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
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*Volume II*

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THEME I

ZAMBILFROSH
The story is presented in both a spoken and a sung version. A son of a king went out hunting one day with some servants. After three days, they started to return home. On the way he encountered a group of people lamenting the death of somebody. The boy was shocked, since he had never witnessed death before. On returning home, he told his father that he had no desire to live a worldly life if men are mortal, but wished to seek to enter the heavenly kingdom. He left home and met a monk, who took him to a monastery. In the monastery the boy made a living through weaving baskets and mats. One day in the market he was accosted by the wife of a king, who asked him to weave a basket for her. When the boy delivered the basket to her, she attempted to seduce him. He refused her advances and castigated her. After the intervention of an angel, he managed to run away.
Sung Introduction

(1) mašitun ya xanwāta. mahkānoxun d-a qoṣātta. hēr mālkā bronēt ʾazūta. tiwa-wewa l-kursi ʾet malkūta.

Spoken Story

(2) fa ʾe malka ʾetwale xa brōna. ʾetwale xa brōna, brōnu tāqāna-wewa. ʾāxtsα brōna ʾetwale-w l-mālkα-wewa kūla ʾe dahatēt dunye ṭet dāwa-wawa-w

(3) ha bronu rwēwale-w l-maṣaļa bronu fāhima-wewa ʾaqēl. b-jane-š xa malka fāhima-wewa. bronu gālak ʾādyα-wewa yāʾni zirak-wewa.

(4) plōte. ʾamr xa yoma qa bābu, ʾamr, ʾāgar glamata darēt mōni, k-azēk l-dașṭa qa jānan ʾel rāw ʾel tūrα, ʾel dāșṭa. qāmāye ʾaziwa l-rāw.

(5) qəmle ʾawa-š drēle mōnū glmāta ḥizūlu. ʾlāhα yomata gu ʾādyα-welu, gawēt šayda-welu, ʾelēt yāʾnī rāw-wēnwa. axni k-əmrēx ʾel šaydα, bas yāʾnī suretēt jānan-ila. welu gu šaydα.

(6) tama pōswalu ʾlāhα yomata, xar ʾlāhα yomata, bdārα-wēnwa qa bēta, xzele xa qalabālēg l-xā beta, ʾalma kūle dzōmye.

Sung Introduction

(1) Listen, brothers. I am going to tell you a tale about a prince, a child of power who sat on a kingdom’s throne.

Spoken Story

(2) So, this king had a son. He had a son. His son was an only son, he only had one son. He was a king and all the income of the world was his.

(3) So, his son grew up. Indeed, his son was intelligent, clever. Also the king himself was intelligent. His son was very clever.

(4) He went out. He said one day to his father, he said, ‘If you provide me with servants, we shall go into the countryside in order for us to hunt, to the mountains, to the countryside.’ In the old days, people would go hunting.

(5) He (the king) provided him with servants and they went off. They hunted for three days. They on a hunt (Kurdish rāw). We say on a hunt (Neo-Aramaic ṣayda), which is our suret language. They were on a hunt.

(6) They had stayed there three days. After three days, while they were returning back home, they became aware of a noise in a house, with everybody gathering around.

(7) What has happened? What has happened? That child was the son of a king. He had never known in his life what death was. He had not seen what a human was. He had not seen poverty. He had never seen anything. He had never seen anything. He only had seen pleasure, jollity, merriment and entertainment. He was the only son. Whatever he wanted, they would do for him.

(9) ʾmā k-udilu? | ʾamr, ʾmā k-udilu? | ʾāta kāsi ṭāmma, | xa qawra g-māxi qaṭu, | darilu xēt ṭupra.

(10) ʾamr, ʾmātu? | ʾamr, ʾaʾni mātu? | ʾamr, | ʾamr, ṭ qa ṭ mātēle? | ʾamr, ṭ lā bas ʾāya lā bas ʾāya g-māyēt | kūla ṭālma g-mēta. | kul bār naṣa ṭ alaḥa bōryu-le | dābi māyēt.


(12) har yeksar mēn tāra wēre, | babu tele b-qāmu. | mēn rāw bitaye-le. | ʾamr, ṭ yā ṭ a bi, ṭ axtsi janux gu fāhīma-w | ṭ adaya mutwe-wat. | ʾamr, ʾmā bāxdare-wat?

(13) ʾamr, ʾmadam bār naṣa gōnsa kūla mayūte-le, | tsē ṭōma lōt gu d-e duṇye. | xayē lōt gawaw. | ʾamr, ṭ ya brōni qa mā ʾātxa sēḥla lūx? | mēniwa? | ʾmā-ile?

(14) ʾbrōni | ʾamr, ṭ itū xur ʾāta. | kursiyi č yawēna qatux. | malka k-udōnx l-dūki. | ʾātxa k-udōn qatux, ʾātxa k-udōn qatux.

(15) ʾāmor, ṭ kūle be fāyde-na ṭāna. | ṭ g-naḥili. | ʾamr, ʾmatōnx bāxta, | mustāqbal. | yāle k-awelu. | gu yāle k-paṣxet, | gu bēta k-paṣxet.
They said, ‘What’s that?’ They said, ‘This is a dead man.’
He said, ‘But what is a dead man?’ They said, ‘What do you mean “What is a dead man?” This is a man who is like that, who is dead.’

‘What will they do to him?’ He said, ‘What will they do to him?’ ‘Now they will cover him there, they will dig a grave for him to put him under the ground.’

He said, ‘How is that?’ He said, ‘I mean, how is that?’ He said, ‘Why did he die?’ He (a servant) said, ‘Not only this one, not only this one dies. All people will die. Every person whom God has created must die.’

He said, ‘How is this possible? It did not use to be so.’ They said, ‘Yes, it is so.’ The boy was seized by fear. He was seized by trembling. They returned home.

The moment he entered through the door, his father came to meet him. He was coming back from hunting. He said, ‘Father, you consider yourself to be a wise person.’ He (the king) said, ‘What are you wondering about?’

He said, ‘Since all the human race is mortal, this world has no longer any taste. There is no life in it.’ He (the king) said, ‘My son, why has this [feeling] come over you? Has he gone mad? Or what?’

‘My son,’ he said, ‘sit and look here. I shall give my throne to you. I shall make you a king in my place. I shall do such and such things for you.’

He said, ‘These things are all without benefit. They are no use.’ He (the king) said, ‘I shall bring you a woman and a future. You will have children. You will have joy in your children. You will have pleasure in a family.’

(17) bāba gālak mquē̄re.| ‘āmar, ‘mātu k-awe?| mát wēdl-e-w,| mát wēdl-e-w,| mát wēdl,| bāba la qnēle gawēt brōna.| brōna la qnēle.| ‘āmar, ‘bās-īla’ mà k-udēt?’|  


He said, ‘All these things are of no benefit. I just want you to show me one path, since you know that there is a [heavenly] kingdom and hell, since there is this world and another world. I want to go to the [heavenly] kingdom. I disdain all this world,’ he said.

The father was very upset. He said, ‘How is this possible?’ Whatever he did and whatever he tried, the father could not convince the son. The son was not convinced. He said, ‘That’s fine, but what are you going to do?’

He said, ‘Father,’ he said, ‘I am going to leave you and go away. I want to seek where the path of the [heavenly] kingdom is.’

It is said that the son left the house. He said, ‘I have no father, mother, brother, sister, cousin or uncle. I have no such relatives.’ He said, ‘I am going.’ He (the king) said, ‘Look, all these people are yours.’ He said, ‘Nobody is mine. Since somebody is mortal, he is not mine.’

He went off, on and on and on and on and on and on. The old folk said [he went] to Baghdad. But it was not Baghdad. He went to a place, a monastery. Where were monasteries? In mountains, in deserted places. The people who lived in such places were monks.

It is said he went on and on. He did not know where, he himself did not know where he was going. He just wanted to keep going until somebody caught up with him to show him a path of faith.
(22) ʿamōr, ʿizēle psēle. ʿitule rōš xa ʿena-w māye štele, šāte, ʿamōr xzele xa rābana ʿitēle l-tāma. ʿāmōr šlama drēle ṣelu. šlamu qam-šaqālu.

(23) ʿamōr, mōre, ḫāxdare-wēt? ḫemōn ṣāna plīte-wēn mōn ṣātra. ḫā bēn daʾrēn ṣāl ṣātrī. k-ṣān ṣāzūn pēšūn gu xa dūkā bas ṣālāha ṣābdi.

(24) ʿamōr, ʿsi ta mōnān. bas ʿāmōr, ṣāxr ṣāhat mare-wēt ṣāna brōn mālka-wēnwa-w ṣātxa-wēnwa-w ṣātxa-wēnwa. ʿamōr, ṣāna ṣānā kūlu k-ṣawqānūn. gu xa prēzla là g-bēn.


(26) ṣār ṣāwūne? ṣāmōr yoma palōxwa zambēl, qarṭālē d-may ḫāšira. ṣāwūlā, ṣāxiwa, ṣāna qaše-w ṣādyaw mātīwa mēnēt bārya. qaše-w čādan ma-ina. mātīwa mēn bārya ḫāširē gadliwa. ṣāmēx wa bārya ḫāširē gadliwa.

(27) ḫāširē gadliwa-w māmēx wa gadliwa-w mēx ṣālyā ṣālyāt a gadliwa-w ṣāle gadliwa-w yōma qayēmwa, b-xuškunt a qayēmwa nābēwāle ḫelēt šuqa mzbēwālu.
(22) It is said he kept going. He sat on top of a spring and drank water, he drank. It is said that he saw a monk who came there. It is said that he greeted him. He accepted his greeting.

(23) It is said that he (the monk) said, ‘Why are you wandering?’ It is said that he said, ‘Believe me, I have left my homeland. I do not want to go back to my homeland. I want to go to live in a place where people only worship God.’

(24) He (the monk) said, ‘Come with us.’ But [the prince] said, ‘You are saying I was the son of the king and I was such and such.’ [The prince] said, ‘I shall leave all these things behind. I don’t want it for a piece of iron.’

(25) He (the monk) went off. What did he do? He took him to his own house. He went to the monastery. Who lived in the monastery? That monk. In the past monks did not live, for example, in monasteries. Each person lived by himself in a hut, in such and such a thing. That is how they used to live.

(26) ‘What shall I do for him?’ It is said that he worked with baskets, large baskets made of straw matting. These priests and so forth would make them, they would go and bring from open fields, priests and I don’t know what. They would bring from the fields straw and would weave.

(27) They would weave mats. They would weave baskets. They would weave small baskets. They would weave large baskets. He would get up at daybreak. He would get up in the early morning. He would take them to the market to sell them.
(29)  ᵇamêr xà yoma| ᵇizôle ᵇawa| kârta qam-ţaêna l-xâsu.| mxuškunta ᵇazêl zambilu mzabönul. ᵇamêr bax màlka| qam-xazyâle.|  
(33)  ᵇawa har mên târa wêre, ᵇamra qa xâdûmtaw, ᵇamra, târane ḥluqlû. târane qam-ţalqêlu rešu. ᵇamêr, ᵃqa ma ᵇâtxa mdi-wênax?| mà byade-wêt?| mà byade-wêt?|  
(34)  ᵇamra là k-awe palûtê. ᵇêlax là şujle palût mên beta. ᵇaw-ẑi ᵇe gata g-nawwe gâwaw| ᵇaxtsên g-nâwne| be fâyde-la. la k-şawqa palêt.|  
(28) With the price of those baskets, he would buy food for himself and bring it home. In the evenings, they would sit, sing, pray and worship. He (the boy) liked the way of life a lot.

(29) It is said that one day he went off carrying a load on his back. He went at dawn to sell his baskets. It is said that a king’s wife saw him.

(30) She saw him and said, ‘How can this [be happening]? Why is he wandering about? How come he is selling baskets?’ She said to her servants ‘Summon him.’

(31) He came. She said, ‘What are you selling?’ He said, ‘Baskets.’ The time was not right [for her to buy one]. She said to him, she said, ‘Tomorrow, I would like you to bring and sell me a special basket for me. I shall give you whatever price you want.’

(32) He was gullible and went off. The next day—that night he did not sleep, but wove a very beautiful basket. He brought it. He came to the door of the woman. He brought it.

(33) As soon as he entered through the door, she said to her servant, she said, ‘Shut the doors.’ She shut the doors on him. He said, ‘Why have you gone mad and [done this]? What are you doing? What are you doing?’

(34) She said, ‘You are not allowed to go out. You (servant), do not let him leave the house.’ Then he pleaded with her. But however much he pleaded, it was useless. She did not let him leave.

(35) Then she said to him, she said, ‘What will you do, poor fellow? Why are you dwelling in those mountains, exhausted and groaning? You eat grass like animals. Come and have a good time on these sofas.'
(36) ya ṭāban dzwanqā-w čālābī. qam-ẓābānux m-kūla lābī. pārsān mōnux ‘ana lebi. ya ṭāban dzwanqā-w fāqira. ʾitu l-ʾadi beta myūqrā. šqūla qatux baxtāt mira.

(37) ṣāna kūlu har ʾamrawalu qatu. hār mōra qatu. ʾāmēr, ʾya bāxta, la šeydanīta, la g-nāxpat ʾawdātā xītita. ṣīl ʾamēr, ʾyaʾni ṣāya šulāt šātāne-še. lēwat bēzdaya mān ʾalaha ʾahat.

(38) ʾaya-ā ḫānra ʾāmra, ṣāmra, ṣāhāt mà-šila ṣāhat bizale-wōt. ṣīdāya ʾe ga d idēla màt wēdla, ṣīstafa ḫar wēdla mānū, ʾe ga xatun qāmla pāqarta l-ṭūqul muqšša-l-w Ṿidatāw ṣel šāhma mšuqšlā-w ḫāmra-w pūdā mxelā-w lā čādan ma wēdla-w zīnšt kūla dunye qam-lawšāl, bas ŝatta lōbēt d-e ṭāban tāre.

(39) ṣāmра qatēt xādāmta, lā ʾaw tārā patxāte. ṣāxtsēn wōdle lawlabe pāšt. ʾe gāta ṣqle gālak.

(40) ḫārma, ʾya ṭāban dzwanqā-w fāqira, Ṿad dānē-la Ṿate nīra, ʾe ga mà k-udēt fāqira k-hatkānūx qam-raba-w zōrā. ṣīr ṣāmra, ʾyaʾni ṣāgar ṣāgar ṣāgar ṣāgar mōndit ṣāna k-šmān là [a]wōdt qati, ṣēnā-š ṣādyā k-udānūx.

(41) ʾe gāta lōbē ṣgālak ṣqle. Ṿ-kāmēr, mālaʾxa l-geʾbe mšūdōre wōle lōba tāle. mōre, lā zādēt mān ṣādi ġēra. šātāne-le d ile xōrā.

(42) la zādēt mān Ṿad bālāya, la mān Ṿadi bāxta d ila syāna, Ṿōl ʾawnuš dāha ʾitēli ṣāna. taʾt bēt ḡaweluš mxalšāna. Ṿk-āmer Ṿe gata ṣqle mān ṣidatāw-ul ṭlēl. Ṿqle. Ṿqle.
(36) Oh comely and well-mannered monk. I have fallen in love with you with all my heart. I cannot separate myself from you. Oh comely and poor monk, live in this stately house. Take the prince’s wife for yourself.’

(37) She kept saying all these things to him. She kept saying [them]. He said, ‘Oh woman, oh crazy woman, are you not ashamed to commit a sin?’ Yes, he said, ‘This is the work of the devil. You do not fear God.’

(38) She said, she said, she said, ‘Why are you going?’ Now, when she knew that whatever she did work with him, the lady put a necklace on her neck and decorated her hands with silver, she put on lipstick and makeup, and I don’t know what else she did. She put on all the world’s ornaments so that the heart of the monk would soften.

(39) She said to the servant ‘Do not open the door.’ Whatever he did he could not get out. At that point, he felt very stressed.

(40) She said, ‘Oh comely poor monk, it is time the yoke came. Whatever you do, poor man, I will disgrace you in front of old and young people.’ She said, ‘I mean if you don’t do for me the thing I say, I will do this to you.’

(41) At that point, his heart became very troubled. It is said that an angel sent support to his side. He said, ‘Do not be afraid of this arrow. It’s the devil who is her friend.

(42) Do not be afraid of this trial, nor of this woman who is standing [before you]. I have now come to your aid so that you will have a saviour.’ It is said that then he escaped from her hands and got out. He ran and ran.
Sung Version of Story

(43) māsitun ya xanwatā. | maḥkānoxān d-a qōṣātā. | bēr malka
bronēt ʾazutā, | ʾitiwa l-kursit malkutā.

(44) xa yoma qsmle mën betā. | qrele l-ʾawde u ǧulanwatā. | ʾa-
npaqa šōb daštata, | ʾa-jyala l-šayda ʾel ḫaywatā.

(45) wele b-ṣeda tre yumanē-w | batār déx dʾərwale l-betā. | b-urxa
ṭaqle xa-w xa mitā. | xūbēle šokle mën zdotā.

(46) b-e ṭādana d-dʾore l-betā | qsmle qam-babe-w šulṭanā. | mōre,
ʿya babi hawnanā. | šuḫux bēt pane ʾax tōnanā. | ṭi

(47) ʿya bronī, ma ṭitela ʾelūṣ? | si b-gaw kul busamēt xayūx. | batār
dēx baxta matənūx. | hawat basima b-xaye diyyux. ṭi

(48) ʿya babi la k-əbēn baxtā-w | maslān kul šuḫa-w dawəltā. | ham
la g-bēn jani paṣxā | ta xatər zali l-malkutā. ṭi

(49) ʿya bronī tu ʾel `ad kursī. | ḫum ʾel malī-w ham dawəltī. ṭi

(50) ʿya babi šmūʾ ʾeli. | latli la baba-w la yəmā, | la ᾯaxona-w la bēr
ʾāmā. | la šānetēt maslā luxmā-w | ʾāban ʿiwān šawṣa-n l-ʾalmā. ṭi

(51) ῥe ga mēn beta plōṭwalē-w | xatēr mēn bābe šqəlwalē-w. | xa
ʾaṭra raḥuqa ʾizēlwalē-w | b-xakma ʾrābāne ṭpqwalē. | bele mēn ta-t
ḥawilē-w | ῥurxēt maya ta-t malpilē-w | ῥurxēt malkuta maxwilē-w
ʿādi ʾalma ta-t šawqilē.
Sung Version of Story

(43) Listen, oh brothers. I am going to tell you a story about a prince, a child of power, seated on the throne of a kingdom.

(44) One day he set off from home. He summoned slaves and servants to go out into the countryside, to hunt animals.

(45) He hunted for two days. After that, he returned home. On the way, he came across a dead person. His body shivered out of fear.

(46) When he returned home, he stood before his father, the ruler. He said, ‘Oh wise father, your glory will vanish like smoke.’

(47) ‘Oh son, what happened to you? Go and have all the pleasure there is in your life. Afterwards, I shall fetch you a wife so that you [may] enjoy your life.’

(48) ‘Oh father, I do not want a wife. I disdain all glory and wealth. I do not want to have joy, because I am going to the heavenly kingdom.’

(49) ‘Oh son, sit on this throne. Rule over my possessions and wealth.’

(50) ‘Oh father, listen to me. I have no father, mother, brother or cousin, nor a profession to earn a living. I am a monk and will leave the world.’

(51) Then he left the house and bid farewell to his father. He went to a faraway land and came across some monks. He asked them to house him, to teach him the path to the Lord and to show him the path towards the heavenly kingdom so that they [may] abandon this world.
(52) yoma palḵwa zambila-w̱ qartara d ʾemmā ḥāṣirā. l zawānwa memulta gu parē-w̱ daʾērwa l-koxe b-zumāṟ.

(53) b-e mdita ʾētwa xa baxtā, l bax malka-w̱ xatun ʾamīrtā. l xēra ʾēlu b-ēna bāštā. l nṣula qatu pax qḥērtā. l

(54) ʿya rāban dzwanqa-w̱ tsālābī, l qam-ʾābānux m-kūle lēbī. l paršan mōnux ʾana lēbī. l paršan mōnux ʾana lēbī. ʿ.

(55) ʿya baxta ya ramanītā. l be ḥāya-w̱ mar pata qwitā. l dēx k-ṣ̱bat palxēn ʾa xtītā madzgērēn marān beryatā?

(56) ʿmalux tēhya gu ṭuranē-w̱ bixala gēla ʾax ḥaywanē-w̱? hayu mkyēf l-an diwanē-w̱ lā māpītēt ʾan ʿādānē.

(57) ya rāban dzwanqa-w̱ šāpirā, l ṭitu la dide ta myuqrā. l luš qābaya b-dēhwā zqirā-w̱ šqūla ṭalux baxtēt mīrā. ʿ.

(58) ʿya baxta ya ramanītā, l be ḥāya-w̱ mar pata qwitā lēʾbi palxēna ʾaḍ xtītā, l madzgērēn marān beryatā. ʿ.

(59) ʿe ga xatun bēsta mleḷa-w̱ b-xa ʾēdana l-xādamtw qrelā. l b-ene ʾēleu rmēzwalā-w̱ tāra gu šalmeu hīřqwalā.

(60) ʿe ga xatun ʾaṭḷas luṣlā. l pāqarta ṭoqa mulwēlā-w̱ ʾidata sēhma mṣqēlā-w̱ qруla l-ṭāban ʾidu grēslā.


(52) During the day he used to make baskets and panniers made from matting. He used to buy his food with money and returned to his cell singing.

(53) In that town there was a woman who was the king’s wife and a lady princess. She looked at him with an evil eye. She set up a terrible trap for him.

(54) ‘Oh monk, comely and courteous, I have fallen in love with you with all my heart. I cannot separate myself from you. I cannot separate myself from you.’

(55) ‘Oh woman, oh high-ranking lady, shameless and brazen, why do you want me to commit this sin and anger our Lord of creation?’

(56) ‘What’s wrong with you that you are lost in the mountains and eat grass like animals? Come on have fun on these sofas and do not miss out on these moments.

(57) Oh, monk, young and comely, sit at my side as an honourable man. Put on a garment of woven gold. And take the prince’s wife for yourself.’

(58) ‘Oh woman, oh high-ranking lady, shameless and brazen, I cannot commit this sin and anger our Lord of creation.’

(59) Then the lady became filled with evil. In a moment she summoned her servant and winked at him. She shut the door in his face.

(60) Then, the lady put on a silk dress and put a necklace on her neck. She decorated her hands with silver. She got closer to the monk and grabbed his hand.
(61) 'ya ṭāban dzwanqa-w čālābī, ṭatu ḫib ṭa myuqrā, ṣqūla ṭalux bāxta ṭmirā.

(62) 'ya bāxta mar pata kumtā-w ṭe ḫāya-w mar pata qwitā, ḫa w x̓ǎbat palxān ṭa x̓itti-w madsqəɾən maran ḥəɾyatā.
(61) ‘Oh monk, comely and courteous, sit at my side as an honourable man. Take for yourself the prince’s wife.’

(62) ‘Oh guilty woman, shameless and brazen, how could you want me to commit this sin and anger our Lord of creation?’
5. ZAMBILFROSH

Geoffrey Khan

Speaker: Warina Toma (ChA. Shaqlawa)

Recording: Lourd Hanna.

Assistants: Aziz al-Zebari, Lourd Hanna

Audio: https://nena.ames.cam.ac.uk/audio/254/

Summary

A son of a king went out hunting one day with some servants. After three days they set off back home. On the way he found a dead man lying on the ground. The boy was very saddened by this and, on his return, told his father that he had no desire to live a worldly life but wished to go away and become a monk. He went away and met a hermit in a cave who was weaving baskets. The boy stayed with him and made his living through weaving baskets and the like. One day he was accosted by the wife of a king, who asked him to weave a basket for her. When the boy delivered the basket to her, she attempted to seduce him and tempt him by sumptuous gifts. He refused her advances and castigated her. She threatened to tell the prince that he had assaulted her. He prayed to God and, through God’s intervention, somebody came to the door and the boy ran away.
(1) zambil fruš ʾel gu xâl gawêt yaʾni ḥūčita. ʾani g-zamrila g-māzidi rèšaw gu zmarta. fa yaʾni lāḥon g-matwi ʾadya. bas ḥūčitaw ʾāya-wawa:

(2) k-amɔr ʾətwə xa malka gu de màta. ʾətwale xa brɔna ʾəlak ʾaqəl-u maɾ ... ʾadya-wewa maɾ hawna. xa yôme gəlamata qam-madzmêlu, plətłe ʾəl şêda. ʾani .. qâmaya ʾe ʾətwə. tsə məndix lətwa maɾ ᵉtâa.

(3) plətłu l-şêda. k-amɔr ʾəlahə yomata pəšlu gawêt tûra. xarta dəɾu qa bèta. ʾûrxa xxele xə mita l-ʾûrxa. xa mita xxełe, xa npılə.

(4) ʾəlak qəɾe gu jənu ʾu ʾamɔr, ʾber naʃa ʾatxa k-ʃeḥa ʾəlu w ʾala ʾamɔr ʾana ... k-ʃawqəne beta-w ḥâle ʾamɔr. k-əzən qa jənî g-ʾeʃən nux rəbāne, madam naʃa ʾatxa ʃeḥa ʾəlu. ʾt

(5) k-əmɔr ləbu qəɾe m-kûlle məndi. dəɾə qa beta. dəɾe ʾamɔr qa bəbu, ʾbəbu ʾənə lə k-əwən gu beta. ʾana k-ʃəltən. k-əzən qa jənî ʾeʃən maɾ dəna ʾeΧiΔayə ʾitən gu škstitución ʾənə. ʾt

(6) ʾamɔr, ʾqa ma ma səhla ʾəluξ? ma ʾitelə b-rəʃux brən, ʾitelə b-rəʃux brən maɾ qa ma ʾatξa? t

(7) ʾamɔr, ʾbəbu, madam mešək xərtə, ʾatxa k-ətya b-rəʃən, ʾana lə k-əben ʾe məlkətə la k-əbəna ʾe səḥaṭ la gən. ʾt
(1) Zambilfrosh, yes, is in [the form of] a story. But they also sing it and add to it in the song. I mean they tell it with melody, thus. But this is how the story was:

(2) It is said that there was a king in the village. He had a son who was very wise and clever. One day he (the son) gathered the servants and went out hunting. In the old days it was like that. Nothing was the way it is now.

(3) They went hunting. It is said that they remained in the mountain for three days. Then they returned home. On the way back, he came across a dead man who was lying there on the ground.

(4) He became very sad. He said, ‘Is this what happens to a man? By God, I shall leave home and go about living like a hermit, since this is what happens to a man.’

(5) It is said that he lost interest in everything. He returned home. He went up to his father and said to him, ‘Father, I am not going to stay at home. I am going to leave. I am going off by myself to live like the hermits who live in caves.’

(6) He (his father) said, ‘Why, what has happened to you? Have you gone mad? What has happened to you, my son, what has happened to you? Why are you doing this?’

(7) He said, ‘Father, since we die at the end and this is what happens to us, I do not want this kingdom, I do not want this luxury living.’

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1 Lit. his heart became cold concerning everything.
2 Lit. this health.
(8) ʾāmor, ʾbaxta g-matōnux. ʾāta he ḫewa. k-yatwēt b-rash tāxta, pāsxt-u ben yalux-u bāxtux-u. ʾmstahil ʾāmor, ʾbaxta-s là g-bēn.

(9) ʾaxtsan baba mat wādle ṣebu là ṣebel. plōṭle mnunèle gu babu ṣafu ṣawādlu. xatār ṣqāle mnu, plōṭle. plōṭle. psele m-bēta.

(10) ʾizōle. ṣfğule gu xa Ṣāban gu xa Şkāfte. Ṣāban ṣitiwe-le qa janu qūpu gādēl-u mēndi gādēl-u g-mzabal-u ʾayēš gawu.

(11) ʾāmor, ʾk-awēn jēbūx. ʾāmor, ʾm-ēka box ṣāt gu de ʾyaṣta ʾēṣet? ʾāmor, ʾmatot ʾēṣet ʾana ṣātxa g-ʾēṣen. gāmox là (ha)we gāwi. ʾegēt lawlabi ʾēṣen ʾayā ʾē.

(12) pōšle jēbu. ṣazōlwa matewa ṣāna šūw-u qaṭēwaw ṣawādlwa-w qūpe gadosluwa-w ṣāna mēndyâne-s qâfâs-u ṣāna gadosluwa. ṣazōlwa ṣel šūqa mzabōnwalu. ṣixalat zawēnwa matewa qa bēta.

(13) xa yôma hadax xa bax malka qam-xazyâle. ʾaxtsa dzwân wewa yeksr ʾezqala ṣəlu. yeksr yaʿni ʿebaw izōle qaṭu. šūha l-ṣōmox ṣałaha. sāṭana k-awwār gu bar naṣa.

(14) ʾamra qaṭu, ʾfāqira, mà k-ṣəbṭat? ʾāmor, ʾana tsê mēndi la gḥēn. ʾāmor, ʾana ʾāna g-matōnū g-mzabnūnū, pāri šaqloku. ʾāmar, ʾlēke-ṣəbṭ? ʾāmor, ʾana l-xa diḵtə-ṣənū gu xa Şkāfte.
(8) He (his father) said, ‘I will bring you a wife. This is not the time to do this. You are going to sit on the throne and be happy with your children and your wife.’ ‘Impossible!’ he said, ‘I do not want a wife.’

(9) No matter how hard his father tried to persuade him, he refused. He went out and entreated his father to pardon him. He bade him farewell and left. He set off from home.

(10) He went and came across a hermit in a cave. The hermit was sitting by himself weaving baskets and similar things, which he sold to make a living.

(11) He said, ‘I am going to stay with you.’ He (the hermit) said, ‘But how can you live a life like this?’ He said, ‘I shall live the way you live. Don’t worry about me. If I am unable to live, then...’

(12) He stayed with him. He used to go out and bring wooden canes, which he cut, and fashioned, and wove into baskets and such things as cages and the like. He used to weave things like these. He used to go to the market and sell them, and then buy food and bring it home.

(13) One day, as he was doing this, the wife of a king saw him. He was so handsome that she immediately fell in love with him. She desired him in her heart at once. Glory to God—Satan often tempts man to do evil things.\

(14) She said to him, ‘Poor man, what do you want?’ He said, ‘I want nothing.’ He said, ‘I only bring these, sell them and get my money.’ She said, ‘Where do you live?’ He said, ‘I live somewhere in a cave.’

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3 Lit. to the name of God.
4 Lit. Satan enters into man.
(15) ʾamra, ʿdana m-xūṣkunta qati gdûl xa ḥaṣira. ʾana bêt miře- wan. metile qa betet miřa-w hâqox ḍ-yawan xà lira. lira gâlak-ile yawale qatu.

(16) psâxle. ʾizâle môre qa râban, ʿxa gâlak bâš gdûl. xa baxta mûrt-û qâtî “hâqox xà lira ḍ-yawan.” ʾè, l.

(17) ʾaw dza ʾe gôt mzabônwalu ʾâna gu zuma-ra-s daʾrwa qatût škâftu. k-amôr daʾrwa gu beta zumâra.

(18) ʾe ... psâxle m-xûška qâdamta qômle. xa karta wûdwale qâtû. ʾlaha qupỳâta-w xa ʾawâ-s qa de baxta xûsî wûdwale. k-amôr ʾizâle ʾani ʾan ʾlaha qam-zâbûnu. dorê qa daya yawlé ʾâw xût.

(19) k-âmôr ʾâyôn qa ma wûre gawâye gu ʾena ʾamra qa xadâm-taw, ʾtâra ḥlûqî! k-âmôr târa qam-ḥalqâle. ʾitûle.

(20) ʾâmra, ʾm-ûxa lá k-palṭôt. ʾâmôr, ʾqa mâ la k-palṭôn? ʾât lá mûrâx qati. matu k-âwe ṭatxa? ʾâmra, ʾaña k-êbûnûx. ʾâmra, ṭsê šêk lêba k-êbûnûx. k-êbûnûx-u ʾc-yaṭwêt láxa l-dûkât mira-w.

(21) ʾâmra, ṭbê bûsûmta lêwa mên dâna ʾûrûn-u b-ʾya-stûx b-galût haywân-u ʾât gu dâna mûndâyane ʾeštôt? ʾâmôr, ʾaña lá gbûn ʾâna mûndyane tsê mûndi. ʾaña rûdyê-wên gu ḫâl jàni. lâ ʾc-yaṭwên.
(15) She said, ‘Tomorrow morning weave me a mat. I am in the house of the prince. Bring it to the prince’s house and I’ll give you one lira as your wages.’ A lira is a lot for her to give him.

(16) He was pleased. He went and said to the hermit, ‘Weave one very well. A woman has said to me “I shall give you one lira as your wages.”’ Yes.

(17) So, when he sold these things, he would return to his cave singing hymns. It is said that he would return home singing hymns.

(18) He became happy. He woke up early next morning. He prepared a load [of baskets] for himself. Three baskets. Besides, he made a special mat for the woman. It is said that he went and sold the three [baskets]. He went back to give the other [item] to her.

(19) It is said that as soon as he entered her house, she made sign with her eyes to her maid telling her, ‘Close the door!’ It is said that she closed the door. He sat down.

(20) She said, ‘You are not leaving this place.’ He said, ‘Why am I not leaving? You did not tell me. How is this possible?’ She said, ‘I love you.’ She said, ‘There is no doubt that I love you. I love you. You are staying here, in place of the prince.’

(21) She said, ‘Isn’t it better than the mountains, living on grass like animals? Can you live on these things?’ He said, ‘But I don’t like any of these things [that you are telling me about]. I am happy with the way I am. I am not staying.’

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5 Lit. songs.

6 Lit. on the grass of animals.
(22) ūmra, l “itu rēš tāxta.” l ūmra, l “ē-yātwaʾ šaqlēta baxtēt mīra.” l ēl. pāšxēl lwūš qābaya gu dēhwā sqira. l

(23) ūmēr, l “ana ʾtwali qābaya gu dēhwā sqira. l lēwēn ḫbyw. l lā k-ēbēn. l ūmēr, l “bāssa.” l ūmēr, l bāxtēl la k-palxēn xtīta. l la g-max-

(24) ūmēr, l “e mēndi lā k-udēn. l “ēt ʾeba lēwā qaṭax?” l ūmēr, l “ya xātun lā ṭamanita. l be ḥāya-w mē pata qaṣṭā! l la kudōna ʾaṭya xṭīta, ’āmēr.” l

(25) ūmēr, l xar dēg lā har qam-maʾiqālē. l ḫizēla dzēle lwēšla-w ṭa āqulbe drela-w l sēhma-w l jana-w mṣuqlāla-w l ṭēlēla ṭādiq-

(26) k-āmēr qam-garšālē l-palgwēt bēta. l yaʾni mābārēlē gawāyē. l gālak ṣqēlē. l gālak ṣqēlē. l lā ydele ma (a)wēd. l

(27) ūmēr qaṭaw, l “ūḥat, ṭa āmēr, “ya xātū!” šēklax g-mṣānē, l mēnax g-mṣānē. l šēkēl diyyax mēnax g-mṣānē. l malax pāyēs qa nāše. l “āt sāpsat gu qawra. l qa māʾe mēndi biyaḍ-wat? l yaʾni k-ṭawya “āt “e mēndi ṭawḍat “ē k-ētya b-reṣāx?” l

(28) ūmra, l “hār k-ēbhānūx l har k-ēbhānūx l har k-ēbhānūx. ṭa āmra, l lebi pāršan mēnux.” l
(22) She said, ‘Sit on the throne.’ She said, ‘You will stay and take the wife of the prince for yourself. Yes. You will be happy. Put on a waistcoat made of woven gold.’

(23) He said, ‘I used to have a waistcoat made of woven gold. But I have not missed it.’ ‘I don’t want that.’ He said, ‘Enough! Woman, I will not sin. I will not enrage the creator. How could I enrage him?’

(24) He said, ‘I will not do such a thing. Isn’t it a shame for you.’ He said, ‘You arrogant woman, without shame, brazen! I will not commit this sin,’ he said.

(25) It is said that after that she continued to pester him. She went and dressed up and put on bracelets and silver jewels. She made herself very attractive. She came and held his hand.

(26) It is said that she dragged him to the middle of the house. I mean, she made him enter inside. He got very upset. He got very upset and did not know what to do.

(27) He said to her ‘You,’ he said, ‘Oh Lady, your beauty will go away, it will go away from you. Your beauty will go away from you. Your wealth will be left to other people. You will rot in the grave! Why are you doing this thing? I mean, is it worth doing this when this will befall you?’

(28) She said, ‘Still I will love you. I will still love you. I will still love you.’ She said, ‘I cannot separate from you.’

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7 Lit. I have not wanted it.
32 Neo-Aramaic and Kurdish Folklore from Northern Iraq

(29) ṑeqle mà (a)wəd?| tləble mən ʾalaha ʾamər,| ʾamra, ʿdāna ʾâta,| ʾâta ʾāgar k-ate mîra,| šakyan ʾîlux,| k-ʾmran| “ʾatxa ḫâtki wide-le.”| ʾaw dza mà k-ūdôt ʾahat?|

(30) ʾe gôt ʾatxa məra| ʾamra, ʾod dâne-la t-k-ate mîra.| ʾaw dza mà k-ūdôt ya fâqira?| ʾe ga ṑeqle tləble mən ʾâlaha.

(31) mən xelət ʾâlaha,| xûr ʾâlaha k-ate gu hanaʾət nâše,| xa naša mxele l-târa.| mxele l-târa dâbi patxile.| ʾāʾnî târa qam-patxile-| ʾawa ṑeqle.| xləšle.
He was upset and [did not know] what to do. He prayed to God saying... She said, ‘Or else, now, if the prince arrives now, I will complain about you and say “He assaulted me thus.” So what will you do?’

When she had said this, she said, ‘It is time for him to come. What are you going to do, you wretched man!?’ Then he was anxious. He prayed to God.

Through the power of God—see, God comes to the rescue of man—somebody knocked at the door. Somebody knocked at the door and they had to open it. They opened the door and he ran away. [The story] has finished.
6. JOSEPH OR ZAMBILFROSH

Dorota Molin

Speaker: Zarifa Toma (ChA. Enishke)
Recording: Lourd Hanna
Assistants: Aziz al-Zebari
Audio: https://nena.ames.cam.ac.uk/audio/219/

Summary

This story fuses the Quranic narrative of Joseph the Egyptian with the Kurdistani tale of the wandering basket-seller who resists seduction, Zambilfrosh. The protagonist was the son of a king who was wondering through the world and was imprisoned in a foreign country. One day, he was able to explain the king’s dream, after which the king made him his advisor. The king’s wife tried to seduce him and tempted him with great wealth. Zambilfrosh, however, resisted, claiming that he was a simple basket-seller who did not deserve any royal privileges or a royal wife.

One day, the protagonist’s brothers came for grain. Zambilfrosh tricked them by accusing them of theft, but then revealed his identity to them. The brothers were reconciled and Zambilfrosh became their leader.
Neo-Aramaic and Kurdish Folklore from Northern Iraq

(1) ʾaw brət màlka wewa. brət màlka wewa, ʾawa-w beθa là thele l-ʾuxdaθe. šqele b-dönye xəšle. xəšle b-dönye qam-xazele wore gu xa ʾaθra xèna, xa xayatuθa xène. qam-dawqile, darile gu səjən.


(3) məre ʾana yîdənna məndi-la, bas lê maxkənna. more ‘məndi-le? màxkele məndi-le!’ more lê maxkənna, lê haneli. ʾana-w xunwədî-wax. t-aθe yoma ᵃn xunwaθi p-sâhdi ʾəlli, bas qam-tərdi. ᵃ

(4) məre ‘la,ʾad ʾawa b-yîdəle xulmət dawa màlka, mənabləxle. ᵃ xəšle kəsle diye more ‘məndi-la qaʃatta, faqïra? məndi-le qaʃətət ʾəštə tawraθa zəbun ʾaxli trïse.? more ‘pt-aθelux ʾəštə ʃənne xa xəḍəθa, xa garən, ʾəjebùθa.

(5) m-daha mhəm, ᵃlile guniye,ʾanna maxazən diyuḫ xətte-w dəbra, b-barya garani b-xəla. yaʾani xelanəta. ʾəštə ʃənne garani pt-ʾaway. ʾawa mjume’le mjume’le mjume’le mjume’le.

(6) ʾayya baxte diye drela ʾena ʾolle diyye. ʾazawa bàθre, bàθre, ʾamra ʾhayyu l-beθa xəl-u šti. hal hâdax qam-awdāle, mərə b-yanne tāj màlka təlux.

¹ Or perhaps d-daxła, i.e. with the genitive particle d-.
He was the son of a king, the son of a king he was. He did not get along with his family. He left, wandering about in the world. He travelled around, they saw him enter another country and began a new life. They arrested him and put him in prison.

The king saw something in his dream, the king himself saw in his dream: six skinny cows devouring six healthy cows. What did [Joseph] see in a dream, what did he see in his dream the same night? He saw in his dream that they were harvesting wheat. Six bundles of wheat worshipped his bundles.

[The next day, Joseph told those in prison about his dream.] He said, ‘I know what it is [about], but I won’t tell.’ They said, ‘What is it? Tell us what it is!’ ‘I won’t tell, I am not comfortable telling,’ he said. ‘It is about me and my brothers. A day will come when my brothers will kneel down before me, but they have expelled me.’

They said, ‘He will be able to interpret the king’s dream, let’s take him [to the king].’ He went to him. He said, ‘What is the story, poor fellow? What is the story of six skinny cows devouring fat ones?’ He said, ‘You will have six years of famine, a rise of prices, something astonishing.

Therefore, believe [me], you need to gather wheat and fill your sacks, your storehouses with wheat and corn, because a strong famine will come, I mean. There will be a terrible famine for six years.’ [The king] began to store wheat, more and more.

Meanwhile, his (the king’s) wife began to look at him with desire. She would follow him and say, ‘Come, eat and drink.’ She did this: she told him, ‘I’ll give you the king’s crown.’
(7) m̄e r̲a n̲a Zambil Fr̲o š-iw̲e n,12 y-zaqr̲w̲n zanbire-w̲ haqqi b-yatte x̲a l̲ı̲r̲a,1 pt-áz̲n̲.1 ʾaw̲ wele šuli,1 ʾa n̲a l̲e p̲eš̲n̲ m̲a l̲a ʾa n̲a.1 l̲e h̲aw̲n̲ m̲a l̲a k̲.1 wele šule diye hadax-u m̲a l̲a qam-k̲b̲e le-w̲ m̲ör̲n̲e m̲ön̲ne.1 ʾu ʾa p̲ ʾawa m̲ö n̲n̲e m̲ön̲ d̲-ā w̲a.1

(8) ṭela x̲a zawa n̲a x̲u n̲w̲a th̲a diye h̲i r̲e,1 šmelu gu fl̲ān̲ d̲aw̲l̲a ʾəθ̲ dabra m̲z̲a b̲ō n̲e.1 x̲əš̲le x̲a b̲-x̲a m̲ön̲n̲e.1 mà w̲ə d̲le ʾaw̲a?1

(9) ʾaw̲a le ky̲a l̲a ʾa n̲a x̲a t̲te ʾu dr̲̅a y̲a l̲a ʾa l̲e h̲i.1 šq̲ə l̲e x̲a k̲a s̲et̲ dehw̲a ʾəθ̲w̲ale y̲-d̲a r̲i b̲-k̲a s̲ət̲ d̲e h̲w̲a,1 qam-d̲a r̲e le gu t̲e n̲e x̲a m̲ön̲n̲e.1 x̲əš̲le,1 rx̲ə q̲le t̲-m̲a t̲ l̲-m̲d̲i t̲a,1 x̲əš̲le h̲a r̲ j̲e ṣ̲ b̲a ṣ̲r̲ d̲i y̲e.1

(10) m̄e r̲e h̲a r̲ ʾaw̲a,1 m̄e r̲e t̲a m̲a l̲a k̲a ʾa n̲a h̲a t̲x̲a p̲t̲-a w̲d̲ə n̲,1 qam-ga n̲w̲i l̲a ʾa y̲a y̲a ʾa m̲a n̲a d̲i y̲u x̲,1 ʾa n̲a x̲u n̲w̲a th̲a diye-le.1 x̲əš̲le b̲a t̲re h̲al qur̲b̲ t̲ m̲d̲i t̲e y̲,1 yaʾa n̲i w̲a ra,1 qam-d̲a w̲q̲i l̲e,1 m̲e ̲t̲i l̲e.1

(11) m̄e r̲e ḍ̲a y̲,1 mà x̲ w̲ d̲e?1 ču m̲ə n̲d̲i,1 l̲e x̲ w̲ d̲e ʾa x̲n̲i.1 ṭ m̄e l̲a,1 w̲u tu g̲n̲i w̲e l̲a t̲a z̲e t̲ d̲e h̲w̲a,1 ʾa d̲a x̲ x̲, ʾa x̲n̲i m̲a t̲u b̲-g̲ñ̲ n̲w̲a x̲l̲a?1 y̲a l̲a y̲a l̲a m̲t̲e l̲a d̲a r̲a ʾa l̲l̲a n̲-u n̲a s̲e k̲u l̲a m̲t̲ l̲a m̲k̲ u̲ p̲n̲ a t̲-m̲a n̲t̲a l̲-m̲d̲i t̲a,1 m̄e r̲e ṭ̲q̲w̲ x̲u g̲u n̲i y̲a x̲ e t̲x̲u.1 ṭ h̲a r̲ ʾa w̲a q̲a m-pa th̲ o x̲ l̲e ʾa y̲ g̲ u n̲i y̲a,1 m̄e r̲e ṭ̲-m̲a r̲b̲ r̲i ʾa x̲x̲ x̲a,1 p̲l̲ t̲ l̲a k̲a s̲e t̲ d̲e h̲w̲ a t̲ a m̲a,1

(12) ṭa n̲a m̄a w̲ə d̲le?1 qam-s̲a q̲l̲i l̲e ʾaw̲ x̲o n̲e-h,1 y̲aʾ n̲i y̲d̲e l̲e ʾə b̲ b̲ e d̲i y̲e.1 qam-s̲a q̲l̲i l̲e x̲u n̲w̲a th̲a diye ʾaw̲ t̲-i l̲e k̲s̲ m̲a l̲a k̲a.1

(13) x̲əš̲le ʾə b̲ b̲ e b̲-d̲a b̲ r̲e d̲i y̲e.1 k u t̲ m̲ə n̲d̲i t̲-a w̲e d̲w̲a,1 l̲ência l̲a ʾa.1 ṭə s̲ t̲a ş̲ə n̲ n̲e y-s̲a h̲i d̲w̲a ʾe l̲le d̲i y̲e,1 y-ʾa b̲- d̲i w̲ a l̲e.1 ʾu h̲u l̲ ʾe g̲ ʾo t̲-i l̲ e p̲i š̲ e g̲ o r-e w̲ g̲ w̲ i r e k̲ u l̲ l̲ e,1 ʾaw̲ x̲ o n̲ a r̲ a y̲ y̲ e s̲ d̲i y̲ e h̲i w̲ e w̲ a,1 ʾa n̲ a ʾo m̲ə n̲d̲i t̲ n̲a y̲ Ə ə l̲ l̲a x.1

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2 'Basket-seller' is said in Kurdish. In the Aramaic versions of the story, 'Zambilfroš' is either 'basket-seller' or the protagonist's name, or sometimes even both at once.
(7) He said, ‘But I am a basket-seller. I weave baskets for which I earn one lira, and then I leave. This is my profession. I will not become a king. I will not be a king.’ This was his job. The king liked him and helped him, and he in turn helped [the king].

(8) A time came when his brothers were in distress, they heard that in such-and-such a country, there was wheat for sale. They all went to him, one by one. What did he (Zambilfroš) do?

(9) It was he who measured the grain and put it in their sacks. He took out a golden cup which he had—they used golden cups for measuring out [the grain]—and he put it in the sack of one of them. [As] they went back to their [home] city, an army went pursuing them.

(10) [Zambilfroš] said, he told the king, ‘This is what I am going to do. I’m telling you—they have stolen your cup.’ They were his own brothers. They chased them until outside their city, I mean, [they were] outside when they captured them and brought them [back].

(11) They said ‘But why? What have we done? Nothing, we have done [nothing].’ ‘You have stolen the gold cup.’ ‘How could it be?] Why would we steal it?! The wheat would have barely reached our city and our people would have died of hunger before we could bring [it] to the city!’ He said, ‘Open your sacks.’ He himself opened the sack. He told them to empty it here—and the golden cup appeared.

(12) So what did they do? They took away their brother. I mean, they recognised him. [Then] they took him with them, the brother who was with the king.

(13) They went away with their grain. There was no objection to anything he did. They would kneel before him for six years, they worshipped him. And until they all grew up and got married, that brother was their chief. This is what I am telling you.
7. ZANBILFIROSH—THE BASKET-SELLER

Masoud Mohammadirad

Speaker: Ahmad Abubakir Suleiman (NK. Khizava)

Recording: Lourd Hanna

Audio: https://kurdic.ames.cam.ac.uk/audio/247/

Summary

The son of the prince of Mosul lived a lavish lifestyle and was oblivious of death and afterlife. When he experienced the loss of one of his relatives, he was transformed and chose to become pious. To avoid living off his cruel father, he started to make a living by selling baskets and was, therefore, called Zanbilfirosh, i.e. basket-seller. Once, while strolling streets to sell his baskets, the daughter of the ruler of the city caught sight of him and tried to charm him. However, the pious basket-seller did not consent. The daughter accused him of assault. The guards kept chasing the basket-seller. The basket-seller threw himself down from one of the towers of the citadel and was later buried on a public road. The narrator elaborates on different versions of Zanbilfirosh across Kurdistan.

1 I am grateful to Slava Sheikmous and Rewan Hussein, native speakers of Kurmanji, for their help with interpreting language in a few passages.
(1) nāvē mān | āHmad āAbūbakār Sōlēmān | az xalkē gundē Xīzavā | āašīr-ā Gulīā. | ā az ū dāyākībūyē ... ḥəzār-ū nāhsad-ū šēst-ū hàstī- | āmā dārəstāhīyā mān dā tārīx-e | x̱aļq-e. | šēst-ū dū | ma. |

(2) zanbīlforoş ... | du gōrēt zanbīlforoş yēt hayn āl davarā kurdā dā, | ēk lā Kurdoštānā Bākōr, | ēk lā Kurdoštānā Bāšōr. | yē Bākōr, | yē lā Vārqa | ānī hā | Qazā Sōlīvā, | āl vīlāyatā Diyaṟbākār. |

(3) āmā yē avē ... hačko lā Kurdoštānā Bāšōr | āv tō-kat sar jādā nāvbaynā Bātifē ū Zā xo dā, | āl sār jādē-yāl bō-řax gundē Sīrko tīyē da. | ṭaqriban rošāvāyē ... nāhiyā Bātīfā ūn kīliomiṭrā. |

(4) āv zanbīlforoşā wak hōkāyatā wī hātī gōtanē | yēt xalkē ma-ū bāv-ū bāpīrēt ma ēk bo ēk yē gōtī. | āl sar vē kālhā šābāniyē ṭinēn, | av kālhā šābāniyē. |

(5) āv yē ko lā daf ma nāvē wī ... mīr Mōhsen kuřē mūr Av dulazīzhē mūrē Mūsōl-a, | yē vē kālhā Mūsōl. | mīr ... Mōhsen kuřē mūr Av dulazīzhē mūrē Mūsōl-a. | āv bān wak āv wak hōkāyatā wī ət-bēžon | zanbīlfo roş kuřē mūr bī. |

(6) ənsānaṅī lāwāṅī jahēl yē barkatī bī. | gārhā nāv jahēlā dā-ū pāra lā bār dast-ī zāhjīf bīnu. | ət-bēžon waxtāṅī kasaṅ ər mālā mīrī mūr.
(1) My name is Ahmad Abubakir Sileman. I come from the village of Khizava, [from] the Guli tribe. I was born in 1968, but in reality ... my date [of birth] is wrong. I was born in 1962.

(2) The basket-seller—there are two tombs of [associated with] the basket-seller in Kurdish regions: one in northern Kurdistan, one in southern Kurdistan. The one in northern Kurdistan is located in Farqin in the Siliva county, Diyarbakir province.

(3) But, as for the one in southern Kurdistan, the tomb is located on the road between Batifa and Zakho. It is on the road next to the Sirkotki village. It [is located] approximately less than five kilometres west of the Batifa region.

(4) As for the basket-seller,—the way his adventure has been told [and] from what our ancestors have passed on to each other—his story comes from the citadel of Shabani, this citadel of Shabani.

(5) He (the basket-seller) was called Mir Muhsin in our region. [He is] the son of Mir Avdulaziz, the prince of Mosul, [at] this citadel of Mosul. Mir Muhsin (the basket-seller) was the son of Avdulaziz, the prince of Mosul. Evidently, his story was like this: the basket-seller was the prince’s son.

(6) He was a handsome young man. He would wander around with other youths. He had a lot of money at his disposal. It is said that a member of the prince’s family once passed away.
(7) wæxtē mərī tæb’æn xalḵé ... davarē lē kôm bìn-ûl bərnū-v ziyāratē-ûl aw goṛ ḵolâ-ûl ḵər têda-ûl va-šârt-ûl. awi ŋi got-ē, ‘mā dē ava hamā lō vëdē bē!? got-ē, ‘ava dē lō vē bē hatā qiyāmatē.’


(9) řā-bi ... wak awādiākē bə sərī kat. malāyək hət lə bə ñəxəft řəzāk du sê ẓār. har ŋə dā bēzē, ‘malē wara bo mən bə-āxava.’ hatā bahsē diyānataē bo i ẓər.

(10) ‘diyānat husā-na-ûl diyānatâ məsihī yâ hayl diyānata əslāmatâ yâ hayl har diyānatakeha-ḥe, ... tab’än ʻərf-û, ʻādāt-û awâdiyēk manhajē diyānate.l aw lə sar əslāmatiyê bî. əslāmatī nişā dâ.Δ

(11) məl äßig ẓand hayvəkâ mā. goti, ‘pā az kô bə-kəm? az-e ŋə vē awâdi xalâs lə wî qabli ṭang-û ẓâriyyā vi qabli xalâs b-əm.’
‘When he died, the people of the region obviously gathered around him, took [him] to the cemetery, dug a grave, put [him] in it, and buried [him].’ He (Muhsin) said, ‘Is he going to rest in this grave forever?’ They (the people at the funeral) said, ‘Yes, he will stay here until the resurrection.’

‘When is the resurrection?’, he said. [They said to him], ‘No religion knows for sure about [when] the resurrection [happens], no religion!’ Fear took hold of him (Muhsin). He said, ‘Is he going to get out from under the soil [at the resurrection]?’ ‘Yes, day and night,’ they said. ‘He will stay here day and night continually. It is finished [for the dead].’

[Upon seeing this scene] something came to his mind. A mullah came to talk to him for one, two, three, four days. Every day, he would say, ‘Mullah! Come [and] talk to me [about religion].’ He (Muhsin) had Islamic faith. [The Mullah] showed him the principles of Islam.

‘Religion is like this. There is the Christian religion. There is the Islamic religion. Each religion has a set of liturgies and customs.’ The Mullah showed him the principles of Islam.

Things remained [like this] for a couple of months. He (Muhsin) said, ‘What shall I do to be relieved of this thing, [to be relieved] of this dark narrow grave?’

\[\text{**Lit.** A thing fell on his head.}\]
(12)  got-e, ‘pawn ṭu ēh ṭu nəvəzət xwa bə-ḵē! ṭu ta’aat-ū ’əbədātēt xwa bə-ḵē! ṭu hārikār bē ləgal xalkaḵ-ū ṭu yē bə ŋəhm bē-ū ṭu zulm o zordārī lə xalkaḵ nə-ḵē. hagār ṭu zolmē bə-ḵē tā’at-ū ’ibādatē tā qabül nā-ḅet.

(13)  ‘bāš-a pānē bāvē mən-e tə-kēt’ az-e wē xwarənē də-xom. got-e, ‘woła ā bāvē tə zolmē bə-ḵēt’ ... ta’aat-ū ’ibādatē tā qabül nā-ḅet. ‘pā az kə bə-kɔm az-e ŋə vē zulm-ū zordāriyē bāvē xwa?  

(14)  həndi go bāvē xwâ. bāvē wī rāzi nā-bi tī təštī bə-hēlēt. got, ‘agar ṭu kadaḵê bə dastē xwa bə-ḵē ā ṭu xwa xwarən də-kēt ‘ayərā xwa xwarən kē dē hōngē ta’aat-ū ’ibādatē tā qabül də-ḅet.


(12) He (the Mullah) said, ‘You, eh, you should recite your prayers! You should perform your worship! You should help people. You should be merciful. You should not do any injustice nor cruelty to people. If you are unjust [to people], your obedience and prayer will not be accepted [by God].’

(13) [Muhsin said], ‘Isn’t it so that my father does [injustice]! I’m living off him.’ He (the Mullah) said, ‘By God, if your father does injustice [and you live off him], your prayers will not be accepted.’ [Muhsin said], ‘What shall I do to be relieved of the injustice caused by my father?’

(14) He talked so much to his father. [But] his father did not agree to abandon this thing. The Mullah\(^3\) said, ‘If you do a job with your own hands, take care of yourself and manage to live by your own means,\(^4\) then your prayers will be accepted.’

(15) He rose [and] left [the house]. He had a wife and two babies. He said to his wife, ‘I will go and make a living\(^5\) for us.’

(16) He rose, came [and] started making baskets. Our people use the Kurdish baskets for fruit. They are made of sticks. He came to the river and made baskets. We said that back then people would live in citadels. He (i.e. Muhsin) kept coming\(^6\) until he arrived at the gate of the Shabani citadel.

\(^3\) Lit. he.

\(^4\) Lit. Take care of your own standard.

\(^5\) Lit. work.

\(^6\) Lit. he came and he came.
(17) hát. waxtē lə darokē dargahā hawā kati-ūl zērvānā go, ‘ţē ḵō čē?’ got-ē tabʾan zanbilkē mēl-i-vā bīl go, ‘az-ē ẓom zanbilā ʃərošm.’ əl ẓolānēt bāžērē hát-o čo.ł

(18) ət-bēžən awâdi ... hačko ḵočā mîrī ət qasre ət panjarē dā aw ᵗuṛā lāwē barkatī di-ū zanbilā ʃəroš.ł ʃuŗ mîr-aw lāwákī barkatī-ya.ł

(19) johē dā viyānā ᵗuɾkī kat dolē ᵗočkē.ł got jārīyā xwa,l ‘haṛa bēža wi zanbilʃərošī bêlā bêt vêdē.’ ə ċū got-ē, ‘wara âm-ē zanbilā ŵo ᵗa kərín.’ł

(20) hát žor-vā.ł tab’an ... avâdi mānē yā pē hātī gotøn-ū,l viyā maʾrûf-al kā čāwā lɔgal ɛk āhaftɔn-ūl hozânvanā yā ʃərī hozân-ū:l

(21) zanbilʃəroš mîrkē ŵawāł ... zanbilʃəroš lāvê darwešә-wł 
karam ka ṭu wara pêšә-w,ł 
qimātə salkā ṭu bēžă-wł 
ŷā bəčkə lə bar zērā hə-kēšə-wł yā mà[zən buhā bəbēžə].ł
(17) He arrived. When the [lock of the] gate of the citadel flew open, the guards asked, ‘Where are you going?’ He (the basket-seller) said—well, he had baskets on his shoulders—, ‘I’m going to sell baskets.’ He strolled from street to street in the city.

(18) It is said that the prince’s daughter saw the handsome man, i.e. the basket-seller, who was selling baskets, through the windows of the palace. He was selling baskets. He was the prince’s son. He was a handsome young man.

(19) Immediately, she (the prince’s daughter) was filled with love for the boy. She said to her maidservant, ‘Go and ask the basket-seller to come here.’ She (the maidservant) went and said to him (the basket-seller), ‘Come here. We would like to buy baskets from you.’

(20) He went upstairs. Of course, things were said [at their meeting]. It is known how they would talk to each other. The poets turned it [their conversation] into poetry:

(21) Oh Basket-seller, son of …

Oh Basket-seller, son of Dervish

Please come forward!

Tell (me) how much the price of the baskets is?

Ask for pieces of gold for small baskets, and set a[n expensive price] for the big ones.

7 Lit. He came.

8 Lit. The longing for the boy fell into the girl’s heart.
(22)  
muhǝm ava awâdì-ya!\[57x616] balé hǝndî hât zanbılfo̱roši ƙo qâna’
 bɔ̡-kât\[57x616] ụ b-ɛt\[57x616] ụ viyänâ xwa bɔ̡-y diyâr kat.\[57x616] zanbilfo̱roš\[57x616] ye ʃə òrsé
 xodê ta’âlî na-hâtî.\[57x616]
(23)  
zanbılfo̱roš  baru xwa dâ rax saratê-ụ ‘xalatən.\[57x616] zanbilfo̱roš ži
 ło darajàtâ çu-va xwarê.\[57x616] gâzi ... kačkê gâzi ... zêravãnâ kər.\[57x616] got-e,
 ‘zêravân!’\[57x616] go, ‘hà’\[57x616] got-e, ‘wi zanbılfo̱roši bɔ̡-gorən.’\[57x616]
(24)  
awân ži ţahlà dâl āw ţavi.\[57x616] çun mêlê dargahê lè gorê,\[57x616] go, ‘moli
 ki-và čot?’\[57x616] aw bɔ̡ xwa kalhâ šabâni ˈası biya.\[57x616] mêlê dargahê lè gôr\[57x616]
 ĩ ło div çun lò div çun\[57x616] hatâ ƙu sar gəvân dâ ƙavrî.\[57x616]
(25)  
hàr got-e, ‘na-ụ [mə̠] xodê dê xwa ţê da āvêzhəm.’\[57x616] āw ži har
 çûn bânê [...] muhım xwa ţê da āvêt.\[57x616] xwa ţê da āvêt ʃt bənî kat.\[57x616]
 đɔ vê awâdiye dâ’i ... đɔ vê ārisê dà wæztê av ţûdâna paydâ bi,\[57x616] bâbê
 kačkê hât.\[57x616]
(26)  
‘ava ʧe-ya?\[57x616] čuju̱k\[57x616] ʃə òrsé txa da barovâţi bo ... mîrî got.\[57x616]
got-e, ‘avê da’awâ mɔ̱ kɔr.’\[57x616] got sarokê zêravân, ‘haɾən b-ìnən.\[57x616] hât
daro kö da hatâ ʧo xwarê-ùl baru xwa ťə-nâlânît-ù bərîndâr [înâ təna] bar singê.’\[57x616]
(22) Anyway, it was like that. She (the prince’s daughter) wanted to lure the basket-seller with her charm and show him her love. The basket-seller, who was overwhelmed by the fear of God, did not accept that.

(23) The basket-seller turned around and left the palace, [saying to himself], ‘These [actions] are wrong.’ The basket-seller went down from the stairs [and ran away]. The girl called the guards, [and] said ‘Guards!’ ‘Yes,’ they replied. She said, ‘Grab the basket-seller.’

(24) They chased him. He fled. They went [and] closed the gates of the citadel to him and said, ‘Where is he heading to?’ The citadel of Shabani was in principle impregnable. They closed the gates of the citadel to him and kept chasing him until he arrived at the top of one of the towers\(^9\) of the citadel.

(25) He said to the guards, ‘By God, I will throw myself down into it [i.e. into the pointed rocks at the bottom of the castle].’ They (the guards) kept going further up […]. Anyway, he threw himself into it [i.e. into the pointed rocks]. He fell down. In this situation, during the time when this accident happened, the girl’s father came [to the scene].

(26) [The father said], ‘What is this?’ Out of fear, she (the daughter) turned the story to her favour. She said, ‘It was the prince’s son (the basket-seller) who lusted after me!’ The prince said to the head of guards, ‘Go and bring him.’ He (the head of the guards) came down from the citadel and saw that he (the basket-seller) was shouting in pain and was wounded.

\(^9\) Lit. arch of the rock.


(29) ‘bâs ̣ az-i hursiyatakē lə ṭa ̣ kəm.’ haka tu bə-šē ̣ mə bə sar ṭēkaḵā ̣ ‘ām va-šēra, ̣ wəxte xalkaḵ b-ət dā bo mən də-ā bə-ḵət-ū. ̣ u az mət’âj żē b-əm. ̣ got-e, ‘bəlâ!’ ̣

(30) vējā hāt həngē aw ṭēk ṭēkaḵā ̣ ‘ām bī ̣ žə və mantaqê hatā ᾅmedī-ū hatā Bərzən-ū […], ̣ u žə vi gundi ši çi bo jəzirə Boṭā husā, ̣ ō ṭēkaḵā ̣ ‘ām bī. ̣ sar wē ṭēkə va-šərt. ̣

(31) ava ṭə-bəžən həkāyatā zanbilʃərošī yā lə Bāsør a bə vi ṭəngi ̣ ya. ̣ u ḏəndak xalkē ma ši təbəžən nəvē wi Məḥaməd ̣ ‘Amun bi. ̣ ɬamə ̣ ɬamə potar ṭə-bəžən nəvē wi mîr Məhsən kuřē mîr Avdulazize mîrē Musəl bi. ̣
(27) Well, the prince of the Shabani citadel looked at him (the basket-seller) and saw that he was a handsome man. He (the prince) was not willing\textsuperscript{10} to kill him (the basket-seller) [himself]. He said [to the guards], ‘Go and kill him on the slope of the citadel.’ The head of the guards knew that he (the basket-seller) had been bullied.

(28) While he (the guard) was taking him (the basket-seller) to the slope, he said to him, ‘I will take you to a physician. I will cure you.’ After a few moments, when they were on their way to the slope of the citadel, he (the basket-seller) said, ‘Put me down here, I’m dying. You cannot save me’.

(29) [The basket-seller continued], ‘But I have to testify to you: if it’s possible for you, please bury me next to a public road, so that people who pass by pray for me. I will need that.’ ‘All right,’ he (the head of the guards) said.

(30) He (the guard) came. The road was a public road. It went from this region to Amadiya, Barzan [Choli] and from this village up to Cizre Bohtan. He (the guard) buried him (the basket-seller) next to that road.

(31) The tale of the basket-seller in southern Kurdistan is like this. Some of our people say the real name of the basket-seller was Muhammad Amin. But most would say his name was Mir Muhsin, son of Mir Avdulaziz, the prince of Mosul.

\textsuperscript{10} Lit. His heart would not go.
(32) ʾamā yā ... yā Bākor, ʿaw ʿt-bēžən nāvē wē mir Sāʿīd ʿu[u]rē mir Hasan, pāšāyē Dīyārbaḵār bī. nafṣē vī čirokā mō bo wā gotī nafṣē wī čirokē lō sar ʿt-hēt goṭānē. ʾayn lō sar wī ... yē Bākor avē Vārqiṇē bō vē čirokē nafṣē.

(33) bas aw tabʿan kalhā Vārqiṇē kalhakā dasčēkār-a tāvōko dasčēkār-a. ṭu hazirēt xwa bō-ḵē masan kā bēžē āv-a ān na awā-a. ava masla ṭu guhē xwa bō-dē hožānē. dē ko bēžēt, ʿt-bēžēt

(34) kalhā mirē ūrawāl-a ʿw
bōlāndāhiyē haf ūmē hēzār-a ʿw
bōnē wē qoĉ ū hēsār-a ʿw
xwa ʿt kalhē dā b-āvēm xwārā-a ʿw
ū go, bōlā šō xodē ... na-bōm šarmaẓārə
bōlā šō xaṭînē bō-bōm xusārə.

But in northern Kurdistan it is said that the basket-seller was called Mir Saʿid, son of Mir Hasan, the prince of Diyarbakir. The story of the basket-seller is told the same way in the north, the same as I told you. The story of the basket-seller in Varqin in northern Kurdistan is the same.

However, [note that] the citadel of Farqin is man-made. It is totally man-made. You should really ponder whether it is [the same castle as in the basket-seller story]. Let’s listen to the verse, which goes as follows:

The castle of the emir is modern.
Its height is the size of one thousand and seven spears.
At the bottom of it there are pointed rocks and a blockade.
I shall throw myself down from the castle,
He (the basket-seller) said,
Lest I become humiliated in front of God, [but]
let me mortify the lady.

\textit{hafťom hizār-a} means that the citadel was the length of 1007 spears placed on top of each other. As we pointed out [in the verse], the bottom of the castle was full of pointed rocks, as a blockade, and so forth. It was a thing, a palace. [However, in that version from northern Kurdistan it is said that the basket-seller] threw himself down from a window.

\footnote{Lit. made by hands.}

(37) bas | wak dalîl kêçä mirî-ya. | çôkû ēkâmın kas, | avâ hâ | nahşad-û nût-û çârê zâyinî av ŋidâna paydâ bə-bî. | û şê wi sardamî hatâ wê sardamê Faqiýê tâyrâ | Faqiýê tâyrâ hêzâr-û pênçad-û û čol-û nahê yê hâtî dênyâyê. | hêzâr-û şaşsad-û sêh-û êkê čû bar dêlovânîyâ xodê. | ûvî mâwi zîyê xwa dâya nêvisî.

(38) ūtaqriban mâway pênçad sâlê | avâ yê máyi bə dastê čirokbêż-û baytêbêz-û û hunarmandâvâ. | šê nûkâ Faqiýê tâyrâ yê nêvisî-û | yê bî arşîv-û. | hatâ nûkâ | šêst û ūtaqtâk mêrovâ av baytâ hâ yê nêvisîn.

(39) balê miro awâdî bə xwa ko tê-bêţêm. | masalan vê gêvê ... Faqiýê tâyrâ. | ūtê-bêţet:

‘muhabtê kêc muttalâ kêr.’

sêr lə járiyê aškêrâ kêr,

“lêwakê qalb-eem jêdê kêr.”

mûn şê ‘aşqàn xaw na-tê’
They (in northern Kurdistan) say he (the basket-seller) jumped down from a window. In addition, according to them (in northern Kurdistan) it was the prince’s wife [that lusted after the basket-seller]. If you read their books, it is written that it was the prince’s wife who fell in love with the basket-seller. However, in our region it is said that it was the prince’s daughter [who fell in love with the basket-seller].

We can infer that the woman in question was the prince’s daughter. Because the first person .... this event (the story of the basket-seller) happened in AD 994. From that time onward until the time of Faqi Tayran [the Kurdish poet, the first who wrote down the story of the basket-seller]—he was born in 1549. He passed away in 1631. During his lifetime he devoted himself to writing.

Approximately for a period of 500 years, the story was narrated by storytellers, minstrels, and artists. Faqi Tayran turned the tale into prose, and it was [accordingly] put into the archive. Until now, there have been some sixty people who have written down the story of the basket-seller.

But let me tell you this. Back then, Faqi Tayran said,

‘Love overtook the girl.

She disclosed her story to her maid:

“The boy broke\textsuperscript{12} my heart

I cannot sleep because of [his] love.’”

\textsuperscript{12} Lit. made apart.
(40) hako ṭu masalan guhē xwa bə-dī aw bə xwa ū-bēżēt ḱēčā miri lē āšeq bī.\textsuperscript{1} muhēm bas āw la wē rē wa ū-bēžēn.\textsuperscript{1} ava wak nā-bēžēn wak kurṭiyāk lē sar ... ūyānā yā zanbifroși-ū sar gořē wi.\textsuperscript{1} ū av har du gořē yēṭ hayn lē Kurdistānē.\textsuperscript{1}
If you listen to these couplets, he (Faqi Teyran) himself says that it was the prince’s daughter who fell in love with him (the basket-seller). Anyway, they (in northern Kurdistan) tell it (the tale) like that. This was, as they say, a short account of the basket-seller’s life and the two graves [associated with him]. And there are two tombs associated with him in Kurdistan.
THEME II

THE BRIDGE OF DALALE
8. THE BRIDGE OF DALALE

Geoffrey Khan

Speaker: Dawid Adam (ChA. Dure)

Recording: Geoffrey Khan
Published: Khan (2008, 2156–2157)
Audio: https://nena.ames.cam.ac.uk/audio/231/

Summary

The arch of the bridge in Zakho could not be completed. An agha had seven water-mills, seven daughters-in-law and seven horses. An angel told him in a dream that he must stop one mill and kill one daughter-in-law and one horse so that the bridge could be completed. He stopped one mill and killed one horse. He sent his youngest daughter-in-law, Dalale, to take food to the workers on the bridge. It was said that the first soul to come onto the bridge would be killed. She came with a dog, but the dog was distracted by the scent of carrion. As a result Dalale was the first to come to the bridge and she was killed. They put her in the bridge and the arch of the bridge was completed. The story finishes with a song lamenting the death of Dalale.
(1)  **gu Zàxo** bnaya wewa xa gòšra,1 gòšra ŋ-amrәxle gòšrәt Dalàle,1 b-zonәt ʿAbbsiye.1 kәmәt banәwale tat qaṭәrwә ṣo gòšra,1 là qaṭәrwa.1 yaʿni la maxewa l-ġdәde.1

(2)  xa yәmә ʿo gәra,1 ʿәɡә,1 xzele b-xәlme,1 ʿәw zәnɡiі-wewa,1 xәlәna.1 ʿәwәle šәwwә ʿәrxәthә,1 ʿәwәle šәwwә kalaθә.1 ʿәwәle šәwwә susyaθә.1 malaxa mәre ʿәlle diye,1 ṣmәn kәl xa ʿәn dәnna1 lazәm xa mbәṯәt.1 ʿәn kalaθuθ әa kalaθuθ qaṭәtә.1 ʿәn susәwaθuθ xa susta qaṭәtә.1 ʿәn ʿәrxaθuθ xa ʿәrxe màkәt.2

(3)  ʿәnna malaxa mәre ʿәlle diye ta ṣ-amәdәlә1 tat ṣo-gәšra1 maxe l-ġdәde,1 qaṭәr.1 mara ṣo gәšra1 b-ʃәnne,1 b-ʃәnne,1 ʃuɾyәla bnaya tat mәte l-ġdәde,1 lele mәsya.1

(4)  qìmele1 xa ʿәrxe mbәṯәlәlә.1 ʿu xa ʿәn susyaθe qәlәlә.1 ʿu Dalәlә,1 kalθe diye zuɾta ʃәmma Dalәlә-wewa,1 ʿe Dalәlә1 qìmele mәʃәdәra ʿәnna rixәla tat nәbla ta-pәlәxe1 ʿәla plәxa1 rәʃ gәšrәt Dalәlә.1

(5)  ʿәnna miɾәlә,1 ʿku nәʃma1 t-mәtyә1 rәʃ gәšrәt Dalәlә1 ʿe nәʃma bәd-pәʃә1 primtә,1 qәlәtә.1 ʿәtә kalbә mәnna.1 ʿәn-hәwewa kalbә zila qәmәya,1 qaṭlәwә kalbә.1 là qaṭәlwala Dalәlә.1 qìmele1 kalbә ʃqilә rixә1 t-xә kәlәš.1 kәlәʃ yәʃәt mәdә-lә?1 xa ʿәrba mәθә.1
(1) In Zakho, they were building a bridge. We call the bridge the bridge of Dalale. [This was] in the time of the Abbasids. However much they built the bridge in order for its arch to be completed, its arch was not completed, it was not put together.

(2) One day, the chief, the agha, saw in his dream that he was rich and powerful. He had seven water mills. He had seven daughters-in-law. He had seven horses. An angel said to him (in the dream), ‘You must get rid of one of each of these. You should kill one of your daughters-in-law. You should kill one of your horses. You should stop one of your water-mills.’

(3) The angel told him to do these things, so that the bridge would come together and its arch would be completed. Indeed, they had started building the bridge (and had been working on it) for years and years in order for it to come together, but it could not (be completed).

(4) He went and stopped a water-mill and killed one of his horses. Now, Dalale—his youngest daughter-in-law was called Dalale—he sent food with Dalale for her to take to the workers who were working on the bridge of Dalale.

(5) They said to her, ‘Any soul that comes onto the bridge of Dalale—that soul will be slaughtered, killed.’ She had a dog with her. If the dog had gone first, they would have killed the dog and not killed Dalale. But the dog picked up the scent of carrion. Do you know what a carrion (kallas) is? It is a dead sheep.
(6) zille kalba rəš də kallas. | ʾayya Dalale pišla qaməθa. | zilla, 
mṭela l-gəšra, | qəm-dawqila, | qəm-parmila. | mattila gu gəšra, | gəšra 
qṭirre. | mxele l-ğədəde. | bena y-əmri. 

(7) Dalal, Dalal, Dalale, 
gəšrə Zaxo ramana 
sełət xoθe milana 
Dalle dwiqa l-xəmyana.

(8) gəšrət Zaxo daqiqə 
ʾu sełət xoθe raqiqə 
ʾu Dalle l-xəmyana dwiqa.

(9) m-o kalbət ẓərruš wele 
šłele rəš kallas śkële 
xəmyanət Dalle bxele.
(6) The dog went to the carrion. So, Dalale became the first one. She reached the bridge and they seized her and slaughtered her. They put her on the bridge and the arch of the bridge was completed, it came together. So, they say:

(7) Dalal, Dalal, Dalale,
The high bridge of Zakho
The river under it is blue (with grief).
Dalle (= Dalale) has been seized by her father-in-law.

(8) The narrow bridge of Zakho,
The river under it is narrow.
Dalle (= Dalale) has been seized by her father-in-law.

(9) On account of that dog which was treacherous, which went down and stood over carrion, The father-in-law of Dalle wept.
9. THE BRIDGE OF DALALE

_Dorota Molin_

**Speaker:** Madlen Patu Nagara (ChA. Duhok)

Recording: Lourd Hanna

Assistant: Aziz al-Zebari

Audio: [https://nena.ames.cam.ac.uk/audio/221/](https://nena.ames.cam.ac.uk/audio/221/)

**Summary**

A builder tried to build a bridge in Zakho, but the structure continued collapsing. One day, he heard a voice saying that in order for the bridge to stand, he must sacrifice a member of his own family. He considered his three daughters-in-law (and apparently no other family member), eventually picking the one who was called Dalale. He reasoned that since she was a foreigner, his reputation in the community would suffer the least damage. When Dalale approached the bridge unsuspecting, he killed her and put her inside the construction. The bridge was completed successfully. The story ends with a sung ballad which laments poor Dalale and curses the murderous builder.
(1) ʾana ʾəmmi madlèn-ile, | brat Pattu Nagara— šəmmət babi, | ʾay xərta Pattu Hərməs. | ḫumri tmanı ṣarbə ᵇənne. | ʾana daha b-amran ᵇan məndyāne. | šamūtule kūllawxu.

(2) ʾaw Dālale qam-garššle. | k-əbe ḱ-ət qapṭle lele... lèle bəbraya. | qəmle şmele xὰ qala. | ḫawən ʾə̀wale țlaṭā bnəw țlaṭa kaləṭa. | mərə mə b-awdən? | ma ḱ-ile bədraya hole mpəla.

(3) qəmle θele xὰ qala. | mərə, | ʾən la darət xa mən bəytux... yaʿni goşra là-k-ṭaβøq. | yaʿni là-g-bare, | max là-g-ʿamər. | qəmle mtuxməlле. | mərə, | ḱi b-awdən? ʾ""""

(4) ʾən darən kaləṭi Ḥāne, | 1

(5) bi babən naʃət dərta, | 1

(6) naxpən yatwən ʾālulta. | 1

(7) ʾən darən kaləṭi Ḥāne, | 1

(8) bi babən wal reʃåne, | 1

(9) b-naxpən yatwən b-diwåne. | 1

(10) b-darən kaləṭi Dālàle. | bi babən m-naxrayūta, | là g-naxpən. ’

1 The idiolect of this speaker differs in (at least) one feature from that of the other Christian Aramaic speaker from Duhok. Here, M. P. Nagara realises the transitive perfective past preverb qam-, the other speaker gəm- (see e.g. ChA. Duhok, A Man and A Lion, 13 & 15).
9. The Bridge of Dalale (ChA. Duhok)

(1) My name is Madelene, the daughter of Pattu Nagara. I am Pattu Nagara. My father’s name is, I mean, Pattu Hurmez. I am 84 years old. I’ll now tell all these things. Listen to them all of you.

(2) The one who pulled Dalale, he wanted to connect the two ends of the bridge-arch but they would not connect. Then he heard a voice. He had three sons and three daughters-in-law. ‘What shall I do?’ he said. Whatever [material] he puts [to connect the two ends of the bridge], it falls down.

(3) Then he heard a voice telling him, ‘You must put a member of your family into the bridge otherwise it will not be possible to connect [the two ends of the arch], I mean it will not succeed, it will not stand.’ He started to think, ‘Who shall I put [into it]?

(4) ‘If I put [into it] my daughter-in-law Hane,

(5) her father’s family belongs to this community

(6) and I be ashamed to sit out in the street.

(7) If I put [into it] my daughter-in-law Hane,

(8) her father’s family are village chiefs,

(9) I shall be ashamed to sit in the receptions.

(10) I’ll put [into it] my daughter-in-law Dalale. Her father’s family [come] from afar, so I shall not be ashamed.’
(11) ʿaya-š ʿîwala xa bròna,1 nāʿam,1 ʿîwala xa bròna.1 qəmle ʿaw bròna,1 qəmla ʿay kalṭa pašla bəlyāša.1 drela layša d-lâyša,2 ʿay Dālàle.1 hola bolyāšah layša.1 bolyāša xazyā bronah bxèłe.1 qam-kasyāle layša.1 qəmle bronah bxèłe.1 zəlla,1 zəlla qam-mamsâle.1 hola mamosâh čēča,1 xəmyana qam-qarèla.

(12) k-imr ‘Dalle, Dàlle!’ k-əmrə, ‘màha?1 leba d-amrawale xàbreh.1 merə, ‘mì k-əbət baba?1 mere ‘hayyu b-azan ḥal gòšra—t-ət Dālàle.1 là-k-əða mi ḥale.1 qəmla zəlla bəṛreb,1 mət ‘amêra.1 moṭeć wewa qəməyə.1 lewa max dāha naše.1

(13) qəmle ʿawa-ži qəmle zəllay.1 ʿawa ʿîwale,1 maḥšûm,1 təkran,1 xa kəlbə.1 aw kalba gròsa wewa,1 ʿaqol wewa.1 mpəqlay d-zalay ṭləθnay,1 kalba mpəqle qəməya.1 xəmyana xəkle.1 merə, ‘tamì xəklux?1 mere, ‘tamì kalba napəq qəməya?1 gāral ‘at hawyat e… qəməyə.1

(14) pəšla qəməyə,1 là ‘ıdela.1 ‘egt mtela kəb gəšrət Dālàle,1 qayəm xəmyəna qam-qəqolla ʿarèla.1 ‘egt qam-ʿarèla… we wiḍa xa max ṭəta hatxa,1 ḥtə tələh,1 wewa muḥərə max ḥənna ta kud d… yaʾni ʿawədle ʿay t-ət qəpələ hənə,1 gəšrət Dālàle,1 d-ṭəbəqle yaʾni b-ḥaləqle.

(15) qəmle qam-ṣaqəlla Dālàle1 ʿu qam-darela tama-w muṭya,1 ʿaw qəmle, qəmle, qam-banele-w drele xa kawe gàwah,1 qəmle qam-ṣawəqla ʿaya tama,1 qam-məməra ʿmere.1 mì k-iwōḍwala ta Dālàle?1 g-nabōlwala kùdyum laxma-w miyya.1 k-əmrə:
(11) She had a [baby] son, yes, she had a son and the son ... The daughter-in-law began making bread. Dalale prepared the dough to make bread. She was making bread. As she was making bread, she saw that her son started crying. She covered the dough. Her son cried. She went, she went to breastfeed him. As she was breastfeeding him, her father-in-law called her.

(12) ‘Dalle, Dalle,’ he said. ‘What is it?’ she said. She could not disobey him. ‘What do you want, father?’ she said. ‘Come, I am going to the bridge—of Dalale.’ She did not understand the matter. She got up and followed him, whatever he said to her. In the past, people were obedient, not like now.

(13) So he got up and went as well, they went. He had a dog, if you excuse me, a big, wise dog. The three set off and the dog went ahead of them. Her father-in-law laughed. She asked ‘Why did you laugh?’ He said, ‘Why is the dog going ahead of us? You should go first.’

(14) She took the lead. She had no idea. When she arrived at the bridge of Dalale, her father-in-law upped and killed her, then seized her. When he had seized her... Earlier, he had prepared a place like a chamber, a chamber for her. He had prepared the chamber for anyone who... I mean, who would finish the bridge of Dalale, I mean, who would cover it, I mean would close it.

(15) So, he seized Dalale and put her there, she was placed there. Thus he completed [the bridge] and put a window inside it. He left her there [in the window] and thus completed his building. What did he do for Dalale? He would bring her bread and water every day. They say:
(16)  ‘Dalle-w Dələlə̀
(17)  kmə iwət šəɾ-u šəpələ̀
(18)  šuqləx darağıştət yəłe.
(19)  ya bronax palgu myaṣa
(20)  ‘u layśax palgu lyəša.
(21)  Dalle Dalle ərəyə l-xəmyəna.  xəmyani kalba kəma.
(22)  əlləq la zarəq yəma.
(23)  Dalle ərəyə l-xəmyənəh.

Paragraphs 16-22 are a sung ballad.

³ šəɾ-u šəpələ̀ is a phrase borrowed from Kurdish, most likely directly from the Kurdish version of this ballad. Its meaning is not entirely clear. In the context, it is best taken as an expression of pity for Dalale, or perhaps her bravery. Ergin Öpengin (personal communication) has suggested that šar is related to Northern Kurdish šər/šir ‘exhausted, pale’, while šəpələ̀ is related to the verb šapilyan ‘to get confused’. The (resultative) adjective špila ‘lazy, tired’ used in ChA. Duhok is probably from the same Kurdish verb.
9. The Bridge of Dalale (ChA. Duhok)

(16) Dalle, Dalale,

(17) How miserable (brave?) you are.

(18) You have left behind your children’s cradle.

(19) Your half-fed baby

(20) and your half-baked dough.

(21) Dalle, Dalle, was captured by her father-in-law. My fa-
ther-in-law is a black dog.

(22) May the sun not rise over him.

(23) Dalle was captured by her father-in-law.

(24) He put her there, in the Bridge of Dalale. So the Bridge of
Dalale was completed. Dalale became... she died and her story
ended. Yes.
10. THE BRIDGE OF DALALE

Dorota Molin

Speaker: Ameen Isa Shamoun (ChA. Zakho)

Recording: Lourd Hanna

Assistant: Salim Abraham

Audio: https://nena.ames.cam.ac.uk/audio/226/

Summary

A builder called Toma was commissioned to construct a bridge in Samana. After he had completed it successfully, the local ruler cut off his right hand, so that the builder could not repeat such a project for another city. The builder took revenge by causing it to collapse. Toma fled the city and arrived in Zakho, where he was commissioned again to build a bridge. He could not, however, prevent the bridge from collapsing. In a night vision, he was told by an angel that he must put a ‘living soul’ into the bridge. In the morning, Toma’s daughter-in-law, Dalale, reached the bridge first, so she was the one to be sacrificed. Dalale agreed to be put in the bridge to save Toma and his family. After this, the bridge was completed successfully. Dalale was put in the bridge alive, but died there after some days.

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(1) ʾana ʾiw n ʾAmin ʾIsa ʾSamʿôn, ʾalāha merx xaya-w ʿumr diya.

(2) nixet sawi ʾamër ʾonnéahu qasṣa bdėla... ʿónnahu qabl ʾalpa-w ʾësta ʾamма šënне gu xa mànṭaqa šëmmaw Samàna, mànṭaqa šëmmaw Samàna, ʾótwale xa ʾāmîr, ʾāmirэт mànṭaqa, ʾāmîr gâlāka zangin ʾiwa, ʾótwale tajara mën šarq-u mën ġârb.

(3) fa ʾatwa mâyа, nàħar, ʾabnew u bën mûnkûn ʾorôppa, u mûnkûn ʾâsya, fa ʾabewa ʾawēd xa gôšra, xa tâwâšël, gôšra yaʾni t-ṭaṭë l-ëxdađë, xa-mëndi t-hawe ʿûbûr, maʾbër tajara diyu, mûnkûn maʾbër tâwâbêl, zoràʾa, šanâʾa, tajara, u ma šitôn maʾbêre, lën ʾāmûr, dâʾrimon ʾûmârāʾ-īlây, múlûk-ilây k-ēbi tajara diyehôn hàwya, u bë-daw waqt diyēhôn.

(4) fa ʾāmirût mànṭaqt Samàna... ē, ʾabnew ʾën ratx ʿer-šëmmot Samàna, tâbʾan lîthôn hatxa mendi, bas ʾiṭôn xa ʾâdâla hola biyêt mànṭaqt harbûle šëmmaw ʾāʾilêt Samànù, āwa laysa Samàna, Samànù, fa ʾðâdan, ʾawwa mën ġâdar, mën ʾawwa mànṭaqa-ile, ʾam al-šemûn hâlë ʾāmûr ʿānwàt ʿûbûr, u mën ʾawwa mànṭaqa-ile, ʾam al-šemûn hâlë ʾāmûr ʿānwàt ʿûbûr, ʾam al-šemûn hâlë ʾāmûr ʿānwàt ʿûbûr, ʾam al-šemûn hâlë ʾāmûr ʿānwàt ʿûbûr.

(5) fa ʾāmûr diyehôn ṭāble ṣënnu ʾk-ābên banên xa gôšra, fa bë-daw waqt mjumele ṣënnu tâbʾan hâle lôtwà mûhanšêšên, bas ʾatwa maha... ʾamrûxwale ṣāḥôt ʾs-šànâʾa. ʾannû d-palxi b-ana mëndyâne hôsta y-amríwale, fa tele xa-mënnu y-ʾâmûr ʿana b-awdîn kâdà jèsr.

(6) šëmmaw daw hosta mâ-ha-ile? šëmmu Tôma, hamka mere lëwe šëmmu Tôma, šëmmu ʿAbbâs ʾiwa, såbab? meru ʾanna hu bë-daw waqt kut Tôma mûradêf diyu ʿAbbâs ʾiwa. dax Mûḥammad ʾam-rêx, y-amrile ʿĀbu ġāsm, Ṣamâna, ʾAḥmad y-amrile ʿĀbu... ʿĀbu Šâb.
(1) My name is Amin Essa Shamon, from Esnakh. My mother's name is Juaney Sebhi Jelazar, also from Esnakh. My mother is still alive, may God grant her a long life.

(2) My late grandfather used to say that the story began 1600 years ago in a region called Samana. The region was called Samana. It had a prince. The prince of the region was very rich. He had trade with East and West.

(3) So, there was water, a river between him and—perhaps—Europe or Asia. So, he wanted to build a bridge, a connection. A bridge so that [they could] reach each other, something that creates passage, [so that] he could take across his merchandise, perhaps take across spices, agricultural produce, industrial products, merchandise or whatever, because he was a prince. [Those who] are princes and kings always want their trade to work according to schedule.

(4) So, the prince of the region, the Samana region... Of course, if we look at the name Samana, there certainly is not anything like that. There is, however, a family who lived in the Harbole region called the Samanu family, not Samana, Samanu. So this person [perhaps] came from this region.

(5) Their prince made a request [saying], 'I want to build a bridge.' So, at that time, he collected... Of course, there were not engineers back then. But there were what we called craftsmen. Those who work with such things were called craftsmen. One of those came and said, 'I want to build you such a bridge.'

(6) What was the name of that craftsman? His name was Toma. Some people said that his name was not Toma. His name was Abbas. The reason? They said it was because at the time every Toma had the synonym Abbas, the same way as we say Muḥammad is called Abu Jasim. Aḥmad is called Abu Shab.
yaʾni kut-xa ʾọtle məradəf šəmma diyu. fa šəmmət Toma məradəf diyu ʿAbbās ʾiwa. loʾān həmka y-amrile jəsr ʾol-ʿAbbəsi. ham k-amrī la. ʿaw jəsr kəm-banəle xa mühandaş surəya, šəmmu Təma. ṣhal hiya ḥāqīqa? ʿam xərəfa, ʿam wəqe ʿa, ṣənnu hu qaṣṣa hātxa ila mara.

fa ʿāmīr ʿamər ta Təma, ʿbni jəsr. u xzi mà k-əbət mən pəre, mən dəhwa, mən kədə, ʿal-mühəm, k-əbən banət jəsr hatta naqlən təjara diyi, labənna mən ʿayya mədina diyi ʾəllət mūdən xəne.


fa mə ʾədəyo, ʾəmīr diyan? ʾimən xəšəle jəsr, qələkə psəxle, loʾānnu wədəle xa-məndi tarίx b-маhke ʾəllu. b-amər ʾənnu ʾəwwa jəsr tele bnaya b-ʾəwəhəd flən ʾəmīr.

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1 As this paragraph makes apparent, the two indicative (i.e. realis) pre-verbal particles k- and y- co-exist in this dialect. Cf. y-amrile ‘they call him’ in the previous sentence and k-amri ‘they say’ in this one.
That’s to say that everybody has his own associated name. So, Toma’s associated name was Abbas, and therefore some also call it the Abbasi Bridge. Some others say, ‘No. This bridge was built by a Syriac-Christian architect called Toma. Is it true? Whether it is a myth or reality, this is how the story is told.

So, the prince said to Toma, ‘Build the bridge. See how much money, gold and such you would like. Most importantly, I want you to build the bridge for the transportation of my goods from one town to another.’

So, Toma began building the bridge. He made it with seven arches, with seven arches he built it. He made seven arches. Of course, there is nothing that says he built it in a day, a year or ten years. We do not know how much time. The most significant thing is that he built the bridge because the bridge [had] seven arches.

What is the meaning of seven arches? It is because the river was large because [those] seven arches have to carry [the trade for an entire] region, that is for that region. It is possible that the area of the river was larger than Khabur, our own river now in Zakho. It is possible that it was as large as the Tigris. Well, he built the bridge. He finished the bridge, the first of a kind in history, in their time. In their time, in that period.

So, what about our prince today? When the bridge was finished, he was very happy, because he had done something which history would talk about. [Someone] will say, ‘This bridge was built in the time of prince so-and-so.’
(12) ʾokey, ʾənnuhu b-zale-w at-i-w šula palxi b-rəš jəsr, fa mà wədle ʿāmir? ʾənnuhu ʾawədwa xa hədiya ṭabta ʿa awwa mu-həndəs, Tōma, ṭərəmıwale, mà wədle biyu?


(14) fa hosta Tōma, ʾəww ʾəmrəx muhəndəs, lē-ʾəmrəx mühəndəs Toma. həsta y-əmrəwale, bànaya Toma, gələka mqəhəre. ʾidu kəm-qətəla, ṭu ʾəwwa mən hostəwətə, ṭu mən banayət ʾay məntəqa, ṭu ʾaw ʾəhəd diyu ʾiwa, fa gələka mqəhəre.

(15) mere ṭa ʿəlla diyu, ʾəmrə, ʾənna ʾəwwa məndi wədli ṭa ʾəmrə, ṭu ʾəwwa mkərməli bə-l-muqəbel qaṭe ʾidə diyi, fa ṭədan, ṭ ana baʾd là piš ʾəltəli dəkta gawə daya məntəqa. lazəm ṭana məhərən mə ʾəya məntəqa, ṭu palṭən mənna.

(16) fa ʾəmrə šməle, ʾənnuhu Toma p-palət mən mədəna. ʾəmrə ʾqrəntəłe Toma təli. zəlle gebu. ʾəmrə ləлу, ʾəyət ʰar b-zəluh, ṭu jəsr wədlux təli. bas mədi? mà ʾawət l-jəsr, ṭa ṭa jəsr payəş l-ʾumur kəlłu?

(17) Toma gələk dəkə wa. ʾəmrə təlu, ʾəyətət šawə, y-əmrəxle məskəl qurrəd y-əmrəle b-ərahi. maške ʾad ʿurba, ʾad ʿurba kəmə. ʾad t-ʿurba kəmə. maškəle xolyə ʾad ʿurba kəmə. ʿurba yənə t-wəne, mə ʾezəzə. səbə qurrəd ʾad ʾəswad, ʾad t-ʿurba kəmə. ṭu bayətələ ʾellət jəsr. jəsr diyu p-pəyəş l-ʾumur kəlłu. ʾəbad la y-napəl.
(12) So then people were coming and going, working on the bridge. What did the prince do? Instead of giving this architect Toma a huge gift in order to honour him, what did he do?

(13) He summoned him to his side and cut off his right hand. They said, ‘Why would you cut off his right hand?’ He said, ‘So that he does not make the same bridge as this one. He has made only this bridge that he built for me. This one will remain so that my name will remain throughout history, that [people might say that] this bridge was built at the time of prince so-and-so.

(14) So, craftsman Toma, or, shall we say ‘architect’, we shall not say ‘architect’. He was called a craftsman, builder Toma, he was greatly upset. His hand was cut off. He was one of the craftsmen, the builders of that region, he was one of their own. He was very upset.

(15) He told his family, he said ‘I made this for the prince and he rewarded me by cutting off my hand. Well then, I no longer have a place in this region. I must emigrate, move away.’

(16) The prince heard that Toma would move out of the town. He said, ‘Summon Toma for me.’ He went to him. He said to him, ‘You are going anyway, and you have built a bridge for me. But what? What would you do for the bridge, that the bridge would last throughout time?’

(17) Toma was very clever. He said to him, ‘Get seven of—what we call—waterskins. They are called qurrād in Arabic. The skins of rams, black rams. Fill them with the milk of black rams. By rams I mean sheep, not goats. Seven hides of black rams. Pour them on the bridge. Your bridge will last forever. It will never fall down.’
(18)  fa ṭawwa mère, | ʾoke, mù móškəla. | ṭaθani yōm, ʾthèse yōm, ṭoma šqölle ṭaθla diyu, ṭu yalu-u beta diyu-u mèndi diyu. ṭu qomle mhojere mên Tërkiya, tele l-Zàxo. |

(19)  fa mà wèdle ṭamîr?| ṭamîr mà wèdle?| ṭamîr, ṭaθana wasiyət mere ṭoma èlì, b-awdènna. b-awdènna, mēšqeqènna. ṭàlè mè wèdle?| mètele sabʾa qurràd mèn xəlyət wane kòmè, ʾərba kòma. kəm-bayəzle rəθ jœsr b-làyle. |

(20)  ṭaθani yōm³ gəmle, le jœsr hole kulle mpîla, ləʾān wèdle ṭaθfaʾel kimyəwi³. ṭawwa xəlyə ṭamət mà hawewa đərya, jás ʾiwa, ṭəpre wa, xzi bə-daw waqt màhe wa. fa jœsr, kül jœsr mpölle, ṭamər ṭəmən mpölle jœsr. ṭabʿan, bəd külə, xazəx Tômà mà wèdle. |

(21)  fa Tômà plòtłe mên mādinət Samàna. ləxa yoma, trè, ʾəshû, kāda, xa fatra zaman iya mètele l-Zàxo. ṭəmən mètele Zàxo² ṭəmirət məntəqət Bahdínàn bə-daw waqt, ṭaw d-iwa b-Amèdiya, b-Zàxo wa. |

(22)  šmeʾle ṭənnuhu tele xa hòsta. ṭu ṭawwa hosta ṭile xūš hosta. hole benya hatxa jœsr. jœsr ṭəmlaq fi flàn məntaquə, ṭu kāda-w kāda, ʾe. fa ṭəmir mà mere, ṭad Zàxo²? |

(23)  mère, ṭaḥsan ši ṭənnu ṭawwa bane xa jœsr ṭaleni gawet mditət Zàxo, ləʾān lətwale ʾu rəbṭ benatehən. ṭaməx ṭənnu ṭad ṭàra. fa ṭawwa b-bane ṭaleni xa jœsr. ṭən ṭaməx xa gəshra. |
(18) This one said, ‘Okey, no problem.’ The next day, or the day after, Toma took his family, children and belongings and migrated from Turkey. He came to Zakho.

(19) And what did the prince do? What did the prince do? He said, ‘I shall carry out the instruction that Toma gave me. I shall carry it out.’ What did he do? He brought seven skins of milk of black sheep, black rams. He poured them onto the bridge at night.

(20) The next day, he woke up. The bridge had all fallen down because [the milk] had caused a chemical reaction. As if this milk was poured on something, plaster, soil, whatever it was at the time. The bridge, all of the bridge, had fallen down! He said after the bridge had fallen down. Of course, now we see what Toma accomplished after all.

(21) Meanwhile, Toma left the town of Samana. In a day or two, a week or so, he arrived in Zakho. When he arrived in Zakho, the prince of the region of Bahdinan, who would [later] be in Amedia, was in Zakho at that time.

(22) He heard that a craftsman had arrived. This craftsman is a good one. He has built such a bridge. A great bridge in the region called so-and-so, and so on. What did the prince of Zakho say?

(23) He said, ‘The best thing is that this man builds a bridge for us inside the town of Zakho, because there was no connection between the two sides, that is, a land [connection]. So he will build a passage for us,’ let’s call [it] a ‘bridge’.
(24) fa qrele ʾellut Tòma.ʾamr šâle, ʾhâyyu Toma. k-əbən mənnux banṣṭli ḥâtxa məndi.ʾamr ṭalu, mà y-xaləf. fa bdeʾle Toma ḥəbnəya.ʾamri babawàtan, ʾamri ʾənnu Toma bdeʾle ḥəbnaya b-jəsr. ham lè yedək xa yoma, ṣəbû, šâr, sâna, kadə, ʾaw ḥole ḥəbnaya. ba-ṭlata bêne, ba-ṭlata bêne, kəm-banele jəsr.


(26) fa hole wila ʾəḥadot ʾəmırət Zàxo, ʾinu... ʾawwa, ʾəmırət Bahdinən, ʾinu ʾən la bane jəsr b-qatšille. ʾawwa y-amər ʾənə, ʾawwa kom-qatšë ʾōd-w ʾawwa b-qatš reši. ʾe, ʾādi. ʾu ana mà ṣawdənna?

(27) fa b-layle ṭəble mən ʾalaha-w məsole. ʾu məre, ʾya ʾaləhi, ʾinu ʾəlban mənnux ṣawdəṭli xa ḥâl, ʾinu mà ṣawdən? ʾana b-xa ʾide-wən. ʾu b-ıdət çaple holi bəplaxa.

(28) mən ʾaməle, ʾu har Tòma tama y-dəmxwa. yaʾnī əbəl šula diyu, ḥatta darewa bala l-šula diyu, mən ganəwe, mən kədə, mən zala-w ati ḥatta dare bala l-šula diyu. ləʾān ʾakid ʾənnuhu—y-amri—Toma gûlak wa müxlas b-šula diyu. fa yomət tlatable, mpəlle. mà ʾawd baʾd?
So, he summoned Toma. He said to him, ‘Come, Toma. I want you to build me such a thing.’ He said to him, ‘Fine.’ So, Toma began constructing. Our forefathers have said that Toma began constructing the bridge. Our ancestors said that he began building the bridge. We do not know for how long he was building—a day, a week, a month, a year or so. He built the bridge in three attempts.

In the end, he got to the last arch. He made Dalale Bridge with five arches, not seven, [though] Samana bridge he had built with seven. But he built this one with five arches, he made five [arches] for the bridge. He constructed Dalale Bridge inside Zakho. It is said that Toma reached the point of connecting the bridge three times, but [every time] the bridge fell down.

Someone of [the entourage of] the prince of Zakho had given [a warning] that he, [that is,] the prince of Bahdinan would kill him if he does not build the bridge. He said, ‘That one had cut off my hand; and this one will cut off my head, But what shall I do?’

During the night, he pleaded with God and prayed. He said, ‘Oh, God, I ask you for some solution, what I should do? I am with one hand, I am working with my left hand.’

[Toma was] with the workers and even slept there. That is, he was near his construction site to watch over his building [to protect against] thieves and passers-by, to look after his work. That was also because—it was said—Toma was very devoted to his work. On the third day, [the bridge] collapsed. What could he do now?
(29)  dmoxle. msolele-w dmoxle. | b-layle tele xa ròya, roya, mà? | malaxa tele ʾamr τalu, | Tòma, | lazem ʾawwa jsr ʾiḍa ʾen pâyś, | Āḥay yəbqa, | lazem darət xa rūh gawu. | ʾədan rūh hawe barnaşa ʾen hawe hāywan. | mūhóm, | Ārūḥ haya. | darətla gawu ʾaw ḥay, | yałla jsr dyiyu b-Θabət. | fa Toma msolele-w dmoxle. | (30)  qəmle qadəmta. | mère, | ʿyā ḥāli. | qadəmta dāʾəman... ʾətwale kalta. | ḥəmkə qaṣa, | ḥəkəyət y-māḥkiwa. | xa y-amri brətu ʾiwa. | xa y-amri kəltu ʾiwa. | kut-xa xa-məndi y-amərwa, | ħəsəb mə. | ʾāna holi šəmya ʾiniz y-amri kəltu wa. | šəmmaw Dālle, | Dālle, | mū Dālałe. | šəmmaw Dālle. | (31)  fa Dālle, | kəltət ʿaman Toma, | ʾābū l-bnaya jəsr, | fa, | yəməya qadəmta y-mətaywa fəṭra, | yaʾni fətarə, | tə xəmyənə. | fa ʾətwaləhən mənnaw... ʾətwale b-beta xa kəltaw. | təkrəm, | xa kalwa-w kəme wa. | kəme wa. | fa y-mətayawale mənnaw-u rajəwa. | ʾu həm mənkən ʿal mud ʿurxə. | ʾu kalwa y-atewa mənnaw. | həle lipə ʾəl, | ʾəllət Dālałe. | ʾəllət Dālle, ʾəmrəx. | (32)  fa qadəmta xζəle... | bə-daw wə/qt, | daw wə/qt, | Zəxo y-amrəwə dəʾəman, | yaʾni, bas daw jəsr, | ʾənənu y-amrəwale jəsrə mazən, | NKərə mazənNK, | jəsr ʾəw rəba. | y-amri l-məhifi. | (33)  ləʾan, y-əmri, | ʾaykət ʾawrət daxel ʾeprət Zəxo, | ʾi-mbayən jəsrət Dālål, | ləʾan jəsrət Dalāl ʿalə yewə, | ʾu ārət Zəxo kulla ʿədəl iwa, | ləʾan Zəxo maʃhur-la b-Âsəḥol əs-Şəndi. | səḥol əs-ŞəndiÂW Zəxo dəʾəman ʾərd diya, | ʾənu ʾəra ʿədəlILA. | fa ʾaykət pəlti, | ʾaykət xəzi, | gərək xəzile jəsrət Dālål.
(29) He went to sleep. He prayed and went to sleep. He had a vision during the night. What was the vision? An angel came and said to him, ‘Toma, if this bridge is to stand and remain, you must put a living soul inside it, either of a human being or an animal. But the important thing is that you put a living soul inside it while still living so that the bridge will stand firm.’ So, Toma prayed and slept.

(30) He rose in the morning. He said, ‘Oh, God.’ In the morning... He had a daughter-in-law. Some of the stories, that is, the versions that they used to tell, say that it was his daughter. Some say she was his daughter-in-law. Each one used to say something different, it depends. I have heard that she was his daughter-in-law. Her name was Dalle, not Dalale. Her name was Dalle.

(31) Dalle, daughter-in-law of our uncle Toma, the builder of the bridge, brought him breakfast daily in the morning, that is, breakfast, for her father-in-law. And they had with them... he had a dog at home, excuse me. A dog, and it was black. It was black. She would bring it along with her and go back. Maybe even the whole way. The dog would come with her. It got used to Dalale, or shall we say, Dalle.

(32) He saw in the morning... At that time, at that time, Zakho was always called, I mean, the bridge was called the Great Passage, the Great Bridge, the Great Bridge. Why did they say [that]?  

(33) [Because]—they say—when you enter Zakho, the Dalale Bridge is visible, as this bridge is high while the territory of Zakho is flat. Because Zakho is famous for the Sendi Plain. The Sendi Plain and Zakho are flat. So, from wherever [people] leave [the city] and look, they have to see the Dalale Bridge.
(34) fa ʿaman Toma tule qam jōsr. | hole bəṭlabā ʿenu xāze, | dāha b-ayta kaltu matya ṭalu fṭārt. | fa xzēla ela kaltu, | hola ṭanta Ṯixāla, | hole kālwa mənna. | ṭamra qaṣṣa ʿunnhu ʿiman Dālale qabl kālwa i-matyawa, | yaʿni, qarūta, | i-baxēwa. | y-amər, ʿa ʿalahi, | là hawya kalti, | ləʾān lazem darənna gawt jōsr. |}

(35) u-ʿiman kālwa ʿabərwa, | i-pasəxwa. y-amər, ʿām zēn, | kalwa, lələ kalti, ḥatta kālwa darən gawt jōsr. | ʿamra qaṣṣa diyan ʿunnhu, qabl mat ʿaṭ 1-jōsr, təkram, kālwa xzele xa gārma, xaməndi, mšele biyu, ʿabera Dālāl. | mələ gēb xəmyānu. |}

(36) ʿamər təlaw, | ʿbrati, mà ʿamənna? | ʿana holi tliba mən marya-w mən ʿalahi, ʿunnhu lazem darən ʿawwal rūh, matya gēbi, darənna gawt jōsr. | ʿu payət ʿaxələda 1əl-ʿumr kullu. | ʿu dāʾəman ṣəmməx har b-häwe, ʿu lazəm darənna rūh, xa rūh, gəwu, ʿhatta yəbqa jōsr həy, ʿpəyəš dāʾəman. |}

(37) fa ʿən k-əbat ʿawdat ganax fidə ʿəl-məllət diyəx, ʿu ʿəlli ʿana, lən b-qatəlli ʿamīr, ʿu ana-w ʿəwəla diyən. | fa ʿamma b-daranxəx b-jōsr, ʿu ʿəmma b-qatəlli ʿamīr, mà y-amət, ʿə ʿamra lə, ʿana lazem ṣəna həwyən b-səwpux. |}

(38) fa kəm-ṣaqəlla kaltu, ʿu darela nihayət gəšra. | məwjiitis, wədle xa ʃəbbək təlaw. | mupətəle wəjət diyən. | ʿu duktət ʿidət brəta, ʿad Dālāl, ʿi-pəlça biye jōsr. | fa rbətəle jōsr. | ʿu brata pəšla gawt jōsr. | rbətəle jōsr, ʿu kəməle kəməl jōsr diyən. |
Our uncle Toma sat down in front of the bridge, searching to see... Now, his daughter-in-law would come to bring him breakfast. He saw his daughter-in-law come carrying food, the dog with her. The story says that when Dalale was ahead of the dog, that is, close [to the bridge], he would weep and say ‘Oh, my God, may it not be my daughter-in-law, because I shall have to put her inside the bridge.’

And when the dog would pass [in front of her], he would be happy and say, ‘Good, it is the dog, and not my daughter-in-law, I shall put the dog inside the bridge.’ The story says that before they arrived at the bridge, the dog saw a bone or something, which distracted it. Dalale passed [the dog] and reached her father-in-law.

He said to her, ‘My daughter, what shall I say to you? I have pleaded with the Lord and with my God and I have to put the first living soul that reaches me into the bridge. You [i.e. your memory] will remain forever and your name will always remain. But I have to place in it a living soul, one soul, for this bridge to stand and to remain standing.

So, if it pleases you, sacrifice yourself now for your people and for me because the prince will kill me, and for me and for our family. So, either I put you in the bridge or the prince will kill me. What do you say?’ She said, ‘No, I must be in your stead.’

So he took his daughter-in-law and put her at the end of the bridge. It is true. He made a window for her, got her face out and a place for the hands of the girl, Dalal, [sticking] out of the bridge. Thus he connected the bridge. The girl remained in the bridge. He connected the bridge. He completed our bridge.
(39) y-atiwa naše ʾi-metiwa ʾixàla, ʾi-naxtiwa ʾixàla _tlàw. ʾu Dalle ʾi-šaqláwale ʾixala-w y-axlàw. ʾtábʾan, ʾesbùʾ, ʾesbuʾn, tlàòta, brata màtla, ʾe-án hola dìta gawa... gawet jèsr. fa brata diyan màtla gawet jèsr.

(40) wa ʾe-[ha]də jèsr Dalál pəšle-w màtule šəmmu jèsr Dalle-w Dàlàle. ʾmən hadax xazyet gawet mðitàt Zàxo, məšəlmàne, məšhàye, ʾizidiye, hudàye, ʾaɡlab t-kaçata diyaw šəmmu Dàlàl-ile, ʾyəftəxərən bi-Dàlale šəmmu Dàlàl. ʾwədəla ganaw fidá? ʾe-l màlòta diyaw. awa ʾli-hat ʾalʾán, ʾawwa jèsr dāha mawjûd-ile.


(42) ʾayya-ila qəṣṣa diyən ʾənu ʾad ʾədyo şəmyähəni, ʾad ʾana dəxi wən şemya biyaw mən sawi. ʾiθən şer màsadəx xene. ʾitən xa naše xene ʾi-mahkəla b-ʃər ʾurxa xèta.

(43) ʾamma ʾana hətxa-yən ʾeməya biyaw. fa kut şemyəle, ʾalla əməx xaye diyu. ʾu ʾət là şemyəle, ʾalla əməx xaye diyu. šəkrən ʾtalawxun.
People would come, bring food and lower it down to her. Dalle would take the food and eat. Of course, after a week, two or three, the girl died, because she had been put inside the bridge. Thus, our girl died inside the bridge.

That is how Dalale Bridge remained [standing] and was named the Dalle and Dalale Bridge. That is why you see that in the town of Zakho, the majority of the girls, [whether of] Muslims, Christians, Yezidis or Jews, have the name Dalal. They are proud of Dalal who sacrificed herself for her people. Up till now, this bridge exists.

Certainly, wherever we are, [people] say, ‘Where are you from?’ We say, ‘From Zakho.’ They say, Oh, you have the Dalale Bridge.’ That is because Zakho is well-known for the Dalale Bridge, which is a historical legend, a historical symbol for, let’s say, Zakho’s architecture. The Dalale Bridge [still] stands.

This is our story, the one we have heard now, the way I heard it from my grandfather. There are other, different sources. There are some other people who tell it in a different way.

But this is how I heard it. Long live everyone who listened, long live everyone who did not listen, too. Thank you.
11. THE BRIDGE OF DALAL

Masoud Mohammadirad

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Speaker: Saeid Razvan (NK. Zakho)

Recording: Masoud Mohammadirad

Audio: https://kurdic.ames.cam.ac.uk/audio/245/

Summary

A builder was commissioned to build a bridge in Cizre Bohtan. The emir cut off his right hand lest he build a similar bridge elsewhere. To take revenge against the emir, the builder fled to Zakho and accepted to build a bridge there. The arch of the bridge kept collapsing. A fortune-teller advised the builder to sacrifice the first ‘living soul’ who would come onto the bridge the next day and put it inside the bridge in order for the arch to hold together. The next morning, the builder’s daughter-in-law, Dalal, brought the workers food. She came with a dog. The dog was distracted by a mouse at the edge of the bridge. Dalal was the first to stand on the bridge. She was put into the bridge alive and the arch was completed successfully. The next day, her husband tried to take her out of the bridge. Dalal made him stop, saying that she would be happy to be a sacrifice for Zakho.
(1) az ... nāvē mēn Saʿīd Haji Sadīq Zāxoyī žē bənamālakē Zāxo yā-t kavon| nāvē bənamālā Ųazvānā| t-ēm bar-niyāsīn Saʿīd Ųazvānā.

(2) az dē nūka sar afsānā pərā Dalāl āxavom.| mēn pēnj šāš partūk sar Zāxo čē kərīna| žō kalapōr-o| afsānā-w| mažū-w| pēzānīyē Zāxo| bə zəmānē Kūrdī-o ʿArabi.

(3) afsānā pərā Dalāl| būčī nāvē wē kərīna pərā Dalāl?| ākənjīyēt Zāxo yet kavon| yet Zāxo āvā kərīn| Juhī bin.| av afsānā| yā Jəhiyān-a.

(4) ū ma əsh Jəhiyā go lē biya.| ū ma əz day bābēt xo| əb vi šəklī go lē biya| awē ās bo wa t-bēzhom.

(5) aṭ-bēzhom ... pərāk dī wusā əl Jəzīrā Botā hātbī āvakərənē| nāvē wē pərā Bāfāt.

(6) wəxtē pər bə dumāhī ināyī mīrē ... yē Jəzīrā Botā| gāzī hostāyī kər| got-ē, ʿdē ta xalāt kəm.

(7) dastē wī yē ɾāstē žē va-kər| got-ē, ʿtā tu čə pərē dī əl čə jəhē dī āvā nā-ki! az šānāzīyē bə vē pərē ..
11. The Bridge of Dalal (NK. Zakho) 97

(1) I—my name [is] Sa‘id Haji Sadiq Zakhoyi; [I am from] an old family in Zakho, called the Razvan family. I am known as Sa‘id Razvani.

(2) Now, I will talk about the myth of ‘the bridge of Dalal’. I have written\(^1\) five, six books on Zakho, in Kurdish and in Arabic, on its heritage, myths, history, and general information.

(3) The myth of the bridge of Dalal—why is it (i.e., the bridge) called the bridge of Dalal? The old inhabitants\(^2\) of Zakho, the ones who built Zakho, were Jewish. This myth belongs to the Jews.

(4) We have heard it [the myth] from the Jews. We have heard it from our parents in the manner I am going to tell you about.

(5) It is said that another bridge like this (i.e. the bridge of Dalal) had been built in Cizre Bohtan, called the bridge of Bafit.

(6) When the construction of the bridge was finished, the emir of Cizre Bohtan summoned the builder\(^3\) [and] said, ‘I will give you a gift.’\(^4\)

(7) [The emir] cut off his right hand [and] said to him, ‘Lest you make another bridge [like] this anywhere else! I [take] pride in this bridge.’

\(^1\) Lit. produced.
\(^2\) The speaker uses the word ākənji, which is apparently a modified form of Turkish word ekinci ‘sower’.
\(^3\) I.e. the master.
\(^4\) Lit. I will gift you.
(8) damā hāti Zāxō | ōvī hāt Zāxō bə xo | mūrē Zāxō dāxoz žē kər|
pərakē lə sar ġābīrē čē kət| əl ŋozhalūtē bāžērī. |

(9) aw bə ʻaksēt mūrē Jəzīrē| got, ʻbəlā az dē āvā kəm. | aw čū bə xo hustā lə xo kəm kər.| aw banā bī yaʻnī [əp hange] andāzyār nā-
bī| bas āw yē āvā kərī. |

(10) lē gařā| əl darkārē bākūrē Zāxū| bə taqriban pāzda bist
kilomētrā| bar žē wērē inān.| du bar Žī bə ŋēvē ət-katān| hatā nūkà Žī
lə Dārozānē mawjud-ən. |

(11) ū ĕdās āvēt-a pərē| ā čēkərənā pərē.| damā t-gaḥašt-a kəvānā
nīvē| dā tamām kət.| ŋozā dī dā ēt| āw kəvānį| wē hēl-wəšāyį. |

(12) awī pərsyārā| əb ʻArābi t-bēžn-ē ʻuarrافة| bə kurdi am ət-bēžn-ē
ʻxēvzānį| yān awī təšti bə xo b-zənət| got-ē, ʻaz pərē husā āvā t-kəm|
ət-hēl-wəšətį! 
When the builder\(^5\) came to Zakho—he fled and simply came to Zakho—the emir of Zakho demanded that he build a bridge on the Khabur river\(^6\) in the east of the city.

Contrary to [what] the emir of Cizre [had told him], he (i.e., the builder) said, ‘Alright, I will build [one].’ He went and gathered some builders around him. He himself was a mason, that is, he was not an architect. However, he had built that the bridge\(^7\).

He looked around. He brought the stones [necessary for the construction of the bridge] from [a distance of] around 15–20 kilometres north of Zakho. Two of the stones were dropped on the road [to Zakho]; they can still be seen\(^8\) in Darozan.

He started\(^9\) building the bridge. Whenever he completed constructing the arch in the middle of the bridge, the next day, he would come to the bridge [and] the arch had collapsed.

The builder\(^10\) asked [a fortune-teller, who is] called ‘\(\text{arrāf}\)’ in Arabic. In Kurdish, we call them \(\text{xēvzānk}\), meaning ‘someone who knows about things by themselves.’ He said, ‘I am building such a bridge, [but] it keeps collapsing.’

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\(^5\) Lit. he.

\(^6\) Khabur or Little Khabur is the name of a river that joins the Tigris at the conjunction of Iraq, Syria, and Turkey.

\(^7\) Lit. it.

\(^8\) Lit. are existent.

\(^9\) Lit. He threw hands at the bridge, at building the bridge.

\(^10\) Lit. he.
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Neo-Aramaic and Kurdish Folklore from Northern Iraq

(13)  got-e, ‘şəbā’ ki xodān giyân| awəl bē sar pərē| dū got-gotēt
hayn| ēk žə wān şt-bēżət,| ‘sār žē ka-w xwinā wi pē ŋā dā.| yā duē
pərē| ya’nī şt-hāt-a gotənē| şt-bēżət sāxēn| haykalē pərē bə-kat|
‘haykal dāl ū faʂā dayna sar-ūl ū bə-grāl’|

(14)  řoẓā di səpē dē Dalālē bo yē xārən ūnāt.| Dalāl bīkā wī bi.| šaē Dalālē əl pēşiyē bi.|

(15)  kāyfā hustāyi galāk hāt.| damā gahaštī nēzik pərē ūsayi
məskāk dīt| bār dā-yē| Dalāl ət-sar pərē kat| ava dē bət-a qurbānī.|

(16)  māmē wē got-e| waxtē čūyi māmē wē gərī| řāndōk əž čāvē wī
hātn-a xārē.| got-a māmē xo.| ‘mām, tu boči t-ərē?l

(17)  got-e, ‘hāl-ū masalēt ‘arrāfī yēt xēxzānī avā-na| ət-vēt az tā
bə-kəm haykalē pərē dā.’|
(13) [The fortune-teller] said, ‘Tomorrow morning, any living soul\(^{11}\) that comes onto the bridge’—there are two sayings [regarding the fortune-teller’s advice]. The first is [the fortune-teller] said, ‘Behead the living soul and rub its blood on the bridge.’ The second saying is narrated more frequently. [According to this the fortune-teller] said that he (i.e. the builder) should put [the living soul] alive into the bridge. [The fortune-teller said,] ‘Cover it with a carpet, and seal it (i.e. the bridge).’

(14) The next day, in the morning, Dalal brought him (the builder) food. Dalal was his daughter-in-law. Dalal’s dog was in front of her.

(15) The builder was very pleased. When they came closer to the bridge, the dog saw a mouse and headed towards it. Dalal walked onto the bridge,\(^{12}\) meaning [that] she was going to be the sacrifice [for the bridge].

(16) Her uncle (i.e., her father’s brother) said to her—when she came, her uncle cried, tears streamed down his face.\(^{13}\) She said to her uncle, ‘Uncle, why are you crying?’

(17) He said, ‘The fortune-teller’s saying\(^{14}\) is like this: I must put you into the construction of the bridge.’

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\(^{11}\) Lit. the owner of soul.

\(^{12}\) Lit. Dalal fell on the bridge.

\(^{13}\) Lit. teardrops came down from his eyes.

\(^{14}\) Lit. the state and problem of the fortune-teller is such.
(18) ā got-ē, ‘bəlā!| akar av pəra sar mə čē bə-bət| az-ē xo kəm qurbānīyā vi bāzēri. \ ya’ni čūnko az žənêk-əm| hin mə bə čāvaki nērin til mə at-fəkərən?\)

(19) řā-bi johē wē čē kər-o| dərēž kər-o| fārš da-ynān sar.|)

(20) havžinē wē| załâmē wē| nà l māl bi.| pəsti řožakē zəvəɾi-va| pərsyār kər, ‘kā havžinā mən?|)

(21) babbē wī got-ē,| hāl-ū masala avâ-ya| ma ye kərī at pərē dā.|)

(22) ‘čāwā wa wa kər?| čāwā?\| das hāvēt-a māhūlī got, ‘dē čəm Įnm-a dār.\|)

(23) čōl həndi māholā da-ynād-ē| awē kər-a gāzī got-ē, ‘bəs-a!| tu wusā mē pətōr da-ešini| āv pərā dē mint-ə sar məlēt mən| həndi mən šiyāyī.\|)

(24) ya’ni ava kurtīyā afsānā pərā Dalāl.| bas wak mə gotī ta| ava əž Jəhiyā hāti-ya sətəndən.|)
She said, ‘Alright! If this bridge is going to be built on me, [then] I will make myself a sacrifice on behalf of the city. Just because I am a woman, do you have a false belief in me?\footnote{15 Lit. You think of me through a negative eye.}

[The builder] made her a place [in the bridge], laid her down and put a carpet on her [and successfully built the bridge].

Her (i.e., Dalal’s) spouse, her husband, was not home. He returned [home] a day later [and] asked, ‘Where is my spouse?’

His (Dalal’s husband’s) father (i.e., the builder) said, ‘The story is as follows: we have put her into the bridge [for the bridge to hold together].’

[Dalal’s husband said] ‘How could you do this? How?!’ He grabbed\footnote{16 Lit. He threw hands at the stone hammer.} the stone hammer [and] said, ‘I will go and take her out.’

[Dalal’s husband] went and hammered the bridge so much. Dalal\footnote{17 Lit. she.} started to call him [and] said to him, ‘That’s enough! You are hurting me more by doing so! This bridge will stand on my shoulders as long as I am able [to hold it].’

This [was] a summary of the myth of the bridge of Dalal. However, as I had told you, the myth has been transmitted\footnote{18 Lit. taken.} from the Jews.
THEME III

ANIMALS AND HUMANS
12. A ‘PIOUS’ FOX

Geoffrey Khan

Speaker: Seran Sher (ChA. Shaqlawa)
Recording: Lourd Hanna
Assistants: Aziz al-Zebari, Lourd Hanna
Audio: https://nena.ames.cam.ac.uk/audio/253/

Summary
There was a cunning fox called Mām Telona ‘Uncle Fox’. One year there was famine in the land and many of the animals died. As a result the fox could not find animals to prey on and he went hungry. He grew his beard and sought atonement from God by praying with a rosary and setting off on holy pilgrimage. He met a rooster, who at first did not believe his sincerity, but subsequently joined him on the pilgrimage. They met a sparrow, who did not trust the fox, but eventually joined them. They spent the night in a house and the fox said that he needed to rest and that he would eat anybody who made a sound. At dawn the rooster crowed and the fox seized him. The sparrow, however, escaped.
(1) ana šomi Serân 'Ādây Šer-ile. e šëmt yəmî Hane 'Awdu Surînu. šatət 'alpa-w tāša ma-w 'ešti-w xamša gu Šaqlawa hwēte-wan. əti hūčita gu šëmt mām telōna.

(2) ətwə-w lētwə xa mām telōna ətwə. e mām telōna, əxni kūlan čādəx, xa 'adya fēlāz-ile əwâle-le ... g-mqasmr əlot ūay-wanât zore ħatta 'axəlu, ... g-mande naše gawət māšakel ħatta 'awa māhsəl.

(3) ḫə xa šata mən šənâne ḵəpna ətwə gu de manṭāqa. ḵəpna ħaywanāt metiwa mən ḵəpnu. əxala lētwə. fâl gâlak kpəne e mām telōna. bəxda-še əxala liṭən. ya'nî an ħawa-š psēwalu. əw qam-əxəlu qam-əxəlu. psēle.

(4) mà 'awâd? pəšlu ḫəxrə fəṭelu rešə-š tre ūlāhə yarxe, mām telōna zâ if pəšle. bas gəlda-š garmə pəš gawu. ħəmər, əẕən xəzəŋ e karma mà ħet gawu.

(5) baraw payəzâne-le. tə nvəndi liṭən. əxalâne-š liṭən. əxni čādəx payəzâne pəyəś la ħawâkəh ìtən. ħaywanât kūlu k-uri gawət ... burgagət jânu. baraw sētwə k-ażəx.

(6) psēle, xa qṭəfa xzele mtûlewale. trə gaye idata ətəxə mxélelu, ətəxə mxélelu. là tpélelu.
(1) My name is Seran Adday Sher. My mother’s name is Hane Awdo Surino. I was born in Shaqlawa in 1965. I have a story to tell about Uncle Fox.

(2) Once upon a time there was an Uncle Fox (mām telona). This Uncle Fox, as we all know, is scheming and mischievous. He makes tricks on small animals in order to eat them, he gets people into problems so that he may gain.

(3) In one year there was famine in the area. There was famine and animals died of hunger. There was no food. Therefore, Uncle Fox became very hungry. He searched for food but could not find it. I mean the ones\(^1\) that used to be around had left. He ate some of them and left.

(4) What should he do? Months passed by. Two or three months went by and Uncle Fox became very thin. Only skin and bones remained on him. He said ‘I shall go and see what there is in this orchard.’

(5) It was nearly autumn and there was nothing. There was no food. We know when it is autumn, there are no fruits and all animals enter into their holes, as we approach winter.

(6) He went off and found a bunch of grapes hanging (from a tree). Twice he thrust his hands towards it, he thrust them towards it thus, but could not reach it.

\(^1\) I.e. the animals.
(7) ʾāmər, ʿo qṭefa dyara gâlak xâmûse-wət. āgar xâmuṣa là (a)wətwa k-awənwa ʾixilux. mà ʾawəd? kasu bədwaqa ʾelu mən kəpnu. ʾāmər.

(8) dunyā awanda-y nà-wə\d hazârē ba-kawît-a dāwə\d dunyâ də-ū da-ḫwâ\d wâ čâk-a ūba bə-kam ba xwâ.

(9) qam ʾamrə ʾāya-w ʾāya k-amrila màtla ʾe got naṣa be zar payəš mən jənu ʿal ʾāsəs toba-w tyawûta byade-le, daʾər l-ʿurxət ʿālaha. bōsa mən dan šulanət wide-le ʾaw ʿatiqa ʾəlu k-šawəqlu. ʿurxət ʿalâha g-dawəqla.

(10) fa ḗəqnu qam-marpele. xa tasbəhe drêlə gu pəqərtu. bitaye-le-w bizâle-le, reṣu m āxa bəsrâdu-le, ha ʿādyəl ḫayhut-u ḫâyhu byadaw-ıle max dâmət ... ᵇegat ... ᵇəna ᵇədyə k-udilu ᵇəna ᵇəyəde, ᵇurxət ʾe got k-əzi qa ḫâj.

(11) reṣu ʿaxa byədu-lu, reṣu ʿaxa byədu-lu, daf dwiqe-le gu ʾidâtu. bəxâyə-ına ʾajôbe-ına. ʾe mām telone-ıle mām telona lêwe? dâbi mà hawə?!

(12) kâlabâba janu là qam-dawəqla. hər ʾamər, ʾmâm telona, ʾāya mà-wət wida l-janux°.
12. A ‘Pious’ Fox (ChA. Shaqlawa)

(7) He said ‘Oh bunch of grapes, it is clear that you are very sour. If you were not sour, I would have eaten you.’ What should he do? In his stomach he felt pangs of hunger. He said:

(8) (Song in Kurdish)

[Living in] the world does not require that much
[in the way that] thousands get trapped in it.
The world comes and goes.
It is better for me to turn to God

(9) He said this. People say this as a proverb when someone becomes depressed about life, so that they repent and ask for atonement and return to God’s path. Enough with what he has done in the past days, he leaves them (i.e. the bad deeds) all and takes the path of God.

(10) So, he (Uncle Fox) let his beard grow long. He put a rosary around his neck. He started moving up and down and spinning his head, and uttering the sounds hayhut hayhut like those made by Sunni clerics on their way to the pilgrimage.

(11) He began moving his head this way, moving it that way. He held a tambourine in his hands. People gazed and were astonished. ‘Is it really Uncle Fox?! What could it be?!

(12) The rooster could not contain himself. He said, ‘What have you done to yourself, Uncle Fox?’

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2 Lit. His stomach was seizing him due to hunger.
3 Lit. Is it Uncle Fox, is it not Uncle Fox?
(13) ʾam̲r̲, ʾlā čāḏāt?| ʾam̲r̲, ʾōna xlēšlā| toba-w tyawūta byade-wən.| la tsə naša k-ðxloŋ lā-ší ḥile-w ʾāwalta mən tsə naša la k-udən.| 

(14) ʾànə| m āxa= u bawbal jani ḥāzr byadawə-wən| toba= u tyawta.| k-azən qa ḥādz.| deqni lewət bəxza ya mūpyu-wən?| ʾu ʾe tasbihe=š?| 

(15) ʾe tasbihe bəgdalu-le gu ʾidātu| har bitaya-w bizəle-le,| har şawšāre tasbihe.| har, ʾya ʾalla ya ʾalla mare-le.| 

(16) ʾam̲r̲, ʾhāynən lā g-mhaymonən ṭ̲l̲uʃ.| ʾwāluʃ,ʾʾam̲r̲, ʾhāy-\-mənət la mhaymonət b-kefət jānxu-ile.| ʾam̲r̲, ʾōna har na marən mən bəbət jənì.| lewət bəxza ya ʾay dəqəna?| ʾāgar lā.| qa mə ʾay dəqna məpyvənə.| ʾe tasbihe qa ma darən gu ʾidati?| 

(17) ʾāmər,| ʾhēmən,| ʾāmər, ʾmām telona,| lēwən gu| ... lēwən mhaymonə ma māčoye-wət.| bas yālla,| mar pāsəx gu ʾūrxuʃ.| k-āmər,| ʾpsu gawət batrət ʾūrxət duglana hāl xazəx l-eka g-matpəluʃ.| ʾ āmər.| 

(18) kālābāb-îs xa ʾaqla-w xa qaμa bizəle-le xa ʾaqla bəd′aрешe-ye qa bəṭra.| səqə ləte gåwul mə ʾawəd?| ʾaxiɾə-w yāwəšt yāwašš telə| ʾam̲r̲, ʾmar pāsəx xazəx l-eke g-matpətən.| 

(19) psəlu xantsa psəlu xantsa šupuṭrə qam-xazyālu.| ʾam̲r̲a, ʾhay hāy! mām telona-w kālābaba!| ʾam̲r̲a, ʾiμan piš-e-witun xur-awətə?| qa lēkə bizale-witun?| 

4 This should be kālābāb.
He said, ‘Don’t you know?’ He said ‘It is over for me. I am now leading a life of repentance and atonement. I shall not eat anybody, nor shall I play tricks and cunning pranks on anyone. From now on, I am preparing myself (to seek) repentance and atonement. I shall go on pilgrimage. Can’t you see how I have grown my beard, and [I have] this rosary?’

He wound the rosary around his hand, walking up and down, and turning the rosary saying, ‘O God, O God.’

He said, ‘But I don’t believe you.’ ‘Well,’ he (the fox) said ‘it is up to you to believe or not to believe.’ He said ‘I’m telling you the truth. Don’t you see this beard? Otherwise, why would I grow this beard. Why would I have this rosary in my hands?’

He (the rooster) said, ‘To be honest’, he said, ‘Uncle Fox, I do not believe what you are saying, but any way, let’s go down your way.’ It is said ‘Go down the road of the liar until we see where he will lead you.’ So it is said.

The rooster went one step forwards and one step backwards (i.e. he was hesitant). What could he do, since he did not trust him. Eventually the rooster said ‘Let’s go and see where you will lead us.’

They went along for a little. A sparrow saw them. She said, ‘Come (and see) Uncle Fox and a rooster!’ She said ‘Since when have you become friends? Where are you going?’

5 Lit. I am telling from my heart.
6 The speaker says ‘fox’ by mistake.

(21) ʾamır, ‘hēmṯn mām telōn toba-w tyawuta byāde-le bizāle-le qa ḥadž ᾱnaš bizāle-wən mənu. ʾamra, ʾawja ḥahat gu qosėt mām telona npale-wət gawet ʾūrxa?

(22) ʾamır, ‘la, lā lewet bəxzaya dəŋnu? dəŋnu muyrəxule maqūl ... ʾələt tsə məndi ʾay dəŋna murpiyu-le? tasbihe bəxzaye-wət tasbihe gu ʾidātu. e de xzi daf har mxaye-le. ‘e ʾurxət malkūta ham bəzwānan-ile.

(23) yaʾni ʾamra, ‘mā? mhuymənux gu maḥčetu? ʾhemn, ʾamır, ᾱna psəye-wən gu ʾurxə. ʾahat de tā ᾱta ᾱti-iš mənən. ʾamra, ᾱna la k-ātyan mənoxun.

(24) ʾamır, ‘de psōt! xo mən bi bəz zawa ləwat. ʾamra, ᾱnə bas k-pərxan, là k-əzan mənoxən gu ᾱrə. ʾawja ʾamır, ᾱb- kəʃət janax-ila.

(25) psəlu, psəlu, psəlu, psəlu, ʾani har psəye-na, har ʾamır, ‘la tpēlən ʾəl ḥadž? ʾwəlx ʾamır, ᾱḥadz läxa lēla be qəza bən. ʾurxət ḥadz hərůqe-lə! mdəmət ᾱta raʾsan k-təpət?
(20) The rooster said ‘Don’t you know?’ She (the sparrow) said, ‘I believe not. What should I know? I am always in the sky. I am not on the ground so that I may know what you have done.

(21) He (the rooster) said, ‘Believe me, Uncle Fox is performing repentance and penitence. He is going on the pilgrimage and I am going with him.’ She (the sparrow) said, ‘So you are telling me that you yourself have listened to Uncle Fox and are going with him!?’

(22) He (the rooster) said, ‘No, no. Don’t you see his beard. He has grown his beard. It stands to reason that he would not have grown his beard for nothing. Can’t you see the rosary in his hands? See how he is beating the tambourine! He is buying the road to heaven for us.’

(23) She said, ‘What?! Do you believe what he says?’ ‘Believe me’ he (the rooster) said, ‘I am going on the road with him. Why don’t you come with us now?’ She said ‘No, I shall not come with you.’

(24) He said, ‘Go away! For sure, you are not better than me.’ She said, ‘I shall only fly. I shall not walk with you on the ground.’ He said ‘As you please.’

(25) They went on and on. They kept walking. He (the rooster) said, ‘Have we not arrived at the [place of] pilgrimage yet?’ ‘Look man,’ he said, ‘[the place] of pilgrimage is not here nearby, with respect.’ The [place of] pilgrimage is a long way away. Do you think you will reach it at once?’

7 Lit. Be without trouble!
(26) ḍè, dunye xşòkla-wl kālābaba ḍamor, dunye xšòkla-wl là k-tapēx. ḍè ḍamor, ḍa beta ḋiten làxa. ḍa ḍadye-le beta zōre-le. k-azxē k-yatwēx l-tāma. lele k-qaduxle l-tāma. ḍa ḋwdu ḍiškēnta ḍiškēnta ḍāya k-pāsēx. ḍè ḍamor, bāš-ila.

(27) wēru gawot ... beta gōrin. ḍè ḍamor, ḍè ḍamor, ḍu ḍa l-dūkuki, ḍa dukta daweq ta jānu lāxa dāmχ-wu ma mēndyane ḍitēn. ḍa ḍamor, ḍana xā šart ḍeti, kālābāb mōre, ḍe mā šarkt-ila? ḍa ḍaxtsa zor šārtē-š matwot rešan.

(28) ḍamor, ḍā ḍa šartē gorin ḍāye-le. ḍana tsēhyē-wen, čāditun? ḍam ḍiškēnta gu ḍaqlati-wen, ḍa ḍābī ḍana ństārāhat ḍawōoun. ḍa k-āwe ṭe naša qāla ḍawād rešī ḍāta mxuškēnta hawebi pāsōn, ḍa ḍunka ḍana ḍurxa ḍamwōye-wen ḍelōxēn.


(30) ḍūnta xara gu kālābāba. ḍamra, ḍiši-wot gu de ḍɵfāq? ḍe ḍaw dza māni qala k-awōd? ḍa ḍaxni ḍafti-wēx ḍelaw. ḍa ḍidele ḍe ga ḍawā xuškēnta ḍawā k-qāyēm. ḍē, ḍamor, ḍè ḍē bāš wēdlux.
Now, it got dark and the rooster said, ‘It has become dark. We shall not get there.’ He (the fox) said ‘There is a house here. It is a small house. We shall go and stay there. We shall spend the night there. Then in the morning, early in the morning, we shall set off.’ He (the rooster) said, ‘All right.’

They entered the house. He (the fox) said, ‘Let each one have his own place, let each one find a place for himself and sleep there, whatever places are available. But’ he said ‘I have a condition.’ The rooster said, ‘What is this condition! Do you still make conditions on us?’

He (the fox) said ‘No, my condition is this. I am tired, don’t you know? I have been on my feet since the morning. So, I need to rest. It is not allowed for anyone to disturb me with any noise, so that I may be able to walk in the morning, because it is I who is showing the way for you.

You do not know the way, do you?. I know the way very well and therefore; I need to be alert and sleep very well.’ They said ‘All right, but what is your condition?’ He said ‘We shall eat anyone who makes a noise.’

The sparrow looked at the rooster. She said, ‘Are you happy with this agreement? But who is going to make noise?’ (The rooster said,) ‘So, we have agreed to it’. He did not know then that it was he who would rise early in the morning. ‘Yes’ he said, ‘That is all right.’

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8 Lit. agreement.
(31) ṣūpūrtal səqla xa ... mēz zūrtā ṣwtalal. 1 l-ṭama l wədlə-wl kālābaba-š rēš xa šiwa sməxle. 1 mām telōna-š l əl xa balōt ḥara ṣtōhle. 1

(32) pəšla l ḍāyəl baraw bāyənnil. 1 ṭabən əxni čādx ədət kālābāba. 1 har xantsa yoma bayažl qāla k-awd, 1 qāre. 1 xa tira tre gaye ṣla la gaye mʃurəle gu qraya.

(33) baraw bāyani yoma ptəxle. 1 kālābaba šrēle gu qraya. 1 kālābaba šrēle gu qraya. 1 mām telōna smix-le kālābaba qāre. 1 ḥəwa dəmixā ḥāta ḫe furṣa dawəqle-w əxəle. 1

(34) əmər xəre gawu əmər, kālābaba ḥa ya mə-ila? 1 əxər ətəfaqan mə-ile? 1 əmər, əaw dza ət lat čādət ənna məškənyata k-qemən qārən-əl b-idadı ḥəwa? 1

(35) həmən财物 dawəqle. 1 sūpurta əməna, 1 wəj wəj wəj! əhat la əmət toba-w tyawuta wəde-wən? 1 əməna, 1 əxər ətəfaqan mə-wewa? 1 la məran tə naša qala la [a]wəd? 1

(36) əda wəre l-ədaya ələt sūpurta görin. 1 sūpurta l əməna, 1 ət mat məlat-iwət? 1 məran əxni bizale-wəx qa ḥadz-u məndi-wət? 1

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9 It seems this should have been əmər ‘he (the fox) said’. 
The sparrow went up ... (on) a small table that she had [found there]. She stayed there while the rooster stood on a piece of wood. Uncle Fox stretched on one side of the floor.

Dawn began to break. Of course, we know the habit of a rooster. As soon as day begins to break, it makes a noise, it crows. He started to crow once, twice, three times.

Dawn had broken and the rooster started to crow. Uncle Fox was waiting for him to crow. He was not asleep (but waited) the opportunity to seize him and eat him.

He (the fox) looked at him and said, ‘Rooster, what is this?! What have we agreed on?’ He said ‘But don’t you know that I rise early in the morning and crow and that I cannot help it?’

So, he seized him. The sparrow cried, ‘Chirp chirp chirp. Didn’t you say you have started a life of repentance and peni- tence?’ He (the fox) said ‘What was our agreement? Did we not say that nobody should make a noise?’

He stretched a hand towards the sparrow. The sparrow said, ‘What community do you belong to? Did not we said we are going on pilgrimage and the like?’

\[\text{10 Lit. It became towards morning.}\]
\[\text{11 Lit. spread.}\]
\[\text{12 Lit. it is not in my hands.}\]
(37) ʾàmər,| ʾana māḥammādi-iwən.| ʾe gət məre ʾmāḥammad -iwən’ kəmu ptɔxe| šūrta ʾərəqla.| ʾəwhul| ʾana qa mə mər māḥammадi?| hawənwə mira jərjəs-iwən ʾàna,| la k-awəwa,| har k-oγawa ʾadya,| k-awənwə bəlyaw.| ʾe

(38) ʾana-š ʾitəli| tsə məndi la wəlu qati.| ʾe hūčita-š k-əmrila| ta našə səqa lə mate gu dan našət| šulane xrıwe hawi wide.|
(37) He said, ‘I am Muslim’. When he said, ‘I am Muḥammad’, he opened his mouth and the sparrow fled away. ‘Oh! Why did I say I am Muslim? If I only had said I am Christian it would not have happened, she would have still been (in my mouth), and I would have swallowed her.’

(38) (Narrator:) I have come back [from the events of the story], but they [the characters in the story] have given me nothing [to prove it]. This story is told so that people do not trust those who have done bad things.

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13 I.e. if he had said *jargaši*, during the pronunciation of this word he would have pressed his jaws together and so held the bird in his mouth, but when pronouncing *māḥammadī* he opened his jaws.
13. A ‘PIOUS’ FOX

Masoud Mohammadirad

Speaker: Hawsar Najat Bapir (CK. Shaqlawa)
Recording: Lourd Hanna
Audio: https://kurdic.ames.cam.ac.uk/audio/235/

Summary

A cunning fox was starving and went into a village full of chickens pretending to be a pious Muslim. He told the rooster deceptively that the Islamic era had begun and no injustice remained in the world, so he was on pilgrimage to Mecca. The rooster fell for his deception and decided to accompany the fox on his pilgrimage to Mecca. Later, the dove joined them as well.

In the evening, the fox took both of them to his den to rest. He deceived them into a deal: anyone who would make a noise during the night would be eaten. Using this trick, the fox killed the rooster and ate it.

When daylight came, the dove also started to make a noise. The fox was about to eat her too, but the dove asked him about his religion. If he told her what his religion was, she would let him eat her. As soon as the fox opened his mouth and answered he was a follower of Muhammad, the dove flew away. The fox said, ‘I wish I had said I believed in Christianity; I would have eaten her by now!’
(1) tab’an mん nāw-әm Hāwsar Nadvāt Bāpīr Ūrhmān Sūršī-ya. xarkī Ṣaqrāwāy-ә. dāk-әm nāwī Jamīl-ya. la dūy dwάzday ḥazâr-ü nosat-ü ḥastâ-w hašt la dāyèk būy-ма.

(2) tsirok’i aw jára-m ka da-m-hawē bās-ü xwāsak-ī la-sar bā-kâm, ū rēwī-ü kalašêr-ü kotôr-ә. da-le ha-bũ na-bũ ṭožâk la ṭožān kâs la xwāy gawratr nā-bũ. rēwîyakî zor zor fèrbâz-ü zör-iš makâr ha-bũ.

(3) ha-bũ na-bũ kâs la xwāy gawratr nā-bũ. rēwîyakî galak fèrbâz-ü galak’-iš makâr ha-bũ. ṭožâk la ṭožān rēwî law hâra nākošay kâ tê-ya-dâ bũ wisti xo-y ṭeqgâr kâ. dżâ fèrak’-i hînâ-w fèrak’-i bôrd rē-y kat-a gundak’i.

(4) dît-i mâmôr-ü mertišk hamû dâništî-na lagar dâni a-xon. karabâb-iš la nāw-yân-a-w dam dama a-qoquin. got-i, ‘ba xwâ xwâ-ya dâ!’ got-i lê-yân nezîk boaba-w mertiškakân râ-yân kerd-ü hâr-âtan.

(5) got-i kalašêr/karabâb l-i wa dür kâtowâ. got-i, ‘bora g’îyân lō lě-m wa dür a-kawiawa?’ ato nâ-zâni sardami mahdi-muhamadi-ya? zûlm-ü zordârî na-mây-a-w ’adâlât hamû dunyâ-y gortî-ya. amn-iš ba din bû-yama-w garâyim-oawâ, ba tamây hadzê-ma.”
Well, my name is Hawsar Najat Bapir Rahman Surchi. I am from Shaqlawa. My mother is called Jamila. I was born on 2 December, 1988.

This time the story I am going to tell concerns a fox, a rooster, and a dove. It is said that there was and there was not, but once there was no one greater than God. There was a very, very cunning and crafty fox.

There was and there was not, but there was no one greater than God. There was a very cunning and crafty fox. Once, the fox wanted to relieve himself from the bad state (i.e. hunger) that he was in. He devised a scheme and set off to a village.

He observed that many chickens and hens were busy roosting and eating seeds. The rooster was crowing among them. The fox thought, ‘[What a chance] God has granted [me]!’ [It is] said [that] he approached them. The hens ran away. They fled.

[It is] told [that] the rooster kept his distance from him. He (the fox) said, ‘Brother! Why are you keeping your distance from me? Don’t you know that we’re currently in the Islamic era? No injustice is left. Justice has spread all over the world. I have become pious and have repented, I want to go on pilgrimage [to Mecca].’

1 Lit. He brought a trick, he took a trick.
2 Lit. sitting.
3 Lit. he said.
4 Lit. It is the era of the Mahdi [and the prophet] Muhammed.
5 Lit. converted.


(9) got-i wa rē kātān. rōwi fērbāz-iš-yān wa pēš kāt ba šākl-ū šēwāki mutadaynī tawāw! kaʿanahū am rūwi-ya qāt qat qat hits gunāh-i na-kārdi-na! lo hadzē wa rē katī-na. rōwi hārduq-i ba fērān bōrdn-a kulānē xo-y kunēy rūwiyān. darga-š-ī lasar qapāt kārdān.
The rooster pondered over [the fox’s words and] said, ‘Indeed, this is a nice thing. If you’re going on pilgrimage [to Mecca] I will accompany you.’ They set off. They left the village and headed towards the destination. They arrived at a forest.

They saw that a dove was in the tree. He was cooing. He saw that the fox and rooster were together. He thought, ‘What a surprise! Does it make sense for the fox and rooster to be together? The world has gone wrong.’ The dove pondered over this. He looked at the rooster [and] said, ‘Hey rooster! What’s up?’ [You are] with the fox!’

He said, ‘Dear brother! How come? Haven’t you heard? Now we’re in the Islamic era. There is no more injustice and tyranny. We have repented. Even the fox has repented. [And] now, we intend to set off on pilgrimage [to Mecca].’ The dove said, ‘That’s a good idea. I too will come with you on pilgrimage.’

[It was] said that they set off. The cunning fox was leading them, exhibiting piousness at his best! As if he had never ever committed any sins! They had set off on pilgrimage. The fox tricked them both and took them to his den, the fox’s den. He shut the door on them.

\[6\] Lit. said.

\[7\] Lit. Is it goodness, (you are) together with the fox?

\[8\] Lit. converted.


(10) [The fox] said, ‘It’s getting near evening. It’s time to sleep. But no one should disturb anyone since we have a long way ahead of us until we reach Mecca.’ Then the rooster and dove said, ‘All right!’ He (the fox) said, ‘But we need to make a deal before we go to sleep!’

(11) They said, ‘Go ahead Mr. Fox, you tell us! You’re the leader.’ The fox said, ‘Anyone who makes a noise and disrupts our sleep shall be eaten!’ The rooster [and dove] said, ‘We are all in agreement. As long as we live in a period of justice in which tyranny has no place, none of us is going to eat someone else.’

(12) They fell for the fox’s story. [It is] said [that] the early morning before sunrise came. The rooster could not control himself and crowed a lot. It is said that the fox said, ‘Didn’t we make a deal that you wouldn’t make any noise nor wake us up [since] we’ve got a long way ahead of us?’

(13) [The fox continued,] ‘Now that this is the situation, it’s time [for us] to perform the rule that we established.’ They killed the rooster and he (i.e. the fox) ate its meat. When the sun rose, the dove started cooing and making noise. The fox attempted to eat the dove too by any means [possible].

9 Lit. on both eyes.
10 Lit. makes the sleep darken/confused for us.
11 Lit. By the fox’s saying they fell into it.
(14)  qapārakʾī lē dā-w dawi xo-y lo kārd-uwawā. | bālām | kotār
zor zor zor zor la Ṣīwā zi-raktār bū. | got-ī, ‘janābi Ṣīwā a-zānām da-t-
hawē bā-m-xəy. | ḫaṭfāqaka-s-sēt har la bidāya lo ʾaw bābatay bū. | bas
pē-m bā-rē | atū sar ba tse tāyafāk-ū | sar ba tse dinākʾī?

(15)  got-ī, ‘lo pərsyār a-kay?’ | got-ī, ‘na da-m-awē bā-zānām | aw
jā bā-m-xo.’ | got-ī, ‘amēn sar ba tāyəfay muhamadī-ma.’ | ka Ṣīwā
dangʾī kārd-uwawā | kotār la bar dawān-ī har-āt. | aw jā Ṣīwā got-ī,
ʾxo xozga gotbā-m-ā amēn masihī-ma-wl | la ṣomātī Jardzəsī-ma. | xo
ēstā kotāraka-m xwārdbū.’

xaṭās-ū bərāw-a. | amn-īš hātm-awa ʾhīts-ēm pē na-bərā-wa.”
(14) He attempted to bite the dove and opened his apron to catch her. The dove, however, was much cleverer than the fox. She (i.e. the dove) said, ‘Mr. Fox, I know you plan to eat me. The whole thing was meant to be so since the beginning. Just tell me which religion you follow.’

(15) He said, ‘Why are you asking [this question]?’ She said, ‘I just want to know. Then you [can] eat me.’ He said, ‘I am a follower of the prophet Muhammad’s tribe.’ As the fox opened his mouth, the dove flew away. The fox said, ‘I wish I had said that I was a Christian, and a follower of the Jardzsî tribe.\textsuperscript{12} Then I would have eaten the dove.’

It is finished. As for me, I came back [from the events of the tale] and nothing was allocated to me [by the characters in the tale].

\textsuperscript{12} I.e. the Christian tribe. During the pronunciation of this word he would have pressed his jaws together and so held the bird in his mouth.
14. A MAN AND A LION

Dorota Molin

Speaker: Yawsep Elisha Ishaq (ChA. Duhok)

Recording: Lourd Hanna
Assistant: Salim Abraham
Audio: https://nena.ames.cam.ac.uk/audio/224/

Summary

A poor man felt desperate, unable to feed his children. He decided to bring some wood from the forest to try to make some money. He knew that this was dangerous because the mountain was ruled by a lion. In the forest, he met the lion and was able to strike a deal with him: he was to bring him food and in return, the lion would let him take wood back with him. After some time, the man invited the lion for dinner to express his gratitude to him. He, however, also asked his wife to serve him separately from the lion. The lion took offence. The next day, the lion was angry and told the man to strike him with his axe on his head. Some days later the lion showed him that the wound on his head had healed. He, however, still felt scarred by the man’s proud words and devoured the man as a punishment. The moral of the tale is that ‘the impact of a sword heals, but that of words does not.’
(1) ʾana Yawsēp ʾEliša mēn Dūhok-iwēn. yāmmi našēt Mar Yāqo-la, šommah Maryam Toma Jubrāʾēl g-ēbēn aʾmmēnunu xa maṭhalûkē-la, d-ārya ʾu barnāša.

(2) ʾēθwa xa ʾarya mšīra wēwa l-ṭūra. là qābēlwa ʾu barnašēt zēlwale l-ṭūra, maxēwa qāyse ʾu ʾawēdwa xā mēndī. hār zēlwale, g-naxēlwale, k-īxēlwale. là qābelwa ʾu xa zawale.

(3) ʾu xa fāqīra ʾēθwa. pēšle majbūr d-zale māθe qāyse d-mzabonnnay gyane d-ʾayēs b-gāway. ʾe, là k-ěθya mēnne xazele dāʾman yala zora bēmyaθa m-kēpna barqûlel ʾu latte ʾu mēndī d-maxēllay.

(4) k-imēr ʾana mḏāḥēn b-zali l-day ṭūra d-ile ʾarya gawe d-axēlli. nayxēn mēn xāyi. bēš tu mēt xazēn yale zore myaθa m-kēpna.

(5) qēmle ham ʾaw śqēlle xmareh-u mēndī diyeh, xàwleh, ʾu zēlle d-awēd qayse-w ʾāde. ṭele, là ṭele, mnayxē m-gyane. mhāymēn, zēlle, mṭele l-ṭūra-w mününṭe jawēheh-u nārehe d-qatē qāyse. mxēle, taq, tàq. wele dewa... hēnna, ʾārya k-šame qala g-naxēθ ʾelle.

(6) ʾha, barnāša. ʾati lēθ šēmya gāwi? dax k-iṭēt ʾati d-qāṭē ʾu mēndyane d-g-ēbēt ʾu là g-ēbēt. lēθ šēmiya gu da ṭūra diyi-le? k-imēr, bāle, bāle, wēn šēmiya-w ṣana ta hādax-ēn ʾēθya. ṣi ḏāxi ta hadax-ēt ʾēθya?
1. I am Yawsep Elisha Ishaq, from Duhok. My mother is from Mar Yaqo, her name is Miryam Toma Jubrail. I would like to tell you [something], it is a tale, about a lion and a man.

2. There was a lion who controlled a mountain. He did not allow any humans to enter the mountain to cut wood or to do anything [else]. If someone went there, he would come down on them and eat them. He did not allow anyone to go there.

3. There was a poor man. He had to go get wood to sell it in order to make a living. He was not able to see [his] little child dying of hunger in front of him, having nothing to feed them.

4. ‘I shall sacrifice [myself] by going to the mountain where the lion is and he will eat me. I shall be spared [the burden of] this life. It is better than seeing [my] little children dying of hunger.’

5. So he took his donkey and his equipment, his ropes, and went to get wood before going back. Whether or not [the lion] would come, he would find relief. Believe me, he went and climbed the mountain, got out his chopper and his axe to cut wood. He started cutting, crack, crack, and a wolf… I mean lion heard the sound and came to him.

6. ‘Hey, human, have you not heard of me? How dare you come here to cut whatever you like and so on? Have you not heard that this mountain is mine?’ He said, ‘Indeed, I have heard and that is why I have come up here.’ ‘What do you mean that this is the reason you have come?’
(7)  k-imr, ʿmhēmān, ʿer b-axlōtti ʿal ʿaqlāl lā xazēn yali zore m-yāthā m-karpna barqūl ʿennī. ham ʿan axlōtti ʿat biš tu mēt xazēnnay, rāṣaḥ barqūl yale zore hawē b-mēyāthā m-karpna-w xazēnnay. naqla ʿāti-ṯīl b-ḵāyux-wēn. ʿana gu ḥomayata diyux-iwēn. g-ḥōt, ʿana ḥalala tālūx. ʿu g-ḥōt ʿīl, ʿana hūn ʾeθyā m-majburūṭī d-māyēsēn ḥṇyāl diyi. ʿr

(8)  k-imr, ʿmadām ṣ-ila ḥādax, ham, hām ṭāli rānd-īla ʿu ham ṭālūx rānd-īla. ḫāxi? k-imr ṣ-ati b-awdēt qayse ʿu b-lābīt, ʿu ṣ-ana b-yawēnnux maṣraf diyux. b-zalūx hām ṭāli b-ʾathāt, ṣ-aygēt ʾaθēt maθētī ḥixāla, hām ṣ-ana axlēn. ḫa, ʿe, k-imr, ḥābīrā rānd-īla. ḫa

(9)  kuṭ-yom k-izēl k-iwēd xà kartēt hēnna... ʾenēt qayse, g-lābē. ḫābēt qayse ṣ-ʿu ēk xa lā labole, ḫājran ʾaθ-mzabōnay. k-iīdēt ʾaṣtēqāl d-šūqa. ḥomaymēn, kuṭyom hol b-thēya, labole ṣ-mzabone qayse, ṣ-ṇāse b-xāzāwā, ḫē. ṣ-ʿi nē xeē lā g-yērī zalay. ḫa

(10) xa yoma... ṭābān ḫ-k-iθē ḫ-māθē ḥixāla, ḫ-axlī mûxdaθē. ḫamā-w ḫarā ḫ-axlī mûxdaθē tama. ḫaʾnī, hām ḥixālēt ʾaθqarā ṭalā ḥṣābēh k-awē. ḫe, ḫarā g-yawēlē, ṭalī-w tālūx. xa yoma ṭēt xēlē ḫarā, ḫaʾnī, ḥābīrā wēdēl faqq ṭalēlē. ḫa

(11)  k-imr, ʿba, xōni, xa yoma ʾa ḥayyu ham ṣ-ati māṣrēf l-gēban. ḫzmēnnux xa yoma l-gēban, ḫmēnnā xūl. k-imr, ṭā y-xalēf. b-ʾthēn. ʿba ḫarā mēn ṭānī b-zade? ḫa ṭāde mēn ʿcū xa. ʿr
He said, ‘Believe me, I thought [that if] you eat me, at
least I shall not see my little children dying of hunger in front of
my eyes. Even if you eat me, it is better than seeing them. I would
die in front of my little children if they were to die of hunger
with me seeing them. Now, I am at your mercy, I am under your
protection. If you want, I am yours, [but] even if you want to, I
have come out of the need to feed my children.’

He said, ‘If that is the case, then it is good for me and
good for you.’ ‘How?’ He said, ‘You will cut wood and take it [to
town], and I shall give you your living. You will go come to me
and when you come here, you will bring me food so that I too
can eat.’ ‘Yes,’ he says, ‘that is very good.’

He goes to cut wood every day, makes a bundle of this
thing, a load of wood, and carries [it]. He brings wood while no
one else does, so he sells the wood at a high price. You know,
taking advantage of the market. Believe me, he comes every day,
transports and sells wood, people can see this. Others do not dare
go [to the mountain].

One day… of course, when he brought food, they would
eat together. He and the lion ate together there. So the poor
man’s food was also on his expense. Yes, the lion gave to him
[saying], ‘For you and for me.’ One day, he realized what a tre-
mendous favour the lion was doing to him.

He said, ‘Brother, come over one day to our home, honour
us [in this way]. I would like to invite you to our home, eat with
us.’ He said, ‘Fine, I shall come.’ Whom does a lion fear? He fears
no one.
(12) mhaymən wədlay, zəllay mṭelay l-bāyθa. k-imər ta bāxteh, bāxta, g-daryat ʾixala ta ʾaryə, dre jūdā-w tāli dre jūdə. k-imər, ʾão ʾegot galize g-nāxtə, galize g-naxə ti gu ʾixala, ləbbi là k-izəl. yənī, ʾe. ʾay-zə ləlla, ʾela muθela ʾixala. drelə ta ʾaryə jūdə, u tāle h jūdə. u ʾani pəšlay bixala.

(13) xələ ʾarya, u xəšle-w ʾele l-təra, derət yoma zəlle faqira. k-imər, ʾha, ha, faqira, kudyom k-əxəltwa mənni, ʾaxxa, galizi là nəxθiwa gawot ixala? day d-mṭeli l-gebəxun gəm-ʿazmətti, drelux jūdə ṭali-w ta gyənux jūdə.

(14) ʾe, g-məstənkəfat mən galizi? ʾay, ʾay-ila faδl diyi ʾəllux? ʾaxxa k-əxəltwa mənni ʾala ḫəbī galizi là k-θewə gawot ixala. ʾaygot ʾtheli gəbux, galizi nxətle gu ʾixala, g-yaɾəm ləbbux mənni.


Believe me, they did so, they went and arrived at [the man’s] home. He said to his wife, ‘Woman, when you serve food for the lion, serve him separately from me.’ He said, ‘because when his drool runs down, it goes drips on the food. I lose my appetite.’ So, she went and came back, brought food. She served the lion separately and [the man] separately. They started eating.

The lion ate his food up and came back to the mountain. Next day, the poor man went [to the mountain]. He [the lion] said, ‘Hey, poor man, you ate with me here everyday. Did my drool never run down into food? When I went to your home and you invited me, you served me separately and yourself separately.

You find my [drool] revolting? Is this [how you pay back] my favour? When you used to eat with me at my expense, [then] my drool was not dripping on the food. When I came over to your home and my drool ran down into the food, you became proud.’

He said to him, ‘Listen to what I say. Bring your axe and hit me with it on the head.’ ‘What do you mean I should I hit you with it on the head?!’ ‘If you do not hit me with it on the head, I shall devour you right now. You must hit me with it on the head.’ He hit him on his head and the lion went away to his own [place]. The poor man came, cut the wood and went back home.

The poor man went [to] another [place] while the lion had nothing to do with him, until one day, the lion’s head recovered. His head recovered. He came and saw—the poor man had come to the mountain, cutting wood. He got to where the poor man was. He said, ‘Hello, poor man! Welcome, how are you?’ I mean, he welcomed him.
(17) k-imər, ‘fāqīra,’ də xur gu rèşī, xzi nìxa rešī, ‘én là.’ xayer gu rèšēh. k-imər, ‘mhàyman, hole piša bêş tu m-qamaytha.’ maşalla... škēr alaha. k-imər, ‘làwa b-kepi bas ‘ati,’ ‘ati gəm-jabrêtti d-maxənwa ‘ellux.’

(18) k-imər, ‘xzi, fāqīra, rešī nəxle.’ bas xabrux həš lèle nixa, d-ana... k-əmrətwa galizi y-naxхи gawêt ‘ixàla.’ bâθər mət nəxle rešî-w xabrux lèle nixa, Aḥaq-u mustahq́-ıle d-axlənnux. qəmle gəm- əxəlle b-e đīna.

(19) ‘e, qày, šawpa, šawpət saypa g-nâyəx. šawpət xabra là g-nayəx. xabra nàxwaʃ, nàxwaʃ-ıle, ‘e.’
He said, ‘Oh poor man, come look at my head. See whether or not my head has recovered.’ He looked at his head and said, ‘Believe me, it is better now than how it was before. Thank God.’ He said ‘It was not what I wanted, but you forced me to hit you.’

He said, ‘Look, poor man, my head has recovered. But [the impact of] your words [when] you said that my drool was dripping into the food has not yet recovered. Since my head had recovered and [the wound] of your word has not recovered, it is my full right to devour you.’ He devoured him immediately.

Therefore, the impact of a sword heals, but the impact of words does not heal. Words can be very evil, yes.
15. A MAN AND A SNAKE

Dorota Molin

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Recording: Lourd Hanna
Assistant: Salim Abraham
Audio: https://nena.ames.cam.ac.uk/audio/227/

Summary
A poor man used to go into the wild to cut wood. He would play his flute (zurna) and a snake would appear and dance for him. In the end, the snake would always give the man two coins from its hidden treasure. After some time, the man became greedy and decided to kill the snake in order to get all of its money at once. He tried to kill the snake with a rock, but could not. Instead, the snake attacked the man, killing him on the spot with his venom as a punishment for his betrayal.
(1) ʾana Yawsèp Ṣeliša Ṣishq mòn Dîhok-iwèn. yêmmi našèt Mar Yàqu-la, šêmmâh Maryam Toma Jibrà-ʾèl. Ṣetti xa maṭalûke g-bêni ṣımënna táloxun, ṣan wàfaʾ dît barnaša-w xùwe.

(2) k-መฏray xà yoma, xa fäqira k-izëlwa l-qàyse, báðèr mot xaleśwa m-qàyse, qayömwa, yätuwa reš kartèt qayse diyeh. ʾu mapêqwa maṣula diyeh, zûrna. ʾu maxèwa.

(3) xà xuwe g-napèqwa g-raqêdwa tâleh. mà raqêdwa tâle hêl xalâṣwa mòn mxayoṭ zûrna. xuwe g-ʾawerwa l-nûqbeh. mapêqwa trây lire tâleh, ta ʾìbu l-zurna, dàw fäqira.

(4) zêlle yoma, thèle yoma, kùd yom k-izëlwa-w pošle şûle. har b-âθè b-xalâṣ b-aωdlay qàyse, b-âθè b-yatu râš qayse ʾu màxe, hênna, zûrna. ʾu xuwe b-nâpêq l-raqêd tâleh. báðèr mot xâlâṣ, xuwe g-ʾawer mapêq trây lire b-yàwol tâleh.

(5) xà yoma ʾay fäqira k-imër, ʾmaʾana, là, ʾhâtxa b-awdèn. xuwe, kùd yom b-âθè mapêqli trây lire. ʾhatxa là k-awe. xàzûnta kulla šaqlûnna! ʾana, mà kùd yom tre lire yawîlli? har qaṭônne ʾu kulla diyi-la.

(6) hàm ʾawa zêlle ʾu muḥdere gyâneh wêdle xa kepa ʿădiša ta gyane gêm-mâtule kartêh. ʾê. báðèr ma do-xlêsle xuwe m-rqûda, qâmle zale maṭe lire. ʾu awa šaqûl kêpa, g-mûxe gawe. g-mûxe gûveh ʾu là gêm-qâtólle. xuwe ráʾsan thèle ʾu gêm-mâšëslë, gêm-mâšëslë ʾu pošle zûpekë tama.
I am Yawsep Elisha Ishaq, from Duhok. My mother is from Mar Yaqo, her name is Miryam Toma Jubrail. I have a tale to tell to you, about trust between a man and a snake.

They say that one day, a poor man went to cut wood. After he had finished, he would sit on top of his load of wood, would take his flute out, his zurna, and play.

A snake would come out and would dance for him. He would dance for him until he finished playing the flute. [The snake would then] go into its hole, get two coins for him, for the man with the flute, the poor man.

Many days passed. [The poor man] would go every day, it became his job. He would come and, after finishing his wood-cutting, he would come, sit on top of his wood and play the flute. The snake would come out and dance for him. After finishing, the snake would go in, bring two coins out and give them to [the man].

One day, that poor man thought, ‘No, [this is what] I shall do. The snake brings me [only] two coins every day. This is not right. I shall take the entire treasure! I... why should he give me two coins every day? As soon as I kill him, it is all mine.’

So that man went and got ready. He prepared a flat rock for himself and put his bundle on, yes. After [the snake] finished dancing, he went to get the coins. The man seized the rock and hit him with it. He hit him with it, but did not kill him. Immediately, the snake went and bit [the man]. He bit him and the man fell dead on the spot.
(7)  ṇəhàye, ṭämä’uθət barnāša, xzi hâte xa-ylla. ya’ni ʾawa kud yoma b-yawəllux trây lire u šwaqa labole qâysux. ʾe, ṭämä’uθəl g-əbe, ḥənna, šaqəlwala xázəntət ḥənna, e. ya’ni ʾay ṭämâ’hum qaṭəl, dəx k-əmrila. ʾe naqla ʾay qəşəttət xuwe-w barnāša ʾaṭ-ila.
(7) In the end, see what man’s greed is like. This is to say, he gives you two coins every day and [even] lets you take some wood. Indeed, [this is] greed: he wanted to take the whole treasure. That is, it is their own greed that kills [people], as they say. This is the tale of the man and the snake.
16. A MAN AND A WOLF

*Dorota Molin*

**Summary**

There was a poor man who tried to make his living by cutting wood and selling it in the market. One day, he met a wolf in the forest. When the wolf learnt about the man’s hardship, he promised to give him a golden coin to bolster his income each time the man came to cut wood. The man was very happy. After some time, the man invited the wolf to dinner to express his gratitude to him. After the feast, the wolf overheard the man’s wife saying that she detested the smell of his mouth. The wolf took offence. The next day, the wolf commanded the man to strike him with his axe on his head and told him to come back in forty days. When the man returned, the wolf showed him that the wound on his head had healed. He still, however, felt scarred by the what the words of the man’s wife. He said ‘a wound caused by a blow man may forget, but a wound caused by words is never forgotten.’ He told the man never to return to the forest.
(1) ʾǝθwa xa beθa d-ʾayəšwa...| babǝt beθa d-ʾayəšwa mǝn ʃiwe.|
g-ezǝlwǝ go tûra,| q-qatewa ʃiwe.| g-meθewalu,| daréwalu rǝs xmara
dиде.|  
(2)  
g-emǝr tale ʾmǝ wǝt ʾǝθya?| g-emǝr ʾana g-ǝbǝn...| g-ʾešǝn bǝt q-
qatʾon ʃiwe.| g-mǝzǝnnunu go šuqa-w máʾayǝšǝn yalunke dide.| b-a-
edʾe ʾana g-ʾešǝn’.|
(3) xa yoma zǝlle l-tûra,| b-qate ʃiwe,| xzele xa gûrga. ʾaw gurga
|  
(4) g-emǝr, ʾana b-yawǝnnox kudyom xa lira kurkǝmǝna.| si
mǝsrǝf ta yalunke didox. g-emǝr, ʾNK-xera xudǝNK-la,| ʾNK-xera xudǝNK’
bǝt kǝrmǝnji g-emǝri.|  
(5) šqǝlle lira kurkǝmǝna dide mǝn gûrga| ʾu ǝθele l-šuqa.| ʾu
zunne ta gyane ʾixala-w julle ta yalunke dide,| ʾu mabsuṭ mǝrre ta
bàxtel walła ʾana xzele xa ʾxura| go tura| bàle gûrga-le.|  
(6) kudyom g-emǝr ʾana b-yawǝnnox xa kurkǝmǝna.| ʾudleli
ʾǝdyo kurkǝmǝna.| kudyom g-ezǝl tûra q-qate ʃiwe| ʾu k-eθe gurga g-
yawǝlle kurkǝmǝna.|  
(7) pǝšle xǝ yarxa,| trǝ,| tšǝha,| xa šǝta.| bǝxtel g-ǝmrǝ, ʾwǝlla
hatxa xǝš naša,| ʾhǝš-ile.| ʾana g-ǝban ʾođanne qǝdǝre,| qađranne-w
ʾazmaxle kǝsǝn l-ǝθǝ. ʾođaxle xa ʾixala bǝsima| ʾu mǝstǝʾen go
beθa kǝsǝn-u doqax qǝdǝre.|
There was a household which used to live on... whose father used to make his living by woodcutting. He used to go to the mountain and cut wood. He would bring it and place it on his donkey.

He would bind it in a bundle. He would put it [as] a bundle on his donkey’s back. He would take it to the market and sell them. Then, he would come back home and bring food for his children. When he came, they would eat and live on this, on the money from the selling of wood.

One day he went to the mountain to cut trees and he saw a wolf. This wolf said to him, ‘Why have you come?’ He said, ‘I want to... I make my living by woodcutting. I sell it in the market and provide for my children. In this way I make my living.’

He replied, ‘Every day, I will give you one golden coin. Go and spend it on your children.’ He said, ‘It is God’s favour, God’s favour!’ They said it in Kurmanji.

He took his golden coin from the wolf and came to the market, and bought food for himself, and clothes for his children. He was pleased and told his wife, ‘I met a friend on the mountain, but he is a wolf.

“Every day”— [the wolf] said—“I will give you one golden coin.” He has given me today a golden coin.’ So every day, [the man] goes to the mountain, cuts wood and the wolf comes and gives him a coin.

One month went by, then two, three, one year. His wife said, ‘Indeed, what a kind man! He is good. I want to make some dishes for him, I shall treat him, we shall invite him for a feast at our house. We shall prepare good food for him, he will enjoy himself at our house, and we will feast together.’
(8)  g-emr tala, ‘šûqle.  gùrga-le.  ḥewan-ile.  mà b-aθe go naše?  naše b-zâd’î. mbârbə’alu gurga ya’al go maθa.  g-emra, ‘là, l, màrre ɔəθe.

(9)  zalle g-emr tâle,  g-emr, ‘ana lèbi ɔəθên. gùrga-wən, k-xələn naše. b-aθən go maθa kulu mbârβə’î.

(10)  zəlle màrre ta baxta, ‘hàtxa g-emr gurga. ḥaz  g-emra, ‘ʃud ɔəθe b-lèle, x̱àška. bə-daw wâxt  ləθəna bêhêrûθa.  ləθəna ’anṭariq mənorotl kahraba ləθwa. x̱àška wewa.  u p-payəšwa x̱àška,  kulla maθa x̱àška wawa.


(12)  ʃeθe,  baxte qam-qədrâle-w  ‘udla  ʃixala bəsəma tâle,  u pəšle  ʃəsrta kəslu. xəlle,  ştele-w muhkəlu. pəšla drəŋgi,  g-emr ‘ana bəzən ʃtûra.  qəmlə... maθən əzelle qam-maxzele  urxə-w məŋəqle.

(13)  u-ˈawa ʃiɛlə l-ˈóya,  gurga ʃməlle go târa.  gurga ʃməlle go târa,  ʃəmə mà b-əmrı bəθər səlle. baxte ʃi g-emra,  ‘walla xɔş,  xɔš xûra ɔτləx. xɔş xûra-le ˈɔ gurga.
16. A Man and a Wolf (JA. Duhok)

(8) He says to her, ‘Leave him alone. He is a wolf. He is an animal. What does it mean “He will come among people”? People will be afraid. A wolf that enters the city will alarm them.’ She said, ‘No, no, tell him to come.’

(9) So he went and told [the wolf], but he replied, ‘I cannot come. I am a wolf. I eat people. If I come to town, everyone will be alarmed.’

(10) So the man went and told his wife ‘This is what the wolf said.’ So she said, ‘Let him come at night, [in] darkness.’ At that time, there were no lights. There were not, for instance, lamps. There was no electricity. It was dark. When it got dark, the whole city would be dark.\(^1\)

(11) She said, ‘Let him come after it gets dark. Our house is on the outskirts of the town. He will come straight to our house and go back. No one will see him.’ So he told the wolf, ‘My wife will make a great banquet for you.’ He replied to him, ‘I shall come.’ He said, ‘I shall come.’ The wolf said, ‘Well then, I shall come.’

(12) He came, his wife offered him hospitality and made a feast for him. He spent the evening at their home. He ate, drank and they chatted. It got late, [so] he says, ‘I shall go [back] to the mountain.’ He got up... the father of the house also went and showed him the way, and he (the wolf) went out.

(13) [While] that one (the man) entered, the wolf waited at the door. The wolf waited at the door to hear what they were going to say after he had left. His wife says, ‘Indeed, a good, good friend you have. A good friend he is, that wolf.’

\(^1\) Lit. was darkness.
(14) bâle xa məndi qûṣur ʾibe. ꞧ g-emər ṯala, ma ʾibe qûṣur? ꞧ g-emər hâle ʾibe. ꞧ raba rixa là bâsima k-eθe mən pəmme. ꞧ rixa là bâsima k-eθe mən pəmme. ꞧ Həz H g-emər, ʾgûrga-le, ᵂẖa-le. ꞧ ma ᵂōdên? ꞧ

(15) šmêle gurga muhêla hatxa ᵃlle, ꞧ xrîwa. ꞧ qam-darele go nàθe ꞧ ᵃq qîrre. ꞧ k̃rûle. ꞧ g-emər ᵃna g-oθənu hawûθa, ꞧ ᵃni k-paʳ'ila ālî bət xriwûθa. ꞧ g-emrî rixa ᵃraba pis g-napəq mən pəmme. ꞧ

(16) zəlle l-tûra. ꞧ durdət yom q-qayəm māre bêθa. ꞧ g-ezəl ta şîwe, ꞧ gurga żî ᵃθûle, ꞧ g-emər, ʾšqûllo ʾ̄dyo żî xa lîra kûrkûmaña, ꞧ bâle mən ʾ̄dyo, ꞧ là k-eθət, ꞧ ᵃq l'arbi yome xêta. ꞧ

(17) bâle šqûllo nāra didox. nāra didox šqûlle, ꞧ g-emər, ᵃmxîle go rešî, ꞧ kmà ᵃîbox! ꞧ ᵃu tûrre rešî bət nāra. ꞧ g-emər, ᵃnato maŋənne go rešxə? ꞧ b-qatîlûnno. ꞧ

(18) g-emər, ꞧ là q-qatîlêtti. ꞧ g-emər ᵃṭṭa ᵃn maŋətte nāra go rëṣî, ꞧ ᵃn b-axlûnno. ꞧ xzi, mâ g-əbat? ꞧ ᵃn la maŋətte nāra go rëṣî ᵃna b-axlûnno. ꞧ ᵃw nașa żî faqrîra, ꞧ kma g-əmsêle, qam-maxele go rêșe, ꞧ qam-salôhîle gurga. ꞧ
(14) But there is a flaw in him.’ He says to her, ‘What flaw is there in him?’ She says to him, ‘A smell, a lot of bad smell comes out of his mouth. A bad smell comes out of his mouth.’ Then he says, ‘He is a wolf, this is how it is. What should I do?’

(15) The wolf heard [how] she spoke in this way about him, maliciously. He kept it to himself$^2$ and got upset. He became angry. He says, ‘I do them a favour and they pay me back with evil. They say “A very dirty smell comes out from his mouth.”’

(16) He went to the mountain. The next day the father of the house gets up, goes to [get] wood. The wolf came and says, ‘Take for yourself one golden coin also today, but do not come for the next forty days.

(17) But take your axe. Take your axe,’ he says, ‘and hit my head with it$^3$ as [hard as] you can. And crack my head with the axe.’ He says, ‘What do you mean I should hit your head?! Shall I not kill you?’

(18) He says, ‘You will not kill me.’ He says, ‘Now, you either hit me [with the] axe on my head or I eat you. See for yourself what you want. If you do not hit my head, I shall eat you.’ This poor man, he hit his (the wolf’s) head as [hard as] he could and the wolf forgave him.

$^2$ Lit. he put it in his ear.

$^3$ In Neo-Aramaic, ‘to hit’ takes two objects. The Theme (‘direct object’) is the tool, the Recipient (‘indirect object’) the place hit, thus literally ‘hit it on my head.’
(19) u-zəllə, gurga ži qam-yasərre reš gyânə, brindar-ile, g-emər tale, ‘bas ḍarbi yoma xeta b-āθət. bas ḍarbi yoma xeta b-āθət b-axlonnox. zəllə, muḥkele ta baxta, g-emər, ‘ḥāl-u másale didi, ‘èha-la. gurga mərre ūl ‘lā k-eθət ḍarbi yoma xeta ‘axxa.’

(20) ḥtov, ḍədlu ḍarbi yôme, qəmlə ḍaw našə xa ga xət, zəlle l-tūrə, zəlle xzele gūrga, g-emər, ‘ṭale, g-emər, ‘θà ḍəxə xa, g-emər, ‘θēlox,’ g-emər ḍqullox xa lira kərkəmana xēta.’

(21) g-emər, ‘śrīla ṭe kāfiya mən reš-i xiz, duktət mxelox ḍo nərə ‘ella.’ qam-šarela mən ‘aqəle, wela trəʃta. g-emər, ‘ma k-xəzət?’ g-emər, ‘wele rexəx trişa.’

(22) g-emər, ‘k-xəzət?’ g-emər, ‘śvirət nərə didox qam-maxatte bāθər ḍarbi yôme, trəʃle reši. bāle xəbrət bəxtox mərra ūlali ḍəl məθələ lā q-našənne.’

(23) g-emər, ‘ma mərra təloxe’ g-emər, ‘o xətəxun, bəxtox məhələxuun, bəxtox mərra “o gugra xōš nəṣa-le, ḩās-ile, bāle xa rixa pṛs k-eθe mən pəmmme.”
[The man] went away, [while] the wolf bandaged his head—he is wounded. He says to him, ‘But come back in forty days. You will come only after forty days, [otherwise] I shall eat you.’ He went and spoke to [his] wife, he says, ‘My situation is this. The wolf told me, “You will not come here for another forty days.”’

Good. Forty days passed by, the man got up once again. He went to the mountain, he went and saw the wolf [who] says to him, he says, ‘Come here.’ He says ‘[Since] you have come,’ he says, ‘take for yourself another golden coin.’

He says, ‘Untie this scarf from my head and see the place [that] you hit [with] that axe.’ He untied it from its bandages and look, it has healed! He says, ‘What can you see?’ [The man] says, ‘Indeed, the head has healed.’

He says, ‘Do you see?’ He says, ‘The wound of your axe with which you hit me—after forty days, my head has healed. But your wife’s words that she said to me—I will not forget them until [the day of my] death.

He says, ‘What did she say to you?’ He says, ‘You and your wife spoke, your wife said, “This wolf is a good man, but a bad odour comes out of his mouth.”’
(24) šwirətʰ xàbra¹ là k-eθe nšaya.-lg
(25) šwirət dərbə¹ naša g-našèle.-lg
(26) šwirət xàbra² ḥəl mòthə¹ naša la g-našele.-lg
(27) lazəm yà’e naša maṭo maḥke. dər bâ³, l ʾədyo pēf là k-eθət l-ṭura.-lg

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4 This word—šwira—is unattested elsewhere in this dialect or in other Neo-Aramaic varieties known to me. It could be a mistake caused by the fusion of two words: šawpa ‘footprint, trace’ twira ‘broken, damaged’. The word šawpa features in the corresponding saying in the parallel CHA. Duhok story (A Man and a Lion, 19)—possibly the source of this Jewish tale. Twira would also make sense in this context, i.e. twirət xabra ‘[that which] a word has damaged.’ It may also have been influenced by the Hebrew verb šavar (from š-b-r), the counterpart of the Aramaic twira (t-w-r), both ‘to break’.

5 This two-part proverb occurs also in the Christian Aramaic version of the story, likewise from Duhok (A Man and a Lion, 19).

6 Compare with dre bāl in other (Christian) varieties. Here, the imperative dər appears in its original Arabic form, unadapted morphologically.
(24) A wound [caused by] words is not forgotten.


(26) [But] a wound [caused by] words—a man does not forget it until [the day of his] death.

(27) A man should know how to speak. Be careful not to enter the mountain from today onwards.’
17. A WOMAN AND A LEOPARD

Masoud Mohammadirad

Speaker: Bizhan Khoshavi Ahmad (NK. Duhok)
Recording: Lourd Hanna
Audio: https://kurdic.ames.cam.ac.uk/audio/244/

Summary
A couple was living in a remote mountainous area. The husband divorced his wife and asked her to leave the house. The woman set off to her parents’ house, the way to which was through a dangerous wild forest. On the way, she came across a leopard, which on hearing her story, accompanied her all the way to her parents’ house. The woman told her parents that a gentleman protected her against wild animals. She then talked badly of his odour and said that his mouth had a terrible smell.

The leopard overheard these words and felt heartbroken. A few weeks later, the woman went into the wild forest to collect some firewood. She came across the leopard again. The leopard asked her to stab him in the shoulders with her dagger. The woman did accordingly and returned home. A few weeks later, the woman went back to the wild forest and met the leopard again. After greeting her, the leopard wept aloud and said, ‘The trace of grief caused by daggers will go away, but the grief caused by words will not go away!’
(1) az Bižān Xošavī 'Āḥmat, ūkuře Šukriyāyē. Šukriyā ūkačā pořē.
men av čiroka ū dádpōř war-gotīya. Bižān Xošavī muwālaḥ huṣār-ū
nahsad-ū nod-ū šās-ā. xalḳē bāzhārē Duhokē-ya, ēẓ ṣundē
Bāmaṛnē-ya. čirok hāndē kūrt-ēn ē hand dārēž-ēn. dārēž nā-ḵam sarē
gohdara gēz nā-ḵam.

(2) jārakē ēẓ jārā ūrahmat əl day bāv-ēt gohdārāl t-gotān ūṇkāk
ha-bū l gundakē galingē dīr l ṣt nāv čiyāyan rā. aw-ū zaḷāmē xo-b tanē
pēk-va t-žiyan. ē handak ūrožā zaḷāmē wē pētpā t-k̪̄rū sarē wē gēz ēt-
ḵōr.

(3) ūṇkē gala galakē tahamōl dēgal ūr̄. gala galingē xo ūra-gōrt ēt-
gal. lē ūrožak hāt bēhna zaḷāmi galing ūtān bū ū bē sic ū bē sabābū sē
taḷāq-ēt ūṇkē ḥāvētn-ē bar-ūl got-ē. ‘hara mālā bābē xo.’

(4) ūṇkē ūzi hāzrā xo ḵēr, ‘az ēẓ b-ḵam? ē tā nā-ḵam? ē ki-vā bā-
čom? ēt ūṇkāk-a b tanē l ṣt vān čol-ū čiyā rāl lē bar-av ki-vā čom?
ūṇkē ḥamā ūra-bū, ūpārzünkāk īnā, ē handak nān-ūl ē handak xārlān-ūl
handak jōlkē xo ḵōrn-ē tēdā. ē dā sār mālē xo-ūl žordā ž čiyāyē hāt-ā
xārē, ē dā bā-čūt-ā mālā bābē xo.
I am Bizhan Khoshavi Ahmad, the son of Shukriya, Pore’s daughter. I learned this tale from my grandmother Pore. Bizhān Khoshavi was born in 1996. He is from Duhok, from Bāmarnē village. Some of the tales are short, others long. I’ll keep them short for the convenience of the listeners.

Once upon a time—blessings on the listeners’ parents—it was said that there was a woman living in a very remote village in a mountainous area. She lived alone together with her husband. Sometimes her husband would annoy and bother her.

The woman would tolerate her husband’s bad demeanour. She would control herself around him. One day, the man became impatient and without any reason divorced her [with a formula] and said to her, ‘Go to your father’s home.’

The woman thought, ‘What should I do? Where can I go? I’m a lonely woman in this wilderness, mountains! Where can I go?’ The woman simply rose, took a sack, put some bread, food, and clothes in it. She put it on her shoulders and climbed down the mountain, setting off to her father’s home.

1 Lit. picked up.
2 The speaker switches here to the third person, but still talks about himself.
3 Lit. Confuse the listeners’ heads.
4 Lit. He would confuse her head.
5 Lit. The man’s breath got tight.
6 Lit. He threw the ‘three divorce’ at her. sē tālāq ‘three divorce’ refers to a special oath by which a husband divorces his wife.
(5)  žənək țə ῥēkē đā hāṭ. | ț-gūt-a xo, | ‘az žənəkā balangâz! bətanē
dē ki-va čóm? | dē čāwā żə vē dārstānē darbâz bəm? | yā tōži
da’bā-ya; | yā tōži gurgū-pəlang-o haywān-ēt guštxor-a, | yēt hērēshār. | az dē čə ḵām? | dē čāwā šēm? |

(6)  žənək hēdī hēdī hāṭ-a xārēēē | hatā dēnyā lē bo-ya ūār. | galak
tōrsiyā. | galak wāstiyā. | galak bōrsī bū. | gūt-a xo, | kā dā az bān vē
dārē bə-ŕinm-a xārē. | nānākī bə-xōm. | ū pəstī hingle dast bō țēkē bə-
ḵām | čōm-a mālē. |

(7)  bəryār dā-ű bōcit-a mālā bābē xō. | gūtī, | ‘hamā har bə ūēyākē
ha-bıtōn, | bə har hālakē ha-bıtōn | dē čōm-a mālā bābē xō. | hamī tōštā
dē bo wānā bēžm-o. | dē mīn-m-a l mālā bābē xō. | čētīr-a lə bar tō-ū
mənāt-ēl | z̄alāmak-kō | hamī gāvā šō mə ‘ajēz-ū šo mə sāl-ū mə
təqotītēn. |

(8)  žōnkē pārzinkē xo vā-kər | dā nānē xo ʒнт-ə darē. | nānē xo ʒər
k̄ir kər ʒər na-kər | sibarāk-ə gala galak-ā māzn ŋəız diyār kər | ko
rınahiyyā hayvē əl bar nānē wē barza ʒər. | žənək ʒORS va ū bə larz va
əl dür xo zərvīyā. |

(9)  barē xo dāt-ēl ʃələŋaŋkē ʒməzn | ū yē xodānē dədānē  ningu. | ū
cāvēt wi əl bar hayvē gala galak ʒaysīn | ū bə ʒORS diyār ət-kərən. | lē
paydā bō.
(5) The woman followed a road. She said to herself, ‘[Poor] me, [I'm] a miserable woman! Where am I going all alone? How am I supposed to go through this wild forest?’ It is full of bears; it is full of wolves, leopards, and carnivorous animals, the ones which attack [humans]! What am I supposed to do? How can I manage?'

(6) The woman slowly climbed down [the mountain] until it was dark. She felt scared. She was very tired. She was very hungry. She said to herself, ‘I shall go off the path next to this tree. I shall eat some food. And then I set off to go home.’

(7) She had decided to go to her parents’ home. She said, ‘I will get to [my] father's house by any road, by any means [possible]. I will tell them everything. I will stay in my father’s house. It’s better than being castigated by a husband who is continually angry with me and beats me.’

(8) The woman opened her sack to take out her bread. She had not completely cut the bread into pieces yet when a very big shadow appeared from behind, [so big] that the moonlight [reflected] on the bread disappeared. With a sense of rising panic and shuddering, the woman turned around.

(9) She saw a big leopard, one with sharp teeth. Its eyes were glimmering in the moonlight, and it seemed frightening. It appeared [next] to her.

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7 Lit. The world became dark.
8 Lit. She cut her bread into pieces; she did not cut her bread into pieces.
(10) \(\text{žənək galək bəzdîyə| galək tərsiyə.| pət wə səst bûn,| dastət wə}
\(\text{larziyən,| na-žənî də çə kət-ū| çə nā-katən.}\| \(\text{pələngi gût-ə, ‘avə də kî-}
\(\text{va çi?| də sə kî-va sət-hêy\| də kî-va řä-bûrî?| tu nə-žənî tu sət ‘ardə mâ}
\(\text{rā-t-bûrî?}^1\)

(11) \(\text{žənkē-ē goti, ‘balə wułâ!| bas hâl-ū məs’alēt mən avâ-na|}
\(\text{załâmē mən az bardâm-ū| az vərə kərm-a mâlə bābê xo.| az-ē bə řêkē}
\(\text{dâ çəm dâ b-çəm-a mâlə bābê xo.| vējä hamâ haga tu ži dē mə xôy|}
\(\text{dē taštâki lə mə kây,| hamâ mən bə-xô!| mən xəłâs kə žə vê hayâtâ}
\(\text{ʔazâb!}^1\)

(12) \(\text{pələngi gût-ə, ‘na az çə lə ta nā-k âm!| a t-zañêm tu yâ}
\(\text{bêçârâ-y.| bas az ē t pəšt ta řâ hêm| dâ kasak çə lə ta na-katən.| ū da}
\(\text{ta s hêrsêt giyanawarâ hamiyâ bə-pârəzəm.}^1\)

(13) \(\text{žənkē daspêkē bâwari pê nâ-kər.| bas žənkē go, ‘dâ xo mâ az}
\(\text{bâwar bə-kəm| bâwər pê nā-kəm| tâza ez yêt nâv dastə vânə dâ.}
\(\text{hamâ dâ bêžm-ē, “bəlâ!”| çə az xărəm| çə az gahəndəm.}^1\)
(10) The woman was scared, she was in a panic. Her feet went numb, her hands were trembling, she did not know what to do. She did not do anything. The leopard said, ‘Where are you going? Where are you coming from and where are you going? Don’t you know that you’re transpassing on our (i.e. wild animals’) territory?’

(11) The woman said, ‘Yes indeed! However, the story is as follows: my husband divorced me and sent me away to my parents’ home. I’m on the road to my father’s house. Now, if you intend to eat me or do any harm to me, then go ahead eat me! Relieve me of this miserable life!’

(12) The leopard said to her, ‘No, I won’t do you any harm! I know you’re helpless. I will follow you on your way lest anyone hurts you. And I shall protect you from the assaults of all animals.’

(13) The woman did not trust the leopard at the beginning. However, she said [to herself], ‘It doesn’t make any difference whether I believe him or not since I’m at their (i.e. wild animals’) mercy. So let me just say to him, “Yes!”; either he eats me or helps me reach [my father’s house].’

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9 For the motif of trespass on a territory claimed by a wild animal, see also CK. Shaqlawa, the ewe and the wolf, 11, and ChA. Duhok, A wolf, a dog and a ewe, 6.

10 Lit. I’m at their hands.
(14) ḣonk barāyikē t-cū̂ ̄̀ ū ḥaŋ dīv dā. ̄̀ hēdī hēdī hēdī ̄̀ qūnāxā dārāstānē ̄̀ ārbās khr. ̄̀ ḥaŋ gū-te, ‘az dē ḥōst dārākē ṭā-wāstīyēm, tu ḥa-ra-t xānē va! hatā tu ṭā-čīy-a-t xānē va ̄̀ bēhnā mā nā-yōto. dūlē mēn yē bo tā va. tu ḥa-ra-t xānē va. ū az-e pâṣingē ḣe vē rē čēm.

(15) ḣonk čū t źūr-vā. ḥa-yā wē ̄̀ pōṣyār k̭r, ‘arē tu ḣe kū-ta t-hēy ̄̀ vē šavēl? ḥa-kōs gal ta haya. tu čāwā ḣe wi čīyāyī hātī-ya xārē? tu čāwā ḣe vā dārāstānē ̄̀ ārbāz boy?


(18) bābī got-e, ‘yē hamā bāź boy. gūti ma ḣe mēža t-vīyā tu tgal wā na-žī ̄̀ čūnkū mā t-zānī yē bo ta xērāb bū.

(19) daykē ūl gū-te, ‘hamā ţīn-a xārē daf māl am bā xo ūl du bā- tānē-ynāl hamā t-gal mā bā-žī tu hār kāčā ma-y-o, ma nānak xār dē pēk-vā xoyn ma ̟̂͡arāk xār ūl dē ̟̂͡ar ̟̂͡kayn.
(14) The woman led the way and the leopard followed her. Slowly, slowly, slowly, slowly, they crossed the wild forest. The leopard said, 'I will stay behind a tree, you go home! I won’t feel at peace\textsuperscript{11} until you get home. My thoughts are with you;\textsuperscript{12} You go home. I will leave this place afterwards.’

(15) The woman went to the house. Her mother asked, ‘Where are you coming from in this darkness!? No one is accompanying you! How could you come from that mountain all the way here? How could you cross those wild forests?’

(16) The woman said, ‘Let us go inside the room, I will tell you the whole story from the beginning to the end. The situation is as follows. This is what has been going on. I will tell you everything. Let us just go inside.’

(17) The woman went inside. She sat with her parents. She started to cry [and] said, ‘My situation is as follows. My husband sent me away from home. He divorced me and told me, “You’re useless to me.”’

(18) The father said, ‘It’s good [that this has happened]. It was our wish from long ago that you wouldn’t live with him, since we knew that he was not suitable for you.’

(19) Her mother said, ‘Just stay with us.\textsuperscript{13} We’re also alone. Live with us. You’re still our daughter. If we’re to eat a meal, we will eat together. If we’re to eat a piece of food, we will eat together.’

\textsuperscript{11} Lit. My breath doesn’t come.
\textsuperscript{12} Lit. My heart is with you.
\textsuperscript{13} Lit. Sit down with us.
(20) bâbê wê gût-ê, ‘bas bêž-a mê tu čâwâ darbâz boy žê vê dârîstânê?!’ hând-â bê tærû! bas bû mân tu vê bêža.’

(21) žongê nà-šîyâ bêž-tê, ‘ţolêngakî čavařeyî mên bû,’ hatê az gahûndîm-a bar dargahê, î û párasawâniyâ mê t-kêr-û harasiyâ mê t-kêr-û hatê az žê vê dârîstânê xoâkê darbâs büymê čûkû dayk-û bavêt wê bawar nà-t-kêr-û.

(22) lawmâ gût-ê, ‘zâlâmakî galakî dastpâqêzê yê amûn! êtgal mên hâtê. î ū rékê hamiyê dê párasawâniya mê t-kêr-û o harasiyâ mê t-kêr-û az pûrûstom žê hamî dêrîndê î bêyi kû âxâftanakê kêtêt an âxâftanakê saqat bêžît-a mên, î an hawî datên dasderêziyê bo-katên.’

(23) kayfê dayk-û bêb-û hâtê. gûtê, ‘wałû hi załâmêt hûsä gala galakêt bâr-ûn. ’î žêngê ži niyâ taštakê bo kani bêžûn. î gûtê, ‘rast-ûgalak yê bêz bo, î bas čê gâvâ dave xo và-t-kêr-û dê bêzi av załâmâ gûstê mûrûr to-xotên, î miyâ-w kavlet haywanet mûrû t-xot-ûn. î hêndê hênd behnakê pis âz davi et-hêt.’

(24) ðolêngi el pêz dârê gûh lê bo, î et qafragê dû. î ðolêng gala gala galak ‘ajûz bo, î dälê wî têstê bûrin bo. î ðolêngi b-hêz kûra gûrê-wî nûv dârîstânê dê xo barzû kûr. î ū rafêl î mû t hazra wê âxâftûnê dû. î kâ čâwû wê žêngê qançîyê wî hûsa l bûn pêyû dû. î ū gûtê behnakê galak â pis žê davi t-hâtê dê bêzi av yê kavlet mûriyê t-xotên!’
Her father said, ‘However, tell me how you managed to get through [this] frightening forest? Just tell me this.’

The woman could not say, ‘A leopard guarded me, he helped me reach the doors of the house. He protected me until I crossed the whole wild forest’, since her parents would not believe it.

That is why she said, ‘A very virtuous and honest man came with me. He guarded me the whole way and looked after me and protected me from all the wild animals without telling me an offensive word or an inappropriate word, or trying to assault [me].’

The parents were pleased. They said, ‘Indeed, men like him are very nice.’ The woman wanted to say a strange thing. She said, ‘It is true that he was very nice. However, whenever he opened his mouth, his mouth smelt so bad that you would say that this man eats animal carcases, and that he eats the hair and skin of dead animals. His mouth had such a foul smell.’

The leopard heard these words from behind the tree in a cage. The leopard became very, very upset. His heart was filled with pain. He ran fast through the forest and disappeared. He ran away. He remembered those words. How could she (the woman) forget his favour and said [to her parents] that his mouth had a terrible smell and that he ate the corpse of dead [animals]!

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14 It is not clear how the leopard ended up in a cage.
15 Lit. his heart was filled with wound.
16 Lit. How could the woman put his goodness under her feet.
(25) ژنک مە l-gal dayk-o bêbêt xô. o ṭož bo ṭožê žîyânê wê āsâyîtêr le t-hât. ṭožakê žê rožân ژنک çû dê at nêv dârêjênek dê bû xo pêjêkê bû-garîyêtên ü dê hêndak čîlkê zî kôm kootan. ژنکê wakî pêrêjê kan xanjarê bêbê xo t-gal xo bêr. ü çû t-nêv dârêjênek dê.

(26) pêştî gařêyê at-nêv dârêjênek dê bêhnêk pê-va çû. dit aw pêlônga jêrakê dê le diyêr bo. el pêşt râ-wâstiyê gût-ê, 'arê žê ta! az bírê tà-ma!'

(27) ژنک gala galak jân el dor xo zavaţiya ü kërênêzînêk kër. gût-ê, 'arê mä de çêwê tu žê birê mën at-chî! ta qanîyêka galak å mazên yê la mën këri.'

(28) pêlôngi gût-ê, 'pê az dê dêxwaziyaêkê dê žê ta kêm at-vêtên tu xanjêrê xo bûnî-ya daret ü tu l-nêf môle mê bo-dêy.'

(29) ژنکê gût-ê, 'az çê jêrê wa nê-kêm. tu pêlôngakê galak yê bâşêl ta qanîyêka l mê kérî as çê jêrê xanjarê nêf môle ta nê-dam.'

(30) pêlôngi dêdânêt xo qêz këranî nêv çêwêt xo ûkê bêran. gût-ê, 'agar tu xanjêrê el nêf môle mê nê-dêy pêştêst ba az dê ta parça pârja kêm!'

(31) ژنک majbûr bûl eb hamê hêzê xo xanjêrê xo rê-kêşêl êz kablêrî inê darê ü eb hêz el nêv môle pêlôngi dê. du sê dêrbêkê lê dê.
The woman stayed with her parents. Her life became easier with every day. Once she went into the forest to wander around and to collect some firewood too. She had taken her father’s dagger with her for self-defence. She went into the forest.

After wandering in the wild forest, she smelt something. She saw that the leopard came to her again. He stayed behind her and said, ‘Hey, you! Do you remember me?’

The woman turned around with grace and smiled [at the leopard]. She said to him, ‘How is it possible for me to forget you! You have done me a great favour.’

The leopard said to her, ‘I have a request from you: you should take out your dagger and stab me in the shoulders.’

The woman said, ‘I will never do such a thing. You’re a very kind leopard. You did me a favour. I will never stab you in the shoulders.’

The leopard bared his teeth [and] frowned. He said to her, ‘If you don’t stab me in the shoulders with your dagger, rest assured that I will tear you to pieces.’

The woman had no choice but to take out the dagger from its sheath and stab the leopard in the shoulders with all her force. She stabbed him two or three blows.

17 Lit. became visible to her.
18 Lit. Hey at you!
19 Lit. another.
(32)  

(33)  

(34)  

(35)  

(36)  

The wounded leopard ran away into the forest. He ran through trees, rocks and fields, and disappeared. The woman came back home in astonishment, 20 ‘Why did the leopard ask her to stab him in the shoulders?’ She did not understand.

Two or three weeks passed by. The woman went to the forest again for the same job, that is, to go to collect firewood for the oven and the house. When the woman entered the forest, she met the leopard again.

The leopard came to her. She said, ‘Is it you again?’ He said, ‘Yes, yes, it’s me.’ ‘Is it you again?’ He said, ‘Yes.’ She said, ‘Are you still protecting me?’ He said, ‘Yes, only that this time I have a question for you.’ She said, ‘Go ahead.’

He said, ‘Look at my shoulders! Do you see any remaining wound?’ She said, ‘No, leopard! No wound has remained on you. You’ve healed completely.’ The leopard cried out. She said, ‘Why are you crying?’ The woman said, ‘Why are you crying?’

He said, ‘Yet the wound in my heart is not healed yet. It was created when you said those words to me. I’m an animal and my food comes from the meat of animals. I’m not to blame 21 if my mouth has a bad smell!"

20 Lit. She remained in such a dream.

21 Lit. What sin is there for me?
(37)  

mən aw bāşiyye hami t-gal tə kərən. 1 ū ṯa āxāftənakə dələ mən gala gala šəkənd. 1  pələngi gūt-e, ‘balē űrst-a t-bēzən 1 žē ət-čət nisā šinā xanjarə bas žē nāčətin šinā xabarə.’ 1

am gahəştin-a dumāhīkə čirokə xo. 1 az hātm-ava čə na-dā mən. 1
I did all that good for you. Your words broke my heart.’

The leopard said, ‘The saying is true that the trace of grief caused by daggers will go away, but the grief caused by words will not go away.’

We have arrived at the end of our tale. I have come back [from the event of the tale], but they (i.e. the protagonists in the tale) gave me nothing.
18. A DOG, A EWE AND A WOLF

Dorota Molin

Speaker: Yawsep Elisha Ishaq (ChA. Duhok)

Recording: Lourd Hanna

Assistant: Aziz al-Zebari

Audio: https://nena.ames.cam.ac.uk/audio/223/

Summary

A ewe who was living together with a dog asked the dog to take her out to graze on the pasture. While grazing, the dog briefly left the ewe to get some food for himself. As soon as he left, a wolf appeared, accusing the ewe for trespassing on his land. The ewe said that he needed a witness to prove that the land was indeed his, and the wolf left to bring a fox to testify for him. In the meantime, the dog had returned and swore to protect the ewe from the wolf. A fox came with the wolf and was going to swear falsely that the pasture belonged to the wolf. At that moment, however, the dog appeared and killed both the wolf and the lying fox. The dog and his ewe lived in peace.
(1) ʾana Yawsēp ʾElīsha ʾIshaq mēn Dūhok-iwēn. yāmmī našēt Mar Yāqo-la, šēmmah Maryam Toma Jubrāʾēl. dāḥa k-ibēn ʾamrēnuhxun xa qēśṭa, yaʿni, ḥaqīqatan, dēt wāṣa, d-kalba-w awānts.

(2) ʾəθwa xa ga| xa kalba-w xa ʾawāna, yaʿni muxdāde g-ʾayšiwa. xā yoma k-emra ʾawana ta kālba, ʾxōni, xazux har ʾana b-kalyan gawēt bāyθa, ʾu āt, k-ʾizēt, kūt dukane b-jaylēttay, ʾu k-ʾaxlēt-u k-šātēt ʾu ʾana ʾaxxa, xa yoma lēt mupqi d-xazyan xa qēšṭ čūl, rāʾyan. hām hade qēsa, ʾeš d-awyan ʾana muxwāţux, qēsa napqan, qa šāra yan gu čūl. paṭēx lēbbi.

(3) “e, xāṭi, k-imqr, ʾqay ʾiman merax tali d-la thēli ʾāna, mēnnax?” mhayman qēmle Ṽnqlay g-nabēlla l-čūl. zēllay, l-xa duka, marāʿya. pēšla bērāʿya ʾawanta tama.

(4) kalba bā, har hole tiwa ču... bā, kalba là k-ixēl gōlla, là k-ixēl ʾənna, har hole šīra. ham ʾawa kpēnne, sēle. k-imqr ʾxāṭi, ba qōṣṣa, ʾana kpēnni-w sēli. xa qōṣṣa b-zali l-bāyθa. b-xazēn ma ʾiθēn l-ixala mendi-w b-āθen. ʾu ati puš hal ʾaθēn.”

(5) “e k-emra, xōni, ʾati zalux dēwa, ʾaθē meṁ tura ʾaxōlli. ba dāxi ʾana?” “e, k-imqr, ʾxa qōṣṣa māšēle, hal ʾaθēn-u lattax šula.” k-imqr, ʾlē-mašlēn kābira. “k-emra b-kēpux. dē sī.”
18. A Dog, a Ewe and a Wolf (ChA Duhok)

I am Yawsep Elisha Ishaq, from Dohok. My mother is from Mar Yaqo, her name is Miryam Toma Jibrail. I want to tell you a story, in fact, about the loyalty of a dog and a ewe.

Once upon a time, there was a dog and a ewe. That is to say, they lived together. One day the ewe said to the dog, ‘Brother, look, I am just stuck at home while you are going, wandering around everywhere, eating and drinking. And I [am] here, you have never taken me out to see the pasture, to graze. So let me be like you for once, let me go out to town or the pasture. I will be glad for that.’

‘Oh, sister,’ he said, ‘when was it that you asked me and I did not come, with you?’ Believe me, they went out. He took her out to the pasture. They went to a place, a pasture, the ewe started grazing there.

The dog was just sitting, nothing... Indeed, a dog does not eat grass. He does not eat it. He was stuck. He also got hungry and thirsty. He said, ‘Sister, I have become hungry and thirsty. I shall go home for a little while to find something to eat and come back. And you, stay [here] till I come.’

‘Oh,’ she said, ‘brother, when you go, the wolf, [he] will come from the mountain and eat me. So how [can] I [stay here]?’ He said, ‘You just occupy him for a while and do not worry.’ He said, ‘I shall not tarry.’ She said, ‘As you wish, go then.’
(6) 'awā zālle, là fātle, là msukere m-qāmaya d-awānta, dēwa thele mēn tūra. xzele kalba lēθ tama. θēle 'u mēn tama bāqyāma l-awanta. 'dāxi 'at 'aθyat gawēt koza diyi râ'yat? 'u ati mà ḫaq 'ēttax? 'u ana dā b-axlōnna, ma zāl 'ati θēlax 'u bērā'ya gu koza diyi.†


(9) θēle, muθele tela diyēh. 'e, 'aw-z m-raḥūqa, 'aθ, 'ē! 'ay koz̤ ŋna-y̤le, 'ay koza dēt dēhwa-y̤le. 'u 'ati dāxi k-θ̤at râ'yat biye? 'ay koza diyēh-ile.†

(10) ŋaθa, k-emrān ŋay gōt ḭayay, gārag b-yāmay ŋ-ila diyēh. ŋaθay yāmāy, māxe ŋīde 'el ŋay kêpa. 'si mxī ŋiḏux l-awā kepā ṭlaθā naqle, "māxe ŋl̤l̤ī-w l-yālī ŋen g̤-māḏg̤l̤ān ŋay koza d-dēhwa-y̤le."† ŋu làtlax šula.†
(6) He went away and before he even disappeared from the ewe’s sight, the wolf appeared from the mountain. He saw that there was no dog there. He came and started scolding the ewe. ‘How [dare] you come to my pasture and graze? What right do you have? I am going to eat you now, since you have not stopped coming, grazing on my pasture.’

(7) ‘My dear, this pasture is ours. How can you say “It is our pasture?” What evidence do you have to know it is your pasture? Do you have a witness that the pasture is yours? If you get a witness [to say] that this is your pasture, I am guilty before you.’ He said, ‘In that case, I will get a witness [to testify] that the pasture is mine.’

(8) He went away to get his fox, to get a fox to testify for him. The dog came. ‘Oh, sister, has anything happened?’ She said, ‘Believe me, this is what happened. The wolf came down on me to eat me. I told him, “If you get a witness to testify the pasture is yours, I will be yours. Surely you would not eat me illegally?”’ He said, ‘Is that so?’ She said, ‘Yes.’ He said, ‘Then I am going [to hide] under that rock. When he comes down, I will [confront] him.’

(9) [The wolf] came and brought his fox with him. He, too, said from afar, ‘Oh, yes, this is the wolf’s pasture. Now, how [dare] you come to graze on it? This is the wolf’s pasture.’

(10) Earlier, I should have said that when they come, they make an oath that it is his. When they come, they make an oath by tapping their hand on this rock. ‘Go and tap your hand on that rock three times, and [say,] “May this rock fall on me and my children if I am lying that this is the wolf’s pasture.” You’ve got nothing to worry about then.’
(11) ʾàwa ži 樾le têla, k-əmrä ʾyäba, ʾen że-ile kōza, də si mxì ʾidux l-ay ʾənna, l-ay kêpa. ʾàwa, ʾana ʾətti haymanùथa, ʾaw kepa, ʾən hawe koza diyux, ʾaw kepa št-awe haymânùوثi. mxì ʾidux əlaθá naqle ʾəlle, mör ʾay maxe ʾəlli-w l-yâli ʾən ga-mdaglən ʾay kozət dēhwa-yle.º

(12) hàm ʾaw zəlle d-maxe ʾiđəh ʾəl-kêpa, wele k-xaxe b-ʾaynət ʾənna, ʾaynət kâlba mbalboše gawət kêpa. ʾu g-ʾərəq-u k-izəl. ʾu kâlba 樾le, hjəmle ʾəllay. tərway gəm-parməšləy təmə. gəm-qətəlləy. ʾu ʾəle, ʾawana ži pəšla təmə, pəšle ḥəras ʾəlla, ḥal ʾasərta, pəšla bəraʾya təmə. ʾu xəšələ ʾu əelay l-bəyəθa. ʾu kût ʾəmele raḥme ẓaleh.º
(11) The fox came. [The ewe] said, ‘My dear, if this is the [wolf’s] pasture, go and tap your hand on that rock. I put my faith in that rock. That rock, if the pasture is yours, let the rock shall be my assurance. Tap your hand on it three times and say, “May it fall on me and my children if I am lying that this is the wolf’s pasture.”’

(12) So he went to tap the rock with his hand, and look, he saw the dog’s eyes glinting under the rock. He ran away and left. The dog came and attacked them. He tore them both to pieces and killed them. The ewe came to him and stayed there. He kept guard of her till evening as she stayed [there] grazing. When she finished, they came back home. Blessings to all who listened.
19. A EWE AND A WOLF

Masoud Mohammadirad

Speaker: Hawsar Najat Bapir (CK. Shaqlawa)
Recording: Lourd Hanna
Audio: https://kurdic.ames.cam.ac.uk/audio/236/

Summary

Once upon a time a ewe and her lamb lost their flock. They arrived at a meadow and stayed there a whole year. One winter day, a cunning wolf passed by the ewe’s hut and claimed that the ewe dwelled in his territory, and that he had a witness. The ewe knew of the wolf’s intention to eat her lamb. The next day the ewe saw the wolf wandering around with a fox.

The ewe took refuge in a dog’s home. The dog reminded the ewe of the importance of taking an oath on one’s elders among the members of the dog family. He advised the ewe to ask the wolf’s witness to take an oath on the truth of the wolf’s claim, while at the same time the dog hid himself behind a tree to attack them if they took a false oath.

The wolf came along with the fox as his witness. As the fox was taking an oath, he caught sight of the dog behind the tree. The fox was scared and went away. The wolf took the oath himself and was attacked by the dog. The wolf withdrew his claim and went away.
(1) tabʻan nāw-om Hāwsār-ā.1 xarkī šaqrāwāy-om.1 nāwi tawāw-iš-om Hawsar Nadzāt Bāpīr Šāhān̄4 a-waha mašhūr-in.1 dāk-om nāwi Jamilā-ya.1 ū la dūy dwāzday hazār-ū noṣat-ū haštā-ū hašt la dāyik bū-om.1

(2) tabʻan šaqrāwā zor āsh-ā.1 wa šətī kaltūr-iš-i zor tēdā-ya.1 galak kās-iš-i tēdā-ya la sar haqāyāt-ū la sar ... basarhātakānī šaqrāwāy zor zor1 yaʻnī bās-yān kārī-ya.1 bas away ka zor zor yaʻnī štak-i nāmo britūn hondak haqāyāt-ən1 ka pēšūtər ʻomqatā-ya ūn kārī-ya.1 bas māy-omā zəmān.1

(3) la dāk-awa1 dzā la dāpir-t-awa mābit-omā yān la bāb-ət mābit-awa.1 zor dzār ka mā šaytāniyak-ən a-kār dār rāfā dāpir-om yān kasāk-i gawra da-hāt haqāyāt-i lo agvērāyn-omā.1 lo away ham āqūr bin.1 wa ham dārs-ū ʻbrāt-iš lē war-gor.in.1 yaʻnī tamanā-n a-kār daw haqāyatāna har bardawām ben.1

(4) a-wa m wa fākər dêt-ən haṃū járē gēcēkā būm1 dāpir-om yā nēnkāk1 aw jā masalak-i lo daynāyn-omā la lo away āqūr bin.1 ū mutʻak-iš war-gor.in.1 wāk-i ūstā na-bū.1 yaʻnī āypād ha-bitən1 yān mubāyūl1 yān taknaluiyā.1

(5) a-wa dzā aw štānā la pēšān-iš yaʻnī lo tsē tsirokh1 la bar tsē haqāyat ziyātor1 bāw-ī ha-būa?.1 la nāw kāltūrī kūrdī yān masalan la nāw xōtān1 yān la har dzīyak-i xāstan la šaqrāwāy.1 čūnka kārabā na-būa1 ū talavīzvūn-iš na-būa.1 ū yaʻnī ŋādyon-ū štānā-s na-būa.1
(1) Well, my name is Hawsar. I am from Shaqlawa. My full name is Hawsar Najat Bapir Rahman Surchi. We are famous for this [name]. My mother is called Jamila. I was born on the 2nd December 1988.

(2) Well, Shaqlawa is very pleasant. It has a lot of cultural traditions. There are also a lot of people living in Shaqlawa who have extensively discussed the tales and the history of Shaqlawa. The most conspicuous [cultural traditions] are some tales which have been narrated in earlier times, but have remained through the course of time.

(3) It happens that these tales have been passed on to you (lit. remained) from your mother, grandmother, or father. It would happen often that we would make mischief. My grandmother or an elder would come to tell us a tale so that we would be wise, and additionally learn lessons from them [the tales]. We would plead with them to constantly tell those tales.

(4) I’m being reminded continually that in my childhood my grandmother or an old lady would tell us a tale so that we would be wise, and learn a lesson. It was not like now, when there is an iPad, cell-phone, or [other] technology.

(5) Why is it that in the past tales were common in the Kurdish culture, or among you [the Chaldeans], or elsewhere, [and] especially in Shaqlawa? The reason is that there was neither electricity nor television. Likewise, radio and the like did not exist.


(8) awa ka ēstā da-m-hawē bās kamī čan komalaḵ hakāyāt-ēn, ka xōs-ē. yaʾnī muṭʿākī xoš-yān tēdā-ya-w pēkānīn-iš-yān tēdā-ya la handak dzēyān. ālī.

(9) haqāyataka la nāwī maʿ-ū bēzōn, yā xod maʿ-ū dā-bērānī maʿ-ak. a-rē ha-bū nā-ū bā kas la xwāy gawrator na-bū. law dunyāya pān-ū barīnay šūwānāk ha-bū. mēgalākī galak la maʿ-ū bēzōn-ī tē-dā ha-bū. ū ṭōzaḵ la ūzhān la ēwārākī pāyīzān dūrangānākī šawē maʿ la gar barxī xo dā-a-bērēt.

(10) a-gāt-ā dzēyākī taṛās-ī lē-yā-w mēr-g-ā. wātā mērgākī dźyā aw ţēstān-ya. šawē lo xo y ax-mēnēt-oawā. a-kāt-ā dzēy xo, hatā zōstān-ū hāwīn-iš dē aw maʿra har law dzēy a-mēnē-t-ō.
Back then, people would sit together. The nights were long. They would sit together specially during summer nights until 10 p.m., 11 p.m. People would come back home from their daily work. It was the custom that vegetables and fruit, such as dried apricot, apricot, and such would be put [in front of the guests] while they would narrate the tales until they would leave the party.

It was the custom that at some point they would end the story [in the middle, in order to continue later]. Some tales were such that they would take six months to be fully narrated, for instance, the tale of Rostam the son of Zal, and such. Likewise, during winter nights people would gather in a place after evening prayers. They would switch on a lamp. [Many things would be served] like raisins and many other things. That is, this tradition existed in the Kurdish regions.

What I am going to discuss now is a set of tales which are good. That is, they carry a nice argument, and include jokes in some parts. Yes.

The tale is called ‘a ewe and a goat’, or ‘the separation of an ewe’. It is said that there was [and] there was not, [but] there was no one greater than God. In this vast world, there was a shepherd. He had a flock of sheep which contained many ewes and goats. Once, late one autumn evening a ewe and her lamb lost the flock.

She (the ewe) reached a place which was [full of] rocks and was a meadow. That is, it was a separate meadow and so forth. She stayed there for the night. She made the place her habitat. She stayed there the [coming] winter until the [next] summer.

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1 Lit. were separated.
(11) yaʿni kuritāk′i lo xo durust a-kā-w lēy a-zē.| ūrožak la ūrožān| la nāw sarmā-w sora-w bastalāk′i gurgak′i bārsi fērbāz loy d-ēt-a pēš.| a-rē, k′ē ūrey ba to dāya| la nāw murk′i mēn dā-nasīt?| maʿr-iš waq′i wa`r a-minī| ūe bāša gurgō!| ba xo gurg har ūrožā-w la dżēyak′i-ya.| baʃawā-ya-w har tṣ ūroža-w la mantqāk′i-ya.| maʿqūl-a ʿārd-i ha-bi amēn nā-zānībim?*

(12) awiš a-rē, ʿpēštār nā-hātiya.| bas ka mēn lērā-ma| da-y-hawē bān-xwā tabʿan.| handza [dān-yān pē xwāzin].| a-rē, ʿsēti wā nī-ya!| aw murka murk′e xwā-ya.| nā murk′e tu-wa-w nā murk′e mēn-iš-a*

(13) ʿkū ato akēy ē xo?| a-rē mēn šāhēd-ū ʿosbāt-əm hana.| ka aw murka|mēn-iš-a| la bāb-ū bāpirān lo-m mawīt-oawa.| maʿr-iš a-rē, bā-ро b-inā!| a-rēt ĵūz bērē-ū la ūregay ūerī ba!*

That is, she made a shed in it for herself and lived there. Once, in the middle of cold weather and frost, a cunning hungry wolf came to her. He said, ‘Who has let you live on my property!?’ The ewe was astonished [and said], ‘Well, wolf! A wolf is normally in a different place each day. It is a wanderer and is in a different region each day. Is it conceivable that a wolf had land and that I had not known about?’

She said [to herself], ‘He had not come earlier [to this place]. However, now that I am here, he wants to eat us. That is why he is creating a trap for us.’ She said [to the wolf], ‘It is not so! This property belongs to God. This is neither your property nor my property!’

[The wolf said], ‘How is it that you claim it is yours? He said, ‘I have a witness [who can prove that] this property is mine and has been passed on to me from my elders.’ The ewe said, ‘Go and bring him! [As] the saying goes, ‘Say the truth and be courageous!’

[Now] the ewe is right [but] the wolf is being cunning. He wants to eat her (the ewe’s) lamb. He (the wolf) said, ‘Tomorrow at noon or in the evening I will bring my witness [here]. I will come and prove that this is my property.’

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2 Lit. Her mind remains dazed.
3 Lit. fathers and grandfathers.
4 Lit. it says.
5 Lit. be in the path of lion.

(16) ḵəsokāḵ-ī lē bū, ḵəsokaḵ-ī zor zor ba-wāj-ū ba-wafā. difā-šīs-ī la maṛakay a-kərd. got-i, ‘hār-ū maslā-m aw ha-ya-w ba hānā-m ga!’ got-i, ‘xam-ət nā-bīl la nāw ama yak šêt zor bāw-a. aw-əs wədzāg-ə. wədzāgi bāb-ū bāpirān. bāş-a?’

(17) ‘pē-ya bə-rē! amēn a-čōm la pəšt aw dārāy xō a-šārm-oawa. har kātak ṭēwi hāt sūndi xwārd ba wədzāg-ə yān ba har šətāḵ-ī, awa mən ōrk lat-ū pāt-ī a-ka-m. nē-wēr-ən sondi ba dro bə-xon. a-rē hamān xutā-yān dzē ba dzē kərd. šay xo šārd-owa la pəž dārī. ū gurgū ŋēwi-š hātən lo şahādadānē.’

(15) It is said [that] dawn broke.\(^6\) The ewe kept asking [herself], ‘Who is going to be the wolf’s witness?’ One morning the wolf and fox became visible to her [from afar]. She (the ewe) said, ‘By God, I am in a bad situation! How am I supposed to get rid of them?’\(^7\) She went to ask the dog for help.

(16) There was a dog in it [in the meadow], a respectful faithful dog. He would defend the ewe. She said [to the dog], ‘The situation is like this, [please] come to my aid.’ He (the dog) said, ‘No worries! Something is customary among us [the members of the dog family], [and] that is the clan, that is, the clan of elders. All right?’

(17) [The dog continued] ‘Tell him [the wolf to come]! I will go and hide myself behind that tree. Whenever he [the fox] comes over and starts to take an oath on his clan or on anything else, I will tear him down right away. They will not dare to make a fake oath.’ It is said that they (i.e. the ewe and the dog) made the same plan. The dog hid himself behind the tree. And the wolf and fox came to bear witness.

(18) [The wolf] said, ‘Here is my witness!’ The fox started to speak\(^8\) comfortably [and] said, ‘I testify that this land is the wolf’s and that you have come [into this land and] usurped it without having any [legitimate] rights.’

\(^{6}\) Lit. The sun came and the sun went.

\(^{7}\) Lit. How can I load them?

\(^{8}\) Lit. came to answer.


(22) ka dīt-i šang-i lē-ya șa pər-ı dāya-w qurkə-ı gərt. got-i, ‘āmān!” amən hits nī- ma. aw murkə murkə ti tō-ə. jā a-rə law hələtəy dā ʿudzāq awanda piroz bōl la nāw komalqāy kurdī yaʿni lūnd-i pē xorā-ya. har lō-ya-š a-binin lāqāyata kurdiyakān baw amānjay a-bən.

The ewe said, ‘It does not work like this! In our customs one first takes an oath then one proceeds to presenting proof.’ He (the fox) said, ‘All right! What should we take an oath on?’ ‘You should take an oath on the clan of my ancestors!’, the ewe said.

The fox said, ‘It is totally fine. Where is your clan for us to take an oath on?’ She said, ‘My clan is behind that tree!’ On seeing a big dog behind the tree, the fox was frightened and said, ‘By God, [and] by your clan’s sanctity, your clan is very holy. I cannot take an oath on it.’ The fox went away.

The wolf said, ‘It does not count! The fox became scared, otherwise, he would never turn his back on me. He is the witness that this property is mine. When it was the time for the wolf to take an oath, he said, ‘I will take an oath not only on your clan but also on anything else!’

When he (the wolf) saw that a dog was there [behind the tree], the dog jumped on the wolf and seized [him by] his neck. He (the wolf) said, ‘Please, please! I am nothing! This property is yours!’ It is said that the clan was so holy in Kurdish society that one took an oath on it. That is why we see that it has been referred to in Kurdish tales.

I have come back [from the events of the story] and nothing was given to me [by the characters in the story]. It is finished.

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9 Lit. his gall bladder went (away).
10 Lit. He grabbed his throat.
11 Lit. Nothing was cut for me.
12 Lit. It is finished and gone.
20. A FAMILY HORSE

Masoud Mohammadirad

Speaker: Herish Rashid Tawfiq Beg (NK. Dure)
Recording: Lourd Hanna
Audio: https://kurdic.ames.cam.ac.uk/audio/249/

Summary

A family had a horse which was very well-known in the region. People called it ‘the family horse’. Nobody would mount it. Once a year, the horse would be taken out of the stable for people to see and praise it.

Once, someone stole the family horse. The owner of the family, who had witnessed the theft, mounted his ‘normal’ horse and chased after the thief. At some point, the owner of the family horse was able to reach the thief and stop him. However, he did not do so and instead let him go.

His sons criticized him, asking why he did not stop the thief. The father reasoned that he let the thief go to save face, since otherwise the reputation around the ‘family horse’ and their family would be ruined.
(1) nāvē mə Hêrōš-a.\(^1\) az kuřē Rašid bagē Barwārī-ma-ū\(^1\) az Barwārī-ma.\(^1\) naviyē Tawfiq Bagē kuřē haji Rašid Bāğe Barwārī.\(^1\) az-ē bo wa čirōkā ḥaspē mālbātē bē-žom,\(^1\) waki bàb-ū bāpīrā bo mə vâgařyāi.\(^1\)

(2) ṭ-bēžōn, ha-bū na-bū,\(^1\) kas ṣə xodē mastēr nā-bū,\(^1\) kas ṣə baniyā ži dərawāntēr na-bū,\(^1\) zamānakā wē davare ḥalkē čō ṭ-ḵēr?\(^1\) har bənamālākē ḥaspākē makēnē,\(^1\) jhele ḥal ḡalala gula ḡalal Davidson ġal ha-bū.\(^1\)

(3) ṭ-ō-bēžōn aḏ ḥaspē hanē,\(^1\) har ṭa nāvē bənāmālē ṭ-ẖāt-a niyās,\(^1\) ya'ni xalkē aḏ ḣaspē ba'nāmālē ṭ-niyās,\(^1\) kas lō vi ḣaspē sīyār nā-Ṭ-bū,\(^1\) sāle jārakē aḏ ḧaspē darē ṭ-xōst nišā xalkē ṭ-dā,\(^1\) ū xalkē madhā pē ṭ-ḵērēn,\(^1\) ū xalkē ḥaspē xo bo wā ḥaspā ṭ-šēbēhändēn.\(^1\)

(4) ḥaspē bənāmālē ye čāwā bū?\(^1\) bābē ḣaspī ye bənāmālē bū,\(^1\) Pəxīnē,\(^1\) kuřē wē ḣaspī žī bo wē bənāmālē ṭ-mā,\(^1\) kasē lō vi ḣaspī žə bar qimātā wē lē sīyār nā-bū,\(^1\) tənē darē ṭ-xōst bo jānī,\(^1\) ū va-sārtə-va tə govē dā.\(^1\)

(5) ṭ-bēn sālakē ḥaspē bənāmālakē ko gala gula galal ye barniyāz bū ū xalkē hamī, 'ya'ni nāv-ū dangēt vi ḣaspī čō būn?\(^1\) ī kē hāt-a doǰ šyēt ḥaspī.\(^1\) xo āvēt-ā tə govē-va,\(^1\) ū xo āvēt-ā sar pɔštā ḥaspē wā,\(^1\) wā ḥaspē wā řavānd.\(^1\)
(1) My name is Herish. I am the son of Rashid Bag Barwari, and I am from Barwari. [I am] the grandson of Tawfiq Bag Barwari, [who is] the son of Haji Rashid Bag Barwari. I am going to tell you the story of ‘the family horse’, the way I have been told it by the elders.

(2) It is said that there was and there was not, [but] there was nobody greater than God, and no bigger liar than man. What did the people in this region do once? Each family had a young, reliable horse that was very, very strong.

(3) It is said that this [particular] horse (i.e. the horse of a certain family) was known in every family. That is, people knew this horse as the ‘family [horse]’. Nobody would mount this horse. Once a year, they (i.e. the family) would bring [the horse] out for people to see. And people would praise it (i.e. the horse) and compare their horses to those [family] horses.

(4) [But] what was the family horse like? Its father, Pekhine, also belonged to this family. Its colt also stayed with the same family. Because of its value, nobody would mount the [family] horse. It was only brought out of the stable for people to see its grandeur, and then hidden again in the stable.

(5) It is said that the horse of [a] family became so famous that everybody [said], ‘Well, what is [so] special about this horse? What is it famous for?’ A [certain] person came to steal the horse. He went into the stable and mounted the family horse.¹ He stole the horse.

¹ Lit. He threw himself into the stable and he threw himself on the horse.
(6) zalâm ū, xodânê ḥaspî pé hasâ. | dit ēkî ḥaspê wā bêr. | got-a kûrêt xo, | htelûn vê ū-bê-gahên | hatkâ ma cû. | ēkî ḥaspê ma bêr, | ye bêtamâlê. | avê bâbê ḥaspê, ov bêbê bêtamâlê.

(7) ya’ni žê bêbû kâlâ-va ḥaspû bêtamâl pék-va bûn, | nažät bo nažätê. | gotî âv | zalâmê xodânê ḥaspî cu lo ḥaspê xwa siyâr bû. | ū kûrêt wi zi dâ diw. | katn-ê diw ḥaspê, | katn-ê diw. | ū ḥasp ū-gor-ên çargâvâ.

(8) kûrêt wi žik yê bo diw-va, | ū bêbê bo diw dêziêr-va. | dêziêr-ê lo ḥaspê bêtamâlê siyâr-ê. | bêb žê lo ḥaspê xo siyâr-ê. | har du kû ū zi av dâ wařêt wây di. | kâ ki žê bêgîr hayê, | le le siyâr bûyn.

(9) ū-bêżûn bêb gahaşt-ê dêziêrê. | dastê xwa havêt, | dâ gahot pâtkû wî nê-gahaşt-ê, | dastê xwa zêwoûnd-avû. | ū havsârê ḥaspî bê lêxâv-va kêsâ, | ū ḥasp rê-wêstând. | dêziêr žê žê falot. |
(6) The man, the owner of the horse found out [about the robbery]. He saw that a person had taken their horse. He said to his sons, ‘Get up, go and reach the thief, for we are disgraced.\textsuperscript{2} Someone has taken our horse—the family horse.’ [Both] the horse’s father [and] the father of the family [said so].’

(7) From the days of old\textsuperscript{3}, from one generation to the other, the horse and the family had lived together. It is said that the owner of the family horse went and mounted his [other] horse. And his sons followed him. They went after the [family] horse, they went after it. They galloped on their horses towards the thief.

(8) The sons [went] behind their father, and the father went after the thief. The thief was riding the family horse. The father was on his [other] horse. Similarly, his two sons followed each other. Even though it was [extremely] windy, they were riding their horses.

(9) It is said that the father reached the thief. He stretched out his hand to grab the thief’s scarf [but since] his hands did not reach it [the thief’s scarf], he withdrew them. He (the father) pulled the reins of his horse and made it stop. The thief rode away.\textsuperscript{4}

\textsuperscript{2} Lit. Our honour went.

\textsuperscript{3} Lit. from fathers and grandfathers.

\textsuperscript{4} Lit. The thief escaped from him.

(11) go, ‘waxt az gahəstim ḥaspē bənəmālē, avē hənda sāl-ə am əb bāb u bāpūr-va madhā pē ʿa-kayn, u ʿa-bayn nāv xalkē, tu zānī čə hāt sarē mən?’

(12) goti, ‘waxtē mə dītī mə dastē xwa da ḥāvēm pātsēkā əzəı da-gərən, də xalək hənī zānītən əzəkaraḵ hāt ḥaspē mə əzəı, ye bənəməlē, avē sarē həndsāl-ə nāv u dangēt wī čūyn.

(13) ‘dā bəzən, “ēkī ḥaspē wa əzı, u hīn bə ḥaspē xwā yēt siyərē bə ḥaspē bənəmālē rā gahəstōn.” bəlā ḥəsəp bo wī bīt bəłə madhēt ḥəspī bə-minē.”
When his sons caught up with him, they said, ‘Dad, why did you ruin our home?! A while ago you could have reached the thief! Why didn’t you grab him?’ The father said, ‘Calm down! I acted wisely.’

He (the father) said, ‘When I approached the family horse—the one which we have been praising for so long and which we take around for people to see—do you know what I thought of?’

He (the father) said, ‘When I saw that I could stretch out my arms and grab the scarf of the thief, [I thought that] people would figure out that a thief had come to steal our horse—the family horse— the one which has been famous and well-known for so many years.’

[The father continued] ‘[Later] people would say, “Someone stole your [family] horse. And you could reach the family horse with your riding horses.”[So instead,] let the [family] horse be the thief’s, but let the praise of the [family] horse remain with us!’

5 Lit. Sit down!
6 Implying that this would have exposed the horse’s lack of any special powers.
21. A MAN AND HIS DOG

Bet Madison

Summary

This story is about a certain Uncle Gawro (K. Mām Gawro) and his dog. Once, Uncle Gawro’s dog bit the daughter of Gawro’s neighbour. The girl was taken to Erbil since it was feared that the dog had rabies. Uncle Gawro also was taken to Erbil along with his dog in order to have the dog examined. It turned out that the dog did not have rabies, and Mām Gawro was set free.

Since he was angry with the dog, Uncle Gawro beat his dog with a stick. Then he left his dog behind and went to the market in Erbil to buy some items for his supermarket in Shaqlawa. He came back home on a bus. On arriving home, he saw that his dog was already waiting there at his house, wagging its tail for him. Uncle Gawro was astonished that his dog could find his way all the way from Erbil to Shaqlawa. He was amazed by his dog’s loyalty towards him and regretted beating him.

(2) Mām Gawro ... polisak jirānē wān bū. tabʿan mār-ŷān la gundī būn aw zamān. ṭoẓak aw kōtsī mām ... aw polis a-čū-a qutābxāna, ... aw šayāy Mām Gawro ṭər-i dā-ya pē-yy-ū qapārākʾ-i lē dā.

(3) qapārākʾ-i lē dā, aw-iš čū-a xastaxāna. bāba got-ŷān, ʾoḥtmbāl haya awa aw šaya hār bī. pāšān d-abi awa ūwānāy awa bə-krē Hawlērē bə-krē ba zabēt-ū. sāhēbi kʰē-ya? aw šaga ē kʰē-ya?

(4) ʿd-abē bə-grin bə-bayn-a ... sagay bə-bayn-a Hawlērē. wa b-čin-a ... tūš daʿ kalè būbī aw tsatkə-ī wa-ya. almuhim, ḫāṭm Mām Gawro-ŷān palbast kərd-ū gərti-ŷān dagašagakāy. suwārī musalaḥā-ŷān kərd-ū lo Hawlērē.

(1) Uncle Gawro had a dog. Mam Gawro was famous, he had a dog. In the old days, people would keep¹ dogs for protection from attacks,² lootings and so forth.

(2) Mam Gawro had a neighbour who was a police officer. Needless to say, at that time, people used to live in villages.³ One day when the daughter of Uncle ... er... the police officer was going to school, Uncle Gawro’s dog attacked her and bit her on the foot.

(3) The dog bit her. She went to the hospital. They (i.e. people) said, ‘It’s likely that the dog has rabies: she should definitely be transferred to Erbil. Who is the owner of the dog?’

(4) [People continued] ‘We should catch [the owner] and take [him and] the dog to Erbil. Let’s go to [Erbil] ... [it’s possible that] she has been infected with a dog disease called dal kal⁴ or something like that.’ Anyway, they came, arrested Uncle Gawro and his dog, put him into a police car, and headed towards Erbil.

(5) Uncle Garo felt sad and at a loss. He started [cursing the dog]—earlier he had been surrounded by the police—he said, ‘Damn you⁵, dog! I shall get rid of you⁶! [Look] what you’ve done to me!’

¹ Lit. raise.
² Lit. violence.
³ Lit. At the time, their houses were located in villages.
⁴ Presumably, a dog-transferred disease like rabies.
⁵ Lit. May I treat your father like a donkey.
⁶ Lit. I shall put you [down] from my shoulders.
(6) baw garmāyaw bo čūyn—na ‘afwan buhār bū.| čūn čūn fāhs-yān kārd.| šagakā awa dar-čūl hār nā-bū, | săq bū.| wala got-yān, ... ‘Mām Gawro, xalās-a| tu ‘afū-yūl sagakā-t tsā balā-y tēyā [niya].

(7) wala Mām Gawro sūrāl tapūčkâk’i gawra-y dit.| la ... awk hār lagari wi dā bū čūka a-y-nāsī.| sagaka Mām Gawro-y a-nāsī.| wala har handē dit matraqâk’-i lē [dā]

(8) tap lē ṣāy-ī dā, | ‘hay am la bābaka-t ba karānaway lē bē-kām! atō bābē mē-t awēy lē kārd. | dzūnī dzūnī, dzūnī pēs ḍāy-ē. | šak| awa kāt.| kat čoka zarbaka gala qawīn bū.

(9) Mām Gawro-š got-ī, ‘wara wara hatimāt| a-čem nāw bāzārī.|—dākānâk’-i ha-bū, dākān.| wa bir-čem dē mēn kōckā būm.| dākānēk’-i kōckā-y ha-bū.

They headed [towards Erbil] in the heat—oh, pardon! It was during the Spring. They went and examined [the dog]. The dog did not have rabies, it was healthy. They said, ‘Uncle Gawro, it is done, you are forgiven. Your dog has no fault!’

Uncle Gawro turned round and saw a big cudgel. The dog was still with him, since it knew Uncle Gawro. The dog knew Uncle Gawro. All of a sudden he beat the dog with the thick cudgel.

He hit the dog [with the stick and started cursing it], ‘Damn you?! You have irritated me.’ He cursed the dog using unpleasant words. The dog fell [to the ground]. It fell, since the blow was very heavy.

Uncle Gawro said [to the dog], ‘Come, come [after me], you filth! I’m going to the bazaar [of Erbil].’ He had a shop, a shop. I remember that; I was a little boy [at that time]. He had a small shop [in Shaqlawa].

He went [to the bazaar and] said, ‘I will buy some stuff, sugar and such things for the shop.’ He spent approximately an hour in the bazaar until he finished shopping. Then he took a bus, a Thomas bus, and returned to Shaqlawa. Back then there were no cars, there were only buses.

7 Lit. May I treat your father like a donkey.
8 Lit. You took out my father [out of his grave].
9 A bus network in the region named after the bus manufacturer.
He returned to Shaqlawa and saw that his dog was in front of the door and was wagging its tail for him. ‘Ah,’ Uncle Gawro said, ‘O man! How is it possible that the dog could travel from Erbil all the way to my house [in Shaqlawa]?’ He saw the loyalty of his dog and said, ‘It doesn’t matter [what you did], I forgive you, stay [here]!’ Yes.
22. A TALKING GOAT

Masoud Mohammadirad

Speaker: Hawsar Najat Bapir (CK. Shaqlawa)

Recording: Lourd Hanna

Audio: https://kurdic.ames.cam.ac.uk/audio/237/

Summary

A peddler named Uncle Jarda (K. Mām Jarda) went to Erbil with a caravan. He brought some goods such as grape syrup and dried cherries from Shaqlawa to trade them for other goods in Erbil. On his way back to Shaqlawa, Uncle Jarda came across a young goat abandoned in the countryside. As it was getting dark, Uncle Jarda put the goat on his shoulders and headed towards Shaqlawa.

The goat wanted Uncle Jarda to put it down. It did not want to speak to him, however, so as not to frighten him. Instead, the goat put more pressure on Uncle Jarda’s shoulders to make him tired of carrying it, but Uncle Jarda did not realize this. Instead, he complained that the goat was being arrogant. Finally, the goat decided to speak, ‘Hey Jarda! Hey Jarda! Hey Jarda! How much do my testicles weigh?’ On hearing this, Uncle Jarda dropped the goat and returned to the village alone. He had lost his mind because of this incident with the talking goat.

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(1) mon nāw-əm Háwsår Nadzät Bāpir-a. xarki Śaqrāwāy-ma. wa ēštā-š d-əm-a sar faqaray duwām la sōtsa baqarakī ka pē gotrēt hā-bū na-bū. la faqaray ha-bū na-bū tsiroki aw ... aw jāray ka pēwist-a bās-ı kam ka' mōrtaktāb-a kaltūri Śaqrāwāy. aw-iš-yān tsiroki Mām Dzardā-ya.

(2) a-rē ha-bū na-bū Mām Dzardāk ha-bū. xarki Śaqrāwāy büwa qadim. —wa ba wāqā'-iš aw źūdāwa źū-y dāya balāmī ya'ni mōrtabət-a ba trārxī Śaqrāwā-ūl ba hakāyātī Śaqrāwā-š.

(3) pēštər la mà'baynī šārakān-ū tsi ... Hawlēr-ū Śaqrāw-ū aw dzēyāna-ū Ankāwa-ū awāna kārwāntsī ha-būwa. xarək ba kārwānē safar-ı kordiya. dzā kārwānakān ziyātör ba payān buwa, wa zeyātör-iš ba kār buwa. āl!

(4) wa dzārētən aw Mām Jardaya la Hawlērē a-gařētawā-ūl barabari dzēžnān-a-ūl dzēžnak'ī gawrā-ya ı' ya'ni dzēžni qurbānī ka dzāžnaki gawrā-ya. a-gařētō-ū šēt-ū mak'-i lagar xwa-y hinā-ya-ū.

(5) aw šētay ka la Śaqrāwāy bo lo nəmona waki došāw-ūl tū-ūl aw šētānə la wēn darē a-y-gořt-owāl baw šēt-ū makā-y ka xwa-y da-y-hawē. d-ēt-owa, la nəzık'i Śaqrāwāy ı' la Kāwānyān a-binī gēiskāk la wēn dar katiya.
A Talking Goat (CK. Shaqlawa)

My name is Hawsar Najat Bapir. I am from Shaqlawa. Now I move to the second series of stories called ‘there was [and] there was not’. The series of stories that I am going to narrate now are specific to the folklore\(^1\) of Shaqlawa. One of them is called ‘The tale of Uncle Jarda’.

It is said that once upon a time\(^2\) there was [a man called] Uncle Jarda. He was from Shaqlawa. This story has really happened. It is linked to the history of Shaqlawa and the tales associated with Shaqlawa.

In the past there were caravansaries between cities and such, [for example] between Erbil and Shaqlawa, and between Shaqlawa and Ankawa, and so on. People would travel with caravans. The caravans were mostly on foot, but also with donkeys. Yes!

Once Uncle Jarda was coming back from Erbil a few days before a religious feast. It was a big festival: [it was before] Eid al-Adha, which is a big festival. He was coming back to Shaqlawa. He had brought back goods with him.

He would take things which were particular to Shaqlawa—for instance, grape syrup, and dried cherries—to trade them for other goods that he needed. On his way back to Shaqlawa in the Kawanyan region, he saw that a young goat had fallen on the ground.

\(^1\) Lit. Shaqlawa’s culture.

\(^2\) Lit. there was and there was not.
(6) aw-îš êwâra-ya-û šàw-a\| gîskakay la sîr molê xo dâ-a-nêt-û\| baraw Šaqrâwây ðê a-kâ.\| a-rê dê-û bara bara da Simoni baraw Zandorê d-êtiñ.\| tâ' nözik a-bt-owa\| tû nözik a-bt-owâ| gîskaka ziyâtêr la sar šân-i qustër-û gérântêr a-bitêñ.\|

(7) gîskaka-š har maqsad-îtî dâ-y-bê-nê.\| ka qûrz bi dâ-y-bê-nê la wêî ŋozgår-î bî,\| nák kâbrâ bê-têsêtiñ.\| Mâm Dzarda-š har gô nà-dâtê-û har a-rê, 'awa tsî-ya aw gîsko qara?\| xo tâza har-ôm-gôrt har sûk bû!\|

(8) waðā Mâm Jarda har të nà-gâ-û,\| gîsk-i lé wa jiwâb d-ê.\| gîsk a-rê,\| 'hay Dzarda Dzarda Dzardå!

sang'ê gunân-ôm tsând-a?\|

(9) aw dzâ Mâm Dzarda wa xo a-kawîtîñ.\| gîskakay fêrê a-dâ-û har-d-ê.\| d-êti-owa nàw gundi-û nàw xarkî-û.\|

(10) a-rê, 'pê-m dâ d-ôn-û| garmî-ît-m-û| sarmî-ît-m-û.\| ya'ni aqrîyat-û away têk a-tsîtêñ.\| aw dzâ aw tsîrêka nàw Šaqrâwây ba wâqa'î řû-y dà-y-awa-û.\| awa-ûş faqaray ha-bû na-bû bû.\| amm-ûš gaṟâm-awa-û hîts-êm pê na-bërê.\|
As it was getting dark,³ he put the goat on his shoulders and set off for Shaqlawa. It is said that he passed Simoni on his way and went in the direction of Zandor. As he got closer [to Zandor], he felt that the goat had become heavier than before.

The young goat wanted Uncle Jarda to put it on the ground, that is, to be heavy [on his shoulders] so that he would put it down, lest he be scared. Uncle Jarda continued on his way without noticing, and kept saying, ‘What is wrong with this fat goat? When I [first] put it on my shoulders, it was light!’

As Uncle Jarda did not understand what was happening, the young goat started to talk to him.⁴ The goat said,

‘Hey Jarda! Hey Jarda! Hey Jarda!
How much do my testicles weigh?’

Only then Uncle Jarda realised⁵ [the goat’s intention]. He threw the goat aside and fled. He came to the village, among people.

He said, ‘Come to my aid!⁶ I’m warm! I’m cold!’ In other words, he lost his mind. This story really happened in Shaqlawa. This was another story.⁷

As for me, I have come back [from these events] and they [i.e. the characters of the story] have given me nothing.

³ Lit. It was evening and night.
⁴ Lit. It came to respond to him.
⁵ Lit. He fell to himself.
⁶ Lit. Give to me.
⁷ Lit. There was, there was not.
THEME IV

SOCIAL STATUS
23. THE POOR GIRL AND HER HORSE

Geoffrey Khan

Speaker: Sare Sawrish (ChA. Shaqlawa)
Recording: Lourd Hanna
Assistants: Aziz al-Zebari, Lourd Hanna
Audio: https://nena.ames.cam.ac.uk/audio/252/

Summary

A girl was expelled by her brother from her house. Along with her horse, she got herself hired as a prince’s servant, pretending to be a man. The prince began to suspect that she was a woman and tried to find out through various means. The girl’s horse, however, always warned her and helped her find a solution to ensure that she was not found out. Meanwhile, the prince fell in love with her. In the end, she was found out and they married.
(1) xa bàxtal gàlak dzwàn-wawa. | ṭtwalal yà'înl xà susa. | ḥayà-sh ṭatxal ʿaynal ṭatx xà ḡula | ḥayà-l xà ʿalal | mèn baxtu t-ĉèdla la čàdan. | ḥayà-sh bàxtu, mèn baxtu t-ĉèdla la čàdan mày-wawa. la čàdànà gàlak ḥayà.  

(2) qam-ṭarèdla. | psela ḡisòla | ḥayà-sh ṭaynal ràš xà ʿilâna ḡisòqla. | susa mènaw | susa qam-yaşrala l-xà dukta | ḡalàra ḡul | ḡilàna.  


(4) ḡayà xàdràwa, | xàdràwa ḡamàwà, | ḡulamà là gbitun? | ḡulamà là gbitun?  

(5) xa bronèt Malka ḡàmèr, | bàl ḡàna ḡulamà k-êbèn. | tâlax puš ḡulam didî. | ya'îni ḡulami. | ya'îni gu bèti šûla wud qàti. | ḡaya-sh qômîa | ḡamra bàs, ʿana šula k-ùdan qatux.  

(6) mux gûre mahkìwà. | la mux bàxta. | ya'îni la yàde bàxte-la. | mux gûre mahkìwà. | ḡaya-sh ḡamàr, ʿana k-ùdan qatóxàn | kûle mèndî bas ʿana k-êban sùsi b-jani ḡuxala ýàwan qatu'.  

(7) ḡadga k-ùdan xàzmût susì-w sùsox. | tsè mèndî xêt là k-ùdan. | tsè mèndî xêt là gban. | bas xàzmût susì-w susox k-ùdan-u | ḡàxtsi. | ḡàmèr, ʿbàš-îla.
(1) A woman was very beautiful. She had a horse. She was thus, in this [situation], her brother drove her away. I don’t know [why]. This was [because of] his wife, because she had fallen out with his wife. I don’t know what [it was]. I don’t know all that.

(2) He drove her away. She went away. She climbed up a tree. Her horse was with her. She tied her horse somewhere, in a distant place, and climbed up a tree.

(3) Then¹ a son of a king came. He saw her. He said—she had put on men’s clothes, not women’s clothes—he saw her and said, ‘What is the matter?’ She said ‘I do not believe (anything is the matter).’

(4) In fact, she was wandering around [looking for a job], wandering around saying, ‘Do you need a servant? Do you need a servant?’

(5) A king’s son said, ‘Yes, I need a servant. Come and be a servant of mine, I mean my servant. I mean work for me in my house.’ She says ‘Yes, I will work for you.’

(6) She spoke like men, not like a woman, so that he would not know that she was a woman. She spoke like men. So she said, ‘I shall do for you everything, but I would like to feed my horse by myself.

(7) So I will attend to both my horse and yours. I shall do nothing else. I want nothing else. I will attend to my horse and your horse, and that is all.’ He said ‘That is fine.’

¹ Lit. again.
(8) ʾam̄r, ʿbāš-ila. ʾay kabreta xa ʾôda wōl̄e qataw, l wōl̄e qatu, brōne-le, gūre-le. ʾaya-š l-xodu k-ax̄el ʾixala-w štāya. ʾaw naša-š xa ʾôda ʾətwale. x a ʾôda ʾətwale.

(9) ʾaya-š har kud yum... dzwān pyāš-e-la-w ʾsrataw bərwāye-na-w ʾeṇaw bərwaye-na-w

(10) mare-le qa ʾodu ʾôdal’ k-əmr̄a, ʾmâ-ile? k-əmr̄, ʾâȳa k-mdamen maytarwânti ʾbāxt-e-la, ʾbrâte-la. ʾωl̄ux̄ brətət mā qətmaw gu rēšaw! ʾatn ma lewst bəxzaya ʾen là?

(11) ʾam̄r, ʿdm̄xwala gu ʾôda-š ʾatxa pālaw qam-paš̄tawâlu. ʾam̄r, ʾbrâte-la. ʾəmr̄, ʾəgar brata hāwya, čād̄et mā ʾawd̄et? ʾam̄r, ʾmâ?

(12) ʾəmr̄a, ʾizul ʾādyā. ʾəmr̄, ʾax sūsaw ʾiz̄ela yawiwa qa sūsta... sūsaw. sūsaw lā ʾix̄le. ʾəmr̄a, ʾəmr̄, ʾqa mā lēt bixala? ʾəmr̄, ʾaškāra pešat. ʾaȳa-š ʾam̄r̄a, ʾqa mā?

(13) ʾam̄r̄, ʾbas māre-š̄n qatax: tre dəsq̄t warde wōd̄ tre dəsq̄t warde wōd̄, mātu xut rēšax. ʾəgar m-xuška hāyə qulax hallu qati ʾān̄i, xa dəsqa x̄ēna ʾet là sm̄q̄ta.

(14) ʾam̄r̄, ʾəgar̃ ʾədyā ʾôdaw mər̄a qatul ʾôdaw, ʾodu ʾam̄r̄a, ʾəgar ʾā... brata hāwya, dəsq̄t wārde mātu xut rēšaw. ʾəgar brātə hāwya, warde k-səm̄qi. brata là [həj]way, warde là k-msam̄qi.
23. The Poor Girl and her Horse (ChA. Shaqlawa) 227

(8) He said ‘That is fine.’ The guy gave her a room, I mean he gave him—she was a young man, a man. So, she ate by herself, eating and drinking [by herself]. He had a room [of his own]. He had a room.

(9) She grew more and more beautiful every day. Her cheeks were growing and her eyes were growing.

(10) He said to his mother, ‘Mother!’ She said, ‘What is it?’ ‘I think my horse groom is a girl, she is a woman.’ ‘What damned girl are you talking about?! Can you see her or not?’

(11) He said, ‘[I saw her when] she had gone to sleep in the room and had stretched out her limbs like this.’ He said, ‘It is a girl.’ She said, ‘If it is a girl, then do you know what you should do?’ He said: ‘What?’

(12) She said, ‘Go!’ It is said, her horse—she went, they used to give [food] to the mare, her horse, but her horse would not eat. She said, he said ‘Why aren’t you eating?’ It said: [Because if I do,] you will be discovered.’ She said, ‘Why?’

(13) It said, ‘But I say to you: make two bunches of flowers. Make two bunches of flowers and put them beneath your head. When it is early morning, get up and give them to me and another bunch that has not yet become red.’

(14) He said, ‘If’—now his mother said to him, his mother—his mother said, ‘If it is a girl, put a bunch of flowers under her head. If it is a girl, the flowers will become red. If it is not a girl, the flowers will not become red.’
(15) āya-š qômle.| ādyâ sùsà āmôr| qatâw,| āt āškâra pyašé-wat.1 qômle| tre dèsqêt warde wèdîle.| āga lôtwałâ āya.| qam-matulu xût rešaw.| kâbra gorîn,| yâla gorîn.1

(16) āwa-š ḥizêla.| susa bas mòre qatâw,| ‘bâyani qù| ān warde| màxłêplu.| k-awi wiše,| warde bêš gaš wûdlû| matulu xut rešax.5

(17) āya ḥizêla| bâyani qômla| ān warde qam-awdêlu,| qam-matwàlu| warde xên wèdîle,| wëdîla,| mutula xut rešaw,| dmêxîla.| ya ni āga lôta ʾol āmêt dunye.1

(18) ītêle| warde labêlu qa ʾôdu.| warde qam-labêlu qa ʾôdu| ʾôdu-š ʾâmra,| ḫa brôni,| ḫâ?5 more,| ḫêzayat wardaw ma gaš-u jwàn-îna?5 āya brône-le| brata lêwe.1 ʾê lôbux là xaru.7

(19) āmôr, ʾê.7 mà ʾawêd? qômle āmêra,| āmôr xa tre yomata xêt tlahê ḥizêle-wî kâbra ʾâmêr,| ʾana har šêk byadêwên ʾe brête-la,4 qa yêmû.| ʾwêlux yêmû| bratêt mà ʾol ʾurxêt ʾalaha qurbanûx ʾôdux,| bratêt mà?8

(20) ʾâmra,| ʾêdêt mà awêdît?5 āmôr, ʾmà awdôn?” ʾâmra,| ʾizîl| šêxêmê.| wûdîla bi ʾâtayà d-azax šåxêx,| šåxêx.| ʾê ga ʾāškêra peša.| ʾāgar brata hâwyà,| là k-êtya mŏnux,| là k-êtya mŏnux.5
(15) He got up. Now the horse said to her, ‘You will be revealed.’ He got up and made two bunches of flowers. She was not conscious. He put them beneath her head—the guy, the boy.

(16) So, he went, but the horse told her, ‘Get up early in the morning and replace the flowers. They will be dry, pick some redder flowers and place them under your head.’

(17) She went out early in the morning and picked the flowers and put them... He picked other flowers, she picked, she put them under her head and went to sleep, I mean she was dead to the world.²

(18) He came back and brought the flowers to his mother. He brought the flowers to his mother and his mother said, ‘Yes, son, what is it?’ He said, ‘Do you see how red and beautiful her flowers are?’ [His mother said] ‘This is a young man, not a girl. Let not your heart be misled.’

(19) He said, ‘Yes.’ What else could he do? He said to her, he said, [after] one or two days, three days, he went, and the guy said, ‘I still suspect that it is a girl,’ [he said] to his mother. [His mother said] ‘My son, what girl for God’s sake?! My dear,³ what girl [are you talking about]?’

(20) She said, ‘Do you know what you should do?’ He said, ‘What should I do?’ She said ‘Go and swim together. Convince her to come so that we may go to swim, to swim. Then she will be recognised. If she is a girl, she will not come with you, she will not come with you.’

² Lit. She was not aware of the age of the world.
³ Lit. May your mother be your sacrifice.
(21) bas susaw māre qātaw1 ʾāmra1 susaw ʾāmær,1 ʾk-azitun șaxitun1 ʾat-u ʾawaw.1 mur “dabī sūsī qam-sūsūx yasīrīnē.”1 ʾana ʾe gēt mšureloxən gu šmātāl ʾana balutet susu g-dawqēna.1 ḫatta ʾawaw là [a]te1 là g-ør-&mānēna.1 ʾe ga ḏaṭrā1 bārabar ṣāt pēsāt-u1 ʾaškēra là k-pešāt.1

(22) ʾaya-s qəmla1 qamle ʿizēle1 ʾāmér,1 ʾāmør,1 ʾmaytarwān.1 ʾamør, ʾmā-ila?1 ʾamør, ʾana k-šən ʾana-w ʾāt ʾazwx šāwx.1 qalbi gālak pīs-ile.1 mhemem ʾamør d-ana mēn tōmmal-u la tōmmal k-šənwa ʾamrən qatux.1 ʾazwx xantsə šāwx.1 básl bāržan la xzeli.1

(23) ʾaya ʾawaw-s1 ʿizēlu rubār šāxi. ḫatta ʾawaw qam-naše xāsu qam-šarele,1 ʾaya1 šorwālaw-u1 qabāyaw-u1 məndi-w1 xantsa məndēla1 xantsa jôle,1 qam mēn dawaw,1 hāṭa šēk là [a]wəd gawaw.1

(24) ʾawa ʿizēle1 ʾaya1 ʾabiwal1 ʾabiwa šəmṭi,1 susa ʿizēle paqartet susa qam-dawqalə,1 suset daw nāša.1 ʾay hawār!1 ʾay hawār!1 sūsa1 paqartu qam-dawqalə!1

(25) ʾamør,1 là k-aw.1 hāṭa qam-ʾawdile, ʿbāsi bāsi ʿgəššu rešet sūsa1 qam-parqilu mə-gdāde.1 ʾe-s ḏošla.1 ʾamør1 ʾamra,1 ʾodu ʾitela ʾamra, ḫāl ma-iwaway?!1

(26) ʾamør, ʾwəlax,1 ʾamør, ḫatta ʾana1 gōryq qam-šamṭoṇu1 ʾaya kalakaw goryu qundorū1 qam-šamṭalu,1 qam-šamṭalu,1 k-ʾomra,4 là k-əmran qatux bronı lewe brəța1... ?1

4 The speaker apparently meant k-ʾamør ‘he (i.e. the son) said.’
(21) But her horse said to her, she said, it said, ‘Go swimming, you and him, but say “I must tie my horse in front of your horse.” When you both begin to get undressed, I will grab his horse by the neck and will not allow it to go until he comes. Then you will be behind it and you will not be recognised.’

(22) So she got up, he got up and went, he said, he said, ‘Horse groom!’ He said ‘What is it?’ He said, ‘I want the two of us to go swimming. My body is very dirty. To be honest, since yesterday and the day before, I wanted to tell you to go out and swim together, but I did not have the courage to tell you. I did not.’

(23) She went out with him to the river to swim. By the time he loosened his waist belt, she took off her trousers, waist coat and the like. She took off some of her clothes before he did, so that he would not have doubts about her.

(24) He went..., she... they wanted to get undressed, but the horse went and grabbed the horse’s neck, I mean the man’s horse. [She shouted,] ‘Help! Help! The horse has grabbed its (i.e. the horse’s) neck!’

(25) He said, ‘This is not allowed.’ While they shouted, ‘Steady, steady,’ they led the horse away and separated them, she stayed [where she was]. He said... she said, his mother came and said, ‘Ah, what has happened?!’

(26) He said, ‘Look,’ he said, ‘By the time I took off my socks, she had taken off her working shoes, her socks and shoes, [I mean] he had taken them off.’ He said ‘Am I not telling you that it is not a man, but it is a girl, it is not a man?’

5 Lit. to rise.
(27) disanāḵā, | ʾizōla| har-š ʾe yāla| har ḏādyā ṭāle| har ḏzwān pešāwa| har har ṭōbu ṭōle.| ṭōbu ṭōle.| xa yoma xzēle| ṭe baxta ṭpēšta ṭatxā| gu ṭoda ḏmēxte-ša,| ṭqēle biya| ṭe ṭeawawaw maṭwōye-ša.|  


(29) ṭamēr, ṭa kay ṭa ra paṭxētte.| ṭa ṭamēr, ṭā ṭā ṭā ṭā har brōn malke-ša,| ṭā ṭā har brōn… brōt malkē-ša. | ṭamēr, ṭa kay.|  

(30) bas ṭamēr, ṭe gu ṭaw ṭašt-iš k-mbaṅxānx|m | ṭamēr| ṭa ṭa xəzmēt sūsi ṭawdan,| xəzmēt sūsi ṭawdan.| ṭaymn|m ṭe ga-š pošla ṭaḵāra qam-baṅxila.| ṭay-š xtōšla.|
Once again, she went, that man made... she grew more and more beautiful and he fell in love with her. One day he saw the woman lying in the room asleep. He fell in love with her. Her breasts were showing.

He shouted to his mother, ‘Mother! Mother!’ He said, ‘Come here and look. I keep telling you it is a girl and you tell me it is not a girl. You come, look, come!’

She (i.e. the horse groom) said, ‘Don’t open the door, all right!’ She said, ‘If you are the son of a king, then I too am the daughter of a king.’ She said ‘Don’t (open the door).’

But she said, ‘I will marry you on condition that I may still attend to my horse, attend to my horse.’ So, believe me, she was then revealed [as a woman] and he married her. It (the story) is over.

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6 Lit. his heart fell.
7 Lit. blessed.
24. A WOMAN BUILDS HER HOME

Dorota Molin

Speaker: Madlen Patu Nagara (ChA. Duhok)

Recording: Lourd Hanna

Assistant: Aziz al-Zebari

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

Summary

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

(1) ʾana šəmmi Madlên-île, brat Pattu Nagûra. šəmmêt bābi Hûrmûs. šəmmêt yəmmi Lâyya. ham šəmmêt bābah ḥûm Hûrmûs. ʾumrî tmnî-w ʾarbà šənnê-le, ʾarba, xamša. yaʾni râbîa-iwan lay-wan ḥûnna... zûrta, ʾe.

(2) ʾəwâ xa naša ʾəwâle tlaθa bnaθa. mâlka wewa. ʾəwâle tlaθa bnaθa. qəmle xa qam-yawâlła ta brât’ malka xa ta brât wāzîr. pošla ʾay zûrta. ʾe. pošla xəkla. xəkla. pošle bəmara bābɑ, ʾxazɔx ʾəti mâni b-gawrat. ʾe.


(4) k-imâr, ʾdɔx k-əwîd bâxta? ʾani gweray tûrwe zangûn, xa ʾӘbrôt wāzîra xa bronît qâdî. ʾəti madam merax faqûr-lay, bâxta k-uûdà bayθa, waʾduθa hoya b-yawɔnnax xa xa fâqûra. ʾe.

(5) tuxmɔlla, k-əmrâ, ʾay... yaʾni ʾadôle-le bâbi. b-awɔd hàdax. qamayθa ʾəwɔ... mnaaqšîwa. qəmla mû wɔdîla? šqəlla xakma ḡazna ʾəwɔlala gu bəθa, xa ʾarba xamša metûr hadax-u xakma sênti, ʾu xakma xmatâ, xmatâdûa.

(6) mere, ʾanan marqɔmna ʾbaxrə yə-ʁәx-u napqat ʾaxɔp, xazɔx dɔx b-awɔdât bayθa. b-yawɔnna ʾbàxkûzûnax ta xa fâqûra. ʾlà muḥkɔla. k-imâr, ʾbas b-ʾabàya ḥûnna b-zàldûx. ʾe.

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1 The speaker says brât ‘daughter’, but means ‘son’.
My name is Madeline, the daughter of Pattu Nagara. His father’s name is Hurmez. My mother’s name is Layya. Her father’s name is Hurmez too. I am eighty-four or eighty-five years old. I mean, I am elderly, I am not young, indeed.

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

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

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

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

He said, ‘I will send you out. You will only put on your abaya and leave empty-handed. Let us see how you build a home. I shall give you to a poor man.’ She said nothing. He said, ‘You shall go with only your clothes on.’
Neo-Aramaic and Kurdish Folklore from Northern Iraq

(7) qәmlә zәlle mere ta hәnna, ta xuḷәma, xa ʿәṣra yomәne hatxa, k-imәr xuḷәma! k-imәr mi? k-imәr si l-mәydan, si xzi ʿema ᵃθ fәqәra, bas là-hawe raba. yaʿni zәra hәwe, la hawe hәnna. xzi mәnι-le fәqәra, yaʿni g-mәthe qәyse.

(8) qamayθa g-mәthewa qәyse. hatxa g-mәthewa d-ʿayәwa mәn mi maθәwa. k-iزيwa l-qayse gә-mzәbnιwalay.

(9) xzele xa qәṣṣә jwәnqe-le hatxa xaʿa. qam-xәzәle. k-imәr hayyu! mәlәkә bәqәrayux. k-imәr bәba, ʿana mi kәbe mәlәkә mәnni? ʿana xa naʃә fәqәra, jәlli jiqa, ʿana mi kәbe mәnni? là k-iθәn.

(10) k-imәr, ʿәyyu! ʿәn mәlәkә... yaʿni ʿibux ʿәmrәt là? k-imәr, ʿә. ʿp-qaṭә rәšux! kәbe št-әwe. qam-mәθәle brәna. qam-xәzәle b-srubәr²-su ҳәле.


(12) qәmlә brәta ʃmәla. là ʿidele babәŋ. ʿu ʃqәlla ʿәbәya wәdәla hәdәx.

(13) k-imәr, ʿsi, xәzәx ʿәn wәdәlx bәyәθa. xәwәθәx kulla gwerәy zәngθәn, bәxта k-uḍә. gәwәrә k-iwәdә bәyәθa. xәzәx ʿәti ʿibax ʿәwәdәt bәyәθa, b-әwәdәt bәyәθa.

² Presumably meaning something like ‘[his] sorry state’.
24. A Woman Builds her Home (ChA. Duhok)

(7) Then, after some ten days, he said, to his servant, ‘Servant!’ He said, ‘Yes?’ ‘Go to the market square and find a poor but a young man, not an old one. Find who is poor, that is, [someone who] transports wood.’

(8) In the past, [people] used to transport wood. They would bring it [to town] to make a living from what they brought. They would go to [collect] wood and sell it.

(9) He found a man with wood who was young, like this. He saw him and said, ‘Come! The King is calling you.’ He said, ‘Oh goodness, what does the king want from me when I am only a poor man in ragged clothes, what does he want from me? I shall not come.’

(10) He said, ‘Come! If the king... I mean, can you say “no”? ’ ‘No,’ he said. ‘He will behead you. It must be.’ He brought the young man. [The king] saw him in his sorry state.

(11) ‘Come!’ said, the king. ‘Yes [your majesty]?’ he said. [The king] said, ‘This daughter of mine I have given to you [as your wife].’ ‘But how [when I am only] a poor man?’ ‘I told you, I have given you this daughter of mine.’

(12) The daughter overheard [her father and started making preparations, but] her father did not know. She took her abaya and did thus (i.e. hid her possessions underneath).

(13) He said, ‘Go! Let us see if you can establish a good home.’ All your sisters married rich men, [and you are telling me it is the] woman [who] builds [a home]. [But it is] the man [who] builds a home. Let us see [whether] you can build a home, [whether] you will build a home.’
(14) qêmla mî wêda?1 mî wêda?1 qêmla zêlle... qam-šaqlale-w zêlla.1 k-êmrâ, ‘tu ’amranûlx! da ʾana qam-yawelî bàbî,1 hâl hawal qêşî hâtxa-yla.1 bas mor dâha ʾana... là-k-šaqlatti.1 mor wa’dûda hawyä,1 ma d-ʾamrânûnx,1 ʾawdêt b-xâbri,1 ʾana p-šaqlînûnx.1 dâha là-k-šaqlannel.1

(15) k-imër, ‘wa’dûda ʾustatti.1 yaʾni ʾiđêlê,1 ʾiđêlê ʾawa.1 ʾustatti mà d-amrat b-ʾodên b-xâbrax.1 k-êmrâ, ‘dê-št-âwe.1 qêmla b-ay ʾaddana qam-ʾadlala qupràna wêwa ma t-wêwa.1 qam-ʾadlala qam-ʾawdêla.1 qêmla deθer yoma qêmîla.1 qam-fašlale ʾan honna... xàzna.1 qêmla tula b-naqûše.1 mnuqêslî xûkma.1 k-êmrâ, ‘se m zabûnûnay!’ zêlle mzûnbîlî.1

(16) mnuqêslî xa dasta xûrta,1 ‘si m zabûnênî.1 mzûbûnînî.1 ‘se swun xàzna!’ zwênne.1 ‘se swun xa xûta.1 qam-malpale kul mûndî.1 qam-ʾawdîla xa... xa honna... bàyôa.1

(17) k-êmrâ, ‘dê ʾilî!1 k-imërî, ‘mi?1 k-êmrî, ‘ati xzi mà d-ʾamranûnx,1 babi hâtxa mere.1 k-imër, ‘wa’dûda1, mà d-ʾamrat...1 k-imër waʾad ʾârabi k-imër, ‘mà d-ʾamrat,1 hàdax.1

(18) k-êmrî, ‘iđ xakma šaxšîyyê,1 mux danna naše rabe-w ʾani hatxä naše rabe yatwi g-čayxâna,1 g-maḥke xabranêt ṣàqle.1 là-g-maḥkay maḥkyaṭêt maḥšûm dêt honna... dêt ṣanni... la,1 yaʾni,1 la basime,1 mên dani sarsariyyê-w hûle honna.1

(19) xa k-imër ʾana hatxä-w xa ḳànna,1 mäni k-iwêd bàyôa.1 ʾu xûnna k-imër kûl mûndî-w xa k-imër hâtxa—kûl mûndî b-lôbbût naša basima.1 xaʾa k-imër ‘k-iḍêt ṣiman-ile lôbbût naša basima?1
(14) What did she do? What did she do? She got up, he went... she took [the young man] and went. ‘Sit down, I shall tell you something. My father has given me to you, this is my story. However, you must say that I, that is, you are not going to marry me. You must promise me [that] you will do whatever I tell you to. [Then] I will marry you. I am not going to marry you now.’

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

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

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

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

(19) [He went to visit those men.] One said, ‘I am so-and-so’, and one [of] these ‘Who builds a home.’ Another said, all [sorts of] things and another said, so and so—everything about happiness [lit. good in heart]. One said, [asking] ‘Do you know when a man is happy?
(20)  k-imr, ‘mâha?’ ‘gu bâyôh,’ k-imr. ‘ayi mêsôle.| k-imr, lôbbôt naša básima gu bâyôh-ile.’


(24)  pëšla xa yoma-w tre tlàdoa,| hole b-izala xazele šula.| k-ënmi, ‘hu! ba målka,| hole iô xa hâywan,| hole ṣôrya màye.| ṣôrya max d-karmàne,| hâywan ṣôrya ṣan òaye.| max sôkra-le,| ṣôye,| lelu bê-swaqa màye,| bôzala l-karmàne.’


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

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

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

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

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

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

He went home. He said, ‘My lady, my lady!’ She said, ‘What is it?’. He said, ‘Sit down, we shall soon become rich!’ She said, ‘How are we going to be rich?’
(27)  k-imãr, ʿḥal ḥawal d-malka ḥâtxa-yle, bas mi-la? bêre-la, ʿamûqta-la bere. ṣen ʿay ere b-ʾawri gâwaḥ, b-yaṣrile ṣe xarta diyyeh, kâmara diyyeh b-yaṣrile. ṣen mêôle, b-garšîle-w ṣen ʿawe šâḥ-ši, hâm b-garšîle. đex t-hâwe. ḥâtxa pêsła. Malka b-yawôlle ʿâwqa. ⟩

(28) ʿk-ẽmra, ʿde si qûre ṣaw naša d-mere tâlûx. zêlle qam-qarêle ṣaw naša. k-imãr, ʿdo ḥâyyu, hola ṣustatti bêqêtayallûx, k-imãr. k-ẽmra, ṣana ṣay da b-aše ṣayi mûnnûx, xûni, k-ẽmra, tâleh. yaʿni, mera xûni. ʿb-aše mûnnûx, bas k-êban làšše. ṣen hawe mîṭa, ṣen hawe šâḥ, màṭotte tali, šmêlûx? ⟩

(29)  k-imãr, ḏêxi hadax? ḏâha b-yawôtte ṣawqa pâre. hole bomyâṭa. balki mêôle, ṣan pare d-šaqîllannay tâli-way. k-imãr, št-âwe. ⟩

(30)  qêmle zêlle. holay ʿibe ʿesri naše. k-ẽmri, ṣâni b-napêl gu day bere? k-imãr, ṣana. ḏêxi ṣaṭi? k-ẽmri. qêmlay, qam-ʾarele-w yaṣrîle. qam-šaytile gu bera ʿamûqta. šaytile gu ṣay bere, raḥuqa m-axxa ʿalpî naqle. ⟩

(31)  tama-š màṭa-ila, là-kyan mi-la. kullay holay hatxa—kullay raḥuqa m-axxa—kullay yale zore d-mâlke, hole qî-e rēšay, hole šêklay dôrya tâma. ⟩

(32) ʿu hol? k-imãr, ʿxzi ʿamrênnûx, ḥâyawân. k-imãr, ṣana nása welî, pêšli max hûnna. k-îwêt bêxjâya. yaʿni raḥuqa m-axxa, k-imãr, ṣaya ʾasîrtar ʾayya duḵûra pêšla tâlûx, ʿîla, pêšla. ṣen ʾijdêlûx šarṭ diyyi, waʿdûṭa, ṣaṭi njêhûlx. ṣen là ʾaṭe, rešûx pêšla ḏâne. ³

³ Presumably meaning ‘be cut off, go down’.
‘This is the decree of the king,’ he said. ‘But the problem is that it is a well, the well is deep, so the one who goes down has to be tied by the bottom, by the waist. If he dies, they would pull him out and if he is alive, they also pull him out. I mean, whatever might happen. I mean, this is the case. The king will give him a lot (of money).’

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

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

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

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

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

Lit. a thousand times away.
(33)  *k-imər, ʾya ḥāywan, mā d-kəbət, mù ʾegət...ʾen dinət ʾāləha, wiḍāḥ ḥənna, šārt diyyux, ʾen ʾawdənne, njəhli. ʾu ʾen lā-ši, šud məyθən.* k-imər, ʾə. ʾə.

(34) ʾəθwa tli-ba-w təbtə-š, we wiđe ḫətxə, ʾhəm ʾani way ʾyšire. ʾani ḫətxə pšəxlay gu daiy jwanqa, hole bəθaya ḫətxə, ḫətxə hole maḥkɔye. k-imər, ʾəbbət naša gu mî-le bəsima? gu kəbābe, gu bəryəne, kubbe diği?

(35) k-imər, ʾlə. k-imər, ʾəbbət naša gu bəyəθə. ʾdəx gu bəyəθə? ʾən əbbux hawə bəsima gu bəyəθux, ḫətxux, ʾayūl diyyux, ʾən əbbux bəsima, ʾəbbət naše bəsima. k-imər, ʾmihī? Ṽ xaθle, Ṽ xaθle, ʾmənəl. k-imər, ʾmdalgətīt.*

(36) ʾəθwa ʾtliba-w tli-ba-š wewa ʾṣiray. ʾhəm ʾanay pəxlay bəxpare. k-imər, ʾṣqulən, mləwloxun pəre, ʾu mā dət kəbutu. qəmlə šqəlle qam-mələle ʾəbbəh. qam-mələle-w hwəle ta dən xənne-ši. qəmləy lə-ybay garšile. ʾegət qam-garšile, ʾələlay maɾə ta məlka. ʾəmər, ʾməkə! ʾməye ʾθəlay. ʾxaʾa ḫətxa wədəle. qəmləy, ʾməθawle ʾaxxa!*

(37) qəmləy pəxlay Ṽələy ʾməye zəlləy, ʾu ʾawa zəlle ʾan pare qam-yawəllay ta təbtəh. št-āwe. qəmlə ʾələla mənne. k-imər, ʾəyəya ʾəwqə-ʃi təlux. k-imər, ʾdə ʾyallə, ʾdə tə. Ṽaxəx mənî b-awəd bəyəθə.
(33) He said, ‘Oh animal, whatever you want. If [it is] God’s will that I answer it... If I answer, I win. If not, let me die.’ He said, ‘Yes.’

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

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

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

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

(38) They opened the gateway for the water to flow and left. He left too and gave the money to his fiancée. So, she went with him. He said, ‘This wealth is for you.’ ‘Let’s see who builds a home.’
(39) پەشلایە ژا ڕەڕە یۆمانە،١ 'دە گە! سی ماوی ژا ماوەدووەوەیەن، ١ ژانەیە،١ مەوەس،١ مەوەسەوەسایە ژەی ڕادە،١ 'ە،١ قام-ژاوەنە،١ ژووەنە ڕادە،١ 'ەوەیە،١ سەمەن-ەوەسێلایا، ەوەسێلایا ژەرا،١ بەوسرەوە ژەن دەوە مەڵکا،١ کەیمەر، بەوسرە، ژەوەیە 'ەلی ژەن دەوە د-مەڵکا،١

(40) قەملە قەمە-ەوەسێلایا، ژایە ژەڵە پەشلە ژووەنا یۆمە ژا یۆمە،١ 'ەوەیە ژەیتەبەشک وەمەرە، 'ڵە ک-ژەوەڵەخەنە ەوەل بەبی‌١—'ەنا دەه ک-ژەوەڵەخەنە؟١—دەت یەوە ماوی ک-ەوەد بەوەثا،١

(41) ژەن بەختا ژووەنا ژەڵە، بەختا ژمەلپا ژەوەنا،١ یانی لەوان مەرە ژەوەیەن ژەوەنا، بە بەختا ژەن ژووەنا ژەڵە، ەپەژە ژەوەنا، ژاوەنا، ژاوەنا، بەوەتەفەم ب-راخەش سەڵەیە، ب-راخەش بەبیتا پ-راخەش تەفەمە بەوەدەدە.١ ژەن بەختا لە ژەوەدا بەبیتا، زەلە بەوەثا، لەلە ەاتە خەرەنی؟١

(42) ەەمەن قەمڵە مەروە بەبیتا-و ەوەدێلا،١ ک-ەمەر، ىژی 'ەمڕەن-ەنەوە،١ کەیمەر، 'می؟١'ک-ەمەر، 'دەه ب-ەوەدەن ژیکەلایا،١ 'ەوە ب-ەوەدەن ژیکەلایا،١ دەه ژەدیو-و ژەنرا ب-ەوەدەن ژیکەلایا،١

(43) ژەن ژیکەلایە، ژەن ژەمڕەن-ەنەوە، ژەن مەڵکا، ەبەبی ەڵ-و ژەوەیەنەر خەوەیە-وەلایە،١ ما دییەت مۆرتا، یانی بە-خەبەرخە پەشلە وەیە.١ ک-ەمەر، 'ە.١

(44) 'سی کەب مەڵکا، ١ 'ەوەیە، 'ەوەیە، ژەوەسە-و ژەشلە ژووەنا، ١ ژا ژەرە ژووەنا، ١ ژانەمە، ١ ژەتە قەبەمشم مەڵکا: 'هە ژووەنا می وەئ ژەوەیا؟'
About ten days went by. ‘Go and bring someone like you, a builder, an engineer, an engineer to make plans for this land.’ He bought it, he bought the plot of land, they plotted it out and built a palace in it [greater] than the king’s, higher than the king’s.

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

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

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

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

‘Go to the king!’ He took a bath and put on clean clothes and [suddenly] looked like a young man, a handsome young man. ‘Wait before him. When the king wakes up, [he will say] “Well, young man, what have you come for?”’
(45) mur ṭàleḥ, "ba ḍan xa naša nuxràya-ḥeyən, hun ṣəhya gu ḏayi ḏàrux, ha, ḏ-yāḏet ya’ni yāḏet xa gānawûde-la, xa qtàle-la, ḏ-yāḏi ṣetux naše nuxràye, ya’ni d-ḍәhe hawar diyyi."

(46) xzi, xzi, xzay mà ʹaqәl! 'e, hàtxa murre! "ṣapra wot Ṿīma gebi ḏ-yāḏet ḏöl hənna naše nuxraye gawot ḏàrux, har Ṿat-w ma wot Ṿöl hənna diyyux, xuļamux-u xəddamux, xuļamux ya’ni, gûre."

(47) k-imәr, ʕt-әwe. hemən qәmlə zəlle mər tele’h. k-imәr, ‘broni, ʕt-әwe. ʿideli wot ‘aܟxα-w həle, dɔxi?"

(48) k-imәr, ḫә, wot Ṿīma, lә-ɡ-bare ʿustaði… hole màra, ya’ni garag, gərag Ṿәt, Ṿat-w xuļamwàtux, Ṿətutu sa’a b-ʔawqa. k-imәr, ʕt-әwe."?

(49) qәmla mrәmla gyәnah, wәdła ʿixalane ʿaškɔl, ʿalwәn. qәm-ʔawðale ṣəfra qәm-hənnәlә. ʿә. ʿәla ʿay xәrtә, zəllay xuļmez, zəllay. ʿәle ʔawa ʰənna malka-w xuļamwaθeθ θәlay, qәmlay qәmөh.

(50) ʔawa piša ʔardaʃɔli. jwanqa piša-w julle’h kәɔxa. max la p-payә ʔax ʔamәytә, b-zale b-mәteموا qәye. qәm-ʔawðale mәlkә, pәʃle hәtxa.
(45) Tell him “Your majesty, I am a stranger and I have come to your kingdom that you may know [in case of] a theft or murder, so that you may know that you have strangers among your subjects, that my warning voice may be heard.”

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

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

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

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

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

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5 This age is apparently considered the prime of youth in Kurdistani culture.
Neo-Aramaic and Kurdish Folklore from Northern Iraq

(51) ʾu ʾaya ṯela lwәšta šal-u šәppәk. ḥәm ʾaya lwәšta šal-u šәppәk. Ṯәla lwәšta šal-u šәppәk. ḫәla k-iđe d-ʔila brәteḥ. muθe-lay ʾixala-w drelay-u wәdlay. qamayθa ṭәwa massine. laθwa ḥәnәfiyyәθa way. Ḫә. qәmlә zәlle xәlle. k-әbe mxәllәl ʾiθәθәθ. qәmlә śqilala massina-w qam-әqәlәlә ʾaya b-ʔiθәθ. Ṯәy brәteḥ. ḥola lwәšta šal-u šәppәk.


(53) b-ʔәdәθa qәmlә mθudәre xәlәmәθәθa. ʾdә sawqu sawu mәθu xa dahola-w zәrә. Ṭәwә yәmәne dahola-w zәrә wәθu daʾwa tәlәθ. qәmlәy. qәmlәy wәθu daʾwa tәlәθ, ḥә, Ṫә u qam-bәxәθiθay l-uθdәθә.

(54) m-tama  Codable, mθәli ʔlaθә xәbәθe, xa ta Mәθu, xa ʔaθi-w xa ta d-mәra ḥәkkәθә.

| bәxәθa kәθyәθa. ʾdә sawqu sawu mәθu xa dahola-w zәrә. Ṭәwә yәmәne dahola-w zәrә wәθu daʾwa tәlәθ. qәmlәy. qәmlәy wәθu daʾwa tәlәθ, ḥә, Ṫә u qam-bәxәθiθay l-uθdәθә. |

| ʾu qam-barxәθiθay l-uθdәθә. |

| m-tama  Codable, mθәli ʔlaθә xәbәθe, xa ta Mәθu, xa ʔaθi-w xa ta d-mәra ḥәkkәθә. |

| ʾdә sawqu sawu mәθu xa dahola-w zәrә. Ṭәwә yәmәne dahola-w zәrә wәθu daʾwa tәlәθ. qәmlәy. qәmlәy wәθu daʾwa tәlәθ, ḥә, Ṫә u qam-bәxәθiθay l-uθdәθә. |
(51) She came wearing šal and šappək, yes, she too was wearing šal and šappək, indeed, she was wearing šal and šappək. [The king] did not know that she was his daughter. They served the food and so forth. In the past, there were earthenware pots [for washing]. There were no water taps. She took the pot herself. [It was] his daughter, wearing šal and šappək.

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

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

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

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

A king asked his three daughters how much they loved him. The youngest replied that she loves him as much as salt in food, which he took as an insult. He was furious and expelled the princess from the palace. She went to the royal orchard, where she found a young man lying under a fig tree. This was a lazy boy who could not be persuaded to take up any work. She taught him how to make a living. He went to the market and found work as a wood-cutter. He found gold in the cave where he stored the wood. He and the princess became very rich and built a palace. The princess—disguised as a beggar woman—invited the king to a feast. The king came, but was served food without salt, which he found disgusting. The princess invited him for another dinner, in which she served delicious food seasoned with salt. The king complimented her and she revealed herself to him. The girl and the young man got married and lived happily ever after.
(1) SZ: ʾāz| ʾəswa xa marre tè′na| ḥo-ʾbaḥûr| ḏot te′na mahkyàn-nalox| ha ṭat šmi|a dida ḥkanér|e| BA: lá|.

(2) SZ: ʾəswa xa ḥbaḥûr, ḥme|őd me|őd yāfè| ṭòv, yāfè|. kullu ḍalam g-żâgli u-ṃparnsi gyànù, ḍgozi śo|āle. ʾawā g-ēr, ʾla, lá g-bewa.

(3) babē yōmme mjózel′u mēn mahkòye| kappāro|x si žgōl| d¬gorat| ḏot yàtwa|x did ha′..., ma ṭ-awe bēd bēsa?! mà-lox?!| ḍa g-żàglo|m g-ēr.| la g-żàgol ḥašlàn| BA: kašlàn.| SZ: hè, ḥašlàn| kašlàn, hile dmìxa xa te′na.

(4) ʾēha, ḥakoma day bāz|=, ṭëtle ṭḷähà bâsà.| mutwile kutt¬lḥùn| ḍ-emôr, ʾsàwun bâsì, mAñi bož g-ābêli?*

(5) ʾay rabsa g-əmr′a ʾbâbi, ḍ-əbankox qčìn məlkəd dùnye, kma g-əbanne òe bohoracted dùnye, ṭahat ḍ-əbankox ʾōto.| ḍ-əbattì.* ʾay xet g-ērra ʾbrati kma-g-əbattì?* g-əmr′a, ṭmad mərra xàsi.| qčìn bohorated ʾenî| u-Ḥ briyut| didi g-bannox.| ṭ-ēr, ʾay ṭrê.*

(6) məsèle ʾay zūrta| ʾbrati ʾāt kma g-əbattì?* g-əmr′a, ṭbâbi| g-əbanno|x qčìn məlxà ðad g-dark ʾəl qəzra ṭaʃo ʾp-oya bəsəntà| ṭoτo g-əbanno|x.

(7) ʾowà! ṭux məlxà g-əbatti bâs?! ṭ-ēr, ʾahat la g-ṇaf|at òài, ṭqo| čantà didax u-śe.| la ɡ-yawannyax ćù-ṃndi.| ṭanya ṭrē bənsì-ɬu, ʾahat leat² bràti|, wiι!*

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1 This pronunciation is clearly distinct from the form baž̄or also attested in JA. Zakho, and in Northern Kurdish.

2 From lewat ‘you are not’. In JA. Zakho, glides are sometimes elided intervocalically; see also ʾawae below, from ʾawaye ‘things’.
(1) SZ: ‘So there was one—call it—a fig tree. The young man of the fig tree, it seems that you have heard it? BA: No.

(2) There was [once] a young man, he was very, very handsome. [He was] talented, good, handsome. Everybody else worked to support themselves, doing their work. [But] he said no, he did not want to.

(3) His parents exhausted themselves discussing [this with him]. ‘Please, darling, go to work so that you can marry, so that can you settle down.’ Why should he stay at home? ‘What is it with you?’ ‘I shall not work,’ he said. He does not work, the lazy [one]! He does not work. BA: Lazy. SZ: Yes, [he is] lazy (H), lazy (A), he sleeps under a fig tree.

(4) The king of that city had three daughters. He sat them down and said ‘Come, my daughters, which [of you] loves me the most?’

(5) The oldest said, ‘My father, I love you like the king of the world, as much as I love him. As much as I love the light of the world, so I love you.’ [The king said: ‘Indeed] you love me.’ The other one—[the king] said to her, ‘My daughter, how much do you love me?’ She said, ‘Whatever my sister has said. Like the light of my eyes and my health I love you.’ He said… [That was] the second one.

(6) He brought the youngest one. ‘My daughter, and you, how much do you love me?’ She said, ‘My father, I love you like the salt they put in cooked food, the way it makes [the food] delicious, so I love you.’

(7) ‘Oh! You love me only this much?!’ He said, ‘You are not [good] enough for me, take your bag and go [away]. I shall not give you anything. Those two are my daughters, you are not my daughter, you!’
(8) g-emra, 

(9) ʾe šqella | ʾanṭa dida ʾeka b-aza? | ʾal daw ḫerem ḫ dād bāba. | ᵉtāle ḫerem ḫ rūwwa, | g-emra, ʾg-ban yatwān tāma | b-ozanni xa ḫpinā. ḫ k-xazyan hil doqan gyāni, | ma Ṿdzan ma la Ṵ̣ozān. ᵙ

(10) g-ēza | k-xāzya, | wela ḫanṭa Ṿmna, | k-xazyaxa ḫbāšur, ḫ sqīla, ḫ jāndāya, ḫ bahūr, ḫ wele Ṿṭi ḫa xe tēʾna. ḫ qum qum Ṿata... ḫ qāy wēt dmīxa Ṿaxxa?! ḫ lo matʿūm lexā bāḥūr yāfē, ḫ jāndāya, qāy wēt tiwā xe tēʾna?! ḫ

(11) g-ēmr, ᵚʾāna Ṿebi Ṿozēn tēʾne, | g-nāpla xa go pȳmmi b-axlōnna. ᵙ ʿqa qlòʿ, ʾg-emrale, Ṿqlòʿ! teʾne napla go p̣ommē | b-axella! ᵙ

(12) g-emmāra, ᵘʾāna Ṿebi Ṿozēn tēʾne, | ‘xayi Ṿālax mā-g-ẇʿan? ᵚ g-ēr, ᵘmā-g-ẇʿan? ᵚʾāna brāt ḫakoma wan ḫpīnta. ᵙ g-ẇʿan ʾahēt zonētti Ṿixāla, ᵼavāl ᵼ b-ẇāglot! ᵙ

(13) murmāle Ṿaqle, ᵙmūrmule Ṿaqle, ᵙʾxayi Ṿālax mā-g-ẇʿan? ᵚ g-ēr, ᵘmā-g-ẇʿan? ᵚʾāna brāt ḫakoma wan ḫpīnta. ᵙ g-ẇʿan ʾahēt zonētti Ṿixāla, ᵼavāl ᵼ b-ẇāglot! ᵙ

(14) ᵉʾozēt Ṿarbā grūšē, ᵉʾozet Ṿlāha grūšē, ᵉzonēttuli pīta u-mād-sēle, ᵙmesētti Ṿixāla. ᵙʾxayi Ṿālax ᵙʾāna Ṿen Ṿgil, ᵙʾāna la k-iʾēn zōnēn ᵙ la k-iʾēn Ṿaṅlēn. ᵙ
She said, ‘Okay father, whatever you have said, so it shall be. Whatever you say, I accept.’ So this is what happened.

She took her bag. Where could she go [now] if not to her father’s vineyard? He had a large vineyard. She said [to herself], ‘I want to stay there. I will make there a place for myself. I will wait there until I collect myself, [decide] what to do and what not to do.’

She goes off with her bag and sees a young man—a handsome, good-looking young man—lying under a fig tree. She strikes him with this [thing], kicks [him]. ‘Get up! What are you... Why are you sleeping here? It does not suit you, a handsome, good-looking young man, why are you sitting under the fig tree?!’

He said, ‘I cannot pick figs, one [fig] will fall into my mouth and I shall eat it.’ ‘Go away!’ she tells him, ‘Go away! A fig will fall into his mouth and he will eat it!’ she tells him.

He said to her, ‘But why are you yelling at me?’ She said ‘I will yell at you! Get up on [your] feet! Get up on [your] feet! Now! If not, then at this very moment I will take a branch of a pomegranate tree and come with it at you!’ She went and broke off a branch of a pomegranate tree and crack! She hit his legs.

He got up and made a run for it. ‘Oh dear woman, what do you want?’ She said ‘What do I want? I am a daughter of a king, [and I am] hungry. I want you to buy food for me, but [you must] work!

Make four piastres, make three piastres, buy with them a pitta for me, and whatever you earn, bring me food.’ ‘Dear woman, I do not have a job, I do not know [how] to buy, I do not know [how] to work.’

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3 Lit. ‘My life is for you’. 
(15) g-əmra, ‘la g-bàrya! ᵀ ᵯərə̀qle | zəlle, jəlle l-şuqa, ‘xayı təloξ,’
   ta do g-ēr, ‘čaŋta didox halile, hali xa qûruš. xayı təloξ ə o hònna
   didox b-şaqλonne, b-ozənnox xa şuła hali xa, xa šîlîn. ʰ

(16) xa tre šîline ḏûzle, trè, zəlle hiwile b-xa zwa’ta-u. mad mese
   g-əba. hiwile b-xa kad ɱàyə u-xapča zwà’te u-msèlela. mərra ᵈp-
   sèder, ᵯ ədyo ḏənwa. bəne bɔš-tov. ysa tu ḏɔxlax.

(17) xəlle, qəmla g-əmrə de ‘qu’ šqol hònna, jə’oza, qto’ tərpe,
   u-mattu ɔxaxa əz xa ᵯmita, xa tali xa təloξ. b-damxax, ʔeka b-
   damxax? ʰ udiant tərpe ḏûzla… ḏûzlala məx qaprana məx ᵯsukkà, ᵯ
   g-əmrələ de ahɔt dmoξ təma.

(18) qəmla m-bənəke g-əmrə ‘mənəx ᵯʃofft ərmɔtə wele əmmi.
   ʔən qəmeš ᵯan ʰa’ aha mazrəqanna kullə làšox! ʰ traq wa traq!
   g-ēr, ‘la xayı təloξ la qətətli b-qəmən, mad g-əmrət b-əzən!’ mərra ˈsi
   l-şuqa hàyya! sa’a ʔəc’ə g-əban ḏixəla!’

(19) g-ēr, ‘meka mesənna xixəla?’ g-əmra ‘məkə? ᵯʃəl!’ mar ta
do halli şuła mar ta do… ‘mətə?’ ɫa, là g-yawili, g-əra ‘b-yawilox.’
25. As Precious As Salt (JA. Zakho)

She said, ‘This cannot be!’ He ran and went to the market. ‘Dear man,’ he said to that [man], ‘Give me your bag [and let me carry it], then give me one piastre [in return]. Dear man, I will carry that thing of yours, I will do some work for you, [I beg you] give me one, one shilling [in return].’

He made one or two shillings, two [perhaps], then he went and gave them for a loaf of bread. She likes whatever he brings her. He gave them (i.e. the money) for one jug of water and some bread, and brought it to her. She said, ‘Okay, today these [will do]. Tomorrow [you can do] better. Come sit, we shall eat.’

He ate, she got up and said, ‘Well get up! Take that thing, the axe and cut some branches (lit. leaves). Put [them down] here, make a bed, one for me and one for you. We shall sleep, [otherwise] where are we going to sleep?’ They prepared some branches⁴ and made... she made for herself a kind of booth, like a Sukkah, then tells him, ‘Well, you sleep there.’

She rose in the morning and said, ‘Look, the branch of the pomegranate tree is [here] with me. Either you rise or I will make your whole body blue right now.’ Crack! Crack! He said, ‘No dear woman! Do not kill me! I will get up, whatever you say, I will do!’ She said, ‘Go to the market quickly! At nine o’clock, I want food!’

He said, ‘Where will I bring you food from?’ She said, ‘Where from? Work! Say to this [person] “Give me work”, say to that one...’ ‘How? No, they will not give me [work].’ She said, ‘They will give you.’

⁴ Lit. leaves.
(20) z Belle go xa ḫanut ḫayi ṯałox | ḫana qêm, marrm, b-oṣənnox ḫèlim ḫo b-oṣənnox, hama halli tre-ṯḷaḥa, tre-ṯḷaḥa hònna, fəše, pərə, ḫaseli xa zwāṭa. g-ër, ḫàwwa. _compat1_

(21) g-ër, ʿxarae b-aṣən ḫatta b-žəqəln heṣ ṯałox, b-žəqəlnox xa saʿa tre hil ḫeqa1 u-hallı xapça pare b-aṣən zonən xa zwāṭa, azən ḫaḷənna u-b-dārən. g-ërre ḫo ṭov. _compat1_

(22) hullele xapça pərə. zelle zunne zwāṭa, zunnella xapça xałwa, zünstella... zunnella xa məndi xèta. g-ër, ʿṣud hawe tre ʿawae, səʾa. mòsəlle g-əmra ḫe tū b-axlaxlu. māhër si ḫəz ta ḫo ṭorayim, ḫə g-əbe žəqəl. _compat1_

(23) g-ër, ḫawwa, duqli xa dūkə. zelle kəs daw nāša, sənəte ṭāle, uzle ṭāle. pəšla saʿa xà, hullele xapça pərə, ḫeqa2 zwinile ḫiṣəla, ṭαle, ṭαla ḫe žəhu. _compat1_

(24) xa-yoma, trə, ṯḷaḥa, ʿərba, pəšle bənī-ādām. BA: pəšle ḫə bən-ādām. Sz: qəmle, żqolle, u ḫezqle. g-əmrəle ḫa ḫaxa la g-bàrya, ḫoz šūla. ḫa ḫəzən mph? g-əmra ḫzi nāše g-ezi l-ṣiwe, sị, mpol bāsru. _compat1_

(25) g-ër, ḫatli jəʾdzə, u-latli xəla, u-latli parpəše, u-ləṭlə... g-əmrə ḫana b-zonənnax. ḫə zünstella zella zunne hayya hayya b-šuqa, məsəla qam-yəsrəlu ḫələ, qam-daryale jəʾoza b-kəpe. _compat1_
(20) He went to a shop. ‘Dear man, I will stand up, carry [your cargo], I will wash dishes for you, just give me two or three of those things, pennies, money, so that I can get one loaf of bread.’ He said, ‘Okay.’

(21) He said, ‘Later, I shall come and work more for you again, but now give me some [money]. I shall work for you for one or two hours, until nine. Give me some money, I will go and buy a loaf, eat it and return.’ [The man] said to him, ‘All right.’

(22) [The man] gave him some money. He went and bought a loaf of bread, he bought for her some milk, he bought for her... he bought for her another thing. He said [to himself], ‘Let there be two items for her, so that she is satisfied.’ He brought [those things], she said, ‘Sit down, we shall eat them. Quickly! Go and make [money] to [buy] lunch, you must work.’

(23) He said, ‘Very well, I have found a certain place [to work in].’ He went [again] to that person, washed dishes for him, did [work] for him. It was one o’clock. He gave him some money, he ran and bought food for himself and for her. That is it.

(24) [After] a day, two, three or four, he became a decent human being. BA: He became a human being. SZ: He rose, worked and became stronger. She told him, ‘Things cannot continue this way, [you must] do [some real] work.’ ‘What shall I do?’ She said, ‘Look for men going to [cut] wood and follow them.’

(25) He said, ‘I do not have an axe, and I do not have a rope and I do not have a backpack, and I do not have...’ She said, ‘I shall buy [those things] for you.’ She bought [them] for him, she went and bought [the things] very quickly in the market. She brought [the gear], strapped them onto him and put the axe in his hand.
(26) saʿa ʿarba qam-māqimāle mərra, ʿṣaffāt ʿarmoṭa sèłe, qu, ḥmol l-ʿàqe.1 welu siwaye b-izala l-šiwe.1 ṣəṛqle básru.1 zəlla mərrālu ḡ-əmrə,1 oši o ḤbəḥurH nāblule ʿəmmoxun ʿawon-ile màlpule,1 heš ḤhādāzH-hile.1 ḡ-əmrə, Ḥbəsèder.H2

(27) ləple zəlle məsela xə kàrta,1 hiwale b-xa rūpia.1 sele xəllu štèlu.1 xə yoma tre źlàha,1 xə yoma ʿaqləle mərrele1 kudjom ʿasən qatʿən šiwe?

(28) qemən qatʿənna?1 wel ʿis hənna, Ḥmāʿārə, Ḥ1 ʿaxlsxa,1 qatʿənna məʃənna ʿe Ḥmāʿərə, H1 u-xarae b-asən nəqlənну.1 kudjom ʿəsra naqle məsən ku-damən,1 b-yawili xə golda1—gə-mrəxwala gölda1 ʿəsra-Hšəkəl, H xamşi Hšəkal. Ḥ1—ay b-yawənən təla,1 b-əxlaχ p-şətəx.4

(29) mutwile1 sele, mzobənne.1 xa, tre ga zəlle u-sèłe,1 ṣaw lele dməxe.1 qəmlə dört yom zəlle,1 nobəlle tənga dide, zəlle məłe.

(30) k-xəzə, Ḥənya1 ʿisən Ḥšədədım, Ḥ k-esi b-daməx go Ḥməʿərə. H| k-esə k-xəze hila mouseleave.1 šəxətu šəxəta1 kullu qam-məqzilu ʾəlle.| BA: Ḥfoy vəvəy. H

(31) SZ: dəd damxi tąma, Ḥ məṭəshi gyənu, ḤšədədımH hılıu,1 ṣo NK mal mirətNK5 ma uzle? ʿwel ʿaxnan kudjom go-μʃəʃax gyəνan go de Ḥməʿərə. H| qam-məqzilu.|  

5 mal mirət is a Kurdish curse, literally ‘May your house be abandoned’, here translated as ‘wretched creature’. 
(26) She woke him up at four o’clock and said, ‘The pomegranate stick has arrived, get up, stand up on [your] legs.’ There were [some] woodcutters on their way to [chop] wood. He ran after them. She came and said to them, she said, ‘There is this young man, take him with you, it is a sin [not to help him], teach him. He is new [to the job].’ They said, ‘Okay.’

(27) He learned [the skill] and went and brought a load [of wood], and sold it for one rupee. [After] one day, two or three, one day, he thought to himself, ‘Should I come and cut wood every day?

(28) Should I rise and cut? There is this what-do-you-call-it here, a cave. I shall cut [the wood] and fill this cave [with it], and afterwards I shall come and take it away. Every day I shall bring [wood] ten times, each time they will give me one golda’—we used to call it golda, ten shekels, fifty shekels—‘I shall give those to her, we shall eat and drink.’

(29) He placed [the wood in the cave], came [to town] and sold [it]. He went back and forth once or twice. That night he went to sleep. He rose the next day and went off, he carried his gear with him, went and filled [his bag with wood].

(30) Then he sees: there were robbers, they came and slept in the cave. They came and saw it is full of wood. They lit a match and burnt all of it. BA: Oh dear.

(31) SZ: [They used it] to sleep there, to hide, [because] they were robbers. What did this wretched creature (i.e. the robber) do? [He said,] ‘Every night, we hide here in this cave.’ And they burnt [all the wood].
(32) sêle dort-yom g-êbe ḏâse,1 k-xâxe1 kullu welu múqze.1 lez ču-
mändî,1 ḏap awa g-zâvër,1 g-zâvër g-zâvër ḏel-őya d-1 māʿâra1 xa mändî wele g-mâbrâq.1

(33) g-emôr, ‘walla ḏôh xa kepa le mâbrâq.1 qemân maxânne
tafsîye didi,1 ḏôle načîonne1 darönne ḏel xâși.1 darönne go dêl hînna...
b-yasrônne b-xâși.1 b-an nablonne ta de bâxta.1 ḏaya k-i’a b-soʿâle.1

(34) qam-nabûlle g-emra, ḏâl kma pâre uṣlûx?1 g-emôr, ‘xayi
tâlax1 ḏöyo la uṣli pâre.1 qam-maqzûlí šîwe didi.1 u-bâle moseli ḏo képa,1 la k-iyôn mà-yłe.1 xzele āhat k-iyat b-awâ.1 Āhat šâṭr-wât,1 ānâ la k-iyôn mà-yłe.1

(35) qam-šaqûle mûnne u-qam-mxalale.1 ḏêhwa-le!1 fâlqêd
ďêhwa-le!1 ḏiz héś?1 g-emôr, ‘hê.1’1 ḏi mêsî!1 zôlle mêsèle,1 ḏiz xa fâlqà
mpqêle dêd jâwâhâr,1 xa fâlqà...1 xa ḏêra dêd dêhwa.1

(36) kullu mxulîla,1 hayya hayya uṣlûla xa sùkka qam-banyala,1
kattê là k-i’e.1 qam-xaz’alu b-târpe u-awâe,1 qam-marmâlu.1

(37) ḏawa hil g-el6 g-mêse,1 ḏaya xa lôha g-daryâle,1 xe ‘âbaye dida
u-zella kêz-do zerêngêr.1 g-emra ‘mşarêfle,’ g-ër, ḏana u-mali, u-
bêsi-ši yawênne,1 lebi zonênne.1

(38) g-ômr ‘tôn! k-iyat mà?1 šqûlle,1 hallî xa ‘ôsra ḏâlpe,1 si nàbûlî
go bažere,1 mzbûnne.1 palga tâlox1 palga tâli.1 g-ër ‘Hbêsêder.1
’âwa-šî pâsle ‘Hčâsr’1 ḏaya-šì.

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6 An apocopated form from g-ezâl ‘he goes’.
(32)  [The boy] came the next day, wanted to come [inside the cave] and saw that all of it was burnt. Not a single twig remained. Then he goes around [the cave], walks around, goes deeper inside the cave—there is something shining.

(33)  He said, ‘By God! [There is] a shining stone. I shall strike it with my hammer, take it out and put it on my back. I shall put it in this thing... I shall tie it to my back. I shall go, take it to the woman. She understands [such] matters.’

(34)  He brought it (the stone) to her, she says, ‘Ah! How much money did you make?’ He said, ‘Dear woman, today I did not make money. They have burnt my logs. But I brought this rock, I do not know what it is. You take a look at it, you understand [such] matters. You are clever, I do not know what it is.’

(35)  She took it and washed it. ‘It is gold! It is a gold bar! Is there any more?’ He said ‘Yes.’ ‘Go bring [it]!’ He went and brought [more], there is one bar that turned out to be of gemstone, one... and ten other of gold.

(36)  She washed all of them, quickly built a booth, she built it without anyone knowing. She wrapped [the bars of gold] with leaves and [other] things and tucked them away.

(37)  While he went to bring [more gold], she put one bar under her abaya and went to the goldsmith. She said, ‘Exchange it [for smaller, useable pieces].’ He said, ‘Even if I sold all my property and my house, I could not buy it.’

(38)  She said, ‘Well then, you know what? Take it, give me ten thousand, then take it to [some] cities to sell. Half [of the profit will be] for you and half for me.’ He said, ‘Okay.’ He became rich, and so [did] she.
(39) ʾa! šāṭr hila! wāy! de de de grāšla tre yarxe ʾṭlahā yarxe, mēsela raba pāre. zālə ʾal Ḥakbalānim. Ḥl ʾg-əban ʾozəttī xa qaṣrə go d-e Ḥgīna, betمخ Ḥl ʾṭlaha yarxe, ḥāwel ʾhmila u-ḥəlḥāya. kma pare g-əbet?

(40) g-emər, ʾraba Ḥlaṣafim Ḥg-bēnī, čèkən Ḥpoʿalim Ḥrāba g-əbe mesen, bə-ṭlahə yarxe Ḥkāṣə Ḥla. g-əbe ʾḥamlat xà šata. Ḥg-emra, Ḥlət Ḥl ʾṭlahə yarxe, Ḥkəlāyim Ḥpare. ʾg-əbet ʾəmmə ʾəlpe šqol ʾtarṭe ʾəmmə ʾəlpe. Ḥg-əbet ʾtarṭe-ʾəmmə ʾəlpe, šqol xəmš ʾəmmə ʾalpe. Ḥ

(41) xzele rāba pare g-yawale, g-ēr, ʾatta b-oznənax ʾṭla-yarxe. Ḥmsēle Ḥkablanim. Ḥmsēle Ḥhəyya Ḥhəyya hayya, qam-banele ʾṭləhə yarxe. Ḥg-emra, Ḥə darga, did-ʾələya, dida Ḥd qāṣrə, mux Ḥdə̇ха, drela ʾṭləhə kēpe mən bara-bāsre, xàl Ḥdə Ḥdə jāwəhər go pālgə, xa Ḥdə Ḥdə Ḥdehwa be-ʾəl xa b-āy ʾəl.

(42) pəșlu... qu bnēla. hullela qzila; u-hullele par-ʾəllə. Ḥg-emra, ʾsi ʾoš ʾəhət u-Ḥkablabnim Ḥdidox. pare ʾis raba, là daʾgət.

(43) ʾoha qəmle məlla, Ḥg-məzən. ʾalāhu ʾakbar, ʾalāhu ʾakbar, ʾalāhu... Ḥan kēpe mobrerołu go Ḥene, xamša-ṣər ga mərre ʾalāhu ʾakbar. Ḥm-geb ʾṭləha ga ʾamər, mərre xamša-ṣər. ʾalāhu ʾakbar, ʾalāhu ʾakbar, ʾalāhu... Ḥchēle, monəxle b-kēpe, ʾaqələ zələ.
Oh! She is a wise woman indeed! Two or three months went by, she acquired a lot of money. She went to see some building contractors. ‘I want you to build a palace for me in this garden within three months, completed and radiant. How much money do you want?’

He said, ‘Many thousands, because many workmen are needed. It is hard to finish building within three months. You must wait one year.’ She said, ‘No! Three months, twice the money. [If] you want one hundred thousand take two hundred thousand. [If] you want three hundred thousand, take five hundred thousand.’

He saw that she was going to give him a lot of money, so he said, ‘Now I shall do it for you within three months.’ He brought contractors. He brought them and he quickly built it in three months. She said, ‘That door, the entrance door, [that is] the upper palace door—[make it] like that one [of the king’s palace], set three stones at the back: one gemstone in the middle and gold on either side.’

They started... She got up and built it.7 He gave her the key and she gave him an astronomic sum of money. She said, ‘Go and have a good time, enjoy the money, you and your contractors. There is a lot of money, do not worry.’

Then this [person]—the Mullah—rose, calling people to prayer. ‘Allahu Akbar, Allahu Akbar, Allahu...’ The gemstones dazzled him, so he repeated ‘Allahu Akbar’ fifteen times. Instead of saying [it] three times, he called it fifteen times. ‘Allahu Akbar, Allahu Akbar, Allahu...’ He felt dizzy. He looked at the stones and lost his mind.

7 The clause _qu bnèla_ could also be interpreted as a narrative imperative, lit. ‘get up (fs) and build it (fs).’
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(44) qəmle 'o ḥakōma,| g-ēr, 'ṣruxule mālla,| ḍatta b-ḥabsənne,| ḍəra šənne ḥābəs,| la ṣuqle tɔˈax!| ʾallahu ʾəkbar,| ʾallahu ʾəkbar,| ʾallahu ʾəkbar,| mà ʾəte?!'

(45) qam-ṣarxile g-ēr, 'xayi tàlox,| là ḥabsətti.  Hāvāl| si xzi| go karma didox,| ma ʾisən,| u-xaráe si ḏəusu.| ʾanə-wən xe ʾemər di dox| b-yatwen ʾəxxa.| (46) mtoštəsi xzelı ṭıaha fɔlqec de dehwa brəqlu go ʾəni.| wa ʾana žgəlli bəd ʾallahu ʾəkbar, mərri, ʾo ma-ila wele məbrəqe go ʾəni?| ʾlele xəška-lex u-məbəqlu go ʾəne.| (47) sele ḥakoma,| tˈele l-de dūka,| ʾhay! way way way way way!| məni ʾuzele 'o besa go karma didi?| ʾo šəkəl qaṣra bəš-tov m-didi?| Hbrəxə| bəš-tov m-didi,| HBniya bəš-tov m-didi!| (48) u-ʾənya did Hhasilat| did bes baba şqəlla,| qam-ʾozale bəš-tov.| g-əmra, 'g-ezəl ḥakoma.'  ᵃya luşla xa ʾăbəya,| tūla,| HK-ilu| ʾaniya| tūla| gə pəmməd dərga.| ʾo qaṣra d-mənî-lex?| (49) g-əmra, 'là k-ıana.| má g-əbetən m-do qaṣra?| g-emər, | ᴴʰlə,| g-əben yaʾən 'o qaṣra did-mənî-lex.| HAvāl| stərra gyana, la yaʾe la baba mənî-la.| (50) g-əmrəłe,| ʾa! māre-qaṣra wal mɔrra,| hakan ḥakoma səłe,| marre ʾawa u-ʾaw d-ile ʾəmmə| Hsgan| dide,| wəzira,| welu ʾażime ʾədlal kəs dəy bəxta,| māre-qaṣra,| uzlu ʾAřuḥat ʾərev.|
The king rose saying, ‘Call this Mullah, I shall arrest him immediately, ten years in prison, he has not let us sleep! “Allahu Akbar, Allahu Akbar!” What is wrong [with him]?!’

They fetched him, he said, ‘I beg you do not imprison me. But go see what is in your vineyard, and afterwards come and imprison me. I shall wait here, [I am] under your surveillance.

I was astounded [when] I saw three pieces of gold shining in my eyes. I was busy with [crying out] Allahu Akbar, I said [to myself]: What is that thing dazzling my eyes?’ The night was dark and they [still] dazzled him.

The king went searching for the place, ‘Oh! Wow, wow, wow, wow, wow! Who has built this house in my vineyard? This palace, [which is] better than mine? A better pool than mine, a better construction than mine.’

The filming devices... [The princess had] filmed her father’s house and made it better. She said [to herself] ‘The king is coming.’ She put on an abaya and sat as a poor woman, she sat at the entrance. ‘This palace, whose is it?’

She said, ‘I do not know, what do you want with this palace?’ He said ‘No[thing], I [just] want to know whose palace it is.’ But she had disguised herself [so that] he would not recognise her, [that] her father [would not know] who she is.

[She tells him] ‘Ah! The mistress of this palace indeed said that if the king comes, [I should] tell him and those who are with him—his deputy, the wazir—[that] they are invited this evening to the lady, the mistress of the palace. She has prepared dinner for them.’
(51) mà waʿada ʿasax? g-əmrə, ʿsaʿa tmânya. [H] bəsəder. [H] hayya-hayya ʿurra l-ḥâmmam, lušla u-drela u-lùśla. [H] uzla ʾixâle, tula. sele mørre ta ᵢsgân[H] dide, ʿqu d-ax xazax, ʿe baxta qam-ʿazmâlan, märe-qâsra b-xazax mânî-la ʿeha.[H]

(52) uzla ʾixâla mboşəllale ḃəsra ᵢteʿamîn,[H] məłxa la drela go čù xa. kullu pàxa. k-əxli ʾàwa, wāzira u-ḥâkoma, k-əxli k-əxli, raba bâsîme- lu, bas pâxe-lu, nàxwaš. [H] basof[H] xləšle, g-emòrra... ʾaya [la] xzela gyana drela burja ʾəl pâsa.

(53) g-emər, ṡmâre-do qâsra, ṣraba ʾixalax bâsîma wele, ᵢavâl,[H] la ᵢnehnênu,[H] pāxa wele. g-əmrə, ʿxa lel xet-ši wət ʿazîma.[H]


(55) g-əmrə ʾbâbi ʾəna-wan! ṣay brətox-wan d-qam-mandâtti go do qâsra, qam-mandâtti go daw kârma, rəş ṯarpe dməxli. ʾana brətox-wan dəd mərrîlox g-əbannoq qčîn məłxa. x̱i ma məłxa dreli go ʾixala didox, ʾixalox ma bâsîma wele, mdoğəlli?[H]
‘What time should we come?’ She said, ‘At eight o’clock.’ ‘Okay.’ Quickly, she had a bath, dressed up and adorned herself, put on her robes. She prepared the dishes and sat down. [The king] came [back to his palace] and said to his vizier, ‘Come, let us see that woman who has invited us, the mistress of the palace, we shall see who she is, that woman.’

She prepared food, she cooked [the food] for him in ten [different] flavours, [but] did not put salt in any of them. All of them [were] bland. They ate, he—the vizier and the king—kept eating. It was very good, but bland, disgusting. Eventually, [the king] finished, he said to her… [Meanwhile,] she did [not] reveal herself, she had veiled her face.

He said, ‘Mistress of this palace, your food was very good, but we did not enjoy, it was bland.’ She said, ‘You are invited tomorrow evening as well.’

They came the second evening, she prepared [the food] with salt, [everything] beautiful and good. They came and ate. ‘Wow! Your food is so delicious tonight! So full of flavour! So good! So delicious, Oh God!’ She tells him… In one instant, she threw off her veil.

She said, ‘My father, it is I! I am your daughter whom you threw into this palace, [I mean] whom you threw into that vineyard where I slept on leaves. I am the daughter who told you “I love you as much as salt.” You see now, when I put salt in your food, how delicious it became. Have I lied?”
(56) qam-'ozannox bāla mēlxā  g-əmrīt lēs bāsīma. | ba-yalla xelox bēd mēlxā g-əmrīt bāsīma! | 'ānīa mdoğīlī? g-ēr,  hay  'an-farım brātī. | qam-ḥabqla qam-našqla. | ḤāvālH  əe dawrlta mēkā brātī? | mà?8

(57) g-əmrī, ʾdhā| ḤbuxutH dō, | ḤĀhmad be-Xīrat, ʾdhā-le. | 'ānīa qam-'ozanne bēnī-ādam. | BA: ʾānīa qam-'ozanne  əben-ādam. | g-ēr,  'mā g-əbat brātī?%

(58) g-əmrī, ʾmā g-əban? | g-əban kulla  Ḥe bāzər ʿazmōtta, | mesetən malla u-Mūsa u-Faq-Ḥusān, | ʿozette ḤḥattūnāH | kullu ʾasi ʾaxlī. | Ḥmi-şulhanH dida| cūkun ʾəṭla rāba pare. | mōsela raba ḤṭabāxīmH | mōsela raba ḤmaʾaxalimH. |

(59) ʾaxlī la yawi Ḥmātānā. | bi lī mātānāH  ʾəṭkun ʾəṭla pārə. | g-ēr, ʾbrātī  ma bēs-tov-mən dēxa? | ḤmuzmənneH kullə  ḤəlāmH sēlu, | ʿuzlela ḤḥattūnəH qam-gōrālə, | tula go qāṣra| bārqul bābā. |

(60) Ḥud šmīl əxaye, | u-ḥud la šmīlə ʃi yārxẹ xaye! | BA: yarxi xəyəx, | ḤnōrəH bāsəmta wela, | ḤbēmētH lā qam-ṣam′anna çūgə ʾe… | Ḥaqūṣa, | u-ay xēt-ʃik lā ʃme′li. | SZ: yalla əxəlun. | BA: ḤnōrəH bāсимe-lu ʃuqōyāsə. |

8 A shortened form of lewe ʾit/he is not'.
(56) I prepared for you [food] without salt, you said it was not tasty. Now that you have eaten with salt you say [it is] delicious! Have I lied?’ He said, ‘Bravo, my daughter!’ He hugged her, kissed her. ‘But this wealth, where is it from, huh?’

(57) She said, ‘This is all thanks to this [man], Ahmad the Lazy, that is him.’ BA: ‘I have made him a [decent] person.’ SZ: ‘I have made him a [decent] person.’ He said, ‘What do you want [now], my daughter?’

(58) She said, ‘What do I want? I want you to invite the whole city, bring the mullah Musa and Fiqh Husain, prepare a wedding.’ Everyone should come and eat from her table, because she is rich. She brought many cooks, a lot of [different types of] food.

(59) ‘Everyone should eat without giving (lit. not give) a present.’ Without a present, because she has money. He said ‘My daughter, what [can possibly be] better than that?’ He invited everyone, they came, [the king] made a wedding, she married [the young man] and lived in the palace in front of her father’s residence.

(60) May whoever has heard [the story] live long, and whoever has not hear it, may he also live long! BA: May you [also] live long, I was very pleasant, I really haven’t heard it before, this story. The other one I haven’t heard either. SZ: Go on, eat (pl.). BA: [These] stories are very pleasant.

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9 Here and in the following, lit. prolong his/her life. Used as a blessing and/or a word of thanks.
26. DINDIK HINAR—A GIRL CALLED POMEGRANATE GRAIN

Masoud Mohammadirad

Speaker: Bizhan Khoshavi Ahmad (NK. Duhok)

Recording: Lourd Hanna

Audio: https://kurdic.ames.cam.ac.uk/audio/243/

Summary

An orphan girl called Hinar ‘Pomegranate’ had a hard time living with her evil stepmother. Hinar befriended a red cow among their livestock. The stepmother intended to kill the red cow. The Red Cow asked Hinar to collect three bones from its corpse, saying that she could ask them for help whenever she was in difficulty. After a while, rumour had it that the emir’s son was sick. The stepmother knew about the bones and asked Hinar what the treatment for the emir’s son was. Hinar gave her a wrong medicine, which led to the stepmother’s imprisonment. Later, Hinar paid a visit to the emir’s son as a doctor and healed him. The emir’s son fell in love with her and they got married. Hinar had her stepmother released from prison, but she accused Hinar of espionage and plotting against the emir. In the end, the bones made sure that Hinar was released and the stepmother was killed.
(1) nāvē mēn Biżān xošavī Ahmād. kuṛ̌ē šukriyāyē-mā. ... sālā ḥāzār-ū nāhsāt-ū nodū šaš hātīma-sa dānyāyē ṣā bāżērē Duhūkē. av čirokā az-ē bo ḫawā va-γārm mēn ḫa ḫāpīrā xo go lē boyā əb-nāvē čirokā Dōndēk Ḫnārē.¹

(2) čirokā Dōndēk Ḫnārē dast pē katw bō ha-bū na-bū kas ʃə xudē maztōr na-bū kas ʃə banīyā dārawintēr na-bū. ʃo ḫozaqē ḫo ḫozaqēn žənākā gala galak ā bāš ha-bū. žənəkā gala galak ā bāš ha-bū ... hamī gunḍī ŵe-t ŵāzī būnī dáwr-ū bār hāmī ŵe-t ŵāzī būnī.

(3) ... čit-ə bālāvē bālāv ā šištənā Ḫorē-yā. damē čitōnī ū Ḫoriyā xo t-sɔtɔnī ... ū ḫusā ženək sar ṣəbārī-ū sar joā āvē bō xo saḥbatā t-ḵānī. ēk ḫə wānā t-ḵəst-ī, ‘ārē fəlānkas mā tə čə zāroko ḫa-bōn? ː mā ūn nasəxiyāk ḫə ḫaya? nefəšiyāk ḫə ḫaya? ː yān hamā duānaṣūk-ī ān təštək? ū būčī ū tə kārūk nā-bōn?’

(4) aw ūn galak ‘ajōz bitūn. tə-bêstīn, ‘az bēzəm dē mēn zārūk ha-bōn. ēz dərāw va tə-bêst-ī, ‘āz ūn də dəγiyān-om. damē ēz dərāw va tə-bêst-ī āz ə bō dəγiyān-om ... jū ni galak ā pāqəź bū. ... dəndkəkā hənārē ət jūkē dā ət-hētōn.

(5) aw ūnə wē dəndkā hənārē ū-t-ḵātın u t-kat-ə dávē xo dā t-xotōn. damē t-xotōn yē ni galak ēz dəl də’ā t-ḵatōn ət-bēstīn, ‘yā xodē mēn kəčəkā gala galak-ā jūwān ha-bītōn az dē nāvē wē kām-a Ḫanər.’
My name is Bizhan Khoshavi Ahmad. I am Shukriya’s son. I was born in 1996 in city of Duhok. I am going to tell you a story that I have heard from my grandmother, a story [which is] called Dindik Hinar [meaning] ‘Pomegranate Grain.’

The tale of Dindik Hinar ‘Pomegranate Grain’ starts like this: Once there was, once there was not, there was no one greater than God, no bigger liar than man. Once upon a time¹ there was a very kind woman. The villagers were all pleased with her; her neighbours were pleased with her.

She went to the running water, [which was used] for washing wool. When she went there and became busy washing wool, the women [around her] were chatting at the bank of the river. One of them said, ‘Hey so-and-so! Won’t you have any children? Do you have a health problem?² Do you have an illness? Are you already pregnant or something? You—why don’t you have children?’

She became very distressed. She thought,³ ‘I shall say I will have children.’ She lied and said to them, ‘I am pregnant.’⁴ After lying and saying, ‘I am pregnant’—the stream of water became very clean. A grain of pomegranate was floating in the stream.

The woman picked up the Pomegranate Grain, put it in her mouth, [and] ate it. While eating [it], she prayed from the heart [and] said, ‘O God, I [wish] I could have a very beautiful girl; I will name her Hinar ‘Pomegranate.’

¹ Lit. one day of days.
² Lit. Is there an unhealth to you?
³ Lit. She said.
⁴ Lit. two-souls.
(6) ḫwêşî ko čand haftî be sar vê ŋidânê va t-bûrôn1 aw žêna has pê t-katôn ko ā-b dêgiyân-a.1 ū šê řâstâ šî dar-d-kavîtên yâ be dêgiyan.1 ū kêçêk ha-bitem1 sb nâvê Đêndok Hênaêr.1 nâvê wê t-kat-a Hênaêr.1

(7) ḫwêşî ko nâvê wê t-kat-a Hênaêr1 ... eksar dad-a bar singê xo damê əž dâyêk ət-bitôn.1 dad-a bar singê xo1 o t-bêşt-e, ‘hîvi t-kam nâvê wê b-kan-a Hênaêr.‘1 ū dâyêk giyânê xo əž dast datên əž bar âzârâ əž dâyêkbûnê bikêkê wê1 ân zârokê wê.1

(8) ḫwêşî čan sâl-û zamân t-bûrôn1 bâbê Hênaêrê t-bêştîtan,1 ‘az dê bû kêçêk xo daykaçê ûnêl1 dâ çave xo dat-a kêçêk mîn1 dâ hamî gâvâ wê jân-û pâqêz-û bêştîn katôn1 ū dâ wê parwardê katôn ŋi.‘1

(9) lê pâşînêkê sb xalati vá1 žênaêkê gala galak ê xrôb t-ûn-itén1 sb nâvê Sořâ čavšîn.1 Sořâ čavšêñ žênaêkê galaêk ê kêrêt bû.1 yê qalaw bû.1 nêvêvêtê wê sôr bûn.1 çâvêt wê-êt şîn bûn.1 hamî gâvê tořa-û ‘asabê bû.1

(10) Sořâ čavšîn ŋi1 ... əž bâbê Hênaêrê du zîrûk ha-bûn1 du zîrûk ha-bûn1 harduk ŋi ê kêc bûn.1 damê Đêndok Hênaêr mazôn boy1 ū əhsas pê kërî ko ava na dâyêkê wê-yâ.1
(6) A few weeks after this event, the woman felt that she was pregnant. Truly she turned out to be pregnant. She was about to have a daughter by the name of *Dindik Hinar* ‘Pomegranate Grain.’ She named her Hinar ‘Pomegranate.’

(7) After naming her Hinar ... she hugged the baby after delivering it. She hugged her and said [to the relatives], ‘I hope you name her Hinar.’ The mother passed away because of the pain she went through while delivering her, i.e., her child.

(8) After some years had passed by, Hinar’s father said, ‘I shall take a wife to take care of my daughter, so that she will keep my daughter beautiful, clean, healthy, and raise her.’

(9) However, mistakenly, he married a very unsuitable woman, called Sora Chavshin. Sora Chavshin was a very ugly woman. She was fat. The outer layer of her eyeballs was red. Her eyes were blue. She was constantly nervous and angry.

(10) Sora Chavshin had two children from Hinar’s father. She had two children; both were girls. When Dindik Hinar grew older, she had a feeling that Sora Chavshin was not her real mother.

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5 Lit. It fell out that she was pregnant.
6 Lit. put it on her chest.
7 I.e. a mother.
8 Lit. Give her eyes to my child.
9 Lit. red skin, blue eye.
10 Lit. Pomegranate Grain. The main character called *Hinar* ‘Pomegranate’ is alternatively referred to as *Dindik Hinar* ‘Pomegranate Grain’ in the tale.
11 Lit. this.


(13)  lawām Dondak Ḥınar yān Ḥınār gala galak ‘ājōz bū. ū ġu māle got-a bābē xo, ‘arē ṛāst-a tōstākē wāsā haya?’ ās kŪčā žēnakā dī-mā? bābē wē galak ‘ājōz bū, gūt-e, ‘arē ṛāst-a! bas mā ṭe has pē t-kay?’

(14)  Dondak Ḥınarē got-e, ‘balē az galak has pē t-kam čünkō daykā mēn gala galak-ā t-gal mēn xorāb-ā. bāb galak ās Sorā Čavšīn ‘ājōz bū ū kō būt-a žēbabā Ḥınarē. ū got-e, ‘agar tu jārakā dī raftāraka husā t-gal kāčā mēn b-kay, āz-e majbūr bēm ta taḷāq dām ta bar-dām.’

(15)  damē ṭa goti-yē. Sorā Čavšīn hāzēr kēr āl Dondak Ḥınarē bo xorābiyā bahsi wē yē kēri. lē Dondak Ḥınarē bōtānē gotbo-yē rāstiyyā wē gotboy-e. gotboy-e, ‘bo mēn yā xorāb-a ū farq-ō judāhiyyē dā nāvbaynā ma dā t-katēn.’
(11) Without anyone telling her, Dindik Hinar sensed that she was not her real mother, since she treated her badly. She would hurt her a lot. Dindik Hinar would ask her father [and] say to him, ‘Why is my mother mean to me?’ He would not tell her [the truth].

(12) One day, she (Hinar) was playing with her friends. One of her friends said to her, ‘Why is the side of your dress torn? Why do you not sew it yourself? Why doesn’t your mother sew [it] for you?’ A[nother] friend of her said, ‘No, she is not her [real] mother; she is her stepmother!’

(13) That is why Dindik Hinar, or Hinar, became very upset. She went home. She said to her father, ‘Is it true that something like this exists, that I am the daughter of another woman?’ Her father became upset [and] said, ‘Yes, it is true! But do you feel that [she is not your real mother]?’

(14) Dindik Hinar said, ‘Yes, I have a strong feeling [she is my stepmother], since she\textsuperscript{12} treats me badly.’ The father was angry with Sora Chavshin, who was Hinar’s stepmother. He said to her, ‘If you repeat the same behaviour [towards my daughter] ever again, I will be obliged to divorce you.’

(15) When he said this to her, Sora Chavshin thought that Hinar had talked badly of her. However, Dindik Hinar had just said—she had just said the truth about her. She had said to him [her father], ‘She treats me badly; she discriminates between us (me and my sisters).’

\textsuperscript{12} Lit. my mother.
(16)  ṛoẓ hāṭān-o ṛūẓ čōn.1 bābē Dāndēk Ḥānārē1 gotī, ‘az dē čēm-a kārwānakē bū bāzērgāniyē.1 xū kār Ḷār-ū xū vakār Ḷār dā čēt-a kārwānī1 gūt-a ūnēbābē gūt-a Sorā čāvšīn,1 ‘čāvē tā ol hamī zārūkē ta bito1 lē ṣo tāybatī Dāndēk Ḥānārē1 čünkū yā sēwē-ya-w gūn-h-a-w.1 čāvē xo bē-dayā.1

(17)  Sorā čāvšīn ū gōt-e’, ‘tā xam pē nā-bito1 mā mọ kāngī1 qadrē wē na-gērtiyya?1 mā mọ kāngī čāvē xo nā-dāyā?1 az hamī gāvā waki kēčā xo ḥāsāb ēt-kam.1 ū ū zō darāw va.1

(18)  damē bāb čūy-a kārwānī1 daykē gala galak, ūnēbābē gala galak zūlm-o zordārī lē t-kār.1 ḥatā gahaštī-ya wi ōdāy1 fēre kār-a ēt kūtānā pāzī va.1 ū t-nāv pāzā ū čēlā dā t-nāvānd.1

(19)  lō wi dāmī Dāndēk Ḥānārē čō havāl na-mān.1 nā-t-shīyā bācīt-a əzh dar va1 čūkū bardawām šolē wē hē bas pāqēškārōnā wārā bo1 bas čāvdānā gīyānawārā bo.1 ū čō šūlē dī nā-t-kārōn.1 nā t-hēlā yāriyā bēkatōn1 nā t-hēlā xū jān katōn1 nā t-hēlā bē-hēt-ū bē-chītn.1

(20)  ū lō wi damī Dāndēk Ḥānār gahašt bo ūziyē gahaštānūnē.1 ū ūziyē wē bē-bū pāzdā šāzda sālāk.1 Dāndēk Ḥānārē gala galak ḥāz z ēlakē t-kār.1 ēš nāf wān pāz-ū kārs-ū kawāl-ēt wānā dā hāyn,1 čēlāk ha-bū yā sōr bū gala galak yā jān bū.1
(16) Several days passed by. Dindik Hinar’s father said, ‘I will go with a caravan for business.’ He prepared to go with the caravan. He said to the stepmother, [i.e.] he said to Sora Chavshin, ‘Look after your children, especially Dindik Hinar, for she is an orphan and innocent. Take care of her.’

(17) Sora Chavshin said, ‘Don’t worry! Haven’t I honoured her [so far]? Haven’t I taken care of her [so far]? She is like a daughter to me.’ It was all lies!

(18) After the father went away with the caravan, the mother, or stepmother, harassed her a lot. Things went so far that she sent her to the sheep barn. She made her sleep among the sheep and cows.

(19) During that time Dindik Hinar was left with no friends. She could not go out since her job was constantly cleaning the place, looking after the animals. She did not do anything else. The stepmother would not let her play, make herself up or go out.

(20) Dindik Hinar had reached the age of adolescence. She had turned fifteen or sixteen. She was fond of a certain cow. Among the flock of sheep and goats and all the animals they had in the barn, there was a particular cow that was red and very beautiful.

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13 Lit. days came and days went.
14 Lit. Your eyes be on your kids.
15 Lit. I count her like my daughter.
16 Lit. she.
17 Lit. come and go.
(21) վն-չլա սոր չոնկու սարե կուրիա վե յա սոր բու. ի նվարա սարե վե չելե ճի յե սոր բո. ավ չելա չելա դայկա Հանարե բու, դայկա վե յա Ռաստ Ռա. ի նալակ չավե գա դա-յե գալակ հազ չե տ-կուր.

(22) տամ թուժաթե աջ թուժան տամ թուժաթե աջ թուժան ... բո-յա ահանգակա գալա կա խո. ի բո-յա կայֆ-ու սայրանու սառա. ձուն Հանարե գալա կալայա բո դար-կավիտան. է նա-հելա բո դար-կավիտան. գույ-է, լարձում աւ սեր գիանավարա բի.

(23) վի դամի ձուն Հանարե եխ տեկ նա-դա. ի այթ նա-բու. ը խո ռա-գորջ գուտի, եր ննա հատա բավե մու թեհ-ավա աչ թահմոլա համ տաշտա կամ. ի տ-գալ չելե բո խո յարի տ-կուր.ն


(21) It was called Čēlā Sor (i.e. the Red Cow), since the head of its calf was red, and also half of its own head was red. The Red Cow used to belong to Hinar’s mother, her real mother. She (i.e. Hinar) looked after the cow; she adored it.

(22) One day there was a big feast.\textsuperscript{18} It was time for recreation and joy.\textsuperscript{19} Dindik Hinar wanted very much to go out. But she (i.e. the stepmother) did not let her go out [and] said, ‘You must guard the animals.’\textsuperscript{20}

(23) Dindik Hinar did not bat an eyelid.\textsuperscript{21} She was not troubled. She controlled herself [and] said, ‘It’s nothing! I will tolerate everything until my father comes back.’ She simply played with the cow.

(24) When the stepmother noticed that she (i.e. Hinar) was happy with the cow; that she would mount the cow’s back, play around with it, and go to the river side, and they were happy together, she decided to butcher the cow.

(25) She (Sora Chavshin) said, ‘I will leave no joy for this girl! She is the reason my husband told me, “I will divorce you.” I shall butcher this cow so that she will be without friends and companions.’

\textsuperscript{18} Lit. It became a big song.
\textsuperscript{19} Lit. It became time for recreation and joy.
\textsuperscript{20} Lit. be in front of the animals.
\textsuperscript{21} Lit. She did not give herself in one.

(27) qasâbakî t'-initen ê ot-bêžt-e, 'lázêm-a tu čêlê sor sar že ƙay! damê čêlê sor t-zâniton kû dê sar že ƙân! ê b 'oşa 'ořâ xo-o gâzdi Dondok Hênârê t-kât. Dondok Hênâr ot-chi-ya dâf. sârê xo bô sarê Dondok Hênârê va t-niten ê a t-âxviten čêl t-âxviten.


(29) guêt-e, 'tu dê wân sêa ţâ-kay. har çê gâvakâ tu kati-ya tangâviyâkâ gala galak ã mazên tu dê êk şê wânâ hâvêzî-ya ot âvê dâ' û tu dê gâzî wi tašî ƙay yê tu t-vêtên.

(30) Dondok Hênârê gala galak pê naxôš bû kû čêlê sor ƙez dast daten ê sar hândê ţâ hênda kayfxûsî bû mâ čenko čêlê sor yâ ƙo gala galak čêlačakâ sây rû 'amâlačê gala galakê jân pê baxsî.
(26) Some [time] passed by. Everyone said to her (Sora Chavshin), ‘How could you butcher the Red Cow? It is very old. Its meat can’t be eaten.’ Sora Chavshin said, ‘I want this cow. I want to butcher this cow. It is mine! It is up to me.\textsuperscript{22} I may even wish to throw it away.’

(27) She (Sora Chavshin) brought a butcher and said, ‘You must butcher the Red Cow.’ When the Red Cow knew about this, it started mooing and calling Dindik Hinar. She went to it. The cow moved its head close to Dindik Hinar’s head and spoke. The cow spoke.

(28) It (the cow) said to Dindik Hinar, ‘Do not worry!\textsuperscript{23} After I am butchered, you will be left without a friend. But do not worry at all, because there are three bones in my back. Their colour is red.’

(29) It (the cow) said, ‘You should pick up those three [bones]. Whenever you are in big, big trouble, you should throw one of them in the water, and you should ask for what you wish.’

(30) Dindik Hinar was not at all pleased to lose the Red Cow, but she was left with a little bit of happiness since the Red Cow, which had been a very peculiar cow, granted her something valuable.

\textsuperscript{22} Lit. I am on my pleasure.

\textsuperscript{23} Lit. Do not eat sorrow.
(31) qasāb ʿînānī ēlā sor nīvāḵā ḡawšē ḡarē dānī ū sārē wē ḍe va-
kērēn. ū Dōndāk Ḥēnārē ū ēlī galak kēr-a ḡarē. ū ēlīvē wē mà l ḍāvē ēlā wē ēlā hātā sārē wē ṣē kālaḵē hātī-ya jādā ḡērēn.

(32) damē ělī sār ḍe ḍōrī-ū ṣē kāvēl dā ēnā-ya xūrē. Ṣorā Čāvšīn ḥāndī hāt-e kū ḡūštāḵē xūš ṣē wē ḍēlē bē-ḵotēn. nā-t-šīyā bē-ḵotēn ēlē ēlī galak yā pīr bū. hēštā sārmāmē dāyḵā wē bū. ēlē galak ā pīr bū bō ḍēr xārēnē na-t-hāt.


(34) ġūstā Ḥēnārē, ʿwarā kāḵēl tu bō dastēt xō ḡūstī/ goštē ēlā sor bo xalḵū ba. āw ēlā ēlī galak hāz ḍē t-kērī ādē ko aw pētēr ʿōṣās-ēt naxūšīyē kātōn. lē ērī dārīvāḵā ēlī galak-ā bāš bū bo Ḥēnārēl ko wān sē faqarāt-ēt pōštā ēlē bo xō b-hal-ḵarēn ēlē mohtāj bītēn.
(31) They brought the butcher, tied up the Red Cow in the middle of the yard, and beheaded it. Dindik Hinar wept loudly. She kept looking the cow in the eyes until its head was removed from its corpse.

(32) After the cow was butchered, it was brought down. Sora Chavshin came with the intention of having a good meal from the cow’s meat. She could not eat [from its meat] because the cow was very, very old. It was from the period of [when] Hinar’s mother [was alive]. The cow was very old. Its meat could not be eaten.

(33) Sora Chavshin said [to the people], ‘Come! Give this meat to whomsoever wants it. Whoever it is, give him meat. Whom did she (i.e. the stepmother) have do the job [of cutting the meat into pieces]? She did not make her two daughters do the job. She had Hinar do the job.

(34) She said to Hinar, ‘Come here girl! Take the meat of the Red Cow, the one whom you liked very much, with your own hands to the people. She wanted Hinar to suffer more and feel worse. However, it became a very good opportunity for Hinar to take the three bones in the back of the cow [’s corpse] for herself and use them when she needed help.

24 Lit. her eyes remained in the eyes of her cow.
25 Lit. She does the job by Hinar.
(35)  

damē av kāra anjām dāy1 ū qasābā ġušt hiri t-kər bū1 har ēkē savikākā gošti bū bar.1 ū la faqarātā t-gařiyā. har sē faqarāt āyādá kərən1 ū čū st-nāv kāhē dā va-sārt st āxīrā ẖāywānā va. har aw jəḥē wē bo awē tē-va t-navəst1 ū tē-va ūt-t-bū tē-va t-ṛt-nīšt.1

(36)  

ṛt-nīšt-a xārē Dəndək Ḥənār1 gala galak yā ‘ādī/ gala galak ā ‘ājəz2 gala galak ā dəmāyī.1 ū kər-a gərī.1 kər-a gərī ġūt-ē, ‘pā čēlā sōr!1 bēyī ta az dē čə kām?1 az dē čāwā bēyī ta žīm! mən čo havāl na-mān?1

(37)  

‘hako mə tu dūt1 bīrā mə lə dāykā mə t-hāt.1 čünkū bāvē mə ši nūka nā-mā-a l daf mən.1 ū Sorā ġāvšīn hamī řekā bə kər t-‘initon1 tənē dā mə b-ēšiniton-u ʿazyatā mən daton.1

(38)  

ṛoẓāk əţ ṛoẓān1 dang-ū bās ət gundī dā bālāv ət-bən ək kūrē mīr1 gala galak yē naxūṭ-a1 ū pēdvī bə darmānəkī-yə.1

(39)  

damē af dang-ū bās-a t-gahit-a wān nāv kasān dā1 avēn karə-kawalē bə xođān ət-kan1 ēk šə wānə ši Ḥənār-a1 yā əl bar _RETRYED- ū paz-ū paz-ū čēl-ū gułkēt xo.1 go lē t-biton1 ū t-bēžtən, ‘mən darmānē kūrē mīrē yē hay.1

(40)  

damē t-bēžit, ‘mən darmānē kūrē mīrē yē hay1 hamī pē t-kan-a kan.1 ət-bēžn-ē, ‘mālə tā!1 mā ta čə diti-ya?1 ta b-tənē ūx ū ... pəskəl-ēt OURCES ICT yēt ditin.1 mā tu dē čāwā mīrē darmān ʃāy?1 gūt-ē, ‘mā av šolə ʃə-a1 az dē darmān ʃəm1 hagar hin bə-hēlən.1
When they did this, that is, when the butchers cut the meat into pieces, Hinar took a bowl of meat for everyone. She was looking for the bones. She found all the three bones and went and hid them inside the straw, in the animals’ stall. It was the same place where she would sleep, rise, and spend the day.\(^{26}\)

Dindik Hinar sat down; [she was] very, very upset. She was emotionally drained. She started to cry. She started to cry and said, ‘O Red Cow! What am I supposed to do without you? How am I supposed to live without you? I am left with no friends.’\(^{36}\)

‘When I saw you, I was reminded of my mother. Now\(^{27}\) my father is not with me either. Sora Chavshin uses every means only to hurt and harass me.’\(^{37}\)

One day rumour had it\(^{28}\) in the village that the prince’s son was very unhealthy, and that he needed medicine.

When the news reached them, that is, those who looked after the flock of sheep, cows etc.—one of them was Hinar. She was looking after the sheep, cows, and calves. She heard the news and said, ‘I have the treatment for the prince’s son.’

When she said, ‘I have the medicine for the prince’s son’, everyone started laughing. They said, ‘For heaven’s sake!\(^{29}\) What have you seen [in life]? You have only seen animal dirt and sheep’s dung. How are you supposed to cure the prince’s son?’ She said, ‘Is there [really] so much to it? I will cure him if you let me.’

\(^{26}\) Lit. sit.
\(^{27}\) Lit. because.
\(^{28}\) Lit. voice and discussion were spread in the village.
\(^{29}\) Lit. your house!
(41)  güť-ē, ‘tu yā dîn-i! ü av naxoši bə sarē ta hātîn.‖ yā wa lə ta ḏərī tu həs-ū bîr-ēt xo žə dast dayt.‖ hara mâlêš ü čâvē xo gala galâk bāş bə-d-a karš-ū kawâlē xu.‖ bû ta gala galak bâštēr-a!‖

(42)  damē čûyi gala galak â dâmâyî bû.‖ har sē bəbərēt poštâ čēlē ŏnān-ə darē.‖ ü barē xo dâ-ye güť-ē,‘čēlā sôr!‖ pâ mən gala galak at-vētən az təštâkē bāş bə-kâm dâ žə vē ’azâbē xəlās bəm.‖

(43)  wi dami dangâk at-hēt-a gohēt Dândok Hənārē‖ ü t-bêšt-ē,‘darmānē mīrī ži az šēm bû tâ ṭaydâ šam.‖ lē at-vētən tu vî tu ēkē əʒ vənâ pâvēšt-ya bənē āvâkâ kûr dā.‖ Dândok Hənâr žə kayfâ dâ gala galak kasâkā jiyâwâz dar-t-kavītən.‖

(44)  at wân hâlat-ēt naxoš dâ dângē xo bolônd kâtn.‖ ü at-bêštîn,‘şə ŝâst dâ! ʃə ŝâst dâ! az dê bəm-a aw kasa awâ kuřē mīrī čârâ t-kâtn.‖ Sorâ Čavšîn go lē t-bitən‖ ü t-zânitən ko Dândok Hənârē təštâkē hūsâ yē lə bar hay.‖

(45)  bəryâr datən Dândok Hənârē gala galâk b-ēşînitən‖ dâ əko aw wi təštî āskarâ kâtnî awē b-vē.‖ gâzi t-kât-ē ŏl sar həndâvé bâni gâzi t-kât-ē,‘hənû! hənû!‖ at-bêšt-ē,‘balê žənbâb!‖ at-bêšt-ē,‘wara sarî‖ wara sari hagar dē ta pərçî xəşînəm‖ ü dê ta inm-a sarî‖
(41) The shepherds\(^{30}\) said, ‘You are insane! You have become infected with a\(^{31}\) sickness. It has made you loose your senses. Go home and take care of your animals. That is much better for you.’

(42) After she came back\(^{32}\) [home], she was emotionally drained. She took out each of the three bones of the cow. She looked at them and said, ‘O Red Cow! I would really like to do a good thing to get rid of this suffering.’

(43) Then, Dindik Hinar heard a voice,\(^{33}\) saying, ‘I can find you the medication for the prince’s son, but you will need to throw one of these [bones] into some deep water.’ Dindik Hinar became so happy that she turned into a different person.\(^{34}\)

(44) In that uneasy state she raised her voice and said, ‘Truly, I shall be the person who cured the prince’s son.’ Sora Chavshin heard her and realized that Dindik Hinar was up to something.\(^{35}\)

(45) She decided to hurt Dindik Hinar so much that Hinar would reveal what she wanted [to know]. She called her through the ceiling, ‘Get up! Get up!’ Hinar\(^{36}\) said, ‘Yes, stepmother!’ She said, ‘Come upstairs! Come upstairs, otherwise I will crumple your hair and bring you upstairs [myself]!’

---

\(^{30}\) Lit. they.

\(^{31}\) Lit. that.

\(^{32}\) Lit. went.

\(^{33}\) Lit. A voice came to Hinar’s ear.

\(^{34}\) Lit. A different person fell from her.

\(^{35}\) Lit. There is a such a thing in her front.

\(^{36}\) Lit. she.
(46) Dândok Ḥnārē Ḷi zikā manjalokā xo ət-ḥavēžit-a wērē.₁ ʿət-
 ḱat-a gārē čit-a daʃ' ət-bēžt-e, ‘balē ḣənḇāb!’ ət-bēžt-e, ‘aw čə təšt-a?| čə darmān af ta| yē əḍ tu dē kuṛē miri pē čē kāy?"₂

(47) ət-bēžt-e, ‘darmānē čə?| az čə darmānā na-zānəm!| aw əxəftənā mən gūti tānē mən bū yārē-wa gūti!₃ gūt-e, ‘naxēr| mən galak járā go lē tā boyi’ kū ta q ət nāv xalkī dā əxəfti-ū| ta ā gūti az šēm| kuṛē miri darmān kām.| āhā nūka lāzəm-a tu kuṛē miri darmān kāy!|₄

(48) damē Dândok Ḥnār ət-zānitən dē ava təštəkī bə sar inītən| bōryārē datən ... bōryārē datən ko aw fēləkē bə-ḵatən əl ţənḇābē| dā ko aw na-šētən bə-gahit-a wə təštī yē wē bə-vētən.| ko gala galak ət-
vīyā bə-bit-a xəsɨyā kuṛē miri.| ū gala k-t-vīyā xəzmāyatîyê tə-gal miɾiyê b-ḵatən.|₅

(49) Dândok Ḥnār čū| ū gūt-a hār sə qabîk-ēt xo,| ‘az majbūr-əm hawa bədam-af ţənḇābə xo| dā ko čə lə mə na-ḵatən-u mən nā-
ēšinitən.| awān qāpîkə awān hastikə āxəft ū gūt-e, ‘naxēr tu şē təštəkī di bə-kāy.|₆

(50) gūt-e, ‘az čə b-ḵām?| gūt-e, ‘tu dē sē pəškələ gəvēši.| ū tu dē gəɾəvəɾ kāy| ū tu dē-ya vē.| tu dē bëži-ye ava darmānē kuṛē miri-ya.|₇
āwē źi gala gala kāyfâ wē ā hāt.|
(46) So Dindik Hinar immediately threw away her milk pail, ran towards her, [and] said, ‘Yes, stepmother!’ Sora Chavshin said, ‘What is that thing? What is that medication with you with which you will cure the prince’s son?’

(47) She said, ‘What medication? I do not know any medication. I was playing around and said those words.’ The stepmother said, ‘No, I have often heard you speaking among people and saying, “I can cure the prince’s son.” Now, you must cure the prince’s son.’

(48) When Dindik Hinar realized that she would inflict something on her, she decided to play a trick on the stepmother so that she could not get what she wished. She (the stepmother) wanted so much to be the mother-in-law of the prince’s son. She coveted being a close relative of the prince.

(49) Dindik Hinar went to the bones and said, ‘I have no option but to give you to my stepmother, so that she won’t do me harm or hurt me.’ The bones spoke and said, ‘No, you can do something else.’

(50) She said, ‘What should I do?’ They said, ‘You shall squeeze three pieces of sheep’s dung, make them round, and gave them to her. Then say to your stepmother that those are the medicine for the prince’s son.’ She was very pleased\textsuperscript{37}.

\textsuperscript{37} Lit. her pleasure came.
(51) ɾa-bo čɔ| əz pisātiyā giyānawarā sē goroṭākēt gala galak ēt ɓo řek-ū pēk čē ḏarvān| ḏū kāsē nā-t-zānī ava pisāti-ya.| ụ házor ḏarvān ēt dān-av-ē.| dān-av-ē gūt-ē, ‘ḥamā har av sē-ā bo ɔf mən.’

(52) damē aw sēa ẓ̄e sētāndi| ęksar dastē wē hēl gōvāšt.| ụ ẓ̄o dastā inān-ā dare| ụ kulmākā hēl lē nāv čāvēt wē dā.| ụ qotā pē nayjilē dā| gūt-ē, ‘dē hēlo hara bə-rîna xārē də ḏorā xo-va yā lə xārē.’ dā ɔko wē pətər b-ēsinitān| gūt-ē, ‘ḥoşyār bi kal-ū palēt qasrē na-škēnī.’


(54) ť̄a-bū čū t-nāv xalkjī dā.| ť̄a-bū čū t-nāv xalkjī dā əl sar kānīyā gundī.| xalkı žī hamī bahsi darmānē kuřē mīrī t-ḵār.| awē goti, ‘bāš-a mā hawā hatā nūkā darmān əz ḏənārē nā-war-gōrtīyā?’

(55) gūt-ē, ‘na| cūnkū ma bāwar nā-t-ḵār darmān ēf ḏənārē| gūt-ē, ‘balē balē darmān yē ēf ḏənārē.| ụ mōn yē ẓ̄e sētāndi.| mōn yē ẓ̄e sētāndi dā bam bū kuřē mīrī| dā pē čē biṭən.| kuřē mīrī gala galak yē na-xōs bū.”
She rose, went and made three well-formed clods out of animal dung, [so nice] that one would not realise that they were animal dung. She prepared them and gave [them] to her. She gave [them] to her [and] said, ‘[I have] only these three with me.’

After taking those three clods from her, the stepmother immediately squeezed her hand with force, grabbed the clods from her, punched her in the eyes, bit her, and said, ‘Go to your room downstairs.’ To make her suffer more, she said to her, ‘You should be careful not to break things in the palace!’

That is, the stepmother wanted to tell her, ‘The barn you live in is like a palace for you.’ The stepmother was very pleased that she had taken possession of the medication, which she thought was medicine.

She (i.e. the stepmother) went among people at the water spring of the village. The people were discussing the medication for the prince’s son. She said to them, ‘Haven’t you already taken the medicine from Hinar?’

They said, ‘No, we did not believe that the medicine was with Hinar.’ She said, ‘Yes, yes, the medicine was with Hinar. I took it from her. I will take it to the prince’s son so that he may be healed.’ The prince’s son was very, very ill.

38 Lit. only these three were by me.
(56) äxaťtnē gahašt-a řaškēt miri.1 güt-e, ‘hål-ü masalâyḵê wusā hay.’1 güt-e, ‘de bəlā bə-hētēn.1 galak jārā hakêm-ü luqmān-ü dēktōr yēt hayn vašārti-na xalk nā-niyāsitēn.1 balki aw ū ū kə wānā bitēn.’1

(57) aw ū st-čītēn1 ū wān har sē taǹkā st-gal xo t-batēn.1 ū ḥəzər ḳətēn ava darmān-ə.1 čītēn dad-av kəčā xo1 dad-av kəčā xo st-bēşt-e, ‘hara bo kuɾē miri ba’1 bo ḥəsābā ḳəndē ko ʿalasās āw Dəndək Ḥənār-ə.1

(58) čīt bēšt-e, ‘ava darmānē kuɾē miri mən inā.1 ū avī darmānī dē dān-ē dē čē bitēn.’1 got-e, ‘řēkā bo kār Ḵnānā wi yā čāwā-ya?’1 mā xaɾbētī.1 nā-zānī dē čāwā bēšt-e.1 güt-e, ‘lāzm-ə bo-xūtēn.’1

(59) kuɾē miri gala galak st-vīyā čārasing bitēn.1 mirī ū ū güti, ‘haka xot čāwā bitēn?1 lāzm-ə am dayn-e.1 lē mādam ta sē vē-na1 gala galak jāntēr-a agar tu jārē b-jarbinī əl sar xo1 kā dē ta-sir-ək ha-bitēn yā xəɾbā ān na.1 čünkū az ʒəɾsêm kuɾē xo əz dast dam.1 kuɾē mən ē ēkānā-ə.’1

(60) awāyē kəčē ū ū goti, ‘gala galak ʿādī-ya1 əz-e řā-bəm xom.’1 damē dā hāveşt-e dāvē xo1 dā Sorā Čavšīn ḥəzər kər ava darmānāḵê gala galak ye bo mufā-ə.
(56) The news reached the prince’s guards. They said to the prince, ‘The situation is like this.’ The prince said, ‘Let her come! There are often physicians and doctors who are hardly visited. People do not know them. Perhaps she is one of them.’

(57) She (the stepmother) set off and took all the three pressed pieces of dung with her. She thought they were medicines. She went and gave them to her daughter. After she gave them to her daughter, she said, ‘Go, take [this] to the prince’s son’, as if she was Dindik Hinar.

(58) She (Hinar’s sister) went [to the palace and] said to them, ‘I have brought the treatment for the prince’s son. Give him this medicine, he will be healed.’ They (the prince’s men) said, ‘How should one use this medicine?’ She remained [speechless]. She did not know what to say. [Eventually] she said, ‘He should eat it.’

(59) The prince’s son really wished to be healed. The prince said, ‘What happens if he eats it? We should give him the medication. However, since you have three medicines with you, it would be much better if you would try it on you, to see if it has an impact, a bad one, or not. I’m afraid I might lose my son. He is my only son.’

(60) The girl said, ‘It’s totally fine; I will eat it.’ While she was taking one of the medicines (i.e. the pieces of dung), Sora Chavshin thought that the medicine was very efficacious.

39 Lit. hidden.
(61) ġūtē, ‘kā hamā dā jārē àz ēkē bē-xom. ġūtē dā barē xo bədāyn-e kā dē čō čē biton.’ Sorā Čavšān ēk āvēt-a dāvē xo dā lē žə bar mīrī nā-t-šiyā bēžītān ġtštākē kəret-a ān tōštakē nā-bāš-a ān tōštakē xərəb-a.

(62) bə dōlakē gala galakē na-xoš va kər-a davē xo dā. ù ãw na-
xošiyā hamī bə sari hāt. damē ġūtī-ya mīrī kəpə ŋəstī źī ava
darmān-a-w gala galak yā bāş-a. ġūtē, ‘pā dē az dām-a kūrē xo!’

(63) damē dā dād-a kūrē xo ŋənbābē dastē kəčā xo gōrt gōt-e, ‘həstoyē ta bə-škītən! mā ava šūl bū tà kəri? mā ava ta čō bə sərē
ama inā! mā ava čō darmānə tə ināy? ġūt-a kəčā xo yā žə ŋəst ŋə.
ġūtē, ‘ava har ãw-a awē ta š! Hənārē sətəndi.’

(64) ġūtē, ‘na na ava na ãw-a! ġūtē, ‘balē bāwər kə ãw-a!’ ġūtē,
‘awa čō bū?’ hāšārē wa ġūtē, ‘pisâtī bū.’ aw źī galə gala ‘ajəz bū. har tə wē damē dā damē wa gōt-e’ waki gəzəনəkē bū čēk bū ü hēl of ʒərdi kāt.”
(61) She said, ‘I shall also have one [pill]. We shall see what happens.’ Sora Chavshin swallowed one [of the pieces of dung], but could not say that the medicine was disgusting or that it was bad in front of the prince.

(62) With much uneasiness she put the dung in her mouth. She was infected with the illness [caused by the medicine]. When she said to the prince that it was truly a medicine, that it was indeed very good, the prince\textsuperscript{40} said, ‘Then, I will give it to my son.’

(63) When he gave the medicine to his son, the stepmother grabbed her daughter’s hand [and] said, ‘May your bones be broken! What have you done? Why did you do this to us? What is this medicine that you’ve brought?’ She said [these words] to her real daughter. The daughter\textsuperscript{41} said, ‘This is exactly the one that you took from Hinar.’

(64) She (i.e. Sora Chavshin) said, ‘No, this is not the one!’ She (i.e. the daughter) said, ‘Yes, believe me this is the one!’ She (i.e. the daughter) said, ‘What was that then?’ —May it be far from you [the audience]— She (i.e. Sora Chavshin) said, ‘It was animal’s dirt.’ She (i.e. the daughter) got very troubled. As soon as she (i.e. the mother) said those words, she (i.e. her daughter) experienced some dizziness\textsuperscript{42} and fell to the ground.

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\textsuperscript{40} Lit. he.  
\textsuperscript{41} Lit. she.  
\textsuperscript{42} Lit. A dizziness was made at her.
(65)  
dämë mëri diti mëri mazën diti aw šaf 'ardî kat,1 güti, 'kä hamâ pärçâkâ darmânî bê-dân-a wê zi.1 bêlâ eê bo kuřê mën bitên êk bo wê.1 ū tâpkâk hâvêt-a davê wê zi dâl ū tâpkâ di hal-gort bû kuřê xo.1

(66)  
dämë viyây wê tâpkê bêdât-av kuřê xo.1 bêr-a bar/ bar bêhnâ kuřê xo1 eêksâr çâvêt kuřî va-bûn.1 got-ê, 'oy bâbo ava çô darmân-a?1 'hêstâ møn na-dâ-yê1 sâq bû zi!1

(67)  
nûrë mëri gü-ê, 'bâv ava tu çô t-ḵây?1 gü-ê, 'bûčî bâvo ava darmân-a!1 güti, 'bâb [b-aêvâ]! bêhnâkâ gala galak a na-xoš a žê t-hêtên.1 damê güti, 'bahnâkâ gala galak a na-xoš žê t-hêtên1 bâb majbûr bû bêhên kat-ê.1

(68)  
dämê bêhên kərî-yê1 ü da-yaf 'qâldârêt xo1 güt, 'yê vé tâpkê bê-škênûn.1 'qâldûrake wî zi bûnê xanjarka xo lê dâl ü barê xo dat-ê pisâti-ya1 ü kûrm-êt raš ü pê-êt nîv dâ.1

(69)  
dämê dar-ḵatî âvâ1 mûri bêyûr dâ wân har sêkâ/wân har dûkâ pâvêşt-a t zindânê va1 kêcê ü dâyê1 kêc-û dâ hâvêt-na a ût zindânê va1 ü gala galak êšûndên.1

(70)  
pâštî çand rožâkâ pé-va čûyi1 Hûnârê barê xo dâ-yê,1 'ava žênbûbû møn bûčî 'izâja mø nû-katên?1 bûči nê-yêt-a xärê bêşt-a møn "šûlâ bê-ḵâ?" bûčî jolkâ na-hâvêt-a xärê bêşt-a møn bê-şô?1
When the prince saw that she fell to the ground, he said, ‘Give one part of the medicine to her (Sora Chavshin). Let her take half of it and my son will take the other half.’ They (the guards) put a piece of pressed dung inside her mouth and left the other piece of pressed dung for his son.

He intended to give the piece of pressed dung to his son. He brought it close to his son’s nose. All of a sudden, he was startled [43] and said, ‘O Dad, what is this medicine?’ [The prince said] ‘I haven’t even given him the medicine yet and he is already healed.’

The prince’s son said, ‘Father, what are you doing?’ He said, ‘Son, this is medicine.’ He said, ‘Father, throw it away! It has a very unpleasant smell.’ [44] When he said, ‘It has a very unpleasant smell’, the father was obliged to smell the medicine.

After smelling the medicine, he gave it to his advisors, and said, ‘Crumble this piece of pressed dung!’ The advisor hit the dung with the bottom of his dagger. They saw that it [the medicine] was dirt and there were black worms in it.

When it became clear that it [the medicine] was dung, the prince decided to imprison them both, [that is] the mother and the daughter. They put the mother and daughter in prison and tortured them a lot.

After a few days had passed by, Hinar looked around [and said], ‘Why isn’t my stepmother upsetting me? Why doesn’t she come downstairs to tell me, “Work!” Why doesn’t she throw down the clothes for me to wash?’

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43 Lit. His eyes were opened.
44 Lit. a very bad smell comes from it.
(71)  pêstî bêhorînû sê čîr rôşakâtê. Hênâr ji bê sar kâftê barge xo datê mâl yû çôl-a.1 mâl yû çôl-a bê tane2 xêskakâtê wê yû z qasr hàzêr.1 xêskakâtê wê yû rînîşû-ya xârê lê wêrê1 ü yû t-kat-a gûrê.1 go, ‘ta xêr-a? çê masala-ya?’

(72)  gûtê, ‘xêr sîcêt ta bûn!’1 gûtê, ‘bûy sîcêt mâ bû mâ mân çê kûriya?’1 gûtê, ‘aw dârmânêt tê dâyn-af daykû mânnû xêskû mânn1 gûtî aw yê darkatin hëndâk dârmânêt nê dârmân.1 ü darkatin têstêt pîs.1 ü wê darkatin pîsâtiyû giyanawara1 ü wânû le bar bû ûb-dan-a mirê.’

(73)  gûti, ‘harrêêêêê!1 Hênârê gûtê, ‘tu žê rûst dê yû t-bêzî?’1 gûti, ‘arê bûwär kû!’1 gûti, ‘pê wânê wân1 gût-a mânn,1 ‘azê dârmânî ûz tê stînêm1 dê kû xalok êdî-va têrânê bê ta nê-çatên.’1 mânn nê-t-zûnî dê bû mirê batôn!’

(74)  ‘agar az-û têstûkî bû kêm.1 šê qasdê wê gûtê bêz dê çê ûl sar xû nê-hêlîtôn.1 Dôndêk Hênâr mâ1 hêzrêt xo kêrên1 gûti, ‘az çê b-kam?’1 az wânê bê-hêlmê tê-va?1 yân ži b-imnê zê dêr-va?1 hêt-o çê1 hêt-o çê.1 nê-zûnî dê çê çatên.1 bar-av xûrê vê çû.1
(71) After three, four days, Hinar went upstairs, looked around [and realized that] the house was empty. The house was empty. Only one of her sisters was home.45 She (her sister) was sitting on the ground and was crying. She (Hinar) said, ‘What’s up with you?46 What’s been happening?’

(72) She (the sister) said, ‘It’s all your fault!’ She said, ‘Why was it my fault? What have I done?’ She said, ‘The medicine that you gave my mother and sister turned out not to be a real medicine. It turned out to be an unpleasant thing. It turned out to be animals’ dirt. They had planned to give it to the prince’s son.

(73) She (i.e. Hinar) said, ‘Come on!47’ Hinar said, ‘Are you really telling the truth?’ She said, ‘Yes, believe me!’ She (Hinar) said, ‘They had told me, “I will take the medicine from you lest people bully you.” I did not realize that they would take the medicine to the prince.’

(74) [Hinar continued,] ‘I shall do something for them.’ She said this on purpose so that she could deny responsibility48 [over the imprisonment of her stepmother]. Dindik Hinar stayed still, contemplated, [and] said, ‘What should I do? Shall I let them stay there [in the prison]? Shall I take them out?’ She went back and forth.49 She did not know what to do. She went downstairs.

45 Lit. palace.
46 Lit. You, is it goodness?
47 Lit. go!
48 Lit. does not hold anything on her head.
49 Lit. She came and went, she came and went.
(75) bar-av xārē va čū| zikā zikā zikā aw kā-a ož sar ēk řa-kōr1 har sē hastikēt xo īnān-a dārē| ū gūt-e, 'bas bēžn-a mēn hāri mē bŏ-ḵan1 az čē b-ḵam?'2 hastīkāḵē š wānā gūti, 'mē p-āvēžā āt āvē dā.'3

(76) Ḥēnārē got-e, 'dē čē kāy| agar mē tū āvētī-ya āt āvē dā?'4 wi hastīk goti,| 'az dē wē kām yā kas-ē nā-ḵōri.'5 Ḥēnār yā pōštāst nābū kā dē čē kātān| gūt-a hastīkē dī, 'mā būčī az tā na-hāvēžm-a āt āvē dā?'6

(77) gūt-e, 'bōlā az ōzā-ṁa.| mēn p-āvēž-a āt āvē dā.'7 gūt-e, 'tu dē bū mēn čē kāy?'8 gūt-e, 'az dē wānā žē sojēn-e īn-m-a dārē.'9 Ḥēnār ham jā tōšiyā.10 gūtī, 'mā āgār mēn ož sojēnē bar-dān1 ū hātān az ēšāndom| az dē čē kām?'11

(78) gūt-a hastīyē dī,| 'pā āgār az tā pāvēžom tu dē bū mē čē kāy?'

(79) Ḥēnār ōzā bū| ū galak dōlākē xoš-va| aw hastika bēr1 ū čū sar āvakā gala galak ā kūr1 ū hōndī dastē wē quvat haya1 pāž-va bēr-ū vōr dā hāvēt.1 pāž-va bēr-ū hāvēt.1 damē aw hastika gahaštī-ya bēn1 xabarāk hāt āl gundiyā.1 gūti kū, 'kārvānīyē ma vān du sē ṭōzākā dā
dē gōhītān.'12
(75) She went downstairs. Quickly, she put [the piles of] straw aside, took out the three bones, and said to them, ‘Tell me [what to do]? Help me. What should I do?’ One of the bones\textsuperscript{50} said, ‘Throw me into the water.’

(76) Hinar said, ‘What would you do if I threw you into the water? The bone said, ‘I will do what no one has ever done.’ Hinar was not sure what to do. She said to the other bone, ‘Why shouldn’t I throw you into the water?’

(77) It (the bone) said, ‘All right! I agree. Throw me into the water!’ She said, ‘What will you do for me?’ It said, ‘I will take them out of the prison.’ Again, Hinar was scared; she said, ‘What should I do if I freed them from prison and they came [and] hurt me?’

(78) She said to the other bone, ‘If I throw you into the water, what will you do for me? It said, ‘If you throw me into the water, I shall cause your father to come back from the trip tomorrow.’

(79) Hinar agreed to this. She happily took the bone, went to the edge of a very deep water pond. With as much as force she had, she stretched herself back and forth and threw the bone. When the bone reached to the surface of the water, the news came to the village ‘Our people in the caravan will be back in two, three days.’

\textsuperscript{50} Lit. a bone of them.
(80)  
damē gūti vān du sē ṭoẓakā dā dē gahītan Ḥānārē gūti, ‘har dīr-a pānē mōn gūt bū hastīki ḵo ṣābāhī bo-gahītan.’ Ḥānār ẓo mālē.1
gūt-ē, ‘cā masalā-yā? ’1 gūt-ē, ‘dē kārwāniyē ma du sē ṭoẓakē dī gahītan.’1

(81)  
gūt-ē, ‘hawā čawā zānī dē du sē ṭoẓakē di gahītan.’1 gūti, ‘mānē bāvē ta barī hamīyā hāt1 ū gūt-a mā.9 Ḥānārē gala gala kēfxōš būl ū gūti, ‘br ū rāstī ḥī awā čelā sōr bū mō ḫarī kās-ē bū mō na-ḵərī-
yā.1 gūt-a mōn, “ṣābāhī dē hētava” balē pā avrūkā bə xo hātavā.’1

(82)  

(83)  
gūt-ē, ‘bāb hāl-ū masal-ēt mōn av-a-na.1 hašt ṭoẓā tu čoy1 āmān šīstōn, jolk šīstōn, bērī ḫərōn, xārōn, čē ḫərōn, xārōn pēskēš ḫərōn bo ḡaywānā hamīyā ḫati-yā sar mōlēt mōn.’1

(84)  
bābi gūt-ē, ‘zikā! bə zītarīn dam hara dast-ū čāvēt xo bo-šō.1 ū jolkī ni b-kə bar xu1 dā am pēḵ-va bo-řīn-ə xārē! čünkū mō na-vēt a wəsā ta bo-bīnəm.1 tu gala gala kəčāka jān-i1 tu gala gala kəčāka bəʃ-i1 tu kəcā žənakā gala gala bāj-ū juwān-i.’1

(85)  
Dəndək Ḥānārē haka viyā haka nā-viyyā čūl dōlākē ḵeskātī sar-ū jolkēt xo šīstōn.1 bəsk-ū kazi-yēt xo va-ḥəndən.1 lawandi-yēt xo gərē dān.1 ū hāt-a daf bābē xo ōnīst-ə xārē.’1
When it was said that the caravan would be back in two or three days, Hinar said, ‘It will be too late! I had told the bone that my father should be back by tomorrow.’ Hinar went towards her home. She said, ‘What’s wrong?’ They (i.e. the people) said, ‘Our folks in the caravan will be back in two or three days.’

She said, ‘How did you know that the caravan would arrive in two, three days?’ They (the people) said, ‘Well, your father came beforehand and told us.’ Hinar was very pleased and said, ‘To be honest, no one has done me as much good as the Red Cow. It (the bone) had told me that he would be back by tomorrow. He is back home today’

When the father came back home, he hugged Dindik Hinar and said to her, ‘What happened to your beautiful clothes? What happened to your tresses and hair? What happened to your long sleeves? Why are you so untidy? Why are your clothes so dirty? Why is your face so dirty?’

She said, ‘Father, my story is like this. It has been eight days that you’ve gone and all the home tasks have been a burden on my shoulders, including washing dishes, washing clothes, milking animals, cooking food, taking fodder to animals.’

The father said to her, ‘Quick! Go and wash your face as soon as possible; put on new clothes so that we can sit together. I do not want to see you like this. You’re a very beautiful girl. You’re a nice girl. You’re the daughter of a very nice and beautiful woman.’

Whether she liked it or not, the heart-broken Dindik Hinar went and washed herself and her clothes, tidied her tresses and hair, tied her long sleeves, and came and sat with her father.
(86) damē hāti daf bābē xo řiništ-a xārē| gūt-a kǎčā xo yā dī ḵū
dē, ‘kǎčē kān̄e-ya daykā ta?| kān̄e-ya xōskā ta?| wa čāwā māl bardā-
a?| pānē ava bēhnākā xūš-a az hātimava.| na diyār-ēn.| ēl kivā-na?|n
(87) kǎčē ūā,gūt-e, ‘pərsyārā wē bə-ka!| avā bə-ʁāx ta va| avā ta
gūtiya, “hara bəsk-ū kaziyü va-hinâ”| barē xo dā-yē gūt-e, ‘ čè čè büya
Hənār?|n gūt-e, ‘bāb bəlā āw bū ta bēžitēn!|n gūt-e, ‘na na tū b-ēža.|n
(88) gūt-e, ‘na ilā āw dē bēžitēn!|n gūt-e, ‘b-ēžā čə masala-a!|n gūt-e,
’hāl-ū masala avā-na.| Sorā Čavšīn t-viyā-ya darmānī bū mirē baton
əb kurtī,| ēl darmān nā dar-kaftī-ya darmān.|n
(89) bāb galak əž Hənārē ’ajēz bū.| gūt, ‘tu čāwā kāraḵē husā t-
ḵay-ū tu čāwā| taštāḵē yē husā t-ḵay?| tu ḳosāb ʿalasās darmānā čē
t-ḵay?| mā tu čè ž darmānā t-zānīt?| tu kəčā mən yā bās būy!| tə xēr-a
čə bə sarē ta hāt?| hamā az fatrayaḵē čūm-a kārwānī-ū tu hātiya
guhoɾīn-ū ‘ilā āxər.|n
(90) gūt-e, ‘bāb az nā-šem bū tā bēžm.| lē bə-tənə xo l mən bə-
gora!|n gūt-e, ‘čə lə xo lə ta bə-gəɾəm?|n gūt-e, ‘hatā a šūlakī t-ḵam|n
gūt-e, ‘tu dē čə šūl kəy?|n gūt-e, ‘az-ē ŗa-bəm čəm-a mālā mirī bēžm-ē
tāwānbārā dəɾəst avā-ya.|n
When Hinar came and sat with her father, he said to his other daughter, ‘Daughter, where is your mother? Where is your sister? Why did they leave the house? Isn’t it supposed to be a nice moment now that I’m back? They are not around. Where are they?’

The daughter said, ‘Ask her (Hinar)! Ask the one whom you said, “Go and tidy your tresses and hair!”’ He looked at her (Hinar) [and] said, ‘What has happened Hinar? She (Hinar) said, ‘Father, let her tell you!’ She (her sister) said, ‘No, no, you tell!’

She said, ‘No, she should absolutely tell.’ She (her sister) said, ‘Say what the issue is!’ She said, ‘The story is like this. In short, Sora Chavshin wanted to take medicine to the prince’s son, and the medicine turned out not to be real.’

The father became angry with Hinar and said, ‘How could you do such a thing? Do you really make medicine? Do you know anything about medicine? Supposedly, you were my cute daughter! What’s wrong with you? What has happened to you? I went away with a caravan for a short period, look how much you’ve changed, and so on.’

She (Hinar) said, ‘Father, I can’t tell you. Just let go of me[^1] [for a short while].’ He said, ‘What? Let go of you?’ She said, ‘[Let go of me] until I do something.’ He said, ‘What are you going to do? She said, ‘I will go to the prince’s house [and] tell him what the real cause is.’

[^1]: Lit. grab yourself of me.
(91) груз-э, ‘мо на-т-зани тухас а хөрб бүйл! ава чо тош-и тухас гурун-йа?” груз-э паг вуса битэн аз бавер на-кем ко Соры Чавсин хөндэ тух атчаны ятэ тую эшанды ыччын! мадам та ав кэри хөндэ-э хөрб кэрия."


(94) Һәңәрә гала Һәрә хөрә көр! гот, ‘яг баштор ау-а! аз вэна ярә ҽә зиндәнә б-ин-а дарә.” кә дө чө ла маләлә вәтән.” агар аз хата хатапы ши стр күлки-ва бә-левым! бо мөн на мөшкила-я! бо мөн ыдд-я! төнә бәвә мә ҽә мә ыччыз нә-битән.”


(96) Һәңәрә Һәвәт. у Һәт-а мәлә. Һәңәрә на-т-зани кә кыжк Һәвәты-я. Һәт-ава барә xo дат-ҽ ҭошқ! дү ҭош! сө ҭош! нә-Һәт-а ҭазыкәрән. гүт, ‘кә дә ба ҽә-чәм накә мөн хастик вәләт Һәвәтбит-а авә.”
He said, ‘I did not know that you had become such a [bad] person! What is the matter [with you] that you’ve changed so much? Now that this is the case, I do not believe that Sora Chavshin has ever hit you or hurt you! Since you’ve done a terrible thing.’

Hinar became very upset. She went downstairs. Only two bones were left. She said to the first bone, ‘If I throw you [into the water], what are you going to do? The bone said, ‘I shall do something that no one has ever done.’ She remained still and said, ‘I am not sure if I can throw it.’

‘What will you do?’ She said to the other bone, ‘What will you do?’ It (the bone) said, ‘If you throw me [into the water], I will set them free from prison.’ She (Hinar) said, ‘This can’t be done! If I throw this bone, they will come out and say, “The story was such [i.e. they will turn the story to their advantage]” This can’t be done.’

Hinar contemplated [and] said, ‘It’s better if I get them out of the prison. Let’s see what happens. Even if I live till the end of my life in the barn, it is no issue for me. It is fine by me. I just do not want my father to be angry at me.’

[Hinar continued,] ‘My life has been all suffering so far, let the rest be so too.’ She went in the direction of the river to throw one of the bones. However, mistakenly, she threw the bone which said, ‘I shall do something that no one has ever done.’

Hinar threw [the bone into the river] and came back home. She did not know which bone she had thrown into the water. She came back. She looked around: One day, two days, three days [passed by], they were not set free. She said, ‘I shall go; I might have thrown the wrong bone into the river.’

(98) damê ãw ãvêtî-ya têdê yêksar ʾaqoldârakê mîrî ... gûti, ’az bani! bû-ê a[v a]va mä nâ-t sajênê va! am vânê çê lê b-êkay? am vânê bar-dày nê-bar-dayn?’[4]


She went [and] said to the bone, ‘If I throw you now, what will you do for me?’ It (the bone) said, ‘I will set the family free from prison.’ She (Hinar) said, ‘Oh poor me! Indeed, I have thrown the other one [bone].’ She had thrown the other [bone]. What will that bone do for Dindik Hinar? We’re going to see now.

When she had thrown the bone into the water, one of the prince’s advisors had said [to the prince], ‘Pardon me your highness, what about the ones in prison? What should we do to them? Shall we set them free or not?’

He (the prince) said, ‘Advisor, what are you talking about? Why should we set them free? I will kill them both! They wanted to dishonour my son. They wanted my son to be mocked by people. People would have said, “Indeed, his son has eaten dung.” ‘How could you say that we should set them free?’

The advisor said, ‘Believe me your highness, there is something unresolved in this matter. We should find a solution for it.’ He (the prince) said, ‘What shall we do?’ He said, ‘We should go into that house [Hinar’s house] and search it. We will look around to see with whom the medicine is to be found.’

[The advisor continued,] ‘Because it is a household, the husband was not home, only the stepmother, a girl, and two daughters [were there]. One of them (the girls) is with us. The medicine should be with either of them [the other two]. Moreover, the husband came back a few days ago. Without doubt the medicine is with him.\(^5\)

\(^{52}\) Lit. May soil be on my head.

\(^{53}\) Lit. Who would not say that the medicine was with him.
(102) ʾrāzī t-bēn ḫo bə-čōn mālā wānā taftīš ḵān.1 damē t-čōn mālā wānā taftīš at-ḵān bare xo ḏān-e.1 Dōndak Ḫōnār wānā t-bīnītān.1 Dōndak Ḫōnār har ʾez ḏiIPA nd-va at-ṯajāfītān.1 taw-ḵānī mē ṡōstā ṡe bitān.1

(103) taw-hēn bēzēn, ʾam dē mālā hawa hamīyē ʾsozīn1 ṣaga ḫin ḥarmānī na-dan-af mā!1 Dōndak Ḫōnār ʾtaw-bēzītān,1 ṣabtē xūdē!1 xūdē az dē ḥarmānī ḫe kī-va ḫām?1 mē b-tōnē ʾēk yē māyi1 āw ʾzhī dē wānā ʾez ṡejnē ʾinīt-a ṣarē.1 mēn yē dī nā-mā-ya.1

(104) lē Dōndak Ḫōnār nā-ḵānītān1 avē ʿgūṭī-yē, ʾaz dē ḫamī ṣawštā bū tā ūmē1 ṣawštē ḫās na-šēt bə-kat ṣāz dē ūmē1 āw dē ἀṣarāsārīyā mīrī ʾṣatān.1 ū ἀṣarāsārīyā mīrī ʾzhī ʾəb tōnē ʾya ādā-yā dō ḫastāt Ḫōnārē dā.1

(105) Ḫōnār ʾtaw-mīnītān1 taw-bēzītān,1 ṣawwar bə-kān ʾṣaw ḫastē mē dā ni-na!1 mēn ʾəb ḥarmānī nīn-ān.1 b-tōnē mēn ḥarmānāk ha-bū1 āw ʾzhī mēn-e ḫawētī-bal ʾbēnī āvē dā.1

(106) ʾtaw-bēzān-e, ṣaw taw ḥarmān ḫamē tā ḥawētī-yā bēnē āvē dā?1 ʿa.1 fāqdār taw-bēzān, ʾbəlā bas am dē xawāsā ʾfə-řē ṣawnā bēnē āvē.1 ṣaw ʾəb ḥarmān lē nā-būn,1 tu dē ḫisāra ḥarmānī bēzī-yā mā1 ʾardī ʾzhī tē bū mā ḥastāmīšān ḫāy.1 ṣaw ḥarmān lē nā-bū,1 hīngē ʾcāwā?1
(102) He (the Prince) agreed that their house (i.e. Hinar’s father’s) should be searched. When they went [to Hinar’s father’s house] and searched the house, they approached her (i.e. Hinar). Dindik Hinar saw them. Dindik Hinar shuddered while they were still at a distance. She knew that something was about to happen.

(103) They came [and] said, ‘We will burn your house completely if you do not give us the medicine!’ Dindik Hinar said, ‘I beg [you] God!’ God, from where should I bring the medicine?’ There was only one [bone] left and that was supposed to bring them [my stepmother and stepsister] out. The other one [the other bone] has not remained with me.’

(104) But Dindik Hinar did not know that the bone which had said, ‘I shall do what no one is able to do’, would find a solution for the prince’s son. The treatment for the prince’s son lies only in Hinar’s hands.

(105) Hinar stayed still [and] said, ‘Believe me, I’ve got nothing on me! I have no medicine. I only had one medicine, which I threw into the water.’

(106) They said, ‘Did you really throw the medicine into the water?’ ‘Yes’, [Hinar said]. The advisors said, ‘In this case we will send some divers to go into the water. If there is no medicine, you shall tell us [about] the whereabouts of the medicine. In addition, you shall show us the exact place [in which you have hidden the medicine]. However, what if there is no medicine? Then what?’

Lit. from afar.

God’s chance!

There’s nothing in my hands.
(107) Ꝏ Também, ‘hingê hin cê bê-kan wa bê-kan!’  Ḥḥânêr gala galak poštêst bû êkû dê čêlê wê yâ êkû ħêzâkâ gala galak ê manên hay dê bû taštakê katên.\(\text{1}\) damê ‘qââldâri bêrêyêr dây xawâsâ fo-êê kat-a bênê bahrê.\(\text{1}\) Dândêk Ḥḥânêrî got-ê, ‘na na na na hamâ kâ lê vê rê bê-ʁâ-wastôn!’\(\text{1}\)

(108) got-ê, ‘cê b-kâm?! bûçê bê-ʁâ-wastôn?! cê b-kâyên pâ?! Ꝏ También, ‘môn damânê miri yê hay yê sf mên.’\(\text{1}\) Ꝏ También, ‘cê damân-a?! nà waki žênbâbá xo bê-kay-o xoškâ/ kêcê wê!\(\text{1}\) tû ži bê-çi taštakê wusâ bê-ʁê-kay!’\(\text{1}\)

(109) Ꝏ Também, ‘na na ta xam pê่น-ʁûtôn!’\(\text{1}\) tanê dâ êkû šarmêzâr nà-bûtôn\(\text{1}\) ū dâ êkû mâl žî žê dast nà-çûtôn wa gotî.\(\text{1}\) hêndê bâbê wê got-ê, ‘kêča ŋûna xârê.\(\text{1}\) tû-û damân!\(\text{1}\) damân-û tu! hamâ bê-ʁêlê!\(\text{1}\) xudê lô ma xûràp kor\(\text{1}\) bolâ bê dorostâhiyê xûra bûtôn.\(\text{1}\) màlê ma xûrà bû wêrân bû.\(\text{1}\) bûlê tâlân žî bitôn.\(\text{1}\)

(110) Ḥḥânêrê got-ê, ‘bâbkâ dê bênhê xo fûrà ʁa! az dê cêm barê xo dam-a kuêre mirê.\(\text{1}\) az t-ʒânêm damânê wi cê-yâ.\(\text{1}\) damê čûyî barê xo dâ-ya kuêre mirê/ dê êkû cît barê xo dat-a kuêre mirê… žênkêbâ wê-o xoškâ wê aw dît\(\text{1}\) damê ot zîndânî ʁərê-va.\(\text{1}\)

(111) ot [pêx əʃəvê] barê xo dâ-ya êkû dângê wê yê t-hêtôn.\(\text{1}\) Ꝏ También, ‘ê hamâ bâš-a dê nûka Ḥḥânêrê žî inûna bê-ʁâx ma va.\(\text{1}\) čûkû àz t-ʒânêm?! žênkêbê got-ê, ‘âz žânêm aw [bêčêmê] wê-ya na yê hêndê-ya damânê cê ʁatôn.’\(\text{1}\)
She said, ‘[If there is no medicine] then do what you want to do (to me)!’ Hinar was sure that her cow, who had magical powers, would do something for her. When the advisor decided to send divers into the river, Dindik Hinar said, ‘No, no, wait!’

He (the advisor) said, ‘What should we do? Why should we stop? What should we do then?’ She (Hinar) said, ‘I have the medicine for the prince[’s son]. It is with me.’ They said, ‘What kind of medicine is it? We fear you may do as your stepmother and her daughter did! [We fear] you too may do something similar!’

She (Hinar) said, ‘No, do not be worried about that.’ She only said so to save face, and so that they would not lose the[ir] house. Her father kept saying ‘Daughter, sit down! You and medicine? Medicine and you? Let it go. God has already ruined our house, let it be ruined for real. Our house was [already] ruined, it was destroyed [because of misfortunes]. Let it be plundered as well.’

Hinar said, ‘Dad, take it easy! I will go and examine the prince’s son. I know what his treatment should be.’ After she went to [the palace], she went to the prince’s son. When [she went] to examine the prince’s son, her stepmother and her sister saw her from the prison.

From behind the bars (?) they heard Hinar’s voice. She (the stepmother) said, ‘This is good! Now, Hinar will be brought to the prison next to us. Because I know’—the stepmother said—‘I know it is not her thing! She is not capable of making medicine.

57 Lit. Lest you do.
58 Lit the house doesn’t go from (their) hand.
59 Lit. Widen your breath!


həndi hēr va ēva xo kər-a luqmān-o hakəm| har wakū ava čand sâl-a vi šūli t-kət.| ġūtē, ‘nā az čē nā-bit darmānī bə-dam bēy naxoşi bə-binəm| lázəm-a naxoşi b-binəm faḥas ʔəm.| sah ʔam-ē honda pəskənənā bū b-kəm, dave wi va-kəm sah ʔam azmānē wi yē hōsk-ə čāvēt wi va-kəm| bēhn ʔəm-a lašē wi.’|  

râzī būn.| parda əl sar təxtē kuṟē mīrī rā-kər.| ū Hənār əl bərī čand rožəkā əko gala galak ā xo jān kərbū.| hēstā jāniyə wē yā mā-bū.| ġūtē, ‘az dē rā-bəm pəskənənā bū ʔəm.| həndi mā.| ’az čə b-kəm čə nā-kəm?’|  

She (the stepmother) said, ‘If ever she was capable of making medicine, she would have done something [by now]! To date, she has seen only sheep and dung. How is she going to make medicine?’ Hinar went on. She had no faith in herself, but she had a lot of faith in her cow.

Her hands were shaking. She said, ‘Now that I’m going to see the prince’s son, what should I tell him? Where is my medicine?’ They said, ‘What is your medicine? Give it to us! We will give it to him.’ She (Hinar) said, ‘No, certainly not! I shall visit him myself.’

She passed for a physician, a doctor, with so much grace, as if she had been doing the job for some years.’ She said, ‘No, I’m not supposed to give the medicine without visiting the patient and examining him. I shall visit the patient, make a diagnosis of him, open his mouth, examine his dry tongue, open his eyes, and smell his body.’

They agreed to it, and removed the curtain leading to the prince’s son’s bed. Hinar had made herself very attractive a few days earlier. Her attractiveness still remained. She said, ‘I shall make my diagnosis of him.’ She remained [still and said] ‘What should I do? What shouldn’t I do?’

She (Hinar) remembered that when somebody was ill, people would open his eyes to see what his illness was. She looked at him to see what illness he had. Hinar slowly opened the eyes of the prince’s son. Catching sight of Hinar—who was beautiful and charming, and had beautiful long refined hair—the prince’s son immediately smiled.

Lit. When his eyes fell on Hinar.
(117) damē gōnəzi mirī gotī, ‘ēh!’ gotī, ‘ēh! ‘ava ava diyār-a darmānakē galak yē bāš-a.’!
Hnārē bāwar nā-ḵar.!
gūt-ē, ‘na pičak ā māyī dā az-ē jārē... hēštā mə darmān nā-dā-ye!’ dā jārē barē xo bə-dam-a dāvē wi ẓī.!

(118) damē hēdikā təblā xo yā barānē dān-a sar lēvā wi ko dē davē wi va-ḵatōn!
kuřē mirī təblā wē yā barānē mācī kər!
ū gūt-ē, ‘bāb mən darmān bə xo dīt!’

(119) paštī hingē Dəndək Hnār nā-zānī dē čāwā xo xəlās kətən|
gūt-ē, ‘dardē kuřē hawa ‘ašq bū.’
‘ašqē kasākē bū kū nā-diti-ya!
ū aw əz-əm.
kuřē mirī gūt-ē, ‘aw čawā?’
yə’ni mirī gūt-ē, ‘aw čawā’
gūt-ē, ‘balē wəlā hāl-ū masala avā-na.’!

(120) gūt-ē, ‘ē tamām!’ muhīm awə-yə kuřē mən čē bitən.
hamā ḡaz kāy xo čawā bitən.
kuř čē bū.
ū mirī bəryār dā Dəndək Hnārē bə-hêt-tə ol məlā xo.
ū na əf-ʃe kət-tə mələ/ mələ bəbē-ū žənbābē.
ū žənbābē wē ẓi ū kəcē wē ẓi čo jārā əš wērē dar-nā-xənən.

(121) fatrək pē-va hāt! fatrək pē-va ču.
bəbē Hnārē saradānā kūçkē kər.
ū gūt-ē, ‘mə t-vēt Hnārē b-bin-əm.’
gūt-ē, ‘Hnārē dē hingē bini damē t-bit-tə da’wətə wē.
Hnār əl daf xo ḡajəz kərbū.’

(122) gūt-ē, ‘hatā kuřē ma bə dərəstəhi ṭə-t-bit-tə sar pēt xo ẓalāng bitən!
payd bitən!
gūt-ē am dē Hnārē lē mār kayn.’
čünkū kuřē mirī gut-bū-ē, ‘avə-a darmānē mən!
ū hamā darmānē mən yē əl daf mən.’!
(117) As he smiled the prince said, ‘Oh!’ He said, ‘Oh! It seems to be a very, very good medicine.’ Hinar could not believe it. She said, ‘Wait, there’s still a little work to do. I haven’t given him the medicine yet. I shall have a look at his mouth too.’

(118) While she was putting her index finger slowly on his lips in order to open his mouth, the prince’s son kissed her index finger and said, ‘Father, I’ve found my medicine!’

(119) Then, Hinar did not know how to escape. She said, ‘Your son’s problem was love. He was in love with someone whom he had not met [before], and that person is me.’ The prince’s son said, ‘How come?’ That is, the prince said, ‘How come?’ She said, ‘Indeed, the situation is like this!’

(120) He said, ‘All right! The important matter is that my son will be healed. It does not matter what happens now.’ The son was healed. The prince decided to keep Dindik Hinar in his house and not send her [back] to her father and stepmother’s house. Also, he decided not to set free either the stepmother or her daughter from the prison at all.

(121) Some time passed on by. Hinar’s father made a visit to the palace and said, ‘I want to see Hinar.’ They (the prince’s guards) said, ‘You will see Hinar at her wedding ceremony.’ They had kept Hinar hostage.

(122) They said, ‘As soon as the son can get up properly [and] become agile and nimble again, we will marry Hinar to him.’ [The reason was that] the prince’s son had said, ‘She is my medicine and my medicine should be with me.’
(123) ət wë damî dâ | hênâ[r] ... băbê Dûndêk Hênârê gûtî, ‘hîvi šɔ wâ t-ƙamî | bas mân t-vêtên pîçakê ŋi kêčâ xo b-binêmî hamâ dâ dûlê mân murtâh bitân.’ | ‘aqlêdarî gût-e, ‘abâd ilâ tə roţâ šâhiyânê dâ.’

(124) tə roţâ šâhiyânê dâ | damê ko bo-ya roţâ šâhiyânê,î û dâ dâwâtâ wầnà pêk-va ƙan,î û dâ dâwâtâ wầnà bo-rên,î Hênârê zâîî agar bə-bit-a hâvştînî mîrî êdı-o-wê-va băbê wê nà-şêt sarâ wê bə-datên.î čünkû hâvştînî mîrî-ya î dê-t kûckê-va bitên.î û dayk ŋī nà-hêt-a ązapəɾon.î

(125) lawmâ har sê hastikêt xo ət-gal xoî | ęk əš wần har sê hastikêt kû t-gal wê bûn mà-bû.î aw ŋi yê âzâdkəɾmânâ žonbâbê ŋi kêčê bû.î râbû t-gal xo bòrî û gût-ê-a mîrî, ‘lazêm-a barî az mahrê bə-bəɾ-əmlî az bə-çm-a sar ãvê.’î

(126) gût-e, ‘bûcî?’î haka dê bû bâlîvê čî xoẓmatkâr-êt hayn-û dê bû ta ãvê inûn-û ta čê şûl sar ãvê hayan?’î gût-e, ‘yâ mîrî t-vêtên az bə-çmî wi hastiki kâm-a t ãvê dâ.’î gût-e, ‘bûcî?’î gût, ‘tu dê zâîî’î

(127) damê čûyî kû dâ hastiki kât-a ət ãvê dâ,î hastiki âxêft.î Hênârê gût-e, ‘agar az ta p-avêm dê čê kây?’î gût, ‘az wênâ kâm yâ ta t-vêtên.’î mâm hɔsrâ xo kɔrî gût-e, ‘âŋko tu daykâ/ žonbâbâ mən-o xûşkâ mənî yâ əš qasd dâ âzâd nà-kây?’î
(123) Then, Hinar, Hinar’s father said, ‘I beg you! I just want to see my daughter a little bit, just to be reassured.’ The advisor said, ‘No way! [You will see her] only on the wedding day!’

(124) On the wedding day, when it was the wedding day, that is the day their wedding ceremony was to be held and they were to be married, Hinar realised that if she became the wife of the prince’s [son], her father could not visit her, since she would be the wife of the prince’s [son] and she would be staying in the palace. Moreover, her stepmother would not be released.

(125) Now, all the three bones/one of the three bones had remained with her. It was the one for releasing the stepmother and her daughter. She (Hinar) rose, took the bone with her and said to the prince[’s son], ‘Before getting married, I must go to the river side.’

(126) He (the prince’s son) said, ‘Why? If you want to go to the running water, the servants are here. They will fetch you water. What have you got on the edge of the running water?’ She said, ‘O prince, I shall go and throw this bone into the water.’ He said, ‘Why?’ She said, ‘You will see.’

(127) When she went to throw the bone into the river, the bone spoke. Hinar said, ‘If I throw you, what will you do?’ It said, ‘I shall do what you want.’ She stayed still, contemplated, [and] said, ‘Aren’t you supposed to release my stepmother and my sister?’

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61 Lit. know.
(128) gut-e, ‘na-xêr aw barê bû mên wa t-got-a ta.¹ nûka az dê kârâkî dî kâm.’ galak galak galak ʾajâz bû.¹ ü guti pâ bê-xudê aw dê mîn-a āt wêrê va hatâ hatâyê.¹ Đêndêk Hûnûrê járaḵâ dê žî aw hastiya dûna bar singê xo.¹

(129) gut-e, ‘pê agar az ta p-âvêm¹ tu dê bû mên çê kây?’¹ tu nà-šê bû mên bêžî dê čê kây?¹ guti, ‘dê wê kâm yâ kasê na-kêri.¹ lê az wânâ āzâd nà-kam.’¹ gut-e, ‘tamâmt¼! nà muškîla-at¹ am [nû] dâ wî žî p-âvêžîn¹ kâ dê barê xo daynê dê çê lê hêtên.’¹

(130) ü gala galak žî hûvî ha-bûn¹ kû dê têštaḵî galak yê jwân çê bitên.¹ pâsavân at-gal bûn.¹ Ŕašak-êt miri at-gal bûn¹ damê Hûnûr čûyî dâ awi hastikê žî p-âvêžît-a bêne āvê.¹ damê hastik hâvêti-ya bêne āvê ü gahaštî-ya bêne āvê har du hastikêt dî bê sar katên.¹

(131) har du hastikêt dî b sar kaftôn-o Hûnûrê dastê xo dâ-ya har du hastîk¹ inân-ava inân-avâ¹ ü kûrm-a āt barîkâ xo dâ¹ ü čû.¹ hastîkê dê žî šolê xo kêr.¹ damê čûyî gahaštî-ya qasrê¹ dit kû járaḵâ dî bābê wê yê hâti¹ dâxwâzê dîtnâ Hûnûrê t-katôn.¹

(132) damê dâxwâzê dîtnâ Hûnûrê kûrî gut-e, ‘bâb az galak es ta xarib bûm.¹ hêzêr nà-ka az es ta xarib nà-bûy-ûl lê tu t-žăni az nà-šêm galak dar kavom žî ba rê ko az¹ nûka xástiyê kûrê mirî-ûl.¹ ü hätôn-û čûnê mûn gala galak a bê-zahmât-û.¹
(128) It said, ‘No, I said this to you earlier. Now I’ll do something else.’ Hinar became very troubled and said, ‘Indeed, they will stay in the prince’s prison forever.’ Dindik Hinar put the bone on her chest again.

(129) She said, ‘If I throw you into the water, what will you do for me? Could you not tell me what you will do?’ It said, ‘I shall do something no one has ever done. However, I won’t set them free.’ She said, ‘All right! no problem! I may throw this [bone] too and see what happens.’

(130) She really hoped that something good would happen. When Hinar went to throw that bone into the water, some guards and servants of the prince were with her. As she threw the bone into the water, the other two bones came up to the surface.

(131) The other two bones came up [to the surface]. Hinar grabbed both bones, brought them back, put them in her pocket, and went [to the palace]. The other bone did its job. When she went [back and] arrived at the palace, she saw that her father had come back again, asking to visit her.

(132) When the father asked to visit Hinar, she (Hinar) said, ‘Father, I missed you so much! Do not think that I did not miss you. But you know that I can’t go out often, since now I’m betrothed to the prince’s son and it is difficult for me to move around.’

62 Lit. She gave her hands to both bones.
63 Lit. I have become stranger of you.
(133) bàbì gûtê, ‘kêçâ mên agar az hâr ta na-binêm źî hamâ agar çê nà-bitôn žênbâbê xo ū xoškâ xo bar-dâl bôlâ b-hên-ava mâl. hamâ çê nà-bitôn dâ az ţazîl nà-bam1 dâ čâvê xo bô-dân-a mën.’

(134) Dêndak Hênêrê lar wê rë t-bêzê-tê, ‘sûz bitôn agar az bê dêrêstâhi bû-ma havžînâ wî, dê hîngê mê âxêtânâ xo habîtôn-o1 âz dê âzâd kâm.’ havžînîyê pêk tînên1 ū gala galak pêk-va dâ xûs t-ben. lê hêštâ žênbâb ú xoškê wê yêt wêrê va.

(135) šavâkê âs šavân1 mîr gala galak bâs bû poštî hîngê-û gala galak hât-a sar xo.1 mîrî gûtî, ‘az dê çêm-a râv-û nêçîrâ.’1 mîr û kûrê xo çon-a râv-û nêçîrâ. Dêndak Hênêrê et-gal hastikêt xo âxêt-ava.1 et-gal hastikêt xo âxêt-avâ.1

(136) gûtê, ‘hin dê çê ãn agar az wa p-âvêzêm-a et âvê dâ?’1 hastikačê âs wânê gûtî, ‘az dê hamî taštâ âşkarâ kâm.’1 hastikačê âs wânê źî gotî, ‘az dê žênbâbê ta âzêd kâm.’

(137) gotê, ‘pâ dê kâ râ-wêstê-va dâ az žênbâbê xo âzêd kâm.1 pâšûkê az dê hamî taštê âşkarâ kâm.1 a nê-zêmêm järê çî-ya.’1 hamâ tê nà-t-gahašt. nê-ţâni çê masala-ya.1 gotê, ‘galak bâş-a!’1 râ-bû çû aw hastîka hâvêt-a t âvê dâ.1 ū żênbâbê wêl ū kêçê wêl hâtn-a âzâd kêrên eb ‘amrô ‘âqêldârê mîrî.

(138) eb ‘amrô ‘âqêldârê mîrî hâtn-a âzâd kêrên1 awânê źî galak hîvî źê kêrên-êl gûtê, ‘mä âzêd kâl!’1 damê âzêd kêrên1 damê âzêd kêrên1 žênbâb çû mâlê.1 çû mâlê.1 du sê rožêk pê-va na-çon.1 ū mîr-û kûrê xo yêl râv-û nêçîrâ.’1

__Neo-Aramaic and Kurdish Folklore from Northern Iraq__
The father said to her, ‘My daughter! If I’m not supposed to see you, please just set your stepmother and your sister free. Let them come back home, so I won’t be humiliated, [and] they will look after me.’

Dindik Hinar said, ‘I promise you! When I really become his wife, I will have my own voice, and I will set them free.’ They got married and became very happy together. But her stepmother and her sister were still there.

One night, the prince’s son felt very healthy and fully recovered. The prince said, ‘I will go hunting.’ The prince and his son went hunting game. Dindik Hinar talked with the bones.

She said, ‘What will you do if I throw you into the water?’ One of the bones said, ‘I will disclose everything.’ The other bone said, ‘I will set your stepmother free.’

She said, ‘All right, wait! I will set my stepmother free first. Then I will disclose everything. I do not know what will happen for the moment.’ She could not understand. She did not know what the problem was. She said, ‘All right!’ She went and threw the bone into the water. Her stepmother and her sister were set free by the order of the prince’s advisor.

By the order of the prince’s advisor they were set free. They had begged a lot, ‘Please set us free.’ After being released, the stepmother went home. She went home. Two, three days, even less, passed by. The prince and his son were hunting.

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64 Lit. He came to his head.
(139) žonbâbê naqšakê gala galak ê jân dâ-nâl kû járakâ di Dêndok Hênârê š wê mâlê bê-zêvînt-avâ. Ŧâ-bû čû daf 'âqûldêrî güê, ‘ava cênd-ał az Dêndok Hênârê b xodân ât-şamû a t-şânêm aw yâ čâwâ-yâ aw yâ čawâ nîn-a.¶


The stepmother made a very good plan to bring back Dindik Hinar from that house. She went to the prince’s advisor [and] said to him, ‘I’ve been raising Dindik Hinar for a long time, and I know what she is like and what she isn’t.’

[The stepmother continued,] ‘Believe me! She is very crafty and very deceitful. She did all this to reach the prince’s son, only to reach the prince’s son. Why is she going so much to the edge of the river?’

She said, ‘Because, the enemy is on the other side of the river. She [Hinar] sends letters to the enemy, so that they would come, attack the palace, and kill the prince and his son.’ After she said this, the prince’s advisor notified the prince and his son [of her words].

He said, ‘The situation is like this: your new bride wants to kill you!’ By every means possible, the older prince persuaded his successor, the younger prince, to have Hinar killed. Or, if they would not kill her, they should imprison her forever.

They went to her and said, ‘The situation is like this! We know about your trick. We know that you want to do so-and-so.’ Hinar regretted so much that she had not thrown the first bone into the water first.

She said, ‘All right! You can kill me provided that you throw me into the water.’ They said, ‘We shall just kill you. What’s important is that you’ll be dead. We’ll kill you by whatever means possible.’

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65 Lit. to make herself reach the prince’s son.
(145) goti, ‘awa bo ma hé zi bâštêl.\(^1\) dé ta hävežîn-a ût évê dâ.\(^1\) dé āxâftênâ hêndê ku mà tu yâ kûštî zi nâmînt-a ûl sar ma.\(^1\) xalk nà-bêžîtôn, “wa bûčê kûst zi?”\(^1\) čuko dé bêžôn, “yê wê bo-xô xo hävêti-ya ût évê dâ yân kat ût évê dâ damê malavâni t-kêrên yân jêlk šîstôn-û ilâ áxêrî.”\(^1\)

(146) mîr\(^1\) û kûrê xo û ‘aqëlêrê xo ût-gal Sorâ čavşin-û bêbê wê\(^1\) čen-a sar lêvâ avê,\(^1\) āvakâ kîr\(^1\) har wê avê kirâ har jâr\(^1\) dâ ko jêzâyê wê bo-dän-ê.\(^1\) bûb gala galak ‘âjêz bitên.\(^1\) Sorâ čavşin zi hûsä xo diyår ût-katon\(^1\) ‘alaśas yâ ‘âjêz-ê.\(^1\) xuştê wê zi hûsä xo diyår ût-kan ‘alaśas yâ ‘âjêz-ên.\(^1\)

(147) lê kurô mîri zi û šê rást dâ dölê yê lo sar hay.\(^1\) mîr ût-bêžêt-ê, ‘kâ zikâ wê p-ävên-a ût avê dâ!\(^1\) bari p-ävên-a ût avê dâ! Hênâr hâstikê sêyê zi ût-hävežêt-ê ût avê dâ.\(^1\) damê hâstikê sêyê ût-hävežêt-ê ût avê dâ! yeksar êk ûs ŋâšêkêt mîri t-hêtên.\(^1\)

(148) ût-bêžêt-ê, ‘az bani az xuılm û-râ-wastâ!\(^1\) ût-bêžêt-ê, ‘xê-rê-a!\(^1\) çê çê bo-ya!\(^1\) dužmûnet ma hêrêş inê sar ma?\(^1\) hûjûm inê sar ma?\(^1\) ût-bêžêt-ê, ‘nâ az bani!\(^1\) masala gala galak ê dôrêţ-ê.\(^1\) mâne aw hâstikê Dôndêk Hênärê hâvêti\(^1\) aw hâstika bo!\(^1\) âwê goti, ‘az dê hamê toştä âškarâ kem.\(^1\)

(149) gotê, ‘az bani gûtê hâl-o masala avê-na.\(^1\) goti ûz ŋâšakê wê davarê bûm.\(^1\) az dôrêst ûl wân dawûr-û bara t-nawostêm! aw jêhê Dôndêk Hênârê le mazên boyi.\(^1\) gûti har pêst mâlâ wânê nûqtâ môn yâ nawostêmê yâ l wêrê.\(^1\) ân xûlâ môn yâ as kû t-mîm-ê l wêrê yâ l wêrê! as hamê masale-t zânum.\(^1\)
They said, ‘It’s even better for us; We will throw you into the water. We won’t be blamed for Killing you. People won’t even say, “Why did you kill her? Rather, they will say she threw herself into the water, or she died while swimming, washing clothes, etc.”’

The prince, his son, and his advisor, together with Sora Chavshin and Hinar’s father went to the running water, which was deep, the same deep water, to punish Hinar. The father was very upset. Sora Chavshin pretended to be innocent, as if she was upset. Her sisters too pretended to be innocent, as if they were upset.

However, the heart of the prince’s son was completely with Hinar. The prince said, ‘Throw her into the water immediately!’ Before they threw her into the water, Hinar threw the third bone into the water. When she threw the third bone into the water, one of the prince’s servants came [forward] quickly.’

He (the servant) said, ‘Your Highness, please stop!’ He (the prince) said, ‘What’s up? What’s happened? Have our enemies attacked us?’ He said, ‘No, your Highness! It is a long story.’ This means that the bone that Hinar had thrown [into the water] was the one that had said, ‘I will reveal everything.’

He (the servant) said, ‘Your Highness! The situation is like this. I used to be a servant in that region. I would sleep right at the place where Hinar grew up. The place where I used to sleep was situated exactly behind Hinar’s house. The point where I used to reside is still there. I know everything.’

66 Lit. the saying that we have killed you won’t remain on us.
67 Lit. I [your] servant.
(150) gǘt-ē, masalē bū mà bēţa čî-yá?\(^{1}\) gǘt-ē, 'hål-o masalē žə bəčikāti avā-na.\(^{1}\) čələk bū hūsā-w hūsā-w sē faqarāt-ū\(^{1}\) hatā gaḥašti-ya hīŋgē kō Sōrā čavšin ḏōhi\(^{1}\) bari čand ɾoţakā yā hātiy-avā.\(^{1}\) ū naqşaḵē gorē dāyī at-gal kəč-ēt xo kā dē čāwāt [axanēvā]\(^{1}\)

(151) əl hār l wērē\(^{1}\) bēţ-tē, 'Sorā čavšin-ū har du kəčēt wē bū mo bə-gərən-avā\(^{1}\) damē t-gərīt-avā\(^{1}\) tʾint-ā wērē.\(^{1}\) tʾint-ā wērē\(^{1}\) ū dā-nitān.\(^{1}\)

(152) at-bēţ-ē, 'jəzāyē hawā kō hawā viyāi\(^{1}\) avē kəčkā hūsā bē-gunah\(^{1}\) hūsā faqīr\(^{1}\) hūsā āxšir\(^{1}\) bə-kožōn\(^{1}\) jəzāyē hawā āw-al\(^{1}\) as hawa hardukā p-āvēm-a at-bənē vē bīrē dā\(^{1}\) bənē vē bahrē dā.\(^{1}\)

(153) damē har sēkā pēk-va tʾinitōn\(^{1}\) ū at-hāvēt-a at-bənē bahrē dā\(^{1}\) hastikāk bə sar at-kavīton.\(^{1}\) hastikaḵē dī bə sar t-kavīton.\(^{1}\) zīkā Ḥənār t-čītān wi hastikē tʾinitā dare at-bēţ-ē,\(^{1}\) 'tū həstikē čī az /terms-a at āvē dā?\(^{1}\) at-bēţ-ē, 'tū mōn nā-hāvēţī-ya at āvē dā\(^{1}\) at-bēţī-ye tu mōn nā-hāvēţī-ya at āvē dā.\(^{1}\)

(154) 'tū dē čī har čələk-ā ta viyāl\(^{1}\) tu dē mōn da-yē ḏolā mōn bə-xotān.\(^{1}\) ū dē jāraḵā dī awē bəčik awē dē tēškāk bitān\(^{1}\) tēškaḵē bəčik bitān zəkē wē dā.\(^{1}\) ū dē čēlā ta ā sor ku az-əm\(^{1}\) dē zəvəṛm-avā bū ta.\(^{1}\)

(155) Dəndāk Ḥənār\(^{1}\) galā gala galak kayf pē t-hētōn bə vē masʿalē\(^{1}\) ū ēksar žənbāb ū har du kəčēt wē t-gahn-a səzāyē xu.\(^{1}\) ū bāb žī bə vē masalē gala galak yē rāzi-ya\(^{1}\) čunkū t-zānitōn kəčā wānā/kəčā wā yā ēkānā\(^{1}\) yā bē-xodān\(^{1}\) yā faqīr\(^{1}\) yā zələm lē kərī-ā\(^{1}\) yəksār rāzi t-bitān.\(^{1}\)
(150) He (the prince) said, ‘Tell us what happened!’ The servant said, ‘The situation has been like this since Hinar’s childhood. There was a cow. There were this and that. There were three bones. He narrated everything to the point where Sora Chavshin made the plan together with her daughters yesterday, a few days earlier on how to put Hinar in this situation.’

(151) He (the prince) said, ‘Arrest Sora Chavshin and her two daughters for me!’ The prince’s men caught them, brought them forward and put them on the ground.

(152) He (the prince) said, ‘Your punishment—you who wanted to kill a girl who is so innocent, helpless, and captive—shall be that I will throw you both into the well, into the river.’

(153) As the three of them were brought forward and were thrown into the water, a bone came up from the river. As soon as a bone came up on the surface, Hinar went immediately, grabbed the bone and said, ‘What are you here for? Should I throw you into the river?’ It said, ‘You shall not throw me into the water. You shall not throw me into the water.’

(154) [The bone continued,] ‘You shall go and give me to whichever cow you like [and] let it (the cow) eat me. She is going to have a calf. The calf inside her body will grow into me. That is, your Red Cow—I am that—will come back to you.’

(155) Dindik Hinar was very pleased. Immediately, the stepmother and her daughters were punished. The father agreed to this since he realized that his only [orphan] daughter was without care, helpless, and subjected to injustice. Immediately, he agreed to it.
(156) Ḥənār wē hastikē dad-a čēlakē. u aw čēla bōčīkākā/jānīkākā bōčīk t-īnitēn. aw ū yā sōr-a har waki čēlā di.

(157) ū aw čēla ət-gal ... Dəndək Ḥənārē ū ʿayālē wē-ū ʿayālē wē-ū ʿayālē wē-ū dē hamī gāvā bardawām bitēn āgār dərəst yā bāš bitēn, ān yā dərəst yaqīn yā bāš bitēn ū xərāvi bū kasē nā-vētēn ū hamī gāvā dəlsūz bitēn bū gīyānawarā.

(158) čīrokā ma bə dəmāyīk hāt. as hātm-avā na mūrī na havzīnā wī ū na bāvē Ḥənārē xu dəndkākā Ḥənārē ūzi na-dā ḫaṇ.
(156) Hinar gave that bone to a cow. The cow gave birth to a small calf. The calf was red like the other one.

(157) The cow remained with Dindik Hinar and her descendants for as long as they remained honest, did not harm others, and were kind towards animals.

(158) Our tale has reached its end. As for me, I have come back [and] neither the prince nor his wife nor Hinar’s father, have given me even a Pomegranate Grain.
27. THE INDECENT NEIGHBOUR

Masoud Mohammadirad

Speaker: Jalal Sher (CK. Shaqlawa)
Recording: Lourd Hanna
Audio: https://kurdic.ames.cam.ac.uk/audio/239/

Summary

Uncle Awdo Sula stood by his house in Shaqlawa in the morning and saw a beautiful lady carrying a tray on her head passing by and coming towards him. The man was thrilled and thanked God for coming across such a beautiful woman.

She greeted him and brought berries for him and his family. He, expecting she would have had romantic intentions, became infuriated, poured all the berries on the ground, and fed them to his hens. He told the beautiful woman to go away and never return. She nor his own wife understood why he was so angry. He had felt that he was being treated like a poor person.

1 I am grateful to Jonson Shamoony, native of Shaqlawa, and Hejar Ergoshi for their help with interpreting the language in certain passages.


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² Speech muffled.
³ Speech muffled.
(1) I will tell this [story] too. One morning— [Uncle] Awdo Sula, as they called him, stood by his house, which was in the Betirma neighbourhood [of Shaqlawa]. He said, ‘I was sitting [by my house]. It was morning’, he said, ‘and I saw a woman coming.’ Her name was Aunt Warde—as far as I know. Yes.

(2) He said, ‘There was a big tray [she was carrying], which was covered [with a cloth]. She was passing by our alley, heading towards our house.’ She came [closer]. I said, “God, look at that beauty. Look at her veil! God must have loved me so much for me to meet her this morning! It is a [great] life!”

(3) It is said that it was the season of Spring. It is said that she greeted him and sat down. He said [to her], ‘What? What are you looking for?’ She said, ‘By God, I have brought you some [berries]. I thought, “I shall not eat [them and give them to you]”’.

(4) He said, ‘What’s this? Indeed, the thing, she removed the cloth on the tray [to show him what was in the tray]. He said, ‘Wow! Indeed [the tray was full of] berries!’ He became furious. He lost his reason. He was filled with rage.

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4 Lit. One day, it was in the morning.
5 Lit. they called him Awdo Sula; his house.
6 Lit. I said.
7 Lit. he saw.
8 Lit. Soul did not remain in him.
9 Lit. One hundred evils came to him.
Here the narrator expresses ideophones used to call for the sheep and hens to come in the direction of speaker. ṭp is a labio-alveolar sound. The ⊘ symbol is pronounced close to a bilabial click sound.
(5) He said, ‘Why have you brought this to us? Are we mules? What are these [berries doing here] this morning? You think that I’m poor? Do you see what’s in front of you?’—there was a barn in front of them—‘Do you think we are dying of hunger?’

(6) He said, ‘Get up! I will show you.’ He poured out all of them (i.e. the berries). He called for the hens and sheep—he had two, three sheep: Cluck! Cluck! Cluck! Cluck! Cluck! Ba! Ba! He did this, Cluck! Cluck! ‘Come!’. The hens came [to eat the berries].

(7) [To] Pelka .... to the woman he said, ‘Look!’ The woman [noticed his vehement reaction and] became very resentful. She regretted [what she had done] and did not realise [it was so upsetting]. He said [to her], ‘Go away! Don’t come back here anymore!’

(8) Uncle Awdo’s wife said, ‘Awdo, you—why did you get angry at that woman? She’s innocent. She came and brought us [berries]. So what, had she committed blasphemy?’ [Awdo replied], ‘No, go away! I don’t want [to hear a word from] either you or her! May she will not repeat such behaviour.’

11 Lit. Go on your road!
12 Lit. things.
THEME V

FAMILY RELATIONS
28. TWO MULLAHS

Geoffrey Khan

Speaker: Seran Sher (ChA. Shaqlawa)
Recording: Lourd Hanna
Assistants: Aziz al-Zebari, Lourd Hanna
Audio: https://nena.ames.cam.ac.uk/audio/230/

Summary

Two mullahs served the same mosque in the same village. One mullah always used to arrive at the mosque early in the morning and make the call to prayer before the other mullah came. The other mullah got very upset, since the people in the village blamed him for not working. He asked his colleague how he managed to arrive so early. His colleague told him that it was because he had two wives, who looked after all is needs, and advised him to marry a second wife. The other mullah, thereupon, brought a second wife into his home. The wives, however, made his life hell and the mullah escaped in the night and took refuge in the mosque. He castigated his colleague for his misleading advice. His colleague responded that their lives had now become the same.
(1) ʾana šəmi Serân ʾAdday Šèr-ile. brāt Ḥane ʾAwdu-iwan. našêt Šaqlāwe-wan. šāt ʾalpa-w ṭəša ma-w ʾəšti-w xamša hwête-wan gu Šaqlawā. 1

(2) ʾəti xa ḥūčita šəmaw trè malaye-le. ʾətwə-w lətwa mən bāb ʾalaha-w ʿoda Maryam bəš raba lətwa-w qət-iš la k-awe, ʾətwə trè malaye. ʾəna tre malaye, malayeṭ xà mata-wənwa, ʾa məzgafṭ-u ʾa màta. 1

(3) ʾəna tre malaye ʾəxəmətət dê məzgafṭ ʿudiwa gəwət mašrəxe qətət məsəlaye-w gu ḥdarət gu taziye-w məndyəne. 1

(4) xa mən dāna malaye, qəmət waxtət šlotət xuškənta hawewa, baraw bəyəni ʾəwa ʾəl məzgafṭ hawewa, hawar mašrəxwa-w ʾqə məsəlaye-w məndi-w ʾəŋg yəwəlwa. 1

(5) ʾaw malə xət gələk mətʾəsər payəšwa. ʾamərəwa, ʾmaʾqūl-ila ʾāt qəmeti l-ṭāma hawət? naṣe ləm wədlu. ʾamri, ʾət ʾəl ma məndi [ʿa]xni ʾətyəwət läxə? la ʾəxəmətən k-udət la ma ʾən. 1 la ʾəŋg č-awət. ʾə əqa tsə məndi bəš lewət. 1

(6) fəl gələk mətʾəsər pošle. xəre ʾamər, ʾəzən baqrən mən de xəwril ʾaw mən ədə dəšə haya k-əṭe. ʾənə kut tira dərəng, gu tsə məndi la g-matplen. 1
My name is Seran Adday Sher. I am the daughter of Hane Awdo. I am [one of the] people of Shaqlawa. I was born in 1965 in Shaqlawa.

I have a story called ‘The Two Mullahs’. There was and there was not, there was no one who was greater than God the Father and Mother Mary and shall never be, there were two mullahs. These two mullahs were mullahs serving the same village,¹ the same mosque and the same village.

These two mullahs served the mosque by calling to prayer, attending funerals and so on.

One of these mullahs used to be in the mosque at dawn before the time of morning prayer. He would make a call to prayer crying, ‘Rise to pray’ and so forth.

The other mullah used to get very upset. He used to say, ‘How is it possible for you to be there before me?’ People began to blame him saying, ‘Why on earth have you come to us here? You do not offer us service nor do you call to prayer. You are not good for anything.’

So, he became very upset. He thought to himself² and said, ‘Let me go and ask my colleague who comes before me a little earlier. I am late every time, I do not catch up with anything.’

¹ Lit. mullahs of the same village.
² Lit. he saw.
(7) َاَمُّور، َمَالا. َامُّور، َحَاَخُونِي، َمَاَلِی؟ َامُّور، َمَرْقَتی،
gu mā məndi ʾāt qāmēt waxtōt mšaloye lāxe-wət? َامُّور، َقاَم؟
 َامُّور، َحِمْوَن ناشوَت ُوَاوی لِوَعآ مِنی راَزی. k-əmri “۱۱۱۱ ُدرَنگ k-
اَتْتُ-ع qat qalux َلاَ k-šāmēxle. dyara la yan qalux bāsima lēwē yan
*tambal-iwət, َلاَ k-اَتْت.” َ\n
(8) َاَمُّور، َمَهَمَوَن، َاَنا َخَاَمَندی َامْرُونِع َاَخُون. َامُّور،
َقَدْوَت َمَآ؟ َاَنا َتْرِ ُیوْنِعَتی َیوَتی.

(9) َاَنا ِتْرِ ُیوْنِعَتی َخا َحآَرْه َمَاْخُوْنِا ِقَتی، َخا ِرْسَتْمْال
g-dawqala qati, َخا ُوِرَی َحِذَوْر َکُ-عَدْلی، َخا ُقْنُوْری-ش ُسَعْبُ ُک-
اَدْلِی. qa ḥadax َخا-وَ تْرِ َاَنا ُحْذَوْر َکُ-پِعُنی. qa
hadax qāmētux k-tāpōn. َ

(10) َاَمُّور، َمَاَتی؟ َاَمُّور، َْنِی ِرَآَیْوْخ َمَاَلِی؟ َاَمُّور، َْرَآَی-یِل
اَوْدَتی ُتْرِ ُیوْنِعَتیا. َاَمُّور، َْمَأَتْاککِوْد-یوْئِتی؟ َاَمُّور، َْمَاِ ِمْدَزْرُوْبی.
*xonux mā mare-le qatux? َاَمُّور، َْْحَاخَآْن َکُ-اَزْوْنی. َ

(11) ِحآَرْه َمَنْ مََزْغَثی، ُیوْنِلِ َخا َبَخَآ ِمْتِلی. َیوْنِلِ َقْم-ْیوْنِلیa َقْم-مآْتْوْلی َل-بْلیa َاَمُّور، َْاَناَلی ِشْلُوْثت ُْاْسَرْتْ-لی، َبیِزِلْلْوَن
qa məzgafat.
He said, ‘Mullah.’ He said, ‘Yes, brother, what is the matter?’ He said, ‘Tell me, how is it that you are here before the time of prayer?’ He said, ‘How?’ He said, ‘Believe me, the people of the village are not happy with me. They say “You come late and we never hear your voice. It seems you do not come either because your voice is not good or because you are a lazy person.”’

He said, ‘Look, let me tell you one thing, brother.’ He said, ‘Do you know what? I have two wives.’

These two wives, one of them always warms water for me [to bathe], one holds a cushion for me, one puts out my socks for me, one prepares my clothes, one polishes my shoes. That is why I get ready in a moment, and this is why I get here before you.’

He said, ‘But how?’ He said, ‘I mean, what is your advice?’ ‘My advice is for you to have two wives.’ He said, ‘Are you sure?’ He said, ‘Just give it a try! This is your brother’s advice to you.’ He said, ‘I shall go immediately [and marry another woman].’

As soon as he left the mosque, he went and married another woman. He came and put her, he helped her settle at the house. He said, ‘It is time for the evening prayer. I am going to the mosque.’

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3 Lit. [by the time I count] one and two.
4 Lit. your opinion.
5 Lit. you make them two wives.
6 Lit. what is your brother saying to you?


(14) 'âl mûhêm| là 'idele| mâtu| tre ţlaха să-'āt fôtlu.| qâmêt yoma bâyêz, 'ërêqle| mên qam 'idât dan trê 'išunyata| 'êt mara qatu, 'ât 'atxa wêdlux| 'ât 'atxa wêdlux, 'î b-e ga mšawore l-'êgdâde. | rešu gâlak gâlak mârêle.|

(15) 'izôle.| lêle-le,| lebe tsê mendi 'awêd gu mözgaft.| la 'îbe mâsrêx| la 'îbe mâla banq 'awêd,| la tsê mendi lêbe 'awêd.| 'izôle| târa qam-patêxe.| 'îtûle 'ełôl.| |

(16) 'îtûle 'ełôl.| 'amôr qatêt mâla,| 'âmêr, 'waxêt mşalôye-le.| xax-zêx mên mên jûn maĥçoye-le mâla.| k-âmêr, 'waxêt mşalôye-le?| la waxêt mşaloye lêla.| 'ê ga xa ġafwa šaqlêni| xantsa 'êni matwênû.||

7 The speaker uses the masculine pronoun 'aw although the reference is to one of the wives.
By the time he returned home, the cries of these two wives were reaching the other bank of the Zab River. One said, ‘May a dog shit on the mullah!’ Another said, ‘May this [dog’s shit] be on the head of the mullah.’ Another said, ‘May the dog shit on the mullah’s grave.’ Besides his sisters and his mother, they included them all in their curses.

What could he do? He entered [the house] and said, ‘What is the matter?’ He said, ‘All right, why are you swearing at me? What have I done?’ They said, ‘But it was you who brought us [here].’

Well, he did not know how the next two or three hours passed by. Before dawn broke, he fled from the hands of the two women as they were saying to him, ‘You did this, you did that,’ at the same time swearing at each other. He had a big headache.

He went away. It was night time and he could do nothing in the mosque. He could not call to prayer. The mullah could not make a call [to prayer]. He did not do anything. He went and opened the door. He sat on the upper floor.

He sat on the upper floor. He said to the mullah—it is said that it was prayer time and the mullah began to talk to himself saying, ‘Is it prayer time? No, it is not prayer time. So let me take a nap and close my eyes for a bit.’

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8 Lit. the mullah shat upon by a dog.
9 Lit. in the situation.
10 Lit. I am what?
11 Lit. the important thing.
(17) ʾaḥmōr, ʾe ṭāʾpāṭap ṭiṭēl. ʾe ṭāʾla xāt ṭiṭēl. ʾaḥmōr, ʾiṭēluʾx? ʾaḥmōr, ʾnāša xoš nāša! madam ʾāt betux ṁṣuṭʿmwaṭ, qa mà beti qam-ṁṣaṭməte? ʾāt betux nura ṣitaŋ gu betux ʾarqatwa mne ṣāna ṣēne, qa mà beti qam-awdēte?

(18) ʾaḥmōr, ṣa ma bas ṣāna mərux, ṣāt la ṭlōblux mani məsāʾāda? ṣay məsaʾāda daʾx lēwēt bəzzaya? qəməti l-ṃızgafṭ-īwət, həta parux ḫālāl ʾawdətu.


(20) ṣāyə ḫūṭṭa k-əmrila qa daw našət rešu lā (ha)we marə-w rešu mamrèlə. ʾawdza ʿəbra mən de naša k-šaqlıla. k-əmrila qa dān našəl ʾaxtsə gu qūṣət našə lā (a)te-w ʿazəl, gu moxət jānu ʾawəd, ʾaxtsə gu tənayatət našə la qayəm-u yātu.

(21) ʾawdəzə ʿiteli ʿitēlī tsə ṭəndi-s la ʾwəlu qadi.
(17) It is said that he heard some footsteps coming. He saw the other mullah come. He said, ‘Have you come [already]?’ He said, ‘My friend, if your life was ruined, why did you ruin my own life? Your home was like hell from which you fled all these years, so why did you make my home [the same]?’

(18) He said, ‘Why have you blamed me? Did you not ask for help from me? Do you see how I have helped you? You are at the mosque before me, so you will legitimately earn your money.’

(19) ‘But you,’ he said, ‘have turned my home into a hell.’ He said, ‘Should only my house be in ruins? So our life has now become the same.’

(20) This story is told about those who do not have a headache but cause themselves to have a headache, so that people will learn a lesson from [the story of] this man. [The story] tells people that one should not act according to what other people say, but one should act using one’s own mind, rather than stand and sit according to what [other] people say.

(21) So, I have come back [from the scene of the story], but they gave me nothing [to prove that I saw it].

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12 Lit. saw.
13 Lit. man, good man.
14 Lit. your house was ruined.
15 Lit. there is fire in your house.
16 Lit. why have you said [this] only to me?
17 Lit. come and go.
29. TWO MULLAHS

Masoud Mohammadirad

Speaker: Hawsar Najat Bapir (CK. Shaqlawa)

Recording: Lourd Hanna

Audio: https://kurdic.ames.cam.ac.uk/audio/234/

Summary

Two Mullahs served in the same mosque in a village around Khoshnaw. One of them would constantly miss the prayer time. He asked the punctual one to give him some advice. The punctual mullah said that he had two wives who took care of the different home tasks, helping him to get ready for work. The unpunctual Mullah believed this and took another wife. Not long after the marriage ceremony, the two wives started arguing with him, and there was constant quarrelling in the house. From then on, the unpunctual mullah would go to the mosque early—just like the punctual mullah. It turned out that they were both on time for prayers because of the same problems in their homes.
1) tab‘an nāw-əm Hāwsar Nadzāt Bāpir Ūrahmān Sūrtsī-ya.1 xarkī Šaqrāwāwī-ma.1 dāk-əm nāwī Jamīlā-ya.1 la dūy dwāzday hazār-ū nosat-ū haštā-w hašt la dāyāk bū-yāma.1

2) wāl awa-y ka ēstān da-m-awē bās-ī kām1 tsiroka-k-ə ba nāwī dū malān.1 tab‘an la nāw kaltūrī kurda-wārī aw tsiroka galak jár ba ‘abrāt hātīt-oawa,1 lo nasiḥāt kərdənī piyāwan1 yā xod lo čāk kərdənī būwārāki komašāyatī yā ḫijtāmārī la mābānī xarkīzī.1

3) a-le ha-bo na-bōl kas la xwāy gawratwar nā-bo.1 la ēkak law gundakānī dawri xošnāwatī dū malā ha-būn.1 yakāk-ya’īn1 zū a-čūl la məẓgaftē bāŋg’-ī a-dā.1 away dīka-ya’īn1 dərāng da-hāt-a məẓgaftē-ū nwēζ-ıʃ-ı a-čū.1

4) ṭrōjako la ṭrožān,1 malāy yakām la malāy duam-ı pərsi1 got-ı, ‘xēr-ə ṭo?1 wa lo xēr-ə?1 atū a-tsi zū a-tsi-ya bahaste-o1 qāzāndz-ət ziyātar-ə,1 čunka pēš-ı mən har-astī-ū1 ham bəndz-ıʃ a-day1 ə ham nwēζaka-ʃ-ət nā-tsi.1

5) ‘katsı amən1 nwēζ-ıʃ-əm a-tsi-ū da-m-awē bəxērəm bə- gum,1 atū-ʃ-əm nasihatak-əm bə-ka bə-zān-ə1 kū atū baw āmandzay gayšti?1
Well, my name is Hawsar Najat Bapir Rahman Surchi. I am from Shaqlawa. My mother is called Jamila. I was born on the 2\textsuperscript{nd} December 1988.

What I am going to tell now is a tale called ‘two mullahs’. This story has often been told as a moral lesson\(^1\) in Kurdish culture, in order to give people advice or to encourage them to amend social problems among them.

It is said that once there was and once there was not [but] there was no one greater than God. There were once two mullahs in one of the villages around Khoshnaw. One of them would go early to the mosque and call for prayer. The other one would come late to the mosque and miss the prayer.

One day, the first mullah (i.e. the one who was late) asked the second [punctual one and] said, ‘What’s up with you?\(^2\) Really, what’s up? You will go to Paradise sooner and achieve a greater merit\(^3\) [than me], since you wake up earlier than me, you call to prayers and you do not miss your prayers [unlike me].’

[The unpunctual mullah continued] ‘As for me, I miss my prayers, but I want to have the same merit.\(^4\) Give me a piece of advice so that I know how you reached that goal?’

\(^1\) Lit. It has come as a lesson.
\(^2\) Lit. Is it goodness, you?
\(^3\) Lit. Your profit is more.
\(^4\) Lit. I want to reach that goodness for me.


(9) lo-ya nā-tṣār bū fakrī kērd-ūwar-w žōnak-ī jēwän-ū tār-ī hīnā goti do ṭoẓ pē tsūn hār-o waz‘āk-i lo dōrūst bā-bū. jahānmāk bū aw mārā na-bit-awba nā away malāy yakam bās-i kārbūl hāt-a dī nā hīts.
(6) The first mullah (the punctual one) said to the second (the late one), ‘Poor you! My situation is very different from that of yours. You have one wife who cannot cope with anything [including your daily tasks]. By the time she brings you your food or brings you your clothes, I’m already out of the house [heading towards the mosque], but you keep being delayed.’

(7) He (the late mullah) said, ‘What’s your situation then?’ He replied ‘I have two wives. My first wife brings me my socks, my second wife brings me my robe. The second one serves me food; the first one brings me the turban. That’s why I reach the mosque earlier than you, [while] you’re still sitting at home, the sun rises, and you miss the [morning] prayer.’

(8) The [late] mullah kept thinking. He said, ‘Indeed I would also like to go to Heaven soon. The earlier and steadier I climb the minaret and call for prayers, the more God will be pleased with me.’

(9) He had no option but to ponder over the subject. Finally, he married a beautiful, youthful woman. Two days [of his marriage] passed by. He began to struggle. The house became a hell to him. It was nothing like the other mullah had said.

__________________________

5 Lit. Does not arrive at anything.
6 Lit. The sun comes upon your head.
7 Lit. He brought a thought, he took a thought.
8 Lit. fresh.
9 Lit. The house became such a hell to him that it was not.
buw-a šār-ū āžāwak bū. | arē šēxałā bū yakakā a-go ba šār hātbūn la sar yakdi. | yakā a-go, ‘gū ba qabr-ē malāy!’ yakā a-go, ‘gū ba šīdāy malāy!’ yakā a-go, ‘gū ba qabrē bāb-i!’ awē a-go, ‘gū ba qabrē dāk-y-il!’

malā nā-tsār bū aw šawa hār xaw-i lē na-kat. | sā’at sē-y šawēl čū-a sar mənərây. | ū xò-y māt kərd. | dīt-i kas lə məzgoftē nī-ya. | xo-y māt kərd xo-y māt kərd | hatā malā-y lo wa diyār kat. |


amn-īš hátm-ūl xalās bū bərēw-a-w | hīts-əm pē na-bōrā.
(10) It (the house) became [full of] arguments. Even though he was a sheikh, they (i.e. the wives) became united in quarrelling. One [of the wives] would say, ‘May shit be on the mullah’s tomb!’ The other one would say, ‘May shit be on the mullah’s ancestors!’ One would say, ‘May shit be on his father’s tomb!’ The other one would say, ‘May shit be on his mother’s tomb!’

(11) The mullah could not sleep that night. He had no option but to go up the minaret at three o’clock in the morning. He did not make a noise. He saw that there was no one in the mosque. He stayed silent until the other mullah appeared before him.

(12) He (i.e. the usually punctual mullah) said, ‘Did I not say so?! A mullah with two wives is heavy-hearted. One who has two wives goes up the minaret earlier!’ The [usually unpunctual] mullah said, ‘May God curse you! Your life was hell and you inflicted the same hell upon me! What [benefit] was there for me in marrying two women!? As for me, I have come [from the events of the tale]. It’s finished. Nothing was allocated to me [by the characters of the story].’

10 Lit. origin.
11 Lit. Sleep did not fall at him.
12 Lit. became visible to him.
13 Lit. his heart is perforated.
14 Lit. Should not God curse you?
15 Lit. The fire that existed in your house, you threw it at my house too.
16 Lit. I would not have stung two women.
30. THE GIRL, HER EVIL STEPMOTHER AND THE OLD WITCH

Masoud Mohammadirad

Speaker: Bizhan Khoshavi Ahmad (NK. Duhok)

Recording: Lourd Hanna

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

Summary

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

After a while, Fatma’s brothers tried to kill Pirhavir by stabbing her, but she would only die by burning. Fatma tricked Pirhavir to walk on a hole under which fire was burning. Pirhavir fell into the hole but did not burn completely. She later made an alliance with Fatma’s stepmother and tried to kill Fatma and her brothers. In the end the brothers killed Pirhavir, but her soul went into the stepmother’s body. She was also killed and buried in an unknown place. It was believed that if water reached the corpse, Pirhavir would be reincarnated and take revenge.
(1) nāvē mēn Biżān Xošavī ʾAhmāt. xalkē bāžērē Duhoḵē. az-ē čirokaḵē, ḫandak čirokā bo hawa vā-gohēzēm, kū mēn ʾē dāpīrā xo go lē būyna! ū ḫandāk, ḫandak dānʿāmrēn davarē.

(2) čirokā ma ā ēkē dē dāst pē ḫatōn čirokā Fātmā-ya. ha-bū na-bū kas šē xodē māstēr na-bū, kas šē baniyā ḫorawūntōr na-bū. ōrōžê šē ōrōžān! gundākē dūradast! āfūratāḵ ha-bū.

(3) awē āfūratēšū bē zalāmakē ḫarbū kū bari ḫēnd zārokaḵ ha-bū. ḫēčāk ha-bū bē nāvē Fāṭmā ḫo havżūnā, havżūnā ūn ḫo žānbaḵā Fāṭmāyē galak haz żē nā-t-kēr. ū nā-t-viyā bē-mint-a l mālē. ōrōžē šē ōrōžān, tē-bēšt-e, ḫēčā mēn hara ḫolānē bo xo yāriyā bē-ḵa.

(4) damē čit-a ḫolānē yāriyā t-kātān! kasak šē wānā hekakē šōkēnītēn! ūt nāv zavrīyā kasaḡ dā. damē hēk t-hēt-a šēḵāndēn ūt nāv wān hamī ḫēčān dā! ū har ēk kat-a sar yē dā. ū har ḫēčāk tē-bēštēn, ūt wa ḫēr, mēn wa na-ḵēr.

(5) al wērēšū kasak t-hēt-a wērē ṭē-vētēn, ṭē-bēšt-e, lāzūm-a hīn hamī sind bē-xon! kā kē av hēka šēḵāndā? lāzūm-a hīn hamī sind bē-xon.

(6) ḫēčā ēkē t-bēštēn, ʾaz bē sarē bērāyē xo kama mēn av hēka nā-ḵāndā. ḫēčā durē t-bēštēn, ʾaz bē sarē ḫūr du bērāyēt xo kama mēn āw hēka na-ḵāndā. ḫēčā sēyē t-bēštēn, ʾaz bē sarē īn bērāyēt xo kama mēn av hēka nā-ḵāndā.
My name is Bizhan Khoshavi Ahmad. I am from the city of Duhok. I will narrate to you a tale/ some tales that I have heard from my grandmother and some ... some old people in the region.

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

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

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

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

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

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1 Lit. Each put (it) on the other’s head.
2 Lit. I put on my brother’s head.
(7) ū har husā bardawām bitān. 1 hamī ḋač ṣib sarē bārāyē xo sind ṣē-xon 1 ko, ‘mā av hēka na-škāndia.1 lē Fātmāyē’  2 čünkū husā hazer kārbē ḍa bārā nī-nī,1 na-zānī dē ṣib ḍa sind xotān.1 ū hamīyā ḍa-rā sar wē 1 got-e, ‘čünkū ta sind nā-xwār 1 la vērē tà hēk ā škāndi.1’

(8) ṣē-čit-ava gala galak dolakē esāyī, ṣē-kaṭ-ava gaṛī.1 ṣē-bēzīt-av žənbābā xo, ṣē-bəzūt-e, ‘būčī mān ḍa bārā nīn-ān?’1 bo žənbābē ṣē-bit-av darivakā gala galak ā básī kū ḍačē ṣī še mâlē ḍa darē xitān.1

(9) ṣē-bēzūt-ē,1 ‘wara āz dē1 johē bārāyē ta nīsā ta dárm.1 ṣē-bat-av sar bānī,1 ṣē-bēzūt-ē, ‘pōst čiyāyē hana1 pōst čiyāyī lō pōst wi čiyāyi żī,1 šinīkā čiyāyēkē dī ye hay.1 ṣēkaftaṭ-av lō wērē hay.1 ūnji bārāyēt ta1 ok wērē  māzīlī čiyānē-na1 ū ūv-ū nēkūrā ṣ-kān.1’

(10) Fātmā, gala galak ṣē-ṃint-av hayārī.1 ṣē-bēzītān, ‘garak-av az ba-čōm1 bārāyēt xo paydā kāmī ū gal wānā dā ba-žīm.1 čünkū ṣē-zānītān żənbābē gala galak ḍakē wān ḍa nāxoš kəriyā1 ū ṣē-vētān bu-żəvōrīt-avā dav bārāyēt xo.1

(11) kačak damē čitān,1 gala galak ṣē-wastiyeṭān.1 gala galak māndī ṣē-bitān1 hatāl1 čiyāyēkē ṣē-bəhūrinītān-tū1 čiyāyē duē ṣē-būrinūt-tū1 ṣē-gahīt-av čiyāyē sē.1
(7) It continued like that. All the girls swore on their brother’s head, ‘We haven’t broken the egg.’ However Fatma, as she thought that she had no brothers, did not know whom to swear on. Everybody put the blame on her\(^3\) [and] said to her, ‘Since you didn’t swear, [it means that] you have broken the egg.’

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

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

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

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

\(^3\) Lit. put on her head.
(12) damē ᾰ́t-gahit-ā 浥yāyē se, ᾰškaftaḵā gala galak ā bələnd binitān. ū ᾰt-hēt-ā hazəyā wē kū ᾰt-vētən bərāyēt wē la vē ᾰškaftē va bən1 har waki żənbābē goti.1

(13) damē ᾰt-čūt-ē ū sah ᾰt-kāt-ē ᾰt-binitān, cā ᾰt-binitān? pənį tuxtēt dərēžkərī, ɾ pənį əmānēt xārənē, ᾰpənį jəl, ᾰpənį kavčək. hər təst aṭ wē ᾰškaftē və pənį pənį bəya.1

(14) damē wān pənįjā ᾰt-binitān lēksar ᾰt-zānītān aṽā jəhē bərāyē wē-yə. bərē xo dât-ē wēri galakā bē-sar-ū-bār-α. ahə, bərāyakī ᾰt-binitān sar ēk šə wān tuxtā yē navəstī-yə.1

(15) Fātmā dā kū wi bərāyī go lē na-bitən, bətənəkā məzən ᾰt-īnītən lānt-ə sar bərāyē xo yē bəčkī—kū bərāyakī bəčk-α. lānt-ə sar wi bərāyī. ū Fātmā ḍā-ṱ-bitən dast-əb kārī Ṱ-katən.1


(17) pəştī Fātmā kār-ō bārēt xo ᾰt-katən, xārənəkā gala galak ā xoš ẓi cē ᾰt-κat bo bərāyēt xo1 kā ćō lə vērē ha-ya, ćō nēcùr ƚərəyə, əgəl həndaḵ nānī bo wānā ḫāzər ᾰt-katən.1
On arriving at the third mountain, she saw a very big cave. It crossed her mind that her brothers should be in that cave—just as the stepmother had said.

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

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

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

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

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

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4 Lit. high.
5 Lit. It came to her memory.
6 Lit. five in five.
7 Lit. put hands to work.
(18) ạ́t-bēžī, ‘damē bərāyēt mən, har čár bərāyēt mənē dī t-hēn-
avā, dā vērē ā bə-sar-ū-bār bitən. Fātmā yəksar čit-a ạ́t bən təxtaḵ-
va ān bən sērkāḵē ’arzāqī-val xo va-蹊-šērīnū ū čavařē t-bitən hatā
bərāyēt wē t-hēn.

(19)  damē bərāyēt wē ạ́t-hēn, bərāyē məzən jo t-kvitən. ạ́t-bēžt-e,
’ā ava čan təstākī sāyr-a čē boy! bərāyē yə bəčik hūsā na yē zīrāk
bo. av āmānə xa šīstən-ū av jəlkə shīstən-ū av təxtə bə-sar-ū-bar
kər. [rəwra] bən daʃəšiyə lē dan, ‘saḥātā ta xoʃ! ta kəɾəḵē jənē
kərī.’

(20)  bərā damē əʃ xaw ŋō-蹊-bit-avā ạ́t-binit wērē yā pāqəz̠-ə. ạ́t-
bēșitəni, ‘hamā bo mən lē-hāt. bə həsəb, al-’asās mən i aw šolaya
kər. ạ́t-bēžt-e, ‘wəlā bərā az gala galak i məndi bū-m kū mən av
vērē hamī pāqəz kər.’

(21) ạ́t-bēžn-e, ‘bərā saḥətā ta xoʃ! šəbəhī dorā bərəyē ma yē
məzən-ə. ʿafūl dūrā bərəyē ma yē dīv dā-ya aw-ə šə wē məzəntər.’
She said, ‘Let it be orderly and clean here by the time my brothers, my other four brothers are back.’ Fatma immediately went under a bed/or under a large cooking basket. She hid herself and waited\(^8\) [there] until her brothers returned.

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

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

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

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

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

\(^{10}\) Lit. It simply came to me.
(22) ǝt-бит-ә роzhā ҧաשәr.¹ bәrәyәn di dar ҭ-кавәn-ә неcире,¹ bәrә ҭi ҭ-бэzитәn,¹ 'ә bәwәr ҝә ҭe гәlәк ҭә pәqәʒ-ә' naә pʄs-ә.¹ kә dә az ҕә xo ƅә-nvәm;¹ az гәlа гәlәк yә wәстиәy-мә.⁴ bәrә ҹiт ҭ-нөвiт-авә.¹

(23) ԁәmә bәrә ҭ-нөvит-авә,¹ ҝәҹәk бәrә xo dat-ә hәstә bәrә yә нәвәстә-ә.¹ zикә ҭ-гiт-ә дәrә.¹ wәn ҕәl-ү bargә¹ wәn... aw tәstәn wә dәhи nә pәqәʒқәәrәn¹ hәmияy ҭ-бәt-ә ʒә dәrвәy әәkәtә.¹ ӱ бә-sәr-ү-бәr ҭ-кәtәn-ү چә ҭ-кәtәn.¹

(24) ӱ хәwәzәkә gulә ʑi ԝl bәrә dәr әәkәtә ҹә ҭ-кәtәn¹ ӱ gulә tәdә ҭ-ҹиниtәn-ү.¹ ҭәxә dи ʑi wәsә pәҹәkә pәqәʒ ҭ-кәtәn bә-sәr-ү-ƅәr ҭ-кәtәn.¹

(25) ƅiт-ә ћвәr ҝu дә bәrәyәt wә wәn-авә,¹ ҭәtмә jәraқә dи ҭ-ҹиt-ә bәn ҭәгә Ԏәrәqи вә¹ ӱ pәtәy t-иnт-t xaгәrә¹ dә bәrәyәt wә wә nә-bиnин.¹

(26) bәrә ҭ-hәn-авә sah ҭ-қәәn-ә¹ ҭ-бэzетәn—bәrәyә мәzәn¹ ҹүкә ϑә wәнә мәзtәr-ү bәqәqәlәr ƅәl¹, gөtи, 'افية тәстәкә nә yә, nә yә тәbәx Ӟу ҭ-дәtәn.¹ ҹүкә bәrәyәt mөn hәмi ҕәvә hусә nә zиrәk бү-n¹ hусә ҭәrә pәqәʒ ҭә-ҭ-кәәr¹ hусә vәrә Ƅә-sәr-ү-ƅәr nә-ҭ-кәәr.¹ Ӿaв ҹи-yә ҹә бүy?¹ az ӊ-ӟәnәm.⁴ baz Ӭ ӟәnин ҧәшti ӕм ҹироқә xo ӊәmәl ҝәyн.¹
The next day, the other brothers went hunting. The [penultimate] brother said, ‘Believe it [or not], it is very clean here; it’s not untidy. I shall simply sleep. I’m very tired.’ The brother went [and] slept again.

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

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

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

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

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11 Lit. It became the next day.
(27) ʼat-bêžît-e, ‘bərâ, bərâ!’ ša xawê šiyâr ʼat-kâtûl ʼat-bêžît-e, ‘ta čê kærîya?’ bərâ barê xo ʼ-dât-e. aw bərâyê wi ʼpâsûn awalîkâ. dâ-vêt bêžît-e, ‘bə-ør-a mən šol nà-kær lān mən wârâ pâqêz nà-kær lān mən xwârawn čê nà-kær.’


(29) xûrûnû xo ʼ-xon. jêlkêt xo ʼ-guhoûn lî dê nêvên. damê ʼrûz ʼat-hal-êtûn, ʼzvêtûn bə-čen-a ŋûvû nêçîrû. bari ʼrûz bə-hal-êtûn, ʼat-čen-a ŋûvû nêçîrû.

(30) bərâyê dîw dâ ʼat-bêžîtûn, ‘ava bo mən à lê hâtî. lî ava az zānên ava čê šolê nà-kan lî u hûsû vêrê à pâqêz-a.’ bərâyê bêçîk ʼat-bêžîtûn, ‘hamû àz dê avroka žî mînêm. lî àz dê avroka žî šolê kêm.’

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

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

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

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

(31) The elder brother did not agree to it, since he knew that his brother had been tricky. What did the elder brother say to him (the youngest brother)? He said, ‘No, brother! Let me stay [home] today.’ He said, ‘Really! You are staying at home?’ ‘Yes’, he said.

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12 Lit. May your hands be nice!
13 Lit. The sun rose.
14 Lit. This has come to it for me.
15 Lit. has a trick in the bag.
(32)  

(33)  

(34)  

(35)  

(36)  

30. The Girl, her Stepmother and the Witch (NK. Duhok)

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

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

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

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

(36) He came down immediately [and] said, ‘Who is that?’ The girl (i.e., Fatma) started to cry. She saw her brother, scowled [at him] and said, ‘Keep your distance from me.’
(37) ु बराया अवा चांड ... अमँ चिन, अवा चाँ साल-अ मारुन नादिना। हर बो तने हर चार बरायेट अ० तृ-बिनृनृ। थेन बराम। हर बो-तने वान चार कुरा तृ-बिनृनृ-अ। शोला वाना राव-अ नेचृ-अ।

(38) ो-बेझ-े, ‘आँ मो नाम-नियास्?'। ो-बेझ-े, ‘ना।' ो-बेझ-े, ‘माता-ब तने चार बरा हाना?'। ो-बेझ-े, 'नाखयर, मोन खोखक ज़ि या हाय।'। ो-बेझ-े, 'नावे खोका ता चु-या?'।

(39) गोते, ‘अ सावे खोका अो नाम-बेझस।' बस अगर तु नावे अो बो मोन बेझः अज-ए झोम का तु खोखा मोन-ि अन ना।। गोते, ‘अ खोखा ता-मा, फातो।' फटो कुरखीया नावे फातमा-या।। ‘अ खोखा ता-मा, फातो।'

(40) शिनिका बराये वे, अ० ते वार ता-कतन-ुल अ हमबेझ कतन।। ता-बेझ-े, ‘गला गलक बास-अ हास मा याक-ु दु दित-वा।। ता-बेझ-े, ‘बाले पाता-वेतन तो बजवित-वा गुंडी।। अवा चोल-ु चियावा।। तु नाश्यी वेरे बा-गतिनी।। ता-वेत तु बा-जवित-वा गुंडी।।

(41) गोते, ‘नाखयर अ नाम-जवर्म-वा गुंडी अ दे हार वेरे होम।। गोते, ‘बुछि?'। गोती, ‘हाल अ मसाला अवा-आ जानबाह मा गलक या खराब-अ बु मा।। मा तृ-सिनृनृ-अ मा तृ-जूतन।। अ मो राजब ता-कतन नाव बाकी दा।। अ नाम-अ जवर्म-वा।।
(37) It has been some time that the brothers—how should we say!—It has been some years that the brother had not seen any human beings. [During this period] he has only been in contact with [i.e., seen] his four brothers—they are five brothers [in total]. He has only been in touch with those four boys (i.e., his brothers) and their job was hunting.

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

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

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

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

\(^{16}\) Lit. frowned.
(42)  bərā תחת, ‘mādām husā-ya, am dē, am dē har jār ēk əš ma nā-chit-a nēĉirē dē gal tà bin.’ ət-בַּשַּׁת-ץ, ‘nā bərā!’ mā nē har awēt mā l bar əškaftē? agar ġondēt mā l bar əškaftē, dākū pāqəz-ŭ bożīn ḵatān, āz dē bo wa pāqəz-ŭ bożīn kam, ġhin harn-ə řāv-ŭ nēĉirēt xo. ʰ

(43)  sē ġār ... haftiаḵе תחת. Fāťmā gala galak baud tītān, galak juwān tītān, galak əḥtimāmē dat-a pərčā xo-ŭ sar-ŭ-bārē xo-ŭ jālkē jwān bar xo 牵挂 tītān. at əškaftē dā bo xo ət-dālītān, ġe ġē תחת vētān bo xo 牵挂 tītān bar xo. ġu ġe ġē 장님 vētān tēr delē xo xārēnē 장님 tītān.

(44)  ṭožaḵe šō ṭožān bərāyē תחת-ץ, ‘Fāťmā, am har yēt māyn-ə lō vērē? ġm ġm būčī bū xo du bəznā ši nā-inīn ġē gundī nā-inīn-ə vērē dā ġamā šiyānā ma lō vērē xō bītān.’ ʰ

(45)  Fāťmā ši rāzī 장님 tītān, du bəznā 장님 t-iinīn, ġu hūsā dē wānā šīrī šī habītān, ṭožaḵe šō ṭožān, Fāťmā, ġę ġę ṣārē wānā har yē hal-ķəri-ya, ġārē wānā bardawām yē hal-ķəri-ya, būčī? ġünkū barē bə dast-va ġīnānā ġārī galak ġē bə zahmāt bū.

(46)  ġū ṣārē galak zahmat ət-hātn-ə bə kār ġīnān ġār bə dast יקט, fa ġār nā-ṭamrānd, ġārē wānā har yē hal-ķəri bū. Fāṭmāyē šīr ġūšī ṣā bəznē. ġū ġūn ġī dā dā-nīt-a sar ġārī dākū wī šīrī bəkalinūt-ŭ bə-keydown ġāst.
(42) The brothers said, ‘Since the situation is such, each time one of us will not go hunting [but] will stay with you.’ She said, ‘No, brother! Isn’t it so that somebody must stay in the cave (and do the cleaning)? If it is the case that somebody must stay in the cave and do the cleaning, [then] I shall do the cleaning and take care of the cave. You go hunting.’

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

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

(45) Fatma agreed to it. They brought two goats. So, they had milk too. Once, Fatma—theyir fire was always burning. The fire was always burning. Why? It was hard to find fire¹⁸ in the olden days.

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

¹⁷ Lit. She would eat to the full of her heart.
¹⁸ Lit. to bring fire with hands.
(47)  at darivakē dā bızān ṭ-hēt-ən ū ṭ-vēt ān wī šīri va-xot-avā, ‖
davē xo lo manjalūkē dātan. ‖ ū šīr hə sar āgorī dā ṭ-hēt-a xārē, ‖ āgor
tamriyētān. ‖

(48)  lə vērē Fātmā ṭ-bīzitān, ‖ ‘az čē nā-bitən māl bə-hēlm-a bē
āgor. ‖ ṭ-vēt az āgorī paydā kam lə bərāyēt mē bə-hēn-avā. ‖ čūkū
dē bēzən, “ava tu ŋozāki-yə hāti-a daf ma. ‖ tā āgorē ma źamānd. ‖
tā am hēlāyn-ə bē āgor.” ‖

(49)  Fātmā lə vērē čə ṭ-katan? ‖ barē xo ṭ-dāt-a wārā, ‖ həndi lə
rēkākē garēt āgorī paydā ḵaṭān āgor paydā nā-bitən. ‖ aw źi bəryārē
datan bə-čit-a sar čīyāyakē bələnd ‖ ú barē xwa dat-a dawr-ū barāl kā
āgorak dē ha-bitən ān nā-biṭitən. ‖

(50)  čit-ə čīyāyakē bələnd ‖ ú barē xwa dat-a dīr-va. ‖ sah ṭ-kate
dikēlak yā šə nəhālakē ṭ-čitān. ‖ nəhālakā qol lə dikēlakə žē bələnd
bitən. ‖ damē barē xo ṭ-dāt-e, ‖ aw dikēla yā žē bələnd ṭ-bitən lə damē
barē xo dāt-e, ‖ aw dikēla yā šə wērē bələnd ṭ-bitən, ‖ bəryār dat
bəčit-a wērē. ‖

(51)  hēdī ḥēdī ḥēdī Fātimā ṭ-čita wērē ‖ barē xo dat-e, ‖ barē xo dat-e
čə ṭ-bitîtn? ‖ pīražānək-ə, ‖ paštā wē yā xār. ‖ dəfnā wē yā məzən. ‖
xəzēmak ət dəfnā wē dá-ya, ‖ kū həndi təblakā mərūvi tēdā-ya. ‖ həndi
təblakā mərovī yā va-ḵer-ya xəzēm. ‖ ú gala galak yā kərēt-a, ‖ yā
zəf-ə. ‖ nūkēt wē dərēz-ən. ‖

(52)  ú manjalakâ məzən dā-nəy-a sar āgorī yā sarēt gułkā-ū pazi
ē po mīva bēy pāqəžkərən yā tēdā ṭ-kalənītnən ‖ ú yā hāzər ṭ-katan kū
dē xotən. ‖
At one point [one of] the goat[s] came near the fire to drink from the milk. It hit its mouth against the cauldron. The milk poured from the cauldron and the fire was extinguished.

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

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

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

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

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

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19 Lit. here.
20 Lit. because.
(53)  ns! ns! bēhn ṯa-ḵatān.₁ sah ṯa-ḵat-e₁ ʾaṭ-bēḏt-e, ‘az bēhnā mārūvāḵī ṭ-kam;¹ az bēhnā mārūvāḵī ṭ-kam.² wē ṭīraḏonē ʾaxsīrāk ha-bū ṭa qafaskakē dā.₁ aw ūnāb bū.₁ ʾaxsīrāk ha-bū ṭa qafaskē dā.₁

(54)  ṭa ṭ-bēḏt-e, ‘na, na, tu ṭa bēhnā nā-kay! ṭa bēhn nā-hūn! har bēhnā mēn-a.³ ṭīraḏavīr kū aw ūnāb bū, ʾaṭ-bēḏt-e, ‘balē az bēhnākē ṭa-ḵam.⁴

(55)  aw dē čitān! aw čitān kū dē wē ēh dē ṭačče garītān! dē fātmāyē garītān! ēksar Fātmā ṭ-ṟavītān! bas damē ṭ-ṟavītān,₁ šālā wē ol sar sarē wē ṭ-kavītān.₁ ū ṭīraḏūn zikā dastē xo ṭ-hāvēžt-a šālā wē.₁ ū dīfrā ṭa-ḵata gārē.₁ ū pōrče wē ṭa-gērītān-ū ʾaṭ-ḵēšīt-a lāyē xo.₁

(56)  damē pōrčē Fātmāyē ṭa-gērīt-ū ʾaṭ-ḵēšīt-a lāyē xo,₁ Fātmā galāk ṭaršītān-ū ṭa-larzītān. ʾaṭ-bēḏt-e, ‘tà če ʾṣa ma ʾaṭ-vētān ṭīraḏē? ṭaṭ-bēḏt-e, ‘nā-bēḏs-a mēn ʾīrē,₁ bēţ-a mēn ṭīrhaṿīr.₁

(57)  gotē, ‘būṭ? ṭa ṭ-veṭēn tu ṭa nāvē mēn gāzī mēn kāy.₁ ū tu ḫāṭi-a ol ārdē mēn dā-yī.₁ yaʾnī tu ṭūy-a yā mēn,₁ xālās.₁

(58)  gotē, ‘bas mēn bārā yēt hayn.₁ az nā-šēm b-mīm-a ṭa daf ta.₁ ṭa vēt az bā-čēm.₁ az bā tanē hāṭm-a hondāk āgōrī ū azē zāvāmāvā. ṭa ṭ-veṭē, ‘āhā,‘ e pā mādam ta bārā hana,₁ ava bo mēn sānāyīṭēr lē hāt.₁ šīnā az ēḵē bō-xom₁ az dē šāsā xom.₁
(53) Sniff! Sniff! She smelled [and] looked around. She said, ‘I smell a human being; I smell a human being.’ That old woman had a prisoner in a cage. It was a woman too. She had a prisoner in the cage.

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

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

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

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

(58) She said, ‘But I have [some] brothers. I cannot stay with you. I must go. I just came here for some fire and return home.’ She said, ‘Oh, now that you have brothers, it’s even better for me. Instead of eating one, I am going to eat six!’
(59) Fātmā lō vērē gala galāk ṭārsīt ǝt-bēžt-e, ‘pērē,’ ta čē t'-tān az dē bū tā ḵām? lū bas dastē xo nā-ḵa bārāyēt mēn! lū tu t'-šay mē bēkūžī ẓī, lū bas bārāyēt mē čē lē nā-ḵa.

(60) Ľīrahvīr lō wērē čē t-bēžitūn? lū t-bēžit ava gala galak xoš nēčīr-ā! mādam ava dē hūsā awā mēn tā-vēton dat-a mēn! az čō lō bārāyēt wē nā-kam. lū gāvā mēn viyā ẓī, dē bārāyēt wē ẓī kožīm-ū xom.

(61) Ľīrahvīr t-bēžt-ē lī wakī bandakā šarī t-bēžt-ē lū t-bēžt-ē,

‘Fāt Fātoker!’

tēl mēžūkē!

yān ẓī bērākožūkē!’

yă’ni ‘Fātmā, yăn az-ē tōblā tā mēžêm, yān az ẓī dē bārāyē tā kožêm.’

(62) Fātmā lō wērē t-bēžt-e, ‘āsāyēya. lū az-ē dam-av tāl tōblā mēn bā-mēžā lī pōštī Ľīrahvīr sārē tōblā wē bārīndār tā-katān ẓē dēdānē xo yē tiż lū xinē šō lāšē wē t-kēšitūn-ūl xinā lašē wē va-t-xotān. lū Fātmā gala galak bēčārē, bēhēz bitān.'
Fatma was very frightened [and] said, ‘Old hag, I shall do whatever you want [from me]. Just don’t harm\textsuperscript{21} my brothers! You can kill me [if you want], but don’t do any harm to my brothers.

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

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

\begin{quote}
‘O little Fatma!  
[Your] fingers to be sipped [blood from]!  
Or your brothers [to be] killed!\end{quote}

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

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

\textsuperscript{21} Lit. don’t put your hands on my brothers.

(64) čit-ā mālē zīkā ṣq̱rē xo ḏal-ṣə-ḳatān. ṣq̱rē xwa ḏal ẓə-ḳatān. poštī ṣq̱rē ḏal ẓə-ḳatān, ṣrē xwa ḏat-ēl ṣrē xwa ḏat-ēl poštī ṣq̱rē ḏal ẓə-ḳatān, ṣrē xwa ḏat-ēl dāstē wē yē diyār-ā. sarē ṭablā wē yā sōr-ā.


(66) čand ṭōṣāq pē-va čūn. Ẓtāmā gala galak bēḵārā bū. xinā lāsē wē nā-mā. sōpī būl sūrī səpiyātiyā wē yā jān nā-mā. bə-tōnē bū zaraḵē yē čormāsī.

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

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

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

(66) A few days passed by. Fatma became very weak. There was not much blood left in her body. She became pale and her lovely beauty\(^{22}\) vanished. She became pale yellow.

(67) Her [older] brother would constantly say to her, ‘What’s wrong Fatma?\(^{23}\) Have we disturbed you? Have we made you upset?\(^{24}\) Are you tired of your tasks?’ She said, ‘No, brother! My hand aches; my hands ache.’ ‘What happened to it?’, he asked. She said, ‘It has a burn.’ She did not say, ‘My situation is such-and-such.’

\(^{22}\) Lit. redness and whiteness.
\(^{23}\) Lit. You, is it goodness?
\(^{24}\) Lit. Do we hold your heart?
(68)  ṛožākē ša ṛožān,1 damē Fātmā št-neutral bōrāyē wē bare xwa dat-a dastē wē1 bare xwa dāt-a dastē wē.1 damē dastē wē ṣa barikā wē ṭ-hint-a darē,1 dastē wē wāki čolikākē ye lē hātī.1

(69)  čolik nūkā št-bēzē-ě zālkē dādānā.1 gala galak yē zərāv=a1 yē lē hātī.1 gala galā bōrāyē wē 'ājəz biton.1 čünkū bōrāyē wē yē dālñi-a,1 yē poštāst=a1 Fātmā sababi bo nā-bēzīton,1 št-bēzīton, 'az bə xo dē harasiyē lē gorām.1

(70)  ṛožā pāštērē1 damē bōrā řā-țə-bn-ava ţ-čən-a nēčirē1 bōrāyē maqon nā-čīton.1 nā-čīton.1 damē št-binīton ... bo aw damā1 ū dē Fātmā čīton1 dūvā čīton bōrāyē wē.1

(71)  dīv dā ţ-či,1 dīv dā ţ-či,1 dīv dā ţ-či,1 bare xo dat-ē pīražənak a la wērē.1 ū aw pīražəna ṣtablā Fātmāyē ţə-gərītən1 ū dādānē xo ṭēdā št-qata xārē1 xīnē źe tinīton1 ū xīnā wē va-ț-xotōn.1

(72)  damē zəvarīt-avəl bōrā ţə-bēzīton, 'az bə tənē nā-šēm-a vānā.1 av pīra/ Ŧūrahvīra galak a zirak-a.1 ū tərəpənāk at dāstī dā bū.1 tərəpān āmirayək-a bə bōrīnā giyāy.1 ēž dir-va ţ-hēt-a bə kār īnān.1

(73)  bōrā ţ-zəvarīt-avəl ţə-bēzī-ę, 'Fātmā tu ḥə ki-və būy?1 ţə-bēzī-ę, 'az źi čūbūm-a pā zozānān bo xo pəčakē bə dar kavəm.1 bū?1 got-ę, 'naxēr Fātmā dərawā la mən nā-ka!1 tu ḥə ki-və būy, Fātē?1
One day when Fatma was sleeping, her brother looked at her hand. He looked at her hand. When he pulled out her hand from her pocket [he saw that] her hand[s] had become like a čalık ‘a thin stick.’

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

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

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

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

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

25 He went after her, he went after her, he went after her.
(74) Fātmarye ḵer-a gară,1 got-e, 'az kivā na-čuy-ma bərā.1 hakē wa na bo dolē wâ-ya az lo vëre,1 az dē čêm.1 got-e, 'balē Fātma,1 āz zânem tu ki-va čūya,1 bas ḥaz x̌-kam tu bo xo bû mën bêzi.1

(75) bərāyə ẓ̨a-bêšt-e,1 Fāto x̌-bêšt-e, 'hāl ū masala avâ-na, bərā:šə wē ṭožā kû mën āqar tám-rândi,1 āz čūm-ū az tüşi vi dardī bûy-ma.1

(76) x̌-bêšt-e, 'yē galak bâš-a!1 èdi wē-va am dē xətayâkē dânnin naqšayâkē dânnin1 kû am ūrbaruviyē bo-kožhd.1 damē aw naqšay dânn kû Ūrbaruvi bo-kožh1 bo šavē bərā kôm ẓa-bən.1 x̌-bêşen, 'sabāhi am dē təgul xoškâ xô čin.1 damē Ūrbaru xwinā Fātmarye ẓ-мëžîtən1 ū kû dê nəvîtən,1 am hami dê čin payk-vā Ūrbaruviyê kožh.1

(77) ṭožâ pâştərē1 bərā xanjarēt xo ẓ-ˈín-a darē1 ū xoš ẓə-kan1 ū gârm ẓə-kan1 ū pāqəx ẓə-kan xanjarēt xo1 kû dē ṭožâ pâştərē čən1 Ūrbaruvi kožh1 āw ū xoškâ wānā âzâr daten.1

(78) damē ẓ-čən barē xo dən-ə1 bûnîtən ēh yē dastē xoškâ wî ẓə-мëžît-avâ.1 hâr ānji bərā ẓ-čən-ə pēkva.1 hâr ānji bərā pēkva ẓ-čən-ə1 ū dən-a bar xanjarâ.1

(79) damē t-dən-a bar xanjarâ Ūrbaruvi nə-ərîtən.1 wāki ēndak paŗêt qalaρškē x̌t nāv āwâyē dâ barzə ẓ-bit-avâ.1 x̌t nāv āwâyē dâ barzə ẓ-bit-avâ.1 ẓa-bêşîtən, 'o, ava ĉē čē bû?'1
Fatma started crying and said, ‘Brother, I have not gone anywhere. If you don’t like me being here I will leave.’ He said, ‘Anyway, Fatma, I know where you have gone, but I would rather like you to tell me yourself.’

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

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

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

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

They stabbed Pirhavir with daggers but she did not die. She disappeared into the sky in the form of something like feathers of a black raven. She disappeared into the sky. They (the brothers and Fatma) said, ‘Oh, what has happened?’
(80)  aw žana ā də qafasə dā,\(^1\) aw ā əxsərḵərī Ṣirəvē bə xo əxsīr karbūl ṫə-bēzət-e, ‘mā hīn na-zānən masalā Ṣirəvē čī-ya? yā čāwə-ya?\(^1\) got-e, ‘na am na-zānin.’\(^1\)

(81)  got-e, ‘Ṣirəvē nā-mərıtən\(^1\) got-e ila bə āɡəɾə b-ḥət-a šotən hətā āt\(^2\) šə nāv čıtən\(^2\) aga na šə nāv nā-čıtən.\(^2\) got-e, ‘pa ām čə bə-κayn?\(^3\) got-e, ‘wələhi hīn ṫə-vēt hīn bə-soṇən.’\(^3\)

(82)  got-e, ‘pā damə Ṣirəvē ma nūka dāy-a bar xanjarā\(^1\) aw čə lē hāt?\(^1\) got-e, ‘aw āt-čıtən\(^1\) ol jəhəkə di sāx āt-bit-ava.\(^1\) ū aw də żəvərɨt-ava ži bo vərə\(^1\) bo tolə xo va-κətən.’\(^1\)

(83)  damə āw ... bərə və āxəftənē go lē t-bən\(^1\) galə galak āt-tərsiyən.\(^1\) ŋə-t-bən awē žənē āzəd āt-kan\(^1\) ū āt-gal xo āt-bən-a əʃəktə.\(^1\) damə āt-bən-a əʃəktə, āt-bēžən, ‘pā am čə b-κayn?\(^1\) pā agar Ṣirəvē hāt-avəl?\(^1\)

(84)  ṫə-bēzət-e,\(^1\) ‘bəwər bəkan ɨlə hīn āɡəɾə bar-dan-e\(^1\) hətā Ṣirəvē bə-soṇətən.’\(^1\) Ṣirəvē āt-hətən\(^1\) āt-zānətən Fātəmā ɢə-a kɨ-va bə ŋəgə bəhənə.\(^1\) t-bənətən bəɾəyət wə hamɨ-t nəwəstina.\(^1\) bəɾəyət wə hamɨ-t nəwəstina.\(^1\)

(85)  čıtə həndəv sarə Fātə,\(^1\) ū dəstə xo dənt-a dəvə wəl\(^1\) ū dər də xıtnə əʃəktə.\(^1\) āt-bēzət-e, ‘pā mədəm ta av kārə ət-gal mə ʃər\(^1\) ū tə xıyənət ʃən ʃər\(^1\) ū tə ʃūzə xo bəɾənbari ʃən ʃəkəndə az də nūka ta kožəm.’\(^1\)
The woman [who was] in the cage, the captive — the one who was imprisoned by Pirhavir, said, ‘Don’t you know about Pirhavir?’ They said, ‘No, we don’t know.’

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

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

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

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

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

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

27 Lit. these speeches.
(86) Fâtnâmê a insertsê, Pacê mên hây şê ve masalê ni-na. a insertsê az galâ galak pê xoş-e. az gala galak pê xoş-e kû tu têblâ mên bêmêzê. lê hamê bûrâyêt mên. ûz tûţê kârm-û bûrâyêt mên diw mê râ hâtên. 

(87) gotê, haka Pacêxî az hon haż şê ta tê-kam, az hax a insertsê-kam hamê járê lê daf ta bêm. Pacê a insertsê-sar dê a insertsê-batûnê Paçîhâvîrê ta sar dê a insertsê-batûnê kû kêcêk bêzê-(ê) az gala galak pê xuş-e gal ta bêm lê bûrâyêt mên nêmê-hêlên. 

(88) a insertsê-bêzê, bêş-a pê az núka çê b-kam? a insertsê-bêzê, núka tu bûrâyêt mên bê-kôçê şêlê çê aştîfêdayî nê-gahînê xa. bê aştîfêdê dê wê gohîntê-ta lê kû tu êdî wêva gohê xo bê-dayê mên û aw têstê ta şê mên a insertsê-vêton şêlê az bê râzomandûnê xo bê-damê ta. 


(90) damê Paçîhâvîrê râzî a insertsê-bitûnê kû dê awê da dê Fat Fêtokê dê el êskêftê. rôşê pêštorê bûrâyêt wêê. har şênê xo tê-kanê êkê. har şênê xo tê-kanê êkê. gal wê kêçê aksûrê şê.
(86) Fatma said to her, ‘Old hag! I am not aware of this situation. I like [it] very much. I like [it] very much that you suck [blood from] my finger. However, my brothers provoked me. My brothers followed me to your house.’

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

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

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

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

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28 Lit. It is nice to me.
29 Lit. They sharpened me.
30 Lit. take to head.
31 Lit. she.
32 Lit. she.
33 Lit. They made themselves one.
(91)  kača aksir ɛt-běşt-e, ʼam lázəm-a řékàkə binin bṵ̀ am Pirhavirê bo-grìn. ʼam čː řek bo-binin? ɛt-běştən, ʼam de’ qünaxakà kàməl əs ardi de kolín. qünaxakà kàməl ya’ni damë am de hond ət ardi kolín hatà nав’aği dí äxe dar-ɛt-kavîtn. ʼa

(92)  ’am, ̱tə-větən am ardi ġasà b kobîn bə sar dà dayn. ŋ Fatmā zî lə wêra bo-řɪnt-a xărê. damë Pîrê ｔ-hětən ｔ-řɪnt-a xărê də wêrê dà də kavît-a də wêrê dà. ʼa

(93)  ’bāʃ-a? ’bāš-a.  ’aŋ pê ↪ kán bərə.  bə zahmatəkà məzən hatà wë ardi ət-kolın wakî birâkê lê spNet. ŋ dàn-a sar-vā’ aw giyê gây êh kavlê gây dànn-a sàr. ət-bězən, ’damë am Pirhavirê ət-kayn-a də vērê dà am dë ägərī ži bar-dayn-e. ʼa

(94)  Pîrəştən ət-běšt-e aw aw’ ʼafū aw žənə lə daf wi aksir ət-běšt-e, ’na na na am vë čandë nà-kayn. ət-běšt-e, ’bûči’? ət-běšt-e, Pîravirê šiyânê hay bo-frîtn. damë tu ət-ka ət bənê birê dà, awê šiyânê hay dar-kavît-awà. ʼa

(95)  ət-běšt-e, ’pâ am čː  b-kayn? ət-běšt-e, ’lázəm-a hô̱ dârâ b-înən galak ŋ am bo-sožin wêrê xaɾakê bo-kayn-a pâl damë Pîravir bo-kavît-a têdâl êksar bo-sožîtn. ŋ hami ya’ni pëkva nà-mînitn dâ kû na-dar-kavît-awà. ʼa
The captive girl said, ‘We should find a way to catch Pirhavir.’ [The brothers said] ‘What way could we find [to do this]?’ She said, ‘We should dig out a complete qūnāx ‘level of soil’ from the earth. A complete qūnāx means that we keep digging in the earth until we arrive at a new soil.’

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

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

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

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

(97) damē ʾt-bit-ā ṭoẓā pāstōrē ʾt-bit-ā pōštī nīvrō, bērā bas ʾt-kanī, dārā nā-kan-ā ʾt bīrē dā, aw bīrā kū bo āgōrē hātī-ā ē ārkanī yaksar kavlākē gāyū ʾt-ʿīnānī dānn-ā sar darē bīrēū ū hōndak barā dānn-ā dawrū ū barēt wēī.


(99) ʾt-bēżt-ēī, ʿFātē ē dē warā dā az pāčakē toblā ta bō-mēẓōm-ūī az dē čōmī ʾt-bēżt-ē saḥ kēī!ī dastē xo dat-ā ča后排 xo bōlēnd ḫatōnī bō hustakē ča后排 we ṭā-ʾt-bīt-āvāī hōndī hōnd yā ʾḥūrālī ū yā lašē wē gala galāk yē ḫarēt-āī.

The brothers agreed [to this plan] and went [and] collected many sticks. They set them on fire. They made a big bed of embers and put it into the well, until the next morning when Pirhavir was supposed to come. They kept setting fire to the sticks and throwing them into the well, so that the embers would keep burning.

In the afternoon of the next day, the brothers stopped [fetching wood]. They stopped putting wood in the well, the well which was made for the fire. Immediately, they brought the cow’s skin and put it on the top of the well. They put some stones around it (the skin).

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

She said, ‘Fatma, came here so that I suck [blood from] your finger. I shall leave afterwards.’ She said, ‘Look!’ She touched her skin and it came off her body, so old was she and so ugly was her body.

She said, ‘Look at it [my body]! No strength is left in me. I shall suck your blood!’ Fatma said, ‘All right, Come! Come! But do not come forward too much! I shall come to you.’ She (i.e. Pirhavir) said, ‘No, you come to me.’
(101) ʼaḥ-bēḍtē, ʿāxar mēn| av ḥavlē gäyi bo tā dānāya.| av ḥavlē
gäyi gala galak yē jōwān-a-ū galak āzīz-a la daf mēn.| mēn yē bo tā
dānāy-a vērē| dā tu b-hēyi karam kāy-a vērē| dā am pēkvāl| yāʿnī
dālēxōš bīn.| ū tāblā xo bō-kam-a dāvē ta| dā tu xīnā mēn bō-mēžī.| bū
mēn gala galak xōš-a."

(102) damē Pīrhavīr ṭ-hēt-a wērē| ū ṭ-kavīt-a t wērē dā.| bō hāmī-va
nā-yēt-a šōtn.| būčī?| čünkū bō-ṛaxakē bō-tonē ṭ-kavīt-a tēdā.| damē
ṛaxak bō-tēnē ṭ-kavīt-a tēdā.| ṭraxakī Pīrhavīrē ṭ-sozītēn ū šō nāv
čītn.| ṭraxē dī jārākā ḏī ṭ-bit-a ōrēhā qalē| ū ēt sar ʾaḥ-ṭ̌-ṛīt-ava lō jōhakē
dī.| ṭ̌-vērē čirokh domāhīk nā-hāṭīya.| čünkū hēštā pārčakā
Pīrhavīrē yā māyī.| bōrāyēt wē nā-šēn bō-zəvṛēn-ava.| pīč (bō hīč)
ṛangakē našēn bō-zəvṛēn-avā.| būčī?| čünkū la wānā-ya Pīrhavīr bō-
zəvṛēt-avā| ū jārākā di ḏaʿayatā xoškā wānā b-dāṭēn.| ṭ̌-
(103) giyānē dī yē Pīrhavīrē| ēt mālā ḷōnbābā Fātōkē dā ṭa-ṭ-bit-
avā.| damē ṭa-ṭ-bit-avā| ū b wi šklē kārēt| ū bō ḳarākē| ḷōnbāb gala
galak wēki dīnā lē ṭ-hētn-ū.| ū ṭ̌-ṛīsīyētn| ū ṭ̌-larzīyētn.| ū ēksar
dast āvēt-a ṭ̌-wašāndēnā tāštā| ū tē war ṭ̌-kāṭēn.| ṭ̌-
(104) ʾaḥ-bēḍtē, ʾwē mā b dīr kavā| ṣō mē b dīr kavā! Pīrā pīs!| ta
xēr-ā| ṭa čō ṭa-vētn| ṭa čō ṣō ma ʾaḥ-vētn| ṣō mē bō dīr kavā!| ʾaḥ-
bēḍtē, ʾmēn čō ṣō ta nā-vētn| mēn čō ṣō ta nā-vētn.| az bō xo hālē
mē basī mēn-a.|
(101) She (Fatma) said, ‘I have laid the cow’s skin on the ground for you. This cow’s skin is very beautiful and very precious to me. I have laid it here for you so that you move forward here and we shall be happy together. I shall give you my finger in order for you to suck my blood. I am very happy with that.’

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

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

(104) Pirhavir revived in the house of Fatma’s stepmother.\(^{34}\) When she had revived, ugly in appearance and a cripple, the stepmother became like somebody insane. She shuddered and was afraid. Immediately, she started to throw away things. She (the stepmother) scowled at her (i.e. Pirhavir).

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

\(^{34}\) Lit. Pirhavir’s other soul rose in the house of Fatma’s stepmother.


(109) pəşti čand ŋožakê t-ûrûn. ďên bâbîb čût-a daf bâbê Fâtokê ü bâbê har pênj bûrayêt dî ďêt-bêţt-e, ‘aw ‘ayâla ye čûy-a čiyâyî ā hatâ nûka ta pûrsyûrû wânà nû-kêrûya! bûc nû-čûn-avâ?

(110) bâb galâ galak mandahoš ďêt-mûnitên ďêt-bûzîtên, ‘ava čə járâ pûrsyûrû navesîêt xo na-kêrûa, pûrsyûrû ‘ayâlêt mə na-kêrûa. bûcê avroka [wa] t-bêţitan?
She (i.e. the stepmother) said, ‘Why? What has happened?’ She (i.e. Pirhavir) said, ‘It’s all Fatma’s fault. It’s all Fatma’s fault. Fatma has done all this to me.’ The stepmother knew [that she was talking about Fatma] at once, ‘Oh! I have a stepdaughter by the name of Fatma.’

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

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

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

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

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35 Lit. Don’t be of sorrow with it.
36 Lit. We will open our revenge from/at her.
(111) got-ē, ‘ḥǝlû hara lè bɔ-gaŋa ählä nûka bîn-avā.† hatkâ ma čû ɔt nàv xalkî dâ.† hamî ṭɔ-bêžûn, “‘ayâle wî yê ło čûl ú čiyâ.” na čê ṭ-kan də wân čiyäyä řä?, bîn-avâ.†

(112) bâb ʒi ʃ-bêžt-ē, ‘bɔlâ galak bâš-ə az dē řâ-bêm ɔt-čêm lè gaɾêm.† ʒɔnbâb ʒànîtn ʒur ü Fâtokê lə kî-vâ-na,† lë bo nà-gotbûl dâ dif řâ nà-čîtn.† ɔt-bêžit-ē, ‘bas mä az-ē lə kî-vâ lè gaɾêm?† va čûl-ũ čîâ?† vi xâbâti?† vi dârastânè?† az dē kîvâ lè gaɾêm?†

(113) ʒɔnbâb ɔt-bêžît-ē, ‘balë balë az ɔt-bêžêm bari čand řošakâ švâñûk də vërë řâ hâtbû,† goti, “hündak lə wërë ɔt-ʒîn.”† hamâ hara az na vî čiyäyi yê dîv dâ† yê dîv dâ.† əʃkâtûk ã wërë,† yê lə wërë hây.†

(114) bâb ɔt-bêžst-ē, ‘bâš-a galak bâš-ə az dë řâ-bêm čêm dîv-râ čêm.† damê bâb dif-řâ čîtûn,† bɔrâ ʒ-ʒânûn kû awa tɔštûk yê hâyi,† çûnkû çə járâ ʒɔnbâbâ wânâ nà fɔ řë ʒɔrbû dîv-râ.† bɔrâ ʃ-bêžn-ē,† ‘am Fâtmâyê nà-dayn-ava† uz am xo ŝî nâ-ʒin-avâ.†

(115) bâb ɔt-bêžt-ē, ‘ḥatkâ ma nà-ban† awa čand-a hîn lə čîàyî.† ma yâ gotî-a xalkê ʧûm-a bâžârakê dî bo xo kâr kàn,† ma hîn na darê xəstîna,† mä kâŋgê ma hîn darê xəstîna?† ʒɔnbâbâ hawa galak haz ŝə hawâ ʒ-ƙatûn.†
She (the stepmother) said, ‘Get up, go and search for them and bring them back now. Our reputation has been ruined among people. Everyone says, “His children are in the wilderness and mountains.” What are they doing in those mountains anyway? Bring them back.’

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

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

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

The father said, ‘Don’t disgrace us! It’s been a long time that you have been in the mountains. We’ve said to the people that you’ve gone to another city to work. We haven’t revealed yet [that you live here]. Indeed we have not revealed [that you live here]! Your stepmother adores you.’

37 Lit. Don’t take our honour.
(116) kür әž-mınən| әž-bêžən, ‘ṣad әž әsadə tәštәk yә ṣә bo ḫay.1 vējā әž-vētən am gala galak ḫәyərũ xo ƅin.2 damē zaqərũ-avã1 wē ḫačã әxsirã t qafasē ӡi dã| gal xo ԁã ҭ-bãn.1 kũ dë zaqərũ-avã1 barẽ xo danē qalãkã ʳaš| yâ lо sar dãrâkə| ԛt nāv ḡawšã Fâtôkê wānā dá| 全资 hîviyê ku Fâtmə aw b-ēn-avã.1

(117) ҭō-bûnitən| ӡw dîr-va damē t-hêŋ| ӡəbãb yã tãštã dat-a wē qalê| dã kû nā-mrîtən.1 xârmê dat-ę| ҭu məɾiškã bo sar ūt ҭ-קåtn| ҭu xînâ wān məɾiškã ԛt-dat-a qalê| dã kû qâl nā-mrîtən ӡə bərsâ dâ.1

(118) damē ҭ-hêŋ-avã,1 kür ҭ-hêŋ-avã| ҭu Fâto ӡt ҭ-hêt-avã,1 sar-Ӧ jãlkêt xo ҭ-ʃûtən,1 xo pãqəz ҭ-ʃ-kâtn.1 kur ūt hûsã sarẽ xo ҭ-ʃôtən| ҭu jãlę bargêt xo badôl ҭ-ʃ-kan.1 tiz ū bargizê xo nî ҭ-ʃ-kan-avã.1

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

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

When Fatma and her brothers returned— the sons returned, Fatma also returned— Fatma bathed and washed her clothes, she cleaned herself. The sons too bathed. They cleaned their clothes. They renewed their spears and woolen jackets.

The stepmother accused the son, the eldest son, of slandering and said, ‘He said a dirty word to me. He has lusted after me. He said a dirty word to me.’ She said to the father (i.e. her husband), ‘How can you accept that your son says such words to me.’ He said, ‘Which one of them was it [who said those words]?’ She said, ‘It was one of those five [sons of yours].’

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38 Lit. remained (silent).
39 Lit. they.
40 Lit. put an accusation after the eldest son.
41 Lit. He has taken his heart to me.
(120) bāb rā-t-bitān dārāki t-'īntan. har pēnj kurēt xo ət-qotītān tə-bēžītān, kē žā hawa qasa got-a žənbābā xo? kē žē hawa qasa got-a žənbābā xo? hāy kē žē hawa qasa got-a žənbābā xo?

(121) damē ət-qotītān žənbāb tə-bēžt-ē, yā bāštēr āw-a am vānā pēkva gērē dayn. pāvežīn-a ət govē-val hatā ēk šē wānā tə-bēžītān kā kē bū āw qasa goti? av bə xo kasē qasa nā-gotīta!

(122) bas žənbābē goti, am dā bərāyē žē dūr kāyən dā pāšinkē Pīr-havīr šē kalāxē qalē b-hēt-a darē u Fātmāyē bə-košītān čünkū galā galak kərbēt mən žē Fātmāyē-val t-ən.

(123) bāčē kərbēt žənbābē žē Fātmāyēva ban? həndi hənd Fātmā yā jəwān būl damē bābē Fātmā t-ditl birā wi lə havzhīnā wi yā bərē t-hāt.

(124) bərāyā gōrē t-dān. galā galak 'azyat ət-danl u ət-hāvežən-a ət kotānākē-val ān am čin bēžin xānīakē pāzī va. damē Fātmā t-hētān bərē xo datē, čē məsalā-ya? kā bərāyēt mən? Fātmā čū-bū dav havalēt xo. kā bərāyēt mən?

(125) bāb ət-bēžt-ē, 'dayn nā-kal! bərāyēt ta qasā t-bēžn-ə žənbābā tā! dəlē xo yē bərē-yēl! mā az čāwā qabil bə-kam?
The father rose [and] brought a cudgel. He beat all his five sons with it [and] said, ‘Which one of you said those words to your stepmother? Which one of you said those words to your stepmother? Hey, which one of you said those words to your stepmother?’

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

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

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

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

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

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

(127) bɔ Fātmāyē gala galakā bə ṯɔrs bū | čünkū adi wēva pošt ū | panā nīn. | mā dē cît-ɔ dav kī agar aw darē xɔst? | bar həngi bərā habûn. | Fātmā ʒi xo bēdâŋ ṯɔ-ḵatɔn | ū ɔt-mint-a ˀlo hēvîyē hatā tɔštāx | ēz ẃ-bitɔn. |

(128) poštī čand ṭoʃakā, Fātmā ku dē cîtɔn | āgɔrî ḡal-ḵatɔn | ū dē xārənaḵe čē ḵatɔn. | damē āgɔrî hala ṯɔ-ḵatɔn, | qâl | ān ṭīɾhavîn | gala galak ‘asabi ṯɔ-bitɔn. | ū dolē wē t-čût-ē bɔ-čîtɔn Fātmâyê bəkoštîn-ū | tɔlā xo ʒe va-ḵatɔn. |


(130) zikā ʒɔwɔrît bəɾe xo dat-ē kū aw qala yā ṭ-hêt-ɔn. | ɔb ḥêxtɔrîn | ēh ɔb ḥêxtɔrîn hêzâ wē hayî dârâxē ṭ-ʃawɔsîntîn | sarē qalê datîn. | lê qal disâ va-nâ-mri. | ū bū ʃâɾî ū faɾî-va asmâni.
(126)  She kept saying, ‘Father, this is not true. My brothers are not like this. My brothers are nice.’ The father did not believe her and said, ‘Do not support them!\(^{45}\) If not, I will hurt you too and throw you out of the house.’

(127)  It turned out [to be a] very uneasy [situation] for Fatma, since she had no support from then on. Who could she go to if he (her father) would kick her out [of the house]? Earlier she had her brothers [to take refuge with]. Fatma remined silent and waited in the hope that something would change.

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

(129)  While Fatma was preparing the wood to start a fire, the black raven started to fly from far away to approach her. Fatma heard a voice. She felt something. She felt that someone was behind her.

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

\(^{45}\) Lit. Don’t take their back.

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

\(^{47}\) Lit. her heart would go.
(131) lē vē järē gala gala galāk yā bāš bo bū Fātmāyē kū qal nā-mārī. būčī? čünkū bərāyēt wē kū pēkva gorēdāyē būn poštēt wānā pēkva gorēdāyē būn hamī pēkva gorēdāyē būn āt kotānē-va būn. āt nāv wān hamīyā dā dar-tə-kavītān.


(133) bərāyāk dastākī, bərāyāk dastākī dē. bərāyāk pēyākī, bərāyāk pēyākī dē. bərāyāk šo xərākā mazən sārē Širhavīrē t-gērītān āt t-hiniṭān sārē wē āl kūčākā datān āhā nāvčāv bū nā-mīnān.

(134) nāvčāvēt Širhavīrē na-mān lē kalāxē wē hēstā yē māyī. kalāxē wē čit-a t nāv ţəh žənbābē dā. damē žənbāb poštī čand sālākā zānī kū av žəna giyānākē pis yē tō nāv lašē wē dā. giyānē Širhavīrē āt nāv lašē wē dā, awē žənē t-kožēn.

(135) lē āxā wē va-t-šērən čünkū har gāvākā āxā wē āf vē bər-kavītān dē jārākā dī Širhavī dē wērē dā šin bit-avə āt dē jāraḵā diva bit-a Širhavīr.
However, this time it was very good for Fatma that the raven did not die. Why? Because her brothers were chained to each other. Their backs were (chained) to each other. They were chained together and they were in the barn. She (i.e. Pirhavir, the black raven) appeared among them.

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

One brother grabbed a hand, another grabbed another hand. One brother grabbed a leg, another grabbed the other leg. The brother who was elder than the rest grabbed her head. They brought her (i.e. Pirhavir) and kept hitting her head against a hearthstone until she had no forehead.\(^{48}\)

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

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

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\(^{48}\) Lit. until a forehead did not remain for her.
aw āxa yā vašārti-a ət nāy səndoqāḵē dā əl bənē ʿardī. ū har gāvaḵā hatā nūkā zī yā vašārti-ya. ū har gāvaḵā kasaḵ aw səndoqa va-ḵər ū aw āxa tār ḵər dē jāraḵā dī PīrHAVĪR hēt-avā ū dē tołā xo šə hami mərūvā va-ḵat-avā.
(136) She is hidden in a coffin under the ground. The tomb is still hidden. If ever somebody were to open that coffin or water the earth under which the corpse is laid, Pirhavir would revive again and take her revenge on all human beings.
31. FIRYAT AND KHAJIJA

Masoud Mohammadirad

Summary

This tale is about a water spring called kahnūkā xamā ‘spring of sorrows’ in the Amedia region. Firyat, one of the nobles of the region, wanted to marry Khajija, but her family did not want to give their daughter to him in marriage, because they were from different religions.

Since Firyat was a powerful man, Khajija’s family would have to agree to the marriage proposal eventually. They gave Firyat a false hope saying that they would give Khajija to him in marriage only if he would build them a canal flowing into a pool to store water.

After a while, Khajija’s family noticed that Firyat was about to finish the canal, and they would have to give him their daughter. They went to Fatiha, who poisoned Firyat and tricked him into believing that Khajija was dead, after which he passed away. The water was called the spring of sorrows ever since.
(1) nāvē mēn 'Ahmat Abūbakar Solēmān. az ... xalē̈ gundē Xizavā-ma, ż 'aširā Guliya. 'anikā xamā a ... ūngarāk-a lê vê rē tê-bêzhōn-e ūngā bânkē. kavrāk-a, kavrē das kolā-ya.

(2) ķē dîyar-a ku taqriban masāfata čâr mitrā kûr k̭erîya. bo dâs kolā-ya-w ü qiyāsê du mûrâ ūf râ-û. ūngē mitrā kûrâtiyê kavrî-ya. a va bûčî masalan ... av kavra hât-a kolânîn?

(3) mêrovâk lê vê mantaqê bî. hîngi av ... galak jârâ dûnyâ têţî mêrov bî-û jâr diva yâ vâlê bîva. av mantaqa wi sardami têţî mêrov bî. lê Mênê bê-bêzhōn bâţêr bê hênd boşayît lê habê.

(4) malêkâk lê vê mantaqayê habê mantaqê Mênê-û hatê bândorê wê. dê-got-e Fêryêt. Fêryêt mêrovêkê yê xodân šiyân bî. xodân ... zarvû dâst bî. ê xodân šiyân bî. kas lê nà-û-sîyâ-yê-w ü têr mêrov ūzî bî.

(5) vêjâr ... av ľe gundê Bahnînâ gundäk yê qadîm-a. kêčâk-e lê wê rê bî. nâvê wê Xajîjâ bî. nâv-û dangêt Xajîjaye ... Fêryêti go lê bî. kêčakâ barkati yâ pêškêš-a.
(1) My name [is] Ahmad Abubakir Sileman. I am from the village of Khizava, from the Gulī tribe. The spring of sorrow contains\(^1\) a narrow canal [through which water flows] here, [the canal] is called Tangā Bānke. It is a rock [that has been] excavated by hand.

(2) It is evident that the canal has been excavated almost four meters deep. It has been excavated by hand and it is two meters wide. The depth of the canal is four meters. Why was this rock excavated?

(3) There was a man in this region. This [region] was sometimes populated and sometimes unpopulated. At the time [when this story happened] it was highly populated. It is said that the city of Minīn was very rich.

(4) There was a king in these regions, [that is] the Minin area and its environs. He was called Firyat. Firyat was a powerful\(^2\) man. He was wealthy and of great authority. He was powerful. Nobody could compete with him.\(^3\) He was a very rich man.\(^4\)

(5) There is an old village here called Bahnin. A girl used to live there whose name was Khajija. Firyat learned about Khajija’s fame. She was a beautiful, gifted girl.

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\(^1\) Lit. is.

\(^2\) Lit. owner of power.

\(^3\) Lit. Nobody was able at him.

\(^4\) Lit. He was a full man.
(6) ṛā ... əš bənamālā ʿawādi bi ... Bahninē bi. | əš bənamālā Faq əbrāhimē bi. | ŋa-bi ʾcu got, tu-vēt hin vē ḫēcē bə-don mēn. | mēn nāv-ū dangē wē gō lē bi. | khākā yā ṭēskēš-ū barkatī-ya. ṭu-vēt hin vē ḫēcē bə-don mēn. |

(7) āwān ẓi nā-viyāt bə-dō-yē, | diyānātā wān nā ēk bi. | av lə Bahninē bəswālmān bi. | avē ditərē —nə-zānəm—, | ījā ān ān masīhī bi | ān zaradaštī bi. | muhom nā-viyā bə-don-e. |

(8) awi ẓi ət-got-ē, tu-vēt hūn bə-don mēn! | tabʿan ʾṣiyānēt wān na-bi. | yaʿnī tə-zānī Fəryāt xodān quvāt-a-wi dē har šēt bə-bēt. | bale ... got-ē, ʾam-ē takbīrā xwa ʿkāyn. |

(9) Fəryāt zəwort-və. | poštī ẓan rožkā | žənkak | ... | har bənamāləkā ḫawādi yā lə Bahninē hay. | am də-bəzən-e bənamālā Kulkā. | žənkak šə wē mālē ha-bi. | žənkəkə šātořē tēgahastī bi. | nāvē wē Fatihā bi. |

(10) žənkə got-ē, | tabʿan ... avānā ... waxtē takbīrā xwa ʿkərī, šartāk āvēt bar. | awol šartāk āvēt bar, | go, ʾam-ē, go ma šārt dē hay | tu yē šartē ma bo mà ʾadā ʿkay. | ʾšartē ta čū-ya! |
(6) She was from [that] so-and-so family in Bahnin. She was from Faq Ibrahim’s family. He (i.e. Firyat) rose [and] went [to Khajija’s family and] said, ‘You must give me this daughter [of yours in marriage]. I have heard about her fame. [I have heard that] she is a beautiful and gifted girl. You must give me this daughter [of yours in marriage].’

(7) They did not want to give her to him [in marriage], [since] their religion was not the same. The one from Bahnin (i.e., Khajija) was Muslim. As for the other one (i.e. Firyat)—I do not know [for sure]—, he was either Christian or Zoroastrian. Anyway, they did not want to give her to him [in marriage].

(8) He (i.e. Firyat) said, ‘You must give [her] to me.’ In fact, Khajija’s family were helpless [in the face of Firyat]. They knew that Firyat was powerful and could take her anyway. They said [to him], ‘We will consider [your proposal].’

(9) Firyat returned [home]. After a few days, a woman ...—a family used to live in Bahnin, whom we call the family of Kulkā. This woman was from this family. She was a thoughtful, intelligent woman. Her name was Fatiha.

(10) The woman said,—naturally, when they (i.e. Khajija’s family) considered the matter, they made a condition for him. First, they made a condition for him [and] said, ‘We have a condition [that] you need to fulfil.’ [Firyat said], ‘What is your condition?’

5 Lit. a.

6 Lit. throw a condition at his front.
(11) got, ‘Feryây pê!’ tu dê bo ma joakê hînê.1 sari vi rûbûrî şê av lê [pê ra bêlê] têt.1 âmu johakê bo mà ina,1 dê lê vê kavri zêvûrîn-e.1 avê to-bêzên-e ‘Barbênê Dêrê’.1 bân-û ŋâzgahûn-a,1 u johê zêrê’atê-ya.1 tu-yê bo ma joê vê saldî barbûnî.7 avi şî got-e, ‘bêlê’1

(12) pânê ... wi sardami şart awadî bin1 bo wân galak gœrong bi.1 rê-bê dastêt bê joyê ƙar.1 aw kavira kolôn,1 avâna barê xo dà-yê1 ku dê vi kavri kolôn,1 u dê jûyê bêt,1 u hàr to-vêt bê-dôn-e.1

(13) şê aw ma got aw ženkâ šê we bêmâla Kulkà,1 ženkakâ têgahastê bê got, ‘az-e ŋû-ûm cêm.1 az-e ŋû-ûm cêm kàdakâ ŋahrêrê bo wi bêm.1 wi kožêm-ûl kàs nê-zâna mon kàda[ţê ƙar].71

(14) żenêk ŋâ-bî pûřûnê xo [înä].1 pûrzîn ... yê kurdaŭârî-ya1 mašti kàdà ƙaron.1 kàdakà ŋahrêrê yê dasnîşânêrê ƙar do nav pûrzînê dà.1 u ŋâ-bî hât1 sahûre dà ŋêl1 nîro hât kahniyê xamû.1

7 Speech muffled.
(11) They said, ‘Oh Firyat, [you who are] well-off! You must make a canal from the river for us. It must come straight from the river. Make us a canal, which runs across this rock, the one which is called Barbine Dere. It is a highland and flat land, and it is an area [suitable] for agriculture. You shall build a pool for us to preserve the water coming through the canal!’ ‘All right’, he (i.e. Firyat) said.

(12) At that time winning a bet was very important to people.\(^8\) He (i.e. Firyat) rose [and] began to dig the canal.\(^9\) He excavated the rock. They had a look at his work and saw that he was going to carve out the rock and finish the canal [soon]. And [this means] that eventually they should give her to him [in marriage].’

(13) The woman whom we talked about (i.e. Fatiha), the one from the Kulkā family, who was a clever woman, said, ‘I will go and bring him poisonous pastry. I will kill him. Nobody is going to find out that I put poison\(^{10}\) in the pastry.’

(14) The woman took her carpetbag. A carpetbag is [typical of] Kurdish regions. She filled it with some pastry. She marked the poisonous pastries and put them into the carpetbag. And she set off\(^{11}\) in the morning [and] arrived at the spring of sorrow by midday.

\(^8\) Lit. them.  
\(^9\) Lit. He put hand on the canal.  
\(^{10}\) Lit. the poison.  
\(^{11}\) Lit. hit the road.
(15)  kahniyā xamāl  ava: kahniyākā qadīm-ā-w  yā tāzē āvā bīna-ū.  av-ā lā pōšt kavri.  hāt sar kahniyē.  wārgahē ... Fōryātī hingē lō sar vē kahniyē bī.  hāt ... bēn wē kavorē-ū salāf kērē-ū,  ā got, ‘mēn fōrāvīn ā bo hīnāy’-ū.  


(18)  Fōryāt tēk čō waẓī wī tēk čō,  tab’an kādā zī xwār.  pōštī māwayakē māl Fōryāt kavingā sar lē kat.  ū kāt.  muqārāḵē mān hāten doḵā,  ū xalḵē wī ūrā-kōr-ū.  kā ʾolāj-ēt wī waxtī čē bīn?  hōndī hāt-e, Fōryāt mēr.  bō wī šiwayī mēr.
(15) The spring of sorrow, it is a spring. It is an old spring which has been reconstructed recently. It lies behind the rock. She (Fatiha) came to the water spring. Firyat was still at the spring. She came close to the rock, greeted him, and said, ‘I have brought you lunch.’

(16) [Later] other people gathered. She gave them many pastries. She gave the pastry that she had marked for Firyat. They ate their meal.

(17) While Firyat was eating the poisonous pastry, Fatiha said to him, ‘Do you know what this is?’ Firyat said, ‘What is it?’ She said, ‘This is Khajija’s throat. She has passed away.’ ‘How come?’ [he said]. ‘By God, yes it’s true!’, she said.

(18) Firyat passed out [and] his situation got worse, of course, as he had eaten the poisonous pastry too. After some time, his napkin fell from his head. And he fell. People waited a while. They came around him, lifted him. Let us see what medicine there was at that time. It [things] went12 so far that Firyat died. He died in this manner.

12 Lit. came.
(19) awânâ ẑi hamîâ aw kâda yêt xwârin.\1 kasê hazêr nà-kêr ku [masalan] ...\1 goti, ‘ẑê bar çî Fêrîyât mør?\1 šê xâmêt Xajîjâyê dê mør.\1 hatê nûkâ\1 av nûva kat sarê vê kahniyê,\1 tê-bozîn-e kahniyê xamâ.\1 ẑê bar ... Fêrîyât.\1 ah ẑê xâmêt Xajîjâyê [dê] mør.\1

(20) Xajîjâ-û Āmînû xoškêt di wê [bi].\1 vê gâvê, zîyâratê wânê yê \1 ẑê zîyâratê gundê Bahnînê.\1 ava hêkâyâtâ Fêrîyâtî-û Xajîjâyê.\1
(19) Everyone else\textsuperscript{13} had also eaten [from] those pastries. No one could understand [the reason for Firyat’s death]. They said, ‘Why did Firyat die? He died out of sorrow for Khajija’s death.’ The name \textit{kahniyā xamā ‘the spring of sorrow’} has been given\textsuperscript{14} to the spring ever since. It is called \textit{kahniyā xamā ‘the spring of sorrow’} after Firyat[‘s ordeal]. Yes, Firyat died out of sorrow for Khajija’s death.

(20) Amina was Khajija’s sister. Their tombs are located in the cemetery of the village of Bahnin. This [was] the tale of Firyat and Khajija.

\textsuperscript{13} Lit. they also all.
\textsuperscript{14} Lit. has fallen.
THEME VI

MIRZA MUHAMMAD
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 (ḥambušāye) 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.
Neo-Aramaic and Kurdish Folklore from Northern Iraq

(1) ʾāna| ṣommi Yawsıp brǒnd ʾEliša ʾIšaq Mixo.| mən Dûhok-iwən,| našət Dûhok.| ʾu yəmmi Maryam Toma Jabrāʾil našət Mar Yàqo-la.| mowalıd diyi| časar b-yarxət tlaθa b-ʾalpa-w čamə-w xəmši.| ʾ

(2) ʾu dåha| ʾana g-əbən makxənnawxun xa qəsətta d-itun ʾəθye ṁarxət ʿazīze.| šamutụla m-naš t-əway mar ġirətta,| ʾu ə-way ... yaʿni lə qablila dunuθə l-ganay,| ʾu hawe b-xabət babay ʾu yəmmay.| xa məndi təwa-yələ, yaʿni. | ʾ

(3) ʾəθwa xa ḥəkəm| ʾəθwale tlaθə yəlé.| ʾəw ḥakəm,| zəlle yoma| ḥələ yoma,| yəni, pəšle sawa.| k-im:

(4) ʾbà,| mraqo-ga-yənnawxun xə wəsiya.| ʾawdụtula təli bəθər məwθi.| bas ʾədə məndi g-əbən mənnawxun.| ču məndi xənna mənnawxun lə g-əbən. | ʾ

(5) k-əmri, ʿmur bəba.| mət ʾamrət ʿaxni mkəmlux,| dax-t g-əbət ʾətta.| ʾ

(6) zəlle yoma| ḥələ yoma—lə g-əbən marxənna ʾəllawxun— ḥakəm məθəle.| ḥakəm mətəle,| yale zəre| 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, baban àd wâšiya ywilûllan, lazêm ʿawđûxla tâle. ... xa, ҫlaθâ yomaθa ҫlaθâ lelawaθa darûxle. ʿu zêni xazux wâšiya mkamluxla tâle.

(8) ‘aniži qómlay drelay ʿixala ҫlaθâ yomaθa ҫlaθâ lelawaθa l- xaṣēt sustay, ʿu bâbayži gêm-markêwile xa xûrta, xa susta xûrta. ʿu gêm-yaṣrîla ʿêpsara b-rêşaḥ.

(9) ʿu k-imēr zâla ḫal ʿay gêrêk ʿaw hole mira tâlay,

(10) ʿdu kêt matya sustâ maxyala ʿâqlaḥ ҫlaθâ naqle ʿal ʿâra ʿu kêlya tama qawrutuli.

(11) ʿê, ʿaniži muṣâb d-île mûrêllay lazêm susta... susta marxêşâlay, ʿayži mutulay l- xaṣēt susta diyay ʿu ixûla— ҫlaθâ yomaθa ҫlaθâ lelawaθa—drelay ta gàñay. ʿu zêllay baθêr susta diyay.

8 Corrected after zêlla.
‘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.’

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

He told her to go to that hill that their father had already told them about, [saying]

‘Where the mare will arrive and tap the ground with her leg three times and remain standing, there you should bury me.’

Thus, in accordance with what he told them, the mare should lead them. They put him, then, on their mare’s back and food [for] three days and three nights for themselves, then they followed their mare.

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9 This is a camel in a version of this story in Ėuroyo (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) ژلِل، ژلِل، ِщаذا یومِثا ِهل د-مْتِلَّا ِخاء ِدْوَكا. ِساَقَّلا ِسُسَتَا ِ۱َوَخَا ِگَّرَأ ِّلَوِّْيَا-۱۲ِْل ِکَلِّلَا ِبَ-پْلِگَّث ِگَّرَا. ِمَخِلَا ِщаذا ِناَقَّلا ِاَّیَا ِاَّیَا، ِّاَّقلِّحَا، ِّعَاَوَمِ-خَآرِپَلا ِقُؤّسَّت ِاَّیِ-دْوَكا. ِّعَا ِکَلِّلَا.

(13) ُّاَّه، ُکِیَمِ، ِّبَبَان ِمِرَا ِّاَّخَّا ِقُوْرَلِّی. ُّکِیَمِ، ِّمُهَّآمِنِ، ِنکَّتِّلِی ِمُتُّعَلْی، ِّیَهُنَا، ِقَادْرِ ِدَیَّیَ، ِّعَاَوَمِ-شَالِّیَ،

(14) ِّعَا ِپْشَلِّی ِکَوْلَّا ِیَوْمَة ِکَلِیَّة، ِّعَوِّنِی ِلَا ِخَزَّلَا ِّعَا ِپْشَلِّی ِبّ-لَّلِّیَ،

(15) ِکَیِمِ، ِّبَّآ، ِّشاذا ِیوْمَّذَا-یَّلَّا، ِّّاَخَنیِ ِشاذا ِخَنْوَاذا-یَّوْوِیَ، ِکُدوُّیِم ِخَآ ِمُنَّنَانِ بَ-اَرِ ِنَاوْبَا ِلَ-قْوَرَّتِ ِبّابَان،

(16) ِکَاَمِرِ، ِّبَّآ، ِّهَا، ِّلَاَزَمُ ِحَوْیَا ِهَاتِخَا، ِّعَوِّنِ ِکُلَّانِ ِیَّآَوْوِیَ، ِشاذا ِلَلَّاْذَا ِلَلَاَاذا، ِّبَلْکِی ِتّاوْوِیَ،

(17) ِّاَوْرِّابَا ِسَّمَمِهِ ِهَاّسَآن ِقاَلَّابِی-یَّلَ، ِّاَوْ ِخَنْوَیِ ِرَابَا، ِّوُ-بَّوْشَ-ِزَوْرَا ِسَّمَمِهِ ِّاَمْهَّآد ِقاَلَّابِی-یَّلَ، ِّوُ-اَوْرِ ِزُوْرَا ِسَّمَمِهِ ِّمُرْذَا ِقَهَاّمَاد-یَّلَ،

(18) ِهَاّسَآن ِقاَلَّابِی ِکَیِمَرِ، ِّبَّآ، ِّّاَوْرِ ِیَوْمَا ِقُؤّمَا ِّاَّنَا ِبّ-اَرِ ِنَاوْبَا.

(19) ِّرِلِّی ِنَاوْبَا ِپْشَلِّه ِسَّعَا ِتّرِسَّ ِبّ-لَّلِّیَ، ِّیَوَّنیِ، ِّبّ-لَّلِّیَ، ِّزَوْل، ِّعَا ِبّ-اَدِ ِدْوَكا.
They kept going\textsuperscript{16} 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 leg\textsuperscript{17} three times. She dug a little at that spot. Then she stood still.

‘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.

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

‘There are\textsuperscript{18} three days,’ they said, ‘and we are three brothers. Each day one of us will take turn to guard\textsuperscript{19} our father’s grave.’

They said, ‘That’s the way it should be. If we all stay up\textsuperscript{20} the three nights, we might fall asleep.’

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.

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

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

\textsuperscript{16} Lit. went went.
\textsuperscript{17} Lit. hit the legs on the ground, her leg.
\textsuperscript{18} Lit. they are.
\textsuperscript{19} Lit. a guard turn to.
\textsuperscript{20} Lit. sit.
(20)  k-imêr, ḍâyî mà-yî, mànî b-are b-añ duka? qaymên damxên ḍû xalçên mênna. ¹

(21)  qêm żalle dmêxle. żalle dmêxle. ¹

(22)  Mêrzà Mḥàmmad xore ṭêd xone dmêxle. qêmle. bæôr mêt-xêre d-xone dmêxle, qêmle rëš-nàwba. ¹

(23)  k-imêr, ḍâyî, bà, barelan xa mùškêla-w ʾaxni baban hole mira hâtxa. ² fêla qêşsa,  pêşle has-sa’a xà, xa-w pàlge. ¹

(24)  ḍîla xa, xa ðêle, xà naṣa. suseh koma-w ʾahu koma ṭû kul t-ët däre diyêh kûmta. ðêle, mîle hûnna, pêşle bêgyâpa, ¹

(25)  ḍîyê dàxî ʾâti bàbu xa mêtët darätte ʾûnna b-ûpri? ¹

(26)  ṭû pêşle bêgyapëlle. k-imêr, ṭû yaba, ṭûtî kàbîra le màkêt. ¹ hayyu ṭàxxa ṭû mëpuxla ṭûna w-ati m-uðdê. ¹

(27)  ḍûwa żîl żûlle nxêtë laxû gêra. ¹

(28)  k-imêr, ʾdlà ðayšî xunwaðî. ¹
(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 saw\(^{22}\) that his brother was asleep. He rose. After he had seen\(^{14}\) his brother was asleep, he got up [and kept] guard.

(23) ‘Well,’ he said, ‘if something bad\(^{23}\) were to happen to us, our father would have told us so.’ Some time\(^{24}\) went by. He stayed till one [or] half past one.

(24) Suddenly\(^{25}\), 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) \(\text{zölle-}l\ell\text{e.}\) \(\text{mənnəh-}u\) \(\text{mənnəh gəm-}\text{mənpölle l-}\text{ʔar'ə.}\) \(\text{əm-}\) qətölle, \(\text{əm-qətele nəyyaθe, gəm-dərel} b\text{-jebe.}\) \(\text{yəni, gəm-qətölle}\) \(\text{ʔəw, ənna, ʔəmbušaya.}\) \(\text{yəni max-}\text{ʔəmbušaya, ʔədī, ənna.}\)

(30) \(\text{mhəymən, əθele} u\) \(\text{k-imər, əl}\text{həmdəlla, ba xər, u} naxwa [t-awax] qtile, xoni dməxle. bà, ʔəzəm hadax həwyə.}\)

(31) \(\text{qəmlə} zəlle ʔəw dməxle. pəšle bəspəra xoneh. qəmlə wədəle fətarta ta xunwəθe.}\)

(32) \(\text{k-imər, 'qəmun xunwəθi, bəssa. ay... ad} danət fətarta-yla.\) \(\text{əl}\text{həmdəlla xəʃla, əδyo çu məndi layθən.}\)

(33) \(\text{'ay xona zora lə maθkela çu məndi, Mərzə Məammad.}\)

(34) \(\text{ənnaqala pəšla yoma kulle.} mgudelay, m\text{ušel} yənna pəšle thənì yom b-ləyle.\) \(\text{dari nəwba. pəšle dawrət} \text{Aθməd Çələbi. Aθməd Çələbi, ham} ʔəw tule ʔəl tressar.}\)

(35) \(\text{xzəlle, k-im, 'ma təmmal məni θele dəd əδyo, xa xənna ʔəθe, yəni, qawrət baban bas çəl, b-ad} duka ʔəgərəb, yə'ni.}\)

\[\text{Speech muffled.}\]
(29) He set on the monster. 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) Then he went off and slept. He had been waiting for his brother. So 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 was 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.
k-im, 'mà mèn tømmlà cù xa la ðele. | ḍyø cù xa la k-ðë. |
qêm hàm aw zolle dmùxle. | Mørzà Mìammàd ì kàbìra mar gîròttà-yle. | ya'ni ñùmme. | ya'ni mar gîròttà-yle, | ñ u k-ðëwale bøbë ì kàbìra. |

k-imòr, 'lazòn ñà ñà bàbì—mà 'amànnà—dìyëh, | wàsìya dìyëh, maònnà Aòàðòl', ya'ni. |

mhàymòn, | ham 'awa xër, qêmle, xona dmùxle. | qêmle zølle, | tule ñèl ... l-àw nawba. | ñqølle saype-nì tule tàma. |
pòøle, | hàwali b-aw wàqët, ðele xa ñènna mnàhmòre. | kepët tûra hole b-qale mzàrzùye, | làyt? |

'òàti! babûx b-saxùùe la hole b-àðë | ñ-are dayøøle ñùpri. | ñyøø b-ìawøë maòthëtte darøtte ñènna, | gu ñùpri qawòttë. | ñàna hàtxà, | lazòn 'awðùnnùx ñbørnòt[ñ] b-dàrùnnùx b-àn poqani. |

'hàyyu!' k-imòr, 'marøxè là mërexøttà. | hàyyu! | xìì xønùx ma brele ñølì, | ham 'ati ñaw mëndìì bare b-rèš. |
(36) ‘As no one came yesterday,’ he said, ‘no one will come today.’

(37) Then\(^{32}\) he also went and fell asleep. Mirza Muhammad is a man of zeal\(^{33}\). He has\(^{34}\) 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.).
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(43) ʾawa smòqa-yle, u-kut t-ət dāre diyeḥ smùqta, susa smoqa, ʾu ʾe.

(44) mhàymən, ʾθèle, nxətle, mṭele l-xoθət gòra—har dax-t k-imùnnux—nxətle ʾalle Mərzá Mḥàmmad, g-əbe lā rayši xunwaθe. Mərzá Mḥàmmad gawra ṭawa-yle, mhàymən, ẓəlle ʾòlle.

(45) ham ʾawa dəx ṣela b-rešèt xòne, ham ʾawa məxyale ganeḥ ʾòlle. gm-ṃanpəlle l-ʾərə ᵁ u gm-qatele rəʃeḥ, naθyaθe, gm-qatele rəʃeḥ. ʾu ʾayəkłe l-xà bara. ʾu qatele naθyaθe gm-darelay ḏ-jèbeḥ.

(46) ʾanna naθyaθe bəşqalay ta... ta gāne, yaʾni ṣ-hawe xa niša ta ganay, yaʾni, ᵁ-yədəy xunwaθe ʾiθ ʾaθ məndi bərya, ᵁ bas ʾawa ləle bimara ṭalay. mhàymən, pašle bəspərə. ham ʾawa zəlle qam-t peša bəspare, ʾawa zəlle dməxłe.

(47) k-imər, ʾəlhəmdəlla, ba, ʾay xlašla, zəlla l xlašli mənna.

(48) ham ʾaw zəlle xənna, ʾənna, zəlle dməxłe, ᵁ u qəmle xone ʾaw zəra, ʾaw pəlgaya, mkuməlle nawba diye. mkuməlle nawba diye, mi, ᵁ al ʾəsəs t-awədlay ftərta ᵁ ʾənna, ᵁ qəymi fəṭrî ᵁ ʾəxli ᵁ u xəlşi.
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(43) This one was 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 attacked 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 fulfil 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) ُکُأمَری، ‘ُعُلَھِمَدَ لَلِلَّٰهَ، یُئِدُوْذِی قَدِئَلَا بَسَلَامَتْتَا. ِقَُوْمِی ِلَا ِبَرِلَّهَ.’

(50) ِوَ-اَی ِخُنَا ِزُرَا ِکِیْدِه ِمِلِه ِبَرَیا. ِبَاسِ ِلِلِه ِبِمَرَا ِتَلَآی، یاَنی.

(51) ِپَرِلِه ِیوْمَت ِتِلَآیا. ِکُ-ْؤُمی، ‘ِمَرْزَآِ ِمَحَمَّد ِیُئِدُوْذِی ِداَوْرِعْرِیلَّه.’

(52) ِعُرْتُع، ِخُنَوْوَتی ِداَوْرِعْرِیلَّه.’

(53) ِپَرِلِه ِداَوْرِعْلَه. ِتَلِلِه ِخَآ ... یاَنی،یاَکِسِ ِمَآ ِدَآن ِکَآنْنَه." ِیَاوَا ِخَوْرَا،یاَکِ ِجُلِه ِخَوْرَلَه،یاَکِ ِکَت ِدَآرِه ِدِیْلَه ِخَوْرَلَه. ِتَلِلِه،یاَکِ ِنُمَانِحُمْرَه ِمُئُلَّلِه.

(54) ِعُرْتُع، ِیَاوَا ِبَاوُذْنْنَخِی ُکَبَرْنُعَی یاَکِ ِدَآرِنْنَخِی ِبَوْقَاقی،یاَکِلُلْلَع ِخُنَوْوَتی. ِکَرْلِا ِیُئِدُوْذِی ِلَه ِکَآزََّنْنَخ. یاَکِنْنَا،یاَکِ ِخَلْیع ِگُیِدِ ِبَ-زاَلَلِه.’

(55) ِمُحَآیمَرِن،یاَکِ ِوَاَی ِتَلِلِه،یاَکِلُلْلَع ِنُحَآرْمَوُدِا. یاَکِلُلْلَع ِمَآخَلَلِه ِلَ-خُوْدَدِ،یاَکِ نَخْوَلِه. ِیَاوَا ِگَوْم-مَآنپِوُلِلِه ِعَاقَوُلِلِه،یاَکِلُلْلَع ِمَخْلَل ِگَوْم-دَرِلَلِه ِبَ-جوْبِ. ِیَاوَا ِگَوْم-شَاوَوُلِلِه ُکَلَلْلَعِی ِدِیْلَه ِلَ-خَا ِبَارا. یاَکِ ِسُوْسَا ِزََلِلِه،یاَکِ ِهَل.٥٥

(56) ِپَرِلِه ِبَاوْسَرِل. ِتَلِلِه ِخُوْنَا،یاَکِ ِوَاَی ِمَرْزَآِ ِمَحَمَّد،یاَکِنْنَا ِبَاوُوْدِ ِنُوْرَا ِتَاوُوْدِ ِخَلْیع. ِفَآرِ.٥٥
‘Thank God,’ they said. ‘Today, too, has passed by safely. Nothing has happened.’

[Now] the youngest brother knew what was happening. But he was not telling them, of course.

It was the third day. They said, ‘Mirza Muhammad, it’s your turn today.’

‘Yes, brothers, it’s my turn.’

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.

‘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.’

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. 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.

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) xòre|
 mòhele nùra.| žèlte pawxa-w ḥale, čmèle.| là hele nura.| 'u látte xonna pyaša nura.| mì 'awēd? |

(58) 'ən 'amər ta xunwaθē maršay,| 'ɔlla k-im, |

(59) 'xonan zdèle.| hole bɔṭaba mənnan nùra| 'al 'āsās ... d-là zade.| |

(60) k-im, 'wəllà,| 'ana mən xunwaθi là k-ṭalbən.| xazux 'ayka b-
 xazən nura maθen m-tàma.| m-xunwaθi là k-ṭalbən.| |

(61) ham 'aw qəmle| xòre-w| 'ila hole xa 'ɔnna,| nura bəxzaya b-
 šətət d-ɔnna,| mánṭaqa, làyt?|

(62) k-im, 'b-ala, b-zali maθen nùra m-tama.| 'u là k-ṭalbən mən xunwaθi.| qəmle zəlle.| zəlle,| mṭele.| |

(63) 'ila b-'urxa xzele xa tòta| wala bədrəya gūlkyəθa b-reš ʰuxdade.| là k-iđe ma-yla bađa.42|

(64) xòre laxxa.| 'ha tòta,| 'at m-ət biwađa 'a xa?| 'anna mì gūlkyəθa-yna?|

42 < biwađa.
(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. 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, [but] my brothers I won’t ask.’

(61) Then he looked around and look! There is a—what’s-it-called—fire that can be seen 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.’ Then he went off and got there.

(63) On the way, he suddenly saw an old woman 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, 'mhawmîn, brûnî, 'ây gûłkûa, 'anna gûłkûyûa-[y]nâ. khêdî hêdi k 'ây kûmûta g-daryanna res-xwûrta, k-payêş lâyêl. w-ây xwûrta max-t 'êînna [Âx-kûûnta] kîndak hêdi hêdî, 'û k-payêş yôma 'û hâtuxa. 'ûnî, šûli 'ây-île. k-o'dan 'ewôt layêl-w yôma. "

(66) 'u bâ-baxxêt-êla, tota, har 'ana 'ây mûnnax talûnûn. "

(67) 'daxî? "

(68) k-im, 'bas g-êbûn 'awdat lâyêl 'al 'ây gût dûrên 'û b-a ga hêdi hêdi wudlê yôma. "

(69) 'tàma? 'û 'iîtî? "

(70) k-imor, 'ottî šûla. "

(71) 'lâ, kasi, là k-bare. dax k-bare 'ûna 'awdânne, lay... har lâyêl. là, naše 'iît na-xwašênê, 'îtî kâbîra b-zala l-šulûnay. là k-bare, 'anî, 'êînna max-ênwanne šûli. "

(72) 'û 'ôlel 'û là 'ôlel là wôdla b-xabre, là wôlêla b-xabre, qumle gêm-yasûra gawa t-êînna... 'ô dê... daq qaryûå. 'ây gêm-yasûra. gêm-sawqala têma. "

(73) k-imor, 'ha zali ma-thên nurî 'û 'a-thên b-ay ga b-şarûnna. "

(74) mhâyûnî, tota gêm-yasûra têma, 'û lâyba xûnna qayma 'û là gu gûłkûa 'û là mîwûda yôma 'û là 'awôda lâyêl. har pêşî lâyêl. "

49 Speech muffed.
‘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.’

‘Then, for God’s sake, old woman, [this is] exactly [what] I ask of you.’

‘How?’

He said, ‘I just want you to turn it into night till I come back. Then turn it very slowly into day.’

‘Why? What’s up?’

‘I have a task [to do],’ he said.

‘No, your majesty, that won’t be possible. How is it possible for me to turn it 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.’

Whatever he did, 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.

He said, ‘I am going to get my fire and then I will untie her.’

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

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50 Lit. it (m.) will not happen.
51 Lit. what came and did not come.
(75) ʾəg le marexənalux xoni, mṭela. mṭele l-àw nura t-ət šaqəl nūra.

(76) ʾila ʿay ʿay dūkā škāṭə-ylə t-ət ḥambuṣāye! yāʿni ʿiba ʿarbi ḥambuṣāye. u yəmmayżi ʿīθ tama, yəmmet ḥambuṣāye.

(77) qəmləy. bā, holay dmixə. çu xa lele b-raṣa. ʿarbi yomaθa g-dəmxə.

(78) qəmlə, mxele masəqθe h xoθət nūra d-labəlla.

(79) w-ay k-im, ʿMərzá Mḥəmmad, labət nura b-ganawuθa, lële ʿayba-llux?

(80) qəmlə ʿay masəqθa kùlla šitale b-reše d-ənn... d-ənne ḥambuṣāye. kùt xa ḥəṣəb d-aw hatxa. çu xa la ṣəšə. ḥambuṣāye-lay.

(81) ʿə, babu, bə, là g-ʁayši. ʾana mà ʾawdən?

(82) qəmlə məxyale xa xa xərtə masəqθa, dəd-nəpəq xənə. là qələla gīrətte.

(83) k-im, ʿdaxi labən nura b-ganawuθa? là g-labən.
I don’t want to drag this out for you, my brother. It happened. He got to that fire to take some fire.

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

But then, they were all sleeping. No one was awake. They would sleep [for] forty days.

Then he hit the fire with his torch to take it.

He thought to himself, ‘Mirza Muhammad, don’t you feel ashamed taking fire stealthily?’

Then 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.

‘Very well then, they won’t wake up. What am I to do?’

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

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) Ḫənna muṣlale b-rešay.1 là g-marḵōnna-waṣxun.1 naqloṭ̂ tliṭā-ṣil là qaṭmajor.1

(85) Ḫənna naqloṭ tliṭā qaṭma Ḫənna,1 jwajle xa bəš-zora-w gəm-marḵəślay kūllay.1

(86) 'u xa l-kūt xa k-imər xa məndi.1 'aw:1 'ha 'awənnen kəbrnūt?1 darənne b-poqqaqi?1

(87) 'aw xənna: 'kli!1 u-lā k...1

(88) kūt xa:1 'tawron naxrən59 diyi gāwe?1

(89) 'u ḥə,1 mhəymən,1 k-imər, 'cū xa la maḥke.1 'aw d-thelwədle 'aḏə məndi,1 ḡāyr k-aṭya mənne.1 mən ḡatxə-yəle.1

(90) b-darux šərt qaμeh,1 qaṭele šarily diyaŋ,1 qaṭeλe.1 là qaṭele,1 b-qat桧łe reše.1

(91) mhəymən,1 ḥeλe,1 k-im, 'yaba,1 xzi! 'ati! 'aḏə məndi wədlux.1 'aŋni là q-qatluwux d-lə səbab.1 yə'ni! d-lə hənna šərt.1

(92) Ḫən qəmlux šərt diyaŋ,1 'ətə xonən raba,1 Ḫənxi xunwaθux zore,1 w-ən là mkuməllux,1 rəšux b-šaytuxux gu dəm60 marəgla ham 'ati.1

59 Presumably, intended: nxire.
60 < dað.
(84) He threw 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 about and woke up all the others.

(86) Each one said something to the other. 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. That’s why.

(90) Let’s make a challenge for him. If he meets 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. But 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! ʾaw nura hole xoθət xà marəgla| məlya haywane-w halət qəymi,| ʾət qaymi t-axliley.| yəʾni,| hònne,| sàyde.|
(94)  k-im,| ʾma-yxawəf.| draw šart qəmi.‖
(95)  mhəyən,| k-əmri,| ʾəxi,| ʾaxni ʾərbi-wux.| ʾay marəgla ʾibe ʾərbí ċəmbulyəθa.‖
(96)  kút xa mənnaŋ ga-har b-xà ċəmbulat.| ḥal[a] mərmuxle mən kanùna-w| daruxle ʾal ʾərə,| ʾu mən ʾar'a daruxle ʾal kanùna,| yaʾni b-ələf zor.‖
(97)  ʾət,| ṣən là marmətte šowá naqle|mən kanùna-w| darətte ʾal ʾərə,| ʾu mən ʾar'a l-kanùna,| ʾətə zəltə-yla diyux.‖
(98)  kim,| ʾma-yxawəf.|’
(99)  ʾma-yxawəf?‖
(100)  ʾamər,| ʾlə,| ha b-qaṭlili.| là?| ʾamər,| ʾə.‖
“Look! That fire was underneath a cauldron full of animals and things for them to eat when they would wake up." You know, it is their game.

‘That’s fine,’ he said. ‘Make a challenge for me.’

So indeed, they said, ‘Look, there are forty of us. This cauldron has forty cables in it.

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].

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.

Mirza Muhammad said, ‘That’s fine.’

‘That’s fine?’ the monster said.

‘No, [but] they will kill me anyway, won’t they?’ he thought. ‘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 Mḥəmmad ə́le drele xà ʾiða m-aw bara ʾu xà m-aw bara.\]

(102) ʾu mèrə, ʾya ʾalə, b-xàylux! ʾu k-šaqəlle mərjaл ʾu darele ʾəl ʾarʾa-w darele l-kanùna. ʾu darele ʾəl ʾarʾa-w darəle. šowə naqle gəm-šaqəlle-w gəm-darele.\]

(103) ʾwə ámbə, kimər, ʾyàba, ma-zál dət ʾəg-gawra, ʾəti xonan ɾaba w-əxəni xunwaθuʃ zore, ma-zál dət ʾəd gawra-ywət, yaʾni ʾəti Aʃəlan A kəda A-ywət.\]

(101) So indeed, Mirza Muhammad put one hand this\textsuperscript{74} side and another\textsuperscript{75} that side.

(102) ‘Dear God, give me strength!’\textsuperscript{76} he said, and he takes the cauldron and throws it onto the ground and back onto the fireplace. He throws it on the ground and throws it back. Seven times he did this\textsuperscript{77}.

(103) ‘By God,’ the monster\textsuperscript{78} 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?\textsuperscript{79} What are you doing? How is it going and what have you been up to\textsuperscript{80}? How’s your work [going]?’

\footnotesize
\begin{itemize}
\item\textsuperscript{74} Lit. that.
\item\textsuperscript{75} Lit. one.
\item\textsuperscript{76} Lit. with your strength.
\item\textsuperscript{77} Lit. took it and threw it.
\item\textsuperscript{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.
\item\textsuperscript{79} Lit. what is your job.
\item\textsuperscript{80} Lit. how do you go, how do you come.
\end{itemize}
(105)  k-emri, 'mhâymân, âxni kul mândi diyan E'dokûey-e ile, bas iô 'ay qâsràt màlka, ya'ni hole hira g'âweh, k-izux ôt ganwûxle 'u layban ganwûxle, k-izux dax-t k-iôux hadax g-dûrux.

(106)  'è, g'-a ana b-aðân mânìâwuxun.

(107)  'è, zôllay, z'elle mûnney, là ywûle bala.

(108)  lubôllay hûnna—mâ šêmmary?—sêkake-w mûndyânè, 'u tûxmâx 'u ..., zôllay, mêlay l-qâsrà, làyle-le.

(109)  k-îm, 'de yàlla, dax b-awûtu ganawûthà?

(110)  ham 'aw xà têle-w mutûle sêkôa, 'aw xêanna gôm-mûthe-ley tûxmât, gôm-maxele 'ôllah, bà, qâsrà-yle-w, čêmanto-łe, w-ènna.

(111)  'aw xôre, bà, làbay t-awôdi 'ênnà, làbay gàñwi.

(112)  k-ôbay yasqi l-gare-w nàxte, ya'ni mën gare-w nàxte l-gawaye.
They said, ‘Indeed,\textsuperscript{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,\textsuperscript{82} but we couldn’t do it. We come back as empty-handed as we go.’\textsuperscript{83}

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

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

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

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

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 was\textsuperscript{84} hitting [at it], he was causing a shuddering to the palace.

He looked around. They could not do the thing. They could not break in\textsuperscript{85}.

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

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\textsuperscript{81} Lit. believe!

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

\textsuperscript{83} Lit. We go how we come thus we return.

\textsuperscript{84} Lit. is.

\textsuperscript{85} Lit. steal.
(113) **k-im, 'là,|’ày,|’ày,|’ày,|’on hatxa ganwùtu,| dəx p-
awēbawxu ganwùtu?”**

(114) ‘bà,| bà,| dàxi, xonan?’

(115) **k-im, ‘maṭi sòkθa.| gəm-šaqəlla sòkθa.| gəm-maxela ʾiđe
hätxa ʾella.| wəra,| pālga wəra gawət guda.|**

(116) **Mərzá Mḥəmmad!| ’è.| mhàyman.| məre,| ‘məθu ʾe xərta.| muθeeelay ʰəəə mṭele l-ʔəlləol.|**

(117) **k-im, ‘xzumu, ʾāmɔnnawxun.| hatxa ʾon naxtutu kùllawxun,| b-rəyshi gawan.| xà xa mənnawxun ʾàθe.|**

(118) **mnuqele ʾarbì bəsqa,| kēpə yαʾnī.| ‘kul kepət šəytən,| xà mənnawxun yasəq.|**

(119) ‘hè,| hè,| xona, xəbrux-ile.|’

(120) **ham ʾawwa səqle.| ʃətle xa kəpə.| ʾu səqle xa.| har səqle mṭele
l-gəre,| gəm-ʾarele rəʃe,| gəm-qatəle,| ʾu gəm-šayətle gawət ᵃnna,| tama l-xà bara.|**

(121) **səqle ʾaw də-trêy| ʾu səqle ʾaw də-ṭləθa.| ʾu səqle ᵃl ʾarbi
kùllay gəm-qatələləy,| mərən,| har kullay ʾarbi lə k-awə qətilələy.| bas
xà xa kullay gəm-qatələləy.|**
(113) ‘No!’ he said. ‘Oh, oh, if you break in 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 monsters will notice us. You should come one by one’.  

(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.’

(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, 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) nxòtle, xònì, nxòtle 'ol darta. 'ila xàze' darga bàra, hole kòlya qam-tàra, ya'ni hàràs. hole kòlya-w hole twi'a.

(123) ham 'awa qêmle mò-wèdle? göm-tayøpla xòrta. 'òtwà xòrta tama'—spùndare k-amøxìa xòrta. göm-tayøpla-w göm-yašøra gawèt xòrta. 'u göm-fayøtìa xòrta. sòqle b-reš xòrta.

(124) òele t-xaze 'ènna, 'ènna, Malka-w Hàle. xøre 'ila xa 'aqòrwa hola bønxata kùmta. 'èš-malka død-nasàlé. ham 'aw şqølle xànjar diyèh. göm-maxele gawèt 'aqòrwa høl 'yàda' diyah wøre gawèt gùda.

(125) k-imør, 'bà. 'èlìe. 'èlla zèlle.

(126) 'èøwale Malka tlaθà bnaθà. zèlle l-e 'oda ràbøa de brata ràbøa. göm-xazela dìnøtxa. göm-našøqìa, m-xà bara.

(127) k-im, 'aya ta xøni ràba.

(128) zèlle 'e xòrtažì göm-xaze ... xazela. ham 'aya göm-našøqìa.

(129) k-im, 'aya ta xøni palgàya.

(130) zèlle 'e xòttàžì göm-našøqìa m-tørwey barane. ham 'awa wøre gàwa. göm-našøqìa.
(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 though\textsuperscript{90} asleep.

(123) So then\textsuperscript{91} what did he do? He bent the poplar. There was a poplar tree there. We call the poplar trees \textit{xorta}. He bent it, tied it to another 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 scorpion\textsuperscript{92} 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.

\textsuperscript{90}Lit. and.

\textsuperscript{91}Lit. also he rose.

\textsuperscript{92}This is a seven-headed dragon in the Armenian version (Mouse 2018).
(131) ʾax k-ʾidwat qamay ʾānna mənšuqyaθa.\| qamay?\| napqi hənna mənnay,\| napəqwa dəsam mənnay.\| là yde.\| yəni,\| payşiwa smòqe paθwaθayyeh,\| ʾè.\|

(132) k-ʾim, ʿay təli.\| gəm-našəqla m-tərwey barəne.\|

(133) ʾu ʾawa ẓi? ðele-w nraqel-w žolle.\|

(134) là,\| là gnule xa məndi.\| šqolle la ʾəbaď la ᵩašlan.\|

(135) ham ʾawa zolle mêtele l-kwina,\| ʾəl škəfəta diyay.\|

(136) ʾila xaze hola tòta,\| ʾənna,\| ʾənna,\| ʾəmmət ᵐəmanbəşäyeži hola təma.\|

(137) gəm-qatəlla.\| gəm-qatele qədala,\| gəm-šaqəllay naθyəθəh\| ʾu gəm-darelay gu jəbe.\|

(138) ʾu zolle.\| žolle,\| mêtele—ma b-amənνux—l-ənna,\| l-tōta.\| mêtele l-tōta.\| gəm-šarəla.\|

(139) k-ima, ʿaksi, de mar ʾəna Mərzə Mḥəmməd-iwən!\| lə xa yoma b-aθdánwala layle,\| ʾəlla ʾəsrə yoməθa b-aθdánwalay talux layle.\| ʾana de mira ʾəna Mərzə Mḥəmməd-iwən!\| kən na,\| zəlulx de ʾədi yəde dət Mərzə Mḥəmməd.\.\|

(140) ʾe,\| baθxəθ-ala, tōta,\| mhəymən,\| ʾəna mən āštirār diyi\| wədli ʾədə məndi.\| ʾu lazəm msənətti.\.\|

(141) gəm-šarela.\| k-ʾim, ʿas tōta,\| hədi hedi b-zali.\| ʾay gət šaytən xa pala gawət jəw,\| pəla...\.\|

(142) kəmra, ʿhɛ.\.\|
(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 of 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 eh old woman. He got to the old woman [and] released her.

(139) ‘My Lord,’ she said. ‘Just say I am Mirza Muhamad! 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 ... ʿay ga ʿawḍatti hedi hedi, ʿawḍatte yòma.’
(144) ʿənnaqqə ʿanna xunwāθel har holay, hənna, bɔxyaɾa. lāyle-le, har hole dmàxa. lele bəqyama.l
(145) là k-imi, ʿaδ layle mà brele ʿəllan. ʃ
(146) ʾèh. mhaymən, zəlle.
(147) k-ima, ʿaksi, dax-t gəbət hàtxa.’
(148) mhaymən zəlle wədle fətarəh ʿu xələšle ʿu səqle rəš-xa kepa ʿeloyà təma. ʿu mhaymən, drele gu partaqâne xa pala, gəm-ṣayətle gawət jəw.l
(149) gəm-xəzyale təta. k-ima, ʿhə, mbuyənna ʿay. məra, ʿawδan ləyle, ʿawδan yòma.ʃ
(150) mhaymən hedi hedi gəm-ʿawδale yòma.l
(151) ʾè, de xənwaθi, de qəmən, ʿay, ʿay, ʿay gaye ʿay ləyle ma irəxle ʿəllan! ʿay bəδa, xar, là q-qaymutu? là k-xazutun?ʃ
(152) ʿay gar ʿay layle ʿani là k-idi ʿəllayle mà ləyle-wewə.l
(153) ʾè, wəlla, k-imi, ʿməl xərəbəθ. wəlla, ʿətə, ʿətə, biyux xərwiət!93 ʿətə ʿay layle diyux b-mə ... b-mə ...94 wəlla, spəsən.ʃ
(154) ʾè, k-imər, ʿala kūllan, de quməl! ma ftərta ʿhawn? xo là maɾəʃənnəwxun heʃ ləyle?ʃ

93 Possibly intended is something such as: beθux xaru b-rešux ‘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 it\textsuperscript{95}, damn you \textsuperscript{96}? Wh... what have you busied yourself with in your night? In fact, we are worn out.’\textsuperscript{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?’

\textsuperscript{95} Lit. may (your) house be destroyed.

\textsuperscript{96} Lit. with you, you are/have destroyed.

\textsuperscript{97} Lit. rotten.
(155) 'e, qɔmlay fτray xfpslay.

(156) 'ay b-šaquxlay tâma.

(157) \[18\,35\] ...b-əθux l-ḥakəm, l-màlka... ḥakəm-ile, 'è.

(158) bnaθa bakēt\(^98\), 'e gıt sarqī k-izi qam-nàwra, k-xəyri l-gànay, hònna, xàzay.

(159) 'awwα ḥakəm, ṣab'ān, ṣaw hole qìma xɔzya gu hònna, ħawš diyeḥ-ila. ṣònna.

(160) hole ṣayya l-qaṭla ṣarbī ḥambušaye tama ṣu nàtyaθa lòttay. darga hònne dargavana diyeḥ, ḥārās diyeḥ, hole ... hole hònna, mnahnohe gåwa, reš-xorta hole šira.

(161) ṣu npɔlta xɔrtə w-aw sìqa. ṣaqɔrwa bɔnxàθa, ṣìla hola bənaseh, wə-hole xα qṭilaḥ.

(162) ki-ʃmə, ṣay ṭawta wida mənni.

(163) ṣəy, ṣaw d-ile jyala b-bàyθa, xa məndi hawe giniwi m-bàyθa, layt çu məndi giniwi m-bayθa.

(164) ya răbi, ṣay daxi k-awya? ṣawζ̱i bas tafkīr diyeḥ bnaθeθ ba holay zile, msàrqɨ, ṣu k-ʔawdî.

\(^{98}\) 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 been\(^99\) killed there and did not have ears. His gatekeeper, his guard was\(^{100}\) 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. But\(^{101}\) [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-g'anay w-ila hole xa nṣiqay.
(166) xà k-ima k-iza gab de xòtta, | 'ba xàθi, | 'ay hätxa-yla briθa. |
(167) 'ho xàθi, | ham ḭàna hätxa. | mì awdux ba? |
(168) k-ima, 'bà, | là ḝ'amru x ta hàban. |
(169) 'aď məndi hätxa mən rəʤatay holay qbile. | 'aď məndi xət ḱile ḧɔya | hätxa ḥənna, | ḧənne. |
(170) ḧən ḝ'amruk xełe, bəššše b-āwux hənna, | ḧəzat. |
(171) k-imé: ḧàla. | ṭəllay məray ta babay. |
(172) k-imér, 'saw, ḧańa k-iyən mən-[e]. | ḧaw d-ile ḧəya wida | 'aď məndi ṭalay hòle zilə. |
(173) ḧà47247587978368759139519901028106611041142118012181256129413321370140814461484152215601600163816761714175217901828186619041942 | ḧay ləṭtawxu šula. | |
(174) hən ḧàwa qəmlæ. | mò wədle? | maθełe warəqe | ḧu kθûłe: |
(175) 'kud-ile wida 'aď tawta mənni, | ḧəθe | b-yawənnaŋ tlaθnay bnaθi təleθ. | 'aď məndət bełe ḧaw d-ile widəh mənni, | ḧańa | tlaθnay bnaθi hadiya təleθ. |
(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 to 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 ǧąyr duka-yle.\(^1\) w-an x önne holay raḥûqe-xunwâθe-w àw-Mərzá Mḥâmmad.\(^1\)

(177) maqṣad dallala qówle,\(^1\) pəšle,\(^1\) ham bəqrâya-w ham mwazôye,\(^1\) hònna,\(^1\) hònna,\(^1\) talöd naše wârâqe:\(^1\)

(178) ʾað məndi hole bərya gu qaṣrêt màlka.\(^1\) ʾaw d-ile wida ʾað məndi,\(^1\) ʾâθe\(^1\) ʾamər: “ʿâna-ywən.”\(^1\) ṭlaθnay bnâθot malka tâleh,\(^1\) yaʿni, ḥâlāl-ʿilay.’

(179) ʾè,\(^1\) bà,\(^1\) bəθər ma muwezə-fat lay ta kulla màŋtâqa,\(^1\) mṭela xà wârâqa l-aw xona ṭaba,\(^1\) Ḥâsán Čâlâbi\(^1\) xönt Mərzá Mḥâmmad.\(^1\)

(180) Ḥâsán Čâlâbi-w Aḥmád Čâlâbi gu dað mawdôc ʾcù məndi la k-iðay.\(^1\) yaʿni là k-iðay m-ile bərya,\(^1\) xonay ʾàya-yle zila,\(^1\) màn-ile qtila.\(^1\) xà ... pəšle xa, ʾaw ṭaba, ʾaw zòra, ʾaw palgəya.

(181) məre, ʾba, ʾəš,\(^1\) payeš Mərzá Mḥâmmad ʿâxxa,\(^1\) ʾaxni b-zani b-amrux ʾàxnî-wux-uš balki yaʁêm lay ṭlaθnay bnâθe tâlan.\(^1\)

(182) ʾè,\(^1\) nâxa, Mərzá Mḥâmmad, ʾkèkù mira qašṣøttəa?\(^1\)

(183) k-əmile, ʿxoni,\(^1\) mi-la ʾan naše.\(^1\) sì, kâčâluna!\(^1\)

(184) k-imn ʿây,\(^1\) xunwaθa k-əmile ʾawa kâčâlûna.\(^1\) zòre-we way,\(^1\) dayman zora yaʿni ... kə-awę qaşsat hònna,\(^1\) bəš la gəm-qaḍrîle.\(^1\)
But he is somewhere else. The others are far away—his brothers—along with him—Mirza Muhammad.

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

‘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.

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

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.

‘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.’

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

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

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.
Neo-Aramaic and Kurdish Folklore from Northern Iraq

(185) ʾkek, si, kāčāluna! ʾaw lēle šulux, ʾati qəṣṣat ... ʾəttaŋ šula gəb ... gu mətə ʾu b-āθux.

(186) k-im, ʾbā, ham ʾāna b-aθən.

(187) k-im, ʾba har əθlux, ʾati b-qaṭluxlux.

(188) k-imər, ʾdē saw!

(189) ham ʾāni zəllay, ʾawzī baθər, baθər mət zəllay, rkule l-suse ʾu zəlle. zəlle, ba k-iye qəssətta m-ila. ʾani zəllay mtələy ʾu wərəy. šqəllay susawəθa, gəm-nablilay l-ṭawəlxəna. ʾu ham ʾaw mtələ. ʾu welle susa tələt xādām diyeły ʾu nubəlle l-ṭawəlxəna, yəñi. ʾu wəre. ʾe got wəre, gəm-xazile xuwwaθe.

(190) ʾə, kli xzi ma-awdux. fa-ləybay maθkay, gu qəsrət məlka-ylay, ʾu ənna.

(191) xəni, ʾawzī tule, pošle dəqqə.

(192) bə, ʾane məndi ʾibe šurūt. yəñi lə ... ʾa ... kut ʾamər ʾāna. kut xa l-kut xa b-amər ʾāna-wən. b-zale b-amər ʾāna, həyyu!

(193) ʾman manxətle dargəvana, ḥarəs, mən ə-xərta? ləybe manxətle, ʾəyka manxətle?

(194) həyyu! maθi ʾarbī nəθyaθət ʾənna, yəñi təmani zəwəge, ʾarbī zəwəge nəθyaθə d-ilay ʾed ḥambuṣəye! lətey. ʾay mustermsək-ile.
‘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.’

‘I too shall come along,’ he said.

‘If you come along, we shall kill you,’ he said.

‘Then, go,’ he said.

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.

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

Brother, he sat down and stayed a minute.

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!

‘Who gets down the gatekeeper, the guard, from the popular? He could not get him down. Where would he get him down?

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.
Neo-Aramaic and Kurdish Folklore from Northern Iraq

(195) ʾay sàyp. ʾay grušle xanjar təd ʾaqɔrwa d-ile ʾu xànjar ʾawa-w ʾe gɔt mɔxyàle xanjar gawah. xanjar diyeḥ pəšle gu gûda. xanjart ḥàkwəm gəm-šaqəlle gəm-darele l-xaše.

(196) ʾmaθi xanjar diyi! ču xa lâtte.

(197) k-imər, ʾxzàw! ʾəd məndi lèłe gəxka. ʾàwa ʾad layle šuleh wideh, lâybe ʾawədle. lâybe.

(198) ʾənnàqla, ʾaw xa ga xərta məre, ʾxa, ʾána-ywən, ʾu thele ləwelebe, rēše b-qatənne.

(199) kullay pəšla sànta. ču xa laybe məhke baʿd.

(200) bà, ʾiba mustamsəkət. ma kut ʾamər ʾəna! ʾaŋγ yaθ daʾi.

(201) xa ga qrele, ʾmàn-ile? mənī ʾibe?

(202) Mərzá Mḥǎmad k-imər, ʾəna.

(203) k-im, ʾmani məre “ʾəna?”

(204) xunwaθe zdəlay. k-im, ʾlà, ʾəstədî, hole mara xònən: ma láyla ʾədanət zan l-bàyəθa? yaʾnī ʾal ʿəsás məray ḥəjətta tâleh.

(205) ʾāla kullan ɾela ḥəjətta k-əmrî, xònən-ile hole mara “ʾəna”, yaʾnī “láyla ʾədanət zan l-bàyəθa?”
(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.
maqsad ǧom-malafšifla l-mâlka.

xa ga-ṛta, ‘mani ʔibe?’

xonna Mɔrzá Mḥâmad møre, ʾàna.

‘wa-mâni møre ʾàna?’

xonna ṭèla hajjṭta ta xonay.

ʾaman, ‘bassa xònwalî, de ha bassa,-zAni.

naqlṭ ṭlaṭa xonna møre, ‘mâni ʔibe?’

Mɔrzá Mḥâmad qəmle l-xâyle. k-imr, ʾàna, ʾɔstadi. ʾàna-ywən.

ʾe gət, ba, qəmle xonna laybay ʾaray čè hajjṭta m-bândaleh.

ʾay, brôni, ʾən-ət ʾati, ḥâyyu! qâmayta ḥâyyu! ʾay, ma wâl xanjart diyi-w ʾqûl xanjar diyux!

ham ʾawa ǧom-mapɔqle xanjar diye. malka ǧom-yawolle ġâle, ʾu xanjart ʾaqərwa ǧom-garɔšle. ʾaqərwa ʾqella tâma məṭta.

malka ǧom-nasqle b-bi-ʾayneh. k-imr, ʾɔshhâdu bollâh, ḥay. ʾay, brôni, de hayyu xa ga day, de ʾənna, dargâvana, ʾim, mətle tâma s-hanna. dâxi b-manxətte?

ham ʾaw ṯipâle xorta, hatxa ṯipâle. ǧom-šarèle. ʾu mfɔltâle xorta, ʾqəlla.

dargâvana, ʰarəs, ǧom-nablîle. ʾañi ʾqya, mədxîle, maštăyle.
The reason [for this] is that they were trying to cover it up for the king.

Once again, ‘Who is able?’

‘I.’ Mirza Muhammad said another time.

‘And who said “I”?’

Again they devised a pretext for their brother.

‘Enough, my brothers,’ he said. ‘Enough, let’s go.’

A third time he said, ‘Who is able?’

Mirza Muhammad stood up, saying: ‘I [am], Sir. It is I.’

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

‘Well, my son. If it is you, come here! First come, come on, just give [me] my dagger [and] take yours!’

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.

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?’

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

The gatekeeper, the guard, was taken away. I mean, he was tired, they fed him [and] gave him something to drink.
(220) b-αθux αl-ʻonnα—m-ile șəmmayʔ?| ʰambušāye.| ʰambušāyezi
har ʻibe ʻarbî ẓawγe.|)

(221) nāxα ʻay kullay holay mparoje| nāš d-iłay tiwε-w| kullay mparoje l-ād buṭula.| ʻāya,| ʻay gôt xunwaθe t-xzelay mupqεle xənjar,|
ʻu hole ta ʻhakem,| hole ta màlkα,| ʻu ʻuθməl xəzya ʻhonna,| gmiša ḥārəs,| źnu mbinalay ganay ʻaga qam-ńaše.|)

(222) har qāmayta wəray ʻonna bayn našt la xazelay ʻəddile xunwaθeθ.| bαθer mət xzelay nisάn mənneθ,| qɔmlay,| pɔšlay,| l-qaɾma pɔšlay ʻonna maḥkoye.|)

(223) ʻay gôt əθele muθeθle,| bnelay nəθyaθet ʰambušāye,| k-im,

(224) ʻάy,| ʻarbî zawγet ʰambušayε t-qtəlili biθaya l-bāyθux.| ʻu ʻaξər zawγaζi ʻat ʸəmμayhən.| w-aya tʰaθά zawγe ʂ-qawɾɔt bəbì,| xunwaθi damxiwa,| ʻana qaymənwa.| ʻu ɣàʻnî ɬtəlili tʰaθά ʰambušayet əθelay l-qawɾɔt bəbì,| šaqliwalan qawɾɔt bəbì.|)

(225) źnu ḏelay xunwaθeθ Mərzá Mḥəmad hole qṭilay ʰambušayε tama.|)

(226) ʻe,| ʻənnəqa bαθer mət wədłe ʻaδ məndi kûlle,| yàʻnî,| kullay ʻəθbata ywəlle ɬtalət màlkα,| k-im,
We shall come back to the eh—what are they called again?—the monsters. Now the monsters had forty pairs [of ears].

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.

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, they started talking first.

When he came [and] brought [and] they counted the monsters’ ears, he said:

‘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.’

Mirza Muhammad’s brothers now knew that he had killed the monsters there.

Yes, then after he did all these things—you know, he had showed all the evidence to the king—the king said,

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107 Lit. with/from him.
108 Lit. gave.
109 Lit. he.
(227) 'de hayyu l-īdī! ṭlaθnay bnaθi ywilili ūlulūx.'

(228) k-imr, ʾəstādī, | zawdānta-yla mənni. | ʾana ʾətti xunwaθa bəš rabe mənni. | ʾāni ʾaθe l-īdūx.'

(229) ʾdāxi?'

(230) k-imr, ʾxoni, Ḥāsān Čālābī, | ʾaw raba ʾaθe šaqāl l-īdūx mən day rābθa. | w-aw xənna palgaya, ʾĀhmād Čālābī, | ʾu ẓnu ʾāna ʾaw zōra-ywən, | Mərzā Mḥāmmad.'

(231) zəllay ṭlaθnay šqəllay l-īdīt məlka, | ʾu šqəllay bnāθeḥ. | ʾu gəm-mjahəzləy tələy, | ʾu gəm-mbarəxlaylay, | ʾu wədləy kəyf, | ʾu xuṣitət ʿuxḍade. | ʾu pəşlay xa muda... xa... xa ʿəsбуʿ təma. | qəmləy.'

(232) k-im, ’bə, | ham ʾəxni ʾəttan bayθan-u ʾəttan... | ʾhakəm-əwux ham ʾəxni gu məntəqa diyən. | zəni, ya ni, mraxṣəttan.'

(233) k-im, ’mə yxəlf. mə yxəlf.'

(234) qəmləy, | drele tələy tərṣ-u ūwəl, | ʾərwe-w tawre-w məndyəne-w... | ta ḥa, yəni ta bnāθeḥ-u xəνəwawəθeḥ. | ʾu zəlləy. | ʾe, | zəlləy, gəm-mpaʃətləy ʾu zəlləy.'

(235) [...] kut šmele raḥmaθa gawət yəmmeθ.'

110 Presumably intended: səwəl.
‘Now, come to my hand! I have given my three daughters to you [in marriage].’

‘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.’

‘How?’

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.’

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.

‘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.’

‘That’s fine,’ the king said. ‘That’s fine.’

So 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.

Mercy on the mother of whomever listened.

111 Lit. he.
112 Lit. he rose.
33. MIRZA MUHAMMAD AND THE THREE PRINCESSES

Paul M. Noorlander

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(Iraq, 2019)
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Summary

Mirza Muhammad is the youngest of three princes; his two elder brothers are called Muhammad Chalabi and Ahmad Chalabi. Once there was a king with three daughters who set forth a challenge for those who wanted to court his beautiful daughters. Whoever could jump over the enormous trench he had dug would be entitled to his eldest daughter. Mirza Muhammad jumps over the trench and reaches the eldest daughter who knocks him with an apple. He took her and ‘reserved’ her for his eldest brother by hiding her in a room inside the palace. He did the same for the second and third princess. Then Mirza Muhammad’s father passed away and the three brothers started checking the state of the palace. They opened the rooms where the three daughters were hidden, and each took one for himself.
(1) ʾamriwa ʾəthwa xàʾa, xa malka ʾəθwale ʾṭlaθà bnone. xa šomeu ʾAḥmád Čâlâbi-wa. xa Mḥâmad Čâlâbi-w, xa Mərzá Mḥâmad-wewa. Mərzá Mḥâmad ʾaw xona zûrâ-le. ʾan xəne ʾan görê-nan.1

(2) yoma-w tre-w ʾṭlaθa-w ʾərba, xa yoma xa malka ʾəθwale ʾṭlaθà bnaθe. yaʾni bnaθe ḍârâja ʾula^ xamâθe-wewa.1

(3) ʾaw, ma l-ʾaw malka? xəre xa xəndaq; xandaq, yaʾni, rwəxta.1

(4) mɔre, ʾkut šawɔra ʾəṭya xandaq; brati gorta b-yawəna ṭâleu.4

(5) kûlay hune bizâla, bizâla-w, bizâala, lène biyara.1

(6) ʾāxa Mərzá Mḥâmad tfəqle. qɔmle sqəle süsteu ʾu surginâle. ʾu rkule l-xâst susteu-w zèle.1

(7) xəre ʾela xandaq xpɔrta. zəle xəḍere xa, tre čarxe xəḍere, xəḍere ʾu-fiiit šitâle ganeu l-aw bara xɔna. kûm-šawɔra.1

1 Presumably, a combination of -na and an accidentally repeated ʾan, or a muffled naʾm ‘yes’.
(1) It was said there once was a king [who] had three sons. One was called Ahmad Chalabi; one Muhammad Chalabi, and one was Mirza Muhammad. Mirza Muhammad was the youngest brother. The others were the elder ones.

(2) A day or two, three, four [passed by]. Once a king had three daughters. You know, they were girls with beauty of the first degree.

(3) He,—what about that king? He dug a trench; that is, a wide trench.

(4) He said, ‘Whoever jumps [over] this trench—I shall give her to him [in marriage].’

(5) Everybody was going back and forth, [but] they did not dare [to jump].

(6) Mirza Muhammad happened to be here. So he took his mare and saddled her. He mounted the back of the horse and went off.

(7) He looked at the trench [that had been] dug. He went [and] walked round one, two times, walked round and round, and woosh he flung himself to the other side. He had jumped [over] it.

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2 Lit. they used to say.
3 Lit. his name was.
4 Lit. a day.
5 Lit. beautiful.
6 Lit. going, going and going.
7 Lit. he rose.
(8)  żəle qam-tarʾet qâšra,  xɔща gɔrtə gu šəbāk qa-maxyala xabušta gâweu.

(9)  məɾi, ‘ta xoni göra.’

(10)  qām-šaq̱ə-la-w matula baθrət xaseu-w nəbəla ʾayə.  nəbəla, kum-darela gu xà ĝurfa.

(11)  məɾe ta xīlamwàθe,  ‘Καθαρό σῶμα! Λά μαγκουτ! A’ay àbadA la paltə m-kəmàwxu.  ʾixalə-w štayta-w kul mondi diyaw ʾajahəzA ʾtxawe.  lâkun8 ʾamrutu ʾaw múθayθa ʾay brata.’

(12)  pósha brate day trey.  bratət trey,  ga ʾərtə9 Malka hule ʾəmər, məɾe,

(13)  ʾyàba,  brati ʾaya də-trêy- la.  kut ʾibe šawəra ʾayə xandaq,  brati ʾpskəθK təlæu.  yaʾni AḥādiyA təlæu.’

(14)  ga ʾərtə Mərzà Mḥāmad rkule l-xaṣət susa xwàra.  ʾaw kɔme-wa,  ʾaw susa qəmāya.  rkule l-xaṣət susa xwàra.  ga ʾərtə zəle-w zəle-w zəle-w, qam-šawəra ga ʾərtə xandaq.

(15)  ʾay brata də-tre qam-maxyala xabušta gâweu.

8 Some other NENA dialects use the phrase na kun in the sense of ‘lest’, which is similar to the Northern Kurdish imperative plural form of the verb ‘do’ (p.c. G. Khan), i.e. na kən ‘do not!’. The /ə/ would have shifted to /u/. There could also be a connection with the Kurdish conjunction neku ‘lest’. Otherwise it is reminiscent of the Persian imperative singular nakon, as well as the Arabic imperative singular of the verb kwn ‘be’.  

9  < ga xɔrtə ‘once more’.
(8) He went to the palace gate, the eldest sister [being] at the window. She hit him with an apple.\textsuperscript{10}

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

(10) He lifted her, put her on the horseback and took her along. After he took her, he put her in a room.

(11) ‘Be careful!’ he told his servants. ‘Don’t say anything.\textsuperscript{11} Never let a word out of your mouth. Food and drink and everything will be supplied to her\textsuperscript{12}. Never say he [has] brought that girl [here].’

(12) The second daughter remained. The king said\textsuperscript{13} once again about his second daughter, saying\textsuperscript{14}

(13) ‘Folks, this is my second daughter. Whoever is able to jump [over] this trench—I will give my daughter to him as a gift [in marriage].’ I mean, as a present for him.

(14) Once again, Mirza Muhammad rode on the back of a white horse. It was black—the first horse. He rode on the back of a white horse. Once more he kept going and then\textsuperscript{15} jumped [over] the trench again.

(15) The second daughter hit him with an apple.\textsuperscript{16} 

\textsuperscript{10} Lit. hit the apple at him.
\textsuperscript{11} Lit. don’t speak.
\textsuperscript{12} Lit. of hers.
\textsuperscript{13} Lit. is saying.
\textsuperscript{14} Lit. he said.
\textsuperscript{15} Lit. went and went and went.
\textsuperscript{16} Lit. hit the apple at him.
(16) møre, ‘ey ta xoni palgàya.  " 

(17) qam-šaq̱ə-la-w matula baθər xəšeu-w nabəlla 'ap 'aya. kəm-

nabəlla kəm-matula gu xà gurfa 'ərta. ya'ni lè k-iđe xaθaw gawaw. kəm-matula gu dè gurfa xərta.

(18) nafsa məndi: møre ta xūlamwòθe, ‘iya brata masc̱tula 

bala. lakùn 'ət palta, 'u lè 'amrutu ču xa.  " 

(19) pəšla 'ay zurta. pəšla 'ey zûrta, møre,  " 

(20) 'ay diyi-la. 'ayka b-xalsat  " 

(21) ‘è, ga 'ərta hule malka 'əmər. møre, 'yaba, hula pəšta 'aya 

brati zûrta, kut šaw̱ra 'əya xəndaq źaleila ź-aya.  " 

(22) qəmlə| rkule l-xašət susa smòqa. qəmlə| npəle b-ən rakawe. 

kut ... kət dan rakawe kəm-taq̱əley b-xə bara.  " 

(23) məre, 'bəbu, malax̱a-le.  " 

(24) zəle-w θ̱eλe| zəle-w θ̱eλe-w| šitəle ganeu l-aw bara xəna.  "
‘This one [is] for my middle brother.’

He lifted her, put her on his back and took her along as well. After he took her, he put her in another room. That is, she did not know her sister was there. He put her in this other room.

The same thing, ‘You take care of this girl,’ he told his servants. ‘She cannot go out and do not say tell anyone.’

The youngest remained. As the youngest remained, he said,

‘This one is mine. Where shall she escape [to]?’

Yes, the king once again made an announcement. He said, ‘Folks, my youngest daughter is left. Whoever jumps [over] this trench—she, too, is for him.’

Then rode on the back of a red horse. He attacked these knights. Each of the knights he threw in another direction.

They said, ‘Dear God, he’s [like] an angel.’

He went back and forth, back and forth. He flung himself to the other side.

17 Lit. is speaking.
18 Lit. he rose.
19 Lit. he.
20 Lit. he fell on.
21 Lit. lifted.
22 Lit. one.
23 Lit. he went and came, he went and came.
(25) ham 'ay kūm-maxyala xabûsta gàwe.

(26) məre, ‘aya diyi-la.ή

(27) qam-šaqel-u matula baθər xašeu-w,

(28) ‘ya ‘àla'.ή

(29) zôle| [ā]ya kūm-nabôla. | kûm-nabôla, | ga 'orta kûm-darela b-xa ʿurfa xûrta. ı

(30) məre ta xûlamwàте diye,ı ‘draw bâlaı lakun ‘et ʿamrutu ta čû naša.ı ‘āya brata holi muθyûla.ή

(31) ‘ıp ‘ay kûm-‘amûrey,ı ‘xàlt-a-wı štàyta-wı ‘kamöl kûl mûndî.ı là maḥkutu.ή

(32) mûrey, ‘mà-yxala'.ή

(33) pəšla xa ḥatra;ı babay mûthle.ı babôt Mûrzâ Mûmâd-u ʾAẖmád Čâlâbi-w Mûmâd Čâlâbi,ı mûthle babay.ı malka mûthle.ı

(34) ‘āwa xona zura mûre,ı ‘de qaymax jaylax gu qâṣra1 xazax balki mûndî hàle,ı ʾanbûrânK,ı mûndî diyan t-īlay ‘fîne,ı t-īlay xriwe,ı xûṭtê màθalan,ı b-đàw zawna.ή

(35) ‘è,ı qûmle jOLay gu ‘ôna ... gu qâṣra.ı zôle| pÛxle tar’a day ʾodá ‘et xàba ʿorta,ı ‘ay qâmâyθa.ı

(36) mûre, ‘āya mà-yła?ή
(25) She, too, hit him with an apple.\(^{24}\)

(26) ‘She is mine,’ he said.

(27) He took and put her behind his back.

(28) ‘Oh God,’ [he said.]

(29) He went [and] took her along. After he took her, he once again put her in another room.

(30) ‘Be careful not to say anything to anybody,’ he said to his servants. ‘I’ve just brought this girl [here].’

(31) He told them [about] her, too, ‘Her food, drink, everything [will be provided] completely. Don’t speak [about it].’

(32) ‘That’s all right,’ they said.

(33) A while passed; their father died. The father of Mirza Muhammad, Ahmad Chalabi and Muhammad Chalabi—their father died. The king died.

(34) The\(^{25}\) youngest brother said, ‘Let’s get up [and] wander in the palace to see if we can find anything, lest our grain repositories are, for example, rotten [or] damaged at this time.’

(35) Yes. So\(^{26}\) they wandered in—what’s-it-called—in the palace. They went and opened the door of the eldest sister’s room, the first one.

(36) ‘What is this?’ they said.

\(^{24}\) Lit. hit the apple at him.

\(^{25}\) Lit. this.

\(^{26}\) Lit. they rose.
(37) mòre, ‘xòni, | ’aya tâlux. | diyux-ila ’aya. |
(38) ‘xòni, | ëna lèn zila.’
(39) mòre, | ‘àn-ën šqíləla. | tâlux-ila. | diyux-ila ’aya. |
(40) ’aya ḫəm-yawəla ta xònə gora. |
(41) pɔdwəlex ṭoda ḏə-tray. | ’ay brata ḏə-trey palgàyθa. |
(42) mòre, ‘xòni, | ṭadiya ḡəya-ši | diyux-ila. |
(43) mòre, ‘xòni, | ṭana lèn zila ḡə dukθa. |
(44) mòre, ‘bàle, | ḡəya diyux ḡəlli šqila. |
(45) pɔšla ’e zurta. | zòłe | pɔdwxle tar’ə l-e zùrta | tuta ḏ-àya. |
(46) mòre, ‘hàma ḡəya diyi-la.’ |
(47) pɔšna bò’yaṣa. | ham babay mòθle. | babay mòθle; xîləṣla.
(37) He said, ‘My brother, she is for you. She is yours.’

(38) ‘My brother, I haven’t been [anywhere].’

(39) ‘I [am the one who] has taken her,’ he said. ‘She’s for you. She’s yours.’

(40) He gave her to the eldest brother.

(41) They opened the second room. The second, middle girl was in there.

(42) He said, ‘My brother, now this one is yours.’

(43) ‘My brother,’ he said, ‘I haven’t been anywhere.’

(44) He said, ‘Indeed, I [am the one who] took that [girl] of yours.’

(45) The youngest [girl] was left. He went [and] opened the door to the youngest [while] she [was] seated.

(46) ‘So, that one is mine,’ he said.

(47) They remained alive but their father passed away. Their father died; [the story] is over.

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27 I.e. the princesses’ father.
34. MIRZA MUHAMMAD’S ADVENTURES

Masoud Mohammadirad

Speaker: Viyan Ramazan (NK. Duhok)

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/).

(2) sulţānak yē mażan bo. mażanē mantāqā xo bo. o inā rožakē ž rožāl kuřēt xo l xo kom kərən. o ţiniştən-a xārē t-gal kuřēt xo.

(3) got-ē, ‘kuřēt mən* dənyā-ya.* av dənyāya bo kasē nā-miňətən. dənyā-ya hât-o čo o âs a mərm. hin hār sē l-gal zi əl-gal jənəzē mən nā-îm-a sar zəyārətē mən.*

(4) ‘bəlā ək əş hawa-w əl-gal hənda zaľəmā bə-mintə l bar qalēl ü bəlā dū š hawa əl-gal mən bən. čəvē məmē hawa yē l kurşikā mən. həšyərī xo boňl nā-hēln-ə ... mālē nā-hēln-ə bē-xodān!*

(5) inā rož hâtən-o rož čon-o bābē wān sāx bo. bābē wā ‘amrē xodē kər-o l aw ži na-mā ... əş xəmēt bābē xo dāl nā-mān-a l bīrā wāne. ku bābē wān af wasiyyātə 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. Together with Mirza Muhammad they were three brothers. They were the sons of the Sultan.

The sultan was powerful. [He was] the [most] powerful in his region. One day, 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, 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. Be vigilant! Do not leave the citadel 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.

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2 Lit. Mirza Muhammad and two brothers were.
3 Lit. big.
4 Lit. S/he, it brought.
5 Lit. The world is [the one] which came and went.
6 Lit. Your uncle’s eye is at my throne.
7 Lit. house.
(6) ḥār sē bərā pēkāl t-gal bābē xo t-čən-ə sar muqbarē-o1 bābē xo va-t-šērēn.1 o wavaş tē ṣəvərən1 qasdā mālē əkə1 māmē wā yā bə sar qasrē dā-gərtī1 o jəhē bābē wa yē gərtī1 o zaḷāmēt xo xər-ēt dūr mān dūrē, qasrē ḱərīn [yē] harāsī1 ü yēt bābē wi hami yēt darē xəstin.1

(7) inā həndī t-hën dē qasdā xāniyē xo kən1 zaḷāmēt māmē wi nā-hēlən.1 xələs1 qasr əə wā sətənd-ū1 ū āw būn-ə xodānēt məlkē ū qasrē.1

(8) inā gotī, ‘pā as am’ ... žənkēt wā ha ēt žūr-va1 gotē, ‘pā am dē čāwā?’ am dē čə kāyn?1 čə nā-kāyn?1 inā gotē, ‘hār ēkē hāspē wi-o1 šūrē wi-o1 matālā wi-o1 žənkēt wā bə-dan-a bē.9

(9) har ēkē žənkā wi-o1 hāspē wi-o1 šūrē wi-o1 matālēt wā zēdatər1 čə dī na-dā bē-ū1 honda xārēn tērā čand ōžakā bə ōtēva bə-xon-o va-xon dā bē’ o dārē xəston-a ş jəhē wāna.1

(10) dē čə əkən har sē bərə?1 aw əzı čon dar-kətən-o1 dar-kətən-o har ēt čən-o čən-o1 čon bə ōtēkačè čon1 čon waki mērgakē-ya1 waki dər-o bərakē-ya1
(6) 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.

(7) 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.

(8) 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.’

(9) 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.

(10) 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)  inā bərāyē wā yē māzān goti,| ‘am dē av šava lō vērē bēhnā xo va-dāyn.| mā am dē čawā dar-kavin?| har ēkē händāk tāštē l-gal hayn.| har ēkē dastākē kā nōvinā-yā-o| tāštakē-ya-w.| 
(12)  wəlā lō wē rē dā-dān-o řā ... | händi bərāyē bəčik bo| got-ē, ‘av řēka pičakē yā bə-tərs-a| händē jārā řēgɔr də vē rē řā t-ēn-o čon.| ṭ. 
(14)  wəlā har du bərāyē bəčik| Mīrzā Məhamād-o| ŋənkä xo-o| čūn-a| bu xo waki xibatākē bəčik kā ləgal wā bo.| bu xo va-dān təštək| čūn-a t-bən vē.| har ēk-ū čū t-bən xivatā xo va-ū.| ṭ. 
(15)  bərāyē mazōn ‘āl’asās| aw dē bət-a nūbadār-ū| dē hatā bət-a spē ... bət-a səpē da.| inā Mīrzā Məhamad hət-hēt-ū hət-či-tōn| bēhnā wi nā-ētōn| ū həzr ēt sarē wi đā.| ṭ.
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.

11 Lit. stretch out our breath.
12 Lit. a hand of.
13 Lit. come and go in here.
14 Lit. your house!
15 Lit. under.
16 Lit. It became next morning.
17 Lit. His breath did not come.
18 Lit. Thoughts were in his head.
(16)  와خت키 사흐 티-кат-에 브라예 와 헐타 담라카 살베 예 헌트오 쇡

(17)  미르자 모함메디 시르-우 마탈 불도 인단-나 다라. 오 쇡 ... 피카케

(18)  디트 우세 시야라케 티-안-오. 예 비-사르 티-에. 오 ... 오 아그레 와넨 헌-

(19)  인아 샤플 ... 아브 마르เว트 하 아рег-American 현하게 치어 피트 오

(20)  인아 라-배트 샤플 티-кат-우 샤플 티-кат-우 미르자 모함메디 사르삭계

(21)  로짜 디 사페 드에 브라예 와 티-배트-에. '할 미르자 모함메디일 마다

Nea-Aramaic and Kurdish Folklore from Northern Iraq
(16) At one moment he realised that his brother had kept watch\textsuperscript{19} [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 around\textsuperscript{20} 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 brothers\textsuperscript{21} fire and attack them.

(19) Then a fight—these men over here were bandits. Whomever they came across,\textsuperscript{22} they would seize their wives, horses, and things, and take them. People\textsuperscript{23} 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.\textsuperscript{24}

(21) The next morning, his brother said to him, ‘Well Mirza Muhammad! Didn’t I tell you, “Nothing is going to happen!”\textsuperscript{25} I remained vigilant until morning. I didn’t notice\textsuperscript{26} anything.’

\textsuperscript{19} Lit. came and go.
\textsuperscript{20} Lit. He came and went.
\textsuperscript{21} Lit. their.
\textsuperscript{22} Lit. see.
\textsuperscript{23} Lit. they.
\textsuperscript{24} Lit. it became the next day, the next morning.
\textsuperscript{25} Lit. There is nothing.
\textsuperscript{26} Lit. see.
(22) at-bēš-tē, 'bērā dā bē-čīn! av jēha na yē bē-‘amānāt-tā. av yā ōēkā ōēɡōrān-tā. af ... avā nā jōhak yē bās-tā am lē ōīnāstīn!'

(23) gotē, ‘tōstāt nī-na! am dē av šāva ti lō vē rē nēvin.’ av šava dūrā/ harasi dūrā bōrāyē nāvē-ya.

(24) inā rōžā zī t-bit-a/ t-bit-a šāv disā. Mīrzā Mōhammad bō xo bō rōžē t-nēvōtēn. zānītēn šāv dā bō sar dā hēt-o xawah wī nā-čētēn.

(25) jārākā dī sah tō-kat-tē bōrāyē wī yē s nāvē wī zī aw ūt mīnt-tā hōşyār. ‘al’asās harasīyā wī-ya. at-hēt-o čīt-o t-hēt-o čītēn. pōšī hīngē āw zī xawah wī t-hēt-o čīt at-nēvēt.

(26) jārākā di Mīrzā Mōhammad at-hēt rā-t-bēt śīr-o matabēt xo rā-t-kat-tū čīt-a sāra ōēkē.

(27) har at-hēt-o čīt-o. disā sah at-kat-tē hōndakē dī av, avēt ōēɡōr tēn bō sar wā dā t-gōrēn.

(28) disā šārē xo t-kat-tōn hatā kā ẻk-a dū-a sē-nā Mīrzā Mōhammad yē zīrāk-tā. disā wā t-koṭētēn o vē naqēlē gohēt wā ūz vē t-kat tēt-a at bārīkā xo dā.
(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,\(^{27}\) he would not fall asleep.

(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\(^{28}\) [while on watch]. Then he felt sleepy\(^{29}\) 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.

\(^{27}\) Lit. The night came on his head.

\(^{28}\) Lit. He came and went. He came and went.

\(^{29}\) Lit. His slept came.
(29) o hatā t-bit-a barī sāpē dēl ko dā bərāyē wi šarm żə xo nà-ğat š-t-cit-a sar johē xo t-navēl 'al'asās ko 'mən hā żə čə ni-na.'

(30) sāpēlē řa-t-bêt dīsā t-bēžt-a bərāyēt xo, 'dā řā-bin żə vē řē bə-čin!† ava na jōhaka bə-amānāt-a.'

(31) pē t-kan-a kanī har du t-bēžn-e, 'tu mərovakē tərs tərsōk-i.† tu yē b xo nəvəstā hatā sāpēlē ū mā harasiyā gərtī taštāk ni-na.

(32) /clouds\ inā řa-t-béṭmēn† gohē wā mərovā t-ʾint-a dār† awēt žē va-kərīn t-bēžt-e, 'pā ava gohēt kē-na?† pānē hīn hata nīvā šavē t-mān-ū! hīn tə-nəvəstōn-ū! āz tə-būm-a haras hata sāpēlē! haga āv rēgōra bə sar ma dā gərən! ū dā ma kōzən-ū! dā žənk-ēt ma-w hāspēt ma bə xo bān.'

(33) /clouds\ inā həndū t-bēžn-ešt-bēžt-e, 'ava az dē žənkā xo bəm-ū čəm.† āz gal hawa nā-bəm† hīnde/ hēndī t-bēžn-e, 'bərā dē am dē gal ŋēk bint!†

(34) št-bēžt-e, 'ās† šə wān 'ajōz tə-bīt-ən-o! žənkā xo t-batōn† o haspē xo siyār tə-bīt o! žənkā xo l pəšt xo siyār tə-kat-o! št-bēžt-e, 'az gal hawa nā-bəm† aw do ŋēkē řā t-cən† aw do ŋēkakā dū rā t-cit.'
(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.

(36) inâ ât-čît-nî qasda xâniyakê t-katî sah ât-kat-e žənkâk-êî o dû kòčët xo yêt tê-va. dû kəč-ənî sê-naî mən hûsa ya’ni yâ go lê boyî yêt tê-vaî.

(37) inâ ât-bêşt-ê, ‘ava hin cô t-kan-a l vê dûrkê?î ât-bêşt-ê, ‘wuḷâî ava yê b-sar ma dâ-görûnî mirê ‘ajamê a-b-sar ma dâ-görti-ûî. zalâmêti ma xoṛ-ët koştîn-ôî žənkët ma yêt bərîn-ûî. hamû am ... am žî yêt mâyîn-a l-verêî. ma xo va-sârtêbûî. kase am nà-dîtînî.


(40) got-ê, ‘aw zalâmê ta çûî. kâ dê, kà mû-ya nà-mû-yaî. as hawa lô vê rê nà-hêlm-a b-tanêûî ava jôhûk / më žî čô jôh nû-nûnî bas dê čîn bə xo sah kayn-ê jôhêkê a-b-’amânât bitênî.
(35) \[\text{Mirza Muhammad} \text{ kept going}\] 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) \[\text{Mirza Muhammad} \text{ went towards a house.} \text{ He noticed that} \text{ a woman and her two daughters were there.} \text{ They were two, [or rather] three girls—this is what I’ve heard—in there.}

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

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

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

(40) \[\text{Mirza Muhammad} \text{ said, ‘Your husband is gone. [It is not clear] whether he is alive 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.’

\[\text{Lit. he went and went and went.}\]
\[\text{Lit. I have heard such.}\]
\[\text{The use of the oblique pronoun in the Kurdish is replicated in the English translation.}\]
\[\text{Lit. remained.}\]
(41) ìnà ãw ži čirotkà xo bo t-bëštìn\, Mirzà Muhamad tə-bëšt-e, 'hāl-o mālēt ma ži avāna.'\, ū-ť-bōn wulā awān ži awā ži ḥespēt xo yēt hayn\, ċ dayk-ū har du kāč əl ... sè kāč-ən\, ū ḥaspā siyār ət-bōnī  khá-gal Mirzà Məhamadī t-čēn\, ċ ū aw ži žənkā xo əl-pəšt xo siyār ət-katən\, ċ ū pē-k-vā t-čēn\, ċ

(42) ū wā ət-čēn ḥatāl ċ hār ət-čēn\, Mirzà Məhamad sah tə-kat-e wəxtəkī t-binitən\, təstāk ē səpī ət-kat žə dir-va\, sarē ərəkəl lə-bar čāvēt wi wak hēkākə səpī diyār tə-katən\, ċ

(43) ìnā tə-bēštə-žənkā xo əl dāykā hər sē kəckā təbēšt-e, 'kā hīn əl vē rē bōn\, ċ as hawə lə-gal xo nā-bōm\, naka ava jəhakē əb-țərs bitən\, ċ āz dē čem qasdā wi jəhī kəm\, ċ haka mən dit yē əb-əmənət-a\, ċ dē 'em dif hawā ži rā\, ċ ċ haka hawə dita zikā na-hātəm  kennen dif mə rā wərən.' ċ


(45) wulā aw ži bō sar ət-kavit-ū ət-tə wērē\, ċ har sah tə-kat-ə vē gurfē yā xālī-yə-w\, ċ sah tə-kat-ə awā ha yā xālī-yə-w\, ċ lə wān t-hēt-ū ət-chīt\, ət-garfiyētnēn\, ċ

(41) He too told them his story. Mirza Muhammad said, ‘Our story is thus.’ 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.

(42) 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.

(43) 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.’

(44) 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 it. It was evident from afar that [the place] was very pleasant.

(45) 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].

(46) 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) ət-bəžt-ē, ʻava mîrē ʻajamē bə-sar ma dā-görti.1 o hâr sè kuřē mən ji yēt koštîn-o.1 hâr sè bîk-ēt mə źi yēt bârin-o.1 bo šār nābeynā ma-w wā-w ḳâs na-māya-w às tənē yâ màym-ə 1-ğe rē.1

(49) ət-bəžt-ē, 'pā hamâ wara!1 tū źi kuřē mən-i-wl àz daykâ ta-ma.1 ət-bəžt-ē, 'pā źənkâ mən-ū źə źənkakâ _ENCIRCLED DOT D-ya.1 həndî daykâ mən-ə-wl sè kočēt wē yēt lə-gal.1

(50) tə-bəžt-ē, 'haʳā wā źi bina-w.1 ų čēt wā źi t-ʻînət-ū t-ʻēt-ə qasrē-wl pēk-va t-bən-ə hamā waki xēzānakê-wl o Mirzā Muhamād ət-čənən-ū šāl tə-kat lə wē rē-w.1 pā źârd dē hay-ū źə hamâ husā pēk-va xo xorâdān tə-kan.1

(51) inā řožakê waki bərkakê yā hay1 źo qâsra wân wē-va-ya1 ət-čən-ə sar wē bərkē sarēt xo t-şon źənkēt wāna.1

(52) inā pîrē tə-bəžt-a źənâ Mirzâ Muhamādi tə-bəžt-ē, 'kâčâ mən hako tu sarē xo t-şəy1—źənâ Mirzâ Muhamâdi nāve wē Guližâr-ə źənkakê jānîyâ wē yā bə nāv-ū dàng-ə yâ l mantaqê jānîyâ wēl yâ ... nāvē wē bə jānîyê čûy lə mantaqê xořakê.1
(47) 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?’

(48) 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\textsuperscript{40} between us and them. Nobody is left here; I have remained here alone.’

(49) 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].’

(50) 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.

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

(52) 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.

\textsuperscript{40} Lit. It became war.
(53) ḫako tu sarē xo t-šōy| pərčā xo əb dārkakē bə-‘ālinā| čunko pərčā wē galak ā zar-a-w yā jàn-a| tə-bēżt-e, pərčā xo əb dārkakē bə-‘ālinā-w| pərčā xo gal xò b-īna.| nā-hēlē-ya l wē rē!|

(54) aw šī ŉožakē ət-čen.| čen-a sar bərkē ku dē jəlkēt xo şon-o.| sārē xo t-šot-o pərčā xo dārkakē də-‘ālinān dānt-a wērē.| ù dənyā ət-bət-a ’awr-ū bārān| ù bə lās zəvərēn| ŋə bīrā wē t-čet ku pərčā xo b-īnət.|}

(55) ṭə-bēżt-məlē tə-bēżt-e, kəčā mən| ta pərčā xo īnə?| awā ta š pərčā ta awā ŋə sarē ta vā-būy| ta çə lē kər?| tə-bēżt-e, wulā mə š bir kər| əz lazā dā-w as hātəm-avə.|}

(56) tə-bēżt-a Mīrzā Muhamādī,| həl| dəf ŋə hař!| Mīrzā Muhamād ɾə-t-bitən| dif ŋə t-čet ḥandī sah ət-kat-a wərə.| bārānē aw ... yā bərī-ya jūkē dā-w.| yā čuy nā-māyə.|
(53) [The old woman] said to her, ‘When you take your bath, 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 and they returned quickly. She forgot to bring [back] her hair strands.

(55) She arrived home. The old woman 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 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.

41 Lit. wash your hair.
42 Lit. The world became cloud and rain.
43 Lit. she.
44 Lit. she.
(57) inā zəwərd-avə at-bəçt-e, ʼmen nā-dit. bārānē yā bərī. inā dəlē pīrē at-ṭarsətən-o’ pīrē rā-t-bīt-o’ o tēt-o čitən galāk at-ṭarsitən.

(58) inā rā-t-bitən ... at-bəçt-a Mīrzā Muhamādī, ʼavruka tu š māl nā-dar-kavi. ū az galak ā nasāx-o’m pīrē dōlē wē šahādā at-datən zānitən ko dē hənd ūb-sār qasrā wē dā gərn-avə.

(59) inā at-bəçt-e, ta čːya? at-bəçt-e, ʼpārasiyēt mən ēt dēšən. hatā rā-t-bitən waki av nānē qaləndī rāq dā-nt-ə bən tānəšt-ēt xō xo dərēz at-kāt. at-bit-ə qər qərā wē.

(60) at-bəçt-e, ‘aw čː qər qər-ə? at-bəçt-e, ʼava tānəštēt mən-ən. zər tānəštēt mən galāk at-dēšən. pārāsiyēt mən ēt də-əşən. wē řožē nā-hēlət Mīrzā Məhməd aš māl dar-əvvət.

(61) inā aw pərčə wē’ aw ā dārkē āləndī āv at-bat at-bat at-baəat at-bat at-čət-a bərkə sultānək dā bāžeɾəkə dī wi sultənī xulāmē wī du ḥəspēt hayn. ḥəspēt wī ḥəspakē wī yē əb čavakə-yə ār ḥəspē dī har du čāvēt wi darəst-ən.

(62) har ŕət-bat-ə sar bərkē wān ḥəspä āvē żə bərkē va at-xon ū t-zəwərənt-avə. həndī ḥəspē bə har du čāvē wī dərəst-ən čət-ə sar bərkē tēr āvē va-t-əxət.
He came back [and] said, ‘I did not find it. The rain has carried it away.’ The old woman was scared. She rose and started walking to and from. She was very scared.

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 and she knew that others would attack the palace.

[Mirza Muhammad] said to her, ‘What is wrong with you?’ 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.

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.

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.

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.
(63) hendi ḥaspē dī avē bo čavakī-yaɾ pānē hatāv lē ṟt-datam.ɾ āvā zalāl-a-wɾ hatāv lē ṟt-dat-an.ɾ ē pərcā wē ṟt-tāysāt ɘb dārkī vaɾ ɘt-bənē āvē dāɾ.ɾ aw ḥaspē xo dē bołənd kət-oɾ dē paʃt-o paʃt zəvərət.ɾ āvē nā-və-xo-t.ɾ

(64) inā ṭožakē duā hār av hāla bo.ɾ inā suṭānī aw ḥaspē suṭānī-yaɾ.ɾ inā suṭān ɘt-bəʒt-eɾ.ɾ ‘būcī av ḥaspə yē lāwāz-a-wɾ yē bē-xəl-k-a-w?ɾ

(65) ɘt-bəʒt-eɾ, mā dē bo ta çō bēʒəm!ɾ hāl-ũ mālēt wi ḥaspī avā-na.ɾ ava sē ṭoža āv na-va-xāriya.ɾ

(66) inā gāzi 鄠t-kat-a wānɾ avēt bərkē pāqəʒ 鄠t-kan.ɾ 鄠t-bəʒn-eɾ.ɾ ‘kā haɾn-a 鄠t bərkē dā pāqəʒ kānɾ kā ava būcī çō 鄠t vē bərkē dā haya?ɾ

(67) inā waxtē dār-tē-xanɾ wi dārkī ko pərcā Gulażāɾē yā pē-va,ɾ wusā yā zār 鄠t-kat 鄠t bərkē dāɾ wākī zēr.ɾ inā 鄠t-bəʒt-eɾ.ɾ ‘av āv əʃ kē rē t-hēt-a do vē bərkē dā?ɾ

(68) 鄠t-bəʒn-eɾ ava 鄠t qasrā ʔiɾē 鄠t-hētən.ɾ av āva əʃ qasrā ʔiɾē 鄠t-hēt-a 鄠t vē bərkē dā.ɾ
(63) 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.

(64) 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?’

(65) [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.’

(66) [The sultan] summoned them, those who cleaned the lake. He said to them, ‘Go and clean the lake! Why, what is there in the lake water?’

(67) 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?’

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

\[51\] Lit. they.
(69)          aw зна təvəvəkə yə‘nī yə załəm-a1 aw əə yə załəm-a.1 inā ŋa-t-bit ət-bəʃt-ə, ‘ŋa-bən1 haʃən xodənə və pərəcə bo kəɾən bən b-ənən.”1 załəmət xo fə ɾə̈ ət-kat-ü.1 hamı bə šır-ü matəl-ü ü b sər qəsrə də d-gər-ən.1

(70)          ət-bəʃt-ə, ‘Mırzə Մəhəməd!1 ɾıɾə ət-bəʃt-ə Mırzə Մəhəməd1, ‘kə haʃə dawn-ü bəɾə qəsrə!1 warə-w haʃə!1 kə ɾə ha-ya?1 ɾə nɨ-nya?1

(71)          Mırzə Մəhəməd sah tə-kət-ə əə dər va1 həsp e t-ən-ə.1 ŋəp ŋəp həspən-a-w.1 inā ət-hət bə ləs1 ət-bəʃt, ʻava ənədəkə bə sar mə də gəɾt1 ət-bəʃt-ə, ‘kəɾə xə yə şəɾi bə-kan.”1

(72)          inā Mırzə Մəhəməd šır-o matəl-ət xo ŋa-t-kət-o1 lə həspə xo siyər ət-bət-o1 har sə xəʃk əi ... əl həspət xo-w1 aw əi jələket załəmə ət-kan-a bar xo1 ŋəš-ü matələt xo ŋa-t-kan.1

(73)          inā ɾıɾə t-əbəʃt-ə,1 ʻdəɾəgən həʃtə bələ ək əl bar bətən.1 nə- ənə-ən-a bə-ənən.”1

(74)          inā dəykə wə ət-čət-a dəɾəgən həʃta1 ü har sə xəʃkə əl-gal Mırzə Մəhəməd1 ət-čən-az məydənə nəɾi.1
(69) The sultan\textsuperscript{52} was, let’s say\textsuperscript{53}, 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.

(70) She said to him, ‘O Mirza Muhammad!’ The old woman said to Mirza Muhammad, ‘Go round the palace! Keep watch!\textsuperscript{54} See what is there, what is not there.’

(71) Mirza Muhammad noticed that horses were coming from afar. The clip-clop of horses [was audible].\textsuperscript{55} He came quickly [and] said to her, ‘Some people are [about] to attack us.’ She said, ‘Prepare for a war.’\textsuperscript{56}

(72) 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.

(73) The old woman said, ‘The back gate—one should protect it.\textsuperscript{57} Don’t leave it unmanned.’

(74) 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.

\textsuperscript{52} Lit. he.
\textsuperscript{53} Lit. meaning.
\textsuperscript{54} Lit. Come and go!
\textsuperscript{55} Lit. It was the clip-clop of horses.
\textsuperscript{56} Lit. Do your fighting job.
\textsuperscript{57} Lit. be in front of.
(75) yā ʾš avē dī-va aw ūzi zaḷām-ʾən. həndi šaʾrakē lāv at-kan-o  
šārē xo t-kan-o xšaʾrē xo t-kan-o. wē ṭoṣē ṭālā šuṭānī šekastənē t-
ʾīnən-o ət-zəvṛən-avā.  

(76) inā t-bēžn-ə suṭṭānī, ət-bēžn-ē, ‘ām galak boyīn əw čār mərəv 
būn. bas aw čār zaḷām-ʾən har zaḷāmakē wā bə šāt zaḷāmān-əl həndi-t 
zīrāk-ʾən. am nā-šīyāyn-ə wānā.  

(77) inā ṭā-t-bən xēṭā xo dā-ṇən tə-bēžn-ē, ‘ṣəbāhī hīn nīvāk 
har-nə bar səngē wān šaʾrī b-kan ū hīn sē čārakē dargahē poštē ūr 
haṛn  
dā hīn bə-šēn Gulizārē b-īnən.  

(78) inā jārəkā dī ṭožā di ṭā-t-bən dīsā t-čən-ə šaɾt-o. dīsā Mirzā 
Məhamad-o har sē xəskēt wī pā ʾidī boyn-ə xəskēt wī. āw ūz hār 
jəlkēt zaḷāmā -t-kan-ə bar xo. šīr-o matālēt xo ṭā-t-kan-o ət-hēn-ə 
šaɾē xo t-kān.  

(79) tə-hēn-ə šaɾt at-kan-o šaɾē xo t-kān-o. ... ət wī šaɾt dā  ... 
xəskēt wī  ... t-ən-ə koštən t-ən-ə koštən xəskēt wī.  hātā də-zəvṛət-a 
qsərē aw yē dargahē poštē ūr ət wī zə ṭa jōyīn. o žənək žī kā hátiya koštən. o 
Gulizār žī ūz bərən l o yē jōyīn.  

(80) inā zəvərət-a daf ʾpirē ət-bəžt-a ʾpirē, as čō b-kampā? ʾpirē tə-
bəžt-ē, ‘həlū ūz-ən haɾtā? l həspē xo siyār ba, ū haɾa  ... bəzērē wī 
suṭṭānī haɾa!’ nāv-ū nīsānēt məlakē ət-dat-ē.
(75) 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.

(76) 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.’

(77) 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.’

(78) 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.

(79) 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.

(80) [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.

\[58\text{ Lit. Go to their chests.}\]

\[59\text{ Lit. came.}\]
(81) ət-bêžt-ê, ‘ʒəkəkā həy1 kəčək ə həy. aw ʒənkək ə əb-wożdān-a. o na-haqīyə qabil nā-katən. o wə suɬtənɨ ta‘[da], zaɬəmə wī yə koştə. aw galak ə ‘əjəz-ə əʃ suɬtənɨ. haɾə xo bə-əvéɂa sar bəxtə wə! aw də hərikəriyə ta kat."n

(82) inə ŋə-t-bitən1 al haspə xo siyər ət-bət-o ət-čət-a dūr mə dūrī bāʃəri hatə ət-bit-a šav-ů dənyi təɾi t-bētən1 o t-čət-a t mələ wə ʒənkə va."n

(83) čit xo t-havît-a baxtə ʒənkə ət-bêžt-ê, ‘mən xo hāvət-a baxtə ta-w1 baxtə xodə hərikəriyə mə bə-ka! awi ʒənkə mən ə ɾavəndə."n

(84) inə tə-bêžt-ê, ‘tə xo hāvət-a sar baxtə mən1 o əs ta nə-zəvərənɨm-ava das xəli."n

(85) inə t-bit-a šav1 o dahawatı xəɾət čoy-ə1 hamə gundə ma‘zūm kəriy-a mələ xo.1 dahawatə wə-ya.1 əstəɾənə t-bêžən-o1 duhl-o zərnəyə lə ət-dən-ů."n

(86) aw ʒi ŋə-bəl jəlkət kəčə xo kəɾn-a bar Mīrza Məhamadi. kəčə xo hələ əl məl1 ŋ jəlkət kəčə xo kəɾn-a bar Mīrza Məhamadi-w1 darsükə wē kəɾ-a sari1 [dav-ů ləvət] wē görtən-ə1 o ŋə-bən čûn-a nəw dəwətə da."n
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.

(88) inā ŋā-t-bit ət-čēn-a nāv dāhwātē dā-w ꞌ awəl járn nā-kan-ū ꞌ aw šī ət-raqsēn-ū ꞌ dāwātē ət-kan-ū ꞌ o wəxtakī šī Mīrzā Məḥammad ꞌ lawandiyā xo əł čərāyī ət-dat ət-tımrēyētūn ꞌ

(89) ŋ tə-bit-a ... xo ʿajēz ət-kan-ū ꞌ ʿava kē wa kər-ū ꞌ ava kē ət-mrān-ū? ꞌ

(90) ... ʿal ʿasās ko daykā ko Mīrzā Məḥammad kəčā wē-yə ꞌ inā tə-bēštun ꞌ ʿava mə kəčā xo bərk-o əo ꞌ hāt-ə o kəčak ā čərāyē ūmrānd ꞌ mā kəčā mə ćo kərīya? ꞌ

(91) ət wē nāvbaynē ŋa ꞌ Mīrzā Məḥammadī ət-kat-a ət-gurfā zāvāyī-va ꞌ Mīrzā Məḥammad ʿzī ət-čōt-a bən təxtē bikē-va ꞌ

(92) o hātā dāhwātī hamī vārabu-ū ꞌ har ək ət-čōt-a məlā xo ꞌ zāvā ə ā t-ət čōt-a sar jəhē xo-w ꞌ Gulizār ʿzī yā əl sar taxtī-w ꞌ Gulizārī ūn nə-zānit ko Mīrzā Məḥammad-u ꞌ yē čō-a t-bən wē rē va ꞌ čukō ʿtārī-ya ꞌ čō-a t-bən taxttī-va ꞌ
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.’

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.

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

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?’

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

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.

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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.


(95) inā tə-bēšt-ē, xozī əš xērēkē xodē ūrē čāvē Mīrzā Məhamadī əl vē rēl vē gāvē lə tā bāl dā har pəlkākə ta həndī gohē ta lē katōn. |

(96) wəxtē wa t-bēžət Mīrzā Məhamad xō əz bən təxtī ət-hāvēt-ə darēl o širakē dā-nt-ə sar hapkā wi l o širakē lē ət-dat-ūl l o təblā wi ūr va-t-kət l kat-ə tə dāvē wi dāl ət-bēšt-ē, 'ava jəkārə xə bə-kēşə! |

(97) o jəlkēt wi yēt ko kārē wi ūr zāvāy nī-ya l ət-kət-ə bar xōl aw jəlkēt ūnkā ūr bar xō t-kāt-ōl jəlkēt wī ət-kət-ə bar xō l o dastē Gulizārē tə-gərət-ōl l o dar-də-kəvət. |
(93) 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.’

(94) 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.’

(95) 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.\(^{72}\)

(96) 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!’

(97) [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.
(98) \(waxtē \text{harás } at-bîn\|yā \vē wān-\text{va} \text{ava kūrē sultānī}-\text{ya}-\text{w}\| o \text{kā dē } at-\text{čen}-\text{a} \text{nāv hadiqēl dē bē xo } \text{čen}-\text{a} \text{garvānakē}-\text{w} \| dē dār-kavēn.\|)

(99) \(o \text{dār-}tē-kavēn-o|\text{Gulizārā xo } at-bat \text{al ħaspi siyār } at-\text{kat}-\text{o} \| \text{nīvā } šavē-\text{w} \| \text{qasdā } jārakā dē | \text{dār-}tē-kavēn-o \text{čen}| o \text{qasrā}, \text{qasdā qāsrā } pīrē \text{at-katēn.}\|)

(100) \(o [\text{lā}] waxtē at-\text{čen}-\text{a} \text{wē } dārkē\| \text{inā } bīt-\text{a } sēpēdā-\text{w} \| \text{ṣoltān } ū-\text{tē-bīt}-\text{o} \| \text{ob } \text{dul}-\text{o } \text{zārnā } at-\text{bat}-\text{a} \text{bar } \text{dargahē kūrē xo.} \| o \text{ko dē } \text{dargahē kūrē xo} \| \text{va-kat } \text{ko } \text{bīk-o } \text{zāvāyē } \vē \text{żor-va.}\|)

(101) \(\text{dargahī } \text{vā-}tēkat| \text{sah } tē-katē \text{kūrē wī } \text{yē } \text{kuştīya}-\text{w} \| o \text{šinā jāgārē } \text{təblā wī } \text{yā } \text{at } \text{davī dā.}\|)

(102) \(\text{Mirzā Məhamadā xo } \text{gahānd-}a \text{qasrē.} \| pīrē at-\text{bēžt-ē, } \text{`}helo ū-\text{rābā} holo } \text{hařā!} \| \text{žē vē } \text{re } \text{hařā! } xo \text{ xəlās kā! } \text{händi } \text{mən məlē } \text{hāy } \text{žī'}— \text{pīrē } \text{žī } \text{gālak } \text{zēr } \text{ēt } \text{hayn} yēt } \text{va-}sārtn| \text{at-}qalˈā xo \text{va } \text{pīrē } \text{zangin } \text{ā } ħəsābēl } \text{zanginā } \text{mażanā } \text{qalˈi bo.}\|)
(98) When the guards saw [them], they thought\(^{74}\) 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!\(^{75}\) 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\(^{76}\) that she was the richest\(^{77}\) in the citadel.

\(^{74}\) Lit. it to them.

\(^{75}\) Lit. relieve yourself.

\(^{76}\) Lit. supposedly.

\(^{77}\) Lit. the biggest rich.
(103) .picə ši ř̆-t-bat türkēt zērā øt-`inət| øt-dāt-a vē-w| o ʔə-bējət-e, ʻavān zērā bə-bā-w,| ava bū tā-w.| o haɾa xo xəlās ka!" | 
(104) aw ši ř̆-t-bitən wā| həndi ʔə-bējət-ā  picə, ʻas ʔa nā-hēlm-ə əl vē rē əb-tənə. " |
(105) ʔə-bējət-e, ʻhaɾa!| mən ə-hēlə!| tu haɾa xo xəlās ka!| tu nā-mīn-ə lə vē rē. " |
(106) ʔinə ř̆-t-bət zērēt xo| həndi ʔicə zêr dāyin-ə| wān zērā ʔə-bətən| o əl ʔəsəpē xo siyār ʔə-bitən| o ʔətən.| ʔət-çiqt əɾ ʔē ʔa ʔə-bējət, ʻdā as awəl jār bə-čəm əl bərəyət xo bə-gaɾiɣən. " |
(107) ʔinə t-çiqt-ə gundakventing gundakventing dī ʔərəyət xo t-biŋət.| saht tə-κət-ə bərəyət wi ʔət həjər boyn| rōjəkə nānakə hāy tə-xon| rōjəkə nī-na bə-xon.| |
(108) ʔinə čət bərəyə xo ši kəm tə-κət| ʔə-bējət-e, ʻrā-bən dā bə-čın qəsrə bābē xo bə-stənin! " |
(109) ʻdē čāwə stənin?| ma čə dastə ma dā nī-na!| tə-bējət-e, ʻhawə šūl pē nī-na!| wē ə-hēlən xəmā mən!"
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!’

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) ینا رَثّ-بَیت əت-چْوَن-وَل dē dē əت-چْن xo tə-ɡَهَینْ-ى qَلْؤَا xo.|
پِنِّه زِرِّه əل-ɡَلِ o ڈُنِّیا هَمِّی pَرَّ-یَا-و*|pَرَّا زِی əت-دَات-ى .. یِتَّ اَوَیت
زَلْامِت tَوَی qَلْؤَا دَی مَیَن*|

(111) گَل یِت مَمِئَن xo زِی ہَنِّدَاکَا گَیْسْ-تَا ڕَخِئَ xo-و| یِتَرَکَا ۡی dِ زَلْامِا əل xo گُوِم əت-کَات-و|لَ-ɡَلِ ھَرَّاَوَیت xo| ۚ o ۢہَاَو ۸اَر sar qَلْؤَا دَی əت-چْن-وَل o qَلْؤَا یِتَرَکَا ۡی ۡی ۢہَا مَمِئَن xo دَه-سَتَین-و*|

(112) ۚ Ëتَرَکَا ۡی ۢهِئِئَا تَئُن| ہَرَّاَوَیت وَی-وَل yِہَا مَذْوَن-وَل yِہَا دِی-وَل ۢہَا رَثّ-بَزْن-ئہ ہَمِیئِئَا گُوِم tَو-ہَوَن-وَل əت-بَزْن، ‘مِرْزَہ مُهَامَاَذ دَی ۢہَا مَذْوَنë qَلْؤَا.|

(113) ۢسِئِئَا ہَبِئَ مِرْزَہ مُهَامَاَذ،|مِرْزَہ مُهَامَاَذ əت-رَیَنْ-ا ۢخَرِئë ۢہَا سَر کُرْسِکِئ o ۢہَا مَذْوَنë wِہَا qَلْؤَا.|
ۚ o رَغَمِئَا ۢہَا دِیہَا ہَوَہِئَتَ گَوْدَارَا| ۢہَا ہَتِئِئَا ۢہَا ۢہَا زَنُئیً
(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.

_____________________________

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.
THEME VI

RELIGIOUS LEGENDS
35. MAR YOHANAN (ST JOHN)

Geoffrey Khan

Speaker: Ayshok Yalda (ChA. Shaqlawa)

Recording: Nineb Lamassu

Assistants: Aziz al-Zebari, Lourd Hanna

Audio: https://nena.ames.cam.ac.uk/audio/250/

Summary

A king had an only son called Yohanan. When the boy was young, he used to enjoy praying with a monk, who used to come to visit from time to time. When the boy grew older, he wanted to leave home and go to live in a monastery with the monk. His parents did not allow it. He left secretly with the monk. They, however, had to return due to a storm. He told his parents that he was determined to leave. His father gave him a book of the Gospel as a parting gift. In the monastery, the boy became ill since he gave away half of his food to beggars. An angel appeared in the dreams of the abbot and of Yohanan giving instructions that Yohanan should return to his parents, since he had not long to live. When he returned, he did not identify himself to his parents, who did not recognise him. Eventually, his mother identified him by the book of the Gospel he was holding and by a birth mark. He requested his mother to build a church in his name when he died.

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(1) Mar Yoḥānan\| brōn mālka-wewa.\| xā brona ʾétwale malka.\|

(2) xa rābana ʾétwa,\| mōn deṣa ʾatēwa\| gu d-e duktāt... ʾe malka baʿyāše-le.\| ʾe brona zōra-wewa ʾaxtāa.\| ʾe gōt ʾe rābana ʾatēwa,\| ʾe brona ʾazēlwā jēbu.\| brōn mālka-wewa.\| ʾazēlwā jēbu.\| b-ebbāde mšaliwa.\|

(3) hatxā xantsa rwēle,\| xantsa hatxā pōśle.\| rābana gu ʾejaza ʾatēwa-w pāsēwa.\| ʾe gōt rwēle,\| ʾamōr qa rābāna\| āna k-ātōn mēnuš.\| k-ātōn mēnuš qa dērā.\|

(4) babu mālke-le\| là qabō.\| yōmu ʾamra,\| ʾaxni ʾāhat\| bas ʾāhat ʾatlan.\| šōmu Yoḥānan-wewa.\| āmra,\| āmra,\| bas ʾaxni ʾāhat ʾatān.\| pāsēt šawqātān,\| màtu k-awe?\| ʾamōr,\| ʾella āna k-āzēn mōn de rābāna.\| k-āzēn qa dērā.\|

(5) qōmul ʾizūlu.\| ġer dābī māyā ʿabriwa gu bālam,\| gu bālam dābī ʿabriwa.\| là mōre qa babu-w yēmu,\| āna bīzāle-wēn mōn rābana.\| là mōre qatu.\|

(6) pōśle bōrqa-w\| mētrā-w\| tōz-u\| hawa nhrūšāne.\| mār bālam\| ʾamōr, īlēbi ʿabron.\| ʾamōr, īlēbi ʿabron.\| ʾamōr qa Yoḥānan,\| ʾamōr, ʾg-dāʾer.\|

(7) dōru,\| dōru,\| pōšle xantsa yomāta.\| rābana ʾamōr qa Yoḥānan,\| ʾamōr, ʾāgar là [a]mrēt qa babu-x u yēmu\| “āna bi- zāle-wēn mōn de rābana,”\| āna ʾahat là g-nablēnuṣ,\| ʾamōr qātu.
(1) The story of Mar Yoḥanan. Mar Yoḥanan was the son of a king. The king had only one son.

(2) There was a monk, who used to come down from a monastery to the place where the king lived. The son was young, like this. When the monk came, the boy used to go to him. He was the son of the king. He used to go to him. They used to pray together.

(3) He grew up a little. He became this big. The monk used to come and go when he was on leave. When he (the king’s son) grew up, he said to the monk ‘I shall go with you. I shall go with you to the monastery.’

(4) His father was the king, he did not allow him [to go]. His mother said, ‘We only have you.’ His name was Yoḥanan. She said, she said, ‘We have only you. How is it possible for you to go and leave us?’ He said ‘I insist on going with this monk. I shall go to the monastery.’

(5) They got up and went on their way. But they had to cross the water by boat, by boat they had to cross. He did not say to his father and mother, ‘I am going with the monk.’ He did not tell them.

(6) There was lightning, rain and dust. The air became mirky. The boat keeper said, ‘I cannot cross.’ He said, ‘I cannot cross.’ He (the monk) said to Yoḥanan, he said, ‘We shall return.’

(7) They returned. They returned and after a few days the monk said to Yoḥanan, he said, ‘If you don’t tell your father and mother “I am going with this monk,” I shall not take you [with me],’ he said to him.
(8) qəmle mòre qa babu-w yəmu.| ḍaməṛ, ḍànə| ḍəbitun-u la ḍəbitun| ḍəna hər k-əzən mən de rəbana.| ḍaməṛ qaṭu, ḍəwlux| bron dax k-əzət| dax šawqətən?| ḍəhat pešət məlkə-w| ḍətxa-w. ḍəməṛ, ḍila ḍəna k-əzən mən de rəbəna, qa dəra k-əzən.|

(9) qəmle bəbu,| xa ktawə ṭətwale dət hƏŋagliyùn,| qam-yawəle qaṭu. ḍərgu wədwale qaṭu dət dəhwə. ḍərgu dəhwə-wēwa ktawə.| qam-yawəle qaṭu.|

(10) ḍaŋa madam hər k-əzət ḍaməṛ,| pəqartux ḍəza hawyə. ḍə e ktawə| həwe qaṭux. ḍə ktawət hƏŋagliyun qam-yawəle qaṭu.|

(11) pələu ḍərə.| ḍizəlu l-dəra.| ḍizəlu l-dəra| xantsa šəne,| xantsa šəne wele gu dəra.|

(12) ḍixalət yawiwa qaṭu,| jana zələmwa|,| pəlgu yawəlwale qa saxərə| pəlgu ḍaxəlwale.| wədlə hadax ḍitəlu,| xantsa šəne welu gu dəra.|

(13) max... šəklu xləple.| šəklu xləple,| m tušət mərad-u| ḍəna məndyane pəšə.| ḍəkma šəne welu gu dəra| lə ç-ādan| ḍəkma šəne.| ḍə ga gu daw ktawə qəriwala.
(8) He went and told his father and mother. He said, ‘Whether you like it or not, I am going with this monk.’ He (the king) said to him, ‘Look here, my son, how can you go, how can you leave us? You will be a king,’ and so forth. He (Yoḥanan) said, ‘I insist on going with this monk, I shall go to the monastery.’

(9) His father had a copy of the Gospel. He gave it to him. He had made its cover of gold. The cover of the book was of gold. He gave it to him.

(10) ‘But since you insist on going, I free you of any obligation.⁴ Here let this book be yours.’ He gave him the book of the Gospel.

(11) They set off and crossed [the river]. They went to the monastery. They went to the monastery and he stayed in the monastery for a few years.

(12) The food that they gave him—he used to do wrong to himself, he would give half of it to beggars and the other half he would eat. This is what he did. They came and stayed in the monastery for a few years.

(13) It was like... his appearance changed. His appearance changed, he suffered from illness and such things. I do not know how many years he remained in the monastery. They mentioned² that in the book at that time.

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¹ Lit. may your neck be free.
² Lit. they read.
(14) ُɔəɔə ьmɔlɔɔa ьizələ ьl-əɔlɔnt ьra'isət ьdəəa.⅊ ьamər, ь Yoḥəna⅋n ьməryeⅣl, ьɡəlɔk ьlə ьpəʃlale.⅊ ьmədəɾe ьqa ьbət ьbəbu.⅊
(15) ь ьaw ьmɔlɔɔa ьizələ ьl-əɔlɔnt ьYoḥəna⅋n ьqa ьYoḥəna⅋n-i⅋š ьhadax ьməre.⅊ ьamər, ьdəɾ ьqa ьbət ьbəbu.⅊ ьtləhə ьlele ьrəʃ ьɡdəde ьxəlma ьxəle.⅊
(16) ьra'isət ьdəəa ь'ɔəɔə ь'xa ьrəbana ьdrile ьmənu.⅊⅊ ьamər, ь'izul ьYoḥəna⅋n ьmədəɾe ьqa ьduktət ьjənu,⅊⅊ ьqa ьbət ьbəbu.⅊
(17) ьdəɾe ьqa ьbət ьbəbu ьlə ьydiwale.⅊ ь ьyμu ьlə ьydawale.⅊⅊ ь'itule ьl-təɾət ьbe ьbəbu ьlə ьməre, ь'ana ьbronoxun-iwən.⅊⅊ ьlə ьməre ьqatu ьbrón...⅊
(18) ь'ani-s ьlə ьkədə ьbrənu-le.⅊⅊ ьsəklu ьxlıpele.⅊ ьamra ьqa ьxlaməta,⅊ ь'məmən ьxa...⅊⅊ ьduktə ьwədən ьqatu ь'a ьləxə.⅊⅊ ьmadam ь'e ьrəbəna ь'ɔtyeⅣl ьl-təɾət ь'itiwele, ьhawe ь'ərwanət ьrəʃt ьbrənən.⅊
(19) ь'xa ьbrona ь'ɔτən ьhəɾəuqa.⅊⅊ ь'əya⅋l ьrəzqu ьləxə ьmplele.⅊⅊ ьməra, ь'həwe ьləxə.⅊⅊ ь'məndi ьd ьaxliwa ьxa ьməndi ьyəviwa ьqatu.⅊⅊ ь'aw ь'axəlwale⅊⅊ ь'aw ьla ьyawəlwale ьqa ьsəxərə.⅊
(20) ьhol ьmtəməmlu ьtəɾə ь'səne⅋l ьwele ьl-təɾət ьbe ьbəbu.⅊⅊ ьtəməmlu ьtəɾ...⅊⅊ ь'ya'ni ьpəʃwale ьxantsə ьqa ьmyətə,⅊⅊ ьɡələk ьsəɾ ьpəʃle.⅊
One day an angel appeared in a dream of the abbot of the monastery. He said, ‘Yoḥanan is ill and has not long to live. Take him back to his father’s house.’

The Angel also appeared in a dream of Yoḥanan and said the same also to Yoḥanan. He said, ‘Return to your father’s house.’ He saw the dream on three nights successively.

The abbot of the monastery said, ‘Assign a monk to be with him.’ He said ‘Go and take Yoḥanan back to his place, to his father’s house.’

He returned to his father’s house. They did not recognise him. His mother did not recognise him. He sat at the door of his father’s house and did not say, ‘I am your son.’ He did not say to them that he was their son.

They likewise did not know that he was their son. His appearance had changed. She (his mother) said to the servants, ‘Bring a… prepare a place for him here. Since this monk has come to sit at our door, let it be a work of charity for the sake of our son.

We have a son who is far away. Fate has it that his sustenance will be here.’ She said, ‘Let him stay here.’ They used to give him something out of what they used to eat. He used to eat what he ate and what he did not [eat] he used to give to beggars.

He was at the door of his father until two years passed. Two [years] passed, he was about to die, he had become very weak.
(21) xà yoma l yōmu paltāwā l ʾaw ktāwā qam-xazyāle gu ʾidu. l xārā gu de ktāwā l qam-xazyāle l ʾamra, ʿe ktāwā l max daw ktawēt ʾaxni wolwalan qa brōnan.ī

(22) ʾamra, ʿmax dāwe-le.ī ʾamra, ʿe ktāwā max daw wolwalan qa brōnan ʿe ktawā, l max dāwe-le,ʾ amra. l māra qa mālka, l ʾamra, ʿcādāt ma? ʾ amra, ʿe saxōra, l ʿe d lāxā ʿitiwe-le, ʾ amra, ʿxa ktawā ʿēt mēnu, l ʾ amra, ʿmax dāw ktawēt ʿāt qa Yohānan qam-yawēte.ī

(23) ʾawaš ʾamōra, l ʾizolun màbrun-ile.ī ʾamōr, ʿlēbi ʾawrēn.ī šēr pēswale. múqawāma la pēswale, l qawētu xľēswala.l


(25) ʾamōr, ʿlā gnawta wide-wēn-u lā ...ī ʾamōr dōd jānī-ile.ī ʾamōr, ʿdōd jānux ʿāt mēka?ī ʾamōr, ʿbābi wēl-ile qati.ī ʾamōr, ʿqa ma ʿāt brōnan-wēt?ī!

(26) ʾamōr qa yēmu ʾamōr, ʿahat brōn. jānax lā cādātē?ī ʾamōr, ʾbā.ī ʾamōr, ʿtē nišāne lōtwale?ī ʾbā,ī ʾamōra, ʿxa šāma ʿā lāxēt pāqāru ʿētwā.ī xa šāma ʿātxa.ī ʾamra, ʿa lāxēt pāqāru ʿētwā.ī

(27) pāqāru qam-mākōpla qataw.ī ʿe šāma qam-xazyāla l ʾidēla brōnw-ile l qam-daryāle gu xpaqaw.ī ʾamra, ʿmatu ʿāt ʿe trē šēne l-tārān mpīle-wōt?ī ʾ amra, ʿana ... malākta gawāye l ʿāt gu daya ṭazālā bōʿyaš-e-wōt?ī
One day as his mother was leaving the house, she saw the book in his hands. She looked at the book and she saw it. She said, ‘This book is like the book that we gave to our son.’

She said, ‘It is like that one.’ She said, ‘This book is like the one we gave to our son, it is like that one,’ she said. She said to the king, she said, ‘Do you know what?’ She said, ‘The beggar who is sitting here,’ she said ‘he has a book with him,’ she said ‘which is like the book you gave to Yoḥanan.’

He then said to her, ‘Go and bring him in.’ He (Yoḥanan) said, ‘I cannot enter.’ He had become weak. He had no resistance left in him. His strength had gone.

He (the king) said to the servants, ‘Carry him and bring him in here.’ They brought him. He said, ‘Where did you get this book from?’ He said ‘Have you stolen it or robbed somebody?’

He (Yoḥanan) said, ‘I have neither stolen nor ... It is mine.’ He (the king) said, ‘Yours? But where did you get from?’ He said ‘My father gave it to me.’ He said, ‘Surely you are not our son?!’

He said to his mother, he said, ‘Do you not recognise your son?’ She said, ‘Yes.’ He (the king) said, ‘Didn’t he have any marks [on his body]?’ ‘Yes,’ she said, ‘there used to be a mole right here on his neck, a mole like this.’ She said, ‘It was right here on his neck.’

He bent his neck for her. She saw the mole. She realised that he was her son. She embraced him. She said, ‘How is it possible for you to be lying at our door these two years,’ she said, ‘when I am a queen inside and you were living in such abject poverty?’

(29) ʾamr, ʾbas xa wāšiya g-darən ʾəlax. ʾe got mətem, ʾamr, ʾəna dzəli là šamțatu məni. ʾəna dzulat ʾəli-na ʾəna ʾəli hawi, gu dāna dzüle qawrati.

(30) bas, ʾamr, ʿxə ᾄtə ʿə läxa banyat gu šəmət Yoḥânan. Awdāta gu šəmət Yoḥânan. ʾamr, ʾgu šəmət Mar Yoḥânan awdāta.

(31) yəμun gələk gələk mquərə-w mutʿədər pošla. ʾamra, ʾmətu ʾana tre šene broni ʾəl tərən hawe npila le dan brəni-le-wi gu de rəzəlat hawe-wi la gu xyəpa-wi la gu qliwuta-wi la gu tsə məndi-wi. ʾamra, ʾəna ʿəna ʿəna ənə ni maxyawa l-jāna, mqafrəwa, baxyawa, məhayfəwa qatu gələk.

(32) ʾe got məteml mtlel dzəli qam-ʃamṭalu mənu. qam-qawrile l-de duktət ᾄwa məre. ʾamra, ʾxa ᾄtə g-banyan ʿa läxa gu šəmət dawa.

(33) ʾenaw... kər pošlu. ʾenaw kər pošlu, ʾamra zəluwi ʾamra, qawrət Yoḥânan ptəxun-ila. ʾəna julu šmətte-wan mənu, flan dukta mtətu-wan. məlbəşun-inə ʾəlu.

(34) ʾamra, wəšiya drawale ʾəli ʾamra dəbi ʿəna dzüle ʾəlu hawi. ʾamra, qa hədax ʿeni kər pošlu. ʾamra, məmənu ʾəna dzüle məlbəşun-inə ʾəlu.
(28) She said, ‘Why didn’t you tell us you were our son?’ He said, ‘My toil would have been in vain, if I had told you that I am your son. You would have been sad and my toil would have been in vain. Let my toil not be in vain.’

(29) He said, ‘But I shall request of you only one thing. When I die,’ he said, ‘do not take off these clothes from me. These clothes that are on me, let them be on me and bury me in these clothes.

(30) But,’ he said, ‘build a church right here in the name of Yoḥanan. Build it in the name of Mar Yoḥanan.’ He said, ‘In the name of Mar Yoḥanan build it.’

(31) His mother became very sad and upset. She said, ‘How could it be that when my son was lying at our door for two years, I did not know that it was my son, and he was in an abject condition, without washing or cleanliness, without anything.’ She said, ‘I …’ She beat herself, became sad, wept felt very sorry for him.

(32) When he died, she brought his clothes. She took them off him. They buried him in the place that he had mentioned. She said, ‘I shall build a church here in his name.’

(33) Her eyes became blind. Her eyes became blind. She said, ‘Go and open the grave of Yoḥanan. The clothes that I have taken off him, I have put them in such and such a place. Dress him in them.’

(34) She said, ‘He left me instructions saying that these clothes should be on him.’ She said ‘For this reason, my eyes have become blind.’ She said, ‘Bring the clothes and put them on him.’
(35) They went and opened his grave and clothed him in the clothes that they had taken off him and buried him. She built him there a church in the name of Mar Yoḥanan. This was the story of Mar Yoḥanan.
36. MAR GIWARGIS (ST GEORGE)

Dorota Molin

Summary

Giwar Gis was a Greek military leader. He came to a city steeped in moral corruption, but defended the locals from a serpent. He also saved the king’s daughter, who was about to be sacrificed to the serpent. Giwar Gis came to the region (today’s northern Iraq) and became a Christian. The pagan locals enslaved him, but he survived. He freed himself and became a religious teacher.

The speaker continues the story with the miracle attributed to Mar (Saint) Giwargis, which she personally witnessed. A Kurdish neighbour came to her with her sick child. The narrator advised the Kurdish woman to take him to the church, bring an offering to Mar Giwargis and leave the sick boy there. The woman did this and her son was healed. The child’s mother was very grateful, but the Christian woman (the story-teller) warned her. They—the Kurds—should stop desecrating Christian holy sites, lest a bigger disaster fall on them.
(1) Zarifa Toma Goriyal Zayya.1 mœn mät ʾInāške.1 ᵃu ᵃana ʾināškēth-wan.1 ᵃana, k-ʾebet makkanah qṣētta Mar Giwārgis?1 šmēli Mar Giwārgis.1 yāḏon makkiwa naše gore.1

(2) ᵃxa qaʾaw gūra wewa.1 bas lewe t-ʾāxxa.1 yēnānāya.1 ʾešle l-xa mōthā.1 xæle ṭābaḏūlum.1 bas ᵃani qam-ʾawḏila qṣēṭta.1 malkēt day mūta mārē, ᵃn k-ʾebettn ᵃxni ᵃθ xūwe, gu xa wādi, hole sūḏilla.1 ᵃn lē yūwax xa brata ṭale diyye,1 lē ṁaṛapele miya.1

(3) ᵃawu tule l-xāš sūsa.1 ᵃṭle sēpa.1 xæšle płōṭle xūwe,1 sṛaxa-w mṣarṣōre ṭale diye.1 ᵃawu ᵃu ᵃawu wela plaša mūḏāde.1 yāʾāni wāda šarre.1 wedle šārre.1 qam-maxele nīza gu pummut daw xūwe.1 qâm-qatelle.1 swele wadi b-dōmma.1

(4) mārē, ᵃhola muθēθa brāt mālka,1 yomēt brāt malka ᵃ-axēlla ᵃaw xuwe.1 qam-šaqūlla dārela l-xāšet sūsa,1 nāḇōlla kṣ baba diyya.1 mà wedla našwāda diye?1 qam-dawqīle,1 rāqa-le, riqā.1 ᵃaw hole ᵃθerya lāxxa1 hole wiya tābēt ᵃlāha.1

(5) dukēt d-we ᵃwā,1 lē yōiwa ᵃlāha.1 mà we?1 sānāmē wewa.1 qâm-dawqīle,1 qâm-darele b-sojān,1 qâm-maxile, ᵃḏbile.1 ᵃwa har šaʾ x wewa.1 ᵃṅwale ruḥēt qūḏšā1 ᵃu raba qaddīša ṭēše.1

(6) mà wedle?1 muplexle ᵃrxēt qāmāye.1 ᵃrxēt qāmāye ᵃra ṭāhlē yawya.1 ᵃrxēt qāmāye yawele farša ḅūra ᵃu xa farša xena rēše.1 qam-darīlu gu day ᵃrxe,1 kma d-qam-taxnīle lā mṭle,1 kma d-qam-mazwerile lā mṭle,1
I am Zarifa Toma Goryal Zayya from the village of Enishke. I come from Enishke. If you want me I will tell you the story of Mar Giwargis (St. George). I have heard about Mar Giwargis, I know (the story), the elderly used to tell (us).

He was a great leader, but he was not from here. He was Greek. (Once,) he came to a city and found a great injustice (being done there). But they made it into a story. ‘If you care for us, there is a serpent in a wadi, which that has blocked the water. If we do not offer it a girl, it will not let the water flow,’ said the king of that city.

He mounted his horse, carrying his sword. He went and the serpent came out shrieking and screeching at him. They both started fighting, I mean, duelling. They started fighting and he struck the serpent in the mouth with his bayonet. He killed him and the wadi was stained with its blood.

The king’s daughter was brought on the day that the serpent would eat her. He took her, put her on the back of a horse and brought her to her father. But what did his people do? They arrested him, (so) he fled and came here and became a follower of God.

The region where he was did not know God. What were they? They were pagans. They arrested him and put him in jail. They beat him and tortured him. But he still survived. He had the Holy Spirit in him and became a great saint.

What did they do? They made him work at a mill (like those) of old. A mill in the past was very hard (to work in). A mill in the past had a large flat stone and another stone on top of it. They put him in that mill and no matter how hard they made him grind, he did not die. No matter how hard made him spin [the millstone], he did not die.
(7) qemle ʾu plītle. | wele malpāna. | wele tāwa, | wele mākārzāna. | ʾu xēṣle šēmme l-maṭwaθa kūlē. | maṭwaθet Šapna. | kut māθa... rabe maṭwaθa ʾtīle, | Mār Giwargis. | hol ma-t ile piša naša gōɾa | ʾu miθa Mar Giwargis. | qūɾbanet xeļe.

(8) ʾaxni ʿabdāxle | ʾu k-əbaxle, hole gu màθan. | tre gaye b-šeta yoḏaxle đuxrāna. | ʾu ʾaxni mhuyəmne ḫbbe. | məndi d-ṭalbaxle ʾəmər. | čług² lele mira la. | ʾawwa hole mhuṣla mərātān. | ʾaṣye-la qəṣettet Mar Giwargis, | qūɾbanet xeļe.

(9) har ʾawa Mar Giwargis diyan, | jmele naše múšəłmane, jmèle | ʾu ʾaya qam ʾenan ʾu kəsλan welə. | yaʾni gu bèθa dī ʾt³ brela. | ðela jmela-w lə xəşle⁴ ʾotle diye.

(10) ʾárənì ʾani múšəłmane qam-ḥamyala màθa. | ḡsrì-w xamša šənne | ʾaxni maθan šqile l-mhājrın. | m-əmlākan | ʾu miyyan. | xazinât diyan | ʾu fanəďəq diyan, | kullə pošla p-ʾidəθey | ʾu ʾaxni pošlan bətïle gu màθa. | bnunan, kūlē.

1 This is a reflex of the pre-modern Aramaic (Syriac) word for ‘good’, tāba. In this dialect, it seems to have undergone a semantic narrowing into the religious domain—here, it is used in the meaning of ‘saint’, likely by the association of this word with Syriac and the Syriac Bible (cf. also the Syriac tūbānā ‘blessed’).

2 From ču ga ‘not once’.

3 This possessive particle has the base di’, though diy- occurs elsewhere. The glottal stop was likely inserted for emphasis: ‘It was in my house that this took place.’

4 I am not familiar with the verb xayəs/xəsle (from the root xys) in other NENA dialects. Hezy Mutzafi (personal communication) has suggested a connection to the Classical Aramaic verb ‘to have mercy’ (> here apparently ‘to love, respect’), from the root ḫ(y)s.
He got up and left. He became a teacher, a pious man and a preacher. His name spread across all the villages, the villages of the Sapna Valley. Every village... He has many villages, Mar Giwargis. [He did this] until he grew old and died. (May I be) a sacrifice for his power.

We worship him and love him, he is in our village, we hold his memorial twice every year. We believe in him and whatever we ask him, he commands... He has never denied us a request. He has fulfilled our desires. This is the story of Mar Giwargis, (may I be) a sacrifice for his power.

It was our Mar Giwargis... Muslim people gathered together—this all happened in front of our eyes, I mean it happened in my home—they gathered, but did not respect him.

I mean, the Muslims occupied the village. For twenty-five years, our village was occupied by immigrants. Our property and our water supplies, our storehouses and hotels fell into their hands. We became unemployed in our (own) village, all our children.
(11) ʾu lè xesi wətwa\(^5\) ʾeta.\(1\) zadiwa zəble, zadiwa willeše.\(1\) zadiwa kūl məndi.\(1\) xa yoma xa bāxta ʾθela.\(1\) ʾəṭla xa brona jwānqa.\(1\) məɾa, ʾyəmmət yāʾkub,\(6\) məɾi, ʾhā.\(1\) qūrĎθ məhkela.\(1\) m-qurĎyāt ʾaxni lè mfarqax tāra.\(7\) ʾaxni ʾu qurĎaye lè mfarqax.\(1\) wax qime kulle muxĎađe.\(1\)

(12) məɾa, ʾbroni jwānqa,\(1\) hole mpala kudyom xnàqa.\(6\) məɾi, ʾqam-nablāt te l-doxtore?\(5\) qam-nablale, külle doxtore qam-maxeďrāle.\(1\) məɾi, ʾmawerre gu day ʾèta t-letu xyasa ʾəlla diya.\(1\) màwerre gawa diya.\(1\) glûq tāra bəθre diye.\(1\)

(13) šuq t-šārəx.\(1\) šud mà ʾawəd.\(1\) qbul xa qubla ʾtale diye, bronax b-nəyex.\(6\) səqla,\(1\) ʾu qam-mādəmxale brona gu ʾèta ʾu ġalqale tārət ʾèta ʾu qəlla xa ʾərba qa Mar Gīwārgis.\(1\) bronət diya bəmələ.\(1\)

(14) ʾayya ʾənəl kəsli brəla.\(1\) mənni brela.\(1\) ʾu ʾana-w ʾyəmmət daw bronə ŋaba xwayaθa waxwa.\(1\) ʾu ŋaba y-ətəyawa,\(1\) yaʾnī l-bēθan.\(1\) məɾa, ʾəlaθ yawəllax.\(1\) ʾəlaθ naṭərrax ʾišəlla.\(1\) ʾawa broni qam-mānixatı.\(6\)

(15) məɾi, ʾqaddiša gərə-lə.\(1\) lētu xyasa ʾelle.\(1\) lētu jyāz,\(1\) wetu zəblə\(1\) ʾu kūnūšyāθa ʾu tlaya jülle.\(1\) lē bayaya\(1\) lē qəbəlla mənnexu.\(6\) məɾi, ʾəwa, ʾaw məndi zərə qaṃ-awədlax.\(1\) dārətu bələ\(1\) t-la ʾəθe l-xa məndi gərə ʾəllexu.\(6\) ʾu ʾəyye-wa, brati.\(1\)

\(^{5}\) Probably intended: lē xesiwa ‘they did not respect (imperfective)’. Instead, however, we find the present form lē xesi ‘they do not respect’, apparently along with wətwa ‘you (MS) were’.

\(^{6}\) Instead of the expected yaʿqub.

\(^{7}\) Lit. leave the door. Presumably, an idiom meaning ‘differ’.
(11) You would not have loved the church. They used to dump rubbish, a mess, everything. One day a woman came up to me. She had a young boy. ‘Mother of Yakub,’ she said. ‘Yes,’ I said. She spoke Kurdish and we and Kurdish women cannot be told apart [when speaking Kurdish]. We and the Kurds cannot be told apart [based on speaking]. We all grew up together.

(12) She said, ‘My little boy faints every day [from] coughing.’ ‘Have you taken him to the doctor? She had taken him [to many doctors], she had taken him around all the doctors. I said, ‘Take him into the church, which you do not respect. Take him inside it. Lock the door behind him.

(13) Let him scream and do whatever he likes and make an offering on his behalf, and he will be healed.’ She went up to the church, put her son to sleep, locked the door and made an offering to Mar Giwargis. Her son got healed.

(14) This happened in my house, it happened with me [present]. The boy’s mother and I became close friends and she used to visit our home often. She said, ‘May God grant you [a long life], may God keep you, God willing. You brought relief to my son.’

(15) I said, ‘He is a great saint, but you pay him no respect and do not honour him, you [throw] rubbish, a mess, hang your clothes there. He does not want this and will not accept it from you. He has done you something small for you, but be careful lest something more grave befalls you.’ This was [the story], my daughter.
37. THE PROPHET’S HORSE

Masoud Mohammadirad

Speaker: Herish Rashid Tawfiq Beg (NK. Dure)

Recording: Lourd Hanna

Audio: https://kurdic.ames.cam.ac.uk/audio/248/

Summary

A certain horse called Dildil (alternatively Dindil) had the power to fly. Once a prophet was riding Dildil on the way to a village called Sarao in the Barwar region. The prophet came across a couple of villains who waylaid him. He prayed to God to be relieved from this predicament. The only way to get out of the situation was through a certain stone called ‘Muzalan’. God caused the stone to become soft like dough. Then Dildil walked on the stone until they reached a safe place and got rid of the villains.

It is believed that the footprints of Dildil are still visible on the Muzalan stone. The narrator talks about the cultural significance of Dildil in the region. There are folk songs in which there is reference to Dildil. Historically it is believed that Dildil was the name of the mule of the prophet Muhammad, which was later passed down to Imam Ali. Nowadays in the Barwar region the term ‘Dildil’ is used to refer to the good quality of a horse.
(1) nāve mē Hērōš·a, az bist-ū hāst sāl·om, as xalkē Barwārī Bālā·ma, ū as kuřē Ūašid Bagē·ma, navīyē Tawfīq Bagē, navičerkē Haji Ūašid Bagē Barwārī.

(2) as taqribān čār sālakā āsāyī māyam lō nāv Barwāriyā. ū mēn gala gala tōst sē nāv Barwāriyā žō bāb·ū bāpirā kom kērin. ēk sē wā tōstēt ma galak kom kērin žō bēlī av āxāftēnēt xalkēt nāv Barwāriyā hamī gāvā t·bēz·n·a mà, av čirokēt hanā avēt az noka dē bo hawa hōndakē žē bēz·n.

(3) yā mēn bē xwa aw·a ku av tōstē az t·bēz·n·a bē-hēt·a nāvēsēn, ū na-hēt·a žē bir kērin, čūnko av tōstē ha wāki ʾīmānataki·ya. žō bāb·ū kālā bo mà màyn, ū dē bo xalkē dī žē čitēn. vējā amē š čirokā Dāldōlī das pē bē·kan.

(4) čirokā aw·l av ā Dāldōlī. tō-bēz·n Dāldōlī ḥaspāk bū, čēkēbēt wī wāki yē čēlā·ū gāyā būn. čēkēbā wī yā gērovēr nā·bū, nāl nā·t·kātnē. wāki šinpēl gāyā waxyt lō ʾārāt·n·a·d·mīnē, wāki wānā bū.

(5) tō-bēz·n payxaṃbarāk ha-būl siyārē Dāndōlī bū. āv Dāndōlē hał tu čū bē kā rā dēnyāyē tu šiyā lē siyār bī, ū Dāndōl dā frītēn. handa gundē lō nāv barwāriyā hayn, tō-bēn·ē ʾĀdēnē o Šarārō. hōndāv Šarārō bē rānexārē Šarārō kavrāk yē hayl tō-bēn·ē kavrē Mūzaλānē. av kavrē Mūzaλānē yē mašhū·a lē šinpēt Dāndōlī.
My name is Herish. I am twenty-eight years old. I am from Upper Barwar. I am the son of Rashid Bag Barwari, the grandson of Tawfiq Bag, and the great-grandson of Haji Rashid Bag Barwari.

I have been going around the Barwar region for almost four years. I have collected a lot from the older generation in Barwar. Apart from everyday conversations with people,\(^1\) I have also collected some folktale, a few of which I will tell to you.

My aim is that the tales I tell you will be written down so that people will not forget, since these tales have been entrusted\(^2\) to us. They have been passed down to us from our ancestors and will be transmitted to other people. Let us start with the tale of Dildil.

The first story [is] that of Dildil. It is said that Dildil was a horse whose hooves were like those of cows and bulls. Its hooves were not round and horseshoes could not be installed on them. Its footprints on the earth were like those of buffaloes. It was like them.

It is said that a prophet used to ride Dindil.\(^3\) As for this Dindil,—wherever you wanted to go in the world, you could just mount Dindil, and it would fly over there. There are a few villages around here, [two of them are] called Adin and Sararo. On the road to Sararo, in the shady mountain slope by Sararo, there is a stone called the stone of Muzalan. The stone of Muzalan is famous for having the footprints of Dindil on it.

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\(^1\) I.e. the stories that they tell us regularly.
\(^2\) Lit. are like an entrustment.
\(^3\) Dindil is a variant of Dildil, see paragraph 10.
(6) ṭ̣-bēζən av payxambārē ha₁ hāt-a gortən har čār har čan ḥaxəva.₁ kāfrə gort av payxambara-w,₁ awē lə siyârē Dəndəli-ya.₁ də'ā əż xodē kəɾən₁ ku ژə vi zayqate₂ ü ژə vē ḥalate wəsāyē bə zahmāt₁ xalās bitən.₁ ɾā-bū čə kəɾ?₁ ɾā-bū də'ā əż xodē kəɾən ku₁ ŋēkakē bo bat-a₁ vē masalā av āsēbūna av katiya.₁

(7) tə-bēζən, řab-əl-ālāminΐ čə kəɾ?{| Dəndəl ... av Dəndəlē {| av payxambar lē siyār{| wa lə Mūzanānə kəɾ,| kavərē Mūzanānē waki havirī nārəm bū.| ŋ Dəndəl pēt xwa yē xəstən kavərī,| ŋ ə kavərē Mūzanānē sarkat hatā čū həndāv Sararo.|}

(8) ŋ tə-bēζən hatā nūkə ʒi jəhē və šinpēyā| yēt Dəndəlī{| yēt māyn-a lə kavərē Mūzanānē,| awē t-kavit-a həndāv gundē Sararo.| av təštēt ma yē dī| ma yē ژə Dəndəli gō lē boyn,⁴ ma lə strānā dā galakā go lē boy.|}

(9) strānā Atmānī haya vā Şēxānə ṭ bart ŋ ɾə tə-bēζən.| lə Duhokē t-hēt-ə gotən.| àw-ə:\n
Atmān siyârē dəndəlē|!

pāʒo hara Mūsəlē|!
(6) It is said that a\(^4\) prophet was waylaid from all four different directions. The villains waylaid the prophet, the one who was riding Dindil. He prayed to God to be released from this predicament and dire situation. So\(^5\) what did he do? So\(^6\) he prayed to God to open up a way for him to flee from this predicament.

(7) It is said, what did the Lord of all Worlds do? Dindil ... the horse ridden by the prophet ... He (i.e. the God) did something to Muzalan, the stone of Muzalan, such that it became soft like dough. Dindil put its feet on the stone and went up from the stone of Muzalan until it reached the road leading to the village of Sararo.

(8) It is said that the footprints of Dindil have remained on the Muzalan stone until today, the one which overlooks the road of the village of Sararo. What we have seen and heard about Dindil, we did\(^7\) so through [folk] songs [as well].

(9) There is a song called Atmani, which is told by the Shekhani. It is sung [particularly] in Duhok, and is as follows:

> Atman! The rider on Dindil!
>
> Ride it! Go to Mosul!

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\(^4\) Lit. this.  
\(^5\) Lit. He rose.  
\(^6\) Lit. He rose.  
\(^7\) Lit. have heard.
(10) \( \text{av təştət wasə žik-ət nəv da hayn.} \) \( \text{haka am dif ŋə bə-čən} \) 
\( \text{hēstə handi lēkoının bə-kayn} \) \( \text{ü lə div bə-čən ku Dəldəl} \) \( \text{nə Dəndəl-a} \) 
\( \text{Dəldəl-a nəvē wi.} \) \( \text{nəvē hēstərə payxambarı-a bo imām ʿAlī məbo.} \) 
\( \text{tə-bəžən hēstərəkä sepə bo.} \)

(11) \( \text{bas lə daf mə nəv Barwārĭyə, lə daf mə, vərəvtər təbəžən-a} \) 
\( \text{Dəldəl.} \) \( \text{fələn kasi haspē wi Dəldəl-a, yaʿni şət bə bə-frīlt, wasə lə} \) 
\( \text{asmānə t-hēt-ū čıtən.} \)
Such couplets are in it (the song). If we follow this matter and do some research on this topic, the name of the horse is not Dindil, but Dildil. This (i.e. Dildil) was the name of the mule of the prophet Muhammad, which was later passed down to Imam Ali. It is said that Dildil was a white mule.

In our region called Barwar, in our region, we rather say Dildil. [When we say] someone’s horse is Dildil, it means that the horse [is so powerful that it] could fly [and] travel through the sky.
38. THE FOUL-MOUTHED PRIEST

Masoud Mohammadirad

Speaker: Jalal Sher (CK. Shaqlawa)
Recording: Lourd Hanna
Audio: https://kurdic.ames.cam.ac.uk/audio/240/

Summary

The people of Shaqlawa complained to the bishop about a foul-mouthed priest. The bishop went to Shaqlawa to find out if the people were right, but could not find any fault with him. One day he and the priest visited an old woman to bless her house. She kept them waiting at the door, as she went to collect eggs and lay them under the hens, so that they would hatch, because she believed all eggs would hatch when a priest comes to visit. When the foul-mouthed priest lost his patience and started calling her names, the bishop finally realised the people of Shaqlawa were right.
(1)  waḷā hɔkāyat zɔr-ɔn.₁ bas awà-š har a-g’ɛm-oawa,₁ qay nà-kā!₁ got-i zamān-ɛ xo-y₁ qaṣāk ha-bū.₁ aw qaša zɔmān-ɛ galak pĩs bű.₁ dāyman dzûn-i a-dā.₁

(2)  xalkaka-š ya’ni got-yań, ‘ko a-bi qašā₁ aw nəshat-al ťalamèk-a-w₁ mɔndârē ma awa fėr ... awa ɓə-zānən.₁ la wi fēr da-bən-ũ.₁ ya’ni, čūn ba jawā‘at,₁ čūn ba ɗəzî,₁ čūn-a kən ʍâtrân,₁ lo ya’ni ʃkāyat-ɛ lē ɓə-kan.₁


(4)  waḷā řoẓak’i hât-a Šaqlāwa-w₁ bā ɓə-rēm₁ hât.₁ tab’an qaša salmā-y lē kɔrd-ũ₁ ba xēr hât-i kɔrd-ũ₁ řoẓak-a bū dű ɕi pé nà-dît ya’ni.₁ pēkawa la wëндar da-nùst.₁
(1) Tales are abundant. I will narrate this one too, no problem! It was said that there once was a [Christian] priest. The priest was very foul-mouthed. He would constantly curse [people].

(2) The people said, ‘How is it possible for a priest to be [like this]? He is a religious leader, and our children are going to know [about bad language]. They are going to learn from him.’ So, they went in a group, they went secretly, they went to the bishop, to complain to him [about the priest’s behaviour].

(3) They went to the bishop. The bishop said, ‘What’s wrong?’ Indeed, they said, ‘The situation is like this.’ The bishop said, ‘All right! It doesn’t matter [for now]! Be patient [for now]. Return [to Shaqlawa]! I will come [there] later. He (i.e. the bishop) thought, ‘Perhaps they are lying or [rather] they are right [about the priest]. I shall go to find out whether it is so or not!’

(4) Once he (i.e. the bishop) came to Shaqlawa and—let me say—he came. Needless to say, the priest greeted and welcomed him. For a day or two, he did not see anything wrong with him (i.e. the priest). They slept there together [in the same place].

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1 Lit. meaning that.
2 Lit. Is it goodness?
3 Lit. Give a patience.
4 Lit. Go!
5 Lit. said.
(5) got-i, ‘kùr-əm! qašâ! ama la sêbayn dast ba zêyârati mârân da-kayn.† mâr ba mâr pêšân da-gaṟân în lo pirozkêrdîni mârân.† ʾâ!† nwêžâk ha-bûl a-yân-kêrd.l

(6) got-i, ‘farmû! în baw nếwa ya’ni ba maṭrân.† walâ där-tsûn.l sotfa tsûn-a mârê pîražûnêk.† čûn-a mârê pîražûnêk,† aw har dâ-niştûbû la sar sakoyûl la bûn sâbâtakûl.l

(7) har-stâ la bar pêyân,† ‘ay ba xêr b-ən! ay ba qurbûnî b-əm, wâxtûx’î bâš hâtûn.† aw-îsh got-i, ‘xòš bi k’îz-əm.† hâtîn-a mâraka-w.† ē got-i, ‘qurbânû,† awa a-çm-a şôrê ûstâ dêm.’†

(8) aw pîražûna çû-a şôrê,† har dar-nà-hâtî har dar-nà-hâtî,l zor-î pê çû,l maṭrân-iş tahamûl-i kørđ,l bas aw qašâ,l awî a-rêm,l şabr-i nâ-mâbû,l ya’ni awî âgôr-i le a-bári,l la xwâ-y da-wîst.l
(5) [One day] he said [to the priest], ‘My son! Oh priest! Starting from tomorrow we are going to visit families.’ In the old days, they (i.e. the members of the church) would go from house to house to bless the families. Yes. There was a [special] prayer [that] they would say.⁶

(6) He (i.e. the priest) said [to the bishop], ‘Please [let’s go]!’ [He replied] to the bishop in this manner. Indeed, they went out. They spontaneously went to the house of an old woman. They went to the house of an old woman, she was sitting on a terrace in the shade.

(7) [On seeing them], she got up onto [her] feet [and kept saying], ‘Oh welcome! May I be your sacrifice! You have come at a good moment.’ He (i.e. the bishop) said, ‘Thanks,⁷ my daughter. We have come to your house.’ She said, ‘May I be your sacrifice, I will go inside the house, I will be back in a moment.’⁸

(8) The old woman went inside. She did not come out [of the house] for a while.⁹ It took her a lot of time.¹⁰ The bishop tolerated [her delay]. But the priest, the one I have been talking about, became impatient. He was furious.¹¹ He was seeking such an opportunity [to swear].¹²

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⁶ Lit. do.
⁷ Lit. May you be nice.
⁸ Lit. now.
⁹ Lit. She did not come out; she did not come out.
¹⁰ Lit. a lot went to/with her.
¹¹ Lit. Fire was raining from him.
¹² Lit. wanted (it) from God.


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13 Speech muffled.
(9) He kept saying, ‘O Father, what happened to her?’ ‘Well,’ he said. ‘My son, be patient! She will be back shortly.’\footnote{Lit. now.} The woman came [to the guests and said], ‘May I be your sacrifice!\footnote{Lit. May I turn around your head!} You are very welcome! Please pardon me [for the delay].’ He, the bishop replied calmly, ‘My daughter, what took you so long inside the house?’

(10) She said, ‘May I be your sacrifice! Our ancestors have said, “If one has a hen [and] it is the time for the hen to hatch, one should lay eggs under the hen ... eh ... no, if a bishop like Your Holiness is paying a visit to a family, one should lay eggs under a hen. The hen will brood them. All the eggs will hatch. None of them will be rooster.”’

(11) [The old woman continued] ‘It took me a while until I collected all of them [the eggs] and laid them under the hen. May I be your sacrifice! [Pardon me!]’ The priest [who was] with him said—he cursed her. I am not going to say it—‘Oh [you] bitch, she-ass! You have kept us waiting downstairs for an hour because of some chickens and eggs?’

(12) The bishop said, ‘My son, be calm!’\footnote{Lit. My son, on your head!} He said, ‘Oh Father! Who can tolerate such behaviour?’ Only then did the bishop come to realise that he was impatient and foul-mouthed.
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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

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 folkloristic 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.

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