

# Neo-Aramaic and Kurdish Folklore from Northern Iraq

A Comparative Anthology with a Sample of Glossed Texts

VOLUME 2



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## 7. ZANBILFIROSH—THE BASKET-SELLER<sup>1</sup>

*Masoud Mohammadirad*

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**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.

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

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

(2) *zanbīlfəroš ...*<sup>|</sup> du gořēt zanbīlfəroš yēṭ hayn əl davarā kurdā dā,<sup>|</sup> ēk lə Kurdəstānā Bākòr,<sup>|</sup> ēk lə Kurdəstānā Bāšòr.<sup>|</sup> yē Bākòr,<sup>|</sup> yē lə Vārqīnē lə Qazā Səlīvā, lə vīlāyatā Dīyārbakər.<sup>|</sup>

(3) 'amā yē avē ... haṣko lə Kurdəstānā Bāšòr<sup>|</sup> ava t̤-kat sar ja'dā nāvbaynā Bātīfē ū Zāxo dā.<sup>|</sup> əl sār ja'dē-ya<sup>|</sup> bə-řax gundē Sīrkotkiyē da.<sup>|</sup> t̤aqriban rošāvāyē ... nəhiyā Bātīfā pēnj kilomiṭrā.<sup>|</sup>

(4) *əv zanbīlfəroša wak həkāyatā wī hātī gotənē*<sup>|</sup> yēṭ xalkē ma-ū bāv-ū bāpīrēt ma ēḵ bo ēḵ yē gōtī.<sup>|</sup> lə sar vē kalhā šābāniyē t̤-inən,<sup>|</sup> av kalhā šābāniyē.<sup>|</sup>

(5) *ava yē ɤo lə daf ma nəvē wī*<sup>|</sup> ... mīr Məhsən ɤurē mīr Avdulazizē mīrē Mūsəl-a,<sup>|</sup> yē vē kālhā Mūsəl.<sup>|</sup> mīr ... Məhsən ɤurē mīr Avdulazizē mīrē Mūsəl-a.<sup>|</sup> tab'an wak ava wak həkāyatā wī əṭ-bēžən<sup>|</sup> zanbīlfəroš ɤurē mīrē bī.<sup>|</sup>

(6) 'ənsānaki lāwaki jahēl yē barkatī bī.<sup>|</sup> gařhā nāv jahēlā dā-ū pāra lə bar dast-i zāhəf bīn-ū.<sup>|</sup> əṭ-bēžən waxtaḵi kasak šə mālā mīrī mār.<sup>|</sup>

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

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

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

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

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

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

(7) *waxtē mārī tab'an xalkē ... davarē lē kòm bîn=û<sup>1</sup> bərənā=v zīyāratē=û<sup>1</sup> aw goṛ kōlā=û<sup>1</sup> kər tēda=û<sup>1</sup> va-šārt=û<sup>1</sup>. awī žī got=ē, 'mā dē ava hamā lə vèdē bē!?' got=ē, 'ava dē lə vē bē hatā qīyāmatē.'*<sup>1</sup>

(8) *'qīyāmat kangî=ya?', gotî=û<sup>1</sup>. 'čo qīyāmatē=va řā čo šə hē dīyānatē nə-zāna,<sup>1</sup> čo dīyānatā'. tərse xwa lə dālī dā<sup>1</sup> gotî, 'ava dē t-nāv vē āxē řā-bət?' got=ē, 'à<sup>1</sup> bə šāvē=û<sup>1</sup> bə rožē go məstamər lə vē-dē bē ava xəlās.'*<sup>1</sup>

(9) *řā-bī ... wak awādiakē bə sārī kat.<sup>1</sup> malāyāk hāt<sup>1</sup> bo āxāft řožak du sē çār.<sup>1</sup> har řo dā bēžē, 'malē wara bo mən bə-āxava.'*<sup>1</sup> *hatā bahsē dīyānatē bo i kər.<sup>1</sup>*

(10) *'dīyānat husā=na=û<sup>1</sup>. dīyānatā masīhî yā hay<sup>1</sup> dīyānatā əslāmatî yā hay.<sup>1</sup> har dīyānataḳā ha-bət' ... tab'an 'ərf=û<sup>1</sup> 'ādāt=û<sup>1</sup> 'awādiyēt manhajē dīyānatē.<sup>1</sup> aw lə sar əslāmatiyē bî.<sup>1</sup> əslāmatî nīšā dā.<sup>1</sup>*

(11) *mā<sup>1</sup> bə çand hayvaḳā mā.<sup>1</sup> gotî, 'pā az kò bə-ḳəm?' az=ē žə vē 'awādî xalās<sup>1</sup> žə wî qablî<sup>1</sup> tang=û<sup>1</sup> tārīyā vî qablî xalās b-əm.'*<sup>1</sup>

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

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

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

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

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

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<sup>2</sup> Lit. A thing fell on his head.

(12) got-ē, ʔəvēt tū<sup>1</sup> ēh tu nəvêžēt xwa bə-ḵē!<sup>1</sup> tu taʕat-ū ʔəbādātēt xwa bə-ḵē!<sup>1</sup> tu hārīkār bē ləgal xalkaḵē-ū<sup>1</sup> tu yē bə řāhm bē-ū<sup>1</sup> tu zulm o zordārī lə xalkaḵē nà-ḵē.<sup>1</sup> hagār tu zolmē bə-ḵē<sup>1</sup> tāʕat-ū ʔibādatē ʔa qabiūl nà-bət.<sup>1</sup>

(13) ʔbāš-a ʔānē bāvē mən-ē ʔə-kēt<sup>1</sup> az-ē wē xwārənē də-xom.<sup>1</sup> got-ē, ʔwəla ā bāvē ʔa zolmē bə-ḵət<sup>1</sup> ... taʕat-ū ʔibādatē ʔa qabiūl nà-bət.<sup>1</sup> ʔā az kò bə-ḵəm az-ē žə vē zulm-ū zordārīyē bāvē xwa?<sup>1</sup>

(14) hāndī go bāvē xwà.<sup>1</sup> bāvē wī řāzī nà-bī vī ʔəštī bə-hēlēt.<sup>1</sup> got, ʔagar tu kadaḵē bə dastē xwa bə-ḵē<sup>1</sup> ū tu xwa xwadān bə-ḵē-ū<sup>1</sup> ʔayārā xwa xwadān ḵē<sup>1</sup> dē hængē taʕat-ū ʔibādatē ʔa qabiūl də-bət.<sup>1</sup>

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

(16) řā-bī hāt,<sup>1</sup> dasṭ əp zanbīlāw čēḵəṛənē ḵər.<sup>1</sup> zanbīlēt kurdawāriyē bo fēqī bə ḵār ʔ-īna xalkē ma.<sup>1</sup> əš šəfḵāt hāt čēḵəṛənē.<sup>1</sup> lə hāt ba řībārā-ū zanbīl čē ḵəṛən.<sup>1</sup> ma gòt<sup>1</sup> wī sardamī žīyān əṭ kalhā dā bī.<sup>1</sup> ū hāt-ū hāt-ū mantaqa hatā hātī kalhā šābāniyē.<sup>1</sup>

(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 Mullah<sup>3</sup> said, ‘If you do a job with your own hands, take care of yourself and manage to live by your own means,<sup>4</sup> 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 living<sup>5</sup> 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 coming<sup>6</sup> until he arrived at the gate of the Shabani citadel.

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<sup>3</sup> Lit. he.

<sup>4</sup> Lit. Take care of your own standard.

<sup>5</sup> Lit. work.

<sup>6</sup> Lit. he came and he came.

(17) *hât.*<sup>|</sup> *waxtê lə darokê dargahā hawā katî=û*<sup>|</sup> *zêřavānā go,* ‘*tê kò čê?*’<sup>|</sup> *got=ē tab‘an zanbîlkê məl-i-và bî*<sup>|</sup> *go,* ‘*az=ē čəm zanbîlā fərošəm.*’<sup>|</sup> *əl kolānēt bāžērē hāt-o čö.*<sup>|</sup>

(18) *əṭ-bēžən awādî ... hačko kəčā mîrî*<sup>|</sup> *əṭ qasrē əṭ panjarē dā aw kuřā lāwē barkatî dî=û zanbîlā fər[ošət].*<sup>|</sup> *kuřē mîrî=a=w lāwaxî barkatî=ya.*<sup>|</sup>

(19) *jəhē dā vîyānā kuřkî kat dālê kəčkê.*<sup>|</sup> *got jārîyā xwa,*<sup>|</sup> ‘*hařa bēža wî zanbîlfərošî bəlā bət vêdê.*’<sup>|</sup> *čû got=ē,* ‘*wara àm=ē zanbîlā žə ṭa kəřîn.*’<sup>|</sup>

(20) *hāt žor-và.*<sup>|</sup> *tab‘an ... avādî mānē yā pē hātî gotənē=û,*<sup>|</sup> *vîyā ma‘rûf=a*<sup>|</sup> *kā čāwā ləgal ēḵ āhaftən=û*<sup>|</sup> *hozānvānā yā kəri hozān=û.*<sup>|</sup>

(21) *zanbîlfəroš mîrkē řawā*<sup>|</sup> ...

*zanbîlfəroš lāwḵē darwēšā=w*<sup>|</sup>

*karam ka ṭu wara pēšā=w,*<sup>|</sup>

*qîmatē salkā ṭu bēžā=w*<sup>|</sup>

*yā bəčîḵ lə bar zēřā bə-kēša=w*<sup>|</sup> *yā mǎ[zən buhā bəbēža].*<sup>|</sup>

(17) He arrived.<sup>7</sup> 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.<sup>8</sup> 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.

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<sup>7</sup> Lit. He came.

<sup>8</sup> Lit. The longing for the boy fell into the girl’s heart.

(22) *muhəm ava awādī=ya!*<sup>1</sup> *balē hændî hāt zanbîlfərošî ɣo qāna*<sup>2</sup>  
*bə-ɣāt*<sup>3</sup> *ū b-ēt*<sup>4</sup> *ū vīyānā xwa bə=y dīyār kət.*<sup>5</sup> *zanbîlfəroš*<sup>6</sup> *yē šə ɬərsē*  
*xodē ta*<sup>7</sup> *ālā na-hātī.*<sup>8</sup>

(23) *zanbîlfəroš barē xwa dā rax saratē=ū*<sup>1</sup> *‘xalatən.*<sup>2</sup> *zanbîlfəroš žī*  
*lə darajātā čū=va xwārē.*<sup>3</sup> *gāzī ... ɣəčkē gāzī ... zēřavānā ɣər.*<sup>4</sup> *got=ē,*  
*‘zēřavān!*<sup>5</sup> *go, ‘hā*<sup>6</sup> *got=ē, ‘wī zanbîlfərošî bə-gərən.*<sup>7</sup>

(24) *awān žī řahlā dā*<sup>1</sup> *àw řavī.*<sup>2</sup> *čūn mālē dargahē lē gərt,*<sup>3</sup> *go, ‘mālī*  
*kī=va čət?*<sup>4</sup> *aw bə xwa kalhā šabānī ’āsī biya.*<sup>5</sup> *mālē dargahē lē gərt*<sup>6</sup>  
*ū lə dīv čūn lə dīv čūn*<sup>7</sup> *hatā čū sar gəvān dā ɣavrē.*<sup>8</sup>

(25) *hār got=ē, ‘na=ū [mə] xodē dē xwa ɬē da āvēžəm.*<sup>1</sup> *aw žī har*  
*čūn bānē [.....]*<sup>2</sup> *muhəm xwa ɬē da āvēt.*<sup>3</sup> *xwa ɬē da āvēt ət bənī kat.*<sup>4</sup>  
*də vè awādīyē dā*<sup>5</sup> *... də vè ārīšē dā waxtē av řūdāna paydā bī,*<sup>6</sup> *bābē*  
*ɣəčkē hāt.*<sup>7</sup>

(26) *‘ava čī=ya?*<sup>1</sup> *čūčək*<sup>2</sup> *šə ɬərsēt xwa da barovāžī bo ... mīrī got.*<sup>3</sup>  
*got=ē, ‘awī da*<sup>4</sup> *awā mə ɣər.*<sup>5</sup> *got sarokē zēřavān,*<sup>6</sup> *‘hařən b-inən.*<sup>7</sup> *hāt*  
*darokē da hatā čo xwārē=ū*<sup>8</sup> *barē xwa ɬə-nālānīt=ū bəřindār [inā təna]*  
*bar sīngē.*<sup>9</sup>

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

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

(24) They chased him. He fled. They went [and] closed the gates of the citadel to him and said, 'Where is he heading to?' The citadel of Shabani was in principle impregnable. They closed the gates of the citadel to him and kept chasing him until he arrived at the top of one of the towers<sup>9</sup> of the citadel.

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

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

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<sup>9</sup> Lit. arch of the rock.

(27) *awādī mîrē kalhā šabānī<sup>l</sup> barē xwa dā=yē<sup>l</sup> lāwaḵ barkatî=ya<sup>l</sup>  
dālē wî na-d-čû wî bə-ḵoḵəṭ.<sup>l</sup> go, 'hàřən bə-bən bənē kalhē bə-ḵoḵəṭ.<sup>l</sup>  
sarokē zēřavānā zānī bēbaxtî lə vî awādī hāt ḵəřənē.<sup>l</sup>*

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

(29) *'bās<sup>l</sup> az-ī hursiyataḵē lə ṭa ḵəm:<sup>l</sup> haka ṭu bə-šē<sup>l</sup> mə bə sar  
řēkaḵā 'ām va-šēra,<sup>l</sup> waxtē xalkaḵ b-ət dā bo mən də'ā bə-ḵət-ū.<sup>l</sup> ū  
az mət'āj žē b-əm.<sup>l</sup> got-ē, 'bālā!<sup>l</sup>*

(30) *vējā hāt hængē aw řēk řēkaḵā 'ām bî<sup>l</sup> žə vè mantaqē hatā  
Āmēdî=ū hatā Bārzan=ū [...],<sup>l</sup> ū žə vî gundî žî čo bo jəzîrā Boṭā husā,<sup>l</sup>  
řēkaḵā 'ām bî.<sup>l</sup> sar wē řēkē va-šārt.<sup>l</sup>*

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

(27) Well, the prince of the Shabani citadel looked at him (the basket-seller) and saw that he was a handsome man. He (the prince) was not willing<sup>10</sup> to kill him (the basket-seller) [himself]. He said [to the guards], ‘Go and kill him on the slope of the citadel.’ The head of the guards knew that he (the basket-seller) had been bullied.

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

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

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

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

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<sup>10</sup> Lit. His heart would not go.

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

(33) bas aw tabʿan kalhā Vārqīnē kalhakā dasčēkār=a | tāvəko  
 dasčēkār=a. | tu hazīrēt xwa bə-kē | masan kā bēžē àv=a ān na awà=a. |  
 ava masla tu guhē xwa bə-dē hozānē. | dē ko bēžət, tə-bēžət |

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

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

(32) But in northern Kurdistan it is said that the basket-seller was called Mir 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.

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

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

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

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<sup>11</sup> Lit. made by hands.

(36) àw t̤ə-bēžən xwa də panjərēyē da āvēt.<sup>|</sup> àw lə wē rē žī t̤ə-bēžən  
žənkā mīrī=ya.<sup>|</sup> hako tu wē partūkēt wān bə-xwīnət<sup>|</sup> t̤ə-bēžən žənkā  
mīrī lē āšəq bī.<sup>|</sup> ‘amā yē ma t̤ə-bēžīn k̤əčā mīrī.<sup>|</sup>

(37) bas<sup>|</sup> wak dalīl k̤əčā mīrī=ya.<sup>|</sup> čokū ēkāmīn kas,<sup>|</sup> avā hā  
nahšad=ū nūt=ū čārē zāyīnī av řidāna paydā bə-bī.<sup>|</sup> ū šə wī sardamī  
hatā wē sardamē Faqīyē t̤ayrā<sup>|</sup> Faqīyē t̤ayrā həzār=ū pēnšad=ū ū čəl=ū  
nahē yā hātī dənyāyē.<sup>|</sup> həzār=ū šaššad=ū sēh=ū ēkē čū bar dəlovānīyā  
xodē.<sup>|</sup> də vī māwī žīyē xwa dāya nəvīsī.<sup>|</sup>

(38) t̤əqriban māway pēnšad sālā<sup>|</sup> ava yā māyī bə dastē čīrokbēž=ū  
baytbēž=ū ū hunarmandāva.<sup>|</sup> šə nūkā Faqīyē t̤ayrā yā nəvīsī=ū<sup>|</sup> yē bī  
aršīv=ū.<sup>|</sup> hatā nūkā<sup>|</sup> šēst ū t̤əštāk mərovā av baytā hā yā nəvīsīn.<sup>|</sup>

(39) balē mīro awādī bə xwa k̤o t̤ə-bēžəm.<sup>|</sup> masalan vē gāvē ...  
Faqīyē t̤ayrā.<sup>|</sup> t̤ə-bēžət:

‘muhabtē k̤əč mubtalā k̤ər.<sup>|</sup>

səř lə jārīyē āškərā k̤ər,<sup>|</sup>

“lāwakē qalb=əm jədā k̤ər.<sup>|</sup>

mən žə ‘ašqān xaw na-tē”<sup>|</sup>

(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<sup>12</sup> my heart

I cannot sleep because of [his] love.”

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<sup>12</sup> Lit. made apart.

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

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

