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

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

After a while, Fatma’s brothers tried to kill Pirhavir by stabbing her, but she would only die by burning. Fatma tricked Pirhavir to walk on a hole under which fire was burning. Pirhavir fell into the hole but did not burn completely. She later made an alliance with Fatma’s stepmother and tried to kill Fatma and her brothers. In the end the brothers killed Pirhavir, but her soul went into the stepmother’s body. She was also killed and buried in an unknown place. It was believed that if water reached the corpse, Pirhavir would be reincarnated and take revenge.
(1)  nāvē mən Bīžān Xošavī 'Ahmāt. xalkē bāžērē Duhokē. az-ē čirokaš, handak čirokā bo hawa vā-gohēzom, kū mən aš dāpiρā xo go lē būna ų həndak, həndak dān'āmrēn davarē.

(2)  čirokā ma a ēkē de dāst pē ḳaṭān čirokā Fātmā-ya. ha-bū na-bū kas ŝo xodē mástər na-bū, kas ŝo baniyā dərwəntər na-bū. ŝəṇərə ṣə ŝə rožān. ġuṇdəkē dūradast āfəratāx ha-bū.

(3)  awē afratēš ū bə zalāmakē ḳərbū kū bari wē čand zārokək ha-bū. kəčak ha-bū bə nāvē Fātmā kə havžinā, havžinā ān kə zənbābā Fātmāyē galak haz ţē nā-t-kər. ų nā-t-viyā bə-mint-a l mālē. ŝəṇərə ṣə ŝə rožān, ʻtē-bēzšt-ē, ʻkəčā mən hara kəlānē bo xo yāriyā bə-ka.

(4)  damē čit-a ḳolānē yāriyā t-kəṭān kəsək ŝo wānā hēkaš šekēnətən št nāv zavivē kəsəkā dā. damē hēk t-hēt-a šəkəndən št nāv wān hami kəčān dā ų har ēk kaṭ-a sar yē dā. ų har kəčak tə-bēzštən, ʻtə wa kər, mən wa na-kər.

(5)  ʻl wēreš kəsək t-hēt-a wēre ʻt-viiṭən, ʻtē-bēzšt-ē, ʻlāzəm-a hīn hami ŝind bə-xon! kə kē av hēkə šəkāndia? lāzəm-a hīn hami ŝind bə-xon!

(6)  kəčā ēkē t-bēzštə, ʻaz bə sarē boɾayē xo kama mən aw hēkə nā-škāndia. kəčā duē t-bēzštə, ʻaz bə sarē hār du boɾayēt xo kama mən āw hēkə na-škāndia. kəčā sēyē t-bēzštə, ʻaz bə sarē ūnŋ boɾayēt xo kama mən aw hēkə nā-škāndia.
My name [is] Bizhan Khoshavi Ahmad. [I am] from the city of Duhok. I will narrate to you a tale/ some tales that I have heard from my grandmother and some ... some old people in the region.

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

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

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

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

The first girl said, ‘I swear on my brother’s head² [that] I didn’t break that egg.’ The second girl said, ‘I swear on my two brothers’ heads [that] I didn’t break that egg.’ The third girl said, ‘I swear on my five brothers’ heads [that] I didn’t break that egg.’

¹ Lit. Each put (it) on the other’s head.
² Lit. I put on my brother’s head.
(7) ū har husā bardawâm bitôn.1 hamī ḵaḵ ab sarē bərāyē xo sind ḵ-xon1 ko, ‘ma av héka na-škāndia.’4 lē Fātmīyēš čünkū husā hazər ḵərbē čə bərə ni-ṇn,1 na-ʒənī dē bo cə sind xotn.1 ū hamiyā ḵər-a sar wē1 got-ē, ‘čünkū ta sind nā-xwār1 lo vērē tā hēk a šəkāndi.’4

(8) əḵ-čît-avā gala galak dolâkē ešāyī, əḵ-ḵat-a gərê.1 əḵ-bəṉt-a žənbəbā xo, əḵ-bəṉt-ē, ‘būci mən čə bərə nīn-ən?’5 bo žənbəbē ə-βit-a darīvakā gala galak a bās1 kū ḵočē ŋi ʃə mālē bo dərē xitôn.1

(9) əḵ-bəṉt-ē,1 ‘wara əz dē1 jəhe bərəyē ta nišā ta dām.’1 əḵ-bət-a sar bənī,1 əḵ-bəṉt-ē, ‘pəšt čiyāyē hana1 pəšt čiyāyi 1ə pəšt wi čiyāyi ži,1 šinikā čiyāyāki di yē hay.1 əškaftāk-ā lə wērē hay.1 ŋənj bərəyēt ta1 əl wērē1 možili čiyānē-na1 ŋū ŋav-ū nēčirā t-kan.1

(10) Fātmā, gala galak əḵ-mint-a hayərê.1 əḵ-bəṉtən, ‘garak-a az bə-čəm1 bərəyēt xo paydā kâm1 ŋū gal wānā dā bə-ʒūm.1 čünkū əḵ-ʒənītən žənbəbē gala galak hâlē wân a nāxəs ʃərīya1 ŋū ə-βətən bə-zəwət-avə dav bərəyēt xo.1

(11) kəčak damê čitən,1 gala galak ə-βəstīyətən.1 gala galak mändû /xml/ ə-bətən1 hətâ1 čiyəyəkē ə-βəbərənītən-č ŋučiyē duē ə-βərənīt-č ə-gahīt-ə čiyəyē sē.1
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 her³ [and] said to her, ‘Since you didn’t swear, [it means that] you have broken the egg.’

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

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

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

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

³ Lit. put on her head.
(12)  damē ət-gahit-a čiyāyē sê, əškaftaḵā gala galak ä bələnd binitan.¹ ū t-hēt-a hazərā wē kū ṭə-vētən bərāyēt wē lə vē əškaftē və bən¹ har waki žənbābē goṭi.¹

(13)  damē t-čüt-e³ ū sah ṭə-kât-e³ ət-biniten,¹ ɕən təxstēt dərēžərī,¹ ɕən āmānēt xārənē,¹ ɕən jəl,¹ ɕən kəvčək.¹ har təšt ət wē əškaftē və ɕənje ɕən boya.¹

(14)  damē wān ɕənja t-biniten¹ ēksar ṭə-zānītən avə jəhē bərāyē wē-ya.¹ bare xo dât-e¹ wērī galakā bē-sar-ū-bār-a.¹ ahā, bərāyāḵī t-binitan¹ sar ēk šə wān təxtā yē nəvəstī-ya.¹

(15)  Fātmā dā kū wi bərāyī go lē na-bītən,¹ hātanākā məzən ət-ˈinītən¹ dânt-a sar bərāyē xo yē bəčık¹—kū bərāyāḵi bəčk-a.¹ dânt-a sar wi bərāyî.¹ ū Fātmā rā-t-bītən dast-əb kārī t-kātən.¹

(16)  Fātmā rā-t-bītən dast əb kārī t-kātən¹ ēh təxtā hamilyā pāqəx ət-kātən.¹ jəlkâ t-ʃoton.¹ āmānā hamilyā pāqəx ṭə-kātən.¹ əškaftē hами yē ət-mālītən.¹ ū lēk də-da bə-sar-ū-bār ət-kātən,¹ hatā bərāyēt wē t-hēn-avə.¹

(17)  pəštī Fātmā kār-o bərət xo t-kātən,¹ xārənākā gala galak ä xoš ŋi ɕe t-kat bo bərāyēt xo¹ kā ɕə lə vērē ha-ya, ɕe nēcîr kəriyə, əqgal həndək nānī bo wānā ḥāzər ət-kātən.¹
On arriving at the third mountain, she saw a very big cave. It crossed her mind that her brothers should be in that cave—just as the stepmother had said.

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

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

In order for her brother not to hear, Fatma brought a big lining canvas and put it on her young brother—the one who was the youngest brother—she put it (the canvas) on that brother. And Fatma rose and started to work.

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

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

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4 Lit. high.
5 Lit. It came to her memory.
6 Lit. five in five.
7 Lit. put hands to work.
(18) əẖ-bēzi, ‘damē bərāyēt mən,| har čär bərāyēt mənē di t-hēn-
avā,| dā vērē ā bə-sar-ū-bār bitən. Fātmā yaksar čt-a əẖ bən təxtək-
va ān bən sērkāḵē ‘arzāqī-va| xo va-č-šērītən| ū čāvařē t-bitən hatā
bərāyēt wē t-hēn.| (19) damē bərāyēt wē əẖ-hēn,| bərāyē maẓən jo t-kavitən.| əẖ-bēζt-ē, tā ava čan təstāği sāyr-a čē boy!| bərāyē ma ye boçik husā na ye ziṟāk
bo.| av āmāna xa šīstən-u| av jəlkə šīstən-u| av təxtə bo-sar-ū-bar
kər.| [্rāwra] bən dasxošiyē lē dan,| ‘saḥātā ta xoš!| ta kārāḵē jānē
kərī.| (20) bərā damē əḵ xaw ŭ-t-bit-avā| əẖ-binit wērē yā pāqəζ-ə.| əẖ-
bēζtən, ‘hamā bo mən le-hāṭ.| bə ḥəsāb, al-‘asās mən i aw šolaya
kər.| əẖ-bēζt-ē, ‘wālā bərā az gala galak i māndi bū-m| kū mən av
vērē hamā pāqəζ kər.| (21) əẖ-bēζn-ē, ‘bərā saḥātā ta xoš!| ʂəbāḥī dorā bərāyē ma ye
maẓən-ə.| ʿafū| dūrā bərāyē ma ye dīv dā-ya| aw-ē ʂə wē maẓəntər.|
(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\(^8\) [there] until her brothers returned.

(19) When her brothers arrived, the eldest brother bludgeoned his way [through his brothers and] said to them, ‘Oh, what has been happening here is indeed surprising! Our youngest brother did not used to be so conscientious. He has washed the dishes all by himself. He has washed the clothes. He has put the beds in order.’ They (the brothers) started to thank him (the youngest brother), ‘Bravo\(^9\)! You have done a wonderful job.’

(20) When the [youngest] brother woke up and saw that the house was clean, he said, ‘It simply occurred to me\(^{10}\). Indeed, it was me who has done these tasks!’ He said [to the eldest brother], ‘By God, brother, after cleaning everything in the house I got very tired!’

(21) They (the brothers) said to him, ‘Bravo, brother! Tomorrow is our eldest brother’s turn. Pardon, ‘It’s our penultimate brother’s turn [the one who was born before the youngest one]; the one [who is] older than him (the youngest one).’

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\(^8\) Lit. eyes on road.

\(^9\) Lit. May your health be nice!

\(^{10}\) Lit. It simply came to me.
(22) ət-bit-a ṭoža ṯāšṭr. bərāyən di dar ə-kaṿən-a nēčīrē, bərā ši ət-bēzītən. ëē ḫāwar ka vērē galak ə pāqə-z-a' na ā pîs-a. kā dā az bə xo bə-nvəm; az gala galak yē wastāy-ма. bərā čit ə-ṇəvɨt-avā.


(24) ū ḫawzaḵə gulā ži əl bar dar əskafte čē ət-katən ū gulā tēdā ət-chinētən-ū. ūrē dī ži wəsā pəčəkē pāqə-z ət-katən bə-sar-ū-bār ət-katən.

(25) bit-a ēvār kū dē bərāyēt wē hēn-avā, Fātmā jārākā di ət-čit-a bən sērkē ʿarasāqī va ū pātāy t-int-a xārē dā bərāyēt wē wē na-bīnīn.

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

(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.

11 Lit. It became the next day.
(27) ạ̀-bèžt-e, 'bərā, bərā!'| šə xawē šiyyār ạ̀-kàton| ạ̀-bèžt-e, ‘ta cē ḱāriya?'| bərā barē xo t-dàt-e.| aw bərāyē wi ṭəṛšītən awalikā.| də-vēt bèžt-e, ‘bə-bor-a mən šol nà-kər| ān mən wârâ pəqəz nà-kər| ān mən xwārən cē nà-kər.|!


(29) xārənə xo t-xon.| ḥəlkēt xo t-guhoɾən| dē nəvən.| damē ṭə̀-hāl-ētən,| ṭəvētən bə-čən-ə ūav-ū nēẓirə.| barī ṭə̀-hāl-ētən,| ạ̀-čən-ə ūav-ū nēẓirə.|!

(30) bərāyē dîv dā tə-bèžtən, ‘ava bo mən a lē hātī.| ava az zānəm ava cē šolā nà-kən| ū ḫusă ϕērē a pəqəz-ə.| bərāyē bəčık ạ̀-bèžtən,| ‘hamā āz dē avroka źi mənəm.| āz dē avroka źi šolā kəm.|!

(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.’ 12

(29) They ate their meal. They changed their clothes to [get ready for] sleep. When dawn broke, 13 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. 14 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. 15 What did the elder brother say to him (the youngest brother)? He said, ‘No, brother! Let me stay [home] today.’ He said, ‘Really! You are staying at home?’ ‘Yes’, he said.

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12 Lit. May your hands be nice!
13 Lit. The sun rose.
14 Lit. This has come to it for me.
15 Lit. has a trick in the bag.

(33) binitən ƙəčək galə galak ä juwān ʒə bən təxti dār-ƣ-kavətən. darang-ə dahmənət xo hal-datən lawandiyət xo gɾe datn ü zikâ dast-əb šorı ƣ-ƙətən. wârə pâqəz ƣ-ƙətən wârə bə-sar-ə-bər ƣ-ƙətən.

(34) ƣ damak蒂 dā, bərāyəkē wəl damə nɛcirkər̃ jəhakē wı bərindər bə-bũ. jəhakē i bərindər bə-bũ lə ƙəčək ƙat-a ƣrə. ƙəčək ƙat-a ƣrə UGH-bəştən, 'o, əva x bölüm bərəyə mən-a bə vı jəlki va.'

(35) barə ƣ-ʐənətən əva داعə ƙəčək-ə-ya ƣ-hətən. ya'ni əva داعə ƙəčəkə nɛziki wɨ-ya ƣ-hətən. ya'ni na ƙəčəkə əsəyi-ya. diyər-a yän xoşkə wɨ-ya ən təʃtaq.

(36) ɛksar ƣ-hətə-ʃar ƣ-bəşt-e, ʼaw kɨ-ya?' ü ƙəč ƣ-ƙat-a ƣrə. ƣ-ƙat-a ƣrə bərəyə xo ƣ-binitən-u xo tē war ƣ-ƙətən-u ƣ-bəşt-e, ʼxo ʃə mən dır kâl'
(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) ʿubārāyā ava čand ... am ẓin biżīn, ava čan sāl-a mawūn na-dītūn.1 har bo tānē har č̄ar bārāyēt xo t-binitūn1 īnji bārā-na.1 har bə-tānē wān čar kuṟā t-binitūn-u1 šoḷā wānā rāv-ū nēči-r-a.1

(38) ʾaṭ-bēżt-e, ʿās1 mā nā-nīyās?1 ʾaṭ-bēżt-e, ʿnā.1 ʾaṭ-bēżt-e, ʿmā ta-b tānē čār bārā hana?1 ʾaṭ-bēżt-e, ʿnaxayr, mān xāskāk ẓi yā hay.1 ʾaṭ-bēżt-e, ʿnāvē xāskā tā či-ya?1

(39) got-e, ʿaz nāvē xāskā xo nā-bēżm.1 bas agar tu nāvē xo bo mān bēzi1 az-e zānūm kā tū xoskā mān-i ān na.1 got-e, ʿaz xoskā tā-ma, Fāto.1 Fātō kurtkēriyā nāvē Fātmā-ya.1 ʿaz xoskā tā-ma, Fāto.1

(40) šinikā bārāyē wē, xo tē war tā-kātān-u1 ū hambèz kātān.1 ʾaṭ-bēżt-e, ʿgalā galak bāš-a hūsā mā yak-ū du diti-ava.1 ʾaṭ-bēżt-e, ʿbalē pā tā-vētān to bāywēt-ava gundī.1 ava čōl-ū čyā-ya.1 tū na-šiyyē vērē ba-qatīnī.1 ʾaṭ-vēt tū bā-yāwēt-ava gundī.1

(41) got-e, ʿna-xayr az nā-zəwērm-ava gundī az dē har vērē bōm.1 got-e, ʿbūci?1 gotī, ʿhāl ū masala avā-na1 żēnbābā ma galak yā xarāb-a bū ma.1 ma ʿtē-sinītān-u ma ʿt-qōtītān.1 ū mān rāzīl tā-kātān nāv xalkī dā.1 az nā-sēm zəwērm-ava.1
It has been some time that the brothers—how should we say!—It has been some years that the brother had not seen any human beings. [During this period] he has only been in contact with [i.e., seen] his four brothers—they are five brothers [in total]. He has only been in touch with those four boys (i.e., his brothers) and their job was hunting.

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

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

After that, her brother became embarrassed

and hugged his sister. She said, ‘It is very nice that we have found each other.’ He said, ‘Yes, but you must return to the village. It is wilderness here. You cannot keep up with it. You must return to the village.

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

\[16\] Lit. frowned.
(42) bərā ŋ-běžēn, ‘mādām husā-ya, am dē, am dē har jār eḵ aš ma nā-čit-ā nēčīrē dē gal tā bīn.‘ aŋ-běštē, ‘nā bərā! mā nē har awēt mā l bar əškafte?‘ agar həndēt mā l bar əškafte, dākū pāqəz-ū bəžīn ƙatān, àz dē bo wa pāqəz-ū bəžīn kaṃ. ḫīn harn-ā ɾāv-ū nēčīrēt xo. ỳ
(43) sē čār ... haftiākē ŋ-borən. Fātmā gala galak badəl bitān. galak juwān bitān. galaq ə́ṭmāmē dat-ā pərčā xo-ū sar-ū-bārē xo-ū jəlkē jəwān bar xo ŋ-katān. ət əškafte dā bo xo aŋ-dəltān. wē čē ŋ-vēntān bo xo ŋ-kat-ā bar xo. ī u wē čē ŋ-vēntān tēr dəlē xo xārənē ŋ-xotān.
(44) ŋoẓākē ʃə ŋoẓān bərəyē ŋ-běštē, ‘Fātmā, am har yēt māyn-ā lə værē?‘ mā am būčē bū xo du bəznā ŋi nā-ɪnín ī aš gundī nā-ɪnín-ā værē dā ḫamā žiyānā ma lə værē xoš bitən?
(45) Fātmā ŋi ſāžī ŋ-bitān. du bəznā ŋ-ʻínən. ī ḫusā dē wānā ſirī ŋi ḫabītān. ŋoẓākē ʃə ŋoẓān, Fātmā ... aŋrē wānā har yē hal-ŋerī-ya. aŋrē wānā bardawām yē hal-ŋerī-ya. būčē? ĕnkū bərē bə dəst-va inānā aŋrē galak ā bə zahmāt bū.
(46) ī ŋəgēt galak zahmat ŋəhāt-ā bə kār inān hatā aŋrē bə dəst kat. ŋa aŋrē nā-ţəmrānd. aŋrē wānā har yē hal-ŋerī bū. Fātmāyē ſir dūšē ŋə bəzənī. ī īnā ī īnā-nīt-ā sar aŋrē dākū wi ſirī bəkalinūt-ū bə-ŋət-ā māst.
The brothers said, ‘Since the situation is such, each time one of us will not go hunting [but] will stay with you.’ She said, ‘No, brother! Isn’t it so that somebody must stay in the cave (and do the cleaning)? If it is the case that somebody must stay in the cave and do the cleaning, [then] I shall do the cleaning and take care of the cave. You go hunting.’

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

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

Fatma agreed to it. They brought two goats. So, they had milk too. Once, Fatma—their fire was always burning. The fire was always burning. Why? It was hard to find fire\(^{18}\) in the olden days.

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

\(^{17}\) Lit. She would eat to the full of her heart.

\(^{18}\) Lit. to bring fire with hands.
(47)  at darivaḵē dā bəzən t̄-hēt-en ū tə-varən wi širi va-xot-avə,  
davə xo lə manjalûkē đatən. ū šir bə sar āgori dā t̄-hēt-a xārə, āgor  
țamriyətən.  

(48)  lə vərē Fātmā tə-biﾞtən, 'az čē nə́-bitən' māl bə-hēlm-a bê  
āgor. t̄-vət az āgori paydə ḵam bə bərəyət mē bə-hēn-avə. čukū  
dē bēzən, “ava tu ſožəki-ya həti-a daf ma. tə āgorə ma ţamərəŋ.  
tə am hēlāy-nə bē āgor.”  

(49)  Fātmā lə vərē čə t̄-kətən? barə xo t̄-dat-a wārə, həndi lə  
řēkâḵē garēt āgori paydə ḵatən āgor paydə nə́-bitən. aw źi bəryərə  
datən bə-cit-a sar čiyāyəḵə bələnd ū barə xwa dat-a dawr-u barə  
kā āgorək dē hə-bitən ān nə́-bitən.  

(50)  çit-a čiyāyəḵə bələnd ū barə xwa dat-a dir-va. sah tə-katə  
dikələk yə šə nəhāləkə t̄-cîtən. nəhāləkə qəl  
dikələkə ţə bələnd  
bitən. damə barə xo t̄-dat-č, aw dikələ yə ţə bələnd t̄-bitən  
damə  
barə xo dat-č, aw dikələ yə šə wərē bələnd t̄-bitən, bəryər dat  
bōcit-a wərē.  

(51)  hēdī hēdī hēdī Fātima t̄-čita wərē barē xo dat-č, barē xo dat-č  
cə t̄-bitən? ʃpirəzənək-ə, poštə wə yə xər.  
dafnə wē yə mazən.  
xxəmek ʃt dafnə wē də-ya, kū həndi təbləkə mərəvəv tədə-ya.  
həndi  
təbləkə mərovı yə va-krə-ya xxəm. ū gala galak yə kərət-ə, yə  
zəʃ-ə.  
nukət wē dərəz-ən.  

(52)  ū manjaləkə məzən dā-nāy-a sar āgori yə sarət ɣulkə-ū pazi  
ə pə niwa bəy əqažərən yə tədə t̄-Kalənîtən ū yə həzər t̄-kətən kū  
dē xotən.
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.

Then¹⁹ Fatma said, ‘I shall not leave the home without fire. Before my brothers return, I shall find fire. Otherwise,²⁰ they will say, “It’s been only few days since you’ve come to us. You have extinguished our fire. You have left us with no fire.”’

What did Fatma do? She looked around the area in order to seek a way to find [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.

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.

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

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

¹⁹ Lit. here.
²⁰ Lit. because.
(53) न्य! न्य! बेहन तृ-कातन। सह तृ-कात्ते, अज बेहनाम रुवाकित तृ-कात। अज बेहनाम रुवाकित तृ-कात। वे पिराजनेअसीराक हाबू तो तफासकेदाय। अज जोनक बु। असीराक हाबू तो तफासकेदाय।

(54) अज जोनातृ-बेहते, ‘ना, ना, तु चो बेहना नाक्य। चो बेहना नाहन। हार बेहना मॅन-अ। पिरहविर कु अज जोनाबु। अज-बेहते, ‘बाले अज बेहनाकेतृ-कात।’

(55) अज देषे चितन। अज चितन कु दे वे एह दे जोकेगरितन। देषे फात्मातृ-रवितन। रेकसर फात्मातृ-रवितन। शाला वे एल सार सारे वे तृ-कावितन। अज पिराजने जिकादस्ते खो तृ-हावेतेत-ए शाला वे। अज दिफरा तृ-काता गारे। अज पर्चे वे जो-गरितन-अ जो-केषित-ए लायेको।

(56) अज माने पर्चे फात्मायेवे जो-गरित-अ जो-केषित-ए लायेको, फात्मागलाक जोरितन-अ जो-लार्जितन। अज-बेहते, ‘ता चो शो मो जो-वेटन। पिरे?’ अज-बेहते, ‘नाबेझे मॅन पिरे,’ बेझे मॅन पिरहविर।’

(57) गोटे, ‘बृजी?’ गोटे, ‘संकु अवा नावे मॅन-अ। अज जो-वेटन तु बो नावे मॅन गाजी मॅन काय। अज तु हाटी-ए ऑर्दे मॅन दाय। यानी तु बुय-ए या मॅन, एलास।’

(58) गोटे, ‘बस मॅन बोरा येत हाय।’ अज नामेबेम मॅन लो डाफ ता। जो-वेट अज बो-चौम। अज बो तनेहात्मम अहंदौक अगर। अज-ए जोर्म-अवा। गोटे, ‘अहाव,’ अपा मादम ता बोरा हाना। अवा बो मॅन सर्नाइटॉर लेहाट। शिनाए जेकेदोर्सेम अज दे शास्ते सम।’
(53) Sniff! Sniff! She smelled [and] looked around. She said, ‘I smell a human being; I smell a human being.’ That old woman had a prisoner in a cage. It was a woman too. She had a prisoner in the cage.

(54) The woman (i.e., the prisoner) said, ‘No, no, you smell nothing! There is no [unusual] smell; it is only my odour [that you smell].’ The old woman, who was [called] ‘Pirhavir’, said, ‘But I smell something.’

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

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

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

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

(60) Űhravīr lə vērē ṭ-ḥēżītoň?l ʾaṭ-ḥēzīt avā gala galak xoš nēĉīr-a!l mādām avā dē husā awā mən ṭa-vēton dat-a mən? az ṭē lə bərāyēt wē nā-kam. ʿū gāvā mən viyā īži, dē bərāyēt wē ūži kožm-ū xom. ʿ

(61) Űhravīr ṭa-ḥēzēt-ē lā wāki bandākā ṣaʿrī ṭa-ḥēzēt-ēl ṭa-ḥēzēt-ēl ʿFāt Fātkē!l
təl mēzhūkē!l
yān ūži bərākožūkē!l

yaʿni ʿFātūmā, yān az-ē toblā ta mēzhām, ʿyān az ūži dē bərāyē ta kožm. ʿl

(62) Fātūmā lə vērē ṭ-ḥēzēt-ē, ʿāsāyē-ya. ʿaz-ē dam-av tā. ʿtohlā mən bə-mēžā!l poštī Űhravīr sarē tohlā wē bərīndār ṭa-ḥaṭon əb dədānē xo yē tīž lū xinē šo lašē wē ṭa-kēszōn-ūl xinā lašē wē va-t-xotōn. ʿFātūmā gala galak bēčārē, bēhēz bitōn. ʿ
(59) Fatma was very frightened [and] said, ‘Old hag, I shall do whatever you want [from me]. Just don’t harm21 my brothers! You can kill me [if you want], but don’t do any harm to my brothers.

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

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

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

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

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

21 Lit. don’t put your hands on my brothers.

(64) ʾcit-a mālē zīkā gāgorē xo hal-ṯa-katōn. āgorē xwa hal ṣa-katōn. poṣṭī āgorī hal ṣa-katōn, barē xwa dāt-e barē xwa dāt-e poṣṭī āgorī hal ṣa-katōn, barē xwa dāt-e dastē wē yē diyār-a. sarē tāblā wē yā sōr-a.


(66) ʾcit-nā ṭoẓal pē-va čūn. Fātma gala galak bēčārā bū. xinā lašē wē nā-mā. sōpē bū sūr-u sāpīyātiyā wē yā jān nā-mā. bə-tōnē bū zarāḵē yē čarmāṣī.

She (Pirhavir) gave her (Fatma) a flame of fire like a torch and said, ‘Go.’ She (Fatma) said, ‘There, I’m going.’ However, [when] Fatma said, ‘There I’m going’, it does not mean that she said it on leaving the house before getting up. She (Pirhavir) said, ‘But you must come here next Friday morning so that I can suck [blood from] your finger. Otherwise, I will come and eat your brothers.’ Fatma said, ‘No problem!’

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

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

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

Her [older] brother would constantly say to her, ‘What’s wrong Fatma? Have we disturbed you? Have we made you upset? Are you tired of your tasks?’ She said, ‘No, brother! My hand aches; my hands ache.’ ‘What happened to it?’, he asked. She said, ‘It has a burn.’ She did not say, ‘My situation is such-and-such.’

22 Lit. redness and whiteness.
23 Lit. You, is it goodness?
24 Lit. Do we hold your heart?
(68) ṭəzəkə ʂə ṭəzàn,| damə Fāṭmā ət-ṇəvətən| bərəyə wə bərə xwa dat-a dostə wə| bərə xwa dat-a dostə wə.| damə dostə wə ʐə bərikə wə t-hint-a dare,| dostə wə waki ɕəlikəkə yə lə hətî.| 

(69) ɕəlik nūkə ət-bəžn-ẽ ʒəlkə dədənə,| gala galak yə ʐərəv-a| yə lə hətî.| gala galə bərəyə wə ṭəjəz bitən.| cənkə bərəyə wə yə dələnə-ya,| yə poʃərəst-a| Fāṭmə sababi bo nə-bəžıtən,| ət-bəžıtən, ‘az bə xo də harasiyə lə gərəm.’

(70) ṭəzə pəʃtərə| damə bərə rə-ʈə-bn-ava ʈ-čən-a nəcəɾə| bərəyə maζən nə-čiton.| nə-čiton.| damə ət-binɨtən … bo aw damə u də Fāṭmə čiton| dəvdə čiton bərəyə wə.| 

(71) dəv də ʈ-čɨ,| dəv də ʈ-čɨ,| dəv də ʈ-čɨ,| bərə xo dat-ẽ pɨɾəʒənək ə lə wəɾe.| u aw pɨɾəʒəna təblə Fāṭməyə ḣə-gəɾɨtən| u dədənə xo tədə ət-qata xəɾə| xinə ʒə təɾɨtən| u xinə wə va-t-xotən.| 

(72) damə zəɾəɾɨt-avə| bərə ʈə-bəžıtən, ‘az bə tənə nə-șəm-a vənə.| av pɨɾa/ Pɨɾhəvɨɾa galə galak ə zɨɾək-a.| u təɾpənək ət daʃti də bû.| təɾpən âmɨɾəyək-a bo bəɾɨnə giyəy.| əʃ dir-va ʈ-hət-a bə kəɾ ɨnən.| 

(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 čalīk ‘a thin stick.’

(69) Nowadays, people say zəlkə dədānə ‘toothpick’ for čalīk. 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 her25 [all the way and] noticed that an old woman was there. The old woman grabbed Fatma’s finger, crushed it with her teeth, extracted blood from it, and drank from her blood.

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

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

25 He went after her, he went after her, he went after her.
(74) Fātmāyē ḵar-a ḡeri, got-e, ‘az kivā na-čuy-ma bərā.¹ hakē wa na bə dol-e wà-ya az lə vērē,¹ az dē čêm.¹ got-e, ‘balē Fātmā,¹ āz zānəm tu kī-va čūya,¹ bas ḥaz ṛt-kam tu bə xo bū mən bēzi.¹

(75) damē bərāyə ḥə-bēẓt-e,¹ Fāto ṛt-bēζt-e, ‘hāl ə̄ masala avā-na, bərā:¹ šə wē ṛoẓā kū mən əgar țamrändê,¹ āz čūm-ū az tüşi vi dardī bū-y-ma.¹

(76) ṛt-bēζt-e, ‘yē galak bāš-a¹ ḍēdi wē-va am dē xətyavəkē dānīn naqšayəkə dānīn¹ kū am țirhaviyə bə-koʒîn.¹ damē aw naqṣay dān kū Țirhaviyə bo-koʒən¹ bo şavə țərə kəm ḥə-bən.¹ ṛt-bēζən, ‘səbə hi am dē ṭēgəl xoʃkā xo čin.¹ damē Țirhavî xwinā Fātmayê ṭ-mēζtîn¹ ụ kū dē nəvîtn,¹ am ḫamî dē čin payk-və Țirhaviyə koʒîn.¹

(77) ṛoẓə pəʃtəɾe¹ bərə xanjarət xo ț-in-a darə¹ ụ xoʃ ṭə-kan¹ ụ gərm ṭə-kan¹ ụ pəqəζ ṭə-kan xanjarət xo¹ kū dē ṛoẓə pəʃtəɾe čən¹ Țirhaviyə koʒən¹ əw ə xoʃkə wānə άzər datən.¹

(78) damē ṭ-čən bərē xo dən-e¹ binitən ḍē yē dastə xoʃkə wi ṭə- mēζt-avə.¹ hār șenj bərə ț-čən-e pəkva.¹ har șenj bərə pəkva ț-čən-e¹ ụ dan-a bar xanjarə.¹

(79) damē t-dan-a bar xanjarə Țirhavîr nə-marıtən.¹ wākī ḥandak paɾət qalaɾəʃkə ət nāv hawāyə dā barzə ṭ-bit-avə.¹ ət nāv hawāyə dā barzə ṭ-bit-avə.¹ ṭə-bēζtən, ʻo, ava čə čə bū?¹

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

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

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

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

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

They stabbed Pirhavir with daggers but she did not die. She disappeared into the sky \[in the form of something like\] feathers of a black raven. She disappeared into the sky. They (the brothers and Fatma) said, ‘Oh, what has happened?’
aw žōna ḛa qafasē dā,\textsuperscript{80} aw ḛa x̱sxiṟḵārī _PID\textsuperscript{81} ẁa x̱sxir ḵarbūl ẁa-bēžit-e, ‘mā hīn nā-zānān masalā _PID\textsuperscript{82} Pīrhavīē cī-ya? yā čāwā-ya?\textsuperscript{9} got-e, ‘na am nā-zānin.’\textsuperscript{83}

got-e, ‘Pīrhavīr nā-moritēn\textsuperscript{1} got-e ıla ḇa āg̱ərī b-hēt-a ʒoṯān hatā ət’ ʃə nāv ｃītēn\textsuperscript{1} aga na ʃə nāv nā-čītēn.\textsuperscript{84} got-e, ‘pa ām ɔ̄ ḇa-kayn?’\textsuperscript{1} got-e, ‘wəlāhī hin ʈa-vēt hīn ḇa-sożēn.’\textsuperscript{85}

got-e, ‘pā damē _PID\textsuperscript{86} Pīrhavīr ma nūka dāy-a bar xanjarā\textsuperscript{1} aw ċə lē hāt?’\textsuperscript{1} got-e, ‘aw ət-čītēn\textsuperscript{1} əl jōhakē di sāx ət-bit-ava.\textsuperscript{1} ū aw dē ̀zwəṟt-ava žī bo vērē\textsuperscript{1} bo tola xo va-ktōn.’\textsuperscript{87}

damē aw ... bərā vē áxəftēnē go lē ʈ-ban\textsuperscript{1} galā galak ət-tərsiyēn.\textsuperscript{1} ŋət-ban awē žənē āzād ət-kan\textsuperscript{1} ū ət-gal xo ət-ban-a əʃkəftē.\textsuperscript{1} damē ət-ban-a əʃkəftē, ət-bēžən, ‘pā am ɔ̄ ḇa-kayn?’\textsuperscript{1} pā agar _PID\textsuperscript{88} Pīrhavīr hāt-avāl?\textsuperscript{1}

⑩ ət-bēžt-e, ‘bāwar bokan ıla hīn āg̱ərī bar-dan-e’ hatā _PID\textsuperscript{89} Pīrhavīr ḇa-sožētn.’\textsuperscript{1} _PID\textsuperscript{90} Pīrhavīr ət-hētn\textsuperscript{1} ət-zānitēn Fātmā čo-a kī-vā ḇa řēgā bōhnē.\textsuperscript{1} ŋət-binītn bəṟāyēt wē hamīt nəwəstīn.\textsuperscript{1} bəṟāyēt wē hamīt nəwəstīn-a.\textsuperscript{1}

čīt-a həndāv sarē Fāṭē,\textsuperscript{1} ū dastē xo dānt-a davē wē\textsuperscript{1} ū dar dē xītēn əʃkəftē.\textsuperscript{1} ət-bēžt-e, ‘pā mādām ta av kāra ətgal mə kər\textsuperscript{1} ū tā xīyānāt mən kər\textsuperscript{1} ū tā lūzā xo barānbarī mən šəkānd’ az dē nūka ta kožēn.’\textsuperscript{8}
The woman [who was] in the cage, the captive — the one who was imprisoned by Pirhavir, said, ‘Don’t you know about Pirhavir?’ They said, ‘No, we don’t know.’

She (the captive) said, ‘Unless burned in fire, Pirhavir won’t die, otherwise she won’t die. They (the brothers and Fatma) said, ‘What should we do then?’ She said, ‘Indeed, You—you should burn [her].’

They (the brothers) said, ‘What happened to Pirhavir when we stabbed her with daggers?’ She (the captive) said, ‘She will go [and] revive somewhere else. She will come back here and will take her revenge.’

On hearing what [the woman] said, the brothers were very frightened. Then they freed the woman and took her with them to the cave. While taking her to the cave, they (the brothers) said, ‘What [shall we do] if Pirhavir returns?’

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

She (Pirhavir) went towards Fatma. She put her hands on her (i.e. Fatma’s) mouth and took her out of the cave. She said, ‘Now that you have done such a thing to me, and you have betrayed me, and you have broken your promise to me, I shall kill you.’

26 Lit. what the account of Pirhavir is and how it is.

27 Lit. these speeches.
(86)  Fāṭmā ṭ-bēžt-e, 'Pīrē mēn hāy šo vē masalē nū-nā.  ṭ-bēžt-e az gālā gālak pē xošt-om, az gālā gālak pē xošt-om kū tu tōblā mēn bā-mēzā. lē hamā būrāyēt mēn; āz tūž k̭ārm-ū būrāyēt mēn dīv mē nā hātēn.  '

(87)  got-e, 'haka Pīrēl az hōn hāz šō ta ṭ-kam, az hāz ṭ-kam hamē járē lā daf ta bām.  Pīrē ṭ-sar dā ṭ-batān Pīrhāvīrē ṭ-sar dā ṭ-batān kū kəčēk bēžt-e, 'az gālā gālāk pē xušt-om gal ta bām lē būrāyēt mē nā hēlēn.  '

(88)  ṭ-bēžt-e, 'bāš-a pā az nūkā čō b-kam?  ṭ-bēžt-e, 'nūka tu būrāyēt mē bē-kōzē zīl čō āstīfādayī nā-gahīn-a ūtā.  bas āstīfādē dē wē gohīnt-a ta kū tu ēdi wēvā gohē xo bē-dāy-a mēn ū aw tāštē ta šō mēn ṭvētān zīl az bē āzāmandā xo bē-dam-a ta.  '

(89)  Pīrhāvīr ṭ-bēžt-e, 'bāš-a. pā ēdi wē-vā; tu dē kōnā hēy-a daf mēn ḍākafte?  ṭ-bēžt-e, 'Pīrē az ēdi wēvā nā-yam-a daf ta ḍākafte čūnkā gālāk waxēt šō mēn ṭ-čītēn.  damē az jāvārn-avā dē būrāyēt mēn gānēn ū dē dūbārā kan-avā. lawmā ṭ-vētān tū b-hēy-a daf mēn ḍākafte.  '

(90)  damē Pīrhāvīr ṭāzī ṭ-bītān kū dē awē da dā Fat Fātkē dē ʿal ḍākafte,  ṭāzī pāštārē, būrāyēt wē, har ʿpēnj xo ṭ-kan-a ēk; har ʿpēnj xo ṭ-kan-a ēk, gal wē kəčē ʾxsīrē zī.
Fatma said to her, ‘Old hag! I am not aware of this situation. I like [it] very much. I like [it] very much that you suck [blood from] my finger. However, my brothers provoked me. My brothers followed me to your house.’

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

Pirhavir said, ‘Now, what should I do?’ Fatma said, ‘Even if you kill my brothers now, you won’t have any benefit. It is better for you to listen to me from now on and [in return] I shall give you with satisfaction the thing that you want from me.’

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

After Pirhavir accepted that Fatma should remain in the cave, the next day, her (Fatma’s) brothers, her five brothers were united, together with the captive girl, the five were all united [against Pirhavir].

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28 Lit. It is nice to me.
29 Lit. They sharpened me.
30 Lit. take to head.
31 Lit. she.
32 Lit. she.
33 Lit. They made themselves one.
(91) ขาค รถิพร ษ-เบี้ยต-เทื่, ‘‘จำ ลาซอม-า เร็กาคี บินิน’ บุ่ม พรากวิเร บ-กริน.’’ จำ ค่ ทะ-เบี้ยต-เทื่, ‘จาม ดี’ ญนักาคค คามอล อะร็ดี รก คอลิน.’’ ญนักาคค คามอล ย่า’นี จาม ดี’ หันท์ ษ จำ รก คอลิน หานาว’ากี ดิ’ แซ่ แจร-ษ-คัณทัน.’’

(92) ‘‘จาม,’’ ษ-วิท-เทื่ จาม จาร์ดิ บัง รก-คอลิน’’ ซึ คักลี ญาคกี บินิน’’ บ่า ขนต้า คอลิน วักิ บิรักกี ลี’ ษ-คักนัน.’’ จุ้น คี ด่าน-า  ๆ าว จีเย ญา ’กักลี ญา ดานน-า サー.’’ ษ-เบี้ยต-เทื่, ‘จาม พรากวิเร ษ-คักนัน-า ด่า’’ ว่เอ ดี’ แจร-ภรัง ชา’บ’ บาร์-คัณยน-ี.’’

(93) ‘‘บำช-า?’’ บำช-า.’’ ดั้ง เพ’ ล่าดิ้น บอร-า.’’ บ่า ชาหม่ำคักค มาซอน หานา เรากิ กระดิ คอลัน วักิ บิรักกี ลี’ ษ-คักนัน.’’ จุ้น คี ด่าน-า  ๆ าว จีเย ญา ’กักลี ญา ดานน-า サー.’’ ษ-เบี้ยต-เทื่, ‘จาม พรากวิเร ษ-คักนัน-า ด่า’’ ว่เอ ดี’ แจร-ภรัง ชา’บ’ บาร์-คัณยน-ี.’’

(94) พรากวิเร ษ-เบี้ยต-เทื่ าว าวล ’’แล้ง’’ จุ้น ฉ่า’บ’ แล้ดิ้น ไว รถิพร ษ-เบี้ยต-เทื่,’’ นา นา นา บ้ม ไข่ จังดี’ น้า-คักนัน.’’ ษ-เบี้ยต-เทื่,’’ ’’บุชิ?’’ ษ-เบี้ยต-เทื่,’’ ‘‘พรากวิเร’’ สวยานี หาย บ่า-ฟิท-เทื่.’’ จำ ดัน’ ษ-คา ษ บอนี บิรักกี ดา,’’ แล้ดิ้น สวยานี หาย ดั้น-า-คัณทัน-วา.’’

(95) ษ-เบี้ยต-เทื่,’’ ’’ปำ จำ ค่ บ-คักนัน?’’ ษ-เบี้ยต-เทื่,’’ ’’ลาซอม-า หิน’’ ดำรำ บินนน แกลัก’’ จุ้น บ่า-โซจิน’’ ว่เอ’ สะสมกี บ่า-คักนัน-า ปดา’’ จำ พรากวิเร บ่า-คักนัน-า ้เคด้า’’ ออกแบบ บ่า-โซจิน-เทื่.’’ จุ้น หามิ’ นี’ ปี่’’ น่า-มีนิทัน ดำ’’ คุ’ น่า-ดั้น-า-คัณทัน-วา.’’
The captive girl said, ‘We should find a way to catch Pirhavir.’ [The brothers said] ‘What way could we find [to do this]?’ She said, ‘We should dig out a complete qūnāx ‘level of soil’ from the earth. A complete qūnāx means that we keep digging in the earth until we arrive at a new soil.’

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

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

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

They said, ‘What shall we do then?’ She (the captive girl) said, ‘You should bring a lot of wood. We should burn it in the well until it turns into a bed of embers. [So,] when Pirhavir falls into the well, she will burn entirely. There should not remain anything from her body in the well, lest she [would be reincarnated and] came out of the well.’
(96) ſāẕ ˸t-bənlinger bərá t-čen galak dārā t-ʔinon.| ſāẕ dārā hamiyāb agorbar-dan-ʔe t-kan-ʔa tēdā,| kū dē subahī Pirhavir hētān.| ſāẕ bardawām agor‐t‐havon dārā t‐havon‐a tāv wē bīrā agor‐dā,| dā bardawām palēt gaš ha‐bān.| 

(97) damē t‐bit‐a ῍rōẕ pāštorē| ſāẕ bas t‐kan,| dārā nā‐kan‐a tā bīrē dā,| āw bīrā kū bo āgorhāhtī‐a čē ṭworān.| yaksar ḫavlēkē gayē t‐ʔinon| dānn‐a sar darē bīrē| ſāẕ hondak barā dānn‐a dawr ſāẕ bāret wē.| 

(98) ſāẕ Fātmā t‐čit‐a sar bāraḵē.| ſāẕ pōšt bīrē t‐rīnt‐a xārē| ſāẕ pārčā xo šāh ṭa‐katoń.| ſāẕ pāštorē Pirē t‐hētān| ſāẕ bēżt‐e, ‘Pirhavir!’ tu hāti‐a čē nūkā?| nūkā hēstā ṭi‐ya.| 

(99) ſāẕ bēżt‐e, ‘Fāṭe dē warā dā az pāčakē tablā ta bā‐mēzhém‐u| ḡe dē čūm.| ſāẕ bēżt‐e sah ḡē!| dastē xo dat‐a čarmē xo bālond katoń.| bā hustakē čarmē wē ōra‐t‐bit‐avā,| hondi hond yā ṭür‐a| ſāẕ yā lašē wē galer galak yē kārēt‐a.| 

(100) ſāẕ bēżt‐e, ‘bāre xo bā‐dēy‐e,| čē hēz tā mān dā na‐māyā| ſāẕ vēt āz xinā ta bā‐mēzhom.| Fātmā ſāẕ bēżt‐e, ‘ēh dē warā! wara!| kā tū poṛ nīna xārē!| āz dē hēm‐a daf ta.| ſāẕ bēżt‐e, ‘nā,| hamā tū wara daf mān.|
The brothers agreed [to this plan] and went [and] collected many sticks. They set them on fire. They made a big bed of embers and put it into the well, until the next morning when Pirhavir was supposed to come. They kept setting fire to the sticks and throwing them into the well, so that the embers would keep burning.

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).

Fatma went towards a stone. She sat behind the well and combed her hair. The next day [when] the old woman came, she (i.e. Fatma) said, ‘Pirhavir! Why have you just come now? It’s too early now.’

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.

She said, ‘Look at it [my body]! No strength is left in me. I shall suck your blood!’ Fatma said, ‘All right, Come! Come! But do not come forward too much! I shall come to you.’ She (i.e. Pirhavir) said, ‘No, you come to me.’
(101) ət-bēšt-e, ʿāxar mən\(^1\) av ḵavlē ḵāy bo tā dānāya.\(^1\) av ḵavlē ḵāy bo gala galak yē jowān-a-ū galak azīz-a lə daf mən.\(^1\) mən yē bo ta dānāy-a vērē\(^1\) dā tu b-hēyi karam kāy-a vērē\(^1\) dā am pēkvāl yaʿnī dəlxōš bīn.\(^1\) ū tōblā xo bo-kam-a dāvē tā\(^1\) dā tu xīnā mən bo-mēzī.\(^1\) bū mən gala galak xōš-a.\(^1\)

(102) damē ḵīrāvīr \(t\)-hēt-a wērē\(^1\) ū \(t\)-kavīt-a t wērē dā.\(^1\) bo hāmī-va nā-yēt-a šūtūn.\(^1\) būči?\(^1\) čünkū əb-ʁaxakē əb-tonē \(t\)-kavīt-a tēdā.\(^1\) damē ʁaxak əb-tenant \(t\)-kavīt-a tēdā.\(^1\) ʁaxakī ḵīrāvīrī \(t\)-sozētōn ū šō nāv čītn,\(^1\) ʁaxē di jāraḵā di \(t\)-bīt-a ṭēhā qalē\(^1\) ū ət sar ət-ʃōrīt-ava la jōhaḵē dī.\(^1\)

(103) əl wērē čirok domāhik nā-hātiya.\(^1\) čünkū hēstā pārčāḵā ḵīrāvīrī yā māyī.\(^1\) bōrayēt wē nā-šēn bo-ẓawrōn-ava.\(^1\) pič (bo hič) rāngakē našōn bo-ẓawrōn-avā.\(^1\) būči?\(^1\) čünkū la wāna-ya ḵīrāvīr bo-ẓawrōt-avā\(^1\) ū jāraḵā di ʿazyatā xoškā wānā b-dātēn.\(^1\)

(104) giyānē dī ye ḵīrāvīrī\(^1\) ət mālā žōnbābā Fātōkē dā ō-hēt-ava.\(^1\) damē ō-hēt-avā\(^1\) ū b wi šeklē kērēt\(^1\) ū bo ḵaraḵēl žōnbāb gala galak waki dīnā lē ō-hētōn-ū.\(^1\) ū ṭāsiyētōn\(^1\) ū ṭa-larziyētēn.\(^1\) ū ēksar dast āvēt-ə rā-waṣāndōnā tēstā\(^1\) ū tē war ū-ḵatēn.\(^1\)

(105) ət-bēšt-e, ʿō mə b dīr kavāl\(^1\) ʿō mə b dīr kavāl! ḵīrā pīs!\(^1\) ta xēr-a!\(^1\) ta čā ẓō-vētōn?\(^1\) ta čā ẓō ma ət-vētōn?\(^1\) ʿō mə bē dīr kavāl!\(^1\) ət-bēšt-e, ʿmən čā ʃō ta nā-vētōn\(^1\) mən čā ʃō ta nā-vētōn.\(^1\) az bo xo hālē mə basī mən-a.\(^1\)
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.’

When Pirhavir came there [to the well], she fell in. [However], she did not burn completely. Why? Because, she fell into the well on the side. When she fell into the well on the side, only one side of Pirhavir’s body was burnt. The other part became a raven again and flew away to somewhere else.

The tale has not finished yet, since Pirhavir is still half-alive. Her brothers could not return [to the valley]. They could not return [to the valley] by any means. Why? Because it was possible that Pirhavir would come back again and harass their sister.

Pirhavir revived in the house of Fatma’s stepmother. 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. Pirhavir).

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

34 Lit. Pirhavir’s other soul rose in the house of Fatma’s stepmother.


(109) paštī čand řožakē ț-būrən.¹ žənbāb čit-a daf bābē Fātōkē u bābē hăr pēnį baɾēyēt dį ʼət-bəžt-ē, ‘aw ‘ayāla yē čūy-a čiyyāï³ ŋ hatā nūka ta pərsyārā wānā nā-ķorya!¹ būč nā-ʔēn-ava?³

(110) bāb galā galak mandahoš ʼət-mīnitōn¹ ʼət-bīžitōn, ‘ava čə jārā pərsyārā navēṣiēt xo na-ķorya,¹ pərsyārā ‘ayālēt mə nā-ķorya.¹ būčə avroḵā [wa] ț-bīžitōn?³
She (i.e. the stepmother) said, ‘Why? What has happened?’ She (i.e. Pirhavir) said, ‘It’s all Fatma’s fault. It’s all Fatma’s fault. Fatma has done all this to me.’ The stepmother knew [that she was talking about Fatma] at once, ‘Oh! I have a stepdaughter by the name of Fatma.’

She (i.e. the stepmother) said, ‘Why? What happened?’ [Pirhavir said,] ‘Together with her five brothers, she threw me into a fire.’ She (i.e. the stepmother) immediately said, ‘It’s her (Fatma), no question, it’s them (my stepchildren)! She knew right away that it was her stepchildren [who had set Pirhavir on fire].

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

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

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

35 Lit. Don’t be of sorrow with it.
36 Lit. We will open our revenge from/at her.
gotē, ʼhêlû hara le bê-gaṛa āhâ nûka bin-avâ. hatkâ ma čû ʼt nûv xalkî dâ. hammer ṭê-bêzên, “ayâlê wî yê lô čûl ü čiyâ.” kâ čê ÿ-kan dê wann čiyâyê řa? bên-avê. Çê


ţônûbû ʾtê-bêzêt-ê, ʼbalê balê az ʾtê-bêzêm bari čênd ðôṣakê šîvûnâk do vêrê ɾâ hátbû, gotî, “hêndak lô wêrê ʾt-ţîn.” hamî hara az na vê čiyâyê yê dîv dâ yê dîv dâ. ᵇskûntêk ê wêrê, yê lô wêrê hây. Çê

bab ʾtê-bêzêt-ê, ʼbâṣ-a galûk bâş-a! az dê ɾa-bêm čêm dîv-râ čêm. damê bab dif-ɾa čitên, bôra ʾt-zânên kû avâ toştêk yê hayî, çünkû čê járê ţônûbûbû wânâ nà fê ɾê ɾørûbû dîvrû. bôra ʾt-bêzên-ê, ʼam Fâtmâyê nà-dayn-avâ! u am xo ŋî nà-ţîn-avê. Çê

bab ʾtê-bêzêt-ê, ʼhatkû ma nà-ban! ava čênd-a hîn lô čiâyê. ma yê goto-a xalkê čûyn-a bâžûrağê dê bo xo kâr kân. ma hîn na darê xûstîna, mû kângê ma hîn darê xûstîna? ţônûbûbû hawa galak haz ŋê hawê ʾt-ţêkên. Çê
(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! It’s been a long time that you have been in the mountains. We’ve said to the people that you’ve gone to another city to work. We haven’t revealed yet [that you live here]. Indeed we have not revealed [that you live here]! Your stepmother adores you.’

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37 Lit. Don’t take our honour.

(117) ʿū t-bīnītūn ṣa dīr-va damē ʿt-hēn ʿzābāb yā tāštā datā wē qalē dā kū nā-mrītōn. xārōnē datē. ū mōrīškā bo sar źē ʿt-kātōn ū xīnā wān mōrīškā ʿat-datā qalē dā kū qal nā-mrītōn ʿez bērsā dā.


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

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

When Fatma and her brothers\textsuperscript{39} returned [home],—the sons returned, Fatma also returned—Fatma bathed and washed her clothes, she cleaned herself. The sons too bathed. They cleaned their clothes. They renewed their spears and woolen jackets.

The stepmother accused the son, the eldest son, of slandering\textsuperscript{40} [and] said, ‘He said a dirty word to me. He has lusted after me.’\textsuperscript{41} 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].’

\textsuperscript{38} Lit. remained (silent).
\textsuperscript{39} Lit. they.
\textsuperscript{40} Lit. put an accusation after the eldest son.
\textsuperscript{41} Lit. He has taken his heart to me.
(120) bāb ṭā-ṭ-bitān dārākī ṭ-‘intān.1 har ḫenj kurēt xo aṯ-qaṭīṭān ṭa-bēžītān, ʾkē ṭē ḥawā qasa got-a ẓēnbābā xo?1 kē ṭē ḥawā qasa got-a ẓēnbābā xo?1 ḥāy kē ṭē ḥawā qasa got-a ẓēnbābā xo?1

(121) damē aṯ-qaṭīṭān ẓēnbāb ṭa-bēž-[t]-ē,1 ṭā bāṣṭār ḏ-wa am wānā pēkva gērē dāyn.1 ṭū pāvežīn-[a] aṯ gove-[va] ḥatā ēk ṭē wānā ṭa-bēžītān1 kā ṭē bū aw qasa gotī?1 ḥāy ṭē bā ḥawā qasa nā-gotīa!1

(122) bas ẓēnbābē gotī,1 ṭām dā bārāyē ṭē dīr ḫayn1 dā pāśinkē ḫirḥavīr ʾšt kalāxē qalē b-hēt-[a] darē1 ṭū Fāṭmāyē bā-kōṣītān1 čünkū galā galak karbēt mēn ṭē Fāṭmāyē-[va] ṭ-hēn.1

(123) bāčē karbēt ẓēnbābē ṭē Fāṭmāyē-[va] bān?1 hāndi hānd Fāṭmā yā jōwān bū1 damē bābī Fāṭmā ṭ-dīt1 bīrā wi lō ḥavžīnā wi yā bārē ṭ-hāt.1

(124) bārāyē gōrē ṭ-dān.1 ṭū galā galak ῥ-aṭ-[d]-ān1 ṭū hāveẓīn-[a] aṭ kotānākē-[va] ān am čīn bēzin xānīakē pāzī-[va] damē Fāṭmā ṭ-hētān barē xo dat-[ē], ʾče masalā-y[a]?1 kā bārāyēt mēn?1 Fāṭmā čū-bū dav havālêt xo.1 ṭā bārāyēt mēn?1

(125) bāb aṯ-ḥēz-[t]-ē, ṭ-dāyn nā-ka!1 bārāyēt ṭ[a] qasā ṭ-ḥēz[n]-a ẓēnbābā tā!1 dōlē xo yē bārāyē!1 mā az čāwā qabil bā-kām?1
The father rose [and] brought a cudgel. He beat all his five sons with it [and] said, ‘Which one of you said those words to your stepmother? Which one of you said those words to your stepmother? Hey, which one of you said those words to your stepmother?’

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

The stepmother said, ‘We shall separate the brothers [from Fatma], so that Pirhavir can be resurrected from the raven’s body and kill Fatma, because I detest Fatma.’

Why did the stepmother detest Fatma? Fatma was so beautiful [that] when her father would look at her, he would be reminded of his ex-wife.

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

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

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42 Lit. My angers open from Fatma.
43 Lit. His memory would come from his ex-wife..
44 Lit. they.

(127) bo Fāṭmāyē gala galākā bə ṭōr sī būl čünkū adi wēva pəšt ū panā nīna. mā dē čit-a dav kī agar aw darē xōst?! bar həngi bərā habūn. Fāṭmā ūzo bēdāng ət-ḵatān ī ət-mint-ə la hēviyē hatā tōštāk čē ət-biṭān.

(128) pəštī čand ṭožakā, Fāṭmā ku dē čitən āgərī ḫal-ḵatān ī dē xārənaḵē čē ḵatān. ī damē āgərī hal ṭə-ḵatān, qāl ī ān ḫirəvānī gala galāk ‘asabī ət-biṭān. ī dəlē wē t-čit-ē bə-čitən Fāṭmāyē bəkəštān-ū ī tōlā xo ūe va-ḵatān.


(130) zıkā zəvəŕit barē xo dav-ē kū aw qala yā ṭ-hēt-ən. əb hēztōrīn ī ēh əb hēztōrīn hēza wē hayl dārəkē ṭ-ʁawāsinitən ī sarē qalē datən. ī lē qal disā va-nā-mri. ī bū părī ī ṭərī-va asmānī.
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!\(^{45}\) If not, I will hurt you too and throw you out of the house.’

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.

After a few days, Fatma went to start a fire and make some food. While she was making fire, the raven, that is \(^{46}\) Pirhavir, became very angry. [She saw Fatma] and she wished \(^{47}\) to go and kill her, and take revenge on her.

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.

She turned around quickly, and saw that the raven was coming to her. With as much force as she had, she threw a stick at the raven. However, the raven did not die. It turned into feathers and flew into the sky.

\(^{45}\) Lit. Don’t take their back.

\(^{46}\) Lit. or.

\(^{47}\) Lit. her heart would go.
(131) lê vê jêrê gala gala galêk yâ bâş bo bû Fâmtâyê kû qal nâmê.¹ bûçî?¹ čûnkû bûrayê dê wê kû pêkva gêrêdâyê bûn¹ pêşêt wânê pêkîva gêrêdâyê bûn hâmî pêkva gêrêdâyê bûn¹ ü êt kottê-va bûn.¹ êt nêv wân hâmîyê dê dar-tê-kavîtnê.¹

(132) nêv wân¹ dêr-tê-kavîtnê¹ ü hâmî û êk va-tê-ka tênê.¹ warisiê tê-qatinîtnê.¹ damê ãv têsta çê t-bitên¹ bêrê Pirhaviê tê-gêrên¹ ü nê-hê[ên] nê nê nê-xênê dê kû na-bit-a ûrê¹ tê-gêrên¹ ü hêr êk jêhakê wê tê-gêrîtên¹.

(133) bûrayêk dastêkî,¹ bûrayêk dastêkî dê¹ bûrayêk pêyakê,¹ bûrayêk pêyakê dê¹ bûrayêk şê xêrêkâ màzên sàrê Pirhavîrê tê-gêrîtên¹ ü tê-hînitên sàrê wê¹ êl kûçêkê datznê hêtâ nêvçav bû nê-mînê.¹

(134) nêvçavêt Pirhavîrê na-mân¹ lê kàlaxê wê hêstê yê mâyê.¹ kalaxê wê çêt-a t nêv rêh ženbêbê dê¹ damê ženbêbê pêşê tênd sâlêkê zêni kû av žena giyânêkê pis yê tê nêv laşe wê dê¹ giyânê Pirhavîlêkê êt nêv laše wê dê¹ awê ženê tê-kožê.¹

(135) lê ûxê wê va-tê-šêrên¹ čûnkû hêr gêvêkê ûxê wê êf vê bê-kavîtnê dê jêrêkê dê râhêk dê wêrê dê šin bit-avê¹ û dê jêrêkê dêvâ bit-a Pirhavîr.¹
However, this time it was very good for Fatma that the raven did not die. Why? Because her brothers were chained to each other. Their backs were (chained) to each other. They were chained together and they were in the barn. She (i.e. Pirhavir, the black raven) appeared among them.

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

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

Pirhavir lost her forehead, however, the remnants of her corpse were still there. Her remnants went into the soul of the stepmother. After some years, the stepmother learned that that the woman (i.e. Pirhavir) had a malign soul in her body. Pirhavir’s soul was in the stepmother’s body. They killed that woman (i.e. the stepmother).

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

Lit. until a forehead did not remain for her.
(136) aw āxa yā vašārtī-a ʻt nāv səndōqaḵē dā ʻl bənē ʿardī. | ū har gāvaḵā hatā nūkā ūš yā vašārtī-ya. | ū har gāvaḵā kasāḵ aw səndōqa va-ḵər | ū aw āxa tār ḵər | dē jārāḵā dī Pūrhávir hēt-avā | ū dē tošā xo šə hāmī mərūvā va-ḵat-avā. |
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.