

Neo-Aramaic and Kurdish Folklore from Northern Iraq

A Comparative Anthology with a Sample of Glossed Texts

VOLUME 2



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24. A WOMAN BUILDS HER HOME

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Audio: <https://nena.ames.cam.ac.uk/audio/222/>

Summary

A princess defied her father, claiming that a woman too is capable of providing for herself and her family, just like a man. In response, her father gave her to a poor boy, so that she could prove her claims. The girl told the boy that she was not going to marry him yet. Instead, she did embroidery and sent him to sell her work. While at work, the boy heard about an opportunity to become wealthy. The king had promised a reward for the person who would slay the wild beast that had blocked the local water sources. The princess sent the boy to fight the beast and the boy won. The boy and the princess became wealthy and built a palace. They invited the king—the girl's father—for a feast. When he came, the girl revealed her identity and the father recognized his mistake. The two young people were married amidst great festivities.

(1) ʿana šəmmi Madlèn=ile,¹ brat Pattu Nagàra.¹ šəmmət babi Hòrməs.¹ šəmmət yəmmi Làyya.¹ ham šəmmət babaḥ hām Horməs.¹ ʿumri tmani-w ʿarbà šənnə=le,¹ ʿarba,¹ xamša.¹ yaʿni řàbθa-iwan laywan hənna...¹ zùrta, ʿe.¹

(2) ʿəθwa xa naša ʿəθwale řlaθa bnàθa.¹ mālka wewa.¹ ʿəθwale řlaθa bnaθa.¹ qəmle xa qam-yawəlla ta brāt¹ malka xa ta brāt wāzìr.¹ pəšla ʿay zùrta.¹ ʿe.¹ pəšla xəkla.¹ xəkla.¹ pəšle bəmara babaḥ,¹ ʿxazəx ʿàti māni b-gawrat.¹

(3) k-əmra, ʿkut hawe rəzqi.¹ k-imər, ʿqay?¹ māni k-iwəð hənna?¹ k-imər, ʿani pəšlay bəyθa=w kud xa ʿətte bayθa=w zangìn=ilay.¹ k-imər, ʿqay ?¹ māni k-iwəð bayθa?¹ baxta ʿən gəwra?¹ k-imər řalah.¹ k-əmra, ʿbàxta.¹

(4) k-imər, ʿdəx k-əwða baxta?¹ ʿani gweray tərwe zangìn,¹ xa ʿəbrət wāzira xa bronət qàḍi.¹ ʿati madam merax faqìr=lay,¹ bāxta k-uða bayθa,¹ waʿduθa hoyā b-yawənnax ta xa fāqìra.¹

(5) tuxməlla,¹ k-əmra, ʿay... yaʿni ʿadòle=le babi.¹ b-awəð hədax.¹ qamayθa ʿəθwa... mnaqšīwa.¹ qəmle mi wəðla?¹ šqəlla xakma həzna ʿəθwala gu beθa,¹ xa ʿarba xamša meter hadax=u xakma sènti, ʿu xakma xmaṭa, xmaṭàθa.¹

(6) mere, ʿana mapqənnax bas daryat ʿabàya b-rešax=u napqat ʿaxòp.¹ xazəx dəx b-awðat bayθa.¹ b-yawənnax ta xa fāqìra.¹ là muḥkəla.¹ k-imər, ʿbas b-ʿabàya hənna b-zələx.¹

¹ The speaker says *brāt* ‘daughter’, but means ‘son’.

(1) My name is Madeline, the daughter of Pattu Nagara. His father's name is Hurmez. My mother's name is Layya. Her father's name is Hurmez too. I am eighty-four or eighty-five years old. I mean, I am elderly, I am not young, indeed.

(2) There was a man who had three daughters. He was a king. He had three daughters. He married one of them to a king's son, the other to the minister's son. The youngest one remained. She started laughing, she laughed. Her father said, 'Let us see who you are going to marry.'

(3) She said, 'Whoever happens to be my fortune.' He said, 'Why? Who is it that [can] do this? [Your sisters] have a home, they each have a [new] home and are well-off. Why? Who [is it that] builds a home, a woman or a man?' he said. 'The woman,' she said.

(4) 'But how come it is a woman who builds a home? [Your sisters] have married two rich people. One of them is the son of a minister and the other the son of a judge. Since you said, they are poor and [that it is] the woman [who] builds a home, then I promise to marry you to a poor man,' he said.

(5) She thought and said, 'My father is serious and he will do it,' she said. In the past, there was... people used to embroider. What did she do? She took some white fabric she had at home, some four or five metres and a few centimetres and some needles.

(6) He said, 'I will send you out. You will only put on your abaya and leave empty-handed. Let us see how you build a home. I shall give you to a poor man.' She said nothing. He said, 'You shall go with only your clothes on.'

(7) *qəmle zälle mere ta hənna,¹ ta xuḷāma,¹ xa ʾəşra yomāne hatxa,¹ k-imər xuḷāma! k-imər mī?¹ k-imər si l-māydan,¹ si xzi ʾema ʾiθ fāqira,¹ bas lā-hawe raba.¹ yaʿni zōra hawe,¹ la hawe hənna.¹ xzi māni-le fāqira,¹ yaʿni g-maṯe qāyse.¹*

(8) *qamayṯa g-maṯewa qāyse.¹ hatxa g-maṯewa d-ʿayšiwa mən mi maṯēwa.¹ k-iziwa l-qayse gə-mzabnīwalay.¹*

(9) *xzele xa qəşša jwānqe-le hatxa xaʾa.¹ qam-xazèle.¹ k-imər hayyu! mālka bəqrayux.¹ k-imər bāba,¹ ʾana mī kəbe malka mənni?¹ ʾana xa naša fāqira,¹ jalli jīqe,¹ ʾana mī kəbe mənni?¹ lā k-iṯən.¹*

(10) *k-imər, ʿhāyyu! ʾən malka... yaʿni ʾibux ʾamrət lā?¹ k-imər, ʿlā.¹ ʿp-qatè rešux! kəbe št-àwe.¹ qam-maṯèle brona.¹ qam-xazele b-srubar²=u ḥàle.¹*

(11) *k-imər, ʿhāyyu! k-imər, ʿmā?¹ k-imər, ʿay brāti qam-yawənnā ṭalux.¹ k-imər, ʿàna?¹ daxi xa naša fāqira?¹ k-imər, ʿana meri ʾay brati wilali ṭalux.¹*

(12) *qəm̄la brata šmèla.¹ lā ʾiḏele babah.¹ ʾu šqəlla ʿābaya wəḏla hədax.¹*

(13) *k-imər, ʿsì,¹ xazəx ʾən wəḏlax bāyṯa.¹ xaṯwaṯax kulla gweray zangīn,¹ bāxta k-uḏa.¹ gāwra k-iwəḏ bayṯa.¹ xazəx ʾāti ʾibax ʾawḏat bayṯa,¹ b-awḏat bāyṯa.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 wəðla?| mî wəðla?| qəmla zəlle... qam-şaqłale=w zəlla. | k-əmrā, 'tu 'amrannux! da 'ana qam-yawəlli bābi, | ḥāl ḥawal qəşši hātxa=yla. | bas mor daha 'ana... lā-k-şaqłətti. | mor wa' dūθa hawya, | ma d-'amrānnux, | 'əwðət b-xābri, | 'ana p-şaqłānnux. | daha lā-k-şaqłānnux. '*

(15) *k-imər, 'wa' dūθa 'ustātti. ' | ya'ni 'iðəle, | 'iðəle 'awa. | 'ustatti mē d-amrat b-'oðən b-xābrax. ' | k-əmrā, 'də-št-əwe. ' | qəmla b-ay 'əddana qam-'adlala quprāna wewa ma t-wewa. | qam-'adlala qam-'awðāla. | qəmla deθər yoma qəmla. | qam-faşlale 'an hənna... xāzna. | qəmla tula b-naqòşe. | mnoqəşla xākma. | k-əmrā, 'se mzābənnay! ' zəlle mzubnile. |*

(16) *mnuqəşla xa dasta xərta, | 'si mzābenna. ' | mzubənnay. | 'se swun xāzna!' zwənnē. | 'se zwun xa xmāṭa. ' | qam-malpāle kul mēndi. | qam-'awðila xa... | xa hənna... bāyθa. |*

(17) *k-əmrā, 'də 'sì! ' | k-iməra, 'mî? ' | k-əmrā, 'ati xzi mē d-'amrannux, | bābi hātxa mere. ' | k-imər, 'wa' dūθa, | mē d-'amrat... ' | k-imər wa'ad 'ārabi k-imər, 'mē d-'amrat, | hədax. ' |*

(18) *k-əmrā, 'iθ xakma šaxşiyē, | mux danna naşe rābe=w 'ani hatxa naşe rabe yatwi g-čayxāna, | g-maḥke xabranət 'àqle. | lā-g-maḥkay maḥkyaθət maḥşum dət hənna... dət 'anni... la, | ya'ni, | la basime, | mən dani sarsariyye=w ḥāle hənna. ' |*

(19) *xa k-imər 'ana hatxa=w xa 'ānna, | māni k-iwəð bāyθa. | 'u xənna k-imər kùl mēndi=w xa k-imər hātxa—kul mēndi b-ləbbət naşa basima. | xa'a k-imer 'k-iðət 'iman=ile ləbbət naşa basima? ' |*

(14) What did she do? What did she do? She got up, he went... she took [the young man] and went. 'Sit down, I shall tell you something. My father has given me to you, this is my story. However, you must say that I, that is, you are not going to marry me. You must promise me [that] you will do whatever I tell you to. [Then] I will marry you. I am not going to marry you now.'

(15) He said, 'I promise, my lady.' I mean he understood, he understood. 'Whatever you say, I will do.' She said, 'All right.' Then she tidied up the shed, or whatever it was. She tidied it up. The next morning, she cut the white linen into shapes and started embroidering. She embroidered some of the pieces and said, 'Go and sell them.' He went and sold them.

(16) She embroidered another piece [and told him], 'Sell it.' He sold [it]. 'Go and buy a needle.' She taught him everything. They made for themselves a house.

(17) She said, 'Go!' She said, 'Look, whatever I tell you... that... this is what my father said.' 'I promise, whatever you say'—it is an Arab promise—he said, 'I shall do whatever you say.'

(18) She said, 'There are a few prominent people, men of honour, who sit in a café. They discuss intellectual matters, they do not talk about immoral things that, I mean, that are not nice, [things of] said, by vagabonds and the like.'

(19) [He went to visit those men.] One said, 'I am so-and-so', and one [of] these 'Who builds a home.' Another said, all [sorts of] things and another said, so and so—everything about happiness [lit. good in heart]. One said, [asking] 'Do you know when a man is happy?

- (20) *k-imər, 'màha?' 'gu bàyθeḥ, ' k-imər. 'ayi məşəθle. | k-imər, 'labbət naša bāsima gu bàyθeḥ-ile. ' |*
- (21) *'ayi 'egət xere məşəθle qam-maxele xa zəṛṛa čəllàqa. | k-imər, 'mì d-hənnə, | məşəθ?' k-imər, 'lā, | 'ustàḏi, 'ay dukθa wewa bə-xyàka, ' k-imər. | 'ana-ši fətli hatxa qàmux. ' |*
- (22) *qam-'arele 'ay xàbra, | gu pàθeḥ, | 'u qam-garəšla naθeḥ. | qam-hənnəlle, | qam-maxele b-xa zəṛṛa čəllàqa. | 'ay paθeḥ sməḏqla m-xa zəṛṛa čəllàqa, | 'əpu, | qam-maxəle 'əlle. | 'mì d-məšoθe?' |*
- (23) *'la 'ustàḏi, | har hətxa... ' k-imər. | 'də sì! ' qəmle zəlle. | θele l-bayθa là muḥkele. | k-əmra, 'zəllux? | zəllux ḥale? ' k-imər, 'è, | bizàla-wən, | holay maḥkoye ḥal ta gyànay. ' k-əmra, 'št-àwe. ' |*
- (24) *pəšla xa yoma-w tre ṭlàθa, | hole b-izala xazele šula. | k-əmri, 'hu! ba mālka, | hole 'iθ xa ḥàywan, | hole 'ərya məye. | 'ərya max d-karmàne, | ḥàywan 'ərya 'an məye. | max səkra=le, | 'ərye, | lelu bə-šwaqa məye, | bəzala l-karmàne. ' |*
- (25) *k-imər, 'dəxi?' k-imər, 'lelu bə-šwàqa, | zala l-karmàne. ' | k-əmri, 'ma! kud 'ay zala qatəlle 'aw ḥàywan, | malka b-yawəl 'awqa līre. | 'awqa pàre, | līre b-yawəlle. ' | 'u qəmlay bəqraya bəmara hətxa. | 'awa šmèle. |*
- (26) *zəlle k-imər, 'ustatti, | 'ustàtti! ' k-əmra, 'màha?' k-imər, 'itù! daha p-pešax zàngin. ' | k-əmra, 'gu mì p-pešax zangin? ' |*

(20) He said, 'What [is] it?' 'In his own home.' [Meanwhile,] the poor man listened. One man said, 'A man's heart is happy in his own home.'

(21) As [the poor man] was listening, he slapped him hard on the face. He said, 'What? Is he listening [to us]?' He said, 'No, sir, this part of my body was itching'—he said—'[as] I passed in front of you.'

(22) He told him this, in his face, and pulled his ear. He did this, he slapped him hard on his face. He slapped him so hard that his cheek reddened—excuse me—'What [is it that you are] listening?'

(23) 'No, sir, it was just...' he said. 'Go away!' He went. He came home but said nothing. 'Tell me, did you go? If you went then... [she asked whether he had gone]. 'Yes, I was walking [past] and they were speaking to one another.' 'All right,' she said.

(24) After a day, two or three he was walking around, looking for a job. People said, 'Oh! By the king, there is a wild beast [which] is blocking the water.' The beast holds up the water, the orchard water. A wild beast has blocked the water. It is like a dam, the water is blocked, it is not flowing to the orchards.

(25) He said, 'How?' They had said, '[The water] is not flowing to the orchard. Anyone who goes and kills the animal, the king will give him a lot of gold coins. He will give him much money, gold coins.' They began shouting out and announcing this. He heard them.

(26) He went home. He said, 'My lady, my lady!' She said, 'What is it?'. He said, 'Sit down, we shall soon become rich!' She said, 'How are we going to be rich?'

(27) *k-imər, ‘hal hawal d-malka hātca=yle,| bas mi=la?| bère=la,| ‘amùqta=la bere. | ‘ən ‘ay ere b-‘awri gāwah,| b-yaşrile ‘e xarta diyyeh,| kāmara diyyeh b-yaşrile. | ‘ən məθle,| b-garšile=w ‘ən ‘awe şàh-ši,| hām b-garšile. | dæx t-hāwe. | hātca pəşla. | malka b-yawəlle ‘awqa. |*

(28) *‘k-əmra, ‘də si qrile ‘aw naša d-mere tälux. | zälle qam-qarèle ‘aw naša. | k-imər, ‘də həyyu, | hola ‘ustatti bəqràyallux, ‘k-imər. | k-əmra, ‘ana ‘ay da b-aθe ‘ayi mənñux, | xòni, ‘k-əmra, təleh. | ya‘ni, mera xòni. | ‘b-aθe mənñux, | bas k-əban lāššeḥ. | ‘ən hawe mìθa, | ‘ən hawe şàh, | mātətte təli, | šmèlux? |*

(29) *k-imər, ‘dàxi hadax?’ ‘daha b-yawətte ‘awqa pàre. | hole bəmyàθa. | balki məθle, | ‘an pare d-šaqlannay tǎli=way. | k-imər, št-àwe. |*

(30) *qəmle zəlle. | holay ‘ibe ‘əsri naše. | k-əmri, ‘māni b-napəl gu day bere?’ k-imər, ‘ana. | ‘dàxi ‘ati?’ k-əmri. qəmlay, | qam-‘arele=w yaşrile. | qam-şaytile gu bera ‘amùqta. | şaytile gu ‘ay bere, | raḥuqa m-axxa ‘alpì naqle. |*

(31) *tama-š mātə=ila, | là-kyan mi=la. | kullay holay hatca—kullay raḥuqa m-àxxa—kullay yale zore d-mālke, | hole qti‘e rēşay, | hole şəklay dərya tàma. |*

(32) *‘u ho!’ k-imər, ‘xzi ‘amrənnux, | ‘hāywan. | k-imər, ‘ana nāša weli, | pəşli max hənna. | k-iwət bəxzàya. | ‘ya‘ni raḥuqa m-àxxa, | k-imər, ‘aya ‘aşərta ‘ayya dukə pəşla tälux, | ‘ila, | pəşla. | ‘ən ‘idèlux şarṭ diyyi, | wa‘dùθa, | ‘ati njəhlux. | ‘ən là ‘aθe, | reşux pəşla bəne. ³ |*

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

(27) 'This is the decree of the king,' he said. 'But the problem is that it is a well, the well is deep, so the one who goes down has to be tied by the bottom, by the waist. If he dies, they would pull him out and if he is alive, they also pull him out. I mean, whatever might happen. I mean, this is the case. The king will give him a lot (of money).'

(28) 'Go and call the man who told you about this,' she said. He went to call the man saying, 'Come, my lady is asking for you.' She said, 'He will come with you, my brother will come with you.' she said. That is, she called [him] 'my brother.' 'But, dead or alive, I want you to bring me back his body, did you hear me?' she said.

(29) 'How so?' [he said]. 'You will now give the money, he is going to die, he may die, so the money that I take is for myself.' 'All right.' he said.

(30) He went off. There were about twenty people there. 'Who will go down the well?' they said. 'I will go down,' he said. 'How?' they said. They held him, tied him and lowered him into the deep well. They threw him down the well—God forbid.⁴

(31) There was a big village there [down the well], I do not know [what exactly]. Everywhere were kings' young children who—God forbid—were beheaded, their bodies placed there.

(32) 'And look'—says the animal—'look, I shall tell you something,' said the animal. 'I was a human being but became like this, you can see.' God forbid this [from us]. He says, 'Tonight, this place will become yours. If you meet my conditions, I promise that you will win, otherwise, you [too] will be beheaded.'

⁴ Lit. a thousand times away.

(33) *k-imər, 'ya ḥāywan, | mād-kəbət, | mū 'egət... 'ən dinət 'ālaha, | wiḏaḥ ḥənnā, | šārṭ diyyux, | 'ən 'awḏənnē, | nḵəḥli. | 'u 'ən lā-ši, | šud māyθən. | k-imər, 'è. |*

(34) *'əθwa ṭliba=w ṭləbta=ši, | we wiḏe ḥàtxa, | ham 'ani way yšire. | 'ani hatxa pšəxlay gu dayi jwanqa, | hole bəθaya ḥàtxa, | hatxa hole maḥkòye. | k-imər, 'ləbbət naša gu mī=le bāsima? gu kabābe, | gu bəryāne, | kubebe diqe? |*

(35) *k-imər, 'lā. | k-imər, 'ləbbət naša gu bāyθeḥ. | 'dəx gu bayθeḥ?' 'ən ləbbux hawe bāsima gu bāyθux, | bāxtux, | 'āyál diyyux, | 'ən ləbbux bāsima, | ləbbət naše bāsima. | k-imər, 'mihi?' nṛəxle, | nṛəxle, | nṛəxle. k-imər, 'mdaglətti! |*

(36) *k-imər, 'ləbbət naše gu dani bāsima, | gu beθət nāša. | ṭlaθa ge mere—maḥšum mənnaḡwux—pqəle 'aw ḥeywan. | 'egət pqəle 'aw ḥaywan, | ṛəyē zəllay. | ṛəyē zəllay. |*

(37) *ṭliba=w ṭləbta=š wewa širay. | ham 'anay pəšlay bəxpàra. k-imər, 'šqulun, | mṭāwloxun pàre, | 'u mādət k-əbutu. | qəmle šqəlle qam-məlele 'əbbeḥ. | qam-məlele=w hwəlle ta dan xənnē=ši. | qəmlay lā-ybay garšile. | 'egət qam-garšile, | zəllay mara ta mālka. | k-əmri, 'malka! 'ṛəyē θəlay. | xa'a ḥàtxa wəḏle. | k-imər, 'màθawle 'axxa! |*

(38) *qəmlay pθəxlay ṛəyē zəllay, | 'u 'awa zəlle 'an pare qam-yawəllay ta ṭləbteḥ. | št-àwe. | qəmle zəlla mənne. | k-imər, 'ayya 'awqa=ši ṭəlux. | k-imər, 'də yaḷḷa, 'də tū. | xazəx mənī b-awəḏ bayθa. |*

(33) He said, 'Oh animal, whatever you want. If [it is] God's will that I answer it... If I answer, I win. If not, let me die.' He said, 'Yes.'

(34) 'There was an engaged couple—like this—who had also been tied up. They were delighted with this young man, who came like this, who talked like this. 'What makes a man's heart happy? Kebab, biryani or cutlets?' he said.

(35) He said, 'No.' He said, 'A man's heart [is pleased] at home.' 'How at home?' [said, the animal]. 'If you are happy at home [with] your wife and children, if you are happy, [then] a man is [truly] happy.' [The animal] said, 'What?' and swelled greatly. 'You are lying to me.

(36) He said, 'A man is happy there, in his own home,' he said. He repeated this three times at which the animal—excuse me—burst into pieces. When the animal burst, water began to flow. Yes, the water flowed.

(37) He had tied up the couple. They began to dig. He said, 'Fill [your clothes] for yourselves with money, as much as you desire.' He filled [his shirt] with money and gave [some] to others too. They could not pull him up. When they did, they went to the king and told him. They said, 'Your majesty!' 'What?' he said. 'The water is flowing. So-and-so has done it.' 'Bring him here!' said, the king.

(38) They opened the gateway for the water to flow and left. He left too and gave the money to his fiancée. So, she went with him. He said, 'This wealth is for you.' 'Let's see who builds a home.'

(39) *pəšlay xa ʿəsrà yomane.*[|] *‘də qu! si maθi xa muxwàθoxun,*[|]
xa banàya,[|] *mhàndəs,*[|] *mhandəs handəsla ʿay ʿāra.*[|] *ʿe,*[|] *qam-*
zawənnə,[|] *zwənnə ʿāra.*[|] *ʿu qam-mhandəsila=w qam-maʿmərila*
qàsra,[|] *bəš mən daw malka,*[|] *k-imər, bəš ʿawwa ʿali mən daw d-*
mālka.[|]

(40) *qəmle qam-maʿmərila=w ʿayi yala pəšle jwanqa yoma ta*
yòma[|] *ʿu ʿayi tlabta=š k-əmra, ʿlā k-šaqlannux həl babi*[|]—*ʿana dāx p-*
šaqlannux?[|]—*dət yādē māni k-iwəð bāyθa.*[|]

(41) *ʿən baxta hawya ʿàqəl,*[|] *baxta g-malpa gāwra.*[|] *yaʿni lèwan*
mara gawra laywe ʿàqəl,[|] *bas baxta ʿən hawya ʿàqəl,*[|] *marxəša*
gāwra,[|] *hawe tāfāhəm b-raxəš šūlay.*[|] *b-raxəš bayθa p-payəš tafahum*
buxðāðe.[|] *ʿən baxta là ʿawða bayθa,*[|] *zəlle bāyθa.*[|] *lela hatxa bròni?*[|]

(42) *hemən qəmla muʿmera bayθa=w wəðla.*[|] *k-əmra, ʿxzi ʿamràn-*
nux.[|] *k-imər, ʿmì?*[|] *k-əmra, ʿdaha b-awðan ʿixàla,*[|] *ʿu b-awðan ʿixala,*[|]
daha ʿədyu=w şapra b-awðan ʿixàla.[|]

(43) *ʿu ʿati zalux kəb mālka.*[|] *xzi ʿamrānnux.*[|] *malka,*[|] *babi həl=u*
hawal hātxa=yə.[|] *ma d-iyat mərta,*[|] *yaʿni b-xābrax pəšle way.*[|] *k-*
imər, ʿè.[|]

(44) *ʿsi kəb mālka.*[|] *ʿu xəple=w msele=w pəšle jwànqa,*[|] *xa zərğa*
jwànqa.[|] *ʿtu qameh,*[|] *ʿəgət qayəm malka: “ha jwanqa mî wət ʿəθya?”*

(39) About ten days went by. 'Go and bring someone like you, a builder, an engineer, an engineer to make plans for this land.' He bought it, he bought the plot of land, they plotted it out and built a palace in it [greater] than the king's, higher than the king's.

(40) So they built [the palace] and the young boy grew into a handsome young man day by day, but his fiancée said, 'I shall not marry you until my father—How shall I marry you?— knows who builds a home.

(41) If a woman is wise, she can teach her husband. I do not mean that men are not wise, but if a woman is wise, she can lead her husband and there is understanding between them, their affairs go smoothly. Their home runs smoothly and there is mutual understanding. But if a woman does not build a home, the home is ruined. Isn't it true, my son?'

(42) All right, she built the home and completed [it]. She said, 'Listen!' He said, 'What?' 'I am going to prepare food now. I am going to prepare food now, today and tomorrow I shall make food.

(43) You shall go to the king. Let me tell you that my father's situation is such and such. Whatever you have said, I mean, it will be according to your wish.' He said, 'Yes.'

(44) 'Go to the king!' He took a bath and put on clean clothes and [suddenly] looked like a young man, a handsome young man. 'Wait before him. When the king wakes up, [he will say] "Well, young man, what have you come for?"

(45) *mur țàleh, “ba ʾana xa naša nuxrâya-ʾiyən, hun ʾəθya gu dayi ʾàθrux, ha, d-yăḏət yaʿni yăḏət xa gānawùθe-la, xa qțàle-la, d-yaḏi ʾəttux naše nuxrâye, yaʿni d-ʾaθe hawar ḏiyyi.”*

(46) *xzi, xzi, xzay mà ʾaqəl! ʾe. ʾhàtxa murre! “şapra wət ʿzima gebi d-yăḏət ʾiθən hənna naše nuxraye gawət ʾàθrux. har ʾati=w ma xət ʾiθ hənna ḏiyyux, xulāmux=u xəddāmux. xulāmux yaʿni, gùre.”*

(47) *k-imər, ʾšt-àwe. hemən qəmle zəlle mərə țaleḥ. k-imər, ʾbronî, ʾšt-àwe. ʾiḏeli wət ʾàxxa=w ḥàle, ḏàxi?”*

(48) *k-imər, ʾla, wət ʿzima, là-g-bare ʾustaḏi... hole màra, yaʿni garag, gàrag ʾaθət, ʾati=w xulamwàθux, ʾaθutu saʿa b-ʾàwqa. k-imər, ʾšt-àwe.*

(49) *qəm̐la mrəm̐la gyànaḥ, wəḏla ʾixalane ʾaškāl, ʾalwān. qam-ʾawḏale şəfra qam-hənnàle. ʾè. θela ʾay xərta, zəllay xulàme, zəllay. θele ʾawa xənn̐a malka=w xulamwaθeḥ θèlay. qəm̐lay qaməḥ.*

(50) *ʾawa piša čardaşàli. jwanqa piša=w julleḥ kàşxa. max la p-payəş max qamàyyəθa, b-zale b-maθewa qàyse. qam-ʾawḏale mālka, pəşle hətxa.*

(45) Tell him “Your majesty, I am a stranger and I have come to your kingdom that you may know [in case of] a theft or murder, so that you may know that you have strangers among your subjects, that my warning voice may be heard.”

(46) Look how wise of her! “Tell him this. “Tomorrow you are invited to my house that you may know, I mean, that you have strangers living in your country. You and all those who are with you, your servants and entourage, your servants, I mean [your] men.”

(47) ‘All right,’ he said. He went and told [the king]. The king said, ‘All right, my son. I know that you are here and so on, [but] how [could I come]?’

(48) He said, ‘No, you are invited, this cannot be. My master says [this], I mean, you must come, you and your servants, you should come at such and such time.’ The king said, ‘All right.’

(49) She got ready for the occasion and prepared all sorts of dishes. She prepared the table. The other woman came. The servants arrived and then the king and his servants came. They all stood up before him [out of respect].

(50) The young man had grown into a young man of fourteen days.⁵ He had grown into a very handsome young man, dressed very elegantly. He was not like formerly, when he used to transport wood. She made him into a king, this was what he was like [now].

⁵ This age is apparently considered the prime of youth in Kurdistan culture.

(51) ʔu ʔaya θela lwəšta šal-u šàppək. | hām ʔaya lwəšta šal-u šàppək, | ʔaya. | hola lwəšta šal-u šàppək. | la k-iðe d-ila bràteḥ. | muθe-lay ʔixala=w drelay=u wəðlay. | qamayθa ʔəθwa massine. | laθwa ḥanafiyyàθa way. | ʔè. | qəmle zəlle xəlle. | k-əbe mxalləl ʔiðàθeḥ. | qəmle šqilala massina=w qam-šaqlàla ʔaya b-ʔiðàḥ. | ʔay bràteḥ, | hola lwəšta šal-u šàppək. |

(52) k-imər, ʔlā, | baxt d-ʔalàha. | ʔati yaʕni dèxi? | ʔati yaʕni ʔaw zəṛṛa ḥənna=w ḥal ʔàti. | mšadər xuḷàmux. ʔ | qam-šaqlala kafīyah. | ʔegət xère, | kəple rèše. | k-imər, ʔàyat, ʔ k-imər, ʔàdəl-iwat, | ʔadəl. | yaʕni bàxta k-uḏa, | k-uḏa bàyθa. ʔ |

(53) b-ʔaddàna qəmle mšudere xuḷamwàθa. | ʔdə sawqu sawu maθu xa dahola=w zùrna. ʔ | šaw'à yomane dahola=w zəṛna wəðlu daʕwa ṭàleḥ. | qəmlay. | qəmlay way wəðlu daʕwa ṭàleḥ, | hà, | ʔu qam-barxilay l-uxḏàḏe. |

(54) m-tama θèli, | məθeli ṭlaθa xabùše, | xa ta Màdu, | xa ṭali=w xa ta d-mera ḥakkòθa. | ʔadəl-ila?... ʔadəl wela? | ṭlaθà xabuše, | xa ṭali xa ta Màdu, | xa ta d-mere ḥakkòθa. |

(51) She came wearing *šal* and *šappək*, yes, she too was wearing *šal* and *šappək*, indeed, she was wearing *šal* and *šappək*. [The king] did not know that she was his daughter. They served the food and so forth. In the past, there were earthenware pots [for washing]. There were no water taps. She took the pot herself. [It was] his daughter, wearing *šal* and *šappək*.

(52) He said, ‘God forbid, how [can] you [do this]? [You are] a nobleman, send your servants.’ [At that], she took off her kefiyeh. When he saw, he hung his head [in shame]. He said, ‘You are right. You are right indeed. It is the woman who builds a home.’

(53) He immediately sent his servants and told them, ‘Bring the drum and flute’ and held a wedding feast for him with drum and flute for seven days. They held a marriage celebration for him and gave them a matrimonial blessing.

(54) I have come from there with three apples, one for Madu,⁶ one for myself and one for the storyteller. ‘That is fair, is it not? One for Madu, one for me, and one for the storyteller.’

⁶ The narrator’s name. In other words, she gives all three apples to herself.

