

# Neo-Aramaic and Kurdish Folklore from Northern Iraq

A Comparative Anthology with a Sample of Glossed Texts

VOLUME 2



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## 30. THE GIRL, HER EVIL STEPMOTHER AND THE OLD WITCH

*Masoud Mohammadirad*

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

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/242/>

### **Summary**

Fatma was the only daughter in her family, and unaware of the fact that she had five brothers who lived in a mountain. In order to get rid of Fatma, her stepmother told her about her brothers' whereabouts. Fatma joined her brothers. Once their fire went out, Fatma had to search around for fire. She came across an old witch called Pirhavar, who agreed to give Fatma fire only if she would let Pirhavar suck blood from her fingers.

After a while, Fatma's brothers tried to kill Pirhavar by stabbing her, but she would only die by burning. Fatma tricked Pirhavar to walk on a hole under which fire was burning. Pirhavar fell into the hole but did not burn completely. She later made an alliance with Fatma's stepmother and tried to kill Fatma and her brothers. In the end the brothers killed Pirhavar, but her soul went into the stepmother's body. She was also killed and buried in an unknown place. It was believed that if water reached the corpse, Pirhavar would be reincarnated and take revenge.

(1) *nāvē mən Bižān Xoşavî ʾAhmât. ʾ xalkē bāžērē Duhokē. ʾ az-ē čirokaḵē, həndak čirokā bo hawa və-gohēzəm, ʾ kû mən əš dāpīrā xo go lē būyna ʾ ū həndāk, ʾ həndak dān ʾamrēn davarē.* ʾ

(2) *čirokā ma ā ēḵē dē dāst pē katən ʾ čirokā Fātmā=ya. ʾ ha-bū na-bū kas šə xodē mātər na-bū, ʾ kas šə banīyā dərawīntər na-bū. ʾ řožaḵē šə řožān ʾ gundāḵē dūradast ʾ āfəratāḵ ha-bū.* ʾ

(3) *awē āfratē ʾ šū bə zaḷāmaḵi ʾ kərbū kû barī wē ʾ čand zārokāḵ ha-būn. ʾ kačāḵ ha-bū bə nāvē Fātmā ʾ ko havžīnā, ʾ havžīnā ān ko žənbābā ʾ Fātmāyē galak haz žē nā-t-ḵər. ʾ ū nā-t-vīyā bə-mīnt-a l mālē. ʾ řožaḵē šə řožān, ʾ aḵ-bēžt-ē, ʾ kačā mən hara ḵolānē bo xo yāriyā bə-ka.* ʾ

(4) *damē čit-a ḵolānē yāriyā t-ḵātən ʾ kasāḵ šə wānā hēkaḵē šəkēnitən ʾ ət nāv zavīyā kasāḵi dā. ʾ damē hēk t-hēt-a šəkāndən ət nāv wān hamī kačān dā ʾ ū har ēḵ kat-a sar yē dī. ʾ ū har kačāḵ t-bēžītən, ʾ ʾtā wa ḵər, mən wa na-ḵər.* ʾ

(5) *əl wērē ʾ kasāḵ t-hēt-a wērē aḵ-vētən, ʾ aḵ-bēžt-ē, ʾ lāzəm-a hīn hamī sind bə-xon! ʾ kâ kē av hēka šəkāndia? ʾ lāzəm-a hīn hamī sind bə-xon!* ʾ

(6) *kačā ēḵē t-bēžītən, ʾ ʾaz bə sarē bərayē xo ḵama ʾ mən aw hēka nā-škāndia. ʾ kačā duē t-bēžītən, ʾ ʾaz bə sarē hār du bərayēt xo ḵama ʾ mən aw hēka na-škāndia. ʾ kačā sēyē t-bēžītən, ʾ ʾaz bə sarē pēnj bərayēt xo ḵama ʾ mən aw hēka nā-škāndia.* ʾ

(1) My name [is] Bizhan Khoshavi Ahmad. [I am] from the city of Duhok. I will narrate to you a tale/ some tales that I have heard from my grandmother and some ... some old people in the region.

(2) The first tale for us to start with is the tale of Fatma. There was and there was not, there was nobody greater than God, no bigger liar than man. Once upon a time there was a woman in a remote village.

(3) That woman was married to a man who already had some children. He (The man) had a girl by the name of Fatma, whom the [his] wife or her (i.e. Fatma's) stepmother did not like much. She (the stepmother) did not like her (Fatma) to stay home. One day, she said to her (Fatma), 'My girl, go [and] play in the lane.'

(4) When she (Fatma) went to the lane to play. One of them (the girls) cracked an egg on the land of a person. When the egg was cracked, each [girl] blamed the other.<sup>1</sup> And each girl said (to the other), 'You did this; I didn't do this.'

(5) Somebody passed by there [and] said to them, 'You must all swear an oath! Let's see who has cracked the egg? You must all swear an oath!'

(6) The first girl said, 'I swear on my brother's head<sup>2</sup> [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.'

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<sup>1</sup> Lit. Each put (it) on the other's head.

<sup>2</sup> Lit. I put on my brother's head.

(7) *ū har husā bardawām bitən.*<sup>|</sup> *hamī kəč əb sarē bəṛāyē xo sind*  
*əṭ-xon*<sup>|</sup> *ko, ‘mà av hēka na-škāndia.*<sup>|</sup> *lē Fātmāyē*<sup>|</sup> *čūnkū husā hazər*  
*kərbē čə bəṛā nī-nən,*<sup>|</sup> *na-ṣānī dē bə čə sind xotən.*<sup>|</sup> *ū hamīyā kəṛ-a*  
*sar wē*<sup>|</sup> *got-ē, ‘čūnkū ta sind nà-xwār*<sup>|</sup> *lə vērē tà hēk ā šəkāndī.*<sup>|</sup>

(8) *əṭ-čīt-ava gala galak dalaḳē ēšāyī, əṭ-ḳat-a gərī.*<sup>|</sup> *əṭ-bēžīt-a*  
*žənbābā xo,*<sup>|</sup> *əṭ-bəžt-ē, ‘būci mən čə bəṛā nīn-ən?*<sup>|</sup> *bo žənbābē ṭə-bīt-a*  
*darīvaka gala galak ā bāš*<sup>|</sup> *kū kəčē žī šə mālē bə darē xītən.*<sup>|</sup>

(9) *əṭ-bēžt-ē,*<sup>|</sup> *‘wara àz dē*<sup>|</sup> *jəhē bəṛāyē ta nīšā ta dām.*<sup>|</sup> *əṭ-bat-a*  
*sar bānē,*<sup>|</sup> *əṭ-bēžt-ē, ‘pəšt čīyāyē hana*<sup>|</sup> *pəšt čīyāyē*<sup>|</sup> *lə pəšt wī čīyāyē žī,*<sup>|</sup>  
*šinikā čīyāyākī dī yē hay.*<sup>|</sup> *əškaftàḳ-ā lə wērē hay.*<sup>|</sup> *pəñj bəṛāyēt ta*<sup>|</sup> *əl*  
*wērē*<sup>|</sup> *məžīlī žīyānē-na*<sup>|</sup> *ū řāv-ū nēčīrā ṭ-kàn.*<sup>|</sup>

(10) *Fātmā, gala galak əṭ-mīnt-a hayərī.*<sup>|</sup> *əṭ-bēžītən, ‘garak-a az*  
*bə-čəm*<sup>|</sup> *bəṛāyēt xo paydā kām*<sup>|</sup> *ū gal wānā dā bə-žīm.*<sup>|</sup> *čūnkū ṭə-*  
*ṣānītən*<sup>|</sup> *žənbābē gala galak hālē wān ā nāxoš kəṛiya*<sup>|</sup> *ū ṭə-vētən bə-*  
*zəvərīt-avà dav bəṛāyēt xo.*<sup>|</sup>

(11) *kəčək damē čītən,*<sup>|</sup> *gala galak ṭə-wastīyētən.*<sup>|</sup> *gala galak māndī*  
*ṭ-bītən*<sup>|</sup> *hatā*<sup>|</sup> *čīyāyākē ṭə-bəhūrīnītən-ū*<sup>|</sup> *čīyāyē duē ṭə-būrīnīt-ū*<sup>|</sup> *əṭ-*  
*gahīt-a čīyāyē sē.*<sup>|</sup>

(7) It continued like that. All the girls swore on their brother's head, 'We haven't broken the egg.' However Fatma, as she thought that she had no brothers, did not know whom to swear on. Everybody put the blame on her<sup>3</sup> [and] said to her, 'Since you didn't swear, [it means that] you have broken the egg.'

(8) She (Fatma) returned home with a broken heart [and] started to cry. She said to her stepmother/ she said to her, 'Why haven't I got any brothers?' It became a very good opportunity for the stepmother to kick her (Fatma) out of the house.

(9) She said to her, 'Come here, I will show you your brothers' whereabouts.' She took her on the roof of the house [and] said to her, 'Behind this mountain over there, behind the mountain [there is another mountain]; Behind that other mountain there is a road to another mountain. There is a cave there. Your five brothers are there. They are busy living and hunting.'

(10) [On hearing this] Fatma was quite astonished. She said, 'I shall go [and] find my brothers and live with them.' She knew that the stepmother had upset them a lot, and that it was necessary for her to go to [live with] her brothers.

(11) On the way [to the mountain], the little girl (i.e., Fatma) became very tired. She got quite exhausted by the time she passed the first mountain and the second mountain and [finally] arrived at the third mountain.

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<sup>3</sup> Lit. put on her head.

(12) *damē aṭ-gahūt=a čiyāyē sê,<sup>1</sup> əškaftakā gala galak ā bələnd bīnītən.<sup>1</sup> ū ṭ-hēt=a hazārā wē kū ṭə-vētən bəṛāyēt wē lə vè əškaftē va bən<sup>1</sup> har wakī žənbābē gotī.<sup>1</sup>*

(13) *damē ṭ-čīt=ē<sup>1</sup> ū sah ṭə-kāt=ē<sup>1</sup> aṭ-bīnītən,<sup>1</sup> čə ṭ-bīnītən?<sup>1</sup> pēnj taxtēt dərēžkārī,<sup>1</sup> pēnj āmānēt xārənē,<sup>1</sup> pēnj jəl,<sup>1</sup> pēnj kavčək.<sup>1</sup> har təšt at wē əškaftē va pēnjē pēnj boya.<sup>1</sup>*

(14) *damē wān pēnjā ṭ-bīnītən<sup>1</sup> ēksar ṭə-žānītən avà jəhē bəṛāyē wē=ya.<sup>1</sup> barē xo dāt=ē<sup>1</sup> wērī galakā bē-sar-ū-bār=a.<sup>1</sup> ahā, bəṛāyakī ṭ-bīnītən<sup>1</sup> sar ēk šə wān taxtā yē nəvəstī=ya.<sup>1</sup>*

(15) *Fātmā dā kū wī bəṛāyē go lē na-bītən,<sup>1</sup> baṭanīakā mazən ṭ-īnītən<sup>1</sup> dānt=a sar bəṛāyē xo yē bəčīk<sup>1</sup>—kū bəṛāyakī bəčīk=a.<sup>1</sup> dānt=a sar wī bəṛāyē.<sup>1</sup> ū Fātmā řā-ṭ-bītən dast=əb kārī ṭ-ḳātən.<sup>1</sup>*

(16) *Fātmā řā-ṭ-bītən dast əb kārī ṭ-ḳātən<sup>1</sup> ēh taxtā hamiyā pāqəž aṭ-ḳātən.<sup>1</sup> jəlkā ṭ-šotən.<sup>1</sup> āmānā hamiyā pāqəž ṭə-ḳātən.<sup>1</sup> əškaftē hamī yē aṭ-mālītən.<sup>1</sup> ū lēk də-da bə-sar-ū-bār aṭ-ḳātən,<sup>1</sup> hatā bəṛāyēt wē ṭ-hēn-avà.<sup>1</sup>*

(17) *pəštī Fātmā kār=o bārēt xo ṭ-ḳātən,<sup>1</sup> xārənākā gala galak ā xoš žī čē ṭ-ḳat bo bəṛāyēt xo<sup>1</sup> kā čə lə vērē ha=ya, čə nəčīr kəriya, aṭgal həndaḳ nānī<sup>1</sup> bo wānā ḥāzər aṭ-ḳātən.<sup>1</sup>*



(12) On arriving at the third mountain, she saw a very big<sup>4</sup> cave. It crossed her mind<sup>5</sup> that her brothers should be in that cave—just as the stepmother had said.

(13) When she (Fatma) went inside and looked around, she saw that ... what did she see? Five beds lying [on the ground], five sets of eating utensils, five sets of clothes, five spoons. Each thing in that cave was in five<sup>6</sup> [sets].

(14) When she saw all those [things] in five sets, she was sure that it was the place of her brothers. She looked around [the cave and saw that] it was very messy. Lo, she saw a brother sleeping on one of the beds.

(15) In order for her brother not to hear, Fatma brought a big lining canvas [and] put it on her young brother —the one who was the young[est] brother— she put it (the canvas) on that brother. And Fatma rose [and] started to work.<sup>7</sup>

(16) Fatma rose [and] started to work. She cleaned all the beds. She washed the clothes. She cleaned all the dishes. She swept all [inside] the cave. She had put everything in order, before her brothers returned.

(17) After Fatma finished her [cleaning] tasks, she cooked a very good meal for her brothers out of what there was in the cave and what they had hunted—together with bread—she prepared [a meal] for them.

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<sup>4</sup> Lit. high.

<sup>5</sup> Lit. It came to her memory.

<sup>6</sup> Lit. five in five.

<sup>7</sup> Lit. put hands to work.

(18) *aṭ-bēžī*, ‘*damē bəṛāyēt mən*,<sup>1</sup> *har čār bəṛāyēt mənē di ṭ-hēn-avà*,<sup>1</sup> *dā vēṛē ā bə-sar-ū-bār bītən*.<sup>1</sup> *Fātmā yaksar čīt-a aṭ bən taxtakī-va ān bən sērḵàḵē* ‘*arzāqī-va*<sup>1</sup> *xo va-ṭ-šērītən*<sup>1</sup> *ū čāvaṛē ṭ-bītən hatā bəṛāyēt wē ṭ-hēn*.<sup>1</sup>

(19) *damē bəṛāyēt wē aṭ-hēn*,<sup>1</sup> *bəṛāyē maḏən jo ṭ-kavītən*.<sup>1</sup> *aṭ-bēžt-ē*, ‘*ā ava čan təštakī sàyr-a čē boy*!<sup>1</sup> *bəṛāyē ma yē bəčik husā na yē zīrāk bo*.<sup>1</sup> *av āmāna xa šīštən-ū*<sup>1</sup> *av jəlkà šīštən-ū*<sup>1</sup> *av taxtā bə-sar-ū-bar ḵər*.<sup>1</sup> [*řāwra*] *bən dasxošiyē lē dan*,<sup>1</sup> ‘*saḥātā ta xoš*!<sup>1</sup> *ta kārakē jànē ḵərī*.<sup>1</sup>

(20) *bəṛā damē əš xaw řā-ṭ-bīt-avà*<sup>1</sup> *aṭ-bīnīt wēṛē yā pāqəž-a*.<sup>1</sup> *aṭ-bēžītən*, ‘*hamā bo mən lē-hāt*.<sup>1</sup> *bə ḥəsāb, al-ʾasās mən ī aw šolaya ḵərī*.<sup>1</sup> *aṭ-bēžt-ē*, ‘*walā bəṛā az gala galak ī māndī bū-m*<sup>1</sup> *kū mən av vēṛē hamī pāqəž ḵər*.<sup>1</sup>

(21) *aṭ-bēžn-ē*, ‘*bəṛā saḥātā ta xoš*!<sup>1</sup> *šəbāhī dorā bəṛāyē ma yē maḏən-a*.<sup>1</sup> ‘*afū*<sup>1</sup> *dūrā bəṛāyē ma yē dīv dā-ya*<sup>1</sup> *aw-ē šə wī maḏəntər*.<sup>1</sup>

(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<sup>8</sup> [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<sup>9</sup>! 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<sup>10</sup>. 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).'

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<sup>8</sup> Lit. eyes on road.

<sup>9</sup> Lit. May your health be nice!

<sup>10</sup> Lit. It simply came to me.

(22) *əṭ-bīt=a řožā pāštār. | bəṛāyēn dī dar ṭ-kavən=a nēcīrē. | bəṛā žī ṭ-bēžītən, | 'ē bāwar ka vēṛē galak ā pāqəž=a | na ā pīs=a. | kā dā az bə xo bə-nvəm; | az gala galak yē wastīāy=ma. ' | bəṛā čīt ṭ-nəvīt-avà. |*

(23) *damē bəṛā ṭ-nəvīt-avà, | kəčək barē xo dat-ē hēštā bəṛā yē nəvəstī=a. | zīkā əṭ-hēt=a darē. | wān jəl-ū bargā | wān... aw təštēn wē dāhī na pāqəžkəri=n | hamīyā əṭ-bat=a žə darvay əškəftē. | ū bə-sar-ū-bar əṭ-katən-ū čē ṭ-katən. |*

(24) *ū hawzəkā gulā žī əl bar dar əškəftē čē ṭ-katən | ū gulā tēdā ṭ-čīnītən=ū. | řaxē dī žī wəsā pəčəkē pāqəž əṭ-katən bə-sar-ū-bār əṭ-katən. |*

(25) *bīt=a ēvār kū dē bəṛāyēt wē hēn-avà, | Fātmā jāraḵā dī əṭ-čīt=a bən sērḵē 'arsāqī va | ū pātāy t-īnt=a xārē | dā bəṛāyēt wē wē na-bīnin. |*

(26) *bəṛā ṭ-hēn-avà sah əṭ-kan-ē | ṭə-bēžētən—bəṛāyē mazən | čūnkū šə wānā maztər=ū bəāqəltər bo, | gotī, 'ava təštəkē na yē, na yē tabē'ī řūy əṭ-datən. | čūnkū bəṛāyēt mən hamī gāvā husā nà zīrak bī=n | husā vārā pāqəž nà-ṭ-kər | husā vēṛē bə-sar-ū-bar nà-ṭ-kər. | ava čī-ya čē būy? | əz nə-žānəm. ' | baz ē zānīn pəštī am čīrokā xo kaməl kəyn. |*

(22) The next day,<sup>11</sup> the other brothers went hunting. The [penultimate] brother said, ‘Believe it [or not], it is very clean here; it’s not untidy. I shall simply sleep. I’m very tired.’ The brother went [and] slept again.

(23) After the brother fell asleep, the girl (i.e., Fatma) noticed that he was still sleeping. She came out quickly. She took the dirty clothes and dirty stuff from the previous day out of the cave. She arranged them all and cleaned them.

(24) In addition, she made a small garden of flowers in front of the cave and planted some flowers in it. Also, she cleaned the other side [the area around the cave] and put the things [around the cave] in order.

(25) [When] it became evening, [and time] for her brothers to come back, Fatma again went under the cooking basket and brought down the cotton canvas, so that her brothers wouldn’t see her.

(26) The brothers returned home [and] looked around [and] said—The eldest brother, given that he was older and more clever than the rest, said, ‘This is not something natural that has been happening here! Since my brothers were not that conscientious before, they wouldn’t clean the house like this. They wouldn’t arrange the things in the house in such a way. What has happened here? I don’t know!’ However, we [the listeners] are going to figure out after we finish our tale.

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<sup>11</sup> Lit. It became the next day.

(27) *əṭ-bēžit-ē, 'bərā, bərā!'* | *šə xawē šiyār əṭ-ḵātən* | *əṭ-bēžit-ē, 'ta čə ḵəriya?'* | *bərā barē xo ṭ-dāt-ē.* | *aw bərāyē wī təršitən awalikā.* | *də-vēt bēžit-ē, 'bə-bor-a mən šol nà-ḵər* | *ān mən wārā pāqəž nà-ḵər* | *ān mən xwārən čē nà-ḵər.* |

(28) *bağ dat-a wārā,* | *wārā bə-sar-ū-bār-a.* | *ṭə-bēžit-ē, 'bərā, mən šolē xo hamī yē ḵəri* | *az bə xo nəvəstəm.* | *bərā ṭ-bēžit-ē, 'āhā!* | *galak bāš-a.* | *dastē ta=t xoš bən.* |

(29) *xārənā xo ṭ-xon.* | *jəlkēt xo ṭ-guhořən* | *dē nəvən.* | *damē řož əṭ-hal-ētən,* | *ṭəvətən bə-čən=a řāv=ū nəčirā.* | *bari řož bə-hal-ētən,* | *əṭ-čən=a řāv=ū nəčirā.* |

(30) *bərāyē dīv dā ṭə-bēžitən,* | *'ava bo mən ā lē hātī.* | *ava az zānəm ava čə šolā nà-ḵan* | *ū husā vērē ā pāqəž-a.* | *bərāyē bəčik əṭ-bēžitən,* | *'hamā àz dē avroka žī mīnəm.* | *àz dē avroka žī šolā ḵam.* |

(31) *bərāyē mazən řāzi nā-bitən* | *čukū əṭ-zānitən fēlaḵ ā də vē čantē dā.* | *bərāyē mazən čə ṭ-bēžit-ē?* | *əṭ-bēžit-ē, 'na bərā!* | *bəlā àz avroka bə-mīnəm.* | *əṭ-bēžit-ē, 'řāstā! tu dē mēni?'* | *əṭ-bēžit-ē, 'a.* |

(27) He (the eldest brother) said, 'Brother, brother!' He woke him up [and] said, 'What did you do?' He (the sleeping brother) looked at him. He was scared at first. He wanted to say, 'Excuse me! I didn't do my job. I didn't clean our house. I didn't cook food.'

(28) He (the sleeping brother) looked around [and saw that] that everything was in order. He said, 'Brother, I did my job entirely [and then] I simply slept.' The [elder] brother said 'Ah! It's very nice. Thank you.'<sup>12</sup>

(29) They ate their meal. They changed their clothes to [get ready for] sleep. When dawn broke,<sup>13</sup> they intended to go hunting. Before the dawn broke, they would go hunting.

(30) The other brother [the one older than the second youngest] said, 'This has turned out well for me.'<sup>14</sup> I know that they don't do anything and here it is clean.' The youngest brother said, 'I shall stay [home] today too. I shall work [at home] today too.'

(31) The elder brother did not agree to it, since he knew that his brother had been tricky.<sup>15</sup> 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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<sup>12</sup> Lit. May your hands be nice!

<sup>13</sup> Lit. The sun rose.

<sup>14</sup> Lit. This has come to it for me.

<sup>15</sup> Lit. has a trick in the bag.

(32) *barī bə dar kavən<sup>1</sup> ū Fātmāyē žī go lə vē āxəftənē nà-boya.<sup>1</sup> ū bārā žī nà-ḡānən kū ava kəčək-a də vērē dā šol ət-kātən.<sup>1</sup> damē dā dar tə-kavən,<sup>1</sup> bərayē mazən žī tgal wānā dar tə-kavītən.<sup>1</sup> ət-čīt-a sar bānē əşkəftē<sup>1</sup> ū husā sārē xo čamīnītən<sup>1</sup> barē xo dat-ē kā dē čə əşkəftē dā ři datən.<sup>1</sup>*

(33) *bīnītən kəčəkə gala galak ā juwān<sup>1</sup> žə bən taxtī dār-tə-kavītən.<sup>1</sup> darəng-ū dahmānēt xo hal-datən<sup>1</sup> lawandīyēt xo grē datən<sup>1</sup> ū zikā dast-əb šorī tə-kātən.<sup>1</sup> wārā pāqəž tə-kātən<sup>1</sup> wārā bə-sar-ū-bār tə-kātən.<sup>1</sup>*

(34) *ət damaḡī dā,<sup>1</sup> bərayākē wē<sup>1</sup> damē nēčirkərī<sup>1</sup> jəhaḡē wī bərīndār bə-bū.<sup>1</sup> jəhaḡē ī bərīndār bə-bū<sup>1</sup> kəčək kat-a gərī.<sup>1</sup> kəčək kat-a gərī t-bēžītən,<sup>1</sup> ‘o, ava xīnā bərayē mən-a bə vī jəlki va.’<sup>1</sup>*

(35) *bārā t-ḡānītən avā dangē kəčəkē-ya ət-hētən.<sup>1</sup> ya‘nī ava dangē kəčəkā nēzīki wī-ya ət-hētən.<sup>1</sup> ya‘nī na kəčəkā āsāyī-ya.<sup>1</sup> dīyār-a yān xoškā wī-ya ān təštək.<sup>1</sup>*

(36) *ēksar ət-hēt-a xārē ət-bēžt-ē, ‘aw ki-ya?’<sup>1</sup> ū kəč tə-kat-a gərī.<sup>1</sup> tə-kat-a gərī<sup>1</sup> bərayē xo t-bīnītən-ū<sup>1</sup> xo tē war tə-kātən-ū ət-bēžt-ē, ‘xo šə mən dīr kà!’<sup>1</sup>*



(32) Before they left home [they debated who should stay at home]. Fatma did not hear their words. The brothers did not know it was a girl who was cleaning the cave. When they left, the elder brother too left the cave with them. He went to the roof of the cave and bent down his head in this manner [and] looked [down] to see what was going to happen in the cave.

(33) He (the eldest brother) saw that a very beautiful girl came out from under the bed. She pulled up the lower part of her trousers and the lower part of her dress. She tied her shirt's sleeves and quickly started to wash [the dishes]. She cleaned the place. She tidied up the place.

(34) Once, one of her brothers had been wounded while hunting. He was wounded in a part of his body. [On seeing the trace of blood on her brother's clothes] the girl started to cry. The girl started to cry [and] said, 'Oh, this is my brother's blood on these clothes.'

(35) The [eldest] brother figured out that it was the voice of a girl that was coming [out of the cave]. That is, the voice was coming from a girl who was a close relative of his. In other words, she was not an ordinary girl. It was evident that she was either his sister or a relative of his.

(36) He came down immediately [and] said, 'Who is that?' The girl (i.e., Fatma) started to cry. She saw her brother, scowled [at him] and said, 'Keep your distance from me.'

(37) *ū bəṛāyā ava čand ... am čin bižin, ava čan sāl-a mərūv na-ditina. | har bə tənē har čār bəṛāyēt xo t-bīnitən | pēnj bəṛā-na. | har bə-tənē wān čār kuṛā t-bīnitən-ū | šolā wānā řāv-ū nēcūr-a.*<sup>1</sup>

(38) *əṭ-bēžt-ē, 'às | mə nā-nīyāsī? | əṭ-bēžt-ē, 'nā. | əṭ-bēžt-ē, 'mā ta-b tənē čār bəṛā hana? | əṭ-bēžt-ē, 'naxayr, mən xəškak ži yā hay. | əṭ-bēžt-ē, 'nāvē xəškā ta čī-ya?*<sup>1</sup>

(39) *got-ē, 'az nāvē xəškā xo nā-bēžəm. | bas agar tu nāvē xo bo mən bēži | az-ē žānəm kā tū xoškā mən-ī ān na. | got-ē, 'az xoškā ta=ma, Fāto. | Fātò kurtkəriyā nāvē Fātmā-ya. | 'az xoškā tā=ma, Fāto.*<sup>1</sup>

(40) *šinikā bəṛāyē wē, xo tē war t-ḵātən-ū | ū hambēz ḵātən. | əṭ-bēžt-ē, 'galā galak bāš-a husā mà yak-ū du diti-ava. | əṭ-bēžt-ē, 'balē pā t-ṽētən to bəzəvři-ava gundi. | ava čol-ū čiyā-ya. | tu na-šiyē vēṛē bə-qatini. | əṭ-ṽēt tū bə-zəvři-ava gundi.*<sup>1</sup>

(41) *got-ē, 'na-xayr az nā-zəvərm-ava gundi | az dē har vēṛē bəm. | got-ē, 'būčī? | goti, 'hāl ū masala avā-na | žənbābā ma galak yā xarāb-a bū ma. | mə t-ēšinītən-ū mə t-qotītən. | ū mən řazil t-ḵātən nāv xalki dā. | az nā-šēm zəvərm-ava.*<sup>1</sup>

(37) It has been some time that the brothers—how should we say!—It has been some years that the brother had not seen any human beings. [During this period] he has only been in contact with [i.e., seen] his four brothers—they are five brothers [in total]. He has only been in touch with those four boys (i.e., his brothers) and their job was hunting.

(38) She (Fatma) said, ‘Me—don’t you know me?’ ‘No’, he (the eldest brother) said. She said, ‘Do you have only four brothers?’ He said, ‘No, I have one sister as well.’ She said, ‘What is your sister’s name?’

(39) He (the eldest brother) said, ‘I won’t say my sister’s name. But if you tell me your name, I shall know whether you’re my sister or not.’ She said, ‘I am your sister, Fato.’ Fato is the abbreviated form of Fatma. ‘I’m your sister, Fato.’

(40) After that, her brother became embarrassed<sup>16</sup> and hugged his sister. She said, ‘It is very nice that we have found each other.’ He said, ‘Yes, but you must return to the village. It is wilderness here. You cannot keep up with it. You must return to the village.’

(41) She (Fatma) said, ‘No, I will not return to the village. I will stay here.’ The brother said, ‘Why?’ She said, ‘The story is as follows. Our stepmother is very mean to us. She hurts and hits me. She humiliates me in front of people. I cannot return.’

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<sup>16</sup> Lit. frowned.

(42) *bārā t-bēžēn, 'mādām husā=ya, am dē, am dē har jār ēk əš ma nā-čīt-a nēcīrē dē gal tā bīn. ʔ t-bēžt-ē, 'nā bārā! mā nē har awēt mā l bar əškaftē? agar hāndēt mā l bar əškaftē, dākū pāqəž-ū bəžīn kātən, ʔ az dē bo wa pāqəž-ū bəžīn kam. hīn harn-a řāv-ū nēcīrēt xo. ʔ*

(43) *sē čār ... haftiaķē t-borən. Fātmā gala galak badəl bītən. galak juwān bītən. galak əhtīmāmē dat-a pərcā xo=ū sar-ū-bārē xo=ū jalkē jəwān bar xo t-kātən. ət əškaftē dā bo xo ət-dəlītən. wē čə t-vētən bo xo t-kāt-a bar xo. ʔ ū wē čə t-vētən tēr dālē xo xārənē t-xotən. ʔ*

(44) *řožaķē šə řožān bəřāyē t-bēžt-ē, 'Fātmā, am har yēt māyn-a lə vērē? mā am būčtī bū xo du bəznā žī nā-inīn ʔž gundī nā-inīn-a vērē dā hamā žīyānā ma lə vērē xòš bītən? ʔ*

(45) *Fātmā žī řāzī t-bītən. du bəznā t-īnən. ū husā dē wānā šīrī žī habītən. řožaķē šə řožān, Fātmā .... āgərē wānā har yē hal-ķərī-ya. āgərē wānā bardawām yē hal-ķərī-ya. būčtī? čūnkū barē bə dast-va inānā āgərī galak ā bə zahmāt bū. ʔ*

(46) *ū řəgēt galak zaḥmat əthātn-a bə kār inān hatā āgər bə dast kat. fa āgər nā-ṭamrānd. āgərē wānā har yē hal-ķərī bū. Fātmāyē šīr dūšī žə bəzənē. ū inā dā dā-nīt-a sar āgərī dākū wī šīrī bəkalīnīt-ū bə-ķat-a māst. ʔ*

(42) The brothers said, 'Since the situation is such, each time one of us will not go hunting [but] will stay with you.' She said, 'No, brother! Isn't it so that somebody must stay in the cave (and do the cleaning)? If it is the case that somebody must stay in the cave and do the cleaning, [then] I shall do the cleaning and take care of the cave. You go hunting.'

(43) Three, four weeks passed by. Fatma became very, very gorgeous. She became very beautiful. She took good care of her hair and her appearance and put on nice clothes. She would play in the cave. She would put on whichever clothing she wanted. She would eat whichever food she wanted to her fill.<sup>17</sup>

(44) One day the brothers said, 'Fatma, Isn't it that we live here anyway? Why don't we bring [i.e. buy] two goats? [Why don't] we bring [goats] here from the village for our life to be pleasant?

(45) Fatma agreed to it. They brought two goats. So, they had milk too. Once, Fatma—their fire was always burning. The fire was always burning. Why? It was hard to find fire<sup>18</sup> in the olden days.

(46) Many difficult techniques would be employed to make a fire. The fire would not be put out. Their fire would always burn. Fatma milked the goat. She brought it (i.e. the milk) to put it on the fire, in order for it to boil and for her to make yogurt out of it.

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<sup>17</sup> Lit. She would eat to the full of her heart.

<sup>18</sup> Lit. to bring fire with hands.

(47) *ət darivakē dā bəzən ʔ-hēt-ən ū ʔ-vētən wī širī va-xot-avà,|  
davē xo lə manjalükē dātən. | ū šir bə sar āgəri dā ʔ-hēt=a xārē,| āgər  
ʔamrīyētən. |*

(48) *lə vērē Fātmā ʔ-bižītən, | ‘az čē nā-bītən | māl bə-hēlm=a bē  
āgər. | ʔ-ʔ-vēt az āgəri ʔaydā ʔam | bari bəryēt mē bə-hēn-avà. | čūkū  
dē bēžən, “ava tu řožākī=ya hātī=a daf ma. | tà āgərē ma ʔamərānd. |  
tà am hēlāyn=a bē āgər.” |*

(49) *Fātmā lə vērē čə ʔ-ʔatən? | barē xo ʔ-dat=a wārā, | hāndī lə  
řekākē gařēt āgəri ʔaydā ʔatən | āgər ʔaydā nā-bītən. | aw žī bəryārē  
datən bə-čīt=a sar čiyāyakē bələnd | ū barē xwa dat=a dawr=ū barā | kā  
āgərak dē ha-bītən ān nā-bīnītən. |*

(50) *čīt=a čiyāyakē bələnd | ū barē xwa dat=a dīr=va. | sah ʔ-ʔatē  
dikēlāk yā šə nəhālakē ʔ-čītən. | nəhālakā qòl | dikēlākā žē bələnd  
bītən. | damē barē xo ʔ-dāt=ē, | aw dikēlā yā žē bələnd ʔ-bītən | damē  
barē xo dāt=ē, | aw dikēlā yā šə wērē bələnd ʔ-bītən, | bəryār dat  
bəčīt=a wērē. |*

(51) *hēdī hēdī hēdī Fātīmā ʔ-čīta wērē | barē xo dat=ē. | barē xo dat=ē  
čə ʔ-bīnītən? | ʔīražənāk=a. | pəštā wē yā xār. | dəfnā wē yā mazən. |  
xəzēmaḵ ət dəfnā wē dā=ya, | kū hāndī təblaḵā mərūvī tēdā=ya. | hāndī  
təblaḵā mərovī yā va-ḵərī=ya xəzēm. | ū gala galak yā kərēt=a. | yā  
zaʔf=a. | nūkēt wē dərēž=ən. |*

(52) *ū manjalakā məzən dā-nāy=a sar āgəri | yā sarēt gulḵā=ū pazī  
ē pə mīva bēy pəqəžḵərən | yā tēdā ʔ-kalēnītən | ū yā hāzər ʔ-ʔatən kū  
dē xotən. |*

(47) At one point [one of] the goat[s] came near the fire to drink from the milk. It hit its mouth against the cauldron. The milk poured from the cauldron and the fire was extinguished.

(48) Then<sup>19</sup> Fatma said, 'I shall not leave the home without fire. Before my brothers return, I shall find fire. Otherwise,<sup>20</sup> they will say, "It's been only few days since you've come to us. You have extinguished our fire. You have left us with no fire."' "

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

(50) She (Fatma) went to a high mountain and looked far away. She saw that smoke was rising from a valley. [There was] a deep valley from which smoke was rising. She looked there. On seeing the smoke rising from the valley, she decided to go there.

(51) Fatma approached there very slowly. She looked around. She looked around; what did she see? There was an old woman there. [She was] a hunchback. Her nose [was] big. A nose-ring was on her nose, on which there were some human fingers. The nose-ring was the size of a human finger. She was very ugly. She was very thin. Her fingernails were long.

(52) She had put a large cauldron on the fire, in which there were the head of a calf and sheep, and the foot of a lamb—without being cleaned beforehand. She boiled them in the cauldron and was preparing them to eat [as her meal].

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<sup>19</sup> Lit. here.

<sup>20</sup> Lit. because.

(53) *ns! ns! bēhn t̥ə-ḵatən. | sah t̥ə-ḵāt-ē | aṭ-bēžt-ē, 'az bēhnā mārūvaḵī t̥-kam; | az bēhnā mārūvaḵī t̥-kam. | wē pīražənē əxsīrāk ha-bū t̥ə qafaskaḵē dā. | aw žī žənāk bū. | əxsīrāk ha-bū t̥ə qafaskē dā. |*

(54) *aw žəna t̥-bēžt-ē, 'na, na, tu čə bēhnā nā-kay! | čə bēhn nā-hən | har bēhnā mən-a. | pīrhavīr kū aw žənā bū, | aṭ-bēžt-ē, 'balē az bēhnākē t̥ə-ḵam. |*

(55) *aw dē čitən | aw čitən kū dē wē ēh dē ḵačē gərītən | dē fāt māyē gərītən. | ēḵsar Fāt mā t̥-řavītən. | bas damē t̥ə-řavītən, | šālā wē əl sar sarē wē t̥-kavītən. | ū pīražən zikā dastē xo t̥-hāvēžt-a šālā wē. | ū dīfrā t̥ə-ḵata gārē. | ū pərčē wē t̥ə-gērītən-ū aṭ-kēšit-a lāyē xò. |*

(56) *damē pərčē Fāt māyē t̥ə-gērīt-ū aṭ-kēšit-a lāyē xò, | Fāt mā galāk t̥ərsītən-ū t̥ə-larzītən. | aṭ-bēžt-ē, 'tə čə šə mə aṭ-vētən | pīrē? | aṭ-bēžt-ē, 'nā-bēž-a mən pīrē, | bēž-a mən Pīrhavīr. |*

(57) *got-ē, 'būčī? | got-ē, 'čūnkū avà nāvē mən-a | ū t̥ə-vētən tu bə nāvē mən gāzī mən kày. | ū tu hātī-a əl ardē mən dā-yī. | ya'ni tu būy-a yā mən, | xəlās. |*

(58) *got-ē, 'bas mən bərà yēt hayn. | az nā-šēm b-mūnm-a lə daf ta. | t̥ə-vēt az bə-čəm. | az bə tənē hātəm-a həndāk āgərī | ū az-ē zəvərēm-avà. | got-ē, 'āhā, | ē pā mādam ta bərà hana, | ava bo mən sənāyītər lē hāt. | šīnā az ēḵē bə-xom | az dē šašə 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] 'Pirhavar', said, 'But I smell something.'

(55) She (Pirhavar) went to catch the girl, [i.e.] to catch Fatma. Fatma fled away immediately. However, when she (Fatma) was running her scarf fell from her head. The old woman quickly grabbed the scarf and chased her. She grabbed her hair and brought her to her place.

(56) When she (the old woman) grabbed her and pulled her towards her, Fatma was very frightened and shuddered. She said, 'Old hag, what do you want from me? She said, 'Do not call me old hag; call me Pirhavar.'

(57) 'Why', [Fatma] said. She said, 'Because this is my name and you should call me by my name. You have come into my land. That means, you have become mine, [and] that's it.'

(58) She said, 'But I have [some] brothers. I cannot stay with you. I must go. I just came here for some fire and return home.' She said, 'Oh, now that you have brothers, it's even better for me. Instead of eating one, I am going to eat six!'

(59) *Fātmā lə wērē gala galāk t̄arsit ət-bēžt-ē, 'p̄irē, ta čə t̄-tən az dē bū tà k̄am? bas dastē xo nà-k̄a b̄arāyēt mən! tu t̄a-šay mə bəkūžī žī, bas b̄arāyēt mə čə lē nà-k̄a.* |

(60) *Ġirhavîr lə wērē čə t̄-bēžit̄an? ət-bēžit̄ ava gala galak xoš nēčîr-a! mādam ava dē husā awā mən t̄a-vēt̄an dat-a mən az čə lə b̄arāyēt wē nà-kam. ū gāvā mən vīyā žī, dē b̄arāyēt wē žī kožəm-ū xom.* |

(61) *Ġirhavîr t̄a-bēžt-ē wakî bandakā ša'ri ət-bēžt-ē ət-bēžt-ē,*

*'Fāt Fātokê!*

*təl mēžūkê!*

*yān žī b̄arākožūkê!*

*ya'ni 'Fātmā, yān az-ē t̄ablā ta mēžəm, yān az žī dē b̄arāyē ta kožəm.* |

(62) *Fātmā lə wērē t̄-bēžt-ē, 'āsāyî-ya. az-ē dam-av tà. t̄ablā mən bə-mēžā p̄aštî Ġirhavîr sarē t̄ablā wē b̄arindār t̄a-k̄atən əb dādānē xo yē tiž ū xīnē šə lašē wē t̄-kēšit̄an-ū xīnā lašē wē va-t̄-xot̄an. Fātmā gala galak bēčārē, bēhēz bit̄an.* |

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

(60) What did Pirhavar say [in response]? She said, ‘This is a very, very good hunt! As long as she gives me what I want, I shall not do any harm to her brothers. Whenever I wish, I shall kill her brothers and eat them.’

(61) Pirhavar said, she said to her in the form of a poetic couplet:

‘O little Fatma!  
[Your] fingers to be sipped [blood from]!  
Or your brothers [to be] killed!’

This means: ‘Fatma, either I suck blood [from your finger], or I shall kill your brothers.’

(62) Fatma said, ‘I agree. I shall give you [my finger]. You can suck [blood from] my finger.’ Then, Pirhavar wounded the top of Fatma’s finger with her sharp teeth and drew in the blood from her body and drank from the blood of Fatma’s body. Fatma became very pale and weak.

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<sup>21</sup> Lit. don’t put your hands on my brothers.

(63) *āgarē wē ət-ḵat=a dāstī dā waki xatīraḵi dat-av-ē, | t̃ə-bēžt-ē, 'dē harā. | t̃ə-bēžt-ē, 'ava az čūm. | t̃ə-bēžt-ē, 'bas na damē t̃ə-bēžt-ē, 'ava az čūm' ku dā bə-žānītən dē řā-bitən. | t̃ə-bēžt-ē, 'bas lāzəm=a tu səbāḥi vi hīni bēy=a vērē | ū az t̃ablā ta bə-mēžm-avā. | agar hār | dē hēm bəṛāyē ta xòm. | Fātmā t̃ə-bēžt-ē, 'kēša nī-nā. |*

(64) *čīt=a mālē zīkà | āgarē xo hal-t̃ə-ḵatən. | āgarē xwa hal t̃ə-ḵatən. | pəštī āgarī hal t̃ə-ḵatən, | barē xwa dāt-ē | barē xwa dāt-ē | pəštī āgarī hal t̃ə-ḵatən, | barē xwa dāt-ē | dastē wē yē diyār=a. | sarē t̃ablā wē yā sòr=a. |*

(65) *ət-bēžt, 'naka bəṛāyēt mə pē bə-zānən! | yaksar dastē xo t̃ə-ḵat=a ət nāv barīngā xo dā | ū dastē xo nīšā bəṛāyēt xo nā-datən. | ū řož bo řožē | damē har Fātmā čīt=a wērē | bīt=a aw damā, | čīt=a nāhālē. | Pīrhavīr t̃ablā wē t̃-mēžtən. | ū t̃-hēt-avā. |*

(66) *čand řožaḵ pē-va čūn. | Fātmā gala galak bēčārā bū. | xīnā lašē wē nā-mā. | səpī bū | sūr=ū səpiyātīyā wē yā jān nā-mā. | bə-tənē bū zaraḵē yē čərməsī. |*

(67) *hami gāvā bəṛāyē t̃-bēžt-ē, 'ta xēr=a Fātmā? | ma iz'āžā t̃ə-ḵariya? | am dālē t̃ə-t-hēlīn? | tu t̃ə-wastīē ət šolā? | ət-bēžt-ē, 'nā bəṛā! | dastē mə t̃-ēšītən | dastē mə t̃-ēšītən. | 'čə lē hātīya? | ət-bēžt-ē, 'yē soṭi? | nā-bēžt-ē ku, 'hāl ū masalat mən aḥā avā=na. |*

(63) She (Pirhavar) 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 (Pirhavar) said, 'But you must come here next Friday morning so that I can suck [blood from] your finger. Otherwise, I will come and eat your brothers.' Fatma said, 'No problem!'

(64) She went quickly home [and] started a fire. She started a fire. After starting the fire, she looked at it (her finger). She looked at it (her finger) [and saw that the wound on] the top of her finger was visible. The top of her finger was red.

(65) She (Fatma) said, 'My brothers must not know about this!' She put her hand into her pocket and did not show her hands to her brothers. Day by day, when it was the [agreed] time, Fatma would go to the valley. Pirhavar would suck [blood from] her finger and she would return [home].

(66) A few days passed by. Fatma became very weak. There was not much blood left in her body. She became pale and her lovely beauty<sup>22</sup> vanished. She became pale yellow.

(67) Her [older] brother would constantly say to her, 'What's wrong Fatma?'<sup>23</sup> Have we disturbed you? Have we made you upset?<sup>24</sup> 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.'

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<sup>22</sup> Lit. redness and whiteness.

<sup>23</sup> Lit. You, is it goodness?

<sup>24</sup> Lit. Do we hold your heart?

(68) *řožakē šə řožān,| damē Fātmā ət-nəvītən| bəřāyē wē barē xwa dat=a dastē wē| barē xwa dāt=a dastē wē. | damē dastē wē žə barikā wē ət-hīnt=a darē,| dastē wē waki čəlikàkē yē lē hātī.*

(69) *čəlik nūka ət-bēžn=ē zəlkē dədānā. | gala galak yē zəřāv=a| yē lē hātī. | gala galā bəřāyē wē 'ājəz bītən. | čūnkū bəřāyē wē yē dəlñiā=ya, | yē pəštřāst=a| Fātmā sababī bo nā-bēžītən, | ət-bēžītən, 'az bə xo dē harasīyē lē gərəm.*'

(70) *řožā pāštəřē| damē bəřā řā-ət-bn-ava ət-čən=a nēcīrē| bəřāyē mazən nā-čītən. | nā-čītən. | damē ət-bīnītən ... bo aw damā| ū dē Fātmā čītən| dīvdā čītən bəřāyē wē.*

(71) *dīv dā ət-čī, | dīv dā ət-čī, | dīv dā ət-čī, | barē xo dat=ē pīražənàk ā lə wēřē. | ū aw pīražəna təblā Fātmāyē ət-gərītən| ū dədānē xo tēdā ət-qata xāřē| xīnē žē tīnītən| ū xīnā wē va-ət-xotən.*

(72) *damē zəvəřīt-avā| bəřā ət-bēžītən, 'az bə tənē nā-šēm=a vānā. | av pīra/ Pīrhavīra galā galak ā zīrak=a. | ū təřpānàk ət dastī dā bū. | təřpān āmīrayàk=a bo bəřīnā gīyāy. | əž dīr-va ət-hēt=a bə kār īnān.*

(73) *bəřā ət-zəvəřīt-avā| ət-bēžt=ē, 'Fātmā tu lə kī-và bŭy?' | ət-bēžt=ē, 'az žī čūbūm=a pā zozānān bo xo pəčaḳē bə dar kavəm. | bū?' | got=ē, 'naxēr Fātmā dərawā lə mən nā-ka! | tu lə kī-và bŭy, Fātē?'*

(68) One day when Fatma was sleeping, her brother looked at her hand. He looked at her hand. When he pulled out her hand from her pocket [he saw that] her hand[s] had become like a *čalik* ‘a thin stick.’

(69) Nowadays, people say *zalkē dādānā* ‘toothpick’ for *čalik*. They (i.e. her hands) had become very thin. Her brother became very upset. Since the brother was sure and certain that Fatma would not tell him the cause [of her wounded hand], he said [to himself], ‘I shall spy on her.’

(70) The next day, when the brothers woke up to go hunting, the elder brother did not go [with them]. He did not go. When he (her brother) realized that it was the [right] moment and Fatma would leave the cave, he followed her.

(71) He kept following her<sup>25</sup> [all the way and] noticed that an old woman was there. The old woman grabbed Fatma’s finger, crushed it with her teeth, extracted blood from it, and drank from her blood.

(72) When she (Fatma) returned, the [elder] brother said, ‘I can not cope with them alone. That old [woman]/ Pirhavar is very sly.’ She had a scythe in her hand. A scythe is an instrument [that is used] for cutting plants. It has been used since long ago.

(73) The brother returned home [and] said, ‘Fatma, where have you been?’ She said, ‘I had simply gone into the fields to wander around. Why?’ He said, ‘No, Fatma, do not lie to me! Where have you been Fatma?’

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<sup>25</sup> He went after her, he went after her, he went after her.

(74) *Fātmāyē ƙər=a ɡərī,*<sup>|</sup> *got=ē,* ‘az ƙivà na-čūy=ma bərā.<sup>|</sup> *hakē wa na bə dālē wə=ya az lə vērē,*<sup>|</sup> *az dē čəm.*<sup>|</sup> *got=ē,* ‘balē Fātmā,<sup>|</sup> *àz zānəm tu ƙi=va čūya,*<sup>|</sup> *bas ƣaz ət=ƙam tu bə xo bī mən bēžī.*<sup>|</sup>

(75) *damē bərāyè tə-bēžt=ē,*<sup>|</sup> *Fāto žī ət=bežt=ē,* ‘hāl ū masala avà=na, bərā.<sup>|</sup> *šə wē řožā kī mən āgər tamrāndī,*<sup>|</sup> *àz čūm=ū az tūšī vī dardī būy=ma.*<sup>|</sup>

(76) *ət=bežt=ē,* ‘yē galak bāš=a!<sup>|</sup> *ēdī wē=va am dē xəṭayàkē dānīn naqšayàkē dānīn*<sup>|</sup> *kū am pīrhavīyē bə=kožīn.*<sup>|</sup> *damē aw naqšay dān kū Pīrhavīē bə=kožən*<sup>|</sup> *bə šavē bərā kòm tə=bən.*<sup>|</sup> *ət=bežən,* ‘səbāhī am dē təgal xoškā xò čīn.<sup>|</sup> *damē Pīrhavī xwīnā Fātmāyē t=mežītən*<sup>|</sup> *ū kū dē nəvītən,*<sup>|</sup> *am hamī dē čīn payk=và*<sup>|</sup> *Pīrhavīyē kožīn.*<sup>|</sup>

(77) *řožā pāštərē*<sup>|</sup> *bərā xanjarēt xo t=īn=a darē*<sup>|</sup> *ū xòš tə=kan*<sup>|</sup> *ū ɡərm tə=kan*<sup>|</sup> *ū pāqəž tə=kan xanjarēt xo*<sup>|</sup> *kū dē řožā pāštərē čən*<sup>|</sup> *Pīrhavīē ƣožən*<sup>|</sup> *āw ā xoškā wānā āzār datən.*<sup>|</sup>

(78) *damē t=čən barē xo dān=ē*<sup>|</sup> *bīnītən ēh yē dastē xoškā wī tə=mežīt=avā.*<sup>|</sup> *hār pēnj bərā t=čən=ē pēkva.*<sup>|</sup> *har pēnj bərā pēkvā t=čən=ē*<sup>|</sup> *ū dan=a bar xanjarā.*<sup>|</sup>

(79) *damē t=dan=a bar xanjarā*<sup>|</sup> *Pīrhavīr nā=mərītən.*<sup>|</sup> *wakī həndak pařēt qalařaškē ət nāv hawāyē dā barzà t=bīt=ava.*<sup>|</sup> *ət nāv hawāyē dā barzà t=bīt=ava.*<sup>|</sup> *tə=bežītən,* ‘o, ava čə čē bū?<sup>|</sup>



(74) Fatma started crying [and] said, 'Brother, I have not gone anywhere. If you don't like me being here I will leave.' He said, 'Anyway, Fatma, I know where you have gone, but I would rather like you to tell me yourself.'

(75) After the brother said [these words] to her, Fato (Fatma) said, 'Brother, my situation is as follows: since the day I put out the fire I have got into this trouble.'

(76) He said, 'Alright! From now on we shall play a trick on her. We shall make a plan to kill Pirhavar.' The brothers gathered [in a meeting] at night in which they planned to kill Pirhavar. They said, 'We shall leave with our sister tomorrow. When Pirhavar has sucked Fatma's blood, and [when] she (Pirhavar) is about to fall asleep, we shall go together [and] kill Pirhavar.'

(77) The next day, the brothers took out their daggers. They sharpened them, heated them, and cleaned them so that the next day they could kill Pirhavar, the woman who had hurt their sister.

(78) When they (the brothers) went there, they saw that she was sucking [blood from] their sister's hand. All five brothers went towards them. All five brothers approached them [and] stabbed her [Pirhavar] with daggers.

(79) They stabbed Pirhavar with daggers but she did not die. She disappeared into the sky [in the form of something like] feathers of a black raven. She disappeared into the sky. They (the brothers and Fatma) said, 'Oh, what has happened?'

(80) *aw žəna ā də qafasē dā, | aw ā əxsir̥kər̥l̥l̥ Pîrhavîrê bə xo əxsir̥  
 kərbū | t̥ə-bēžit̥=ē, 'mā hîn nə-žānən masalā Pîrhavîr̥ čî=ya? yā  
 čāwā=ya?' | got̥=ē, 'na am nə-žānîn. '*

(81) *got̥=ē, 'Pîrhavîr̥ nā-mərītən | got̥=ē ila bə āgər̥i b-hēt̥-a šotən  
 hatā ət | šə nāv čītən | aga na šə nāv nā-čītən. '* *got̥=ē, 'pa am čə bə-  
 kayn?' | got̥=ē, 'wəḷāhî hîn t̥ə-vēt̥ hîn bə-sožən. '*

(82) *got̥=ē, 'pā damē Pîrhavîr̥ ma nūka dāy̥=a bar xanjarā | aw čə  
 lē hāt? | got̥=ē, 'aw ət̥-čītən | əl jəhakē dī sāx ət̥-bit̥-ava. | ū aw dē zəvərit̥-  
 ava ži bo vērē | bo toḷā xo va-kātən. '*

(83) *damē aw ... bərā vē āxəftənē go lē t̥-bən | galā galak ət̥-  
 t̥ərsiyēn. | řā-t̥-bən awē žənē āzād̥ ət̥-kan | ū ət̥-gal xo ət̥-ban=a əškəftē. |  
 damē ət̥-ban=a əškəftē, | ət̥-bēžən, 'pā am čə b-kayn? | pā agar Pîrhavîr̥  
 hāt̥-avā!?' |*

(84) *t̥ə-bēžt̥=ē, | 'bāwar bəkan ilā hîn āgər̥i bar-dan̥=ē | hatā Pîrhavîr̥  
 bə-sožit̥ən. '* *Pîrhavîr̥ ət̥-hēt̥ən | ət̥-žānīt̥ən Fātmā čo=a kī-vā bə řēgā  
 bəhnē. | t̥-binīt̥ən bərāyēt̥ wē hamī̥-t̥ nəvəstina. | bərāyēt̥ wē hamī̥-t̥  
 nəvəstī̥=na. |*

(85) *čit̥=a həndāv sarē Fātē, | ū dastē xo dānt̥-a davē wē | ū dar dē  
 xīt̥ən əškəftē. | ət̥-bēžit̥=ē, 'pā mādam ta av kārā ətgal mē k̥ər̥ | ū tā  
 xīyānat mən k̥ər̥ | ū tā | sūzā xo barānbarī mən šəkānd̥ | az dē nūka ta  
 kožəm. '*

(80) The woman [who was] in the cage, the captive —the one who was imprisoned by Pirhavar, said, ‘Don’t you know about Pirhavar?’<sup>26</sup> They said, ‘No, we don’t know.’

(81) She (the captive) said, ‘Unless burned in fire, Pirhavar 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 Pirhavar 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,<sup>27</sup> 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 Pirhavar returns?’

(84) She (the captive woman) said, ‘Believe me, it is only by setting her on fire that she will die.’ Pirhavar came. She found the whereabouts of Fatma through smelling. [Pirhavar arrived at the cave and] she saw that her brothers were all sleeping. Her brothers were all sleeping.

(85) She (Pirhavar) 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.’

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<sup>26</sup> Lit. what the account of Pirhavar is and how it is.

<sup>27</sup> Lit. these speeches.

(86) *Fātmā t-bēžt-ē, 'Pîrē mən hāy šə vē masalē nî-na. | aṭ-bēžt-ē | az galā galak pē xoš-əm. | az gala galak pē xòš-əm | kû tu tēblā mən bə-mēžî. | lē hamā bərayēt mən | az tūž kəram-û | bərayēt mən dîv mē řā hātən.*'

(87) *got-ē, 'haka Pîrē! | az hən hāz šə ta t-kam, | az haz aṭ-kam hamî jārā lə daf ta bəm.*' *Pîrē aṭ-sar dā aṭ-batən | Pîrhāvîrē tə sar dā aṭ-batən | kû kəçək bēžt-ē, | 'az gala galak pē xûš-əm gal ta bəm | lē bərayēt mē nā-hēlən.*'

(88) *aṭ-bēžt-ē, 'bāš-a pā az nūka çə b-kam? | aṭ-bēžt-ē, 'nūka tu bərayēt mē bə-kožî žî | çə əstifādayî nā-gahîn-a tū. | bas əstifādē dē wē gəhînt-a ta | kû tu ēdî wēva gohē xo bə-day-a mən | ū aw təštē ta šə mən aṭ-vētən žî | az bə řāzəmandîā xo bə-dam-a ta.*'

(89) *Pîrhavîr aṭ-bēžt-ē, 'bāš-a. | pā îdî wē-vā | tu dē kəngî hēy-a daf mē əškaftē? | aṭ-bēžt-ē, 'Pîrē az ēdî wēva nā-ym-a daf ta əškaftē | çünkū galak waxēt šə mən aṭ-çitən. | damē az zəvərm-avā dē bərayēt mən zānən ū dē dubārā kan-ava. | lawmā t-vētən tū b-hēy-a daf mən šəkaftē.*'

(90) *damē Pîrhavîr řāzî aṭ-bītən kû dē awē da dā Fat Fātokē dā əl šəkaftē, | řožā pāštārē, | bərayēt wē, | har pênj xo t-kan-a êk. | har pênj xo t-kan-a êk, | gal wē kəçā əxsîrē žî.*'

(86) Fatma said to her, 'Old hag! I am not aware of this situation. I like [it] very much.<sup>28</sup> I like [it] very much that you suck [blood from] my finger. However, my brothers provoked me.<sup>29</sup> My brothers followed me to your house.'

(87) She said [continued] 'Old hag, I love you to the extent that I like to be with you constantly.' Pirhavar believed<sup>30</sup> it [Fatma's words] when she said, 'I would love to be with you, but my brothers don't let me.'

(88) Pirhavar<sup>31</sup> said, 'Now, what should I do?' Fatma<sup>32</sup> said, 'Even if you kill my brothers now, you won't have any benefit. It is better for you to listen to me from now on and [in return] I shall give you with satisfaction the thing that you want from me.'

(89) Pirhavar said, 'All right! But, when can you come to me in [my] cave from now on?' She (Fatma) said, 'Old hag, I can no longer come to you in [your] cave because it takes me too long [to come to your place]. When I come back [from your place] my brothers will know about it and they will [come and] do the same [to you]. That is why you must come to me in [my] cave.'

(90) After Pirhavar accepted that Fatma should remain in the cave, the next day, her (Fatma's) brothers, her five brothers were united,<sup>33</sup> together with the captive girl, the five were all united [against Pirhavar].

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<sup>28</sup> Lit. It is nice to me.

<sup>29</sup> Lit. They sharpened me.

<sup>30</sup> Lit. take to head.

<sup>31</sup> Lit. she.

<sup>32</sup> Lit. she.

<sup>33</sup> Lit. They made themselves one.

(91) *ḵəčā əxsîr əṭ-bēžt-ē*,<sup>1</sup> ‘am lāzəm=a řəkàḵē binîn<sup>1</sup> bû am  
 Êrḥavîrê bə-grîn.<sup>1</sup> ‘am čà řek bə-bînîn?<sup>1</sup> ṭə-bēžitən, ‘am dē<sup>1</sup> qünāxàḵā  
 kāmāl əš ardî dē kolîn.<sup>1</sup> qünāxàḵā kāmāl<sup>1</sup> ya‘nî damē am dē hænd ət  
 ardî kolîn hatā naw‘aḵî dî āxē dar-əṭ-kavītən.<sup>1</sup>

(92) ‘am,<sup>1</sup> ṭə-vētən am ardî wəsā b-kolîn<sup>1</sup> û ḵavlē gāyaḵî binîn<sup>1</sup> bə  
 sar dā dāyn.<sup>1</sup> û Fātmā žî lə wēra bə-řînt=a xārē.<sup>1</sup> damē Êrē ṭ-hētən ṭə-  
 řînt=a xārē də wērē dā<sup>1</sup> dē kavīt=a də wērē dā.<sup>1</sup>

(93) ‘bāš=a?’ ‘bāš=a.<sup>1</sup> dast pē ṭ-kàn bəra.<sup>1</sup> bə zaḥmatàḵā mazən  
 hatā wē ardî əṭ-kolən wakî biràḵē lē ṭ-kan.<sup>1</sup> û dān=a sar-và<sup>1</sup> aw giyē  
 gāy ēh ḵavlē gāy dānn=a sār.<sup>1</sup> əṭ-bēžən, ‘damē am Êrḥavîrê əṭ-kayn=a  
 də vērē dā<sup>1</sup> am dē āgərî žî bar-dayn-ē.<sup>1</sup>

(94) Êražən əṭ-bēžt-ē aw aw<sup>1</sup> ‘afū aw žənā lə daf wî əxsîr əṭ-  
 bēžt-ē,<sup>1</sup> ‘na na na am vē čandē nā-kayn.<sup>1</sup> əṭ-bēžt-ē, ‘būčî?<sup>1</sup> əṭ-bēžt-ē,  
 ‘Êrḥavîrê šîyānē hay bə-řrītən.<sup>1</sup> damē tu əṭ-ka ət bənē birē dā,<sup>1</sup> awē  
 šîyānē hay dar-kavīt-avà.<sup>1</sup>

(95) əṭ-bēžt-ē, ‘pā am čà b-kayn?<sup>1</sup> əṭ-bēžt-ē, ‘lāzəm=a hîn<sup>1</sup> dārā b-  
 inən galàḵ<sup>1</sup> û am bə-sožîn<sup>1</sup> wērē xəřàḵē bə-kayn=a pāl<sup>1</sup> damē Êrḥavîr  
 bə-kavt=a tēdā<sup>1</sup> ēksar bə-sožītən.<sup>1</sup> û hamî ya‘nî pēkva nà-mīnitən dā  
 kū na-dar-kavīt-avà.<sup>1</sup>

(91) The captive girl said, 'We should find a way to catch Pirhavar.' [The brothers said] 'What way could we find [to do this]?' She said, 'We should dig out a complete *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.'

(92) [The captive woman continued] 'We—we should dig the earth in this manner and bring a dried cow's skin to cover the hole and Fatma should sit there [next to the hole]. When the old woman comes [and] sits there, she will fall there [into the hole].'

(93) [She said] 'All right?' They said, 'All right.' The brothers started [digging]. They dug the earth with much exertion until they dug out the earth and made it into something like a well and [then] put [the cow's skin] on it. They put the cow's dung ... the cow's skin on the hole [and] said, 'When we push Pirhavar into this well, we shall put fire on her.'

(94) The old woman said to them, pardon! The captive woman said to them, 'No, no, no we should not do that.' They said, 'Why?' She said, 'Pirhavar has the ability to fly. When you push her into the well, she has the ability to come out.'

(95) They said, 'What shall we do then?' She (the captive girl) said, 'You should bring a lot of wood. We should burn it in the well until it turns into a bed of embers. [So,] when Pirhavar falls into the well, she will burn entirely. There should not remain anything from her body in the well, lest she [would be reincarnated and] came out of the well.'

(96) řāzî ət-bən<sup>1</sup> ū bərā ɬ-čən galak dārā ɬ-inən.<sup>1</sup> ū dārā hamīyā āgərî bar-dan=e<sup>1</sup> ət-kana palēt mazən<sup>1</sup> ū ɬ-kan=a tēdā,<sup>1</sup> kû dē subāhî Pîrhavîr hētən.<sup>1</sup> ū bardawām āgərî ɬ-hāvən dārā ət-hāvən=a ət nāv wē bîrā āgərî dā,<sup>1</sup> dā bardawām palēt gaš ha-bən.<sup>1</sup>

(97) damē ɬ-bit=a řožā pāštərē<sup>1</sup> ū bit=a pāšti nîvrò,<sup>1</sup> bərā bas ət-kan,<sup>1</sup> dārā nā-kan=a ət bîrē dā,<sup>1</sup> aw bîrā kû bo āgərî hātî=a čē ɬərən.<sup>1</sup> yaksar ɬavlaḵē gāyî t-inən<sup>1</sup> dānn=a sar darē bîrē<sup>1</sup> ū həndak barā dānn=a dawr ū barēt wē.<sup>1</sup>

(98) ū Fātmā ɬ-čît=a sar barāḵē.<sup>1</sup> əl pāšt bîrē ɬ-rînt=a xārē<sup>1</sup> ū pərčā xo šāh ɬ-ḵatən.<sup>1</sup> řožā pāštərē Pîrē ɬ-hētən<sup>1</sup> ət-bēžt-ē, ‘Pîrhavîr!<sup>1</sup> tu hātî=a čā nūkā?<sup>1</sup> nūka hēštā zî-ya.<sup>1</sup>

(99) ət-bēžt-ē, ‘Fātē dē warā dā az pəčāḵē təblā ta bə-mēžəm=ū<sup>1</sup> az dē čəm.<sup>1</sup> ət-bēžt-ē sah ḵē!<sup>1</sup> dastē xo dat=a čarmē xo bələnd ḵatən.<sup>1</sup> bə hustaḵē čarmē wē řā-ɬ-bit-avā,<sup>1</sup> həndî hənd yā pîr=a<sup>1</sup> ū yā lašē wē gala galāk yē kərēt=a.<sup>1</sup>

(100) ət-bēžt-ē, ‘barē xo bə-dēy-ē,<sup>1</sup> čā hēz tə mən dā na-māya<sup>1</sup> ət-vēt àz xīnā ta bə-mēžəm.<sup>1</sup> Fātmā ɬ-bēžt-ē, ‘ēh dē warā! wara!<sup>1</sup> kā tu pər nīna xārē!<sup>1</sup> àz dē hēm=a daf ta.<sup>1</sup> ət-bēžt-ē, ‘nà,<sup>1</sup> hamā tû wara daf mən.<sup>1</sup>



(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 Pirhavar 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, 'Pirhavar! 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. Pirhavar) said, 'No, you come to me.'

(101) *əṭ-bēžt-ē*, 'āxar mən<sup>1</sup> av *ḵavlē gāyī bo tā dānāya*.<sup>1</sup> av *ḵavlē gāyī gala galāk yē jəwān-a-ū galāk azīz-a lə daf mən*.<sup>1</sup> mən yē bo ta *dānāy-a vērē<sup>1</sup> dā tu b-hēyī karam kay-a vērē<sup>1</sup> dā am pēkvā<sup>1</sup> ya'nī dəlχòš bīn*.<sup>1</sup> *ū tablā xo bə-kam-a dāvē ta<sup>1</sup> dā tu xīnā mən bə-mēžī*.<sup>1</sup> *bū mən gala galak xòš-a*.<sup>1</sup>

(102) *damē Pîrhavîr ṭ-hēt=a wērē<sup>1</sup> ū ṭ-kavît=a t wērē dā*.<sup>1</sup> *bə hamî-va nā-yēt=a şotən*.<sup>1</sup> *būçî?*<sup>1</sup> *čûnkū əb-řaxaḵē bə-tənē ṭ-kavît=a tēdā*.<sup>1</sup> *damē řaxaḵ bə-tēnē ṭ-kavît=a tēdā*,<sup>1</sup> *řaxaḵī Pîrhavîrē ṭ-sožītən ū šə nāv čītən*,<sup>1</sup> *řaxē dī jāraḵā dī ṭ-bit=a řəhā qalē<sup>1</sup> ū ət sar əṭ-fəřit-ava lə jəhəḵē dī*.<sup>1</sup>

(103) *əl vērē čîrok domāhîk nà-hātîya*.<sup>1</sup> *čûnkū hēštā pārcāḵā Pîrhavîrē yā māyī*.<sup>1</sup> *bərayēt wē nà-šēn bə-zəvřən-ava*.<sup>1</sup> *pîč (bə hîč) řangaḵē naşən bə-zəvřən-avā*.<sup>1</sup> *būçî?*<sup>1</sup> *čûnkū la wāna-ya Pîrhavîr bə-zəvřit-avā<sup>1</sup> ū jāraḵā dī 'azyatā xoşkā wānā b-dātən*.<sup>1</sup>

(104) *gīyānē dī yē Pîrhavîrē<sup>1</sup> ət mālā žənbābā Fātokē dā řā-ṭ-bit-ava*.<sup>1</sup> *damē řā-ṭ-bit-avā<sup>1</sup> ū b wī šəklē kərēt<sup>1</sup> ū bə ḵaraḵē<sup>1</sup> žənbāb gala galak waki dīnā lē ṭ-hētən-ū*.<sup>1</sup> *ū ṭəřsiyētən<sup>1</sup> ū ṭə-larziyētən*.<sup>1</sup> *ū ēksar dast āvēt=a řā-waşāndənā təştā<sup>1</sup> ū tē war ṭə-ḵatən*.<sup>1</sup>

(105) *əṭ-bēžt-ē*, 'šə mə b dîr kavā!<sup>1</sup> šə mə b dîr kavā!<sup>1</sup> *pîrā pîs!<sup>1</sup> ta xēr=a?*<sup>1</sup> *ta čə ṭə-vētən?*<sup>1</sup> *ta čə žə ma əṭ-vētən?*<sup>1</sup> *šə mə bə dîr kavā!*<sup>1</sup> *əṭ-bēžt-ē*, 'mən čə šə ta nà-vētən<sup>1</sup> mən čə šə ta nà-vētən.<sup>1</sup> *az bə xo hālē mə basī mən=a*.<sup>1</sup>

(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 Pirhavar 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 Pirhavar'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 Pirhavar 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 Pirhavar would come back again and harass their sister.

(104) Pirhavar revived in the house of Fatma's stepmother.<sup>34</sup> When she had revived, ugly in appearance and a cripple, the stepmother became like somebody insane. She shuddered and was afraid. Immediately, she started to throw away things. She (the stepmother) scowled at her (i.e. Pirhavar).

(105) She (i.e. the stepmother) said, 'Get away from me! Get away from me! You dirty old hag! Is there something wrong with you? What do you want? What do you want from us? Get away from me!' She (i.e. Pirhavar) said, 'I want nothing from you. I want nothing from you. This [bad] state that I'm in is enough for me.'

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<sup>34</sup> Lit. Pirhavar's other soul rose in the house of Fatma's stepmother.

(106) *əṭ-bēžt-ē*, 'būč mā čə čē boya?'<sup>1</sup> *əṭ-bēžt-ē*, 'xəř xatāyēt Fātokē-na.<sup>1</sup> xəř sičē Fātokē-ya.<sup>1</sup> hamī Fātokē ava bə sarē mən inā.<sup>1</sup> žənbāb ēksār əṭ-žānītən, 'ò!<sup>1</sup> mən navəsīyək ā hay bə nāvē Fātokē.<sup>1</sup>

(107) *əṭ-bēžt-ē*, 'bū čə bə sarē tā ināya?'<sup>1</sup> 'ū dē wē ū pēnj bəṛāyēt xo az hāvētm=a nāv āgəri dā.<sup>1</sup> ēksar ṭə-bēžītən, 'āv=a,<sup>1</sup> bə žabət àw=ən.<sup>1</sup> ēksar əṭ-žānītən ava navəsīyēt wē=na.<sup>1</sup>

(108) žənbāb *əṭ-bēžt-ē*, 'bāš=a! àz dē hārikāriyā ta kam<sup>1</sup> kū am Fātokē bə-kožīn,<sup>1</sup> kū am Fātokē bə-kožīn.<sup>1</sup> *əṭ-bēžt-ē*, 'būčī?<sup>1</sup> ya'nī *əṭ-bēžt-ē* čāwā?<sup>1</sup> 'ta xam pē nà-bitən.<sup>1</sup> bas tu xo lə vārā va-šērà<sup>1</sup> lə vārā xo va-šērà<sup>1</sup> hatā ṭ-hēt-ən.<sup>1</sup> *əṭ-bēžt-ē*, 'bəlā az dē bəm=a qalàk<sup>1</sup> hatā Fātok ū bəṛāyēt xo ṭ-hēn=a vērè<sup>1</sup> dā am tolēt xo žē va-kayn.<sup>1</sup> jəwān=a?<sup>1</sup>

(109) pəšti čand řožakē ṭ-būrən.<sup>1</sup> žənbāb čīt=a daf bābē Fātokē<sup>1</sup> ū bābē har pēnj bəṛāyēt dī<sup>1</sup> *əṭ-bēžt-ē*, 'aw 'ayāla yē čūy-a čiyāyī<sup>1</sup> ū hatā nūka ta pərsyārā wānā nà-ḵərya!<sup>1</sup> būč nā-'ēn-ava?<sup>1</sup>

(110) bāb galā galak mandahoš *əṭ-mīnītən*<sup>1</sup> *əṭ-bižītən*, 'ava čə jārā pərsyārā navəsīēt xo na-ḵərya,<sup>1</sup> pərsyārā 'ayālēt mə nà-ḵərya.<sup>1</sup> būčə avrokà [wa] ṭ-bēžītən?<sup>1</sup>

(106) She (i.e. the stepmother) said, 'Why? What has happened?' She (i.e. Pirhavar) said, 'It's all Fatma's fault. It's all Fatma's fault. Fatma has done all this to me.' The stepmother knew [that she was talking about Fatma] at once, 'Oh! I have a stepdaughter by the name of Fatma.'

(107) She (i.e. the stepmother) said, 'Why? What happened?' [Pirhavar 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 Pirhavar on fire].

(108) The stepmother said, 'All right, I shall help you kill Fatma. Pirhavar said, 'Why?' That is, 'how?' She said, 'Don't worry about it.<sup>35</sup> You just need to hide here, hide here until they come.' She (Pirhavar) said, 'Let me turn into a raven until Fatma and her brothers come [back] here, so that we can have our revenge on her.<sup>36</sup> All right?'

(109) A few days passed by. The stepmother went to Fatma's father, [that is,] to Fatma and her five brothers' father [and] said, 'Those children of yours have gone to the mountains and you haven't asked of them as yet! Why aren't they coming back?'

(110) The father was completely astonished [and] said, 'She has never asked about her stepchildren. She has not asked about my children. Why is she asking about them today?'

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<sup>35</sup> Lit. Don't be of sorrow with it.

<sup>36</sup> Lit. We will open our revenge from/at her.

(111) got-ē, ‘həlū hara lē bə-gaṛa āhā nūka bīn-avā. | hatkā ma čū  
ət nāv xalkī dā. | hamī ṯə-bēžən, “‘ayālē wī yē lə čūl ū čiyā.” | kā čə ṯ-  
kan də wān čiyāyā řā?, bīn-avā. |

(112) bāb žī ṯ-bēžt-ē, ‘balā galak bāš-a | az dē řā-bəm aṭ-čəm lē  
gaṛəm. | žənbāb žānītən ḵur ū Fātokē lə kī-vā-na, | lē bo nà-gotbū | dā  
dif řā nà-čītən. | aṭ-bēžt-ē, ‘bas mā az-ē lə kī-vā lē gaṛəm? | vā čūl-ū  
čīā? | vī xābātī? | vī dārəstānē? | az dē kīvā lē gaṛəm? |

(113) žənbāb aṭ-bēžt-ē, | ‘balē balē az aṭ-bēžəm | barī čand řožakā  
šəvānāḱ də vērē řā hātbū, | gotī, “həndak lə wērē aṭ-žīn.” | hamā hara  
az na vī čiyāyī | yē dīv dā | yē dīv dā. | əškaftāk ā wērē, | yē lə wērē  
hāy. |

(114) bāb aṭ-bēžt-ē, ‘bāš-a galāk bāš-a! | az dē řā-bəm čəm dīv-rā  
čəm. | damē bāb dif-řā čītən, | bəṛā ṯ-zānən kū ava təštāk yē hayī, |  
čūnkū čə jārā žənbābā wānā nà fə řē ḵərbū dīvřā. | bəṛā ṯ-bēžn-ē, | ‘am  
Fātmāyē nà-dayn-ava | ū am xo žī nā-’in-ava. |

(115) bāb aṭ-bēžt-ē, ‘hatkā ma nà-ban! | ava čand-a hīn lə čīāyī. | ma  
yā gotī-a xalkē čūyn-a bāžāraḱē dī | bo xo kār ḵān. | ma hīn na darē  
xəstīna, | mā kangē ma hīn darē xəstīna! | žənbābā hawa galak haz šə  
hawā ṯ-katən. |

(111) She (the stepmother) said, 'Get up, go and search for them and bring them back now. Our reputation has been ruined among people. Everyone says, "His children are in the wilderness and mountains." What are they doing in those mountains anyway? Bring them back.'

(112) The father said, 'All right, I shall go to look for them.' The stepmother knew where the sons and Fatma were, but she had not told him (i.e. the father), so that he would not go after them. He said, 'But where shall I look for them? in those mountains? in these forests? in these woods? Where shall I look for them?'

(113) The stepmother said [to him], 'I shall say that a few days ago a shepherd passed by here and said, "Some people live in such-and-such place." You should go and pass not only this mountain, but the other one behind it, and also the one behind [the second mountain]. There is a cave there. They are there.'

(114) The father said, 'All right; very well! I shall go and look for them.' When the father went to them, the brothers knew that something must have happened, since the stepmother had never sent for them. The brothers said, 'We shall not give Fatma [away]. We shall not return either!'

(115) The father said, 'Don't disgrace us!<sup>37</sup> 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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<sup>37</sup> Lit. Don't take our honour.

(116) *kùr aṭ-mīnən<sup>1</sup> aṭ-bēžən, ‘šad əž šadē təštək yē žə bo hày.<sup>1</sup> vējā aṭ-vētən am gala galak həšyārī xo bīn.<sup>1</sup> damē zəvərn-avà<sup>1</sup> wē kəčā əxsīrā t qafasē žī dā<sup>1</sup> gal xo dā t-bàn.<sup>1</sup> kû dē zəvərn-avà<sup>1</sup> barē xo danē qalākā řas<sup>1</sup> yā lə sar dāraḳē<sup>1</sup> ət nāv hāwšā Fātokē wānā dā<sup>1</sup> əl hīvīyē ku Fātmā aw b-ēn-avà.<sup>1</sup>*

(117) *ū t-bīnītən<sup>1</sup> žə dīr-va damē t-hēn<sup>1</sup> žəbāb yā təštā dat-a wē qalē<sup>1</sup> dā kû nà-mrītən.<sup>1</sup> xārənē dat-ē.<sup>1</sup> ū mərīškā bo sar žē t-ḳātən<sup>1</sup> ū xīnā wān mərīškā ət-dat-a qalē<sup>1</sup> dā kû qal nà-mərītən əž bərsā dā.<sup>1</sup>*

(118) *damē t-hēn-avà,<sup>1</sup> kùr t-hēn-ava<sup>1</sup> ū Fāto žī t-hēt-ava,<sup>1</sup> sar-ū jəlkēt xo t-šötən,<sup>1</sup> xo pāqəž t-ḳātən.<sup>1</sup> kur žī har husā sarē xo t-šötən<sup>1</sup> ū jəlē bargēt xo badəl aṭ-kan.<sup>1</sup> tiz ū bargīzē xo nī t-kan-ava.<sup>1</sup>*

(119) *žənbāb tohmayàḳē bə dīv kuřī-va aṭ-nītən,<sup>1</sup> kuřē məzən<sup>1</sup> ū tə-bēžītən,<sup>1</sup> ‘qasayàḳā kərēt got-a mən.<sup>1</sup> dālē xo yē bəri-a mən.<sup>1</sup> qasayaḳā kərēt got-a mən.<sup>1</sup> aṭ-bēžt-a bābī, ‘tu čāwā sar xo qabil aṭ-kay kuřē ta<sup>1</sup> vē qasē bēžt-a mən?<sup>1</sup> aṭ-bēžt-ē, ‘kīž bū?<sup>1</sup> aṭ-bēžt-ē, ‘ēḳ əž wān har pēnjā bū.<sup>1</sup>*



(116) The sons pondered<sup>38</sup> [and] said, ‘There is definitely something [wrong] going on here. Now, we should be very cautious.’ When they returned [home], they took the captive girl in the cage with them too. On the way home, they saw that a black raven was on a tree in the yard of their house, waiting for Fatma and her brothers to come.

(117) They saw from far away that the stepmother was giving some food and such to the raven so that it would not die. She gave it food. She slaughtered [some] hens and gave their blood to the raven so that it would not die of hunger.

(118) When Fatma and her brothers<sup>39</sup> returned [home],—the sons returned, Fatma also returned—Fatma bathed and washed her clothes, she cleaned herself. The sons too bathed. They cleaned their clothes. They renewed their spears and woolen jackets.

(119) The stepmother accused the son, the eldest son, of slandering<sup>40</sup> [and] said, ‘He said a dirty word to me. He has lusted after me.’<sup>41</sup> 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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<sup>38</sup> Lit. remained (silent).

<sup>39</sup> Lit. they.

<sup>40</sup> Lit. put an accusation after the eldest son.

<sup>41</sup> Lit. He has taken his heart to me.

(120) *bāb řā-t-bītən dārākī t-ʿintən. | har pēnj kurēt xo ət-qotītən | tə-bēžītən, 'kè žə hawa qasa got-a žənbābā xo? | kè žə hawa qasa got-a žənbābā xo? | kè žə hawa qasa got-a žənbābā xo? | hāy kè žə hawa qasa got-a žənbābā xo?'*

(121) *damē ət-qotītən žənbāb tə-bēžt-ē, | 'yā bāštər əw-a am vānā pēkva gərə dayn. | ū pāvēžīn-a ət govē-va | hatā ēk šə wānā tə-bēžītən | kā kī bū aw qasa goti? | av bə xo kasē qasa nà-gotīa!'*

(122) *bas žənbābē gotī, | 'am dā bəṛāyē žē dīr kayn | dā pāšīnkē Fīrhavīr šə kalāxē qalē b-hēt-a darē | ū Fātmāyē bə-kožītən | čūnkū galà galak karbēt mən žə Fātmāyē-va t-bən. '*

(123) *būčī karbēt žənbābē žə Fātmāyēva bən? | hāndī hānd Fātmā yā jəwān bū | damē bābī Fātmā t-dīt | bīrā wī lə havžīnā wī yā barē t-hāt. |*

(124) *bəṛāyā gərə t-dān. | ū galà galak 'azyat ət-dan | ū ət-hāvēžən-a ət kotānākē-va | ān am čīn bēžīn xāniakē pazī va. | damē Fātmā t-hētən barē xo dat-ē, 'čə masalā-ya? | kā bəṛāyēt mən? | Fātmā čū-bū dav havālēt xo. | 'kā bəṛāyēt mən?'*

(125) *bāb t-bēžt-ē, 'dayn nà-ka! | bəṛāyēt t qasā t-bēžn-a žənbābā tā! | dālē xo yē bəṛī-yē! | mā az čāwā qabīl bə-kam?'*

(120) The father rose [and] brought a cudgel. He beat all his five sons with it [and] said, 'Which one of you said those words to your stepmother? Which one of you said those words to your stepmother? Hey, which one of you said those words to your stepmother?'

(121) When he was beating them, the stepmother said, 'It would be better if we chain them to each other and throw them into the storeroom until one of them speaks and says who has said those words.' However, nobody had said [any] words to her!

(122) The stepmother said, 'We shall separate the brothers [from Fatma], so that Pirhavar can be resurrected from the raven's body and kill Fatma, because I detest Fatma.'<sup>42</sup>

(123) Why did the stepmother detest Fatma? Fatma was so beautiful [that] when her father would look at her, he would be reminded of his ex-wife.<sup>43</sup>

(124) The father and stepmother<sup>44</sup> chained the brothers [to each other], hurt them a lot, and threw them into a shed, or let's say a sheep barn. When Fatma came home, she looked around [and said], 'What's going on? Where are my brothers?'—Fatma had gone to her friends— 'Where are my brothers?'

(125) The father said, 'Don't say a word! Your brothers are saying [dirty] words to your stepmother. They have fallen in love with her! How am I supposed to accept [this]?'

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<sup>42</sup> Lit. My angers open from Fatma.

<sup>43</sup> Lit. His memory would come from his ex-wife..

<sup>44</sup> Lit. they.

(126) *həndī t-bēžt-ē, 'bāb husā nīn=a. | bəṛāyēt mən na (y)ēt husā=na. | bəṛāyēt mən galak bāš-ən. | bāb bāwar nā-ḵatən | ū aṭ-bēžt-ē, 'pəštā wānā nā-gəra! | agar az ē ta žī ēšīnīm=ū | dē ta žī [ət dav] xo darē xam. '*

(127) *bo Fātmāyē gala galākā bə tərs bū | čūnkū adi wēva pəšt ū panā nīna. | mā dē čīt=a dav kī agar aw darē xəst? | bar həngī bəṛā habūn. | Fātmā žī xo bēdàng tə-ḵatən | ū aṭ-mīnt=a lə həvīyē hatā təštāk čē t-bitən. |*

(128) *pəšti čand řožakā, Fātmā ku dē čītən | āgəri hal-ḵatən | ū dē xārənəkē čē ḵatən. | damē āgəri hal tə-ḵatən, | qāl | ān Pīrhavīr | gala galāk 'asabī aṭ-bitən. | ū dālē wē t-čīt-ē bə-čītən Fātmāyē bəkožītən=ū | tōlā xo žē va-ḵatən. |*

(129) *Fātmā damē dārā čē tə-ḵatən ku dē āgəri hāl-ḵatən | qalaṛāšk žə dīr=va fīrītən | bar-af lāyē wē=va t-hēt-ən. | dangak t-hēt=a Fātmāyē. | 'əhsāsakē bə təštākē t-ḵat. | hasakē bə təštākē t-ḵat kū kasāk=a lə pəšt wē. |*

(130) *zīkā zəvəṛīt barē xo dat-ē kū aw qala yā t-hēt-ən. | əb həztərīn | ēh əb həztərīn həzā wē hay | dārākē t-řāwašīnītən | sarē qalē datən. | lē qal dīsā va-nā-mrī. | ū bū pāṛ | ū fəṛī=va asmānī. |*

(126) She kept saying, 'Father, this is not true. My brothers are not like this. My brothers are nice.' The father did not believe her and said, 'Do not support them!<sup>45</sup> 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 <sup>46</sup> Pirhavar, became very angry. [She saw Fatma] and she wished<sup>47</sup> 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.

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<sup>45</sup> Lit. Don't take their back.

<sup>46</sup> Lit. or.

<sup>47</sup> Lit. her heart would go.

(131) *lê vê jārê gala gala galāk yā bāš bo bû Fātmāyê kû qal nà-mārî. | bûçî? | çûnkû bārāyēt wê kû pêkva gərədayî bûn | pəštēt wānā pêkvà gərədayî bûn hamî pêkva gərədayî bûn | û at kotānê-va bûn. | at nāv wān hamîyā dā dar-ṭə-kavîtan. |*

(132) *nāv wān | dār-ṭə-kavîtan | û hamîā žə ēk va-ṭə-ḳatən. | warisîē ṭ-qatînitən. | damē av təšta čē ṭ-bitən, | bārā Pîrhaviē ṭ-gərən | û nā-h[ələn] nā nā nā-ēšinən dā kû na-bit-a pâr. | ṭə-gərən. | û har ēk jəhəḳē wê ṭ-gērîtan. |*

(133) *bārāyaḳ dastākî, | bārāyaḳ dastākî dî. | bārāyaḳ pēyākî, | bārāyaḳ pēyākî dî. | bārāyaḳ šə xəṛəḳā mazən sārē Pîrhavîrē ṭ-gērîtan | û ṭ-hînitən sārē wê | əl kûčəḳî datən | hatā nāvčāv bû nā-mînən. |*

(134) *nāvčāvēt Pîrhavîrē na-mān | lê kalaxē wê hēštā yē māyî. | kalaxē wê čit-a t nāv řəh žənbābē dā. | damē žənbāb | pəšti čand sāləḳā žānî kû av žəna giyānəḳē pîs yē tə nāv lašē wê dā. | giyānē Pîrhaviāḳē at nāv lašē wê dā, | awē žənē ṭ-kožən. |*

(135) *lê āxā wê va-ṭ-šērən | çûnkû har gāvaḳā āxā wê āf vê bə-kavîtan | dē jārəḳā dî řahəḳ də wērē dā šîn bît-avà | û dē jārəḳā dīva bît-a Pîrhavîr. |*

(131) However, this time it was very good for Fatma that the raven did not die. Why? Because her brothers were chained to each other. Their backs were (chained) to each other. They were chained together and they were in the barn. She (i.e. Pirhavar, the black raven) appeared among them.

(132) She appeared in the middle of them and unchained them from each other. She cut the rope. When this happened, the brothers caught Pirhavar. They did not do her any harm lest she turned into feathers. They grabbed her. Each one of them (the brothers) caught her from one side.

(133) One brother grabbed a hand, another grabbed another hand. One brother grabbed a leg, another grabbed the other leg. The brother who was elder than the rest grabbed her head. They brought her (i.e. Pirhavar) and kept hitting her head against a hearthstone until she had no forehead.<sup>48</sup>

(134) Pirhavar 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. Pirhavar) had a malign soul in her body. Pirhavar's soul was in the stepmother's body. They killed that woman (i.e. the stepmother).

(135) However, they hid her grave (i.e. soil), because whenever water reaches the earth in which she was buried, a soul would reappear there and would turn into Pirhavar again.

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<sup>48</sup> Lit. until a forehead did not remain for her.

(136) *aw āxa yā vašārtī-a ət nāv səndoqaḵē dā əl bənē ʾardī. | ū har  
 gāvaḵā hatā nūkā žī yā vašārtī-ya. | ū har gāvaḵā kasàḵ aw səndoqa  
 va-ḵər | ū aw āxa tār ḵər | dē jārakā dī Pîrhavîr hêt-avà | ū dē tolā xo  
 šə hamî mərūvā va-ḵat-avà. |*



(136) She is hidden in a coffin under the ground. The tomb is still hidden. If ever somebody were to open that coffin or water the earth under which the corpse is laid, Pirhavir would revive again and take her revenge on all human beings.

