

Neo-Aramaic and Kurdish Folklore from Northern Iraq

A Comparative Anthology with a Sample of Glossed Texts

VOLUME 2



**Geoffrey Khan, Masoud Mohammadirad,
Dorota Molin and Paul M. Noorlander**
In collaboration with Lourd Habeeb Hanna,
Aziz Emmanuel Eliya Al-Zebari and Salim Abraham



UNIVERSITY OF
CAMBRIDGE

Faculty of Asian and Middle
Eastern Studies



<https://www.openbookpublishers.com>

© 2022 Geoffrey Khan, Masoud Mohammadirad, Dorota Molin and Paul M. Noorlander, in collaboration with Lourd Habeeb Hanna, Aziz Emmanuel Eliya Al-Zebari and Salim Abraham.



This work is licensed under an Attribution-NonCommercial 4.0 International (CC BY-NC 4.0). This license allows you to share, copy, distribute and transmit the text; to adapt the text for non-commercial purposes providing attribution is made to the authors (but not in any way that suggests that they endorse you or your use of the work). Attribution should include the following information:

Geoffrey Khan, Masoud Mohammadirad, Dorota Molin and Paul M. Noorlander, *Neo-Aramaic and Kurdish Folklore from Northern Iraq: A Comparative Anthology with a Sample of Glossed Texts, Volume 2*. Cambridge Semitic Languages and Cultures 12. Cambridge, UK: Open Book Publishers, 2022, <https://doi.org/10.11647/OBP.0307>

Copyright and permissions for the reuse of many of the images included in this publication differ from the above. Copyright and permissions information for images is provided separately in the List of Illustrations.

In order to access detailed and updated information on the license, please visit, <https://doi.org/10.11647/OBP.0307#copyright>

Further details about CC BY-NC licenses are available at, <https://creativecommons.org/licenses/by-nc/4.0/>

All external links were active at the time of publication unless otherwise stated and have been archived via the Internet Archive Wayback Machine at <https://archive.org/web>

Updated digital material and resources associated with this volume are available at <https://doi.org/10.11647/OBP.0307#resources>

Every effort has been made to identify and contact copyright holders and any omission or error will be corrected if notification is made to the publisher.

Semitic Languages and Cultures 12.

ISSN (print): 2632-6906

ISSN (digital): 2632-6914

ISBN Paperback: 9781800647695

ISBN Hardback: 9781800647701

ISBN Digital (PDF): 9781800647718

DOI: 10.11647/OBP.0307

Cover images:

Cover design: Anna Gatti

32. MIRZA MUHAMMAD AND THE FORTY MONSTERS

Paul M. Noorlander

Speaker: Yawsep Elisha Ishaq (ChA. Duhok)

Recording: Lourd Hanna

Assistant: Salim Abraham

Audio: <https://nena.ames.cam.ac.uk/audio/228/>

Summary

Mirza Muhammad, the youngest of three princes, fulfilled his father's last will to be buried on a hill where a mare would lead him to. While taking turns to guard his grave at night, Mirza Muhammad defeats forty monsters (*ḥambuṣaye*) and their mother. Then his brothers wanted to break into a palace of a king who had three daughters. With Mirza Muhammad's help, they manage to get inside the palace. He killed the forty monsters and catapulted himself past the guards. He saved the king from a black scorpion by piercing the wall with his dagger, and claimed the three princesses for him and his brothers. The king did not know who had saved him. Mirza Muhammad's brothers wanted to prove themselves as the heroes, but failed. Then Mirza Muhammad revealed himself as the king's saviour, and the king rewarded him and his brothers by giving them the three princesses in marriage.

(1) ʾàna[|] šəmmi Yawsəp brōnd ʾEliša ʾIšhaq Mīxo.[|] mən Dūhok=iwən,[|] našət Dūhok.[|] ʾu yəmmi[|] Maryam Toma Jubrāʾīl našət Mar Yāqo-la.[|] mowalīd diyi[|] časar b-yarxət ʾlaθa b-ʾalpa-w čamma-w xāmšī.[|]

(2) ʾu dāha[|] ʾana g-əbən maxkənnawxun xa qaşşətta d-itun ʾəθye ʾarxe ʿazize.[|] šamutūla m-naše ʾ-away mar girətta,[|] ʾu ʾ-away ... yaʿni là qablila dunuθa l-ganay,[|] ʾu hawe b-xabrət babay ʾu yəmmay.[|] xa məndi ʾəwa=yle, yaʿni.[|]

(3) ʾəθwa xa ʾhakəm[|] ʾəθwale ʾlaθá yàle.[|] ʾàw ʾhakəm,[|] zəlle yoma[|] θèle yoma[|], yāni, pəšle sawa.[|] k-īm:

(4) ʾbà,[|] mrazóga=ywənnawxun xà wāšiya.[|] ʾawđútula ʾtali baθər mawθi.[|] bas ʾəð məndi g-əbən mənnawxun.[|] çù məndi xənnə mənnawxun là g-əbən.[|]

(5) k-əmri, ʿmur bāba.[|] mət ʾamrət ʾaxni mkàmlux,[|] dax=t g-əbət hātxa.[|]

(6) zəlle yoma[|] θèle yoma[|]—là g-əbən marxənnə ʾəllawxun[|]— ʾhakəm məθle.[|] ʾhakəm mət̄le,[|] yale zòre[|] k-əmri,

(1) My name [is] Yawsep, son of Elisha Ishaq Mikho. I am from Duhok, the people of Duhok. My mother Maryam Toma Jubrail is from Mar Yaqo.¹ My date of birth is the nineteenth of the third month of 1950.

(2) And now I want to tell you a story, because you have come as [my] dear guests. You are to hear a story² of people who used to have zeal³, and those who used to be... you know, they would not accept dishonour for themselves, and they would be obedient to⁴ their parents.⁵ Something [that] is good, I mean.

(3) There once was a ruler [who] had three children. This ruler grew older as the days passed by.⁶ He said:

(4) 'Well, I am going to prepare you a last will. You will have to carry it out after my death. This is the only thing⁷ I want from you. I do not want anything else from you.'

(5) 'Say [it], father,' they said. 'Whatever [task] you say, we shall complete just as you wish.'

(6) As the days passed by—I do not want to make it too long for you—the ruler died. After the ruler died, his little children said,

¹ Lit. is [from] the people of Mar Yaqo.

² Lit. it.

³ Or bravery.

⁴ Lit. be by the word of.

⁵ Lit. their fathers and their mothers.

⁶ Lit. a day went a day came.

⁷ Lit. only this thing.

(7) 'bà,¹ baban àð wāšiya ywīləllan,¹ lazəm 'awðuxla tale.¹ ... xa, t̤laθá yomaθa t̤laθá lelawaθa daruxle. | 'u zèni¹ xazux wāšiya mkamluxla t̤àle.¹

(8) 'aniži qámlay¹ drelay 'ixala t̤laθá yomaθa t̤laθá lelawaθa l-xašət sùstay,¹ 'u bàbayži gəm-markəwile xa xərtə,¹ xa susta xərtə.¹ 'u gəm-yaşrila 'əpsara b-rəšəh.¹

(9) 'u k-imər zàla⁸ həl 'ay gərək 'aw hole mira t̤àlay,¹

(10) 'dukət matya sùsta¹ maxyala 'àqlah¹ t̤laθá naqle 'al 'àra¹ 'u kəlyə tàma qawrutuli.¹

(11) 'è,¹ 'àniži mujəb d-ile mīrəllay lazəm susta... susta marxəšàlay.¹ 'àyži mutulay l-xašət susta diyyay¹ 'u ixàla¹—t̤laθà yomaθa¹ t̤laθà lelawaθa¹—drelay ta gənay.¹ 'u zəllay baθər sùsta diyyay.¹

⁸ Corrected after zəlla.

(7) 'Our father has given us this testament. We will have to carry it out for him. Yes, let's put him [in his grave] after three days and three nights. Then let's go to see how to complete the testament for him.'

(8) So they put food [for] three days and three nights on the back of their mare⁹, but they mounted their father on the back of another one, another mare. They tied the bridle to her head.

(9) He told her¹⁰ to go to that hill that their father¹¹ had already told them about, [saying]

(10) 'Where the mare will arrive and tap the ground with her leg¹² three times and remain standing, there you should bury me.'

(11) Thus, in accordance with what he told them, the mare should lead them.¹³ They put him,¹⁴ then, on their mare's back and food [for] three days and three nights for themselves, then they followed¹⁵ their mare.

⁹ This is a camel in a version of this story in Turoyo (Jastrow and Talay 273.3).

¹⁰ I.e. the mare.

¹¹ Lit. he.

¹² Lit. hit it the leg on the ground.

¹³ Lit. make them go.

¹⁴ I.e. their father.

¹⁵ Lit. went after.

- (12) zəllay,[|] zəllay,[|] t̤laθà yomaθa[|] hal d-m̤elay xà duka.[|] səqla sùsta ʔəš-xa gèra[|] ʕlòya=w[|] klela b-pàlgət gəra.[|] mxela t̤laθá naqla ʔaqlaθa ʔal ʔàʔa,[|] ʔàqlaḥ.[|] ʔu gəm-xaprala qəşşat ày-duka.[|] ʔu klèla.[|]
- (13) ʔàh,^ʔ k-imi, ʔabab mira ʔàxxa qúruli.^ʔ ʔè,[|] mhàymən,[|] nxətley[|] mutuley, ʔanna, čadər dīyay.[|] gəm-şalàyle.[|]
- (14) ʔu pəšlay kulle yoma kliye.[|] čù mēndi la xzelay,[|] ḥal pəšley b-làyle.[|]
- (15) k-imi, ʔbà,[|] t̤laθá yomàθa=ylyay.[|] ʔàxni[|] t̤laθá xunwàθa=ywux.[|] kudyum xa mēnnan b-are nawba l-qawrət bàban.^ʔ
- (16) k-əmrī, ʔbà,[|] hà,[|] làzəm hawya hatxa.[|] ʔən kullān yàtwux t̤laθá lelawaθa,[|] balki t̤àwux.^ʔ
- (17) ʔaw ʔàba[|] šəmmeh ʔĤāsān Čālābi-le,[|] ʔaw xonay ʔàba.[|] ʔo-bəš-zora šəmmeh ʔAḥmād Čālābi-le.[|] w-aw zòra[|] šəmmeh Mərzā Mḥāmad-ile.[|]
- (18) ʔĤāsān Čālābi k-īmər,[|] ʔbà,[|] ʔà,[|] yoma qāmaya ʔàna b-arən nawba.^ʔ
- (19) ʔrele nàwba[|] pəšle has-saʕa tresar b-làyle.[|] yàʕni,[|] b-làyle=w[|] čòl,[|] ʔu ʔàð duka.[|]

(12) They kept going¹⁶ for three days until they reached a certain place. The mare went up on a high hill and stopped in the middle of it. She tapped the ground with her leg¹⁷ three times. She dug a little at that spot. Then she stood still.

(13) ‘Oh!’ they said. ‘Our father had said, “Bury me here.”’ Believe me, they dismounted and set up—what’s-it-called—their tent. They said a prayer for him.

(14) And they kept waiting there all day. They did not see anything until it became night.

(15) ‘There are¹⁸ three days,’ they said, ‘and we are three brothers. Each day one of us will take turn to guard¹⁹ our father’s grave.’

(16) They said, ‘That’s the way it should be. If we all stay up²⁰ the three nights, we might fall asleep.’

(17) The eldest’s name is Hasan Chalabi, their eldest brother. The younger’s name is Ahmad Chalabi. And the youngest’s name is Mirza Muhammad.

(18) ‘Well then,’ Hasan Chalabi said, ‘I shall keep guard the first day.’

(19) He kept guard until twelve o’clock at night. You know, it is night in the wilderness at this place.

¹⁶ Lit. went went.

¹⁷ Lit. hit the legs on the ground, her leg.

¹⁸ Lit. they are.

¹⁹ Lit. a guard turn to.

²⁰ Lit. sit.

- (20) *k-imər*, ‘*ây* | *mây*, | *măni b-are b-að duka?* | *qaymən damxən*
’u xalşən mənna.’
- (21) *qəm zälle dməxle.* | *zälle dməxle.* |
- (22) *Mərzá Mḥammad* | *xəre ’əd xone dməxle.* | *qəmlə.* | *baθər mət-*
xəre d-xone dməxle, | *qəmlə rəš-nàwba.* |
- (23) *k-imər*, | ‘*ây*, | *bà*, | *barelan xa mùškəla=w* | ‘*axni baban hole*
mira hātxa.’ | *fətlə qəşşa,* | *pəşle has-sa’a xà,* | *xa=w pəlge.* |
- (24) ‘*ila xa, xa θèle,* | *xà naša.* | *suseḥ koma=w* ‘*ahu koma* ‘*u kul*
t-ət däre diyeḥ kùmta. | *θèle,* | *mṭèle hənna,* | *pəşle bəgyàpa,* |
- (25) ‘*ây* | *dăxi* | ‘*ati* | *bàbux* | *màθət* | *darətte* | ‘*anna* | *b-’ùpri?*’
- (26) ‘*u pəşle bəgyapəlle.* | *k-imər*, | ‘*yaba,* | ‘*ati* | *kābira lè maḥkət.* |
hayyu ’àxxa | ‘*u mşàpuxla* | ‘*ana w-ati m-uxḏaḏe.*’
- (27) ‘*àwa ži* | *zəlle* | *nxətle laxù gəra.* |
- (28) *k-imər*, ‘*dlà rayši xunwaθi.*’

(20) 'Who will keep [guard] in this place?' he said. 'Here I am about to go to sleep and be finished with it.'

(21) Then he went to sleep.²¹

(22) Mirza Muhammad saw²² that his brother was asleep. He rose. After he had seen¹⁴ his brother was asleep, he got up [and kept] guard.

(23) 'Well,' he said, 'if something bad²³ were to happen to us, our father would have told us so.' Some time²⁴ went by. He stayed till one [or] half past one.

(24) Suddenly²⁵, someone came, somebody. His horse [was] black, he [was] black, and all of his armour was black. He came, got to what's-it-called, and started arguing:

(25) 'Hey! How come you bring your father and put him in what's-it-called my land?'

(26) He kept arguing with him. He said, 'Fellow, don't talk [so] much. Come here and let's settle it, I and you together.'

(27) So he went down towards the bottom of the hill.

(28) He said, 'So my brothers won't wake up.'

²¹ Lit. he went, slept, he went, slept.

²² Lit. looked.

²³ Lit. a problem.

²⁴ Lit. a bit.

²⁵ Lit. Lo! one.

- (29) *zàlle=lleḥ.*[|] *mənnəḥ=u mənnəḥ gəm-manpàlle l-ʿarʿa.*[|] *ʿəm-qatàlle,*[|] *ʿəm-qatəle naṯyaṯe, gəm-dàrelay b-jebe.*[|] *yāni, gəm-qatàlle ʿàw, ʿanna, ḥambuṣaya.*[|] *yāni max-ḥambuṣaya, ʿàḍi,*[|] *ʿanna.*[|]
- (30) *mḥàymən,*[|] *ṯèle*[|] *ʿu k-imər, ʿəlḥàmdəlla, ba xēr,*[|] *ʿu naxwa [t-awax]*[|] *qṯile,*[|] *xoni dmàxle.*[|] *bà,*[|] *lâzem hadax hawya.*[|]
- (31) *qəmle*[|] *zàlle ʿaw dmàxle.*[|] *pəšle bəspàra xoneḥ.*[|] *qəmle*[|] *wəḍle fṯarta ta xunwàṯe.*[|]
- (32) *k-imər, ʿqùmun xunwaṯi,*[|] *bàssa.*[|] *ʿay... ʿad danət fṯarta=yla.*[|] *ʿəlḥàmdəlla xləṣla,*[|] *ʿədyo čù məndi layṯən.*[|]
- (33) *ʿay xona zora là maḥkele ču məndi,*[|] *Mərzá Mḥàmmad.*[|]
- (34) *ʿannaqla pəšla yoma kulle.*[|] *mḡudelay, mʿuṣelay, xənnə pəšle ṯàni yom*[|] *b-làyle.*[|] *dari nàwba.*[|] *pəšle dawrət ʿAḥmád Čălābi.*[|] *ʿAḥmád Čălābi,*[|] *ham ʿàw tule ḥəl tressar.*[|]
- (35) *xzàlle, k-īm, ʿma təmmal mǎni ṯele dəd ʿədyo,*[|] *xa xənnə ʿàṯe,*[|] *yaʿni, qawrət baban bas čòl,*[|] *b-ad duka ʿġārīb^A, yàʿni.*[|]

²⁶ Speech muffled.

(29) He set²⁷ on the monster²⁸. He brought him down to the ground. He killed him, cut off his ears [and] put them in his pocket. That is to say, he killed that thing, the monster, or something like a monster, this, thing.

(30) Believe me, he came and said, 'Thank God, [we're] fine, otherwise we would have been killed, [since] my brother was asleep. Well, so it should have been.'

(31) Then²⁹ he went off and slept. He had been waiting for his brother. So³⁰ he prepared breakfast for his brothers.

(32) He said, 'Wake up, brothers. It's enough. This is breakfast time. Thank God it's over, today there was nothing [the matter].'

(33) The youngest brother did not say anything,—Mirza Muhammad.

(34) Then, the whole day passed. They had dinner and had supper. It was the second night of holding guard. Next turn. It was³¹ Ahmad Chalabi's turn. Ahmad Chalabi, he, too, sat up till twelve o'clock.

(35) He looked and said, 'Because no one came yesterday, no one else will come today. Our father's grave [is in what is] only wilderness, a remote place, that is.'

²⁷ Lit. went.

²⁸ Lit. him.

²⁹ Lit. he rose.

³⁰ Lit. he rose.

³¹ Lit. became.

- (36) *k-īm*, ‘*mà mən təmmal čù xa la ʔele*.[|] ‘*ʔadyo čù xa la k-iʔe*.[|]
- (37) *qəm hām aw zälle dməxle*.[|] *Mərzá Mḥammād[|] kăbira mar girətta=yle*.[|] *yaⁿⁱ šəmmeh*.[|] *yaⁿⁱ mar girətta=yle*,[|] ‘*u k-əbèwale babeḥ kăbira*.[|]
- (38) *k-imər*, ‘*lazəm ʔana bābi*—*mà ʔamrənnā—dīyeh*,[|] *wāṣiya diyeh*, *maθənnā* ^{A^cādəl^A}, *yaⁿⁱ*.[|]
- (39) *mḥəymən*,[|] *ham ʔawa xēr, qəmle, xona dməxle*.[|] *qəmle zälle*,[|] *tule ʔəl ... l-àw nawba*.[|] *šqəlle saype=w tule tàma*.[|]
- (40) *pəšle*,[|] *ḥāwali b-aw wāqət, ʔele xa xənnā mnaḥmədore*.[|] *kepət tura hole b-qale mzarzəye*,[|] *lāyt?*[|]
- (41) ‘*āti!*[|] *babux b-šaxuʔe la hole b-àʔe*[|] *ṭ-are dayəšle ʔūpri*.[|] ‘*adyo b-mawʔe maθətte darətte ʔənnā*,[|] *gu ʔūpri qawrətte*.[|] ‘*ana hātxa*,[|] *lazəm ʔawḏənnux* ^{K^bərnuṭ^K} *b-darənnux b-àn poqani*.[|]
- (42) ‘*həyyu!*[|] *k-imər*, ‘*maroxe là marexətta*.[|] *həyyu!*[|] *xzi xonux ma brele ʔəlle*,[|] *ham ʔati ʔaw məndi bare b-rəš*.[|]

(36) 'As no one came yesterday,' he said, 'no one will come today.'

(37) Then³² he also went and fell asleep. Mirza Muhammad is a man of zeal³³. He has³⁴ a reputation and so on. So he is a brave man, and his father loved him very much.

(38) He said, 'As for my father, I have to carry out his—what am I to call it— his testament properly.'

(39) Trust me, he was a good man, he got up while his brother was asleep. He got up, went, sat down to keep watch. He took his sword and sat there.

(40) He stayed, around the same time another, another came blustering. The rocks of the mountain were already shaking at [the sound of] his voice, weren't they?

(41) 'You! Your father during his life would not come and dare tread on my land. Today in his death you bring him in order to put him—what's-it-called—in my land, to bury him. [Now] I'm so [angry], I'll have to turn you into snuff [and] put you in these nostrils of mine.'

(42) 'Come!' he said, 'Do not prolong this unnecessarily.³⁵ Come on! See what has happened to your brother, something like that will befall you also in the end.'

³² Lit. rose.

³³ Lit. very much owner of zeal.

³⁴ Lit. his.

³⁵ Lit. lengthening do not lengthen it (f.).

- (43) 'awa smòqa=y^{le},[|] u-kut t-ət dāre diyeh smùqta,[|] susa smoqa,
 'u è.[|]
- (44) mhàymən,[|] θèle,[|] nxàtle,[|] mṭele l-xoθət gèra[|]—har dax=t k-
 imànnux—[|] nxàtle 'älle Mərzá Mḥàmmad,[|] g-əbe là rayši xunwaθe.[|]
 Mərzá Mḥammad gawra ṭàwa=y^{le}.[|] mhaymən, zälle 'älle.[|]
- (45) ham 'awa dax θela b-rešət xòne,[|] ham 'awa mæxyale ganeḥ
 'älle.[|] gəm-manpəlle l-'àr'a[|] 'u gəm-qətele rēšeh,[|] naθyaθe,[|] gəm-qətele
 rēšeh.[|] 'u çayəḵle l-xà bara.[|] 'u qṭele naθyaθe gəm-darelay b-jèbeḥ.[|]
- (46) 'anna naθyaθe bəšqalay ta... ta gāne,[|] ya'ni t-hawe xa niša
 ta ganay, ya'ni,[|] d-yaḏay xunwaθeh 'iθ 'aḏ mēndi bərya,[|] bas 'awa
 lèle bimara ṭalay.[|] mhàymən,[|] pəšle bəspàra.[|] ham 'awa zälle qam=t
 peša bəspare, 'awa zälle dməxle.[|]
- (47) k-imər, 'əlhəmdəlla, ba, 'ay xləšla, zəlla[|] xləšli mənna.[|]
- (48) ham 'aw zälle xənna, 'ənnə,[|] zälle dməxle,[|] 'u qəmle xone 'aw
 zòra,[|] 'aw palgàya,[|] mkuməlle nawba dīye.[|] mkuməlle nawba dīye,[|]
 mī,[|] 'al 'āsās t-awədlay fṭarta 'u 'ənnə,[|] t-qaymi fāṭri[|] 'u 'āxli[|] 'u
 xəlši.[|]

(43) This one was³⁶ red, and every bit of his armour was red, his horse [was] red and so on.

(44) Believe me, he came down to the bottom of the hill—exactly as I tell you—Mirza Muhammad went down to him, he did not want his brothers to wake up. Mirza Muhammad was a good man. Trust me, he went to him.

(45) He also [got] what came upon his brother. He too attacked³⁷ him. He brought him to the ground and severed his head and ears. He cut off his head. And he tucked it away on one side. He severed his ears and put them in his pocket.

(46) He was taking these ears for himself, I mean, to fulfil³⁸ a purpose for himself, I mean, so that his brothers knew there was this thing [that] had happened, but he is not telling them anything. Believe me, he stayed until morning. He, too, went off before it became morning, he went off and went to sleep.

(47) ‘Thank God,’ he said. ‘Well, this, too, is over, gone. I’m done with it.’

(48) So he went—what’s-it-called—went and slept. Then his brother, the younger one, the middle one, woke up and completed his turn [to keep watch]. He finished his watch [and went] to prepare breakfast for them and—what’s-it-called—so they would get up and have breakfast, eat and finish.

³⁶ Lit. is.

³⁷ Lit. threw himself.

³⁸ Lit. be.

(49) *k-əmri*, ‘*əlḥamdə ləllà*,[|] ‘*ədyoži qðela b-sālamətta*.[|] *čù məndi la brele*.[|]

(50) *w-ay xona zora k-iðe mi=le braya*.[|] *bas lèle bimara talay, ya‘ni*.[|]

(51) *pəšle yomət t̤làθa*.[|] *k-‘əmi*, ‘*Mərzá Mḥammad ‘ədyo dāwru-x=ile*.[|]

(52) ‘*e, xunwaθi dāwri=le*.[|]

(53) *pəšle dāwreḥ*.[|] *θele xà ...[|] yà‘ni*,[|] *max xa max d-an xənnə*.[|] ‘*awa xwàra*,[|] ‘*u jule xwàre[|] ‘u kut t̤-ət dāre diyeh̄ xwàrta*.[|] *θèle[|] ‘u mnaḥmore ‘əlle*.[|]

(54) ‘*u ‘ana b-awðənnux^K bərnūṭ^K ‘u darənnux b-poqàqi*.[|] *q̤təllux xunwaθi*.[|] ‘*əlla ‘ədyo lè xazənnux*.[|] *mən...*[|] *xayux gu ‘iði b-zalay*.[|]

(55) *mḥəymən*,[|] *ham ‘àw θele*,[|] *wədle nhamrùθa*.[|] *zəlle məxyale ganeḥ l-xoθət gəra*,[|] *nxətle ‘əlleḥ*.[|] ‘*u mxelay ganay l-uxðàðe*.[|] *ham ‘àw gəm-manpəlle u-qatəlle*.[|] *u-šqəlle ham ‘aw naθyàθe*,[|] *gəm-darelay b-jèbe*.[|] ‘*u gəm-šayətle^K k̤āla^K diye l-xà bara*.[|] ‘*u susa zəlle*, ‘*u èh*.

(56) *pəšla bəspàre*.[|] *θele xòna*,[|] ‘*àw[|] Mərzá Mḥammad*,[|] *qām-‘awəd nùra t̤-awəd čay*.[|] *fàṭri*.[|]

(49) 'Thank God,' they said. 'Today, too, has passed by safely. Nothing has happened.'

(50) [Now] the youngest brother knew³⁹ what was happening. But he was not telling them, of course.

(51) It was⁴⁰ the third day. They said, 'Mirza Muhammad, it's your turn today.'

(52) 'Yes, brothers, it's my turn.'

(53) It was his turn. Another one, like the other ones, came up. This one [was] white, his clothes and every bit of his armour was white. He came blustering at him.

(54) 'I will turn you into snuff and throw you into my nostrils. You have killed my brothers. For sure I won't see you today [again]. Your life will be gone at my hands.'

(55) Indeed, he too, came [and] made a blustering sound. He went down to the bottom of the hill, he came down to him. They attacked each other.⁴¹ He felled this one as well and killed him. He also took this one's ears and put them into his pocket. He threw his corpse on one side. His horse went away.

(56) It became morning. Mirza Muhammad came to light a fire in order to make tea. They had breakfast.

³⁹ Lit. knows.

⁴⁰ Lit. became.

⁴¹ Lit. they threw themselves to each other.

(57) *xàre¹ málhele nùra.¹ žələḵe pawxa=w ḥale, čmèle.¹ là lhele nura.¹ ʔu làtte xənna pyaša nura.¹ mì ʔawəð?¹*

(58) *ʔən ʔamər ta xunwaθeḥ maṛəšlay,¹ ʔəlla k-imi,*

(59) *ʔxonan zdèle.¹ hole bəṭlaba mənnan nùra¹ ʔal ʔəsás ... d-là zade.^{ʔ1}*

(60) *k-īm, ʔwəllà,¹ ʔana mən xunwaθi là k-ṭalbən.¹ xazux ʔayka b-xazən nura maθən m-tàma.¹ m-xunwaθi là k-ṭalbən.^{ʔ1}*

(61) *ham ʔaw qəmle¹ xàre=w¹ ʔila hole xa ʔənna,¹ nura bəxzaya b-šətət d-ənna,¹ mánṭaqa, làyt?¹*

(62) *k-īm, ʔb-ala, b-zali maθən nùra m-tama.¹ ʔu là k-ṭalbən mən xunwaθi.^{ʔ1} qəmle zəlle.¹ zəlle,¹ mṭèle.¹*

(63) *ʔila b-ʔurxa xzele xa tòta¹ wala bədràya gūləkyatha b-reš ʔuxḏaḏe.¹ là k-iḏe ma=yla baḏa.⁴²¹*

(64) *xàre laxxa.¹ ʔha tòta,¹ ʔat m=ət biwaḏa ʔaxxa?¹ ʔanna mì gūləkyatha=yna?^{ʔ1}*

⁴² < biwaḏa.

(57) He looked [to see if] he had kindled the fire. Because of [a problem with] the match and the wind, the fire was out. The fire was not burning.⁴³ And he did not have fire anymore. What was he to do?

(58) If he told his brothers [and] woke them, surely they would say,

(59) ‘Our brother is scared. He is asking fire from us, lest he be scared.’

(60) ‘By God, I shall not ask my brothers,’ he thought. ‘Let’s see where I shall find fire to bring [it] here,⁴⁴ [but] my brothers I won’t ask.’

(61) Then⁴⁵ he looked around and look! There is a—what’s-it-called—fire that can be seen⁴⁶ at the end of that region, isn’t it?

(62) ‘By God,’ he said, ‘I am going to bring fire from there. I won’t ask my brothers.’ Then⁴⁷ he went off and got there.

(63) On the way, he suddenly saw an old woman⁴⁸ placing one clew on top the other. He did not know what she was doing.

(64) He looked at her. ‘Hey, old woman, what are you doing here? What balls are these?’

⁴³ Lit. was not kindled.

⁴⁴ Lit. from there.

⁴⁵ Lit. he rose.

⁴⁶ Lit. is seeing.

⁴⁷ Lit. he rose.

⁴⁸ In the Armenian version (Mouse 2018), this is Father Time.

(65) *k-ima, 'mhàymən,| bròni,| 'ày gūləkθa,| 'anna gūləkyaθa-y[na].| ^Khedi hedi^K 'ay kumta g-daryanna reš-xwàrta,| k-payeš làyle. | w-ay xwàrta | max=t 'ənna [əš-kumta]⁴⁹ ^Khəndak hedi hedi^K,| 'u k-payeš yoma 'u hàtxa. | yāni, šuli 'ày-le. | k-oðan 'ewət layle-w yòma. '*

(66) *'u ba-baxxəṭ-āla, tota, har 'ana 'ay mənnaṣ ṭalbənne. '*

(67) *'dāxi?'*

(68) *k-īm, 'bas g-əbən 'awðat làyle | ḥal 'ay gət dārən | 'u b-a ga hedi hedi wudle yòma. '*

(69) *'tāma? | mā 'iθ?'*

(70) *k-īmər, 'əṭli šūla. '*

(71) *'là, | kasi, là k-bare. | dax k-bare 'àna 'awðanne, | lay... har làyle. | là, | naše 'iθ naxwašàne, | 'iθ kābira b-zala l-šulānay. | là k-bare, | ya'ni, 'ana maxərwanne šūli. '*

(72) *mà θele | 'u là θele | là wədla b-xabreḥ. | là wədla b-xabre, | qəmle gəm-yaşəra gawa ṭ-ənna... | də ... dət qaryàθa. | 'ay gəm-yaşəra. | gəm-šawəqla tāmā. |*

(73) *k-īmər, 'ha zali maθən nuri 'u 'aθən b-ay ga b-šarənna. '*

(74) *mhàymən, | tota gəm-yaşəra tāmā, | 'u làyba xənnā qayma | là gu gūləkθa | 'u là m'awða yoma | 'u là 'awða layle. | har pəšle làyle. |*

⁴⁹ Speech muffled.

(65) 'Truly, son,' she said. 'This is a clew. These are balls of thread and so forth. I slowly place the black one on top of the white one, [and] it becomes night. And the white one slowly like that on the black one, and it becomes day, and so on. This is my work, you know. I am in charge of making night and day.'

(66) 'Then, for God's sake, old woman, [this is] exactly [what] I ask of you.'

(67) 'How?'

(68) He said, 'I just want you to turn it into night till I come back. Then turn it very slowly into day.'

(69) 'Why? What's up?'

(70) 'I have a task [to do],' he said.

(71) 'No, your majesty, that won't be possible⁵⁰. How is it possible for me to turn it into n... into night just like that? No, there are people [who are] sick. There are many [who] go to their jobs. It's not possible, you know, for me to ruin my own work.'

(72) Whatever he did⁵¹, she did not listen to him. So, when she did not listen to him, he got up and tied her to large beams. He tied her and left her there.

(73) He said, 'I am going to get my fire and then I will untie her.'

(74) Truly, he tied the old woman there, unable to stand up [to handle] a clew, nor make day nor night. It remained night.

⁵⁰ Lit. it (m.) will not happen.

⁵¹ Lit. what came and did not come.

(75) ʿag le marexənnalux xoni,[|] mṭəla. mṭele l-əw nura[|] t-ət šaqəl nūra.[|]

(76) ʿila ʿay ʿay duka[|] škəfta=yla t-ət hambušaʿye![|] yàⁿⁱ ʿiba ʿarbi həmbušaʿye.[|] ʿu yəmmayži ʿiθ tama,[|] yəmmət hambušaʿye.[|]

(77) qəmləy.[|] bā,[|] holay dmixe.[|] çu xa lele b-raša.[|] ʿarbi yomaθa g-dəmxi.[|]

(78) qəmlə,[|] mxele masəqθeḥ xoθət nūra[|] d-labəlla.[|]

(79) w-ay k-īm, ‘Mərzā Mḥəmmad,[|] lablət nura b-ganawùθa,[|] lèle ‘ayba=llux?’[|]

(80) qəmlə ʿay masəqθa kùlla šitale b-reše d-ann...[|] d-ənnə hambušaʿye.[|] kùt xa həsəb d-aw hatxa.[|] çu xa la rəšle.[|] hambušaʿye=lay.[|]

(81) “è,[|] babu, bā,[|] là g-ṛayši.[|] ʿana mà ʿawðən?”[|]

(82) qəmlə məxyale xa ga xərtə masəqθa,[|] dəd-nəpəq xənnə.[|] là qbəlla girətte.[|]

(83) k-īm, ‘dāxi lablən nura b-ganawùθa?’[|] là g-lablən.”[|]

(75) I don't want to drag this out for you, my brother. It happened. He got to that fire to take some fire.

(76) Look! This place is a monsters' cave! Indeed, it has forty monsters in it. Their mother is there, too, the monsters' mother.

(77) But then⁵², they were⁵³ all sleeping. No one was awake. They would sleep [for] forty days.

(78) Then⁵⁴ he hit the fire with his torch⁵⁵ to take it.

(79) He thought to himself⁵⁶, 'Mirza Muhammad, don't you feel ashamed taking fire stealthily?'⁵⁷

(80) Then⁵⁸ he threw the entire torch over the heads of these monsters, depending on what each one was like. No one woke up. They are monsters.

(81) 'Very well then, they won't wake up. What am I to do?'

(82) He hit his torch one more time to leave what's-it-called. His dignity did not allow it.

(83) He said, 'How am I to take [the] fire stealthily? I won't take [it].'

⁵² Lit. they got up.

⁵³ Lit. are.

⁵⁴ Lit. he rose.

⁵⁵ Lit. hit the torch below the fire.

⁵⁶ Lit. that one said.

⁵⁷ In another version, this act of stealing the fire is considered sin (Jastrow and Talay 2021: 275.11).

⁵⁸ Lit. he rose.

(84) *xənnə muşlale b-rəşay. | lə g-marəxənnalawxun. | naqlət t̪l̪àθa-žī | lə qəmlay. |*

(85) *xənnə naqlət t̪l̪àθa qəmle ʾənnə, | jwəjle xa bəš-zora=w gəm-marəšlay kùllay. |*

(86) *ʾu xa l-kùt xa k-imər xa məndi. | ʾàw: | ʾha ʾawðənnə ^Kbərnūt^K? | darənnə b-poqàqi? |*

(87) *ʾaw xənnə: ʾkl̪i! | u-là k... |*

(88) *kùt xa: | ʾtawrən naxrən⁵⁹ diyi gəwe? |*

(89) *ʾu ʾè. | mhàymən, | k-imər, ʾčù xa la maḥke. | ʾaw d-θele=w wədle ʾàð məndi, | gəyr k-aθya mənne. | mən hatxà-yle. |*

(90) *b-darux šàrt qameḥ. | qaṭele šàrt diyan, | qaṭele. | lə qaṭele, | b-qaṭùxle reše. |*

(91) *mhàymən, | θèle, | k-im, ʾyàba, | xzi! ʾàti | ʾað məndi wədlux. | ʾàxni | lə q-qaṭluxlux d-la sābab. | yàʿni | d-la hənna | šàrt. |*

(92) *ʾən qərəmlux šàrt diyan, | ʾàti xonan ʾaba, | ʾàxni xunwaθux zore. | w-ən lə mkuməllux, | rèšux | b-šaytuxlux gu dām⁶⁰ marəgla ham ʾàti. |*

⁵⁹ Presumably, intended: *nxire*.

⁶⁰ < *dað*.

(84) He threw⁶¹ another [torch] upon their heads. (I won't drag it out for you.) They did not wake up the third time either.

(85) What's-it-called did wake up the third time, the younger one began to move about⁶² and woke up all the others.

(86) Each one said something to the other⁶³. This one [saying], 'Ha! Shall I make him into snuff? Put him into my nostrils?'

(87) The other one [saying], 'Stop, don't st...!'

(88) Each one [saying], 'Shall I break my nose with him?'

(89) And so forth. Trust me, he said, 'No one speaks. The one who came and did this thing, except for him it doesn't happen.⁶⁴ That's why.

(90) Let's make a challenge for him. If he meets⁶⁵ our challenge, he is fine. If he doesn't, we shall cut off his head.'

(91) In fact, he came and said, 'Fellow! Look, you have done this thing. We shall not kill you for no reason, I mean, without a challenge.

(92) If you win the challenge, you are our elder brother and we your younger brothers. But⁶⁶ if you don't complete it, we shall throw your head and you along [with it] into this cauldron.'

⁶¹ Lit. brought down.

⁶² Lit. moved.

⁶³ Lit. one to another says something.

⁶⁴ Lit. come.

⁶⁵ Lit. cuts.

⁶⁶ Lit. and.

- (93) *hà!* | *ʔaw nura hole xoθət xà marəgla* | *məlyə haywane=w hələt qāymi* | *ʔət qaymi t-axlilēy.* | *yàʿni* | *hənnē* | *şàyde.* |
- (94) *k-īm* | *ʿma-yxāləf.* | *draw šarṭ qāmi.* ʔ |
- (95) *mhəymən* | *k-əmri* | *ʿxzi* | *ʔaxni ʔàrbi=wux.* | *ʔay marəgla ʔibe ʔarbī čəmbulyàθa.* |
- (96) *kùt xa mənnan ga-har b-xà čəmbulta.* | *hal[a] marmuxle mən kanùna=w* | *daruxle ʔal ʔàrʔa* | *ʔu mən ʔarʔa daruxle ʔal kanùna* | *yaʿni b-àləf zor.* |
- (97) *ʔàti* | *ʔən là marmətte šowá naqlə* | *mən kanùna=w* | *darətte ʔal ʔàrʔa* | *ʔu mən ʔarʔa l-kanùna* | *ʔati zəltə=yla diyux.* ʔ |
- (98) *kīm* | *ʿma-yxāləf.* ʾ |
- (99) *ʿma-yxāləf?* ʔ |
- (100) *ʔamər* | *ʔà* | *ha b-qatlıli.* | *là?* ʔ | *ʔàmər* | *ʔè.* ʔ |

(93) Look! That fire was⁶⁷ underneath a cauldron full of animals and things for them to eat when they would wake up.⁶⁸ You know, it is their game.

(94) 'That's fine,' he said. 'Make a challenge for me.'

(95) So indeed, they said, 'Look, there are forty of us⁶⁹. This cauldron has forty cables in it.

(96) Now each one of us [is attached] with only one cable. We still don't lift it off the fireplace and put it on the ground, and from the ground back onto the fireplace, that is, [we] really [could] hardly [do that].

(97) You —if you don't lift it seven times off the fireplace and place it on the ground and back onto fireplace off the ground, your life will be finished.⁷⁰

(98) Mirza Muhammad⁷¹ said, 'That's fine.'

(99) 'That's fine?' the monster⁷² said.

(100) 'No, [but] they will kill me anyway, won't they?' he thought⁷³. 'Yes,' he thought.

⁶⁷ Lit. is.

⁶⁸ Lit. that they wake up to them.

⁶⁹ Lit. we are forty.

⁷⁰ Lit. you, it will be gone yours.

⁷¹ Lit. he.

⁷² Lit. he.

⁷³ Lit. said.

(101) *mhàymən*,[|] *ham Mərzá Mhàmmad ži*[|] *drele xà* [|]*iḏa m-aw bara*
[|]*u xà m-aw bara*.[|]

(102) [|]*u mære*,[|] *‘ya* [|]*‘ala, b-xàylux!*[|] [|]*u k-šaqaḷle mārjal*[|] [|]*u darele* [|]*‘əl*
[|]*‘ar’a=w darele l-kanùna*.[|] [|]*u darele* [|]*‘əl* [|]*‘ar’a=w darèle*.[|] *šowà naqle*
gəm-šaqaḷle=w gəm-darele.[|]

(103) *‘wəllà,* [|]*‘kimər, ‘yàba,* [|]*ma-zál dət* [|]*‘àg-gawra,*[|] [|]*‘àti xonan* [|]*ṛaba*
[|]*w-àxni xunwaθux zore,*[|] *ma-zál dət* [|]*‘àḏ gawra=ywət*[|], *ya‘ni* [|]*‘ati*
[|]*Afḏ‘lan^A Kgāda^K=ywət.*[|]

(104) *‘è,* [|]*‘k-imər, ‘ba, mī xoni,*[|] [|]*mī xunwaθi?*[|] [|]*m=ile šulawxun?*[|] [|]*mī*
[|]*k-palxutun?*[|] [|]*dàx k-izutun?*[|] [|]*dàx k-iθutun?*[|] [|]*dàx=ile* [|]*A^cāmal^A*
[|]*dīyawxun?*[|]

(101) So indeed, Mirza Muhammad put one hand this⁷⁴ side and another⁷⁵ that side.

(102) ‘Dear God, give me strength!’⁷⁶ he said, and he takes the cauldron and throws it onto the ground and back onto the fire-place. He throws it on the ground and throws it back. Seven times he did this⁷⁷.

(103) ‘By God,’ the monster⁷⁸ said, ‘Since you are this brave man, you [are] our elder brother and we your younger brothers, since you’re this brave man. I mean, you are indeed a brave lad.’

[Then Mirza Muhammad returns to his brothers and asks:]

(104) ‘Well,’ he said. ‘So, what’s up my brother? What’s up my brothers? What’s keeping you occupied?’⁷⁹ What are you doing? How is it going and what have you been up to⁸⁰? How’s your work [going]?’

⁷⁴ Lit. that.

⁷⁵ Lit. one.

⁷⁶ Lit. with your strength.

⁷⁷ Lit. took it and threw it.

⁷⁸ Lit. he. In the Armenian version (Mouse 2018), this is said by the brothers. Here it is said by the monster, cf. Paragraph 92.

⁷⁹ Lit. what is your job.

⁸⁰ Lit. how do you go, how do you come.

(105) *k-əmri*,[|] *‘mhàymən*,[|] *’àxni*[|] *kul mändi diyan* ^Eðkey^E=ile,[|] *bas*
’iθ *’ay qaşrət mālka*.[|] *ya’ni hole hira g’āweh*.[|] *k-izux* *’ət ganwùxle*[|] *’u*
làyban ganwuxle.[|] *k-izux dax-t k-iθux hadax g-dàrux*.[|]

(106) *’è*,[|] *g’a-ana b-aθən mənnàwxun*.[|]

(107) *’è*,[|] *zəllay*,[|] *zəlle mənnay*.[|] *là ywəlle bala*.[|]

(108) *lubəllay hənna*[|]—*mə šəmmay?*[|]—*səkake=w məndyàne*[|] *’u*
ṭùxmāx *’u ...*[|] *zəllay*,[|] *mṭelay l-qàşra*.[|] *làyle=le*.[|]

(109) *k-īm*,[|] *‘de yàlla*,[|] *dax b-awḏutu ganawùθa?*[|]

(110) *ham* *’aw xà θele=w*[|] *mutule səkθa*.[|] *’aw xənnə gəm-maθe-le*
ṭùxmaṭ.[|] *gəm-maxele* *’əllaḥ*.[|] *bà’*,[|] *qàşra=yle=w*[|] *čəmantə=le*, *w-ənnə*.[|]
’ay-ga d-ile mxaya hole waḏa zarzarta l-qàysa,[|] *l-qàşra*.[|]

(111) *’aw xəre*,[|] *bà*, *làybay ṭ-awḏi* *’ənnə*.[|] *laybay gànwi*.[|]

(112) *k-əbay yasqi l-gare=w nàxti*,[|] *ya’ni mən gare=w nàxti l-*
gawaye.[|]

(105) They said, ‘Indeed,⁸¹ everything is OK with us, but there is this king’s palace.’ I mean, he was perplexed by it. ‘We tried to break into it,⁸² but we couldn’t do it. We come back as empty-handed as we go.’⁸³

(106) ‘OK. Look, I shall come with you (pl.).’

(107) ‘So, they went off, he went off along with them. He didn’t pay attention.

(108) They took a thing—what’s their name again?—stakes and things, a mallet. They went off and reached the palace. It was night.

(109) ‘Come on then,’ he said. ‘How are you going to carry out the burglary?’

(110) So, this one came over and placed a stake, that other one brought them a mallet and hit it against it. But, it’s a palace and [made of] concrete and stuff. As he was⁸⁴ hitting [at it], he was causing a shuddering to the palace.

(111) He looked around. They could not do the thing. They could not break in⁸⁵.

(112) They wanted to go up and down the roof, you know, from the roof and [then] go down inside.

⁸¹ Lit. believe!

⁸² Lit. went to steal it. This is said by the giants in the Armenian version (Mouse 2018).

⁸³ Lit. We go how we come thus we return.

⁸⁴ Lit. is.

⁸⁵ Lit. steal.

(113) *k-īm, 'lā, 'āy, 'āy, 'āy, 'ən hatxa ganwùtu, dāx p-awēbawxu ganwùtu?*'¹

(114) *'bā, bā, dāxi, xonan?*'¹

(115) *k-īm, 'maθi sàkθa. 'gām-šaqəlla sàkθa. 'gām-maxela 'ide hātxa 'əlla. wəra, pālga wəra gawət guda.*'¹

(116) *Mərzā Mḥàmmad! 'è. mḥàymən. mərə, 'màθu 'e xərta. 'muθeeelay ḥəəəl mṭele l-ʿàlləl.*'¹

(117) *k-īm, 'xzumu, 'āmənnawxun. hatxa 'ən naxtutu kùllawxun, b-ṛāyši gawan. xà xa mənnawxun 'àθe.*'¹

(118) *mnuqele 'arbì bəsqe, kèpe ya'ni. 'kul kepət šāytən, xà mənnawxun yasəq.*'¹

(119) *'hè, hè, xona, xàbrux=ile.*'¹

(120) *ham 'awwa sàqle. šətle xa kèpa. 'u sàqle xa. har sàqle mṭele l-gàre, 'gām-'arele rèše, 'gām-qaṭèle, 'u 'gām-šayətle gawət 'ənna, tama l-xà bara.*'¹

(121) *səqle 'aw dā-trəy 'u sàqle 'aw dā-ṭlāθa. 'u sàqle ḥəl 'arbi kùllay 'gām-qaṭəllay. mārən, har kullay 'arbi là k-awe qṭiləllay. bas xà xa kullay 'gām-qaṭəllay.*'¹

(113) 'No!' he said. 'Oh, oh, if you break in⁴⁹ this way, how can you steal [anything]?'

(114) 'How then brother?'

(115) 'Bring a stake,' he said. He took the stake and hit it against his hand like this. It went inside, half of it sank into the wall.

(116) Mirza Muhammad! Yes, really. He said, 'Bring another one.' They brought [it], yes, until they got to the top.

(117) 'Listen to what I tell you,' he said. 'If you all go down like this, the monsters⁸⁶ will notice us. You should come one by one'.⁸⁷

(118) He chose forty pebbles, rocks, you know. '[With] each pebble I throw, one of you should go up.'

(119) 'Yes, yes, brother, you are right.'⁸⁸

(120) Then he went up. He tossed down a pebble. One went up. Once he went up [and] got to the roof, he seized the head of one of them,⁸⁹ cut it off and threw it into the thing aside there.

(121) The second one went up. The third one too. He went up until he had killed all forty. I am saying he did not kill all forty at once, but he killed all of them one by one.

⁸⁶ Lit. they.

⁸⁷ Lit. one-one of you.

⁸⁸ Lit. it is your word.

⁸⁹ Lit. his.

(122) *nxàtle, xòni, nxàtle ʔəl darta. ʔila xàze darga bāra, hole kəlya qam-tāra, yaʿni hārəs. hole kəlya=w hole t̤wìʔa.*

(123) *ham ʔawa qəmle mə-wədle? gəm-tayəpla xòrta. ʔətwə xòrta tama—spəndare k-aməxla xòrta. gəm-tayəpla=w gəm-yaşəra gawət xòrta. ʔu gəm-fayətla xòrta. səqlə b-reš xorta.*

(124) *θele t-xaze ʔənnə, ʔənnə, malka=w hāle. xəre ʔila xa ʔaqərwə hola bənxata kùmta, ʔəš-malka dəd-nasàle. ham ʔaw šqalle xànjər diyeh. gəm-maxele gawət ʔaqərwə həl ʔyāda^A diyah wəre gawət gùda.*

(125) *k-īmər, ʔbà. ʔ zəlle. ʔəlla zəlle.*

(126) *ʔəθwale malka ʔlaθà bnaθa. zəlle l-e ʔoda rābθa de brata rābθa. gəm-xazela dməxta. gəm-našəqla, m-xà bara.*

(127) *k-īm, ʔaya ta xoni rāba.*

(128) *zəlle ʔe xərtəzi gəm-xaze ... xazela. ham ʔaya gəm-našəqla.*

(129) *k-īm, ʔaya ta xoni palgàya.*

(130) *zəlle ʔe xəttəzi gəm-naşeqla m-tərwey barane. ham ʔawa wəre gəwa. gəm-našəqla.*

(122) He went down, brother, into the garden. Look! He sees a front door, he is standing at the gate, I mean, a guard. He was standing though⁹⁰ asleep.

(123) So then⁹¹ what did he do? He bent the poplar. There was a poplar tree there. We call the poplar trees *xorta*. He bent it, tied it to a[nother] poplar and released the poplar. He climbed up on top of the poplar tree.

(124) He came to see—what’s-it-called—the king and so forth. He looked [and]—lo and behold!—a scorpion⁹² was coming down—black—unto the king to bite him. So he took out his dagger. He thrust it into the scorpion until the handle sank into the wall.

(125) ‘So,’ he said [and] went off. For sure, he went.

(126) The king had three daughters. He went to the big room, the one of the eldest daughter. He found her asleep. He kissed her from aside.

(127) ‘This [daughter] [is] for my eldest brother,’ he said.

(128) He went and found also the second one. Her too he kissed.

(129) ‘This one is for my middle brother,’ he said.

(130) He went and kissed also the other one from both sides. So he went inside [her room and] kissed her.

⁹⁰ Lit. and.

⁹¹ Lit. also he rose.

⁹² This is a seven-headed dragon in the Armenian version (Mouse 2018).

(131) ʾax k-iðət qamay ʾanna mənšuyyaθa. | qamāy? | napqi hənna
mənnay, | napəqwa dāsam mənnay. | là yðe. | yàʿni, | payšiwa smòqe
paθwaθayyeh, | ʾè. |

(132) k-īm, | ʿay t̤ali. ʾ | gəm-našəqla m-tərwey baràne. |

(133) ʾu àwa ži | θele=w npəqle=w zəlle. |

(134) là, | là gnule xa mēndi. | šqalle la ʾābad la ʾāšlan. |

(135) ham ʾawa zəlle m̤ele l-kwina, | ʾəl škafta dīyay. |

(136) ʾila xaze hola tòta, | ʾanna, | ʾənnna, | yəmmət hambušáyēzi hola
tāma. |

(137) gəm-qatəlla. | gəm-qatele qðàla, | gəm-šaqaḷlay naθyàθaḥ | ʾu
gəm-darelay gu jèbe. |

(138) ʾu zəlle. | zəlle, | m̤ele—ma b-amənnux—l-ənnna, | l-tòta. | m̤ele
l-tòta. | gəm-šarəla. |

(139) k-ima, ʿkasi, de mar ʾána Mərzá Mḥàmmad-iwən! | la xà
yoma b-awðánwala layle, | ʾəlla ʾəšrà yomaθa b-awðánwalay ṭalux
layle. | ʾana de mira ʾàna Mərzá Mḥammad-iwən! | ^Kan na^K, zəllux de
ʾeði yāðe dət Mərzá Mḥammad. ʾ |

(140) ʿè, | baxxəṭ-ala, tòta, | mhàymən, | ʾàna mən ^Aəštirár^A diyi
wəðli ʾàð mēndi. | ʾu lazəm msamḥàtti. ʾ |

(141) gəm-šarela. | k-īm, ʿbas tòta, | hēdi hēdi b-zali. | ʾay gət šaytən
xa pala gawət jàw, | pàla... ʾ |

(142) kəmra, ʿhè. ʾ |

(131) (You know what these kisses are for. For what? What's-it-called would come out of them, fat would come out of them. He did not know. You know, their faces really blushed.

(132) 'This one is for me,' he said. The one he kissed from both sides.

(133) So he came, got out and went away.

(134) No, he did not steal anything. He did not take anything at all.

(135) So he went away [and] arrived at the tent, at their cave.

(136) Look! He sees the old woman is there—what's-it-called—the monsters' mother is there.

(137) He killed her. He cut off her neck, took her ears and put them into his pocket.

(138) And he went off. He got to—what shall I tell you?—to the old woman. He got to the old woman [and] released her.

(139) 'My Lord,' she said. 'Just say I am Mirza Muhammad! I would have turned not only one day into night, but I would have turned ten days into night for you. If you had just said I was Mirza Muhammad! Or not, had you gone off, then who would have known you were Mirza Muhammad?'

(140) 'Yes, for God's sake, old woman, trust me, I did this thing out of [a sense of] urgency. You must forgive me.'

(141) He released her. He said, 'But old woman, I am going away slowly. When I throw an ember into the air, an ember...'

(142) 'Yes,' she said.

- (143) ‘ən ... ‘ây ga | ‘awðatti hedi hedi, ‘awðatte yòma.†
- (144) ‘ənnayqa ‘anna xunwàðe | har holay, hənna, bəxyàra. |
lây-le, | har hole dmàxa. | lele bəqyàma. |
- (145) là k-imi, | ‘að layle | mà brele ‘əllan.†
- (146) ‘èh. | mhaymən, zəlle. |
- (147) k-ima, ‘kasi, dax=t gəbət hātxa.†
- (148) mhaymən | zəlle | wədle | fṭàrtəh | ‘u xləşle ‘u | səqle rəş-xa kepa
‘eloya tàma. | ‘u mhaymən, drele gu partaqàne | xa pala, gəm-şayətle
gawət jàw. |
- (149) gəm-xazyale tòta. | k-ima, ‘hè, | mbuyənnə ‘ây.† mərə, ‘awðan
lâyle, ‘awðan yòma.†
- (150) mhaymən hedi hedi gəm-‘awðale yòma. |
- (151) ‘è, | de xònwəθi, | de qùmun, | ‘ay, ‘ay, ‘ay gaye ‘ay lâyle ma
irəxle ‘əllan! | ‘ay bā’a, xar, là q-qaymutu? | là k-xazùtun?†
- (152) ‘ay gar ‘ay layle ‘ani là k-iði | ‘állayle mà láyle=wewa. |
- (153) ‘è, | wəllá, | k-imi, ‘māl xārabā^K, | wəllá, | ‘àti, | ‘àti, | biyux
xriw=ət!⁹³ | ‘àti | ‘ây layle diyux | b-mà ... b-mà ...⁹⁴? | wəllá, spəslan.†
- (154) ‘è,† | k-imər, ‘āla kùllən, de qumu! | ma fṭàrtə ‘haw^An?† xo là
marəşənnawxun heş layle?†

⁹³ Possibly intended is something such as: *bəθux xaru b-reşux* ‘may your house be destroyed on your head!’

⁹⁴ Speech unclear.

(143) '... then you slowly turn it into day for me.'

(144) Then his brothers kept, eh, looking. It is still night. They were still sleeping. They were not getting up.

(145) They did not say, 'What happened to us tonight?'

(146) So indeed, he went off.

(147) She said, 'My Lord, whatever you wish will be so.'

(148) Really, he went off, prepared his breakfast, finished, then he went up to the top of a high rock. Believe me, he threw in an orange one ember and tossed it into the air.

(149) The old woman saw him. She said, 'Yes, that one appeared.' She said, 'I should make night, I should make day.'

(150) Believe me, she turned it into day slowly.

(151) 'So, come on, my brothers, come on get up! Oh, oh, this time the night was too long for us! Oh well, fellows, won't you wake up? Won't you see?'

(152) At this point they did not know what night this night was.

(153) Yes, by God, they said, 'Oh, dash it⁹⁵, damn you ⁹⁶? Wh... what have you busied yourself with in your night? In fact, we are worn out.'⁹⁷

(154) He said, 'Anyway, come on wake up! Isn't breakfast here? Should I not have woken you up [while it was] still night?'

⁹⁵ Lit. may (your) house be destroyed.

⁹⁶ Lit. with you, you are/have destroyed.

⁹⁷ Lit. rotten.

- (155) ʿe, qəmlay¹ fṭaray¹ xləşlay.¹
- (156) ʿay b-šaquxlay tāmā.¹
- (157) ¹18'35¹...b-aθux l-ḥākəm,¹ l-mālka...¹ ḥākəm=ile¹, ʿè.¹
- (158) bnaθa bakét⁹⁸, ʿe gət sarqi k-izi qam-nàwra,¹ k-xàyri¹ l-gànay,¹ hənna,¹ xàzay.¹
- (159) ʿàwwa ḥākəm,¹ ṭabʿan, ʿaw hole qima¹ xəzya gu hənna,¹ ḥawš dīyeh=ila.¹ ʿənnā.¹
- (160) hole ʿəθya l-qəṭla ʿarbi ḥambuṣaye tama ʿu naθyaθa ləttay.¹ darga hənne¹ dargāvana dīyeh,¹ ḥārəs diyeh,¹ hole ... hole hənna,¹ mnahnohe gāwa,¹ reš-xorta hole šira.¹
- (161) ʿu npəlta xorta w-aw siqa.¹ ʿaqərwa bənxàθa,¹ ʿila hola bənʿaseḥ.¹ wə-hole xa qṭilaḥ.¹
- (162) k-ìmər,¹ ʿay ṭàwta wida mənni.^{ʿ1}
- (163) ʿày,¹ ʿaw d-ile jyala b-bàyθa,¹ xa məndi hawe gniwa m-bàyθa,¹ layt çù məndi gniwa m-bayθa.¹
- (164) ya rābi,¹ ʿay dāxi k-awya?¹ ʿáwaži bas tafkír diyeh bnaθeh ba holay zîle,¹ msàrqi,¹ ʿu k-àwđi.¹

⁹⁸ Meaning unclear.

(155) So, they got up, had their breakfast [and] finished.

(156) We shall leave them there.

(157) We shall come to the ruler, the king... He is the ruler, indeed.

(158) The girls—when they comb [their hair], they go in front of the mirror [and] look at themselves and so forth to see.

(159) But of course, he, the ruler, is already up [and has] seen what is in—what's-it-called—his garden.

(160) Forty monsters had been⁹⁹ killed there and did not have ears. His gatekeeper, his guard was¹⁰⁰ breathing [heavily] there, as he was tied to the poplar.

(161) The poplar fell down, and he climbed up, the scorpion moving down on him to bite him. But¹⁰¹ [some]one killed it.

(162) 'Someone has done me this favour,'¹⁰² says the king.¹⁰³

(163) But, as he is walking around the house to see if anything was stolen, there was nothing stolen from the house.

(164) Dear Lord, oh, how can this be? He was also thinking of his daughters who were off to comb [their hair] and do [so forth].

⁹⁹ Lit. are come to be.

¹⁰⁰ Lit. is.

¹⁰¹ Lit. and.

¹⁰² Lit. with me that good.

¹⁰³ Lit. he.

- (165) *xayri b-gʻanay w-ila hole xa nšiqay.*[|]
- (166) *xà k-ima k-iza gab de xətta,*[|] *ʻba xàθi,*[|] *ʻay hātxa=yla briθa.*[|]
- (167) *ʻho xàθi,*[|] *ham ʻàna hatxa.*[|] *mì awðux ba?*[|]
- (168) *k-ima,* *ʻbà,*[|] *là ʻamrux ta bàban.*[|]
- (169) *ʻað mändi hatxa mən rəḏatay holay qbîle.*[|] *ʻað mändi xət ʻile*
ʻəθya[|] *hatxa ʻənnə,*[|] *ʻənnə.*[|]
- (170) *ʻən ʻamruxle, bəššš b-àwux hənna,*[|] *ʻàzat.*[|]
- (171) *k-imi:* *ʻbàla.*[|] *zəllay mərəy ta babay.*[|]
- (172) *k-imər,* *ʻsaw,* *ʻana k-iyən man=il[e]*^{104.} *ʻaw d-ile ʻəθya wida*
ʻað mändi ʿalay hòle zila.[|]
- (173) *yàʻni.*[|] *k-imər,* *ʻsaw bnàθi!*[|] *ʻana k-iyən mən=ilay.*[|] *ʻay*
ləttawxu šula.[|]
- (174) *ham ʻàwa qəmle.*[|] *mə wədle?*[|] *maθele waràqe*[|] *ʻu kθùle:*[|]
- (175) *ʻkud=ile wida ʻað ʿawta mənni,*[|] *ʻàθe*[|] *b-yawənnay ʿlaθnay*
bnaθi ʿàlēḥ.[|] *ʻað mändət brele ʻaw d-ile widaḥ mənni,*[|] *ʻàna*[|] *ʿlaθnay*
bnaθi hadiya ʿàlēḥ.[|]

¹⁰⁴ Speech muffled.

(165) They look at themselves, and—look!—someone has kissed them.

(166) One went to the other and said, ‘Well, my sister, this is what has happened.’

(167) ‘Oh my sister, [it is] like that [with] me too. So what are we to do?’

(168) She said, ‘Well, we shouldn’t tell our father.’

(169) (This thing was not something done with their consent. This thing—someone else had come and so forth.)

(170) ‘If we tell him, we are going to be more eh, free.’

(171) ‘Very well then,’ they said. They went [and] told their father.

(172) ‘Go!’ he said. ‘I know who they were.’ [But] the one who had come [and] did this for them was already gone.

(173) That is, he said, ‘Go, my daughters! I know who they were. You have nothing [to do] with this.’

(174) Then he got up. What did he do? He brought a piece of paper and wrote:

(175) ‘Whoever did this favour to¹⁰⁵ me, should come [and] I shall give my three daughters to him [in marriage]. He who did for me this thing that happened,—I [shall give] my three daughters as a gift to him.’

¹⁰⁵ Lit. with.

(176) *ba ʾawa gəyr duka=yle. | w-an xənne holay rahûqe-xunwàðe=w àw—Mərzá Mḥammad.*

(177) *maqşad dallala qəmle, | pəşle, | ham bəqràya=w ham mwazòye, | hənna, | hənna, | tələd naše wərāqe:*

(178) *ʾaḏ mənḏi hole bərya gu qaşrət mālka. | ʾaw d-ile wida ʾaḏ mənḏi, | ʾàðe | ʾamər: “ʾàna=ywən.” | t̤laθnay bnaθət malka təleh, | yaʿni, ḥālāl=ʾilay.*

(179) *ʾè, | bà, | baθər ma muwezəʿlay ta kulla mənṭāqa, | mṭela xà wərāqa l-aw xona raba, | Ḥāsán Čālābi | xōnt Mərzá Mḥammad.*

(180) *Ḥāsán Čālābi=w Aḥmád Čālābi gu daḏ mawḏoʿ çù mənḏi la k-iḏay. | yaʿni là k-iḏay | m-ile bərya, | xonay ʾàyka=yle zila, | mən-ile qṭila. | xà ... | pəşle xa, ʾaw rāba, ʾaw zòra, | ʾaw palgàya.*

(181) *məre, ʾba, ʾəş, | payeş Mərzá Mḥāmad ʾāxxa. | ʾaxni b-zani b-amrux ʾāxni=wux=u | balki yawəllay t̤laθnay bnaθe təlan.*

(182) *ʾè. | nāxá, Mərzá Mḥāmad, ^Kkè^K mira qaşşəta?*

(183) *k-əmīle, ʾxoni, | mi-la ʾàn naše. | sî, kăčāluna!*

(184) *k-imən ʾây, | xunwaθa k-əmīle ʾawa kăčāluna. | zòre=weway. | dayman zora yaʿni ... kʿ-awe qəşşat hənna, | bəş la gəm-qàdrile.*

(176) But he is somewhere else. The others are far away—his brothers—along with him—Mirza Muhammad.

(177) [For this] purpose a guide began both to cry out and distribute to people flyers [saying]:

(178) ‘This happened in the king’s palace. The one who had done this thing should come and say: “It was I”—the king’s three daughters will be for him.’ That is, they are legitimized.

(179) After they had distributed [flyers] across all of the region, one flyer reached the elder brother, Hasan Chalabi, Mirza Muhammad’s brother.

(180) Neither Hasan Chalabi nor Ahmad Chalabi knew anything about this matter. That is, they didn’t know what had happened, where their brother had gone nor whom he had killed. Each had remained behind, the elder one, the younger one, the middle one.

(181) ‘Well,’ they said. ‘Let Mirza Muhammad stay here [and] we shall go to say it was us, and he might give his three daughters to us.’

(182) Yes. After all, Mirza Muhammad, who has [he] told the story [to]?

(183) ‘Brother,’ they say to him. ‘Who are they, these people? Go away, baldy!’

(184) Oh, I should have told [you (pl)] his brothers used to call him baldy. They were young. The younger brother is always a bit more—what’s-it-called—they did not respect him.

(185) ^kke^k, sî, kăčăluna! ʔaw lële šulux. | ʔati qəşşat ... ʔattan šula gəb ... gu mđita ʔu b-əθux. ʔ

(186) k-īm, ʔbà, | ham ʔàna b-aθən. ʔ

(187) k-imi, ʔba har θèlux, | ʔàti b-qatluxlux. ʔ

(188) k-imər, ʔdè saw! ʔ

(189) ham ʔàni zəllay. | ʔàwži baθər, baθər mət zəllay, | rkule l-suse ʔu zèlle. | zèlle, | ba k-ìye qəşşatta m-ila. | ʔani zəllay | mṭèlay | ʔu wəray. | šqəllay susawàθa, | gəm-nablilay l-ṭawəlxàna. | ʔu ham ʔaw mṭèle. | ʔu wəlle susa ṭalət xădām diyey | ʔu nubəlle l-ṭawəlxàna, | yăni. | ʔu wəre. | ʔe gət wəre, gəm-xazile xunwaθe. |

(190) ʔà, | klî | xzî mə-ʔawḏux. | fa-ləybay maḥkay, gu qəşrət mālka=yay, | ʔu ənna. |

(191) xòni, | ʔàwāži tule, | pəşle dàqqa. |

(192) bà, | ʔane mändi ʔibe šurūt. | yàʕni | lè ... ʔa ... kut ʔamər ʔàna. | kut xa l-kut xa b-amər ʔàna=wən. | b-zale b-amər ʔàna, | həyyu! |

(193) ʔman manxətle dargävana, ḥarəs, mən š-xòrta? ʔ | làybe manxətle, | ʔàyka manxətle? |

(194) hayyu! maṭi ʔarbî naṭyaθət ʔənna, | yaʕni tmani zàwge, | ʔarbî zawge naṭyaθa d-ilay ʔəd ḥambušàye! | làtey. ʔ | ʔay mustàmsək=ile. |

(185) 'Who, go away, bald-head! This is none of your business. You a little ... We have something to do in ... in the city and shall come back.'

(186) 'I too shall come along,' he said.

(187) 'If you come along, we shall kill you,' he said.

(188) 'Then, go,' he said.

(189) So they went. He, too, after they had gone, mounted his horse and went off. He went, but he knew what the story was. They went off, arrived and got inside. Their horses were taken to the stable. He too arrived. He gave his horse to their servant who took it to the stable. He went in. When he got inside, his brothers saw him.

(190) 'Oh, just wait [and] see what we shall do.' They could not say anything, they were inside the king's palace and so forth.

(191) Brother, he sat down and stayed a minute.

(192) The thing has these terms. You know, no eh, everyone says me. Everyone would say to another it was me. Whoever would go [and] say [it was] me, come!

(193) 'Who gets down the gatekeeper, the guard, from the popular? He could not get him down. Where would he get him down?

(194) Come bring forty ears—what's-it-called—I mean, eighty pairs, forty pairs [of] ears which belong to the monsters!' They don't have them. That's a piece of evidence.

- (195) 'ay sàyp. | 'ay grušle xanjar təd 'aqərwa d-ile | 'u xànjār |
 'awa=w 'e gət məxyàle xanjar gawaḥ. | xanjar diyeh pəšle gu gūda. |
 xanjart ḥākəm gəm-šaqəlle gəm-darele l-xaše. |
- (196) 'maḥi xanjar dīyī! | 'čū xa lātte. |
- (197) k-imər, 'xzàw! | 'aḏ mändi lèle gəxka. | 'àwa | 'ad layle šuleḥ
 wideḥ, làybe 'awədle. | làybe. |
- (198) 'ənnàqla, | 'aw xa ga xərtā mərə, | 'xa, 'ána=ywən, | 'u ðele
 làwelebe, | rəše b-qatənnē. |
- (199) kullay pəšla sànta. | 'čū xa laybe maḥke ba'd. |
- (200) bà, | 'iba mustamsəkāt. | ma kut 'amər 'ana! | làyθ da'i. |
- (201) xa ga qrele, 'màn=ile? mənī 'ibe? |
- (202) Mərzá Mḥāmad k-imər, 'àna. |
- (203) k-īm, 'mani mərə "àna?" |
- (204) xunwaḥe zdəlay. | k-imi, 'là, 'əstaḏi, | hole mara xònan: | ma
 làyla 'ədanət zan l-bayḥa? | ya'ni 'al 'āsās mərəy ḥəjətta təleh. |
- (205) 'āla kullān rēla ḥəjətta | k-əmri, 'xònan=ile hole mara "àna", |
 ya'ni "làyla 'ədanət zan l-bayḥa?" |

(195) That sword. ‘Come, draw the dagger, of the scorpion, the dagger, that one, when he struck the dagger into it!’ His dagger had remained inside the wall. The dagger that the ruler had taken [and] put on his back.

(196) ‘Bring me my dagger.’ No one has it.

(197) He said, ‘See! This thing is not something to laugh about.’¹⁰⁶ He who didn’t do this thing cannot do it. He can’t.’

(198) At this time, he once more said, ‘If one comes and says it’s me and couldn’t [do this], I will cut off his head.’

(199) They were all petrified. Nobody could say anything anymore.

(200) So, it has [to have these] pieces of evidence. It is not for everyone to say it is I. There is no need.

(201) One time he cried out, ‘Who is it? Who’s able [to do that]?’

(202) Mirza Muhammad said, ‘I.’

(203) He said, ‘Who said “I”?’

(204) His brothers got scared. ‘No, Sir,’ they said. ‘Our brother is saying: “Isn’t it time to go home now?”’ They meant to create an excuse for him.

(205) Anyway, they devised a pretext, saying, ‘It’s our brother [who] is saying “I”, meaning “Isn’t it time to go home now?”’

¹⁰⁶ Lit. laughter.

- (206) *maqşad gəm-malafləfila l-mālka.*[|]
- (207) *xa ga-rta, ‘mani ‘ibe?’*[|]
- (208) *xənnə Mərzá Mḥāmad mərə, ‘àna.*[|]
- (209) *‘wa-màni mərə ‘àna?’*[|]
- (210) *xənnə rəla ḥājətta ta xonay.*[|]
- (211) *‘amər, ‘bassa xònwəθi. de ha bassa, zàni.*[|]
- (212) *naqlət tlaθa xənnə mərə, ‘màni ‘ibe?’*[|]
- (213) *Mərzá Mḥāmad qəmle l-xàyle. k-imər, ‘àna, ‘əstaði. ‘àna=ywən.*[|]
- (214) *‘e gət, ba, qəmle xənnə laybay ‘aray çə ḥājətta m-bādāleḥ.*[|]
- (215) *‘ay, bròni, ‘ən=ət ‘ati, hàyyu! qāmayta hàyyu! ‘ày, ma wəl xanjar diyī=w šqùl xanjar diyux!’*[|]
- (216) *ham ‘awa gəm-mapəqle xanjar diye. malka gəm-yawəlle tələḥ, ‘u xanjart ‘aqərwa gəm-garəšle. ‘aqərwa npəlla tàma məθa.*[|]
- (217) *malka gəm-našəqle b-bi-‘ayneḥ. k-imər, ‘ašḥādu bəllāh, hày. ‘ay, bròni, de hayyu xa ga day, de ‘ənnə, dargāvàna, k-īm, ‘mətle tàma š-hənnə. dāxi b-manxətə?’*[|]
- (218) *ham ‘aw tīpəle xorta, hatxa tīpəle. gəm-šarəle. ‘u mfəltəle xorta, səqla.*[|]
- (219) *dargāvana, ḥarəs, gəm-nablile. ya‘ni cīya, maxlile, maštàyle.*[|]

(206) The reason [for this] is that they were trying to cover it up for the king.

(207) Once again, 'Who is able?'

(208) 'I.' Mirza Muhammad said another time.

(209) 'And who said "I"?'

(210) Again they devised a pretext for their brother.

(211) 'Enough, my brothers,' he said. 'Enough, let's go.'

(212) A third time he said, 'Who is able?'

(213) Mirza Muhammad stood up, saying: 'I [am], Sir. It is I.'

(214) When he stood up, they could not find any pretext against him.

(215) 'Well, my son. If it is you, come here! First come, come on, just give [me] my dagger [and] take yours!'

(216) So he drew his dagger. The king gave it to him, he pulled off the dagger of the scorpion. The scorpion fell down dead right there.

(217) The king kissed him on the forehead. 'I bear witness to God,' he said. 'Come now, my son, come on tell me about the gatekeeper! He [almost] died on top of the thing. How would you get him down?'

(218) So, he bent the poplar, like this he bent it. He untied him and released the poplar, it went up.

(219) The gatekeeper, the guard, was taken away. I mean, he was tired, they fed him [and] gave him something to drink.

(220) *b-aθux əl-ənnal—m-ile šəmmay?| hambušaʔye.| hambušaʔyeʔi har ʔibe ʔarbí zàwge.*[|]

(221) *nāxá ʔay kullay holay mparòje| nāš d-ilay tìwe-w| kullay mparoje l-àð buṭula.| ʔàya,| ʔay gət xunwaθe t-xzelay mupəqle xànjār,| ʔu hole ta ḥākəm,| hole ta mālka,| ʔu ʔuθmāl xəzya ḥənnā,| gmiša ḥàrəs,| žnu mbinalay ganay ʔaga qam-nàše.*[|]

(222) *har qāmayta wəray ʔanna bayn našət la xazelay ʔəddile xunwàθeḥ.| baθər mət xzèlay nišán mənneḥ,| qəmlay,| pəšlay,| l-qama pəšlay ʔanna maḥkoye.*[|]

(223) *ʔay gət θele muθèle,| bnelay naθyaθət hambušaʔye,| k-īm,*

(224) *“ày,| ʔarbí zawgət hambušaʔye t-qṭilili biθaya l-bàʔθux.| ʔu ʔaxər zāwgaʔi ʔət yəmmayḥən.| w-aya ṭlaθá zawge š-qawrət bàbi,| xunwaθi damxiwa,| ʔana qaymənwa.| ʔu yàʕni| qṭilili ṭlaθá hambušaʔyət θelay l-qawrət bàbi,| šaqlíwalan qawrət bàbi.”*[|]

(225) *žnu ḏelay xunwaθeḥ Mərzá Mḥămad hole qṭilay hambušaʔye tàmā.*[|]

(226) *ʔè,| ʔánnāqa baθər mət wədle ʔaḏ mənḏi külle,| yàʕni,| kullay ʔəθbata ywəlle ṭalət mālka,| k-īm,*

(220) We shall come back to the eh—what are they called again?—the monsters. Now the monsters had forty pairs [of ears].

(221) Consequently, everyone was watching, people who were seated and all of them watching this heroism. When his brothers saw him pulling out a dagger [giving it] to the ruler, to the king and having seen him catch the guardsman, they started showing off in front of the people.

(222) First they went inside the thing among all people, so they could not see they were his brothers. After they saw the sign he had,¹⁰⁷ they started talking first.

(223) When he came [and] brought [and] they counted the monsters' ears, he said:

(224) 'This [is] forty pairs of [ears] of the monsters who I killed while coming to your house. The last pair is that of their mother. This [is] three [more] pairs [of ears of monsters killed] at my father's grave where my brothers were sleeping and I was up. That is, I killed the three monsters who came to my father's grave, they would take us to my father's grave.'

(225) Mirza Muhammad's brothers now knew that he had killed the monsters there.

(226) Yes, then after he did all these things—you know, he had showed¹⁰⁸ all the evidence to the king—the king¹⁰⁹ said,

¹⁰⁷ Lit. with/from him.

¹⁰⁸ Lit. gave.

¹⁰⁹ Lit. he.

(227) ‘de hayyu l-iḏi!| t̤laθnay bnaθi ywilili t̤alux.ʼ¹

(228) k-imər, ‘əstāḏi,| zawdānta=yla mənni. | ʾana ʾətti xunwaθa bəš
rabe mənni. | ʾāni ʾaθe l-iḏux.ʼ¹

(229) ‘dāxi?’¹

(230) k-imər, ‘xoni, Ḥāsān Čālābi, | ʾaw raba ʾaθe šaqəl l-iḏux mən
day rābθa. | w-aw xənna palgaya, ʾAḥmād Čālābi, | ʾu žnu ʾāna ʾaw
zóra=ywən, | Mərzá Mḥāmmad.ʼ¹

(231) zəllay t̤laθnay šqəllay l-iḏət mālka, | ʾu šqəllay bnàθeḥ. | ʾu
gəm-mjahəzlay t̤alay, ʾu gəm-mbarəxlaylay, | ʾu wədlay k̤ayf, | ʾu
xušitət ʾuxḏaḏe. | ʾu pəšlay xa muda... xa... xa ʾəsbuʿ t̤āma. | qəmlay. |

(232) k-īm, ‘bā, | ham ʾāxni ʾəttan bayθan=u ʾəttan... | ḥakəm=iwux
ham ʾāxni gu mánṭāqa diyan. | zani, yaʿni, mraxšəttan.ʼ¹

(233) k-īm, ‘mā yxaləf. mā yxaləf.ʼ¹

(234) qəmlə, | drele t̤alay ʾarš=u ʾāwāl, ¹¹⁰ yaʿni ʾərwe=w tawre=w
məndyāne=w... | ta ʾadi, yāni ta bnàθeḥ=u xəθnawàθeḥ. | ʾu zəllay. | ʾè, |
zəllay, gəm-mpašəṭṭay ʾu zəllay. |

(235) [...] kut šmele raḥmaθa gawət yəmmeh. |

¹¹⁰ Presumably intended: sāwāl.

(227) 'Now, come to my hand! I have given my three daughters to you [in marriage].'

(228) 'Sir,' he said. 'They are too many for me. I have brothers older than me. They are [the ones who] should come to your hand.'

(229) 'How?'

(230) He said, 'My brother, Hasan Chalabi, the eldest one, should come and take hold of your hand for the eldest daughter. The other one, the middle one, is Ahmad Chalabi. I, Mirza Muhammad, am the youngest.'

(231) The three of them went [and] took hold of the king's hand, and they took his daughters. He made them ready for them and married them to them. They had fun and a good time together. They stayed a week there.

(232) 'Well,' he said. 'We also have our palace, and we have... We are rulers too in our region. Let's go then, if you permit us.'

(233) 'That's fine,' the king¹¹¹ said. 'That's fine.'

(234) So¹¹² he prepared cattle and livestock for them, such as sheep, cows... and so forth, you know, for his daughters and his sons-in-law. And off they went. Yes, they went, he saw them off, and off they went.

(235) Mercy on the mother of whomever listened.

¹¹¹ Lit. he.

¹¹² Lit. he rose.

