

# Neo-Aramaic and Kurdish Folklore from Northern Iraq

A Comparative Anthology with a Sample of Glossed Texts

VOLUME 2



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## 17. A WOMAN AND A LEOPARD

*Masoud Mohammadirad*

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**Speaker: Bizhan Khoshavi Ahmad (NK. Duhok)**

Recording: Lourd Hanna

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

### **Summary**

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

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

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

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

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

(4) žənakē žī həzrā xo ḵər, 'az čə b-ḵam? | čə nā-ḵam? | kī-và bə-  
 čəm? | az žənkak-ā b tanē | ət vān čol-ū čiyā řā! | dē bar-av kī-và čəm? |  
 žənkē hamā řā-bū, | pārzīnkāk inā, | həndak nān-ū | həndak xārən-ū |  
 həndak jəlkēt xo ḵərn-a tēdā. | dā sār mālē xo-ū | žòrdā ž čiyāyē hāt-a  
 xārē, | dā bə-čīt-a mālā bābē xo. |

(1) I [am] Bizhan Khoshavi Ahmad, the son of Shukriya, [who is] Pore's daughter. I learned<sup>1</sup> this tale from my grandmother Pore. Bizhān Khoshavi was born in 1996. He is<sup>2</sup> from Duhok, from Bāmarnē village. Some of the tales are short, others long. I'll keep them short for the convenience of the listeners.<sup>3</sup>

(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.<sup>4</sup>

(3) The woman would tolerate her husband's [bad demeanour]. She would control herself around him. One day, the man became impatient<sup>5</sup> and without any reason divorced her<sup>6</sup> [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.

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<sup>1</sup> Lit. picked up.

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

<sup>3</sup> Lit. Confuse the listeners' heads.

<sup>4</sup> Lit. He would confuse her head.

<sup>5</sup> Lit. The man's breath got tight.

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

(5)      $\check{z}ənak\ tə\ řēkē\ dā\ hāt.$  |  $t-gūt=a\ xò,$  | ‘ $az\ \check{z}ənakā\ balangāz!$  |  $bətanē\ dē\ kī=va\ čəm?$  |  $dē\ čāwā\ \check{z}ə\ vē\ dārəstānē\ darbāz\ bəm?$  |  $yā\ təžī\ da(bā=ya,$  |  $yā\ təžī\ gurg=ū\ pəlang=ə\ haywān-ēt\ gūstxòr=a,$  |  $yēt\ hērəšbār.$  |  $az\ dē\ čə\ kəm?$  |  $dē\ čāwā\ šəm?$  |

(6)      $\check{z}ənak\ hēdī\ hēdī\ hāt=a\ xārēēē$  |  $hatā\ dənyā\ lē\ bo=ya\ tārī.$  |  $galak\ təršiyā.$  |  $galak\ wastiyā.$  |  $galak\ bərsī\ bū.$  |  $gūt=a\ xo,$  | ‘ $kā\ dā\ az\ bən\ vē\ dārē\ bə-rīnm=a\ xārē.$  |  $nānakī\ bə-xòm.$  |  $ū\ pəštī\ hīngē\ dast\ bə\ řēkē\ bə-kəm$  |  $čəm=a\ mālē.$  |

(7)      $bəryār\ dā=ū\ bəčīt=a\ mālā\ bābē\ xò.$  |  $gūtī,$  | ‘ $hamā\ har\ bə\ řēyaqē\ ha-bītən,$  |  $bə\ har\ hālaqē\ ha-bītən$  |  $dē\ čəm=a\ mālā\ bābē\ xo.$  |  $hamī\ təštā\ dē\ bo\ wānā\ bēžəm=o.$  |  $dē\ mīnm=a\ l\ mālā\ bābē\ xo.$  |  $čētər=a\ lə\ bar\ tər=ū\ mənāt-ēt$  |  $zalāmakī\ kə$  |  $hamī\ gāvā\ šə\ mə\ ‘ājəz=ū\ šə\ mə\ səl=ū\ mə\ təqotītən.$  |

(8)      $\check{z}ənkē\ pārzīnkē\ xo\ və-kər$  |  $dā\ nānē\ xo\ īnt=a\ darē.$  |  $nānē\ xo\ kər\ kər\ kər\ na-kər$  |  $sībarāk=ā\ gala\ galak=ā\ məzən\ pəž\ diyār\ kər$  |  $kə\ řonahiyā\ hayvə\ əl\ bar\ nānē\ wē\ barza\ kər.$  |  $\check{z}ənak\ tərs\ va\ ū\ bə\ larz\ va\ əl\ dūr\ xo\ zəvřiyā.$  |

(9)      $barē\ xo\ dāt=ē$  |  $pəlangakē\ məzən$  |  $ū\ yē\ xodānē\ dādānē\ tūš.$  |  $ū\ čāvēt\ wī\ əl\ bar\ hayvə\ gala\ galāk\ taysīn$  |  $ū\ bə\ tərs\ diyār\ ət-kərən.$  |  $lē\ paydā\ bə.$  |

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

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

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

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

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

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<sup>7</sup> Lit. The world became dark.

<sup>8</sup> Lit. She cut her bread into pieces; she did not cut her bread into pieces.

(10) *žənak galàk bəzdīyā<sup>|</sup> galàk təršiyā<sup>|</sup> pēt wē sàst bün<sup>|</sup> dastēt wē larzīyān<sup>|</sup> na-žānī dē čə kàt-ū<sup>|</sup> čə nā-katən<sup>|</sup> pəḷəngī gūt-ē, ‘ava dē kī-va čī?<sup>|</sup> dē šə kī-va ət-hēy<sup>|</sup> dē kī-va řā-būri?<sup>|</sup> tu nà-žānī tu ət ‘ardē mà řā-t-būri?’<sup>|</sup>*

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

(12) *pəḷəngī gūt-ē, ‘na az čə lə ta nà-kam!<sup>|</sup> a t-zānəm tu yā bēčārà-y.<sup>|</sup> bas az ē t pəšt ta řā hēm<sup>|</sup> dā kasaḵ čə lə ta na-katən.<sup>|</sup> ū da ta š hērəšet gīyanawarā hamīyā bə-pārēzəm.’<sup>|</sup>*

(13) *žənkē daspēkē bāwarī pē nà-kər.<sup>|</sup> bas žənkē go, ‘dā xo mā az bāwar bə-kəm<sup>|</sup> bāwar pē nà-kam<sup>|</sup> tāza ez yēt nāv dastē vānā dā.<sup>|</sup> hamā dā bēžm-ē, “bālā!”<sup>|</sup> čə az xārəm<sup>|</sup> čə az gahāndəm.’<sup>|</sup>*



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

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

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

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

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<sup>9</sup> 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.

<sup>10</sup> Lit. I'm at their hands.

(14) *žənak barāyikē t-čū<sup>1</sup> ū pələng dīv dā.<sup>1</sup> hēdī hēdī hēdī hēdī<sup>1</sup>  
qūnāxā dārəstānē darbās kər.<sup>1</sup> pələngī gūt-ē, ‘az dē l pəšt dāraḳē řā-  
wəstiyēm,<sup>1</sup> tu hara-t xānī va!<sup>1</sup> hatā tu nā-čiy-a-t xānī-va<sup>1</sup> bēhnā mə  
nā-yətn.<sup>1</sup> dəlē mən yē bə tā va.<sup>1</sup> tu hara-t xānī-va.<sup>1</sup> ū az-ē pāšingē žə  
vē rē čəm.<sup>1</sup>*

(15) *žənak čū t žūr-vā.<sup>1</sup> daykā wē pərsyār kər,<sup>1</sup> ‘arē tu žə kī-va t-  
hēy<sup>1</sup> vē šavē!?’ na kās gal ta haya.<sup>1</sup> tu čāwā šə wī čiyāyi hātī-ya xārē?<sup>1</sup>  
tu čāwā žə vā dārəstānā darbāz boy?’<sup>1</sup>*

(16) *žənkē gūtī, ‘kā dā bə-čīn-a žūr-va,<sup>1</sup> az dē čīrokē bo hawā  
bēžəm žə sarī hatā bənī.<sup>1</sup> hāl-ū masala avā-na.<sup>1</sup> husā yā čē būyī.<sup>1</sup> dē  
xəṛakē bə hawa bēžəm.<sup>1</sup> bas kā dā bə-čīn-a-t žor-vā.<sup>1</sup>*

(17) *žənak čū t žūr-va.<sup>1</sup> gal dayk bābē xo řīnīšt-a xārē.<sup>1</sup> kər-a gərī<sup>1</sup>  
gūt-ē, ‘hāl-ū masal-ēt mə avā-na.<sup>1</sup> zaḷāmē mə az fə-řē kərəm-a māl.<sup>1</sup>  
az bardām<sup>1</sup> ū gūt-a mən,<sup>1</sup> “tu bə kēr mə nā-yī.”’<sup>1</sup>*

(18) *bābī got-ē, ‘yē hamā bāž boy.<sup>1</sup> gūtī ma žə mēža t-viyā tu tgal  
wī na-žī<sup>1</sup> čūnkū ma t-zānī yē bo ta xərāb bū.’<sup>1</sup>*

(19) *daykē žī gūt-ē,<sup>1</sup> ‘hamā řīn-a xārē daf māl<sup>1</sup> am bə xo žī du bə-  
tənē-yna<sup>1</sup> hamā t-gal māl bə-žī<sup>1</sup> tu hār kəčā ma-y-o.<sup>1</sup> ma nānaḳ xār dē  
pēk-vā xoyñ<sup>1</sup> ma kərək xār žī dē kər kəyn.<sup>1</sup>*

(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<sup>11</sup> until you get home. My thoughts are with you;<sup>12</sup> 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.<sup>13</sup> 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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<sup>11</sup> Lit. My breath doesn't come.

<sup>12</sup> Lit. My heart is with you.

<sup>13</sup> Lit. Sit down with us.

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

(21) *žənkē nà-šiyā bēžt-ē, 'pələngakī čāvařeyī mən bū, hatā az gahāndim-a bar dargahī. ū pāsawānīyā mə t-kəŕ-ū harasīyā mə t-kəŕ hatā az žə vē dārəstānē xəŕakē darbās būym<sup>1</sup> čūkū dayk-ū bāvēt wē bāwar nà-t-kəŕ.*<sup>1</sup>

(22) *lawmā gūt-ē, 'zaḷāmakī galakī dastpāqəž<sup>1</sup> yē amīn<sup>1</sup> ətgal mən hāt. ū řekē hamīyē dā pāsawānīyā mə t-kəŕ<sup>1</sup> o harasīyā mə t-kəŕ-o<sup>1</sup> az pārəstəm žə hamī dəřəndā<sup>1</sup> ū bēyī kū āxāftənaḳā kəŕēt ān āxāftənaḳā saqāt bēžit-a mən, ān hawl datən dasdərəžīyē bə-katən.*<sup>1</sup>

(23) *kayfā dayk-o bāb-ā hāt. gūtī, 'waḷāhī zaḷāmēt husā gala galak-ēt bāš-ən.<sup>1</sup> žənkē žī vīyā təštəkē bə kanī bēžitən. gūt-ē, 'řəst-a galak yē bāž bo, bas čə gāvā davē xo və-t-kəŕ<sup>1</sup> dē bēžī av zaḷāma gūštē mərār t-xotən, ū mīyā-w kavlēt haywānēt mərī t-xot-ən. hāndī hānd bēhnaḳā pīs əž davī ət-hāt.*<sup>1</sup>

(24) *pələngī əl pəž dārē gòh lē bo, ət qafaskē dā. pələng gala gala galak 'əjəz bo. dālē wī təžī bəŕin bo. pələngī b-hēz kəra gārē-w<sup>1</sup> nāv dārostānā dā xo barzà kəŕ. ū řavī<sup>1</sup> ū mā t həzra wē āxāftnē dā. kə čāwā wē žənkē qanžīyā wī hūsa l bən pēyā dā. ū gūt-ē bēhnaḳā galak ā pīs žə davī t-hāt dā bēžī ava yē kavlēt mərīyā t-xotən!*<sup>1</sup>

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

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

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

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

(24) The leopard heard these words from behind the tree in a cage.<sup>14</sup> The leopard became very, very upset. His heart was filled with pain.<sup>15</sup> He ran fast through the forest and disappeared. He ran away. He remembered those words. How could she (the woman) forget his favour<sup>16</sup> and said [to her parents] that his mouth had a terrible smell and that he ate the corpse of dead [animals]!

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<sup>14</sup> It is not clear how the leopard ended up in a cage.

<sup>15</sup> Lit. his heart was filled with wound.

<sup>16</sup> Lit. How could the woman put his goodness under her feet.

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

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

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

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

(29) *žənkē gūt-ē, ‘az čə jārā wa nā-ka. | tu pələngaḳi galak yē  
bāš- | ta qanjīyaḳā l mə kər | as čə jārā xanjārē nāf mələ ta nā-dam. |’*

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

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

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

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

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

(28) The leopard said to her, 'I have a<sup>19</sup> request from you: you should take out your dagger and stab me in the shoulders.'

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

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

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

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<sup>17</sup> Lit. became visible to her.

<sup>18</sup> Lit. Hey at you!

<sup>19</sup> Lit. another.

(32) *ṣəḷəŋgī əp wē xīnē va<sup>1</sup> əl nāw dārəstānē dā kərə gārē.<sup>1</sup> ū bāz dā ət nāw dārā dā<sup>1</sup> ū-d nāw dahlā dā<sup>1</sup> ū-t nāw tərāšā dā xo barzā kərava.<sup>1</sup> žənək hāt-avā<sup>1</sup> mā t-xawāl-ēt hāndē dā, ‘ka bočī ṣəḷəŋgī dāxwāz žē kər<sup>1</sup> xanjarē t nāw mālēt wī bə-datən?<sup>1</sup> lē žənkē nā-zānī.<sup>1</sup>*

(33) *du sē haftiyak pē-va čūn.<sup>1</sup> žənək jārakā dī čō t nāw dārəstānē dā<sup>1</sup> bo hamān kār<sup>1</sup> ko bə-čītən dārā-ū čīlkā bīnītən ... bū sopē<sup>1</sup> ū bo ... bo sopē harwasa bū kočkī.<sup>1</sup> pəšti žənək čōy<sup>1</sup> disān-ava āw ṣəḷəŋga dīt-ava.<sup>1</sup>*

(34) *ṣəḷəŋg hāt=a handāv sar-ī.<sup>1</sup> gūt-ē, ‘arē tū-yī disa?<sup>1</sup> gūt-ē, ‘balē a āz-əm.<sup>1</sup> disān tū-yī?<sup>1</sup> gūt-ē, ‘ā<sup>1</sup> gūt-ē, ‘har wako hatā nūka tū<sup>1</sup> yē pāsawānīyā mē t-kay?<sup>1</sup> gūt-ē, ‘balē a baz vē jārē mē pərsyārāk ā žə ta hay.<sup>1</sup> gūt-ē, ‘karam kà!<sup>1</sup>*

(35) *gūt-ē, ‘kā bas barē xo bə-d-a nāf mālēt mən!<sup>1</sup> mā bərināk lē māyā?<sup>1</sup> gūt-ē, ‘naxēr ṣəḷəŋg<sup>1</sup> čə bərin lə ta nā-māyna.<sup>1</sup> tu bə hamī-va yē čē boy.<sup>1</sup> ṣəḷəŋgī ləvērē gala galak kər-a gərī<sup>1</sup> gūt-ē, ‘tu būčī t-ka-ya gərī?<sup>1</sup> žənkē gūt-ē, ‘tu būčī t-ka-ya gərī?<sup>1</sup>*

(36) *gūt-ē, ‘balē baz bərināk ā dālē mən dā hēštā<sup>1</sup> sāx nā-boya.<sup>1</sup> aw žī aw bərina bū damē ta āxāftən gūtī-ya mən.<sup>1</sup> āz gīyānawar-əm<sup>1</sup> ū xārənā mən gūštē gīyānawarān=a.<sup>1</sup> ū mā čə gunāhā mən-a agar bēhnaqā pīs əž davē mē t-hēt-ən!<sup>1</sup>*



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

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

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

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

(36) He said, ‘Yet the wound in my heart is not healed yet. It was created when you said those words to me. I’m an animal and my food comes from the meat of animals. I’m not to blame<sup>21</sup> if my mouth has a bad smell!

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<sup>20</sup> Lit. She remained in such a dream.

<sup>21</sup> Lit. What sin is there for me?

(37) *mən aw bāšiy yē hamī t-gal tà kərən.*<sup>|</sup> *ū ʔa āxāftənaḵē dālē*  
*mən gala gala šəkānd.*<sup>|</sup> *ʔəḷəngī gūt-ē, ‘balē řāst-a t-bēžən*<sup>|</sup> *žē ət-čət*  
*nīšā šīnā xanjarā*<sup>|</sup> *bas žē nāčətīn šīnā xabarā.*<sup>|</sup>

*am gahəštīn-a dumāhikā čīrokā xo.*<sup>|</sup> *az hātm-ava čə na-dā mən.*<sup>|</sup>

(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.

