This comparative anthology showcases the rich and mutually intertwined folklore of three ethno-religious communities from northern Iraq: Aramaic-speaking (‘Syriac’) Christians, Kurdish Muslims and—to a lesser extent—Aramaic-speaking Jews. The first volume contains several introductory chapters on language, folklore motifs and narrative style, followed by samples of glossed texts in each language variety. The second volume is the anthology proper, presenting folklore narratives in several distinct varieties of North-Eastern Neo-Aramaic and Northern and Central Kurdish. The stories are accompanied by English translations. The material includes different genres such as folktales, legends, fables and anecdotes, and is organised into seven thematic units. The folkloric material of these three communities is shared to a large extent. The anthology is, therefore, a testament to the intimate and long-standing relations between these three ethno-religious communities—relations that existed in a multilingual environment centuries before the modern era of nationalism.
34. MIRZA MUHAMMAD’S ADVENTURES

Masoud Mohammadirad

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Recording: Bayda Mustafa
Audio: https://kurdic.ames.cam.ac.uk/audio/241/

Summary

Mirza Muhammad was the youngest of three princes. After their father’s death, they lost their castle to their uncle. Mirza Muhammad set off with his wife to another land. On their way, they arrived at a citadel, which was inhabited by a kind old woman. The sultan of another city abducted Mirza’s wife and intended to marry her to his son. The old woman had her friend help Mirza Muhammad bring back his wife and also gave him her treasure. Later, Mirza Muhammad joined his brothers, who had now become poor. The brothers were re-united and took back the castle from their uncle. Eventually, Mirza Muhammad was chosen as his father’s successor and inherited the throne.

1 This tale was kindly provided to us by Bayda Mustafa, PhD researcher in General Linguistics at Bamberg University. Bayda is currently separately processing the same tale in the framework of WOWA (cf. https://multicast.aspra.uni-bamberg.de/resources/wowa/).
(1) ha-bū nā-bū ċa š xudē mastør nā-bū. ċirokāk ha-bū bə nāvē Mīrzā  Məhamadi. Mīrzā Məhamād û du bərā būn. əl-gal Mīrzā Məhamadi t-bən-a sē bərā. kuřēt sulṭānakè bon.

(2) sulṭānak yē mazən bo. Mazənē mantaqā xo bo. o inā řožakē ž rožā kuřēt xo l xo kom kərən l o řiniştən-a xərē t-gal kuřēt xo.

(3) got-ē, ‘kuřēt mən l dənyâ-ya. av dənyāya bo kasə nā-minētən. dənyâ-ya hāt-o ço o ās a mərm. hīn hār sē l-gal zī əl-gal jənāzē mən nā-'ēn-a sar zəyāratē mən.’

(4) ‘bəlā ēk əš hawa-w əl-gal hənda zələmā bə-mintə l bar qalˈe ü belə dü əš hawa əl-gal mən bēn. Ĝavē mämē hawa yē l kursıkā mən. həşyaɾī xo bən l nā-hēln-ə ... məlē nā-hēln-ə bē-xodān!’

(5) inā řož hātn-o řož çon-o l bābē wān sāx bo. l bābē wā ‘amrē xodē kər-o l aw źi nə-mā ... əš xamēt bābē xo dā nə-mān-a l birā wān l ku bābē wān af wasiyāta yā lə wā kərī.'
There was and was there was not. Once there was a story called Mirza Muhammad. [Once] there was [a prince called] Mirza Muhammad and two brothers.\textsuperscript{2} Together with Mirza Muhammad they were three brothers. They were the sons of the Sultan.

The sultan was powerful.\textsuperscript{3} [He was] the [most] powerful in his region. One day,\textsuperscript{4} he gathered his sons and sat with them.

[The father] said, ‘My sons! The world is [such]. It does not last for anyone. The world is ephemeral,\textsuperscript{5} and I am dying. Do not accompany my corpse [to the cemetery] all three of you [together].’

[The father continued], ‘One of you must guard the citadel together with some men, and the two others should accompany me [at my funeral]. Your uncle covets my throne.\textsuperscript{6} Be vigilant! Do not leave the citadel\textsuperscript{7} without a master.’

The days went by and their father was healthy. [But later,] their father passed away. Because of the sorrow [of his death], They (i.e., the sons) forgot that their father had given them his [last] will.

\textsuperscript{2} Lit. Mirza Muhammad and two brothers were.
\textsuperscript{3} Lit. big.
\textsuperscript{4} Lit. S/he, it brought.
\textsuperscript{5} Lit. The world is [the one] which came and went.
\textsuperscript{6} Lit. Your uncle’s eye is at my throne.
\textsuperscript{7} Lit. house.
(6)  

har sê bûrê pêkâl t-gal bûbê xo t-çûn-a sar muqbarê-o
dûh xo va-t-šên.a o wâstê dê zêtôn-o qasûtê mâle kân-l mâmê wä yâ bê sar qasûtê dê-port.1 o johê bûbê wa yê görtê.1 o zâmûtê xo xo-rêt dûr mân dûrê, qasûtê kânin [yê] harâsê ü yêt bûbê wi hamî yêt darê xêstûn.1

(7)  
inà hondû t-hên dê qasûtê xênûlê xo kân-l zâmûtê mâmê wi nû-hênê.1 xûlasê! qasût şê wâ sêtûnd-û ü àw bûn-ê xodânût mulkê ü qasûtê.1

(8)  
inà gotî, ‘pâ as am’ ... çênûtê wä ha êt žûr-va
gotê, ‘pâ am dê çûwâ?1 am dê çê kûyû?1 çê nû-kûyû?1 inà gotê, ‘harr êkêhâspê
wi-oû tûrê wi-oû matûlû wi-oû çênûtê wä bê-dan-a bê.4

(9)  
harr êkê zênûkê wi-oû hâspê wi-oû šûrû matûlêt wä zêdatêrû çê
dî na-då bê-ûûhûnda xûrûn tërû çand rozûkû bê rêva bê-xon-o va-xon
dê bêû o dûrê xêstûn-a ş johê wûnû.1

(10)  
dê çê kân har sê bûrê?1 aw şî çôn dar-kâtûn-o.dar-kâtûn-o
har êt çôn-o çôn-o.1 çôn bê rëkêkê çôn-1 çôn wakû mûrgûkê-ya.1 wakû
dûr-o bûrûkê-ya.1
All the three brothers accompanied the father[’s body] to the cemetery and buried their father. When they returned and were heading home, [they noticed that] their uncle had taken over the palace and had usurped their father’s place. He had installed his men to guard all around the palace and had expelled their father’s men.

Well, when they (i.e., the brothers) attempted to go to the palace, their uncle’s men did not let them. It was over! They took control of the palace and he became the master of the palace and [its] property.

Well, they (i.e., Mirza Muhammad and his two brothers) said, ‘So we...’ Their wives were [still] in the [palace] rooms. They said, ‘We, how? What should we do? What should we not do?’ Then he (i.e., the uncle) said, ‘Give each of them his horse, sword, shield and wife.’

They did not give them (i.e., the brothers) [anything] more than their horses, swords, shields, and wives. They gave them some food and drinks to consume on the way and threw them out of their place.

What did the three brothers do? They left [the palace]. They left and kept going. They followed a road. They went on, [and arrived at a place,] it was like a meadow. It was like a garden.

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8 Lit. S/he, it brought.
9 Lit. They keep going, they keep going.
10 Lit. It was trees and rocks.
(11)  
inə bərəyē wā yē māzōn goti, ʻam dē av šava lō vērē bēhnā xo va-dāyn.  
mā am dē čawā dar-kavin? ŋ har ēkē hondāk tōštē l-gal  
hayn. ŋ har ēkē dastākē kā nōvinā-yə-o| tōštakē-ya-w. ŋ

(12)  
wəlā lə wē rē dā-dān-o rā ... ā hondā bərəyē bəcīk bo| got-e, ʻav  
řēka pičakē yā bə-tərs-a| hondē járā řēgōr də vē rē rā t-ēn-o čən. ŋ

(13)  
got-e, ʻmālā tā| tu mərovakē tərs tərsək-ī. ŋ mā xo na čə  
haya? ŋ andē bərəyē mazōn got-e, ʻhīn bə xo bənənən  
āz dē bəm-a haras. ŋ

(14)  
wəlā har du bərəyē bəcīk| Mīrzā Məhamād-o| žənkā xo-o|  
čīn-a| bu xo wakī xibatākā bəcīk kā l-gal wā bo.| bu xo va-dān tōštāk|  
čīn-a t-bōn vē.| har ēk-ū čū t-bōn xivātā xo va-ū. ŋ

(15)  
bərəyē mazōn ŋāl′asās| aw dē bət-a nūbadār-ū| dē hatā bət-a  
spē ... bət-a səpē da.| inā Mīrzā Məhamad har ət-hēt-ū ət-či-tōn  
bēhnā wi nā-ētōn| ŋ hōzr ēt sarē wi dā. ŋ
Then the elder brother said, ‘Let us rest here tonight. How are we supposed to leave [this place]?’ Each had something with him. Each had a bundle of—let’s say—bed linen or something like that.

Indeed, they settled there. The one who was the younger brother (i.e., Mirza Muhammad) said. ‘This road is a little scary [and] bandits sometimes pass through here.

[The elder brother] said, ‘For heaven’s sake! You are a coward. What is [going on here]?’ The elder brother said this much to them, ‘You just sleep, I’ll keep watch.’

Indeed, both younger brothers—Mirza Muhammad and his wife [and his brother and his wife] went to [the tent]. They had a small tent with them. They set up [the tents]. They went inside. Each [couple] went into their tent.

The older brother was supposed to keep watch until dawn. Mirza Muhammad kept walking around. He was not relaxed. He was preoccupied.

Lit. stretch out our breath.
Lit. a hand of.
Lit. come and go in here.
Lit. your house!
Lit. under.
Lit. It became next morning.
Lit. His breath did not come.
Lit. Thoughts were in his head.
(16)  와xtaki sah tɔ-kat-ə bəɾâyə wí hatá nɪvaḵā ṣavē yē ḥāt-o ɔɿ
pəštī hingē aw źi ɭu sar jəhē xoɿ ŋəvəst.ɿ

(17)  Mîrzâ Məhamadı šir-ɨ matâlêt xo ɨnân-ə darē.ɿ o əš ... pičakê
š wān dîr kat-oɿ lə wārâ hât-o ɔɿ.

(18)  dit du ʂə siyərakê t-ən-oɿ yē b-sar t-ən.ɿ o ... o āɡərē wânê həl-
hapənəɿ qasdâ āɡərē wā tə-kanɿ ŋə də bə sar wān dâ-ɡəɾən.ɿ

(19)  inâ šāɾ̄ ... av məɾūvēt ha rəɡəɾ-ənɿ həmâ hâr ɕiyê dîtən dēɿ
kūʒən-oɿ həʃp-ɨ təštêt wâ-wɿ ɭəŋkēt wā ŋə stînən-ũɿ dē bâɿ əw tə-
zângən av mərova rəɡəɾ-ən.ɿ

(20)  inâ rə-t-bût šaɾ̄ t-kat-ɨ šaɾ̄ t-kat-ɨɿ Mîrzâ Məhamad fəɾəsəkê
zîrâk-əɿ bū šaɾ̄-ɨɿ wʊlâ ɭə ek-ə du-ə wā tə-koştənɿ o hatâ t-bêt-ə ŋəzhă
dî səpē dē.ɿ

(21)  ŋəzhă dî səpē dēɿ bəɾâyə wî t-əbəşt-əɿ ɿhâ Mîrzâ Məhamad!ɿ mâ
mən na-got-ə ta, ɿɿ ɕə ni-na!ɿ hatâ səbê dē az məmə həʃyâr.ɿ mən
təštâk nā-dît.ɿ
(16) At one moment he realised that his brother had kept watch¹⁹ [only] until midnight, [and] after that had gone to bed and slept.

(17) Mirza Muhammad took out his sword and shield. He went some distance from them and kept walking around²⁰ there.

(18) He saw that two or three riders came. They came to him. Their fire was extinguished. They planned to catch Mirza Muhammad and his brothers²¹ fire and attack them.

(19) Then a fight—these men over here were bandits. Whomever they came across,²² they would seize their wives, horses, and things, and take them. People²³ know that these people were bandits.

(20) [Mirza Muhammad] rose [and] fought. Mirza Muhammad was a skilful knight when it came to fighting. Whether they were one or two [bandits], he killed them before dawn broke.²⁴

(21) The next morning, his brother said to him, ‘Well Mirza Muhammad! Didn’t I tell you, “Nothing is going to happen!”²⁵ I remained vigilant until morning. I didn’t notice²⁶ anything.’

¹⁹ Lit. came and go.
²⁰ Lit. He came and went.
²¹ Lit. their.
²² Lit. see.
²³ Lit. they.
²⁴ Lit. it became the next day, the next morning.
²⁵ Lit. There is nothing.
²⁶ Lit. see.
(22)  øt-bëšt-e, 'børā dā bø-chîn! av jēha na yē bø-'amânât-a.¹ ava yā řēkā řēgərân-a.¹ af ... ava nā jəhak yē bāš-a am lē řiñoštin!⁴

(23)  gotē, 'təštâk nî-na² am dē av šāva žî lə vē rē nəvîn."¹ av šava dūrā/ harasi dūrā bərâyē nāvē-ya.¹

(24)  inā řožā ži t-bit-a/ t-bit-a šāv disā.¹ Mirzā Məhamad bo xo bə řožē t-nēwətən.¹ zānîtn šav dā bə sar dā hēt-o xawâ wi nā-²tən.¹

(25)  jārâkâ dî¹ sah tə-kat-e bərâyē wi yē ŕ nāvē wi žî aw žî t-mint-a həsîyâr.¹ 'al'asâs harasiyâ wi-ya.¹ øt-hēt-o čît-o t-hēt-o čîtən.¹ pəšî hîngē âw žî xawâ wi t-hēt-o čît øt-nəwət.¹

(26)  jārakâ dî Mirzâ Məhamâd øt-hēt řâ-t-bət¹ šîr-o matâlēt xo řät-t-kât-u¹ čît-a sârâ řēkê.¹

(27)  har øt-hēt-o čît-o.¹ disā sah øt-kat-e həndâkē dî av, avēt řēgoř¬ řēn bə sar wâ dā t-ɡərən.¹

(28)  disā šařē xo t-katən¹ hatâ kâ ŭk-a¹ dû-a¹ sē-nâ¹ Mirzâ Məhamad yē zîrāk-a.¹ disā wâ t-koʃətən¹ o vē naqlē¹ gohēt wâ žē va-t-kat¹ kat-a øt bərîkâ xo dâ.¹
(22) [Mirza Muhammad] said, ‘Brother, let’s go! This place is not safe. This is the bandits’ road. This is not a good place, where we have camped.’

(23) [The elder brother] said, ‘Nothing is going to happen! We are going to sleep tonight here as well.’ That night, it was the middle brother’s turn to keep watch.

(24) Again, the day became night. Mirza Muhammad had slept during the day. He knew that when the night came,\textsuperscript{27} he would not fall sleep.

(25) [On the second night] again, he looked around [and noticed that] his brother, the middle one, was vigilant. Supposedly, it was his turn to keep watch. [The middle brother] walked around\textsuperscript{28} [while on watch]. Then he felt sleepy\textsuperscript{29} and went to sleep.

(26) Again, Mirza Muhammad came, took his sword and shield and went on the road.

(27) He walked around. Again, he noticed others, [that is] bandits, coming to attack them.

(28) Again, he fought [them]. Whether they were one, two [or] three, Mirza Muhammad was skilful. He killed them too. This time he cut off their ears [and] put them into his pocket.

\textsuperscript{27} Lit. The night came on his head.

\textsuperscript{28} Lit. He came and went. He came and went.

\textsuperscript{29} Lit. His slept came.
(29) o hatā t-bit-a barī ṡəpē ḍē' ko dā bərāyē wī šarm ṣə xo nā-ḵat' at-čit-a sar johē xo t-novēt' 'al'asās ko 'mēn hā Ḷ ṣə ni-na.'

(30) ṡəpēdē ōra-t-bat disā t-bēžt-a bərāyēt xo, 'dā ōra-šī ṣə vē rē bə-čīn! āvā na jōhaka bō-amānāt-a.'

(31) pē t-kan-a kanī har du t-bēžn-ē, 'tu mərovakē ṭərs ṭərsōk-i.'
tu yē b xo novāštī hatā səpēdē' ū mā harasīyā gərtī təštāk ni-na.

(32) īnā ōra-t-batōn' gōhē wā mərovā t-ţınt-a dār' awēt ŋē va-kərīn t-bēžt-ē, 'pā āva gōhēt kē-nə? pānē īnā hatā nīvā šavē t-mān-ū! hēn tə-novāstōn-ū! āz at-būm-a haras hatā səpēdē! āhā āv rēgōrō bə sar ma dā gərən! ū dā ma kožən-ū! dā žōnk-ēt ma-w həspēt ma bō xo ban.'

(33) īnā həndī t-bēžn-ē at-bēžt-ē, 'āva az dē žənkā xo bəm-ū čom.'
āz gal hawā nā-bəm' hīndē/ hēndī t-bēžn-ē, 'bərā dē am dē gal ək bīn!'

(34) at-bēžt-ē, 'ās' ṣə wān 'ājōz tə-bit-ən-o' žənkā xo t-batōn o həspē xo siyər at-bit o' žənkā xo l pəst xo siyər at-kat-o at-bēžt-ē, 'az gal hawā nā-bəm' wə də ōrkē ṣə t-čan! wə də ōrkakā dī rā t-čit.'
(29) Before dawn, in order not to make his brother feel ashamed, Mirza Muhammad went to his bed and slept, supposedly, ‘I don’t have a clue about anything.’

(30) The next morning, he rose [and] said to his brothers again, ‘Let us rise and leave this place! It is not a safe place here.’

(31) They both started laughing at him [and] said to him, ‘You are a coward. You had simply slept [the last two night] and we kept watch. Nothing is going to happen.’

(32) [Mirza Muhammad] rose, took out those men’s ears [from his pocket], those which he had cut off, [and] said to them, ‘Whose ears are these then? Isn’t it the case that you would keep watch until midnight and then would go to sleep and I would keep watch until the next morning!? And these bandits intended to attack [and] kill us and take our wives and horses for themselves.’

(33) Then they said this to him, [‘stay with us’], but [Mirza Muhammad] said, ‘I will take my wife and leave. I won’t stay with you.’ They said to him, ‘Brother, let us be together!’

(34) He said, ‘I [won’t stay with you].’ He was angry with them. He took his wife, mounted his horse, seated his wife on the same horse behind himself and said, ‘I won’t be staying with you.’ They went on a road; he went on another road.

30 Lit. Until it became morning.
31 Lit. mounted his wife on his own back.
(35) o aw ŋi har at-čit-o at-čit-o at-čit-an' hatá bə sar/ at-čit-a gundakē, wəsə at-čit-a wi gundī. kəs lə wi gundī na-məya1 gundak yē bē-dang-a nə dang-a nə dūr-a.

(36) inə at-čit-an qasdą xəniyakê t-kat1 sah at-kat-e ŋənkək-o1 o dù kəčet xo yēt tē-va. dù kəč-an sē-na1 mən husā ya'ni yā go lē boyi' yēt tē-va.

(37) inə at-běst-e, 'ava hın čo t-kan-a l vē dərkē? at-běst-e, 'wuḷa! ava yē b-sar ma dā-görtin mirē 'ajamē əb-sar ma dā-gorti-ū. zələmēt ma xəř-ēt koştin-o1 ŋənkēt ma yēt bərın-ū. hamā am ... am ŋi yēt məyinh-a l-vērē. ma xo va-šərtəbū. kasē am nə-ditina. 

(38) at-běst-e, 'hala ṅa-bən gal mən warən dā bə-čin. mə hın dē lə vē rē bə-tənē čo əkə1 ava jəhakē əb-tırs-a. lə vē rē nə-mı̄nən!

(39) tə-bězhn-e, 'mā am dē čəwə 'ęyn? mā amē l hivïyā/ azələ hiviyā zələmē xo.

(40) got-e, 'aw zələmē ta ču. kā dē, kā mə-ya nə-mə-ya. lə as hawa lə vē rē nə-helm-a b-tənē1 u ava jəhak / mə ŋi čo jəh nınən bas dē čin bə xo sah kaynē jəhēkē əb- 'amānət bitən.
(35) [Mirza Muhammad] kept going\textsuperscript{32} until he arrived at a village. So, he went to that village. No one was left in that village. It was a silent village. It was not full of sound, nor was it remote (from civilization).

(36) [Mirza Muhammad] went towards a house. He noticed [that] a woman and her two daughters were there. They were two, [or rather] three girls—this is what I’ve heard\textsuperscript{33}—in there.

(37) [Mirza Muhammad] said to them, ‘What are you doing here?’ They said, ‘By God, they attacked us. The prince of Persia attacked us. He killed all of our men. He abducted our women. Only us,\textsuperscript{34} we have remained here. We had hidden. Nobody saw us.

(38) [Mirza Muhammad] said, ‘Get up, come with me. Let us go. What are you going to do here all alone? It’s a scary place here. Don’t stay here!’

(39) [The woman] said, ‘How is it possible for us to come [with you]? We’re waiting… I’m waiting for my husband.’

(40) [Mirza Muhammad] said, ‘Your husband is gone. [It is not clear] whether he is alive\textsuperscript{35} or not. I won’t leave you alone here. It’s a [scary] place. We have no place [to live] either. Let’s just go to a place, inspect it, [and see] if it’s safe.’

\textsuperscript{32} Lit. he went and went and went.

\textsuperscript{33} Lit. I have heard such.

\textsuperscript{34} The use of the oblique pronoun in the Kurdish is replicated in the English translation.

\textsuperscript{35} Lit. remained.
Northern Iraq...
He too told them his story. Mirza Muhammad said, ‘Our story is thus.’\(^{36}\) They had their own horses. The mother and both [her] daughters,... there are three daughters. They mounted their horses and set off with Mirza Muhammad. He seated his wife on the same horse behind himself. They left together.

They went until... They kept going. At one point Mirza Muhammad looked around and saw a white thing in the distance, on the top of a hill. It seems to him like a white egg.\(^ {37}\)

He said to his wife and the mother of the three daughters, ‘You stay here. I am not going to take you with me lest that place turns out to be scary. I will go ahead towards that place. If I see that it is safe, I’ll be back to look for you. If you see that I haven’t come back, you should come after me.’

He rose [and] went. He went and went [until] he approached [that place]. He saw that it was a white palace and there were many beautiful gardens around\(^ {39}\) it. It was evident from afar that [the place] was very pleasant.

He went up [the hill] and went there. He looked at this room. It was empty. He looked at that one—it was empty. He went back and forth between those [rooms]. He walked [in the palace].

Eventually, he noticed an old woman standing in a room alone. Then he went to her and said; he greeted her and said, ‘O old lady, what are you doing here?’

\(^ {36}\) Lit. our state and such.

\(^ {37}\) Lit. in front of his eyes it seemed like a white egg.

\(^ {38}\) Lit. this.

\(^ {39}\) Lit. in.

(48) at-bēštē, ‘ava mīrē ‘ajamē bə-sar ma dā-gərti. o har sē kuřē mən ji yēt koštīn-o. har sē bik-ēt mə ši yēt bərin-o. bo šār nāba:nū ma-w wā-w kās na-māya-w às tənē yā māym-a l-vē rē. ‘

(49) at-bēštē, ‘pā hamā wara! tū ši kuřē mən-i-w às daykā ta-ma. at-bēštē, ‘pā ţānkā mən-u ū ţānkakā dū-ya. ħendi daykā mən-a-w sē kočēt wē yēt lə-gal.’

(50) tə-bēštē, ‘hařā wā ši bīna-w. ū čət wā ši t-înət-ū t-ēt-a qasrē-w pēk-va t-bən-a hamā wāki xēzānakē-w o Mīrzā Muhamād at-čətən-u ū šūl tə-kat lə wē rē-w. pā ’ərd dē hay-ū ū hamā husā pēk-va xo xodān tə-kan.’

(51) inā ţōzākē waki bərkakē yā hay’ ţə qəsrā wān wē-va-ya at-čən-a sar wē bərkē sarēt xo t-šon ţānkēt wānā.

(52) inā ūrē tə-bēšt-a ţənkā Mīrzā Muhamādī tə-bēštē, ‘kəčə mən hako tu sarē xo t-šo’y’—ţənkā Mīrzā Muhamādī nāvē wē Gulizār-a ţənkakē jāniyā wē yā bo nāv-ū dāng-a yā l mantaqē jāniyā wē yā ... nāvē wē əb jāniyē čūy lə mantaqē xořākē.’
She said, ‘Oh what person are you? What have you come here for?’ He said, ‘I am Mirza Muhammad. I am the son of such-and-such sultan.’ He said, ‘What are you doing here, old lady?’

She said, ‘The prince of Persia attacked us. All the three of my sons were killed. My daughters-in-law were abducted. A war broke between us and them. Nobody is left here; I have remained here alone.’

She said, ‘Simply come [here]! You are [like] my [own] son and I am your mother.’ He said, ‘There is [also] my wife and another woman with her. She is like my mother, and her three daughters are with her [too].’

She said, ‘Go bring them.’ He went and brought them to the palace. They became like a family. Mirza Muhammad went [around]. He worked there. There was a land there [on which he worked]. They made a living together.

Once... There was something like a lake next to their palace. The women [of the palace] went to the lake to wash their hair.

The old woman said to Mirza Muhammad’s wife, ‘My daughter! When you wash your hair’—Mirza Muhammad’s wife was called Gulizar, she was famous for her beauty in the region. Because of her beauty, [the fame of] her name had spread across all the regions.

40 Lit. It became war.
(53) ͜înā tə-bêšt-e, 'hako tu sarē xo t-šōy| pərčā xo əb dārkaḵe bə-ʾālinā| čunko pərčā wē galak ā zar-a-w yā jān-a| tə-bêšt-e, pərčā xo əb dārkaḵe bə-ʾālinā-w| pərčā xo gal xɔ b-ina.| nā-hēle-ya l wē rē!|

(54) aw ūž ţožakē ət-čən.| ćən-a sar bərkē ku dē jəlkēt xo šon-o.| sərē xo t-šot-o| pərčā xo dārkaḵe də-ʾālinən dənt-a wērē.| ū dənyā ət- bət-a ʾawr-ū bārān| ū bə lās zəvərən| ū bō bīrā wē t-čət ku pərčā xo b- inət.|  

(55) ͜înā ət-gāht-a mālē| tə-bêšt-e, 'kāčā mən| ta pərčā xo ɨnā?| awā| ta ɭ pərčā ta awā ū šarē ta vā-būy| ta çə lē kər?| tə-bêšt-e, 'wulā mə š bīr kər| ėž lazā dā-w as hātem-avə.|  

(56)  tə-bêšt-a Mīrzā Muhamādī,| 'həlū| daf ūḥ ḫaṛa!| Mīrzā Muhamād ūḥ-t-bitən| dif ūḥ t-čət həndi sah ət-kat-a wārə.| bārānē aw ... yā bərī-ya jūkē dā-w.| yā čūy nā-māya.|
(53) [The old woman] said to her, ‘When you take your bath,\(^{41}\) twist [the strands of] your hair [which fall out while taking a bath and would float away] to a stick’—because her hair was very golden and beautiful—‘tie your hair [which falls out while taking a bath] to a stick and bring it back with you. Don’t leave it (i.e. your hair strands) there!’

(54) One day, [Gulizar and the other girls] set off. They went to the lake to wash themselves and their clothes. She (Gulizar) washed herself. She twisted her hair strands [which had fallen out] to a stick [and] put it (the stick) there (next to the lake). It started to rain\(^{42}\) and they returned quickly. She forgot to bring [back] her hair strands.

(55) She arrived home. The old woman\(^{43}\) said, ‘My daughter, have you brought your hair strands back? The ones which fell out of your hair, what did you do with them? Gulizar\(^{44}\) said, ‘Indeed, I forgot [them] because of the hurry. I came back [home].’

(56) [The old woman] said to Mirza Muhammad, ‘Go after it!’ Mirza Muhammad rose and went after the hair. He looked around a lot. The rain had taken it (the hair) to a stream. It was gone. It was not there.

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\(^{41}\) Lit. wash your hair.

\(^{42}\) Lit. The world became cloud and rain.

\(^{43}\) Lit. she.

\(^{44}\) Lit. she.
(57)  \(\text{inā zəwərət}-\)avə \(\text{at-ɓēz-t-e,}^1\) ‘\(\text{mən nà-dit}^1\) bəranə yə bər\(\text{r}^1\).^1  \(\text{inā dəlē ɓîrə ət-}\)ṭərsətən-o^1  ɓîrə ṭə-\(\text{bît-o}^1\) o tət-o ̣citən^1  galək ət-\(\text{tərsitən}^1\).^1

(58)  \(\text{inā ŋə-t-}\)bətən^1  ...  \(\text{at-ɓēz-t-a Mîrza Muhamədî,}^1\) ‘\(\text{avrūka tu š məl nà-dar-kəvi}^1\).^1  û az galək ə nasəx-əm^1  ɓîrə dəlē wə šahədə ət-\(\text{datən}^1\)  zənitən ko də hənd^1  əb-sər qəsrə wə də ərən-avə.\(\text{avə}^1\)

(59)  \(\text{inə ət-ɓēz-t-e, ta či̱ya?}^1\) \(\text{at-ɓēz-t-e,}^1\) ‘\(\text{pərəsiyət mən ət dəşən.}^1\)\(\text{hatə ŋə-t-}\)bətən^1  wəkə av nənə qələnd^1  ṭəq dən-tə bən tənəšt-ət xə^1  xo dərəzə ət-kət.\(\text{avə}^1\) \(\text{at-}\)bət-a qər qərə wə.\(\text{avə}^1\)

(60)  \(\text{at-ɓēz-t-e,}^1\) ‘aw čə qər qər-ə?^1\(\text{at-ɓēz-t-e,}^1\) ‘ava tənəštət mən-ən.\(\text{avə}^1\) zər tənəštət mən galək ət-dəšən.\(\text{avə}^1\) pərəsiyət mən ət də-əşən.\(\text{avə}^1\) wə rəzə nə-hələt Mîrza Məhaməd aš məl dər-kəvət.\(\text{avə}^1\)

(61)  \(\text{inə aw pərəcə wə}^1\) \(\text{av ə dərəkə ələndə}^1\) \(\text{av ət-bət ət-bət ət-bəaat}^1\) \(\text{ət-bət ət-čət-a bərkə səltənəkə də}^1\) bəşərəkə də^1\(\text{wə səltənə xuləmə wə}^1\) du ḥəspət hayn.\(\text{avə}^1\) ḥəspət wə ḥəspakə wə yə əb čəvəkə-ya^1  ḥəspə də har du čəvət wə dərəšt-ən.\(\text{avə}^1\)

(62)  \(\text{har ṭət-bət-a sər bərkə}^1\) wən ḥəspə əvə ʒə bərkə va ət-xən^1 \(\text{u t-zəvərənt-avə.}^1\) həndi ḥəspə bə har du čəvə wə dərəšt-ən^1  ęt-a sər bərkə^1  tər əvə və-t-xət.\(\text{avə}^1\)
(57) He came back [and] said, ‘I did not find\(^{45}\) it. The rain has carried it away.’ The old woman was scared.\(^{46}\) She rose and started walking to and from. She was very scared.

(58) She rose [and] said to Mirza Muhammad, ‘You shall not leave the house today. I am very ill.’ The old woman’s heart told her\(^{47}\) and she knew that others would attack the palace.

(59) [Mirza Muhammad] said to her, ‘What is wrong with you?\(^{48}\) She said, ‘My ribs ache.’ She even put something like fried bread under her flank and lay down. [Her bones] started to make a crunching noise.\(^{49}\)

(60) He said, ‘What is that cracking [noise]?’ She said, ‘That comes from] my ribs. My side ribs ache a lot. My ribs ache.’ That day, she did not let Mirza Muhammad leave the house.

(61) Her (Gulizar’s) hair—the one which was twisted onto the stick—the water took it away and took it away, took it all the way to the lake of a sultan in another city. The sultan, his servant, had two horses. One of his horses was one-eyed; the other had healthy eyes.\(^{50}\)

(62) Every day, [the servant] would take them (the horses) to the shore of the lake. The horses would drink water and [then] he would bring them back. The horse with healthy eyes went to the edge of the lake and drank its fill of water.

\(^{45}\) Lit. see.

\(^{46}\) Lit. The old woman’s heart was scared.

\(^{47}\) Lit. The old woman, her heart gave testimony.

\(^{48}\) Lit. You, what is?

\(^{49}\) Lit. It became her crunching voice.

\(^{50}\) Lit. Both her eyes were correct.
(63)  håndî ḥaspē dī a vc ĉavakî ‑ ya| pānē hatâv lē ət‑datən.| āvâ zalâl‑a‑wî hatâv lē ət‑dat‑ən.| ē pərčâ wē ət‑tâysət əb dârki va| ət‑bənē āvē dā.| a vc ḥaspē xo dē bolənd kət‑o| dē pašt‑o pašt zəvərət.| āvē nâ‑va‑xot.|  

(64)  inā ɾožakē duā hâr av hâla bo.| inā suṭṭâni aw ḥaspē suṭṭâni‑ya.| inā suṭṭān ət‑bēšt‑ē, ‘bûcî av ḥaspâ yē lāwāz‑a‑wî yē bē‑xəlk‑a‑w?|  

(65)  ət‑bēšt‑ē, mà dē bo ta čə bēžəm!| hâl‑û mâlēt wi ḥaspî avâ‑na.| ava sē ɾožâ āv na‑va‑xâriya.  

(66)  inā gâzi ət‑kat‑a wân| avēt bôrkē pâqêz ət‑kan.| ət‑bēzn‑ē, ‘kâ haṛn‑a ət bôrkē dā pâqêz kân| kâ ava bûcî čə ət vē bôrkē dā hâya?|  

(67)  inā waxtē dâr‑tē‑xnî wi dârki ko pərčâ Gulizârê yâ pê‑va| wusā yâ zâr ət‑kat ət bôrkē dâ| wâki zêrî.| inā ət‑bēšt‑ē, ‘av āv əʃ kê rē t‑hêt‑a do vē bôrkē dā?|  

(68)  ət‑bēzn‑ē ava ət qasrâ ɾîrê ət‑hêtən.| av āva əʃ qasrâ ɾîrê ət‑hêt‑a ət vē bôrkē dā.|
The other horse, the one which was one-eyed—naturally, the sun shone through it (the water). The sun shone through the clean water. Her (Gulizar’s) hair was shining on the stick under the water. [On seeing the hair,] the horse rose to his feet and reared up. It did not drink the water.

Then, for one or two days went on like this. Then the sultan... the [one-eyed] horse belonged to him. Then the sultan said to him (to the servant), ‘Why is this horse weak and [left] without care?’

[The servant] said, ‘How should I tell you! The story is such with that horse. It’s been three days [that] he hasn’t drunk water.’

[The sultan] summoned them, those who cleaned the lake. He\textsuperscript{51} told them, ‘Go and clean the lake! Why, what is there in the lake water?’

When they took out the stick, the one onto which Gulizar’s hair strands were tied, it was so golden that it turned the lake gold. [The sultan] said, ‘Where is the water [in this lake] coming from?’

[The servants] said, ‘It comes from the old woman’s palace. This water comes from the old woman’s palace to this lake.’

\textsuperscript{51}Lit. they.
(69) aw zi mərūvakə ya’ni yə zāləm-a\l aw ẓi yə zāləm-a.\l inā ṭā-bit ət-bēšt-e, ‘rā-bən\l haércn\l xodānā vē poɾcē bo kuře mən b-ṁn.\l ‘załączət xo fə ṛe ət-kat-ū.\l hami bə șir-ū matāl-ū\l ū b sər qasrē dā d-gər-ən.\l

(70) ət-bēšt-e, ‘Mīrzā Məhəmad!\l ẓirē ət-bēšt-a Mīrzā Məhəmadī, ‘kā haṛā dawr-ū bərē qasrē\l warə-w haṛā!\l kā čə ha-ya?\l čə ni-na?\l

(71) Mīrzā Məhəmad sah ta-kāt-ē əḏ dīr va| ḥasp e t-hēn-o.\l ŏp ẽpā haspān-a-w.\l inā ət-hēt bə lās\l ət-bēšt, ‘ava həndakā bə sar mā dā gərt| ət-bēšt-e, ‘kārē xō yē ʂaři bə-kan.\l

(72) inā Mīrzā Məhəmadā šir-o matāl-ēt xo ū-t-kat-o\l lo ḥaspē xо siyār ət-bət-o\l har sē xošk ẓi ... əl ḥaspēt xo=\l aw ẓi jəlkēt załāmə ət- \l kan-a bar xo\l ū șir-ū matālēt xo ū-t-kan.\l

(73) inā ẓirē t-bēšt-ē,\l ‘dargahē poštə bołā ęk əl bar bətən.\l nə-
\l hēlən-a bē-xodān.\l

(74) inā dáyka wā ət-čət-a dargahē poštə\l ū har sē xoškē əl-gal
Mīrzā Məhəmadī ət-čən-az máydānā šaṛi.\l
The sultan, a cruel man. He was cruel. He rose, said to them (to his man), ‘Get up, go and bring the owner of this hair for my son.’ He sent his men, all equipped with swords and shields, to attack the palace.

She said to him, ‘O Mirza Muhammad!’ The old woman said to Mirza Muhammad, ‘Go round the palace! Keep watch! See what is there, what is not there.’

Mirza Muhammad noticed that horses were coming from afar. The clip-clop of horses [was audible]. He came quickly and said to her, ‘Some people are about to attack us.’ She said, ‘Prepare for a war.’

Mirza Muhammad picked up his sword and shield and mounted his horse. The three sisters too (i.e., the three daughters of the other woman) [also mounted] their horses. They wore men’s clothes and picked up their swords and shields.

The old woman said, ‘The back gate—one should protect it. Don’t leave it unmanned.’

Their mother (i.e., the mother of the three girls) went to the back gate, and the three sisters went together with Mirza Muhammad to the battlefield.

52 Lit. he.
53 Lit. meaning.
54 Lit. Come and go!
55 Lit. It was the clip-clop of horses.
56 Lit. Do your fighting job.
57 Lit. be in front of.
(75) yā šš avē dī-va aw źi zaḷām-wən. l ħəndi šaṟakē lāv at-kan-o| šārē xo t-kan-o| šārē xo t-kan-o. l wē ṛožē| màlā suļtānī šəkastənē t- ̀īnən-o| at-zəwṝən-avə. l

(76) īnā t-bēžn-ā suļtānī, l at-bēžn-ē, ‘ām gaḷak boynə| aw čār moɾəv būn. l bas aw čār zaḷām-wən| har zaḷāməkē wā bə şāt zaḷāmən-ə| hhind-t zirək-wən. l am nā-śiyāyn-a wāna.”

(77) īnā ōt-bən xətā xo dā-nən| t-bēžn-ē, ‘ṣ̱bāhī hīn nīvāk haṛn-ə bar səŋgē wān šaɾi b-kan| ū hīn sē čārəkē dəɾəgəḥ poštē ō źa haṛn| dā hīn bo-šēn Gulizārə bo-inən.”

(78) īnā jáɾākə dī ṛožā di ŋ-a t-bən dīsə t-čən-ə šaɾ-ən. l dīsə Mīhrəmənd-ən ṯa şəkət wī| pā idī boyn-ə xəskēt wī. l aw źi hār jələkē zaḷāmən| -t-kan-ə bar xo. l šir-o matələt xo ōt- t-kan-o| t-hēn-ə šaɾē xo t-kan.| 

(79) tə-hēn-ə šaɾē at-kan-o| šaɾē xo t-kan-o. l “∅ at wī ŋ-a ŋ-dā | ... xəskēt wī| ... t-ən-ə koštən| t-ən-ə koštən xəskēt wī. l ḥatā də-əwətət-a qəsrə| aw ye dəɾəgəḥ poštē ŋa coyn. l o žənək źi kā hātīya koštən. l o Gulizār źi ŋ-a bəɾən| l o ye coyn.”

(80) īnā əwətət-ə daf źirə| at-bəžtə źirə, l as čə b-kəmpə| źirə tə- bəžt-ē, ‘ḥola źa-βa haṛ a!” oł həspə xo siyər bə, l hoɾa ... bəɾəzə wī suļtānī hoɾa!” nāv-ə niṣānət màlkə at-dat-ə.”
The others (the sultan’s men) thought that they (Mirza Muhammad and the three sister) were men too. They fought a heavy battle. They fought, they fought. That day, the sultan’s men were defeated and returned.

They told the sultan, ‘We were many. They were four men. However, [even though] they were four men, each man equalled one hundred men, this is how skilful they were. We couldn’t manage (to defeat) them.’

They made a plan [and] said, ‘Tomorrow, you, half of you go to them and fight [them], and you (another group), three or four of you, go to the back gate, so that you can bring Gulizar.’

Again, the next day, they went to fight. Again, Mirza Muhammad and his three sisters—well, they had become his sisters. They too wore men’s clothes. They picked up their swords and shields and went to fight.

They went and fought. They fought their fight. In that battle his (Mirza Muhammad’s) sisters were killed. His sisters were killed. By the time he came back to the palace, the ones from the back gate (the sultan’s men) had gone away. The woman (the mother of three girls) had been killed, and they had abducted Gulizar and gone away.

[Mirza Muhammad] returned to the old woman. He said to the old woman, ‘What should I do then?’ The old woman said to him, ‘Get up [and] go! Mount your horse, go to the city of that sultan, Go!’ She gave him the address of a family.

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58 Lit. Go to their chests.
59 Lit. came.
(81) ət-bêžt-ê, ʿžəkâkâ hayl kêcâk â hay. aw žənkâk â əb-wâzdân-a. 1 o na-haqîyê qabil nâ-katn. 1 o wî sułtânî tâ'[da], załâmê wî yê koştû. aw galak â 'âjîz-a əž sułtânî. 1 haɾa xo bê-âvêza sar bâxtê wē! aw dê hârikârîyâ ta kat. 1

(82) inâ ŋâ-t-bitûnî al haspê xo siyâr ət-bêt-o ət-chêt-a dür mâ dürî bâşêri hatû ət-bit-a šav-ûl dênyî târî t-bêtûnî o t-čît-a t mâlâ wê žənkê va. 1

(83) čît xo t-hâvît-a baxtê žənkê ət-bêžt-ê, 'mën xo hâvêt-a baxtê ta-wî baxtê xodê hârikârîyê mə bê-ka!î avî žənkâ mën â ŋavândî. 1

(84) inâ tə-bêžt-ê, 'tà xo hâvêt-a sar baxtê mənî o âs ta nâ-zəvərînm-ava das xâli. 1

(85) inâ t-bit-a šavî o dahawâtî xêrêt čoyîn-aî hamî gundê ma'zûm kariy-a mâlâ xoî. dahawâtî wê-yaî aștînân t-bêžûn-oî duhlî o zﮥnâyê le ət-dîn-û.î

She said, ‘There is woman [in the city of the sultan]. She has a daughter. She is a just\textsuperscript{60} woman. She does not accept injustice. The sultan has aggressively killed her husband. She is angry with the sultan. Go and plead with her!\textsuperscript{61} She will help you.’

[Mirza Muhammad] rose, mounted his horse, and went to the [sultan’s] city suburbs [and waited there] until it became night. It became dark and he went to the house of that woman.

He implored the woman [and] said to her, ‘I’m imploring you, for God’s sake, help me! He (the sultan) has abducted my wife.’

She said, ‘[Because] you have implored me, I will not send you back empty-handed.’

It became night. All the [wedding] guests went there [to the sultan’s house]. He (the sultan) had invited all the village to his house. It was his [son and Gulizar’s] wedding. They were singing songs. And they were playing drum and reed instruments.

[The woman] rose, put her daughter’s clothes on Mirza Muhammad [and] left her daughter at home. She put her daughter’s clothes on Mirza Muhammad. She put her headdress on his head. Mirza Muhammad and the woman\textsuperscript{62} made her (the woman’s daughter) silent\textsuperscript{63} and went to the wedding.

\textsuperscript{60} Lit. with conscience.

\textsuperscript{61} Lit. Throw yourself at her fate.

\textsuperscript{62} Lit. they.

\textsuperscript{63} The exact meaning is unclear.
(87) got-ē, ‘waxtē ʿas ʾṣāratē ʾet-dam-a ta ṭu lawandiyyāxo ṣl lampē bā-dā ṣl ērāyī bā-da bēlā bā-ṭāmētēn az-ē ta bām kām-a ʾet ġurfā zāvāyī vaʾs hatā vērē avā ʾeš mān ʾet-hēt-o.1 yā ḏī xamā ḏāʾya.’

(88) inā ūā-t-bit tā-čēn-a nāv dāhwaṭē dā-w1 awāl jār dayn nā-kan-ū.1 aw ʿz tā-raqsēn-ūl dāʿwātē ʾet-kan-ū.1 o wāxtakī ʿz Mīrzā Mḥamādī lawandiyyā xo ʿl ērāyī ʾet-dat ʾet-ṭāmētētēn.1

(89) ū tā-bit-a ... xo ‘ājēz ʾet-kan-ūl ʿava kē wa kār-ūl ʿava kē ṭāmētān-ū?’

(90) ... ʿalʾasās ko daykā ko Mīrzā Mḥammād kāčā wē-ya1 inā tā- bēḥtīn, ‘ava mā kāčā xo bār-o ʿo.1 ḥāt-o ʿo kāčak ā ērāyē ṭamētānī mā kāčā ʿo ʿo kārīya?’

(91) ʾet wē nāvbaynī ūā Mīrzā Mḥammādī ʾet-kat-a ġurfā zāvāyī-va.1 Mīrzā Mḥammād ʿz ʾet-čēt-a bān ṭāxtē bīkē-va.1

(92) o hatā dāhwaṭī hanī vārabwān-ūl ḵar ēk ʾet-čēt-a mālā xo1 zāvā ū ʾz t-ēt čēt-a sar jīhē xo-w1 Gulizār ʿz yā ʿāl sar taktēw.1 Gulizārī ʿz nā- zānīt ko Mīrzā Mḥammād-ā ʾyē čō-a t-bān wē ṭē va1 ʿuκo ṭārī-ya1 čō-a t-bān taktī-va.1
(87) She (the woman) said to him (to Mirza Muhammad), ‘When I give you a sign, hit the lamp with the long sleeves of your dress to turn it off. I will take you to the groom’s room. I am able [to help you] up to this point. The rest is your concern.’

(88) They rose and went to the wedding ceremony. They did not make any trouble at first. They danced and attended the wedding. At a certain moment, [Mirza] hit the light bulb with the long sleeves of his dress, and the light was put out.

(89) The place descended into [chaos]... They were shaken, ‘Who did that? Who put out the light?’

(90) The woman who was supposedly Mirza Muhammad’s mother said, ‘I will take my daughter and leave. It’s not a big deal. She is an innocent girl. She put out the light [by mistake]. What wrong has my daughter done?’

(91) During that time, Mirza Muhammad went into the groom’s room. Mirza Muhammad went under the bridegroom’s bed.

(92) By the time the guests were scattered, and each went to their home, the groom went to his place and Gulizar was on the bed. Gulizar did not know that Mirza Muhammad had gone under it (the bed), since it was dark. He had gone under the bed.

64 Lit. They did not make noise.
65 Lit. They did the wedding.
66 Lit. it became.
67 Lit. it came and went.
68 Lit. put into the groom’s room.

(94) aw ū palakē əb kāsēkē dat-a vē t-bēzh-ē, ‘mā mē gōtī-ya ta əb kāsēkē b-īna? tu dē palakē ət-ka-ya dastē xo dā-w dē ṭiā.’

(95) inā t-bēzh-ē, | ‘xozi əš xērēkā xodē ṛā čāvē Mirzā Mēhamadī lō vē rē! vē gāvē lō ta bāl dā har pēlkākā ta handī gohē ta lē katōn.’

(96) waxtē wa t-bēzhōt Mirzā Mēhamad xo až bēn tāxtī ət-hāvēt-a darē o šīrakē dā-nt-ā sar hapkā wī o šīrakē lē ət-đat-ūl o tāblā wē ẓē va-t-kät kat-ā ət dāvē wī dāl ət-bēzh-ē, ‘ava jākārā xo bō-kēšā!’

(97) o jōkēt wī yēt ko kārē wī yē zāvāy nī-ya ət-kät-a bar xo aw jōkēt žōnkā ū bar xo t-kät-o jōkēt wī ət-kät-a bar xo o dastē Gulizārē t-gōrēt-o o dar-dō-kavēt.
The groom came to the room. The groom was the sultan’s son, he was haughty. She sat up. He said to Gulizar, ‘Bring me a firebrand so that I may light my tobacco pipe’—the big cigars, their pipe\(^{69}\) is called *qalin*—‘Bring me a firebrand so that I may light my tobacco pipe.’

She put a firebrand in a bowl and gave it to him. He said, ‘Have I told you to bring it in a bowl? You should put a firebrand into your [bare] hand and bring it.’

She said, ‘I wish to God\(^{70}\) that Mirza Muhammad would have seen you!\(^{71}\) He would turn each of your firebrands like your ears.\(^{72}\)

When she said so, Mirza Muhammad appeared from under the bed, cut his (the groom’s) throat with a sword,\(^{73}\) took a sword to him, cut of his (the groom’s) finger, and put it in his mouth, saying, ‘Here, smoke your cigar!’

[Mirza Muhammad] put his (the groom’s) clothes on, he was the new groom, [and] took off the women’s clothing [he had worn]. He put on his (the groom’s) clothes, took Gulizar’s hand and left.

\(^{69}\) Apparently, this refers to a kind of pipe into which a cigar is inserted.

\(^{70}\) Lit. God’s goodness.

\(^{71}\) Lit. Mirza Muhammad’s eyes were here on you.

\(^{72}\) The speaker rather intends to express the reverse meaning, thus ‘He would make each of your ears like your firebrands.’

\(^{73}\) Lit. He put a sword on his throat.
waxtē harās ət-bīnən yā əš wān-va ava kuṛē suṭānī-ya-wl o kā dē ət-čən-a nāv hadiqēl dē hə xo ətən-a garyänakē-wl dē dər-kəvən.


dargāhē və-t-kat əl sah tə-kat-ə kuṛē wī yē kušțīya-wl o ʃənā jəgərē təblə wī yā ət davə dā.

Mīrzā ˄həmədə xo gahənd-a qasrē. piřē ət-bəžt-ə, ˈhəlo rā-bəl həlo haɾəl! żə vē rē haɾət! xo xələs kəl! həndi mən mələ həy žī”— piřē ži gəłək żər ēt həynl yēt va-ʃərtən ət-qəl’ə xo va piřē zəŋən ā ʒəsābēl zəŋənə məzənə qał’ə bo.
(98) When the guards saw [them], they thought\textsuperscript{74} that he was the sultan’s son and that he was going to the gardens to take a stroll. [That’s why] they (the two people) were leaving [the palace].

(99) They went off. He (Mirza Muhammad) seated Gulizar on the horse at midnight. He headed towards… they left [the sultan’s palace] and went away, [heading to] the old woman’s palace.

(100) By the time they arrived there, it became morning. The Sultan rose, took drums and reed instruments to the door of his son’s house [and played]. He wanted to open the door of his son’s room, [the room where] the bride and groom were.

(101) He opened the door and saw that his son had been killed. Instead of a cigarette, his [own] finger was in his mouth.

(102) Mirza Muhammad reached the palace. The old woman said to him, ‘Get up, get away from here! Save yourself!\textsuperscript{75} I have so many possessions’—the old woman had much gold, which had been hidden in her citadel. The old woman was rich. It is said\textsuperscript{76} that she was the richest\textsuperscript{77} in the citadel.

\textsuperscript{74} Lit. it to them.
\textsuperscript{75} Lit. relieve yourself.
\textsuperscript{76} Lit. supposedly.
\textsuperscript{77} Lit. the biggest rich.
(103) ṭīrē zi ṭā-t-bōt tūrkēt zērā ʾāt-ʾīnātā ʾāt-dātā vē-wā o tā-bēštē, ‘avān zērā bā-bā-w, āva bū tā-wā o ha娜 xo xēlaš ka!"  

(104) aw zi ṭā-t-bitān wā hāndī tā-bēštā ṭīrē, ‘as ta nā-hēlmā āl vē rē ʾāb-tēnē."  

(105) tā-bēštē, ‘ha娜! mēn pē-hēlā! tu ha娜 xo xēlaš ka! tu nā-minā lō vē rē."  

(106) inā ṭā-t-bōt zērēt xo hāndī ṭīrē zēr dāyinē wān zērā tā-bātēnā o āl ḥāspē xo siyār tā-bitēnā o čītānā tā-čīt bā rē va tā-bēštēt, ‘dā as awēl jār bā-čēmāl bērāyēt xo bē-gārīyēm."  

(107) inā t-čītā gundākī gundakē dī gundakē dī bērāyēt xo t-bīnētā. sah tā-kātē bērāyēt wi yēt hāzār boynā řōžakē nānakē hāy tā-xōnā řōžakē nī-na bē-xōnā.  

(108) inā čēt bērāyē xo žī kōm tā-kātā tā-bēštē, ‘řā-bēn dā bē-čīn qasrā bābē xo bē-stinīn!"  

(109) ‘dē čāwā stīnī? ma čē dastē ma dā nī-na!" tā-bēštē, ‘hawā šūl pē nī-na! wē pē-hēlēn xāmā mēn!"
The old woman rose, brought [her] sacks of gold, gave it to him (Mirza Muhammad), and said, ‘Take these [sacks of] gold, these are for you. Go and save yourself!’

He rose, [and] said to the old woman, ‘I won’t leave you alone here.’

[The old woman] said, ‘Go! Leave me! Go and save yourself! Do not stay here.’

He rose, the gold—the large amount of gold that the old woman had given him—he took the gold, mounted his horse, and went away. He went away. On the way he said [to himself], ‘I shall first go and look for my brothers.’

He went to one village, to another one, [and still] to another one, and found his brothers. He looked at them. His brothers had become poor. They would eat food [only] every other day.

He gathered his brothers, [and] said to them, ‘Get up, let’s go and take back our father’s palace!’

[His brothers said], ‘How are we supposed to take it (the castle) back? We—we cannot manage it!’ [Mirza Muhammad] said, ‘Don’t worry! Leave it to me!’

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78 Lit. saw.
79 Lit. One day there was bread for them to eat, one day there was not for them to eat.
80 Lit. There is nothing in our hands.
81 Lit. You don’t have a job to it.
82 Lit. Leave [it] to my concern.
(110) infeld bit at-čätən-o dē dē at-čən xo ta-γhınt-a qalʿā xo.\|  
panē zērē at-gal\| o dənyā hamī pārə-ya-w!\| pāra zī at-dat-a .. yēt avēt zālāmēt tə wī qalʿē dā māyn-o\|  
(111) gal yēt māmē xo zī həndakā kēšt-a ŋaxē xo-w\| o jārakā dī 
zālāmā at xo kōm at-κat-o\| lə-gal bērāyēt xo\| o əb šař sar qalʿē dā at-
čən-o\| o qalʿē jārakā dī əš māmē xo də-stinət-o\|  
(112) o jārakā dī vēja tən\| bērāyē wē-o\| yē ʒəzən-o\| yē dī-w\| ina tə-
bēʒn-e hamī lē kōm tə-bən-o\| tə-bēžn, ‘Mirzā Məhamād dē bət-a ʒəzənə qalʿē.\|  
(113) ʃinā bābē Mirzā Məhamādi,\| Mirzā Məhamād at-ʃint-a xārē 
ət-sar kursıkē\| o at-bət-a ʒəzənə wē qalʿē.\|  
o ŋahmāt at day bābēt gohdārā\| o hatā vērē mən ā zānī
(110) He rose [and] left for their citadel. Isn’t it the case that they had gold with them [and that] money rules the world! He gave money to the men [guarding] the citadel, the ones who were inhabiting that citadel.

(111) He made an alliance with some [of the guards] of his uncle. Again, together with his brothers, he (Mirza Muhammad) gathered his men, attacked the citadel, and took it back from their uncle.

(112) Then they came. His elder brother and the other one [the middle brother] said... Everyone gathered around him [and] said, ‘Mirza Muhammad will be the ruler of the citadel.

(113) Mirza Muhammad succeeded his father, sat on the throne and became the ruler of the citadel.

May blessing be on the audience’s parents. I know [the tale] until here.

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83 Lit. The world is all money.
84 Lit. He pulled them to his side.
85 Lit. in fight they went on the castle.
86 Lit. the big.
87 Lit. Instead of Mirza Muhammad’s father, Mirza Muhammad sat on the throne.