Âî

(8) aw piraşənə čə-ə şərə, hər dar-nə-hət! hər dar-nə-hət. zor-ı pə čə. mağrən-ış tahaməl-ı kərd. bas aw qaşə, awi a-rəm, şəbr-ı nə-məbə. ya'ni awi ağör-ı lə a-bəri. la xwə-y da-wist.Âî
(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.\textsuperscript{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,\textsuperscript{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.’\textsuperscript{8}

(8) The old woman went inside. She did not come out [of the house] for a while.\textsuperscript{9} It took her a lot of time.\textsuperscript{10} The bishop tolerated [her delay]. But the priest, the one I have been talking about, became impatient. He was furious.\textsuperscript{11} He was seeking such an opportunity [to swear].\textsuperscript{12}

\textsuperscript{6} Lit. do.

\textsuperscript{7} Lit. May you be nice.

\textsuperscript{8} Lit. now.

\textsuperscript{9} Lit. She did not come out; she did not come out.

\textsuperscript{10} Lit. a lot went to/with her.

\textsuperscript{11} Lit. Fire was raining from him.

\textsuperscript{12} Lit. wanted (it) from God.

(10) got-i, ‘ba qurbân-êt b-om! pešinân a-rêl, gotû-yân-a, ‘agar [ta] mûrîškâk-êt habûl korûk bê, hêľkay la bên dâ-nêy’ ... nā agar maṭrân waki to piroz b-êt-a már-mân hêľkay la bên dânây, hamû bark a-darzin. hêşetaq-yân karabû nê-bôn.


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13 Speech muffled.
He kept saying, ‘O Father, what happened to her?’ ‘Well,’ he said. ‘My son, be patient! She will be back shortly.’ The woman came [to the guests and said], ‘May I be your sacrifice!’ 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?’

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.”’

[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?’

The bishop said, ‘My son, be calm!’ He said, ‘Oh Father! Who can tolerate such behaviour?’ Only then did the bishop come to realise that he was impatient and foul-mouthed.

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14 Lit. now.
15 Lit. May I turn around your head!
16 Lit. My son, on your head!
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